

Exploring Head Teachers' Experiences of Developing and Implementing the Local Curriculum in Kailali District

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ABSTRACT

This study aims to find out the experiences of head teachers on the development and implementation of the local curriculum in Kailali District, Nepal. Interpretive research approach with qualitative research design has been applied in this research to gain insight into participants' perceptions of local curriculum practices. Semi-structured interviews were used to gather data from five purposively selected head teachers of community schools and thematic analysis was used to analyze the data. The results show that head teachers consider the local curriculum to be a successful way of sustaining local and indigenous knowledge, fostering cultural identity and improving students' learning by bridging the gap between curriculum content and local contexts. While appreciating these benefits, participants identified a number of challenges such as weak policy provisions, lack of opportunities for teacher professional development, and a lack of instructional resources for implementing effectively. The research also pinpoints elements that should be taken into account in reinforcing the implementation of local curriculum such as community engagement, continuous teacher capacity building, supportive policy enacting and institutional collaboration. The results highlight the importance of a co-constructive and context-sensitive curriculum development, which takes into account the local knowledge while being aligned with the national agenda of education. This study has some implications for the policy makers, curriculum developers, school leaders and teacher educators who are interested in improving culturally relevant and locally responsive education in Nepal.

Keywords: Culturally responsive education, curriculum development, curriculum implementation, head teachers' experiences, indigenous knowledge, local curriculum

INTRODUCTION

Kailali District is a culturally rich district with multicultural heritage in Far Western region of Nepal. The local curriculum aims to ensure that the district's cultural values, traditions, indigenous knowledge and local practices are embedded in formal education and make learning more relevant and meaningful for the students' lives. However, implementation and development of local curriculum have proven to be a challenge, given toa contextually and institutionally

within schools. Engaging with their experiences and practices can be informative about the nature of curriculum development, interpretation and implementation and the factors that contribute to the successful implementation of curriculum within the school.

Historical development of local curriculum in Nepal.

The history of curriculum development in Nepal is indicative of the changing political, social and

educational environment of the country. The curriculum in Nepal has undergone substantial changes since the beginning of religious education to the more diverse and decentralized 21st century approaches. The history of local curriculum development in Nepal is briefly summarized below. The brief history of local curriculum development in Nepal is as follows.

Early education in Nepal before the 1950s

Education in its basic form was informal and had a strong religious basis in the early days of its existence in Nepal. In the past, Gurukul and monasteries were the main institutes of learning in Nepal, which was very much in the religious and cultural context. As per the Ministry of Education (1971), the education system in Nepal was a traditional-type education system which was based on Gurukuls and Buddhist monasteries with emphasis on learning religious books, philosophy and morals. These institutions were central to the retention and transmission of religious knowledge, practices and culture in their local setting. Yet these were largely unavailable, and in practice only accessible to the social elites, including Brahmins, monks, and other privileged groups, and not to the marginalized groups. The education offered in these traditional schools was quite localized and closely linked to religious education and practice, and thus to the cultural characteristics of the region in which they were located. Even though they were locally relevant, they were not inclusive, as they did not reach a wider population and in this way, they reinforced inequalities and restricted the spread of knowledge to the elite. However, traditional education systems played a crucial role in perpetuating religious and cultural traditions, but had limited effectiveness in ensuring equitable access to education among various communities.

The Rana Era (1846–1951)

The Ministry of Education (2016) states that the formal modern education started in Nepal during the Rana period in 1854 with the establishment of Durbar High School. This period saw the introduction of English, history and science into the curriculum, which were subjects later adopted in modern education in the country. The formal education system of this time was, however, very elitist and very

limited in scope and would only serve the elite, mainly

The Rana family and other elites, and exclude most of the population. The curriculum was designed taking into consideration the interest of the Ranas in keeping the elite group of students prepared for administrative posts and thus their political supremacy and control over the state mechanism. In addition, the education sector system in the Rana period has largely ignored the cultural and linguistic differences of Nepal and emphasized only on Nepali language and culture, while neglecting local culture, tradition and indigenous knowledge systems. Because of this, the education system came to be a mechanism for perpetuating inequalities, and marginalizing the needs and identities of the masses.

Post-Rana Era and the 1950s Educational Reforms

The political transformation after Rana's downfall in 1951 was a milestone in education system in Nepal where an attempt was made to provide education to a larger section of the society. These efforts were preceded by the First Education Plan (1956-1961) which focused on the development of primary schools throughout the country. Despite the fact that these educational reforms were introduced to democratize schooling and expand access to education, the curriculum as a whole remained highly centralized and continued to reflect the Tyler and Taba, the Western-oriented educational perspectives, and the inequalities as such continued as usual and promoted. thereby. As a result, Indigenous and local languages, knowledge systems, and cultural traditions received minimal attention within the formal curriculum, restricting opportunities for culturally responsive and inclusive education. Although the expansion of primary education represented a significant achievement, the curriculum did not adequately address the educational needs, identities, and lived experiences of Nepal's diverse ethnic communities. Consequently, its contribution to educational equity, cultural inclusion, and meaningful representation remained limited.

In the meantime, the enactment of the Education Act of 1971 marked a major milestone in the development of Nepal's education system, particularly in the nationalization and standardization of the curriculum. As part of this reform process, the government established the Curriculum Development Centre (CDC) in 1972 to centralize curriculum planning, development, and implementation under a

single institution. The primary objective of this centralized approach was to ensure that educational content aligned with national priorities and state policies. During this period, curriculum development was strongly influenced by the objective of patriotism with considerable emphasis on promoting a unified national identity. Accordingly, school curricula elaborated Nepal's national history, Nepali

language, and dominant cultural traditions as the key instruments for fostering patriotism, social cohesion, and national unity. Even then, this centralized and nationalistic orientation provided limited space for the representation of Indigenous knowledge systems, local histories, minority languages, and the diverse cultural identities of Nepal's many ethnic communities.

But this idea and action challenged the concept of the multi-ethnic and multi-lingual diversity. In theory, the changes aimed to bring uniformity to the country, but at the same time practically it further polarized education by ignoring the representation of local traditions, languages and knowledge in the uniform curriculum.

Democratic changes and the 1990s curriculum reforms

After the restoration of democracy in 1990, the focus on and that's when the focus inclusiveness and equity in Nepal's education system came into the consciousness in the Nepalese society as a whole. A strategy that arose was decentralization, and policies aimed at meeting the educational needs of historically disenfranchised populations, such as women, ethnic groups and rural people. The reform in these areas aimed to make education accessible to all and close the gap in education opportunities.

In due course, according to the spirit of Nepalese people Nepal's education system gradually began to incorporate local languages, cultural traditions, and community knowledge into the school curriculum, reflecting increasing recognition of the country's multicultural and multilingual diversity. Although these developments represented an important shift toward curriculum localization, the inclusion of Indigenous knowledge systems remained limited. Structural inequalities, centralized decision-making, and the continued dominance of national curriculum policies constrained the meaningful representation of Indigenous epistemologies within formal education. Consequently, despite the

democratic aspirations of educational reforms, progress toward developing a genuinely inclusive and culturally responsive curriculum remained sluggish. Some regular challenges—including inadequate financial and human resources, institutional limitations, and deeply rooted social inequalities continued to hinder the effective integration of local knowledge, languages, and cultural practices into teaching and learning in general. These barriers highlighted the complexity of translating policy commitments to inclusion into educational practices.

Recognizing these concerns, the National Education Commission (1992) proposed a number of reforms aimed at strengthening the relevance of education through the ground reality of curriculum. The Commission focused that curriculum should respond to the multiple social, cultural, economic, and environmental scenario of local communities. One of its key recommendations was the integration of local knowledge systems, cultural heritage, customs, and traditions into the school curriculum to enhance its contextual relevance and strengthen learners' connections with their communities (National Education Commission, 1992).

Moreover, the Commission advocated for a decentralized approach to curriculum development by recommending that schools and local education authorities be given greater responsibility for designing and implementing portions of the curriculum based on local priorities, resources, and contextual needs. This recommendation represented a significant shift away from a highly centralized curriculum model toward a more flexible and context-sensitive educational framework (National Education Commission, 1992).

Another major recommendation was promoting community participation in curriculum development and implementation. The Commission emphasized the importance of involving parents, teachers, local government representatives, Indigenous knowledge holders, and other community stakeholders in curriculum planning to ensure that educational content reflected local realities, preserved cultural heritage, and addressed community aspirations. Such participatory approaches were considered essential for developing a curriculum that was culturally responsive, socially relevant, and supportive of inclusive educational development (National Education Commission, 1992). In addition, the commission emphasized on the importance of contextualized learning materials, meaning that learning materials should be created in the local

language and reflect the life of students so that learning is better achieved. In the end, it elaborated the needs for skill-based and vocational education and proposed to incorporate these skills, traditional occupations and vocational education into local education, in order to support livelihoods and grassroots economic development.

The 2000s: Localizing curriculum

The early twenty-first century reflected a significant change in Nepal's education sector toward promoting educational equity, social inclusion, and curriculum localization in recognition of the country's multicultural and multilingual character. This policy transition highlighted the emerging awareness that a centralized and uniform education system had inadequately addressed the educational needs and cultural identities of Nepal's diverse ethnic and linguistic communities. A major milestone in this process was the introduction of the National Curriculum Framework (2007), which formally acknowledged the importance of incorporating local languages, cultural heritage, indigenous knowledge systems, and community contexts into curriculum development. The framework emphasized the need for a more inclusive, learner-centered, and contextually relevant curriculum that would enhance educational quality while strengthening cultural identity and local ownership of education (Curriculum Development Centre [CDC], 2007)

The Constitution of Nepal 2015 and Further Curriculum Reform

After the constitution of Nepal, 2015, one of the most notable shifts in policy was the focus on multilingual education, which aimed to promote Indigenous languages and local knowledge into the education system, to better represent and include Indigenous culture. The Local Curriculum Development Framework (2016) also enriched communities to create their own local curriculum emphasizing local languages, traditions, and cultural heritage. This resulted in a process of curriculum design from the bottom up, where the local knowledge systems could be integrated. Nations, at the same time, also made significant modifications to the curricula of subjects such as social studies, science and history to acknowledge Nepal's ethnic diversity and culture in the national program of inclusion. The steps were taken that helped foster a sense of identity and

belonging amongst the diverse group of people in the country and helped to reduce some of the marginalization concepts that had occurred previously in the education system that was centralized.

Current and ongoing developments (2020s)

At present, Nepal's education sector has worked to make education more relevant and inclusive for local communities, especially those with high Indigenous population percentages. Schools in Tharu and other communities are actively integrating local knowledge, customs, and cultural practices into their curricula, which is a significant development at the municipal level. These are meant to strengthen students' sense of identity with their culture, including its customs, traditions, and rituals, by encouraging them to learn about and value their culture. These initiatives also give more priority on equity: local curricula seek to make up for historical disparities in educational outcomes, especially for marginalized groups. By focusing education on the lived experiences and cultural contexts of local communities, these initiatives aim to create a more inclusive, equitable, and culturally responsive educational system.

In this context, the study explores the head teachers' experiences of developing and implementing in local curriculum in Kailali District.

LITERATURE REVIEW

In education systems which embrace decentralization, the development and implementation of curricula which are sensitive to local context, cultural diversity, languages and community aspirations have become important priorities. A locally responsive curriculum is one that makes the education more relevant to the learners' social, cultural, environmental and economic realities by integrating classroom learning with those contexts, thereby making education more meaningful and context specific (UNESCO, 2017). Much of the world has encouraged decentralization in the curriculum, as a way to engage the community, capture local knowledge, and adapt curriculum to local requirements to enhance educational outcomes. The shift towards federal governance has drastically changed educational governance in Nepal, devolved more power towards Provincial/ Local Governments. According to the Constitution of Nepal 2015,

education is a shared responsibility of the three-tiered government and local governments can develop and share local curricula which reflect local priorities but are consistent with the national goal of education (Government of Nepal, 2015). This is in line with other constitutional guarantees aimed at fostering a sense of community identity, strengthening Indigenous knowledge systems and ensuring that communities are meaningfully engaged in educational decision-making. The law and policy related to local curriculum development also is further strengthened by Local Government Operation Act 2017 and the National Curriculum Framework 2019 (Revised 2079 B.S.). The policy tools enable local authorities to develop curriculum frameworks that reflect the unique historical, cultural, linguistic, geographical, environmental and occupational experiences of their communities (Curriculum Development Centre [CDC] 2021). Local curriculum has therefore become an innovation in education that is aimed at the contextualization of learning, increased involvement of the community in education, and making school education relevant to local realities. Even though there are progressive changes in the policies, implementation of local curriculum is difficult in many parts of Nepal. There are multiple challenges, such as limited institutional capacity, inadequate financial support, lack of in-service professional development for teachers, lack of appropriate teaching and learning materials relevant to the local context, and poor cooperation among stakeholders in education (Subedi, 2018; Gurung & Parajuli, 2020). The constraints can prevent effective implementation of curriculum policies in the classroom, and may lead to a mismatch between expectations and implementation. Head teachers play a key role in the implementation process. \

METHODOLOGY

The Study uses the Interpretative that aims to capture the meaning and experience of people to social phenomena. The study aims to examine the way in which head teachers make sense of the local curriculum in their cultural context using this paradigm. Also, the Culturally Responsive Pedagogy framework is utilized to highlight the significance of incorporating students' culture in the curriculum so that it is culturally inclusive and engaging. This study is qualitative research design which gives opportunity to explore the perceptions and practices of head teachers in an in-depth manner. If a phenomenon such

as local curriculum implementation involves complex phenomena, context, and cannot be measured quantitatively, qualitative research is appropriate. The study uses an interpretative paradigm with the objective of understanding the subjective meanings and experiences of the head teachers in facing the challenges of developing local curriculum. This acknowledges that the meaning of head teachers' perception is influenced by their culture, society and education, and attempts to examine the meanings in detail.

This study was conducted by using primary data collection method which was an interview with the head teachers of the community schools in Kailali District. The interviews were a place where head teachers were able to articulate their understanding of the significance of the local curriculum, as well as the difficulties they come across and the strategies they engage in to develop local cultural needs. Interviews were conducted in Nepali which were clear and relevant to the interviewees. The total number of 5 head teachers from different schools were selected by purposive sampling method, and the sample included head teachers with important curriculum development experience. The main research tool was the interview and the open-ended questions were prepared to assist in the process of the interview. These questions were used to explore head teachers' perceptions of the importance of the local curriculum in supporting cultural needs, issues they faced in implementing the local curriculum, practices and strategies used by head teachers to include local knowledge in the curriculum and support received from educational authorities and the community in the process of developing the curriculum. The guide for the interviews was done on a pilot scale with one head teacher to make sure the questions are clear and relevant to the main data collection.

Thematic analysis was used for data analysis as it is a common method in qualitative analysis. Thematic analysis is used to discover and explain patterns (or themes) in the data. In performing the analysis, the following steps were undertaken: familiarization with the data by transcribing the interviews and reading through the text to get an overall sense of what it entails; coding the data by identifying key statements and grouping them into codes based on their relevance to the research objective(s); searching for themes by ordering the codes into themes that represent the head heads' perceptions (experiences) and practices; reviewing themes for coherence and accuracy in representing

the data; defining and naming the themes to finalize these and to provide themes with clear definitions that summarize the findings.

RESULTS AND DISCUSSION

Some major themes that emerged in the context of local curriculum development and implementation from the interview conducted with respondents by using Google docs and through phone call are discussed below. Themes explored are head teachers' perceptions(experience) of the development of local curriculum, issues that arise when implementing local curriculum and the strategies used to overcome these issues.

Answers to the main themes that emerged are explained in relation to coding names M1, M2, M3, M4 and M5. These head teachers give good account of processes and constraints of incorporating local knowledge into curriculum. This discussion is about the understanding of the development and use of the local curriculum for each head teacher.

Head teachers' perceptions (experiences) of local curriculum

The head teachers in Kailali District pointed out that a local curriculum is required that will have a distinct emphasis on the cultural and educational needs of the region, and that it would be a regular, on-going issue that the head teachers would engage in. M1 articulated that the integration of indigenous knowledge in the curriculum is important to help maintain indigenous language, tradition and culture. In turn, this inspires students' pride and

culture. Likewise, local culture and context is integrated into the curriculum, M2 noted, which greatly contributes to student participation in learning, since students feel that they are closer to the training contents and are interested in learning. M3 also highlighted the importance of local curriculum design, which helps to make teaching more relevant, thus allowing students to learn about issues that are close to their hearts and the community. This was also reinforced by M4 that if the school could get in touch with the experiences of the students, their learning would have meaning and impact. M5, however, had concerns about the "conflict" between local content and the national curriculum framework. Specifically, M5 highlighted that sometimes national education policies constrain flexibility in implementing successful integration of indigenous knowledge and

practice, thus posing a problem in the full utilization of the possibility for a local curriculum.

Despite the challenges, all head teachers saw the positive impact of local curriculum on cultural safeguarding and the pupils' involvement. They jointly emphasized the importance of flexible adaptable policy framework which will incorporate local knowledge without compromising the national level of education.

Head teachers are aware of the importance of local curriculum in keeping the local education and culture of Kailali District. Many of these stated that local curriculum:

The implementation of the local curriculum

In Kailali District, head teachers adopt various strategies for the implementation of local curricula reflecting community's cultural and educational needs. M1 highlighted the need to include the community in the planning of curriculum. Specifically, M1 highlighted the importance of engaging local elders, cultural leaders and parents to ensure the curriculum is culturally relevant, reflective of community values, traditions and needs and grounded in community realities. M2 agreed and highlighted that these partnerships provide a good basis for creating a curriculum that is relevant to students' lives and gives the community a sense of belonging to it. M3 also put a strong focus on community involvement as well as the importance of including local content in the national curriculum. In M3, head teachers describe how they enrich the content of the national curriculum by bringing in stories, songs, customs and ecological knowledge from their local area for their children, making it more relevant and interesting. In this adaptation, the curriculum is adapted in the way that gaps between the national education standards and cultural context of Kailali District are introduced in the curriculum. On the other hand, M4 highlighted the need to build the capacity of the teachers to effectively implement the local curriculum. According to M4, head teachers often conduct training sessions and workshops for teachers on using locally acquired knowledge in the classrooms.

The professional development opportunities enable teachers to gain the skills and confidence to bring in indigenous and local content in the curriculum so that they can create a culturally inclusive and responsive learning environment for their students. However, M5 noted that while these

strategies have a positive impact on the delivery of the curriculum, there are systemic issues to contend with on the local level, such as a lack of resources and lack of flexibility in how the policy is implemented. All head teachers, however, agreed that strengthening the involvement of the community, adapting the national curriculum for local contexts and building capacity of educators are important strategies of effective integration of local knowledge into the education system.

Challenges in the implementation of local curriculum

Positive attitude of the head teachers towards the implementation of local curriculum in Kailali District is noted, however, there are some constraints in the complete implementation of the local curriculum. M1 stressed the importance of resource constraints as one of the major problems as many schools lack adequate resource materials, books and teaching aids that are specifically designed for local content. This has created challenges for educators to be able to effectively teach and communicate Indigenous knowledge and culture, and consequently, diminishes the impact of the curriculum. M2 agreed with this, pointing out that, if not met with appropriate resources, the implementation of the local curriculum is not consistent and that it often relies on the efforts of individual teachers; something that is not sustainable in the long term.

M3 discussed the constraints on the policy and mentioned that the national education policy often does not support local knowledge in curricula. M3 said these policies result in a conflict between national education standards and local needs, which makes it difficult to develop a curriculum that is culturally appropriate and meets national requirements.

To meet this need, M4 talked about teacher training as an important concern and highlighted that there are numerous teachers in the district who are not trained in culturally responsive teaching and designing and creating a local curriculum. The teachers have knowledge of the national curriculum but have limited linguistic ability and content area knowledge to effectively incorporate local content in their lessons, resulting in inconsistent models in schools, M4 said.

Finally, M5 highlighted the systemic nature of these issues, as how, for instance, the lack of resources, policy restrictions and the absence of

teachers' professional development are interrelated and can also be aggravated by broader structural education limitations. However, all head teachers agreed that all these issues should be tackled for effective incorporation of local knowledge in the curriculum. They recommended as a group, more funding, policy changes, and sufficient professional development.

Opportunities for strengthening local curriculum implementation

In order to reinforce the implementation of local curriculum head, teachers of Kailali District have discussed on several strategies to enhance the implementation of local curriculum. M1 emphasized the importance of policy flexibility, stating that national education policies should be more flexible to reflect content at the local level. M1 was asking for a paradigm change in the policies of the integration of indigenous knowledge and culture, without the rigid national guidelines. M2 agreed, emphasizing the need to enhance the role of the community in curriculum development. M2 proposed that increased engagement of local stakeholders (community elders, parents, and community leaders) would help to ensure that the curriculum addresses community cultural needs and would foster a feeling of ownership and accountability among local groups. According to M2 this would make the curriculum more relevant and get it accepted in the community. M3, on the other hand, reiterated the need to involve more communities in the curriculum, highlighting that community knowledge could be better integrated into the curriculum using participatory/engagement approaches.

M3 emphasized the importance of local leaders and parents to share their knowledge of local cultural practices and traditions that can enhance the curriculum and make it more relevant to children's lives. M4 agreed with M3 that professional development was important. M4 called for continued teacher training to improve teachers' capacity in teaching the local knowledge. M4 said professional development courses would give teachers tools, techniques and cultural awareness to teach a curriculum that is relevant to students, but meets academic standards.

While concurring with the recommendations of M1, M2, M3 and M4, M5 noted the need for a concerted effort in these programmes. M5 emphasized that policy change, community

involvement, and professional learning are linked and must happen concurrently to develop a unified approach to the implementation of a local curriculum. In order to harness these efforts, M5 thought that these efforts can be synchronized and schools can use local knowledge in the curriculum and give a boost to the educational structure in Kailali District.

CONCLUSION

The study aims at identifying the experiences, implementation, challenges, and opportunities of the local curriculum development and implementation by the head teachers in Kailali District. The results show that head teachers highly appreciate local curriculum as a way of retaining local culture, local knowledge, local languages, and local traditions and ensuring that education is more relevant to students lived experiences. They feel that it is important to incorporate local knowledge to help enhance the cultural identity of the learner, to actively engage students in learning and to link the learning place to the social, cultural and economic setting of the community. The study also reveals how the following practices are used by the head teachers supporting the implementation of local curriculum in the schools: active involvement in the process of local curriculum implementation with members of the community; localization of the national curriculum by incorporating local content; and arrangements of teacher professional development activities. This is evident in the practices as the engagement of the community and culturally responsive leadership are key to the implementation of the curriculum. The head teachers knew that a local curriculum had advantages, but were conscious of various challenges in making this curriculum work. These are deficiencies in teaching and learning materials, inflexibility in policy making, lack of teacher preparation and structural issues in the education system. Issues can arise that can make it a challenge to be inclusive of local knowledge and culture in the classroom.

It also revealed the following which should be improved in the implementation of the local curriculum: Head teachers commented on the need for more flexible curriculum policies, effective school-community relationships, continued training for teachers and institutional support. These processes were seen as supporting and complementary to each other and indispensable for the generation of a

culturally responsive and contextually relevant education system.

In conclusion, the study shows the cooperation of all factors: schools, local government, community, curriculum developers, and education policies could make the integration of the local curriculum possible. The local government in Kailali district works with schools and other relevant agencies to create policy environment in the context of cultural preservation and better educational outcomes in the local curriculum, due to the policy environment, adequate local resources, meaningful involvement of the community and continuous teacher capacity building. In the context of culture preservation and quality education that satisfy the expectations of the local government and its people, the Local government interacts with schools and other related agencies to develop local policy environment to support local school curriculum in Kailali District.

Implication of the study

The results of this research are significant for educational policy, curriculum design, educational leadership, teacher training, and further research.

Policy Recommendations: There is a need to make local knowledge and indigenous cultures, languages and values more visible in school programmes at national and local level. There is need for curriculum policies to promote the principle of contextualization with respect to national standards in education.

Curriculum Development Implications: curriculum developers need to take a participatory approach to involve head teachers, teachers, local governments, indigenous knowledge holders, parents and community leaders in the curriculum development process. The local curricula will be culturally relevant, authentic and sustainable as a result of such collaboration.

School Leadership Implications: Head teachers are vital leaders in the process of implementing a local curriculum. They should build partnerships with communities, leverage community resources, collaborate with communities on curriculum development, and develop school environments that are supportive of the use of community knowledge and culturally responsive teaching.

Teacher Professional Development Implications: The results suggest ongoing

professional development initiatives that provide teachers with the knowledge and pedagogical skills needed to incorporate local knowledge and indigenous perspectives, and adopt culturally responsive pedagogical practices, into classroom instruction. There needs to be a program to train pre-service and in-service teachers about local curriculum implementation.

Resource Development Implications: Education authorities and local government should invest in producing textbooks, teaching-learning materials, digital resources and evaluation materials relevant to the context of Kailali District, keeping in mind its cultural, historical, environmental and occupational context. Provision of appropriate resources is critical to the successful implementation of the curriculum.

Community Participation Implications: The study shows that parents, elders, cultural experts and community organizations can be meaningfully involved in increasing the relevance and ownership of the curriculum. Sustainable school-community partnerships can help document, preserve, and pass on local knowledge from one generation to the next.

Research Implications: Other studies could focus on how the local curriculum is adopted at the school from the teacher's, student's, curriculum expert's, local governments and community member's point of view. Comparative studies among various districts and provinces would also provide a larger picture on the process of contextual curriculum development and culturally responsive educational practices in Nepal.

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