
Parents' Demands Towards Integrating Indigenous Knowledge and Skills in Education

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Abstract

This study examines parents' experiences and perceptions of incorporating indigenous knowledge and skills into school education at Neelakantha Balmandir Secondary School in Dhading District, Nepal. It was conducted using a qualitative phenomenological approach. The researchers purposefully selected three parents who are actively involved in their children's education and community, collecting data through semi-structured interviews and analyzing it thematically. The results revealed three main themes: personal (such as self-identity, habit formation, security, self-employment), socio-cultural (such as cultural continuity, social change, resource use, respect for diversity), and global (such as modernization, global perspectives). Participants strongly endorsed integrating local knowledge and skills into the national curriculum, highlighting its importance in fostering cultural identity, self-reliance, and sustainable development. The study concludes that connecting local and global knowledge promotes an education that is both culturally grounded and globally competent.

Keywords: indigenous knowledge, local curriculum, sustainable development, global knowledge

Introduction

Local knowledge and skills, often called indigenous or traditional knowledge, are defined as context-specific information and practices developed, shared, and continuously improved by individuals and communities over long periods within a specific area. Fernandez (1994) describes this knowledge as a community-created body of wisdom that evolves to solve agro-ecological and socio-economic problems over time. Warren (2003) emphasizes that indigenous knowledge is unique to each culture or society, forming the basis for decision-making in areas such as agriculture, health, food preparation, education, and natural resource management in rural areas. The American Association for the Advancement of Science (2003) also describes it as community-based knowledge shaped by lived experience, cultural adaptation, and ongoing innovation.

Mishra (2023) performed a phenomenological study across community schools. Teachers valued local curriculum for preserving culture and tourism potential, and stressed the need for teacher, parent, and community involvement. However, in practice, local subjects were replaced by English and computer courses

The studies conducted by Mishra (2023) and Gyawali (2023) highlight the increasing interest in incorporating indigenous knowledge and skills into formal school education. Mishra (2023) argues that teachers value local curricula for preserving culture and promoting tourism, emphasizing the need for involvement from teachers, parents, and the community. However, in practice, local subjects are often replaced by English and computer courses. This interest is rooted in the recognition that indigenous knowledge systems play a vital role in biodiversity conservation and sustainable development by fostering values of environmental stewardship and community resilience (Sultana et al., 2018). Traditional practices support resource utilization through locally appropriate skills; however, modernization frequently prioritizes imported global technologies and practices, which can undermine community self-reliance and social well-being.

Policy developments in Nepal demonstrate a significant progression toward the localization of school curricula, aiming to make education more contextually relevant and culturally inclusive. The *National Education Commission* (1992) first highlighted the importance of incorporating local knowledge into primary education to reflect the socio-cultural realities of learners. Building on this foundation, the *National Curriculum Framework* (2005) introduced a policy mandating that at least 20% of the content in subjects such as social studies, expressive arts, and physical education be localized. It also allowed for a dedicated subject area focused on regionally relevant content, such as mother tongue instruction or community-based knowledge supported by guidelines from the *Curriculum Development Centre* (CDC, 2010).

Further reinforcing this vision, the *Local Curriculum Development and Implementation Guide, 2076* (2019/2020), outlined detailed procedures for designing and implementing local curricula from Grades 1 to 8. According to this guide, all local governments were required to develop and operationalize community-based curricula by the academic year 2077 B.S. (2020/2021), with the inclusion of mother tongue and other local knowledge components formally introduced in Grades 2 and 3 beginning in 2078 B.S. (2021/2022). These initiatives underscore Nepal's commitment to making education more responsive to local needs and diverse cultural contexts (National Education Commission, 1992; CDC, 2010; Curriculum Framework, 2005; Local

Curriculum Guide, 2076). Despite these directives, a lack of tangible action and the low level of schools' preparation in adopting textbooks specific to the local curriculum create barriers to its implementation (CEIR, 2010). This disconnect between policy formulation and classroom implementation highlights a critical gap. It underscores the need for comprehensive research to investigate the factors influencing curriculum localization, examining both institutional capacities and community engagement in the development, adoption, and sustainability of locally grounded educational content.

Context of the Study

Integrating local knowledge into school curricula has emerged as a critical and widely endorsed educational priority (Marsh & Wills, 1999). This demand reflects both societal expectations and national policy directives that advocate for the inclusion of locally relevant subject matter. Critics argue that overly centralized curriculum development has frequently failed to address community-specific educational needs on a global scale (Marsh & Wills, 1999).

In Nepal, this sentiment is echoed in multiple policy documents dating back to the mid-20th century, including the National Nepal Education Planning Commission (NNEPC, 1956), All-Round National Education Conference (ARNEC, 1962), the National Education Commission (NEC, 1992), and the High-Level National Education Commission (HLNEC, 1998). The National Framework on Education (2076 BS) further institutionalized this trend by mandating that every school develop and implement a locally tailored curriculum for grades one to eight.

Neelakantha Balmandir Secondary School, where the researcher has served as a teacher since 2072 B.S., has proactively responded to this mandate by developing school-specific guidelines for integrating local subject matter into everyday instruction. As part of this initiative, seventh-grade students have, for the first time this year, received instruction in playing *Panchai Baja*, a traditional musical ensemble. The school also organizes training sessions aimed at promoting local knowledge and products, reinforcing its commitment to community-based cultural education.

Given its dual-medium instruction (Nepali and English), Nilkantha Balmandir Secondary School prepares students for both local and international employment markets. To assess the broader perceptions of this curriculum innovation, the researcher aims to explore parental perspectives on the integration of local knowledge in school education. Understanding parents' lived experiences and attitudes is expected to illuminate factors that support or hinder effective curricular localization.

Rationale of the Study

Despite progressive policy frameworks and mandates promoting the integration of local knowledge into school curricula in Nepal, a significant gap persists between these directives and their practical implementation at the grassroots level. While existing literature (e.g., Mishra, 2023; Gyawali, 2023) highlights a growing recognition among educators of the value of indigenous knowledge for cultural preservation and sustainable development, actual classroom practices continue to prioritize globalized subjects such as English and computer education over locally grounded content. This discrepancy underscores a critical need to examine not just institutional readiness but also community engagement—particularly the role of parents, whose perceptions and support are central to the success of any educational reform.

Situated within this context, the present study focuses on a proactive government school located at Dhading attempting to localize its curriculum through practical initiatives like music instruction and local training programs. By exploring the lived experiences and perspectives of parents, the study seeks to understand the socio-cultural and pedagogical dynamics that influence the integration of local knowledge. It addresses an urgent need to inform policy and practice by revealing how parental attitudes shape and reflect the demand for curricular localization in line with national educational goals. The study explores the experiences of parents regarding the demand of including local knowledge in school education, which will be beneficial for local curriculum designers, policy makers, and concerned authorities to incorporate indigenous knowledge and skills in school education.

Literature Review

This small but purposefully selected sample was designed to generate rich, in-depth insights into the participants' lived experiences, expectations, and attitudes toward local curriculum integration. This study is guided by symbolic interactionism, drawing on foundational contributions by George Herbert Mead (1863–1931) and Max Weber (1864–1920). Within this theoretical framework, society is viewed as constructed through shared symbols, including language, whose meanings emerge through social interaction and are passed across generations. Symbolic interactionism posits that individuals do not respond directly to external stimuli; rather, they interpret and assign meaning to their experiences through socially constructed symbols. Human behavior, from this perspective, is shaped not only by objective reality but by the meanings individuals ascribe to that reality through interaction (Blumer, 1969).

In the context of education, this theory provides a powerful lens for understanding how parents, teachers, and community members interpret and engage with educational policies and curricular practices. Their actions and attitudes are influenced by the meanings they attach to concepts such as "local knowledge," "curriculum relevance," and "cultural identity." For instance, the preference for English-medium education in some communities may symbolize modernity and global competitiveness, whereas the local curriculum may represent cultural preservation and community pride. These symbolic meanings affect how stakeholders perceive the value of localized education and shape their responses to its implementation (Jeon & Walker, 2018). Thus, symbolic interactionism allows for a nuanced exploration of how social actors co-construct meanings around curriculum practices in specific cultural and institutional contexts.

Including local knowledge in the curriculum is a global demand, so the centralized curriculum development process is being criticized and has failed to make relevant curricula as per the needs of the local society (Marsh & Wills, 1999). Globalized knowledge has dominated local and indigenous cultures and knowledge; local languages, cultures, and knowledge may be extinct if we don't integrate local/indigenous knowledge into our teaching and learning process. Dei (2000) argues that the integration of IK into academics is to recognize that different knowledge can co-exist, knowledge can complement each other, and also that knowledge can conflict at the same time.

The growing emphasis on the contextualization of education has brought the slogan "*think globally and act locally*" into practical implementation. One of the most effective approaches to achieving this is through the development of a local curriculum that incorporates indigenous knowledge, traditions, and skills relevant to specific communities. While European countries began experimenting with localized educational practices as early as the 1970s, Nepal formally recognized the importance of local curriculum development through the *National Education Commission* (1992), which underscored the necessity of introducing localized content in primary-level education.

In alignment with this vision, the *Local Curriculum Development Guidelines* (2007) outlined several key objectives to support the integration of local knowledge into the education system. These include promoting content that reflects social diversity, addressing the specific needs of individuals, groups, and communities, and preserving, promoting, and mobilizing local knowledge, culture, and resources. Furthermore, the

guidelines emphasize the importance of making the curriculum more relevant and practically useful for learners, as well as enhancing the capacity of local individuals and institutions to contribute to educational development (Ministry of Education, 2007). The schools, teachers, and concerned authorities started feeling a sense of ownership. Although the guidelines for the Local Curriculum Development (2007) stated the need for curriculum, actual practices of the local curriculum have started appearing nowadays.

The National Framework on Education (2076) has made it mandatory to have a local curriculum in each school from Grades 1 to 8. The constitution has given responsibility to the local level to implement the local curriculum as a subject at a basic level. There is also the great role of individual teachers to incorporate local knowledge into day-to-day education. There are so many subject matters that can be included in our education. The local knowledge of students can be assessed. Then include those contents in the national curriculum too. But this sort of practice is rare in our context. Most of the teachers have become exam-oriented and taught the content that is mentioned only in books.

While talking about the content of higher education, we can find a great domination of global content over local content. While talking about higher education, we can get shreds of evidence of the domination of global subject matters over local contexts. Rai, I. M., & Gaire, S. (2021) mention in their article that there is a domination of Western modern ideas and concepts in most of the core courses of master-level programs in Tribhuvan University, Faculty of Education. They also add that there are a few courses that integrate a small portion of indigenous knowledge and non-Western ideas, and in comparison to the older courses, the new courses, which have been recently revised, are more progressive in terms of integrating indigenous and non-Western knowledge.

Mishra (2023) conducted a phenomenological study to explore community school teachers' perceptions and conceptual understandings of the local curriculum in Nepal. The findings revealed that teachers positively viewed the local curriculum as vital for preserving cultural heritage, local knowledge, and community identity. However, they primarily understood it as a list of localized content rather than a dynamic pedagogical tool. Although teachers recognized its importance, most lacked active involvement in curriculum development processes. Instead, English and computer studies were often adopted as substitute "local" subjects. Mishra highlighted a significant disconnect between national policy provisions and the actual practices at the

school and local levels, largely due to insufficient teacher engagement, lack of resources, and limited professional development opportunities.

Wagle (2023) explored the ecological implications of local curriculum implementation in a rural public school in Nepal through a Participatory Action Research (PAR) approach. The study revealed significant challenges in translating local curriculum policy into practice due to rigid schooling structures, centralized assessment practices, and cultural preferences for examination success. Despite national guidelines promoting community-based, participatory curriculum development, schools often reduced the local curriculum to textbook-based instruction aimed at passing exams. Wagle emphasized that such practices undermine the original vision of outdoor, life-based learning. The study argued for a transformative shift in school design, advocating for ecologically grounded pedagogies that recognize schools as living systems and promote contextualized, sustainable education.

Gyawali (2023) conducted a quantitative study to examine teachers' perceptions of practicing local curriculum at the basic education level in Nepal, emphasizing its role in promoting educational innovation and creativity. Drawing on data from 125 teachers in 25 public lower secondary schools in Kathmandu, the study revealed that local curricula foster students' identity, engagement, and empowerment by integrating local knowledge, culture, language, and community-specific issues. While the curriculum encouraged inclusivity and relevance, its implementation faced several challenges, including limited teacher training, inadequate government support, and concerns over uniformity and assessment standards. Nonetheless, findings showed strong teacher support for local curriculum as a means to enhance contextualized learning, preserve cultural heritage, and support future employment prospects through skill development.

Subedi (2018) examined the gap between policy provisions and actual practices of local curriculum implementation in Nepal's primary schools. Drawing on interviews and focus group discussions with teachers, head teachers, resource persons, and an Assistant District Education Officer, along with document analysis, the study found that although local curriculum policies exist, their implementation remains largely symbolic. The growing emphasis on English language teaching has overshadowed local content, and many educators are either unaware of or untrained in curriculum development guidelines. The study highlighted a significant disconnect between policy intentions and classroom realities, citing a lack of technical capacity and institutional support as key barriers. This mismatch has resulted in confusion and limited practice of the local curriculum in primary education settings.

This study by Gurung and Parajuli (2020) investigated the status of local curriculum development and implementation with a focus on integrating scientific knowledge in Purvakhola, Palpa. Despite Nepal's education policy endorsing the construction and use of locally developed curricula, most school clusters demonstrate limited interest due to various contextual challenges. Employing a qualitative research approach, the study relies on primary data to explore the gap between national policy directives and their execution by local educational authorities. Findings revealed that the local curriculum remains under-implemented and highlight the need for its design to reflect local needs, incorporate indigenous scientific knowledge, preserve cultural heritage, promote local autonomy, and align with the broader policy of decentralization.

In the past, vibrant debates were going on about the need and importance of integrating local knowledge into the school curriculum. Nepal is now practicing with the demand, but still, I think much research has not been done on whether the parents demanded local knowledge or not. It is a fact that knowledge through the curriculum shapes and guides the practice, perceptions, and value systems if such things have been taught (Shava, 2016), so we need to emphasize the role of local knowledge, and the curriculum has to be contextualized to address problems. Some of the researches carried out in Nepal: Mishra(2023); Gyawali (2023); Wagle (2023); Sudedi (2018) have explored the perceptions of teachers and students and studied policy gap but none of the research I ever found have tried to explore the demand and interest regarding integrating indigenous knowledge in school education in Nepal. So I have tried my best to explore the parents' demand and interest towards integrating the local curriculum in the present educational system in Nepal.

Methodology

The current study investigated the experiences of parents regarding the demand for integrating local knowledge in school education. The lived experiences and feelings of parents were studied in-depth and analyzed thoroughly. The study applied phenomenological research under qualitative research methodology. It is an approach to qualitative research that focuses on the commonality of a lived experience within a particular group. The fundamental goal of the approach is to arrive at a description of the nature of the particular phenomenon (Creswell, 2013). It is built on the foundation of individual experiences from which meanings are drawn while interpreting the data. Researchers focus more on meanings and have direct contact with those having experiences and try to understand a phenomenon (Bogdan and Biklen 1992; Creswell 1994; Patton 2002). In this perspective, individuals and their experiences are important.

In this phenomenological study, the exploration of lived experiences and emotions is of paramount importance. Data were collected from individuals who have undergone—or continue to undergo these experiences (Akturan & Esen, 2008, p. 89). To this end, three participants were purposively selected based on predefined inclusion criteria, specifically, parents whose children attend Neelakantha Balmandir Secondary School.

The first participant, referred to by the pseudonym “Bikalpa,” holds a master’s degree in education and possesses substantial expertise in local knowledge. He has also completed multiple training programs focused on sustainable development and the promotion of local culture. The second participant, “Rajendra” (pseudonym), earned a B.Sc. degree and is employed in a government office within the agricultural sector. He, too, has undergone several trainings related to farming systems. The third participant, “Saurav” (pseudonym), who completed a bachelor’s degree, has extensive experience working with an education-focused non-governmental organization. All three individuals are parents of the researcher’s Class 10 students and have been well acquainted with the researcher for an extended period.

Each participant expressed eagerness and a willingness to contribute their time to the study. Invitations were made over tea at a nearby hotel, during which informed consent was obtained. Subsequently, semi-structured interviews were conducted according to the research requirements. The interview data were analyzed using descriptive and thematic analysis techniques. Initially, the transcriptions were prepared in a descriptive format to develop an overarching understanding of participants’ responses. Following familiarization entailing multiple readings of the transcripts, initial codes were applied in the margins, capturing salient units of meaning. These codes were subsequently grouped into evidence-supported categories, which then informed the construction of overarching themes and sub-themes.

Thematic analysis, a flexible qualitative method, involves identifying, analyzing, and interpreting patterns of meaning within data, with coding serving as the primary mechanism for theme development. Descriptive analysis complements this process by summarizing the data’s essential characteristics before deeper interpretive work begins.

Results and Discussions

The integration of local knowledge into the school curriculum emerged as a highly relevant issue in this research, aligning with Nepal’s National Curriculum Framework (2076), which mandates the inclusion of local curricula. This policy has

driven efforts to contextualize education, making it more responsive to local needs, values, and knowledge systems

The findings from these interviews revealed a strong parental preference for incorporating local knowledge into the formal education system. Parents highlighted the value of local knowledge in three broad dimensions: personal aspects, social and cultural aspects, and global aspects. These findings suggest that parents recognize the educational, cultural, and epistemological value of local knowledge and support its formal inclusion within the curriculum. Their perspectives reaffirm the importance of aligning curriculum design with the lived realities of learners and the socio-cultural context of their communities.

Personal Aspects

Personal growth is necessary for every individual to adjust to contemporary society. Individual development is possible through education. So, the base of our overall development depends upon the knowledge that we obtain from our locality.

Self-referent Cognitions. Personal identity is more important for anyone than his/her progress. Wherever we go and live, whatever progress we make in our future, we prioritize our origin and our own identity. According to Bikalpa (pseudonym), local knowledge provides us with our identity. Every child has to know about himself/herself first, then they can learn further knowledge. Similarly, Saurav (pseudonym) states:

If we do not obtain local knowledge, we may lose our recognition. If we lose it, who are we? Even if we are living in a foreign land, or America, people try to recognize us as Indian-American or Afro-American. We have to preserve such self-ness. Continuity should be given; otherwise, we may lose our originality. Losing originality seems to be identity-less. We can obtain our identity from the local knowledge that is provided by academic institutions.

Saurav's reflection highlights a strong concern for cultural identity, emphasizing that the absence of local knowledge can lead to a loss of recognition and originality. His statement suggests that local knowledge serves as a symbolic foundation for personal and collective identity, aligning with Mead's (1934) symbolic interactionism, which asserts that individuals form meaning through shared symbols like culture and language.

His perspective resonates with findings from Subedi (2018) and Wagle (2023), who argue that the marginalization of local curricula—often replaced by English-language education—threatens cultural continuity. Both studies emphasize that local

knowledge enhances students' sense of belonging and identity, echoing Saurav's belief that education grounded in local realities sustains self-awareness and cultural pride.

Cultivating Good Habits. We can learn our manners through local knowledge. Courteous behavior is just the ornament of any person, which has to be learned, so parents always want to cultivate good habits in their children. According to Bikalpa, it is not relevant to teach global knowledge without learning the knowledge of local cultures. At first, we learn better manners from our home, then from family and school. Such cultural habits are the product of local knowledge. Rajendra also emphasizes the importance of local knowledge for cultivating good habits.

The participants' responses reflect a strong belief that local knowledge is central to shaping personal behavior, cultural awareness, and practical life skills. Bikalpa and Rajendra emphasize that learning begins with the home and community, where children acquire manners and behaviors deeply rooted in local traditions. This supports the idea that good habits, such as respect, cooperation, and discipline, are cultural practices passed through generations and embedded in local knowledge systems. As such, including local knowledge in school curricula not only nurtures personal values but also sustains socio-cultural continuity. These views echo Sharma (2023), who found that local curricula foster students' civic virtues and personal growth by contextualizing learning in familiar cultural settings.

Security and Secrecy. Including local knowledge in school education is important for personal security and secrecy. Saurav states:

'Learning an international language has become compulsory now; likewise, knowledge of the local language is also mandatory. In the name of globalization, we should not forget our language and culture. Even in foreign lands local language can be a weapon of security and secrecy. If we have to be secure at the moment, we can talk in a local language that cannot be understood by everyone. If we use English, everyone can understand and explore your secret plan, but instead of doing so, if we use your local language, we can maintain security and secrecy. '

This shows that local knowledge is essential to include in school education, which helps people secure and secret. Without good mastery of our mother tongue, we cannot progress well in other languages either. Saurav's notion that local language serves as a tool for security and secrecy, particularly in globalized or foreign contexts, adds a unique dimension to the value of local knowledge. He argues that in addition to

its cultural importance, local language has a functional role in maintaining privacy and identity in unfamiliar environments. This insight reflects Wagle's (2023) finding that local knowledge equips learners with adaptive, context-sensitive skills essential for navigating both local and global realities. Moreover, Saurav's claim that mastery in the local language aids in acquiring other languages aligns with MoEST (2019), which advocates for mother-tongue-based education as a foundation for multilingual competence.

Self-employment. Local knowledge increases the chances of being self-employed. Knowledge of local skills related to farming, animal husbandry, processing medicinal herbs, and developing local tools and technologies. According to Rajendra, knowledge of global subject matters generally increases the chance of foreign employment, whereas local knowledge helps us to be self-employed, but a conducive working environment should be created by the government; only then will Nepalese youth stay in their own country.

In terms of self-employment, Rajendra underscores that local knowledge fosters economic sustainability through skills in agriculture, livestock, herbal medicine, and traditional technologies. His perspective highlights a gap in the current education system, which often prioritizes global knowledge aimed at foreign employment over practical, localized skills that support youth retention in rural areas. This view is strongly supported by Gurung and Parajuli (2020), who argue that integrating local scientific and vocational knowledge into the curriculum can enhance local entrepreneurship and reduce youth migration. However, Rajendra also notes that without adequate governmental support and infrastructure, the potential of local knowledge to generate self-employment remains underutilized.

Social and Cultural Aspects

The culture and society determine the perception of people. The knowledge of own social norms, values, and cultural behaviors is the most important aspect of human life that can be possible to gain through local knowledge. From the prolonged engagement with a few parents, I came to know that parents also demand to include local knowledge in school education for social and cultural protection and development.

Cultural Diffusion and Social Transformation. When teachers fail to take account of their students' diverse cultures, the students often fail to learn (Hewson, 2015). To achieve any success in life, we need to know our own culture and society. In a question regarding the attraction of youth to foreign cultures and societies, Bikalpa

claims that there is a great weakness of teachers and parents in their negligence towards their own culture and attraction to foreign cultures. If we cannot be aware of our own religious rituals, cultures, local contexts, our own cultures and social norms and values will be extinct. He further states that before adopting other cultures, we need to avoid social evils and apply good ones. We need to protect our cultural heritage and artifacts, which can be the source of income for people. Similarly, Saurav justifies the need for cultural knowledge for students. The knowledge about our cultural songs, music, dances, and lifestyles also helps us to recognize the world.

Local knowledge is the foundation for social transformation, which is essential for development. Bikalpa says:

'The national goal of education is not to produce manpower for foreign countries, but

To produce manpower who are loyal to the welfare of the nation and interested in social transformation. Human resources can only bring significant change if they are given knowledge about our social norms and values, social contexts, and cultures.'

Local cultural and social practices can be globalized, and global knowledge can be localized through the proper utilization of local knowledge, so it can be the means of social and cultural transformation.

Bikalpa emphasizes that education should prioritize national welfare and social transformation over preparing youth for foreign employment. He views local knowledge as essential for nurturing values, identity, and social responsibility. This aligns with Subedi (2018), who criticized the dominance of foreign-oriented curricula in Nepal. Bikalpa also highlights the potential of *glocalization*, blending global and local knowledge.

Proper Utilization of Local Means and Resources. We cannot imagine the development of a nation without the proper utilization of local means and resources. The knowledge of utilizing local resources can be obtained through local knowledge. According to Rajendra, it is better to include the subject matter in the local curriculum about how to mobilize local means and resources. To utilize local resources, we need to employ local manpower so that we can adjust them to the native environment. In this topic, Bikalpa also explains that the skill of utilizing local means and resources makes them independent. Traditional skills and technology can be reformed, but in the name of globalization, we should not discard our ownness.

Participants highlighted the importance of integrating local knowledge into the curriculum to promote the effective use of local means and resources for national development. Rajendra stressed that educating students on how to mobilize local resources can create employment opportunities and help retain local manpower, reducing dependency on foreign labor markets. Similarly, Bikalpa emphasized that such knowledge fosters independence and self-reliance, suggesting that traditional skills and technologies should be preserved and modernized rather than abandoned in the name of globalization. These views align with Gurung and Parajuli (2020), who argued that incorporating local scientific knowledge into education supports community development and sustainable livelihoods. Likewise, Gyawali (2023) found that a localized curriculum empowers learners with practical skills and enhances their capacity for self-employment, making education more contextually relevant and transformative.

Respecting Diversity. To promote friendship, brotherhood, and solidarity among the people, we have to respect diversity. It can be promoted through local knowledge. In this regard, Bikalpa mentions:

Nepal is a multi-cultural and multi-racial country. Even in the class, we can find diversity. The students have to learn about diversity. To make the teaching inclusive, we need to include the cultures of various castes. From the class, we can teach the feeling of solidarity, help, and cooperation. After obtaining the local knowledge, the students will inculcate respect and tolerance between each other. The growing trend of changing religion by force will be stopped through local knowledge.'

Knowledge of local subject matters can maintain a sense of help, cooperation, and social, cultural, and racial harmony. Those who have only focused on foreign knowledge cannot respect diversity. Bikalpa noted that Nepal's multicultural context is reflected even within classrooms, making it vital for students to learn about and appreciate diverse traditions, languages, and identities. He suggested that integrating the cultures of various castes into teaching promotes mutual respect, tolerance, and cooperation, helping to counteract social tensions, including religious conversion driven by external influences. This aligns with Mishra (2023), who found that local curricula help preserve cultural identity and promote harmony among diverse student groups.

Global Aspects

Globalization in education has grown on a large scale nowadays. In the name of globalization, we are compelled to learn global culture and language. Instead of

adopting foreign knowledge, culture, and skills, we need to include local and traditional culture in the curriculum and aware the new generation about their own culture.

Expansion of Local Knowledge. For the preservation of local culture and skills, we have to publicize them in the international market. Local knowledge can be a matter of national glory, but Bikalpa argues that education should not be globalized, and there must be local participation in education. The subjects favoring locality and context have to be prioritized.

According to him, Chinese, Japanese, and Korean people have tried to discard foreign culture and language, and are doing well in the economy and prosperity. Can we implement the system designed by America, Norway, and Finland well in Nepal? We need to publicize our typical practices. From the view of Saurav:

Instead of following the foreign trend, we have to adopt our own even in a foreign land. They will observe our cultural practices and copy them. Local knowledge can be globalized with the help of a local curriculum. African dance has become famous nowadays due to the expansion of local knowledge. The use of grinding stones can be a matter of great curiosity for people in the international field. But it does not mean that we should not learn foreign culture.'

It shows that if we want to produce capable manpower who can compete in the international market, we need to teach them local knowledge as well as global knowledge. Saurav emphasized that local knowledge holds global value and can be expanded internationally through education rooted in local curricula. He argued that instead of merely imitating foreign trends, Nepalese should take pride in and promote their cultural practices even abroad, where such traditions may gain appreciation and influence. Using examples like African dance and traditional tools such as grinding stones, he illustrated how local practices can capture international interest when properly showcased. It also resonates with Gurung and Parajuli (2020), who noted that local knowledge, when integrated effectively, not only preserves heritage but can also contribute to global cultural discourse.

Origin of a Global Worldview. Our paradigm to view the world begins with local knowledge. We make our perception towards nature and respond to elements of their environments according to the subjective meanings they attach to those elements, such as meanings being created and modified through social interaction involving symbolic communication with other people, according to symbolic interactionism theory developed by George Herbert Mead (1934). According to Bikalpa:

'We need to start cultivating local knowledge from locality, it has to be modified according to time, and take it to the international level. We should not confine the students within a small sphere; it is better to make them widen the horizon of their thinking.'

Bikalpa emphasized that local knowledge should be cultivated from the community level, continuously adapted to contemporary contexts, and eventually elevated to the international stage. He stressed the importance of broadening students' perspectives through education that begins with the local but encourages global awareness. This viewpoint reflects the idea that local knowledge need not be static or isolated but can evolve and contribute to global discourse. It aligns with Wagle (2023), who argued that local curriculum should be dynamic and context-responsive, helping students connect their lived experiences to broader realities.

Root of Modernization and Development. The foundation of modernization and development lies within the knowledge that everyone obtains at the initiation of school life and at home. If teacher education accommodates local knowledge assets as well as incorporates global aspects, it should enhance higher education institutions' ability to serve and be relevant to local communities (Msila, 2016). Sustainable development is only possible through the proper utilization of local resources by local manpower in local contexts. Saurav says that several research studies need to be carried out to find out the basis of development, which emphasizes local contexts and knowledge. Bikalpa states:

'If the students don't have the skills to clean their own homes, they cannot clean the nation, and how can they progress? Forgetting the local skills and contexts, who can gain global skills and sell them in the international market? We cannot understand global contexts without understanding local, so the students should be taught local knowledge first, then we need to go global through modernization.'

This is possible through the process of transformation and modification of our local knowledge and technology. Without knowing the local context and culture, we cannot imagine the development according to the participants. Bikalpa emphasized that foundational skills rooted in local knowledge are essential for both personal development and national progress. He argued that students must first understand and apply local skills and contexts—such as cleanliness, responsibility, and cultural practices—before they can effectively engage with or contribute to global systems. This

suggests a bottom-up model of learning where local knowledge serves as the base for acquiring and contextualizing global skills. His view resonates with Mead's (1934) symbolic interactionism, where meaning and identity formation begin in local interactions. It also aligns with Subedi (2018), who highlighted the risk of educational disconnection when local realities are ignored in favor of foreign models.

Conclusion

This study yields valuable insights into parents' perspectives on the integration of local knowledge in school education, within the specific context of Neelakantha Balmandir Secondary School, Dhading, Nepal. While national policies and educational discourse have increasingly emphasized the significance of incorporating local knowledge into curricula, such efforts were historically overlooked due to a prevailing bias favoring global content and dominant languages. It was commonly assumed that both parents and students preferred globally oriented knowledge systems; however, the findings of this study challenge that assumption.

The research revealed that educated parents actively support the inclusion of local knowledge in their children's education, driven by personal, socio-cultural, and global considerations. Parents recognized local knowledge not only as a means of preserving cultural heritage and identity but also as a foundational element for engaging with global perspectives. Their advocacy for curriculum reform reflects a desire to see formal education aligned with community values, resources, and traditions.

In light of these findings, this study underscores the need to embed local knowledge systematically within school curricula. Promoting local knowledge is essential for fostering culturally grounded, self-reliant learners who are also capable of participating in global discourse. Therefore, the integration of local knowledge should be treated not as a peripheral addition, but as a critical pillar of equitable and contextually relevant education.

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