Obstacles to the Local Curriculum Development: A Case of Nepal

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ABSTRACT

The present time is supposed to be a coordination and collaboration between globalization and localization in terms of educational issues. The article basically focuses on the exploration of the issues hampering to the development and implementation of local curriculum in Nepal. The constitution of Nepal gives the right of the management of primary and secondary education at the local levels. It found that the stakeholders are yet to be sensitized on the realization that the power of local knowledge influences the domain of the global thinking. The local curriculum development practices are confined to meet the formality of the local government under the right of management of education. The local curriculums are failed to incorporate the local issues like soci0-cultural marginalization of different social groups, local historical anecdotes and age-old practices of the community people to perform the development tasks at the community levels. The roles of political parties and civil society organizations are inadequate in terms of innovating and exploring the local contexts pertaining to the education. It is suggested that the citizens of different walks need to be empowered to influence the stakeholders of education at the local levels. Only then the concerned stakeholders will be influenced in terms of the progressive realization on the issues of local curriculum. The community centered advocacy is need of the time to influence the local stakeholders to transform the issues of education following the local contexts.

Keywords: Advocacy, Local curriculum development, global impact, issues, Nepal.

INTRODUCTION

In order to improve the deteriorating natural environment and social conditions in which we live, theorists both inside and outside of education are assessing the past and suggesting new ways of thinking about man's relationships to the environment in the pressing mental atmosphere that marks the arrival of the new millennium (Vitek & Jackson, 1996). These theories contend that raising locals' awareness of and understanding of their community is one approach to enhance the environment and society. The terms "environmental education" (Schneider, 1993), "ecological literacy" (Orr, 1992), and "place-based education" (Haas & Nachtigal, 1998) are typically used to describe educational theories that tackle these problems. The ethos of place-based education is respected through local curriculum creation. Because every location has different challenges, difficulties, and learning contexts, place-based education promotes the development of local curricula. Therefore, instead of relying on standard textbook materials for subject matter, teachers must design their own activities to fulfill the interests of the students, themselves, and their communities. Research has demonstrated that the "optimal form of curriculum development and implementation in terms of actual impact in the classroom" is local curriculum development (Ponder, 1983). Nevertheless, little is known regarding the development of local curricula (Skilbeck, 1990)(Wither, n.d.).

Designing and creating a curriculum that meets the requirements, interests, and objectives of a specific community or area is the process of local curriculum conceptualization. This method of developing curricula acknowledges that learning should be contextually relevant and that students learn best when the curriculum is related to their personal experiences and the outside world. According to [10], "the creation of a curriculum that is both responsive to and reflective of the characteristics and needs of a particular community" is how a local curriculum is conceptualized. Working closely with community members—including students, parents, teachers, and local organizations—is essential to creating a local curriculum. A curriculum that satisfies the community's specific needs and interests can be created by identifying those needs. This method aims to advance social justice and equity in education by integrating the viewpoints and experiences of many populations into the curriculum. In order to develop a curriculum that is meaningful and pertinent to students' lives and the communities in which they live, local curriculum conceptualization acknowledges the significance of context, community involvement, and cultural responsiveness in education. The concept of local curriculum development, which dates back to the 1960s, is credited to John Dewey. The necessity of creating curriculum that were pertinent to regional

contexts became increasingly apparent during this period. Local curriculum development has received more attention in recent years, especially in developing nations where access, quality, and relevance in education are critical concerns. In order to promote equity, social justice, and cultural diversity in education, local curriculum development seeks to reflect the cultural, social, economic, and environmental elements that influence the lives of the local community. Local curricula, especially for underprivileged communities, are successful in raising student accomplishment. Additionally, they encourage student motivation and engagement, preparing them for success in college and the workplace. In order to create a curriculum that is pertinent to students' experiences and equips them for the difficulties of their local community and beyond, educators, administrators, parents, and community members work together to design a local curriculum. The following criteria have been used to debate how to conceptualize a local curriculum. The local curriculum is made to be contextually relevant, fostering social justice and equity in education while tying the curriculum to the needs and interests of a particular community or area. This strategy promotes student involvement, motivation, and achievement, especially for underprivileged populations, by close partnership with community members. Teachers, administrators, parents, and community members work together to build a local curriculum that is meaningful and pertinent to students' experiences and equips them for challenges both within and outside of their local community(Adhikari & Kunwar, 2023).

Local governments create the local curriculum to foster the regional traits that are included into educational activities. Lessons that incorporate regional features can be added by local governments. To implement the curriculum created by the regions, local governments work with schools. Schools should set up infrastructure and facilities that can let local curricula created by the local government succeed. The local curriculum can be an excellent way to introduce culture to the younger generation. The local curriculum can help students understand how important it is to preserve the local way of life and culture. According to Doherty and Shield (2012), the local curriculum increases school satisfaction and boosts school confidence. Learning activities improve teachers' abilities and capacity to create innovative curricula in the community (Sahasewiyon, 2004). The local curriculum gives schools, particularly teachers, the freedom to enhance their professional competence. The local curriculum provides an understanding of how schools can use the educational system to build their own traits and culture (Mølstad, 2015).

Cultural traits can be included into teaching and learning activities by schools using local curricula (Johansson, 2009). It is necessary to assess the government-developed local curriculum in order to identify its flaws and limitations. By assessing the curriculum, issues with learning activities can be found (Haghparast, Sedghizadeh, Shuler, Ferati, & Christersson, 2007). According to Harris, Driscoll, Lewis, Matthews, and Russell (2010), curriculum evaluation is a potential activity in fostering communication between students, instructors, and staff so that learning results can be anticipated. The curriculum evaluation is a study that the school is required to conduct based on the explanation of the significance of preserving the regional characteristics through the curriculum. A precise tool that satisfies the legitimate and trustworthy requirements is needed to assess a program. To gather correct information, the instruments used for collection must be valid and dependable based on constructs and content (Ungar & Santos, 2003).The development of the instrument heavily relies on the concepts of validity and reliability. The outcomes of real research can be demonstrated by instruments that satisfy the valid and reliable requirements. Quality measurement can be achieved with an instrument that satisfies valid and trustworthy requirements (Bayraktar, Tatoglu, & Zaim, 2008)(Corresponding autor, Yogyakarta State University, Indonesia, dedek.andri321@gmail.com et al., 2018).

LITERATURE REVIEW

Curriculum definitions vary because they are either descriptive, prescriptive, or both, according to Glatthorn et al. (2012). Descriptive definitions go beyond prescriptive terms by forcing us to think about curriculum rather than just how things ought to be in actual classrooms or other educational situations (Ellis, 2011). Prescriptive definitions give us what "ought" to happen and typically take the form of a plan, an intended program, or some kind of expert opinion about what needs to happen in the course of study. According to Dewey (1902), a curriculum is an ongoing process of educational reconstruction that should assist the kid in transitioning from his current experience to what is represented by the structured bodies of truth known as studies, which offer the learner new experiences. A curriculum, according to Ragan (1960), is all of a child's experiences for which the school is accountable. According to Brown (2006), a curriculum consists of all the educational experiences that students have in relation to developing their critical and creative thinking, problem-solving, teamwork, communication, writing, analytical reading, and problem-solving research skills and strategies.

The core of 21st century skills, according to Silva (2009), is a curriculum that emphasizes what pupils can accomplish with knowledge rather than what knowledge units they possess. Therefore, Tanner and Tanner (1980:25) offered a flexible definition of curriculum as follows: Curriculum is the planned and guided learning experiences and intended learning outcomes, formulated through the systematic reconstruction of knowledge and experience, under the auspices of the school, for the learner's continuous and willful growth in personal-social competence(Mulenga, n.d.). A glo-local viewpoint can be

strengthened by concentrating on information and skills related to new forms of coexistence, sustainability, social protection, health care, production, work, commerce, development, mobility, leisure, and well-being. These themes will probably be a part of a global movement that advocates for a significant and all-encompassing change in education, with a focus on mutual understanding and integration with health, social protection, job, family, and community policies. According to the International Commission on the Futures of Education (2020), advancements in "deepening human empathy, progressing in science, and appreciating our common humanity" are vital. In order to prevent people from being reduced to "goals and objectives" of sectoral interventions, it is necessary to strengthen the strategic alliance between health and education, which is a crucial basis for enhancing a holistic vision of personal and social well-being. Additionally, potential conflicts regarding the distribution of resources to both sectors by the government, society, and others must be resolved. It is more important to make sure that health and education programs work together to support the protection, well-being, and comprehensive care of individuals, communities, and citizens than it is to prioritize one over the other.

The paths, resources, and technologies utilized to educate the next generation may need to be drastically rethought in light of new educational difficulties. The interrelated aspects of social life, civic engagement, employment, and cohabitation necessitate not only the promotion of interdisciplinary discourse, which is essential, but also the recognition that initiatives pertaining to issues like sustainability and inclusion necessitate cross-linkages, discussions, and synergies between the humanities and sciences within universal ethical frameworks. Teaching discipline-specific content is required of educational systems in general and educational institutions in particular. More sophisticated approaches to curriculum design and development are known to address cross-cutting issues in a range of formats (projects, workshops, etc.) across educational levels (basic/primary and secondary school, for example). However, this is not enough to help pupils fully understand topics like diversity, inequality, healthy lifestyles, and climate change, as well as the many different perspectives that people and groups have on these topics. Combining many methodologies and disciplines is not enough to address challenges that are critical to coexistence, well-being, and both individual and communal progress. In addition to taking into account many disciplinary methods, a thorough understanding of a problem stems from the particularity and development of that problem as well as from transcending disciplines and accepting their bodies of knowledge as a basis for comprehension(210024eng, n.d.).

One important idea in human rights is globalization, albeit some scholars have questioned this idea. These concerns serve as a reminder of the unequal power dynamics and the need for the curriculum to take into account human rights, cultural diversity, fairness, and injustice (Osler, 2015). By bolstering national and local concepts, Australia, Canada, and the United States (Alismail, 2016; Muchenje & Heeralal, 2016), Taiwan (Wang & Ho, 2012), China (Jiafang, 2013; Daishu, 2009), Turkey (Cirik, 2014), South Korea (Denis, 2011), and Norway (Sarraj, Bene & Burley, 2015). In order to respond to the phenomenon of globalization, localization necessitates the spread, modification, and expansion of the paradigm of knowledge, technology, behavioral norms, and cultural and local values in a particular context (Moradipour, 2017).

Location-based curriculum design explores how local resources and capacities are utilized as a source of inspiration and motivation for curricula, and it looks for ways to make meaningful learning experiences more enriched in the local region's geography, history, culture, and people. Activities in the local curriculum are anticipated to achieve these objectives, and components are arranged according to local cultural identities (Mulla and Adib, 2017). According to Haji Tabar Firouzajaie and Mir Arab Razi (2017), the local curriculum takes into account the development of students' skills, knowledge, talents, and attitudes in a meaningful and relevant context. All influential parties must participate in different stages of curriculum decision-making, but teachers have a unique position and significance since they are familiar with the problems and needs of the students (Shawer, 2017). Studies by Muchenje, F., & Heeralal (2016), Shawer (2017), Apple and Smith (2007), Hong, Chang & Yang (2017), and Alismail (2016) highlight the significance of teachers' roles in curriculum design. Furthermore, studies by Hajitabar Firojaie and Mir Arab Razi (2016), Sadeghi, Abdolmaleki, and Khoda Rahmi (2016), Fahimi and Sheikhzadeh (2013), and Mohammadi, Shirkouh, Kharrazi, Naghikamal, Kazemi Fard, and Pourkarim (2016) have examined how the curriculum is localized in Iran based on the opinions of the teachers. According to McCarthy and Stanton's (2017) research, the community's reaction to conserving local culture in Indian curricula and integrating a local discourse into the region's curriculum was necessary. The people's culture should be reflected in the proposed curriculum. Culture, generalizations, specializations, and cultural alternatives form the foundation of each curriculum. The curriculum has selected all of these. Cultures are reflected in the headlines of applied curriculum. As a result, culture should be included into the curriculum and curriculum headlines. A nation's cultural accomplishments can be preserved and acquired with the aid of the curriculum (Afforma, 2016). Each subculture is distinct from other cultures due to its unique religious, linguistic, and belief traditions, as well as its unique area of residence. The social studies curriculum plays a more significant and useful function in the community culture that schools play (Muchenje, F., & Heeralal, 2016)(Laeen et al., 2019).

In India, the relationship between caste and education has long been a contentious issue. Because of the qualitative aspects of caste, the inter-linkage is sometimes evident and sometimes not. Therefore, before delving into its connections to education, it is essential to comprehend what caste is and how the system operates. For thousands of years, Indian history and culture have been shaped by the ancient social structure of caste. The social stratification that characterizes Indian society is usually represented by caste. Despite being an institution that is thought to be exclusive to Hinduism, its influence is felt by religious groups to which Hinduism has been converted. The father of the Indian constitution, Dr. BR Ambedkar, believed that the "Origin of Caste" was the same as the "Origin of the Mechanism for Endogamy" and that caste and class were neighbors, stating that "a caste is an Enclosed Class" Ambedkar (2004). Since the Indian caste system is a closed stratification structure, an individual's social standing is determined by the caste they were born into. People from lower castes were not allowed to receive an education in the conventional social system. The privilege of education has traditionally been exclusive to the elite classes. The caste system, which was built on social distinction and believed that access to education was a privilege of the upper classes, is largely to blame for the educational backwardness of the disadvantaged people. Due to their position in the caste system, dalit groups known as "untouchables" were historically excluded from knowledge and education in traditional Hindu culture. Dalits faced extreme hostility when they tried to pursue an education, even though schools for them were formally founded in the middle of the nineteenth century (Nambissan, 2013). The relationship between the caste system and the educational system is intricate and frequently oppressive. Over time, this has been changing, although very slowly(Hari, n.d.).

Deeply ingrained in Indian society, caste discrimination affects many facets of life and sustains societal inequalities. Despite India's efforts to expand and modernize, the education sector is especially impacted. The persistence of historical caste divides has an impact on marginalized groups' restricted representation, discriminatory treatment in institutions, and unequal access to education. These discriminatory behaviors are the result of colonial-era policies that limited educational possibilities and solidified social hierarchies. Even though progress has been achieved in the direction of inclusivity, ingrained prejudices and attitudes in society continue to worsen inequality. Furthermore, caste prejudice exacerbates problems for marginalized communities by interacting with other types of marginalization. Discriminatory behaviors continue to hinder progress toward equality and social mobility in spite of current legislative provisions and affirmative action initiatives. To fight caste-based prejudice in education, comprehensive research and coordinated efforts are vitally needed. This introduction highlights the importance of establishing a truly inclusive and equitable educational system in India and lays the groundwork for additional analysis(Shah, n.d.).

The state had the authority to consolidate the caste system. Hindu texts served as the foundation for Nepal's penal code. Demotion to a lower caste was one of the five harshest penalties that could be applied, and defending the core tenets of Hindu law was an institution of the state.

Early in the eighteenth century, this kind of punishment was common in India; but, in Nepal, it was a state-approved practice that was occasionally applied to Gorkha enemies. The children of the Palpa chiefs who had opposed Gorkha were "given to the most wretched and abhorrent tribe, Sarki, to be educated in their loathsome vocation, as outcastes" when they were put to death in 1762. Hodgson was informed by a justice of the Nepalese Supreme Court that "beneath (on the plains of India), the Shastras are but words; here, they are put into practice." After Nepal's political unification, Stiller believes that the adoption of a standard Hindu law brought the country together. This law also took ethnic diversity and regional customs into consideration, but it did so through a process known as Sanskritization, which originally denoted the rise of castes in the social hierarchy. However, he uses the term to refer to the establishment of the Hindu ideal through the legal system. The two applications are "closely connected, yet distinct enough to justify drawing the reader's attention," according to him. Through his research on the southern Indian Coorgs, M.N. Srinivas popularized the idea of Sanskritization, which has drawn harsh criticism. According to sociologist Munshi, "a crucial difference between the early British observers of the Coorgs and Srinivas lies in the fact that Srinivas emphasises the internal process of the Coorgs to Sanskitise themselves, whereas the British observers have noted an external imposition by the Brahmins in the process of brahmanisation." An analysis of Nepalese history shows that the implementation of the Hindu ideal law was the primary cause of Sanskritization(Sapcotta, n.d.-a).

METHODOLOGY

The study followed the analysis of secondary sources of information based on the qualitative research design. The secondary sources of information were based on the interpretation of published sources following the topic.

FINDINGS

Nesfield created the occupation theory, which explains how the caste system came to be. This idea explains the relationship between the occupation on the one hand and the caste on the other. According to the occupation idea, the type and caliber of work done by various social groupings is where the caste system originated. This hypothesis states that if a certain group has a hereditary occupation, it eventually becomes a caste. Based on the concept of relative purity and impurity, occupation theory clearly distinguishes between various jobs. According to this hypothesis, the caste system that governed the extremely strict manner of life of Hindus originated from the partition of society into Brahmin, Kshatriya, Vaishya, and Sudra based on occupations. Each section was given the responsibility of carrying out a rigidly defined task that specified how members of that caste were to make a living. Those who did tasks that were seen as superior and respectable were in a better position than those who worked in low-paying or menial jobs. This theory's rationale is that the hierarchy of jobs is linked to the hierarchy of castes. According to this hierarchy, impure activities are followed by inferior castes and pure occupations by superior castes (Rao, 2004). According to Nesfield, the occupation's social gradation occurred in several civilizations. The oldest phase of the evolution of human industry was the hunting and chasing of wild animals by the prehistoric tribes living in the highlands. The fishing caste comes next in line. The pastoral castes are above these. The agricultural castes and the several tribes that belong to them are ranked above the pastoral castes according to the order in which these professions were accepted throughout the development of civilization. The numerous occupational castes are situated above them. The higher castes include those who worked with stone, wood, metal, and ornamentation and whose professions coincided with the era of metallurgy. Brahman and the Kshatriyas are at the pinnacle of the hierarchy (Singh, 2003).

Nesfield concluded that functional difference was the primary cause of caste differentiation. Finally, he came to the conclusion that the caste system originated only because of function (Rao, 2004)(Teli, n.d.).

According to conventional wisdom, the caste system has a divine origin. The Purushasukta and other Hindu sacred texts provide support for this notion. According to Purushasukta, the fourfold division of society originated from four distinct aspects of Brahma, also known as the Divine or the Supreme Being, or the Viratpursha. The Brahmans are the highest Varna in the Varna system; according to Purshasukta, they were formed from the mouth, which is the highest part of Brahma. In descending sequence, the Kshatriyas, who were made from arms, the Vaishayas, who were made from Brahma's thighs, and the Shudras, who were made from Brahma's feet, are the final Varna. According to the Purushaskuta, the order of creation became the order of their duty; that is, the Brahmans were tasked with providing education, counseling, and other services to society. The Kshatriyas were tasked with governing and protecting the community. The last creation, the Shudras, were intended to take care of the other segments of society, while the Vaishayas were supposed to provide for the material necessities of the community.

In Bhagavad-Gita chapter 14, sloka 13, Lord Krishna asserts that he only made four Varnas based on Guna and Karma, which lends credence to the system's foundation (Rao, 2004)(Teli, n.d.).

The most fervent proponent of race theories about the caste system's inception is Herbert Risley. Scholars like Ghurye, Majumdar, Westermarck, and others are supporters of this view. This idea states that racial contact and cultural clashes gave rise to the caste system (Rao, 2004). Around 1500 BC, the Aryans arrived in India as a result of conflict with their forebears. The fair-skinned Aryans came from north Asia and south Europe to India. There were numerous ethnic groups in India before to the Aryans, including the Negrito, Mongoloid, Austroloid, and Dravidian. The Negritos share physical characteristics with African people. The Mongoloids are Chinese-looking. The Austroloids have characteristics with Australia's indigenous population. The Dravidians were the greatest group in India and came from the Mediterranean. The Dravidians and the Austroloids were the Aryans' primary contacts when they first arrived in India. The native customs were ignored by the Aryans. They upheld their own beliefs and ceremonial purity while viewing the indigenous people as inferior. Although the Aryans married non-Aryan women, they refused to marry their own daughters to non-Aryans. In addition to pushing the locals southward or toward the north Indian forests and mountains, they sought to conquer and seize control of areas in north India. The Aryans divided themselves into three factions. The initial troop of soldiers was known as Rajayana; thereafter, they adopted the name Kshatria. The second group, known as Brahmans, consisted of priests. Among the Aryans, these two factions engaged in political competition for leadership. The Brahmans became the Aryan society's leaders as a result of this conflict. The third group, known as Vaisia, consisted of farmers and artisans. When the Aryans overran and conquered portions of northern India, they enslaved the native population. During this transition, the locals became the society's peasants and craftspeople, while the Vaisias, who were the farmers and artisans, became the landowners and businesspeople (Dube, 1996)(Teli, n.d.).

Caste is a complicated phenomenon unique to the Indian subcontinent, not just a hierarchical social structure. The caste system is frequently depicted in a number of ways, such as a complex of ghettos, a pyramid, a multistory skyscraper without a staircase, and a hydra-headed dragon with the ability to change and withstand numerous attacks. It is also

depicted through the image of a human body and has its roots, power, and legitimacy in Brahminical Hinduism.4. Thus, caste is a culture, a set of beliefs, a way of thinking, and a collection of customs that cover all facets of life. Caste is based on a notion of self-elevation and a socio-political ideology of dominance and oppression that is approved by some religious systems that maintain that some people are ontologically superior to others and that all people are not created equal. It sustains mistreatment, humiliation, and violations of those deemed inferior by justifying dominance, subordination, and even violence as divinely mandated. To put it another way, caste informs people that, according to their own karma, they have the right to oppress those who are above them and those who are below. One characteristic of the collective Indian mentality is the cumulative effect of such exercise and acceptance of unfair and abusive authority, as well as the glorification of and unwillingness to challenge such(Dalits-and-Caste-System-Manchala, n.d.).

Like all significant policy improvements, advancements in inclusion and equity necessitate a successful implementation strategy. In particular, it calls for new ways of thinking that concentrate on the obstacles that some students face that cause them to be marginalized due to contextual factors, such as inappropriate curricula and assessment techniques, inadequate teacher preparation and support, and teaching methods that do not consider learner diversity. The presumptions that underpin practice may also be a barrier. This could be related to highly ingrained marginalization systems that divide and classify students based on socioeconomic level, color, aptitude, gender, language, and ethnicity. All of this indicates that advancement in the area of inclusion is intricate and situation-specific(Unesco_bie_2021_web_inclusive_education_resrouce_pack, n.d.-b).

DISCUSSION

Throughout Indian history, the caste system has been a ubiquitous social framework that has influenced the social fabric of the nation for millennia. This study offers a thorough analysis of the caste system's development, looking at its social structures, historical context, shifting dynamics, and current applicability. The study examines the caste system's beginnings in ancient India, its development over time, and its effects on social interactions, economic possibilities, and political processes using both qualitative and quantitative data. The essay also addresses how caste-based prejudice and inequality still exist in modern-day India, emphasizing the problems and disputes that surround the caste system. This essay seeks to increase knowledge of the intricacies of the caste system and its consequences for social justice and equality in Indian culture by a critical examination of historical sources, academic research, and empirical evidence. India's caste system is a long-standing social structure that has influenced the social fabric of the nation for generations. It is a hierarchical structure that divides people into different social groups according to their social standing, occupation, and place of birth. The Vedic era, between 1500 and 500 BCE, is when the caste system first developed. At that time, it was used to divide labor and organize society. The development of the caste system has been thoroughly examined by academics such as Dumont (1957) and Marriott (1955), who have emphasized its intricate dynamics and importance in Indian history. According to Dumont, the caste system has a strong religious foundation in Hinduism and has impacted many facets of Indian culture, such as social interaction, marriage, and employment. Brahmins (priests and academics), Kshatriyas (warriors and rulers), Vaishyas (merchants and traders), and Shudras (workers and service providers) are the four primary varnas that make up the caste system. Based on kinship, occupation, and geography, each varna is further divided into a large number of jatis, or sub-castes. The presence and organization of the caste system in ancient India are shown by quantitative evidence from historical writings and archaeological discoveries. For instance, references to varna distinctions and the responsibilities connected with each varna may be found in the Rigveda, one of the earliest Vedic scriptures. Furthermore, proof of the caste system's institutionalization in government and administration may be found in inscriptions from ancient Indian dynasties like the Mauryas and the Guptas(Sharma, 2017).

Changes in schools and institutions are necessary for inclusive education to be successful. Nonetheless, a large portion of this transformation is resource-light and design-oriented. It is crucial to stress that inclusive education entails spending most of the day in mainstream classes with all pupils. This is significantly more effective and efficient than special schools and classes, and it has been shown to have positive benefits on social wellness and educational achievement for all children. The phrase "inclusive education" is frequently used interchangeably with education for kids with impairments. Even while this may still be the main driving force behind inclusive education, all children with a variety of characteristics, including gender, socioeconomic position, ethnicity, and language, can benefit from successful inclusive practices. The implementation of inclusive education can be aided by a defined set of equity indicators, such as those from UNESCO (2017). Inclusive education is an ongoing process of educational development. Measures of educational quality, outcomes, and experiences should be included in assessing the success of inclusive education, rather than just counting pupils to gauge access. It is also vitally necessary to comprehend and assess teaching approaches. Although there are various indicator sets and tools available, the Index for Inclusion toolkit, Supporting Effective Teaching project, and Save the Children's Lao Inclusive Education Project (Grimes, 2010) are very helpful inclusive education assessment tools(Schuelka, n.d.).

The obstacles to inclusive education are now widely recognized and include deficiencies in facilities and resources, teacher preparation, pedagogical approaches, flexible curricula, supporting leadership, legislative and legal backing, and cultural attitudes. However, current thinking indicates that rather than concentrating on shortcomings, it could be more beneficial to consider how to identify and scale up good inclusive education strategies that already exist. Implementing inclusive education at the school and classroom levels, such as through school reviews and plans, training and supporting all teachers in inclusive practices rather than just "specialized" ones, and assisting school leadership in enacting an inclusive vision for their schools are all important components. Enabling policies that clearly define and promote inclusive education, robust data collection and management systems, curriculum flexibility, and collaboration with other facets of society where inclusive education is relevant, like employment, are all necessary for national-level implementation(Schuelka, n.d.).

Nepalese society places a high value on religion. The word for religion in Nepali is dharma. Duty, morality, rule, merit, ethics, and religious activities are only a few of the meanings associated with the word. Within Nepalese society, the term's meaning is more expansive than religion itself. The many different religious traditions practiced in South Asia are together referred to as Hinduism. The many different religious traditions practiced in South Asia are together referred to as Hinduism. In addition to Brahmanism, Nepalese Hinduism has traces of Shamanism and other animistic rites. Despite the fact that this is untrue, there has been a tendency to portray Nepal's religious past as peaceful. High caste Brahmanic thinkers have documented the majority of ancient and medieval history, but they have not added to the most comprehensive and impartial account of Nepali history. The Gangetic Hindu worldview limits their documentation, and it is insensitive to historical elements that fall outside the purview of the Puranic tradition. Throughout the Lichhavi period, the many ethnic groups experienced a process of change brought on by the strong cultural and economic ties to Tibet as well as the influence of the Gangetic Hindu perspective(Sapcotta, n.d.-b).

Indian society's values, duties, and jobs have all been significantly influenced by the caste system. Beginning with the Aryans and continuing down a long path of regrettable discrimination, segregation, brutality, and inequality, religion has been the driving force behind this system of stratification for centuries. The core of the purity-pollution complex was Hinduism, which also had an impact on Indian people's beliefs and way of life. Indians are still plagued by caste consciousness even after sixty-three years of freedom. In the past, India has endured as a nation for millennia with restricted communities separated by language, caste, and creed. Each person was assigned a certain duty from birth, and the economics of both urban and rural life were greatly influenced by the rule of heredity of employment. Occupational or caste mobility was limited, and it was uncommon to see someone leave their ancestors' line of work to pursue their own goals. It is evident that caste still has a significant impact on how people interact socially and politically in India. However, there are now fewer barriers to social interaction between castes, particularly in metropolitan areas, and the connection between caste and inherited jobs has diminished. Regardless of caste or creed, Indian society is evolving from its closed structures to a condition of change and advancement characterized by the expression of the human spirit. People in India have been inspired to treat other caste members with greater civility by a number of groups opposing the caste system's abuses. The partial abolition of the caste system has greatly benefited many of the lower castes, and India should be commended for its persistent efforts to abolish this system of stratification from her culture. Nonetheless, it is crucial to consider how caste status has impacted social mobility and quality of life in contemporary India(Mishra & Mishra, 2022).

The schooling of Dalits was found to face several significant obstacles. Among them was the fragility of their economy. Their socio-cultural positioning did not give them access to other resources for survival, nor could their family occupation assist them achieve economic independence (Corno, 2013). According to the theory of caste hierarchy, education in this setting takes the form of dominant and dominated forms. Because they are in the majority, the dominants frequently force their will on the dominated. Because of this, those that are dominated seldom have socioeconomic possibilities to make changes in their lives. It was discovered that they had lived in financial hardship. One family member's (the family head's) income was not said to be enough to ensure the family's survival for the entire year. Every member of the family, including youngsters of school age, must work to earn a living. The school-age children were unable to attend school on a regular basis as a result. One of the major obstacles to their schooling was discovered to be their sociocultural positioning(Subedi, 2022).

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