Journal of Educational Research: Shiksha Shastra Saurabh
Journal homepage: www.ksc.edu.np/ksc-publication-details/9

Soil-Friendly Education in Nepal: Mythology Vs Reality

Bhakta Bahadur Shahi
Lecturer, Kathmandu Shiksha Campus
Ph.D. Scholar,
Graduate School of Education, TU
Email: shahib825@gmail.com

Abstract

This study aims to explore the relevance, integration of soil friendly content, and impact of soil-suited education within Nepal's school education and curriculum across diverse socio-cultural and ecological contexts. To furnish this study mixed method was adopted and within qualitative design geographical phenomenological study was used with direct field visit as primary data and observation. Direct interview was conducted with twenty teachers and fifteen school management committee members from Darchula, Surkhet, Dang, Taplejung, Kailali and Kalikot district. The perspective was calculated in percentile ranking interpretation as quantitative analysis. The study concludes that, there is a huge gap in soil friendly education in school curriculum with relevant contents, that created bundles of problems and crisis in the education system of Nepal but the Hinduism, Buddhism, Islamic Quran, Bible and Christianity have more focused on soil and land as mother, God and Goddess praying as the powerful source and truth and treasure of divine and prosperity. Soil-suited education and curriculum is a truth according to philosophical base. It is reality not a mythology. We are unable to include the truth of soil within school education and curriculum. To resolve the problem policy makers, need to be implement the best guideline of mentioned philosophies and theories for the development of soil-friendly education (Mato Suhaudo Sikshya) *in Nepal.*

Article Info/ Article History

OPEN ACCESS

Received: September 3, 2025
Revised: October 5, 2025
Accepted: December 6, 2025
Published: December 25, 2025
DOI: https://.doi.org/10.3126/sss.v25i1.90502

Keywords: *Curriculum, Myths, Reality, Soil friendly education*

Introduction

All religions address soils differently and shows diverse cultural pattern of understanding as valuable natural resource. According to Hinduism, soil (matter, nature) is considered as divine as respected as mother. Soil is seen as a feminine donor attributed predominantly Chthonic (Ancient Greek words: Khthon, which means earth or soil) (Bhattacharyya, 2025).

In Hinduism, the soil is considered as *Dharti/ Bhoomata* (Mother/ Earth). It is also related to cosmic elements. In Buddhism, the soil is described as a symbol of dust in this ephemeral world to support life. In Bible, it is linked with social justice, equity and care for the poor and human evils are being affected to soil fertility and environmental harmony (Holy Bible, 2017). Likewise, in Quaran, soil is considered as true treasure not only for the agricultural use but also for human and environmental sustainability. Quran again stated that soil is the main source of our food, feed, fiber and fuel. Soil contains the same elements that exist in the human body and plants as well. The creation of human begins from soil to clay has been mentioned in the Quran. So, the soil has a holy position in all ages and years and its protection through education and curriculum as well as utilization is needed (Holy Bible, 2011).

The recent crisis in education of Nepal is the weak philosophical guidelines according to philosophical axiology. There need to be address soil friendly curriculum and education focused more and more as stated eastern philosophical orthodox and heterodoxies. I call to Nepali curricular and scholars to choose the right crop in the right time and place in their school curriculum structure. according to researchers' perspective means please choose the right curriculum for right place this is the key anxiety of the researcher myself. It will help to preserve our ecology for longer substance and they posed on such knowledge through generation (Bhattacharyya, 2023).

Similarly, there is high level of profit and revenue collection could be possible from our motherland, earth and soil. We can get spiritual flavor in life from the soil friendly education and curriculum. Our mind will become organic or purely devoted to mother land (soil) and selfless. Hinduism teaches about the way to live in harmony to nature and nurture. It makes our life easy and comfortable and to leave a better earth for the next generation highlighting the principle of sustainability thousands of years back. Our very popular motto (*Mulmantra*) is from our ancestors shows that the broad mindedness to seek peace for all (*Atharva Veda, Bhumi sukkta* 12.1).

ॐ सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः सर्बे भद्राणि पश्यन्तु मा कश्चिदुःखभाग्वेत ।
ॐ शान्तिः शान्ति : शान्तिः ॥

'May all sentient beings be at peace, may no one suffer from illness, may all see what is auspicious, may no one suffer, Om peace, peace, peace.'

मित्राणि धन धान्यानि प्रजानां सम्मतानिव । जननी जन्मभूमिश्चः स्वर्गादपि गरीयसी ॥
अथर्ववेद भूमि सुक्त १२.१।

"Soil is our friend, there is peace and prosperity in soil, there is stability in soil, there is fearless power, divine power, supreme way of life, equity and equality attributes where all human interests are possible to be fulfill from soil so land and soil are more lovely and powerful than heaven. **अपि स्वर्णमयी लङ्का न मे लक्ष्मण रोचते। जननी जन्मभूमिश्चः स्वर्गादपि गरीयसी ॥ रामायण युद्धकाण्ड राम लक्ष्मण संवाद**

The dialogue highlighted in ancient book Ramayana in Sanskrit language, Ram stated to his brother Laxman after victory over Ravan, *the golden made city Lanka does not appeal to him compared to his own mother and his motherland*.' Or they did not love and like the golden made beautiful city Lanka which was made by Ravan where the all infrastructure was made by expensive metal gold, brave and powerful personality Ravan who began the great war with Hindu Lord Ram. After the great victory Lanka city was totally control of Ram and Laxman two brothers but they did not prefer Lanka they prefer to their native land or birth place soil (Ramayana, youddha kanda).

The ancient scripture Ramayan is a popular traditional literature the all prediction stated by great seer Balmiki are being practical and real in daily life of eastern and western people. These realities are unable to address in school curriculum as stated the dialogue between Ram and Laxman two brothers. Similarly, the global practice of sustainable development goal one, no poverty, zero hunger, good health to quality education to all 17 goals are closely related on soil. Without proper utilization of soil all 17 goals can't be fulfill. So, soil friendly education and curriculum is the emerging need for education for tomorrow in Nepal.

Around 1993 B.S. (1936 A.D.), under Prime Minister Juddha Shamsher Jang Bahadur Rana, the idea of soil-suited and contextual education in Nepal first emerged as the framework for a formal, structured educational system started to take shape. He over the establishment of the first 22-member Education Board, which proposed a three-year primary education (Grades 1-3) and a four-year secondary school (Grades 4-6). This was a significant turning point in Nepal's educational history (Shrestha, 1989; Bista, 2006).

An elite-centered system was replaced by a more inclusive and nationally focused model following the introduction of major educational changes following the onset of democracy in 2007 B.S. (1951 A.D.) (Awasthi, 2004; Ministry of Education, 2019).

In the primary school curriculum of Nepal, several subjects were included, such as introduction to nature, zoology, history, health, and handicrafts (Sharma, 2003,2060 B.S.). Among these, the subject "introduction to nature" played an important role in familiarizing students with their local environment, natural resources and their practical uses in daily life. Incorporating such content allowed students to gain knowledge of the diverse, naturally available resources in their specific localities and communities, fostering both ecological awareness and sustainable practices (Sharma, 2003).

However, examining contemporary school education in Nepal reveals a significant decline in such traditional knowledge. Today, many school children struggle to identify local environmental resources such as plants, herbs, and shrubs or understand their uses and benefits in daily life. This decline indicates a loss of indigenous knowledge and highlights a growing generation gap in ecological and cultural understanding (Sharma, 1993).

Zoology or *Bhu Bigyan*, was another important subject in the primary curriculum, as it introduced students to the characteristics of soils and the natural environment across diverse regions. Through this subject, children learned to identify different types of land and understand which crops were suitable for cultivation in specific areas, enabling them to manage and harvest their fields effectively. However, contemporary school curricula as designed by the Curriculum Development Centre of Nepal have largely neglected this practical and locally relevant knowledge leading to a gradual loss of traditional understanding related to soil, plantation, and sustainable agricultural practices.

The Nepalese school education system has increasingly oriented learners toward dependency, often prioritizing theoretical knowledge over practical understanding of local resources. For instance, while a child may recognize an apple, they are rarely taught how it is cultivated or where it originates reflecting a disconnection between schooling and environmental literacy (Sharma, 2003; Bista, 2006). Such gaps in knowledge pose long-term risks, potentially undermining sustainable development and creating challenges across multiple sectors of national growth. Integrating soil-friendly education rooted in Nepalese indigenous knowledge, local traditions, and mythological understanding into curricula offers a more contextually relevant and sustainable approach than globally organized agendas such as the Incheon Declaration (UNESCO, 2015). Indigenous

knowledge systems provide deeper ecological understanding while international frameworks often address sustainability superficially.

Historically, Nepalese education has been shaped by political influence, as observed during the era of Chandra Shamsher and the "triangular struggle" among English, Sanskrit and Nepali education systems. Dev Shamsher (1993) noted that Nepali education ultimately gained predominance; however, successive governments, including Chandra Shamsher, manipulated the system to produce compliant laborers ("karinda") for governance rather than fostering critical awareness or local resource utilization (Sharma, 1993). Gandhi's concept of "satyagraha" applied to education reflects how government interventions have consistently suppressed alternative, locally relevant educational practices. Consequently, Nepal's formal education system has largely neglected the preservation and practical application of indigenous knowledge, skills and soil-friendly practices creating a pressing need to reform curricula to integrate ecological and resource-oriented education.

This study, therefore, seeks to examine the gap between mythological ideals of soil-friendly education and contemporary practices in Nepal aiming to provide insights into designing curricula that promote local resource utilization, sustainability and culturally grounded ecological literacy. This study aimed to examine the relevance, integration, and effectiveness of soil-friendly education in Nepalese school curricula and assess how indigenous knowledge, local resources and ecological practices are incorporated across diverse socio-cultural and environmental contexts.

Conceptual And Theoretical Referent

This conceptual framework of this research provides a structured approach to check the integration and effect of soil-friendly education within school curriculum of Nepal matching mythological perceptions with recent emerging practices. It has identified key elements, indicators and outcomes which has guided this investigation.

Table 1. *Conceptual referents*

Key Elements	Indicators / Variables
Curricular Relevance	Inclusion of local content, indigenous knowledge, language, culture, and ecological resources in school curricula
Implementation Practices	Local curriculum adaptation, teacher training, classroom strategies, and practical engagement with soil-friendly concepts
Barriers / Challenges	Centralized policies, inadequate local materials, limited teacher capacity, and neglect of traditional knowledge
Outcomes & Impact	Student engagement, improved learning retention, preservation of local knowledge, ecological literacy, and community empowerment
Policy and Pedagogical Support	SSDP provisions, decentralization, community participation, and policy incentives for context-based education

Literature Review

National Education Strategic Plan (NESP, 2028–2032 B.S.) symbolized a significant milestone in Nepal by articulating national aims and goals of education for the initial time. Objective 4 emphasized the promotion and preservation of national language, culture, values, literature, fine art and vocational education, thereby indirectly supporting life-long and soil-friendly endeavors through resourceful and heritage friendly education (NESP, 2028 B.S.). The Vice-Chancellor of Tribhuvan University (T.U.) prescribed that university's role needs to be fixed the policy and coordination, until maintaining autonomy in its implementation strategies (Sharma, 2064 B. S.).

During this era, Tribhuvan University incorporated varies disciplines such as agriculture, forestry, applied science and technology, Lalitkala (Fine Arts) Institute, animal science, humanities, social sciences and higher education related research institutes. These initiatives reflected a positive attempt to align higher education from national materials utilization and local sustainability (Author, Year). Although, instead these efforts, education institutions often failed to integrate everyday life-based curriculum framework which could actively promoted the sustainable use of local and nation state resources.

Resource-friendly Implementation Strategy of National Education System Plan (NESP, 2028 B.S.) simultaneously aimed to help both national and local resource utilization practices in the village by agricultural practices from traditional knowledge and skills. incidentally, political hegemony and frequent policy changing trend hampered its continuity and effectiveness (Sharma, 2004). That vocational education, which previously carried 200 full marks could significantly contribute to local materials utilization and preservation awareness and sustainable development with linking content with context, it was later reduced as an elective subject that decision which weakened the potential impact on soil-friendly practices in education (Wagley, 2065 B.S.).

National Education Commission (NEC, 2049 B.S.), Higher-Level National Education Commission (HLNEC, 2055 B.S.), National Curriculum Frameworks (NCF, 2063 and 2076 B.S.) and the National Education Policy (NEP, 2076 B.S.) have frequently focused at the importance of utilizing and preserving the national resources. Despite these policy directives, practical integration of local resource utilization knowledge and skills into curriculum has been remained insufficient, revealing a persistent gap between educational ideals and reality (Shahi, 2021).

This idea of soil-suited education in Nepal focuses on learning which must be addressed the socio-cultural, economic and ecological ontologies, epistemologies and axiology of

learners. Bhattarai (2017) has criticized the Nepalese education system from its reliance perspectives on imparted American models, which always failed to integrate local knowledge, skills and production systems of diverse Nepalese context. The gap between formal education system of school curriculum and everyday life of Nepalese people has been opposite contribution to increase the low relevance and suboptimal learning outcomes (Sharma, 2020). Soil-friendly education which calls for tailoring curriculum with supportive pedagogical approaches to address the Nepalese diverse multi-linguistic, ethnic, and environmental contexts (Ghimire & Rana, 2018).

Freire's (1970) conceptualization of education as a practice of freedom underpins soil-friendly education by focusing critical and reflective engagement with learners lived experiences. Nepal, where over 100 ethnic groups of people coexist alongside dozens of languages, imposing a universal curriculum as both impractical and inequitable (Rai, 2021). This evidence suggested that localized curriculum is the essence of today's integrating of indigenous knowledge, contextual practices and mother tongues education only can improve student engagement, learning outcomes and retention rate at school level to avoid the dropout and failure problems (Koirala & Adhikari, 2020).

The policies and strategies of Nepal government, likewise School Sector Development Plan (SSDP, 2016–2023) recognizes the importance of localizing curriculum on the basis of geographical, cultural and other many social contexts availability (MOEST, 2016). Although, implementation has been inconsistent, constrained by centralized education and government system in the past, limited capacity of the teacher, and political instability (Paudel, 2022). As the consequence while some Terai schools incorporate Maithili stories in early education, similar practices remain scarce in mountain and hilly districts (Lama & Tamang, 2021). Educationist argues that the decentralized, participatory curriculum-making process is essential to operationalize soil-friendly education system effectively (Regmi, 2019).

Educational innovator such as Chitrakar (2011) and Pun (2015) justify the transformative potential of context-sensitive education. Chitrakar had advocated for educating youth to innovate locally rather than solely searching employment in abroad. These examples confirm that grounding education in local epistemologies and ontologies can promotes both empowerment and sustainable development in education sector of Nepal (Shrestha, 2018).

Some empirical studies have been reinforced these philosophical claims. Thapa and Basnet (2020) reported that integrating local agriculture-based knowledge and skills in

Jumla district schools has been increasing student attendance and engagement at school level. Similarly, Gurung (2021) stated that using local folklore in early childhood education enhanced literacy among marginalized ethnic-group children. Such some cases illustrated that soil-friendly education is not only conceptually and theoretically valid but also pedagogically effective and kitchen friendly, day to day life friendly which can foster both aspect identity and learning outcomes (Subedi, 2022).

Except these significant challenges persist. Teacher preparedness for local curriculum development remaining limited, localized learning materials were found scarce and national assessment pressures favoring standardization test over contextual relevance (Bhandari & Sapkota, 2019). Some of the donor-driven policies focusing on global benchmarks may further marginalize local needs (Carney & Bista, 2009). Achieving effective soil-friendly and climate friendly education, therefore, there need to be require a balanced integration of global competencies and local epistemologies and ontologies supporting by aligned policies through teacher training and active community participation with soil-friendly education and curriculum (Devkota, 2023).

Methods

This study employed a mixed method research design, specifically adopting a phenomenological approach, to explore the lived experiences and perceptions related to soil-friendly education in Nepal. The researcher conducted field visits across diverse regions of the country, engaging with schools, teachers and local communities to gather firsthand empirical data. Primary sources, including interviews, observations and local educational artifacts, were utilized to capture authentic insights into how indigenous knowledge, local resources, and ecological practices are being integrated or neglected within school curricula. Field visit forms and semi-structured interviews schedule designed to capture in-depth view from key stakeholders. respondents cross checked secondary-level head teachers, subject teachers, and members of School Management Committees from purposively selected schools across Darchula, Taplejung, Dang and Dailekh districts. These instruments were used to gather context-specific data on the integration of indigenous knowledge, local resources, and environmental practices within the school curriculum.

The collected data were analyzed thematically in percentile ranking for quantitative interpretations to understand the gap between mythological ideals and contemporary educational practices, providing critical implications for curriculum development and sustainable education in Nepal.

Results and Discussions

Collected data from sampled districts have been representing Nepal's ecological and socio-cultural diversity and diverse perspectives. Darchula from far western region, Surkhet from mid-west territory of Dang district from inner terai region, Taplejung from far east mountain and Kalikot from remote Karnali Province. Particularly participants included 20 teachers (each four from each district), 15 School Management Committee chairs (from 3 per district), and five student focus groups discussion (one from per district, 8–10 students each). Thematic analysis thematic coding and descriptive interpretation counted to identify prevailing trends and perceptions from the respondents. A brief quantitative summary of response tendencies is provided in Table 1.

Table 2. *Teachers' responses on soil related content*

S.n	District	No. of Teachers	%
1	Darchula	4	35
2	Surkhet	4	45
3	Dang	4	52
4	Taplejung	4	30
5	Kalikot	4	25

Table 3. *SMC responses on the awareness of soil friendly education*

S.n	District	No. of SMC members	%
1	Darchula	4	40
2	Surkhet	4	55
3	Dang	4	48
4	Taplejung	4	33
5	Kalikot	4	22

Table 4. *Students knowledge on locally available resources*

S.n.	District	No. of students	%
1.	Darchula	20	28
2.	Surkhet	20	36
3.	Dang	20	41
4.	Taplejung	20	27
5.	Kalikot	20	19

Overall, only 37% teachers responded that some form of soil-related to local environment content integrated into the curriculum, while under half (40%) of school management committee members presented conceptual awareness of soil-friendly education. From the focus group discussions of sampled students indicated that a significant discrepancy of familiarity with indigenous soil knowledge and practical applications. The parents of students are not ready to give the domestic task to their children because of the illusion of

urbanization and white color job influence and attraction. One of the girls from class eight argued that:

"My parents did not get rid of from the trouble of hunger and famine from this traditional occupation so I strongly like to left this domestic local task cutting grass, grazing the cows, buffaloes and goats in my village."

So, my individual choice is going in city area and I like to learn computer for getting job easily in my life. Likewise, one of the adult parents of male students that his grandfather and father struggled high risk of jobs like climbing trees, mountains and walking step path in the individual job of carrying load of grass and other materials in their back. He again added that the basket and rope of basket is just like a dowry of his family so they are ready to left this traditional occupation and local resource utilization in education. In the opposition of these two respondents, an educated S.L.C. graduate presented his view by abusing government policy and strategy of weak support of local knowledge and skills from the five centuries. He blamed the rulers and ruling class people to be the less inclusion of local resources and content in school curriculum. So 37 percent people have been left their traditional skills and occupations by the negative policy practice of government.

Relevancy of the Curriculum

Inappropriate curriculum increased irrelevancy in school education begin regression of Local Knowledge in the local community of Nepal. All sampled respondent consistently highlighted the absence of locally relevant and soil-friendly content in the existing curriculum. one of the teachers from Taplejung district of far east region remarked: "Our science books talk about the world's environment but not about our own soil and crops. Students read about deserts and oceans but do not learn why maize grows better on our slopes than in the plains."

The teacher respondent of that district we are very rich in bamboos plant, bamboos are everywhere in our village so we are maximum utilizing it in daily life problem solving human activities and we have our own skills of developing bamboos materials in daily life. We are learning these skills by non-formally but in formal school curriculum the skills and strategies and methods of constructing bamboos related materials are not included in the content sufficiently. So, we are being excluded from the content and pedagogy of school curriculum.

In the same line, the school management committee Chair from Darchula district viewed that: "In our area, children know the soil types by working in fields, but school never connects that knowledge with lessons. We are losing what we already know." From the field visit and observation found that maximum plants of orchards and the huge big trees and forest of orchards in that area. Most of the milk-maids fulfill their hunger in the day time by eating naturally available orchards in the jungle but this is not well managed farming. The market or selling problem is the serious one for that village people. It is also found that there is not easy access of transportation of orchards.

The finding from this study ensured that there is a context gap in school curriculum, where centrally designed textbooks excluded local ecological ontologies and epistemologies. As stated by Bhattarai (2017) and Sharma (2020), the careless of indigenous knowledge results are leading to a "cognitive mismatch" between school learning and students lived experiences as geographical diversity. Educationist can see the natural diversity and possibility but found unable to include as content relating with context.

Environment Friendly Lessons

The teachers of Surkhet and Dang district reported mixed views regardin the inclusion of environment friendly lessons. They included environmental contents as optional or extracurricular activities. although, they have emphasized inadequate training and lack of localized teaching learning materials. A science teacher from Surkhet district stated: "We like to teach about soil composition and farming practices in our territory, but no local models are being provided. Even the teacher training centers are ignoring local ecology and their availability in different resources."

But the people are living by eating naturally available fruits and grains in their life but not well managed farming for systematically through formal education processes. 70% teachers replied that we are never receiving training related to contextual and soil-friendly curriculum and pedagogy. This reflects broader structural obstacles within the School Sector Development Plan (SSDP, 2016–2023), where decentralization goals were not properly implemented at the classroom level of contents.

From the focus group discussion in Dang district revealed that, the interest in learning through field-based activities, such as "identifying soils," "classification relating with cash crops" "testing water and its quality," and "visiting local farms." This preference aligns with Freire's (1970) principle of "education through their own experience,"

advocating for participatory, problem-solving learning. From these narratives it would be clear that people are in the favor of nature driven approach of school curriculum reform.

Gaps in Policy Implementation

The chairpersons of school management committee chairman responded that education policies are being highly centralized, they are offering little space for contextual adaptation. School management committee chairman from Kalikot district shared that: "our curriculum comes from Kathmandu capital city of Nepal; we can't modify this one and we could not add our local content we have no right to do so, we have better traditional independent knowledge, but no place to include it into school curriculum." there is a great problem in systematizing and localizing knowledge as local contextual curriculum.

The aforementioned perspective was triangulated in Taplejung with SMC chair noted that "policy stated local curriculum can be developing through local people according to national curriculum framework, but it is never being practiced due to bureaucratic hurdles and out of choice contents as local curriculum by the lack of expertise in local curriculum development." This interpretation revealed that there is a detachment between policy intent and school-level practice. Even though curriculum frameworks like National Curriculum Framework (2076 B.S.) and National Education Policy (2019) emphasizing contextualization in school curriculum this is a better aspect, but they lack localized available resources allocation, monitoring and professional development appropriate mechanisms.

Students' Awareness on Envirnment in Education

The students, especially from Kalikot, Darchula, and Taplejung district, presented poor familiarity with local soil and vegetation types. From Darchula, only 3 out of 10 students could give the name of locally available soil and its types on the basis of main crops harvested in their area. Students from Surkhet and Dang district, viewed slightly better awareness due to the impact of community-based learning initiatives and agriculture programs launched in the village area. Class 8 lady student from the Kalikot district noted that: "I have recognized and familiarized the color of soil but not what's the importance and use of different color of soil in our daily life?" We just know the name of the books and chapters but don't know the utility and significance of curriculum and their content in our future career development."

The finding of response is supporting to Ghimire & Rana (2018), they argued that modern schooling tends to alienate students from their emerging ecological ontology, reducing experiential and practical learning opportunities. This disconnection also minimizes sustainable attitudes and reduces motivation and interest toward local occupations such as farming and natural resource management and their utilization.

Students' Engagement in Environmental Occupational Practices

Several relevant initiatives were identified in Dang and Surkhet valley. Dang valley schools had found integrated local context as a "local resource week," where students participated in soil testing, plant identification, and compost fertilize-making process of traditional knowledge was included in their local curriculum content. Surkhet valley schools introduced a "community classroom garden," motivating students to learn sustainable agriculture practices and their strengths. Teachers from Taplejung district had begun translating parts of science lessons relating with local dialects and practices to promote local science understanding as environmental occupational practices.

The all-aforementioned localized practices presented improved student engagement in learning and retention. Highest 52 percent and lowest 25 percent teachers from teachers in the programs responded in the favor of enhanced interest in science and environment-related contents in the curriculum.

Study reveals that there is a significant gap between the philosophical and recent indigenous ideals of soil-friendly education and curriculum in practice. It was found 55 percent high and 19 percent low favoring. 75 percent teachers are found unfamiliar in the practice of soil friendly school curriculum. While policies and national frameworks rhetorically supported contextualized education and curriculum need for today but implementation remains fragmented, under-resource utilization, and weak practice of top-down approach in education. Most essential foundation of traditional knowledge and philosophies are being demised from the content. The real context is being escaped from the structure of school curriculum.

Conclusion

Soil-friendly education found as a pedagogical philosophy, innovation, ecological wisdom, cultural existence, and sustainable livelihood. 75 percent respondent were on the favor of soil friendly curriculum planning. Respondent have required reconstruction of soil friendly curriculum that can strengthen local resilience, fosters sustainable education and curriculum. sustainable curriculum is only possible from soil friendly educational

planning and development. The enormous gap found in exclusion of ecological and sociocultural diversity. Recent content was identified out of epistemological and ontological realm.

Respondent viewed school curriculum termed as an irrelevant contextual content. School education is facing unemployment, brain drain, migration, crisis of practical skills, dependency in different sectors, great loss of indigenous knowledge and skills low-income rate, curriculum detached from national and global market. Weak budgeting also does not support in an indigenous knowledge and skills of local community. Traditional knowledge and skills are being declining from new generation. Also found lack of research-based curriculum dissemination, good governance in curriculum planning, managing, developing and designing at school level education. Furthermore, the existing school curricula less orienting from philosophical back up of soil and its importance.

Implications

Curriculum decentralization better implementation practice is the essence of school curriculum. The monitoring and supervision mechanism is most essential to be manage. teacher capacity building training needs to be increased for developing soil friendly education and curriculum practice. The interest of soil friendly education is an independent concept for the people but it is not properly conceptualizing towards local community so community awareness programs is essential.

The practice of integrated curriculum in basic level students is better to enhancing soil friendly curriculum but not enough sufficient in this context it would be the compulsory subject at basic level curriculum. Indigenous ecological knowledge gives high production and make the students independent so education can shift as fruitful and relevant process, sustainable, and community-oriented knowledge, Freire's emancipatory model and Nepal's own mythological ideals need to be included in school curriculum for living harmoniously with soil and nature.

Furthermore, from district-based contrast highlights recent need for differentiated educational planning. Dang and Surkhet valley presented potential practices through community initiatives, remote district like Kalikot and Darchula required better institutional and policy support for soil friendly education and curriculum at school education because It is the foundation pillar of higher education.

References

Awasthi, L. D. (2019). Multilingual education in Nepal: Challenges and opportunities. *Journal of Education and Research*, 9(1), 1–12.

Awasthi, R. (2019). *Community-responsive pedagogy in Nepalese schools*. Education Research Forum.

Bhandari, K., & Sapkota, S. (2019). Teacher training for local curriculum: An analysis of effectiveness. *Tribhuvan University Journal*, 36(2), 33–49.

Bhandari, M., & Sapkota, S. (2019). Teacher preparedness and curriculum localization in Nepal. *Journal of Education and Development*, 12(2), 45–62.

Bhattacharyya, T. (2025). *Soil in Hindu Scriptures Including Jainism, Buddhism, and sikshism*. Chanakaya University, Bengaluru. India.

Bhattarai, B. (2017). Re-imagining Nepali education: A case for context-responsive learning. *Education and Development*, 27(2), 45–62.

Bhattarai, P. (2017). Indigenous knowledge and education reform in Nepal. Nepalese *Journal of Educational Studies*, 14(1), 23–40.

Bista, D. B. (2006). *People of Nepal*. Ratna Pustak Bhandar.

Carney, S., & Bista, M. (2009). Donor-driven education policy and local relevance in Nepal. *International Journal of Educational Development*, 29(6), 575–582.

Carney, S., & Bista, M. B. (2009). Community schooling in Nepal: A genealogy of education reform since 1990. *Comparative Education Review*, 53(2), 189–211.

Chitrakar, A. (2011). *Innovating education for community development*. Nepal Education Forum.

Chitrakar, A. (2011). *Take the Lead: Nepal's future through the eyes of its youth*. Himal Books.

Devkota, B. (2023). Balancing global competencies and local needs in Nepalese education. *Asian Journal of Education Research*, 8(1), 77–92.

Freire, P. (1970). *Pedagogy of the oppressed*. New York, NY: Continuum.

Ghimire, D., & Rana, J. (2018). Culturally responsive pedagogy in rural Nepal. *Journal of Teacher Education*, 14(1), 54–68.

Ghimire, R., & Rana, P. (2018). Localized curriculum design for sustainable development. *Nepal Educational Review*, 9(2), 15–32.

Gurung, M. (2021). Use of local folklore in early education: A study of Tamang communities. *Himalayan Studies Journal*, 11(2), 22–38.

Gurung, T. (2021). Using folklore in early childhood education for marginalized communities. *Journal of Early Childhood Education*, 6(1), 88–104.

Hassan, E.I.-R., Alshaal, T., EI-Din Omara, A., Abdallah, T., Elsakhwy, Z., & Abdalla, Z. F. (2019). Soil -Environment Interaction and Sustainability. *Journal of Environmental and Agricultural Science.* https://doi.org/10.21608/jenvs,2019

Holy Bible (2011). *The Holy Bible: New international version*. Zondervan.

Holy Bible (2017). *The Holy Bible: King James version*. Cambridge University press.

Koirala, B. N., & Adhikari, R. (2020). Relevance of local knowledge in school curriculum: A critical review. *Curriculum Studies Nepal*, 6(1), 29–48.

Koirala, S., & Adhikari, B. (2020). Mother tongue instruction and student engagement in Nepal. *Journal of Multilingual Education*, 5(3), 101–119.

Lama, D., & Tamang, P. (2021). Regional disparities in curriculum localization: Evidence from Nepal. *Education and Society*, 14(4), 33–51.

Lama, N., & Tamang, D. (2021). Multilingual education practices in Nepal's mountain regions. *Journal of Multicultural Education*, 7(2), 15–30.

Ministry of Education, Science and Technology (MOEST). (2016). *School Sector Development Plan 2016–2023*. Government of Nepal.

Ministry of Education. (2019). *Education in figures 2019*: At a glance. Government of Nepal.

National Curriculum Framework (NCF). (2063 B.S.; 2076 B.S.*). Curriculum development and national resource utilization.* Curriculum Development Center.

National Education Commission (2049 B.S.). *Report on national education policies*. Government of Nepal.

National Education Policy (2076 B.S.). *Policy for education, culture, and sustainable development.* Ministry of Education.

NESP. (2028 B.S.*). Resource-based implementation strategy*. Ministry of Education.

Paudel, N. R. (2022). Policy-practice gap in decentralized curriculum in Nepal. *Education Policy Review*, 18(2), 50–65.

Pun, M. (2015). Innovation for rural transformation: The case of Myagdi wireless project. *Nepal Development Journal*, 12(3), 12–27.

Rai, K. (2021). Language policy and educational equity in Nepal. *Journal of Language and Society,* 10(1), 33–47.

Regmi, M. (2019). Participatory curriculum development in Nepal: Opportunities and challenges. *Nepalese Educational Research Journal*, 7(1), 55–73.

Sharma, K. (1993). *Education and indigenous knowledge in Nepal*. Ratna Pustak Bhandar.

Sharma, K. (2003). *Primary school curriculum and environmental education in Nepal* Curriculum Development Centre, Ministry of Education.

Sharma, S. (2020). Relevance of education in rural Nepal: A critical assessment. *Journal of Rural Education*, 11(2), 22–39.

Shrestha, P. (2018*).* Contextualizing education for sustainable development in Nepal. *Sustainable Education Review*, 3(1), 40–57.

Shrestha, T. N. (1989). *History of education in Nepal*. Curriculum Development Centre, Tribhuvan University.

Subedi, D. B. (2022). *Contextual education and peacebuilding in Nepal.* Martin Chautari.

Subedi, M. (2022). Soil-suited education: Pedagogical perspectives and outcomes. *Nepal Journal of Pedagogy*, 8(2), 70–88.

Thapa, R., & Basnet, B. (2020). Integrating local agricultural knowledge into school curricula: A case study from Jumla. *Nepalese Journal of Community Education*, 5(1), 15–29.

Thapa, R., & Basnet, D. (2020). Agriculture-based curriculum in Karnali Province: A case of Jumla. *Rural Education Research Journal*, 9(1), 40–59.

UNESCO. (2015). *Incheon Declaration and framework for action for the implementation of sustainable development goal 4.* UNESCO.