

# Establishing Philosophy for the Development of School Curriculum

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## Abstract

This paper is an attempt to explore the guidelines for establishing philosophy for school curriculum development. It is a theoretical article that consulted several philosophies, theories, books, and research articles to understand multiple realities and issues of philosophy concerning curriculum development. The data collection and analysis were organized with global themes that emerged through the review of different literature. The paper has analyzed that the curriculum development process required a particular process rather than employing an established philosophy. The curriculum depends upon what society has understood about education and should be designed upon building such society which the society aspires to transform into. The legal and political system, educational philosophies, global and local philosophical perspectives of curriculum development, curriculum conceptions, and contemporary educational issues are the major influencing factors to ponder upon for developing a philosophy of school curriculum.

**Keywords:** glocalized perspective, guidelines for curricular philosophy, philosophy and curriculum, process of establishing philosophy, vernacular globalization

## Background of the Study

When I was walking around the temple in Kathmandu, I saw a father and a son visiting a temple. The son was asking his father to run away from the gate as there were statues of lions perhaps because the son thought that those lions might attack them. His father replied that those lions were just statues so, there was no need to run away. Later the son saw that his father was worshipping another statue inside the temple, so the son expressed doubt about the beliefs of the statues. It shows that the two generations have different philosophies. In such a situation, if we design such a curriculum that satisfies the father's belief system then the son can't satisfy himself with education and if we design a curriculum that truly intends to satisfy the

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curiosity of the son then, in an extreme case, the father is likely to stop sending his child to school. As a student of education, I am concerned with how to design education and a curriculum that would be satisfactory to both father and son exemplified here.

Philosophy plays a deterministic role in developing the curriculum and has been inseparably bound to the task of education (Zovko & Dillon, 2018). There are several questions to be pondered upon while developing a curriculum that indicates the philosophy of the curriculum, chiefly: What are the realities the school is intended to deliver? What knowledge is valued the most worth? What attitudes does the school desire to develop? What procedures of curriculum development are employed while developing a curriculum? The answers to these questions are determined by the philosophy of education (Ornstein & Hunkins, 2004; Ozmon, 2012; Wiles & Bondi, 2011; Ravi, 2015). I intend to identify what underlying factors need to be considered while establishing the philosophy of school curriculum in Nepal.

There are diverse views about the curriculum such as the curriculum as a product, the curriculum as a process, the curriculum as a praxis, and so forth (Zais, 1976; Print, 1993). The cognitive process conceptualists view the curriculum as a process in that it should be developed to provide students with the necessary skills and processes to help them learn how to learn through the practices of numerous academic skills (Stenhouse, 1975; Zais, 1976; Print, 1993; Kelly, 2004). The process model of curriculum suggests that even subjects like history should be taught to develop academic skills such as research, inquiry, information processing, reasoning, and so forth rather than knowing and remembering uncountable events (Print, 1993). It seems that the process model or cognitive process conception seems close to the development of 4Cs (critical thinking, creativity, collaboration, and communication) capacities as a requirement of twenty-first-century learners (Fidel, 2015). It strikes me to explore the process of establishing a philosophy of school curriculum that suits the 'curriculum as a process' conception.

One of the major tasks of managing curriculum development is about establishing the philosophy of the curriculum (Wiles & Bondi, 2011). Tyler, Taba, Kerr, Wheeler, and others have suggested philosophy as a primary source of curriculum development but they haven't provided clear guidance indicating how to establish philosophy (Zais, 1976; Print, 1993; Ornstein & Hunkins, 2004; Ornstein, 2011). However, Wiles and Bondi (2011) have suggested that the guidance is a general process but it also seems to lack establishing true and comprehensive guidance that applies to every context.

When I participated in the discussion session of the curriculum drafting committee, the curriculum officer of the Curriculum Development Centre (CDC) requested the participants to provide an initial draft of the curriculum under the competence framework developed by the Ministry of Education (MOE). The members of the curriculum draft committee were completely unaware about what

were the influencing factors of curriculum development. I see that the committee still has a range of philosophical decisions to make. Therefore, I intend to analyze what aspects need to be considered to establish the society-specific philosophical perspectives for school curriculum development.

It is argued that philosophy clarifies the beliefs about the purpose, goals, and objectives of instruction (Print, 1993; Ornstein & Hunkins, 2004; Ozmon, 2012). Some factors influence several curricular decisions. Identifying and organizing those influencing factors to set guidelines for curriculum development is about establishing philosophy (Wiles & Bondi, 2011). The query about what could be the major factors that influence several curricular decisions of school education in Nepal made me curious.

Educational philosophy seeks to answer the questions through the understanding made by society and the answers to those questions are the impetus for the formulating goals of the curriculum (Ornstein & Hunkins, 2004; Ozmon, 2012; Farquhar & White, 2014).

What knowledge is most worth providing in the school?

What is worth knowing?

What does it mean to learn?

How do you know that learning has taken place?

What should be the role of a teacher?

What should be the role of the students?

What is the role of school in society?

It shows that obtaining the answers to those questions from those who are responsible for school curriculum development is the basis for understanding and establishing philosophy. We have to develop our curriculum by following the social order and fulfilling social duties to help society thrive and preserve life (Hung, 2017). The process of attaching the curriculum to the belief system of society is a crucial task in establishing philosophy.

It is viewed that "each national education system must prepare its students to be competitive in a global knowledge economy" (Wahlstrom & Sundberg, 2018, p. 178). Further, the critical conceptualization of curriculum is regarded as a plan for learning to emancipate and empower learners through critical consciousness incorporating an indigenous perspective on education (Pinar, Reynolds, Slattery, & Taubman, 1995; Stewart, Mika, Cooper, Bidois, & Hoskins, 2015; Bridges, 2003). Similarly, Nepal is also a country of multicultural existence where a fair education system is required to develop critical consciousness in students. Therefore, I intend to explore the ways of establishing a philosophy of school curriculum that is applicable in multicultural society.

Stating in different words, this study intends to sketch out the practices of establishing philosophy for positioning school curriculum development. Hence, the objective of the study is to develop tentative guidelines for establishing the

philosophy of the school curriculum. Based on this objective, the research questions are specified as follows.

- i. What could be the process of establishing the philosophy of the school curriculum?
- ii. What are the influencing factors that determine the objectives of the curriculum?
- iii. What factors help shape the underlying principles of developing a school curriculum?

### ***Philosophical and Theoretical Grounds of the Curriculum: A Literature Survey***

Philosophical and theoretical grounds of the curriculum are brought into the fore here to discuss the major theoretical lenses to analyze the research problem being studied. It has surveyed a range of literature on philosophy and curriculum to figure out the dimensions of establishing philosophy for curriculum development. This paper has acknowledged the different philosophical orientations, and curriculum theories such as reproduction, resistant, and hegemonic curriculum theories to clarify the different dimensions of the philosophy of curriculum.

### ***Philosophies and Educational Philosophies***

The philosophy of curriculum is itself philosophy and educational philosophy. The paper has reviewed common philosophies such as idealism, realism, naturalism, pragmatism, existentialism, modernism, and post-modernism. Further, some educational philosophies such as perennialism, essentialism, progressivism, and reconstructionism (Ornstein & Hunkins, 2004) are also reviewed.

**Idealism.** The central essence of idealistic philosophy is that spirituality aims to achieve truth, beauty, and goodness (Ravi, 2015). Spirituality can be realized by maintaining appropriate character and discipline where intellectual development occurs through working hard on intellectually appropriate subjects under the proper guidance of the teacher (Taneja, 2013). Idealism philosophy suggests establishing a spirituality philosophy for curriculum development to develop appropriate character and discipline in educational products.

**Realism, Perennialism, and Essentialism.** Realism, as opposed to idealism, views the world in terms of the object or materialistic perspective. It regards the ultimate reality as the world of physical objects, truth as an objective that can be observed, sense organs are the gateway of knowledge, and focus on scientific knowledge (Ornstein & Hunkins, 2018). Perennialism and essentialism are educational philosophies derived from realism intended to educate the rational person, cultivate the intellect, focus on past and permanent studies, and mastery facts and timeless knowledge (Ornstein, 2011). Realism, perennialism, and essentialism suggest establishing a materialistic and discipline-based philosophy of curriculum development to cultivate intellect.

**Naturalism.** Naturalistic philosophy is a child-centred theory where the child is the hero of the educational process in which each child is regarded as the book

for a teacher which he/she must read from page to page to know the child and child psychology (Ravi, 2015). Education should follow the pattern of a child's understanding, not elders' (Rousseau, 2013). It focuses on the harmonious development of the child rather than solely focusing on intellectual development. Naturalism has emphasized the establishment of materialistic and nature or psychology-based philosophy of curriculum development to ensure child-centred education.

**Pragmatism, Progressivism and Reconstructionism.** Pragmatic philosophy stresses providing knowledge that is utilitarian to individual students for his/her life and their larger society too (Dewey, 1938). Progressivism and reconstructionism are educational philosophies derived from pragmatism (Ornstein & Hunkins, 2018). The core principle of progressivism is to promote democratic social living whereas reconstructionism focuses on improving and reconstructing society and education through education (Ornstein, 2011). Pragmatism, progressivism, and reconstructionism suggest establishing a democratic and transformative philosophy of curriculum development to ensure education as a means for democratization and social transformation.

**Existentialism.** Existentialism advocates that 'existence precedes essence' focusing on individuality which is composed of feelings, emotions, rationality, and irrationality (Ozmon, 2012). It tends to view each individual as a unique human being who rejects group norms such as social, political, philosophical, religious, and so forth (Ornstein, 2011). Existentialist education encourages asking questions such as "Who am I?" and values total individuality. Existentialism advocates establishing such a philosophy of curriculum development which can ensure the exposure of feelings, emotions, rationality, and irrationality of every individuality.

**Modernism and Post-modernism.** Modernism is a rebellious state of mind that tends to challenge conventions, reject every system of traditions and beliefs, and accept objective, positivist, or empirical knowledge (Ornstein & Hunkins, 2018). Modernism suggests establishing a science and reason-based philosophy of curriculum development. Postmodernism has called into question modernism's Eurocentric metanarratives and its claim to a universal rational structure by which to judge the good, the true, or the beautiful (Ozmon, 2012). Post-modernism advocates such education which plays a role to empower and emancipate those who lie at marginalization and those who are living in an identity crisis or give hands to silenced narratives.

These educational philosophies help to understand the possible philosophical bases of the curriculum. Curriculum practitioners can grasp about what is the role of philosophy in particular education for which they are responsible for designing.

### ***Curriculum Theories***

There are theories of the curriculum which guide the positioning philosophy of the curriculum. Particular theories of the curriculum include reproduction theory and resistant and hegemonic theory which are particularly political theories of the

curriculum. These theories provide critical guidance for establishing the philosophy of the curriculum.

**Reproduction Theory.** Reproduction theory advocates critical perspectives about the curriculum that curriculum is developed for inequality, preparing most kids for an unequal future of the capitalist system by ensuring personal underdevelopment (Giroux, 1983). Pedagogic practices are considered as curricularisation and pedagogisation of dominant social practices for cultural reproduction (Lilliedahl, 2015). Giroux contends that schools as symbols of factories or prisons, where teachers and students alike act merely as per the determination by the logic and social practices of the capitalist system. Therefore, the curriculum is a lens through which we construe reality (Broudy, 1981).

I have used this theory to analyze the various factors that work in the interest of an elite group of society and education as a means of cultural reproduction. It has helped me to be critical of the cultural reproduction of power-dominated groups that are likely to exist in the curriculum.

**Resistant Theory.** Resistant theory, interpreted as a political and cultural theory to see the school curriculum implementation, emphasizes the tensions and conflicts that mediate relationships among home, school, and workplace (Giroux, 1983). Giroux further contends that the mechanisms of reproduction are never complete and are always faced with partially realized elements of opposition sprouting from culture.

I have used this theory to contend with the various conflicts of interest that are likely to be inherent in the school curriculum. It has helped me to acknowledge the right balance among the differences in diverse philosophical beliefs.

**The Hegemonic Curriculum.** The hegemonic curriculum is defined as organizing schools with particular organized bodies of academic knowledge appropriated in individual competition but it functions to exclude a large number of students who are from subordinate classes (Giroux, 1983). The curriculum needs to be multicultural to translate it into the means of empowerment of student diversity.

I have used this theory to analyze the various perspectives that can overcome the problems of the hegemonic curriculum. Here, it has been used to develop the guidelines for establishing the philosophy of school curriculum as non-hegemonic to address student diversity.

## **Methods and Procedures**

This research article is theoretically carried out by analyzing various books, articles, and research reports to suggest tentative guidelines for establishing the philosophy of the school curriculum. The information received from the texts and literature is coded, recoded, organized, and used for developing themes that emerged therein (Agee, 2009). The themes that emerged from the data are presented as headings and sub-headings while analyzing the data and the data are discussed from various perspectives.

## Findings and Discussion

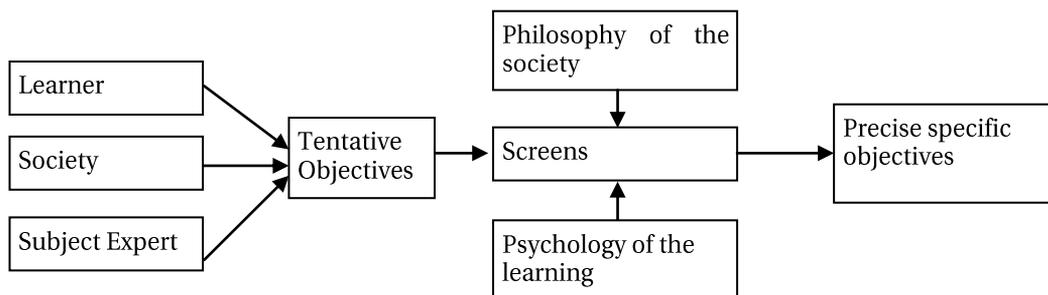
I worked on documents such as research articles, books, and research reports to understand various dimensions of curriculum philosophy. I screened the literature with a literature survey carried out on theoretical and philosophical grounds, thus, exploring the various perspectives on the philosophy of curriculum development in an attempt to specify the philosophical perspectives of curriculum development applicable in the context of Nepal.

### *Establishing Philosophy of Curriculum*

Philosophy is a fundamental explanation concerning the nature of knowledge, values, and existence (Ozmon, 2012). It is the beginning point in curriculum decision-making and is the basis for all subsequent decisions regarding curriculum (Ornstein, 2011). Establishing philosophy is about the generalization of what constitutes a good society and a good member of a good society (Ornstein & Hunkins, 2004). It is not about what educationists think about the nature of a good society and the nature of its members but it is about what the society thinks.

All curriculum decisions are supposed to be guided by philosophy (Ornstein, 2011). Tyler has proposed the process of developing curricular objectives as per Figure 1 (Ornstein & Hunkins, 2004)

**Figure 1** *Process of Formulating Specific Objectives of the Curriculum*



Tyler has suggested the process of determining the objectives. However, it has not explained how to screen the tentative objectives by the philosophy of society.

There are some suggestions about the process of establishing philosophy. The philosophy of the curriculum needs to be established by asking other people therein in society to review existing statements of philosophy or related documents and restate them in terms of desired changes (Wiles & Bondi, 2011). It is about integrating the general life goals of people into curricular goals.

It shows that a well-established philosophy is supposed to reflect what society is thinking about the nature of a good society and what characteristics are supposed to be possessed by a good member of society. The educationists here are supposed to take off their loaded minds about the nature of a good society to grasp what society thinks about it.

### ***What Knowledge is of the Worthiest?***

School education is normally designed for the harmonious development of children. The worthiest knowledge is labelled as such knowledge which can deliver scarce and new knowledge and skills, creativity, and emotional intelligence (Zhao, 2009). Nowadays it is regarded as the harmonious development of physical well-being, social and emotional, culture and arts, literacy and communications, learning approaches, numeracy and mathematics, and science and technology (United Nations Educational Scientific and Cultural Organization [UNESCO], 2013). Furthermore, it is necessary to have such KSAs that can develop the versatile personality of the 21st century (Fidel, 2015). It indicates that the philosophy of curriculum development needs to be established according to the competency framework required for the twenty-first century.

### ***The Guiding Perspective of Curriculum Development***

The concept of guiding perspectives is discussed with the themes/headings of the multicultural curriculum, curriculum for the 21st century, and the paideia of Nepal's curriculum that emerged from the literature review.

**Multicultural Curriculum.** The multicultural curriculum is such a curriculum that tends to construct knowledge; apply equity pedagogy; concentrate on reducing prejudices; and celebrate differences amidst the diversity of students while a teacher teaches (Banks, 2006). Multicultural education emerges as a policy that aims to foster ethical and respectful students with a sense of fairness and an open attitude toward all kinds of diversity (Zilliacus, Holm, & Sahlstrom, 2017). Therefore, diversity in society required to adopt a multicultural curriculum to ensure equitable learning opportunity to all culturally diverse students.

**Curriculum for the 21st Century.** The 21st century's curriculum is expected to be essential and relevant such as connecting with real life, relevance for societal and economic needs, skills of the '4Cs' as creativity, critical thinking, communication, and collaboration, the character of six essential qualities of mindfulness, curiosity, courage, flexibility, ethics, and leadership (Fidel, 2015; P21: Partnership for 21st-century learning, 2015). Besides these skills such as problem-solving, agility and adaptability, entrepreneurship, accessing and analyzing information, and curiosity and imagination should be taught over several years of schooling (Olibie, 2013). It is required to prepare people who can face the challenges of climate change, financial instability, and personal privacy along with tolerance of religious fundamentalism and political absolutism (Fidel, 2015).

The curriculum of the 21st century is assumed to develop the knowledge, skills, and abilities (KSAs) of 'global citizens to address issues of global justice and sustainable development (O'Flaherty & Liddy, 2018) (P21: Partnership for 21st-century Learning, 2015). A 'global citizen' is someone aware of the wider world with a sense of his/her responsibility, respects and values diversity, understands how the world works, is outraged by social injustices, works to make the world more equitable and sustainable, and contributes to all local to global communities

(UNESCO, 2018). It indicates that the philosophy of curriculum development is required to be redesigned to develop every citizen as a global citizen.

### ***Emancipation and Empowerment from Power Domination***

It is argued that curriculum is the manifestation of the power (strong network formed by heterogeneous components) distribution in society which greatly enhances the analysis of curriculum (Lau, 2001). It needs to call upon adopting a particular policy that motivates the implementation of something for the achievement of social goals such as emancipation and empowerment in society (Giroux, 1983; Joskin, 2013; Ornstein & Hunkins, 2018). It suggests that we need to include the voice and representation of marginalized groups in developing the philosophy of curriculum development.

### ***Glocalization: Decolonization and Vernacular Globalization***

Glocalization means incorporating the local perspective as well as the global perspective in developing the school curriculum.

**Decolonization.** Some experiences suggest calling upon developing own guiding perspective of curriculum to ensure decolonization. "One of the main arguments that have arisen in decolonizing debates is that students have felt alienated and disconnected from their university learning" (Quinn & Vorster, 2017, p. 144). In many developing countries learning progress in the areas of literacy, mathematics, and science is stagnant or even declining based on results from national and international assessments (United Nations Educational Scientific and Cultural Organization [UNESCO], 2013). The relevancy issues seem to have emerged due to the colonized ideology of curriculum. A scholar argued that the "curriculum seems to be white by pointing out the lack of awareness that the curriculum is white comprised of 'white ideas' by 'white authors' and is a result of colonialism that has normalized whiteness and made blackness invisible" (Peters, 2015, p. 641). It indicates that we need to be very careful while establishing the philosophy of curriculum development to avoid being invisible to our ownness and being colonized by others. Therefore, it is required to develop our curricular philosophical perspectives rather than being colonized by foreign practices.

**Vernacular Globalization.** It is about creating hybrid educational policies to make education accountable for homogenization or globalization and heterogenization or localization that reciprocally constitutes educational change (Hilt, Riese, & Soreide, 2018). Homogenization or globalization is about assuming the same education to the whole world and heterogenization or localization is about thinking specific education that is particularly suited to the particular local context. The right balance between the conceived and action philosophy is not easy to accommodate (Peters, Besley, & White, 2018). However, it is necessary to have productive tension between the levels of globalized and 'indigenous philosophy' by engaging productively in ways that are useful to both and diminishing to neither (Stewart, Mika, Cooper, Bidois, & Hoskins, 2015). It shows that we can't ignore both aspects such as globalized trends and local context to derive an appropriate

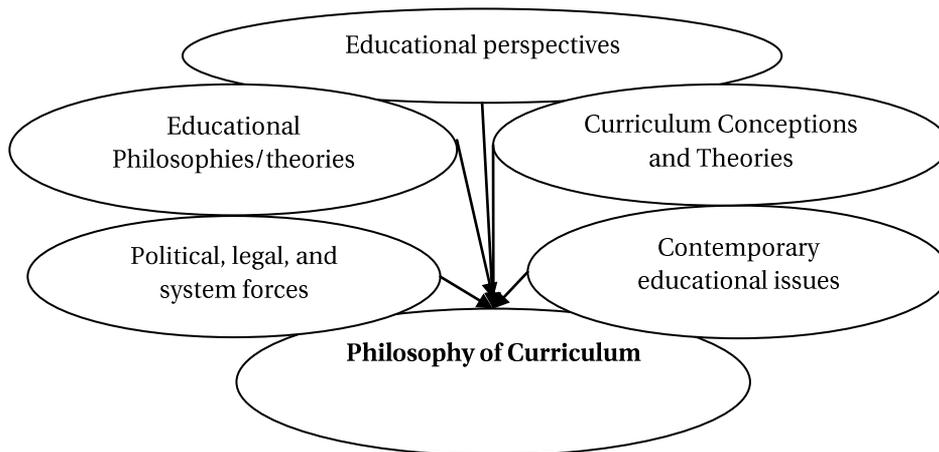
philosophy of curriculum development. Therefore, the philosophy of curriculum development needs to be established by ensuring the right balance between global and local contexts.

### ***Technological Advancement***

Education throughout the world, a monopoly of technology with an eroding base, will have to change and adapt if schools are to survive in the future (Wiles & Bondi, 2011). The adjustment of the curriculum to scientifically investigated demands arising from the needs of a technological society is emphasized to develop KSAs of the 21st century (Englund, 2015). The curriculum desired to lead the technology rather than follow it.

### ***The Process of Establishing Philosophy for Curriculum Development***

The several literatures suggested that the process of establishing philosophy for developing a curriculum is guided by several factors such as educational philosophies, perspectives, curriculum conceptions, political and legal factors, and contemporary educational issues therein (Stenhouse, 1975; Wiles & Bondi, 2011; Ornstein, 2011; Ozmon, 2012; UNESCO, 2013; Fidel, 2015; Zovko & Dillon, 2018). The diagram of the process of establishing philosophy for curriculum development is presented as follows.

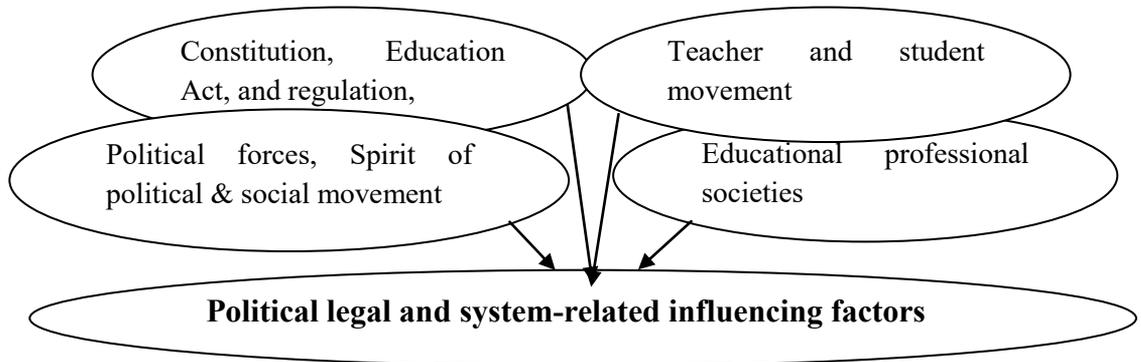


*Figure 2: Philosophical cloud of curriculum development*

Figure 2 suggests curriculum practitioners about the basic guidelines and what factors need to be considered while following the process of establishing the philosophy of curriculum.

**Political Legal and System-Related Influencing Factors.** The curriculum must comply with the political and legal system of the country. The factors related to the political and legal system include the constitution, education act and regulation, political parties' manifesto, spirit of political and social movement, teacher and student movement, and educational professional societies as suggested by Figure 3.

**Figure 3** *Political, Legal, and System-related Influencing Factors of Establishing the Philosophy of Curriculum*

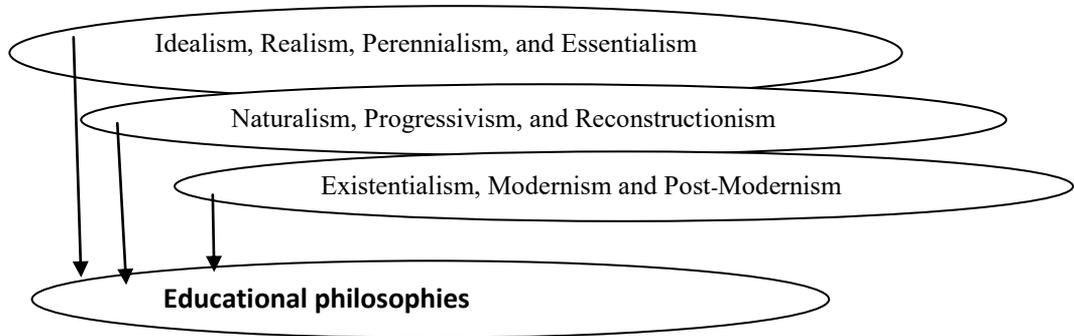


By analyzing the above figure, some mandatory aspects are required to be addressed to establish an appropriate philosophy of curriculum development. The government is always abiding by the constitution and education act or regulation to establish the system of education. In the democratic system, the vision of political parties also plays a vital role in establishing the appropriate philosophy of curriculum development. Moreover, there is always a movement of teachers and students who are also advocating changes in the educational system. Further, some educational professional societies are also advocating myriad changes in the educational system. In this scenario, the philosophy of curriculum development needs to be established as per the country's constitution, educational act and regulation, political pressure groups, teacher and student movement, and educational professional societies' aspirations.

**Educational Theories and Philosophies.** Some chief philosophical orientations help curriculum practitioners to develop an understanding of educational theories and philosophies. The major philosophical orientations include idealism, realism, perennialism and essentialism, naturalism, pragmatism, progressivism and reconstructionism, existentialism, modernism, and post-modernism as shown in Figure 4.

Figure 4 suggests curriculum practitioners about benchmarks of philosophical orientation. These are the reference philosophies that help to figure out the working philosophy of the curriculum.

**Figure 4** *Educational Philosophies That Influence Establishing the Philosophy of Curriculum*



**Educational Perspectives.** There are some educational perspectives expressed by prominent educations such as about worthiest knowledge, economic development, social equity, sustainable development, peace education, and indigenous KSAs by which the curriculum needs to be screened (UNESCO, 2013; Fidel, 2015; P21: Partnership for 21st-century learning, 2015; UNESCO, 2018).

**Figure 5** *Educational Perspectives Influencing Curriculum Philosophy*

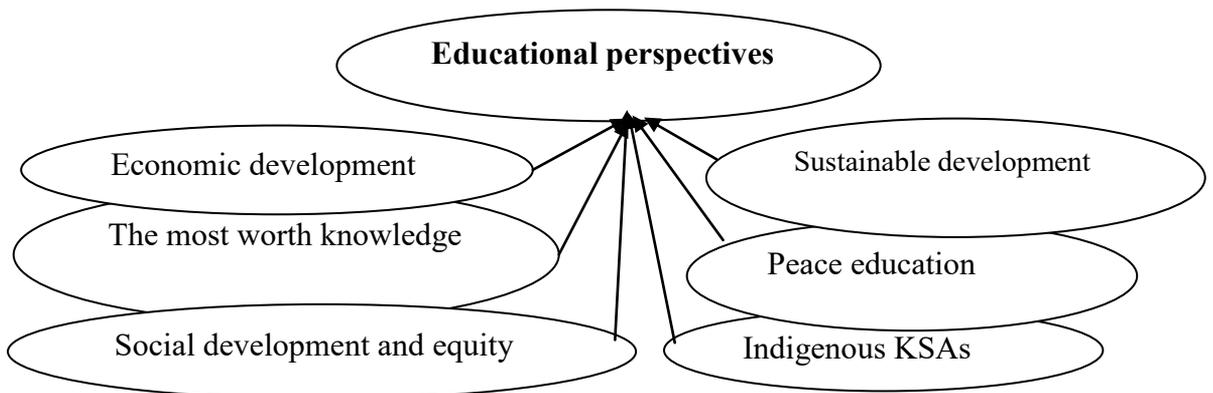


Figure 5 shows some perspectives as the basic tools for curriculum practitioners to design a curriculum and its philosophy.

**Contemporary Educational issues.** There are some contemporary issues as changing the patterns of the population and increasing complexities due to technological advances such as multicultural education, curriculum for the 21st century, decolonization and vernacular globalization, critical consciousness development, and technological advancement (Banks, 2006; Peters, 2015; Fidel, 2015; Zilliacus, Holm, & Sahlstrom, 2017; Hilt, Riese, & Soreide, 2018).

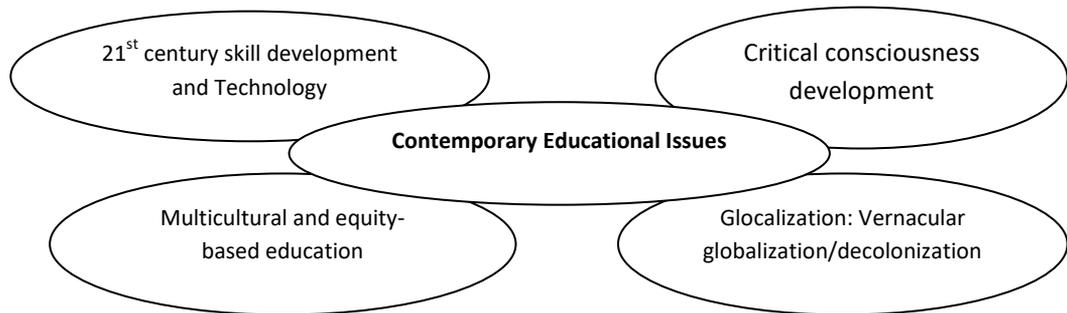
**Figure 6** *Contemporary Educational Issues of Curriculum Development*

Figure 6 shows the major contemporary educational issues that curriculum practitioners need to reconsider.

It shows that establishing philosophy for curriculum development is required to be screened by both the globally accepted and applicable theories and principles, and local context. The philosophy of curriculum development which is demanded by our land, society, economy, development plan, culture, and time can only be established when we look at all dimensions of curriculum development politics. Therefore, if we are looking for our unique philosophy of curriculum development, there needs to be strong a debate and discussion about the worthiest knowledge, curriculum for the 21<sup>st</sup> century, glocalized perspectives of education, emancipatory curriculum, multicultural education, decolonization, political and legal system, technological advancement, educational philosophies, and contemporary educational issues in the context of Nepal to ensure right balance among them.

## Conclusion

Establishing philosophy is a complex process of curriculum development and is only possible to be carried out by those who have a sophisticated understanding of the different dimensions of educational philosophies. Establishing a philosophy of curriculum seems a specific process whereby context-responsive philosophy can be established. The curriculum development process can't be based on a single philosophical thought developed elsewhere.

The context-responsive curriculum is likely to be characterized by decolonization, vernacular globalization, emancipation and empowerment from power domination, technological advancement, and the versatile personality of the 21<sup>st</sup> century. The right balance with such advocacy is a matter of curriculum practitioners' skill. It makes it obvious that the philosophy of curriculum is society and culture specific which needs to be established rather than employing other's philosophy or paideia. Vernacular globalization or incorporating values of both local and global context of curriculum is one of the most applicable approaches that education and curriculum should be integrated with society's typical system of education and modern schooling system.

The focus of the curriculum should be capacity development rather than regurgitation. It seems necessary to promote multicultural education by valuing and respecting diversity therein in the country. The relevancy of the curriculum is likely to be when we establish a strong relationship among KSAs of the curriculum with available opportunities and society's economic development.

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