Examining the Contextual Integration of Local Knowledge in Secondary Level Classroom Instruction

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Abstract

This study examines the contextual integration of local knowledge in secondary-level classroom instruction, with particular attention to its role in promoting skill-oriented learning. Guided by a qualitative research approach, the study explores how local knowledge is incorporated into teaching–learning processes through task-based and context-responsive instructional practices. Data were collected through classroom observations and semi-structured interviews with selected participants. The analysis involved systematic immersion, thematic abstraction, synthesis, and interpretation to generate meaningful insights.

Findings indicate that diverse forms of local knowledge derived from community practices, cultural traditions, and lived experiences are effectively integrated into classroom instruction to enhance student engagement and experiential learning. The study further reveals that task-based instructional strategies facilitate the practical application of curricular content, thereby supporting the development of transferable skills among secondary-level learners. The integration of local knowledge also contributes to creating meaningful learning environments that bridge formal education and students' sociocultural contexts. The study recommends strengthening pedagogical practices, curricular flexibility, and institutional support to promote the systematic incorporation of local knowledge in secondary education for more relevant and contextually grounded learning experiences.

Key Words: Local knowledge, contextualized instruction, task-based learning, skill-oriented education, secondary education

Introduction

Knowledge, experience, and skills are inherently interconnected and function collectively within the educational process. Education extends beyond the transmission of information; it involves the continuous reconstruction of experience to promote meaningful and practical learning. Dewey (1916) conceptualized education as a process through which individuals reorganize experiences to develop functional skills through interaction with their environment (p. 61). Similarly, Agrawal (1992) emphasized the productive dimension of education, arguing that it enables individuals to address real-life challenges through the application of practical skills (p. 33). These perspectives underscore the foundational

principle that education should foster functional competence, productivity, and skill development.

Reinforcing this view, Dewey (1997) asserted that education prepares individuals for future responsibilities by facilitating the acquisition of organized knowledge and structured skills necessary for effective participation in society (p. 18). Likewise, Crow and Crow (2008) described education as a dynamic force shaping individuals' physical, intellectual, emotional, social, and ethical development, thereby promoting socially relevant values and competencies (p. 53). Collectively, these perspectives position education as a holistic process that supports both individual growth and societal advancement.

From a critical standpoint, Smith (2006) argued that education may function as both a solution and a challenge, depending on its responsiveness to local diversity. Educational policies and practices must therefore be examined for their sensitivity to sociocultural contexts and their capacity to promote inclusive development (p. 29). Diversity, in this sense, represents a valuable source of knowledge, experiences, and skills embedded within communities. Effectively integrating these resources can enhance social development, although it also presents challenges for policymakers seeking inclusive and adaptable educational frameworks.

To foster meaningful learning and practical skill development, classroom instruction must engage learners with real-life contexts and locally available resources. Such engagement requires meaningful interaction with the socio-cultural environment, which encompasses individuals' identities, experiences, and social practices. UNESCO (2011) defines socio-cultural context as including dimensions such as race, class, ability, learning styles, ethnicity, age, gender, religion, and nationality (p. 2). Similarly, Nwabueze (2022) highlights that contemporary education increasingly emphasizes task-based and experiential learning grounded in social interaction and local knowledge systems (p. 545). Despite the recognized educational value of local knowledge, its integration into classroom practice remains limited. Traditional, teacher-centered, and theory-driven approaches continue to dominate instructional practices, often marginalizing locally grounded knowledge and experiences. This gap between pedagogical practice and contextual realities underscores the need for systematic inquiry. Accordingly, this study examines the contextual integration of local knowledge in secondary-level classroom instruction to understand how locally grounded resources can support meaningful, skill-oriented, and contextually relevant learning.

Indigenous Knowledge and Local Communities
Indigenous peoples constitute distinct socio-cultural groups who maintain deep historical and cultural connections with the lands and natural resources they inhabit. Their

relationships with these environments are closely linked to their identities, cultural practices, livelihoods, languages, and overall physical and spiritual well-being. Through long-term interaction with their environments, local communities have developed context-specific knowledge systems that enable the sustainable use and management of natural resources. Such knowledge is grounded in accumulated experience, traditional practices, and locally embedded skills that support community well-being and resilience.

Local people possess collective capacities for mobilizing natural resources through culturally embedded knowledge systems and adaptive practices. These capacities are reflected in their understanding of local technologies, ecological processes, and resource management strategies. Weddell (2002) emphasizes that indigenous communities across diverse geographical regions—from polar to tropical areas have developed innovative and effective conservation and development practices, contributing significantly to the advancement of practical knowledge, skills, and technologies (p. 32). These practices demonstrate the potential of indigenous knowledge systems to inform sustainable development efforts.

A growing body of research highlights the importance of integrating indigenous knowledge into formal educational and developmental processes. Scientific studies increasingly emphasize the necessity of collaboration with local communities to enhance knowledge production and practical learning. In this regard, Timsina and Ojha (2008) assert that much of the knowledge produced within formal education systems is deeply rooted in indigenous knowledge systems that have been cultivated by local communities over generations (p. 27). This recognition underscores the foundational role of local knowledge in shaping educational content and practice.

Expanding on this perspective, Ojha (2008) argues that examining local knowledge systems provides valuable insights into innovation processes and supports the development of effective, context-responsive practices. Studies on natural resource management in Nepal demonstrate that diverse knowledge systems, when integrated through deliberative and participatory processes, contribute to more equitable and sustainable outcomes (pp. 3-4). Such findings highlight the importance of understanding how different forms of knowledge interact to enhance learning and problem-solving capacities.

The relevance of indigenous knowledge is particularly significant in developing contexts, where local communities play a central role in shaping socio-cultural and ecological systems. Research indicates that local knowledge not only complements scientific understanding but also enhances the effectiveness of technological development and resource management strategies. Timsina and Ojha (2008) further emphasize that participatory approaches such as participatory variety selection effectively integrate

scientific and indigenous knowledge, although challenges remain in fully recognizing and institutionalizing indigenous knowledge systems within formal frameworks (p. 27).

Addressing these challenges requires supportive institutional mechanisms and capacity-building initiatives. Jazairy et al. (1992) argue that when indigenous knowledge is combined with appropriate training and external support, communities can develop technologies that are locally manageable, cost-effective, and sustainable over time (p. 37). Such approaches emphasize community ownership and reduce dependence on externally imposed technologies.

Furthermore, local communities should be recognized as active agents in knowledge generation rather than passive recipients of externally produced knowledge. Timsina and Ojha (2008) stress the importance of positioning local people as central actors in innovation processes and advocate for educational policies that promote community-based knowledge networks aligned with local needs and contexts (p. 37). Strengthening such networks contributes to the sustainability of indigenous knowledge systems and supports meaningful educational transformation.

Overall, the literature underscores that indigenous knowledge constitutes a vital foundation for experiential and contextually relevant education. Local communities possess unique experiential knowledge, skills, and adaptive capacities that significantly contribute to socio-cultural development and resource sustainability. Recognizing and integrating these knowledge systems into educational practices can enhance learning relevance, promote innovation, and support sustainable development, particularly in contexts such as Nepal where local knowledge remains deeply embedded in everyday life.

Conceptualizing Local Knowledge
Local knowledge refers to a comprehensive system of knowledge, skills, and practices developed and sustained by local communities through continuous interaction with their natural and social environments. It is typically embedded in everyday life and shaped by long-standing cultural traditions, ecological conditions, and lived experiences, particularly within rural contexts. Warren et al. (1995) define indigenous knowledge as the localized understanding unique to a specific culture or society, distinguishing it from formal or scientific knowledge systems produced through global academic institutions (p. xv). Similarly, Grenier (1998) conceptualizes local knowledge as the distinctive body of knowledge developed by women and men within specific geographical and cultural contexts (p. 1). These definitions collectively emphasize that indigenous knowledge is context-specific, culturally embedded, and grounded in experiential learning.

Local knowledge is characterized by its problem-solving orientation and its capacity to address context-specific challenges. Freire (1981) argues that such knowledge emerges through action and reflection, as individuals develop an intimate understanding of their realities through lived experience. Knowledge, therefore, is not static but constructed through continuous engagement with social and environmental conditions (pp. 85-86). This perspective highlights that local knowledge is generated through everyday practices, enabling individuals to interpret, respond to, and transform their lived realities.

Supporting this view, Wilmsen et al. (2008) emphasize that local knowledge is inherently practical and process-oriented, arising from direct engagement in daily activities. Knowledge of practices and processes is deeply embedded in action and is often difficult to transfer outside the context in which it is produced. For example, the expertise of a local resource user is demonstrated through situational judgment, contextual decision-making, and adaptive techniques developed through experience (p. 39). Such knowledge reflects a dynamic interaction between people and their environments and is essential for understanding localized problem-solving processes.

Furthermore, local knowledge plays a critical role in innovation and technological development. Quiroz (2002) explains that local communities continuously generate and adapt knowledge by integrating new technologies with existing cultural practices. This process enables communities to respond effectively to environmental variability, utilize available resources efficiently, and sustain livelihoods while maintaining ecological balance (p. 306). Through this dynamic process, indigenous knowledge systems contribute significantly to the development of practical skills, particularly when applied within educational contexts.

Recognizing the educational value of local knowledge, Wilmsen et al. (2008) argue that integrating indigenous knowledge into formal learning environments does not compromise scientific rigor; rather, it strengthens research and learning by grounding them in lived realities (p. 39). Incorporating local knowledge into teaching-learning processes facilitates experiential, task-based, and contextually relevant education.

Overall, indigenous knowledge rooted in everyday experiences, cultural practices, and social interactions constitutes a vital foundation for activity-based and skill-oriented education. Acknowledging and integrating such knowledge into educational practices enhances the relevance, authenticity, and effectiveness of learning. Consequently, local knowledge should be recognized as a critical resource in shaping meaningful and context-responsive educational practices.

Local Knowledge from Cultural Perspective

From a cultural perspective, indigenous knowledge represents a body of knowledge rooted in the lived experiences of local communities and shaped through continuous interaction with their socio-cultural and ecological environments. Haverkort (1994) defines indigenous knowledge as the experiential knowledge of a given population that emerges from long-standing cultural traditions while also incorporating adaptive responses to modern technological influences (p. 454). Similarly, Röling and Engel (1989) emphasize that local knowledge must be understood within its cultural context, as separating it from the cultural environment diminishes its meaning and relevance for community survival and continuity (p. 101). These perspectives underscore that indigenous knowledge is inseparable from the cultural systems within which it is generated and sustained.

Extending this view, Warren et al. (1996) argue that indigenous knowledge constitutes an essential component of national cultural identity, encompassing the skills, values, and attitudes required for sustaining social continuity (p. 96). Likewise, Baker (1995) emphasizes that educational content should be meaningfully connected to learners' socio-cultural environments, asserting that teaching and learning processes must be grounded in the cultural realities that shape learners' experiences (pp. 965-704). This perspective suggests that knowledge acquisition is most effective when it reflects learners' cultural contexts and lived realities.

From a pedagogical standpoint, Baimba (1993) asserts that interpretation and explanation within teaching–learning processes should be anchored in the cultural contexts surrounding learners, including their local knowledge systems (p. 213). This implies that indigenous knowledge should not only be acknowledged but also actively integrated into educational practices. Given its critical role in resource utilization and community sustainability, local knowledge must be recognized as a foundational component of meaningful education, particularly in contexts where learning is closely linked to everyday life and environmental interaction.

Scholars have increasingly recognized indigenous knowledge as a vital national and global resource for socio-cultural and economic development. Warren et al. (1996) emphasize that indigenous knowledge systems represent valuable forms of cultural capital essential for sustainable development (p. 3). Similarly, the integration of indigenous knowledge into vocational and practical education has been shown to enhance learners' engagement and relevance of learning experiences, particularly when educational processes are aligned with community practices and needs.

Participatory approaches further strengthen the role of indigenous knowledge in educational and developmental contexts. Research suggests that participatory models

enable meaningful collaboration among stakeholders and facilitate the integration of local knowledge into decision-making and learning processes (Michaels et al., 2001; Purnomo et al., 2004). Such approaches not only empower communities but also promote interactive and experiential learning environments. Finn (1994) reinforces this perspective by emphasizing that community participation is fundamental to mobilizing local knowledge and addressing issues relevant to local contexts (pp. 25–42).

In the context of Nepal, Ojha (2008) identifies multiple overlapping knowledge systems, including techno-bureaucratic, developmental, political, and civil society–based knowledge systems (p. 3). However, this classification often marginalizes the everyday knowledge held by local communities. Timsina and Ojha (2008) further highlight that limited coordination between scientists and local practitioners hinders the effective integration of indigenous knowledge into development and educational practices (p. 28). Issues of equity, gender inclusion, and marginalization further constrain the recognition and application of indigenous knowledge systems (Ojha, 2008, p. 24).

Empirical studies indicate that only limited efforts have been made to systematically integrate local knowledge into formal educational frameworks. Paudel and Ojha (2008) note that although some initiatives attempt to bridge scientific and indigenous knowledge through collaborative networks involving communities, governmental agencies, and non-governmental organizations, such efforts remain fragmented and insufficient (p. 53). Consequently, locally grounded knowledge remains underutilized in educational policy and classroom practice.

These gaps raise critical questions regarding the integration of indigenous knowledge into classroom instruction and its potential to support student-centered, experiential, and skill-oriented learning. Addressing these issues is essential for enhancing the relevance, inclusiveness, and effectiveness of education within culturally diverse contexts.

Objectives of the Study
1. To identify the forms of local knowledge available in the study area.
2. To analyze the pedagogical relevance and applicability of identified local knowledge in classroom instruction.
3. To propose strategies for integrating local knowledge into classroom teaching and learning practices.

Research Questions
1. What sorts of local knowledge exist in the study area?
2. To what extent are the identified forms of local knowledge pedagogically meaningful for classroom instruction?

3. How can local knowledge be effectively integrated into classroom teaching and learning practices?

Research Methodology

To address the research questions, this study adopted a qualitative research approach grounded in hermeneutic phenomenology, which seeks to understand and interpret individuals' lived experiences as they are meaningfully constructed within specific social and cultural contexts. Hermeneutic phenomenology emphasizes interpretation as a way of making sense of human experience, focusing on how individuals perceive, interpret, and give meaning to their lived realities (Langdridge, 2007, p. 4; van Manen, 2014, p. 28). This approach was considered appropriate for exploring participants' experiential knowledge, particularly their locally practiced knowledge and skills, within their natural social environments.

The study was guided by an interpretive paradigm, which views reality as socially constructed and emphasizes understanding meaning through human interaction and interpretation (Higgs, 2001, pp. 48–49). Within this paradigm, the researcher sought to explore the deeper meanings embedded in participants' everyday practices, beliefs, and experiences related to local knowledge. Phenomenology, in this sense, enabled the exploration of participants' subjective realities while acknowledging the co-constructed nature of meaning between the researcher and participants.

Data were generated primarily through unstructured and semi-structured interviews, which allowed participants to express their lived experiences in depth and in their own voices (Beck, 2021). These interviews were complemented by field observations, which supported contextual understanding of social interactions, practices, and environmental conditions. Additional data sources included field notes, photographs, and audio recordings, which enriched the depth and credibility of the data. The combination of these methods facilitated methodological triangulation and enhanced the trustworthiness of the findings.

For data analysis, a systematic phenomenological process was employed, involving six interrelated stages: immersion, understanding, abstraction, synthesis, illumination and illustration of phenomena, and integration and critique of findings. This analytical process enabled the researcher to move beyond surface-level descriptions and uncover deeper meanings embedded within participants' experiences. Through iterative reflection and interpretation, significant themes were identified and articulated to represent shared patterns of meaning (Stolz, 2023, p. 825).

Regarding the study setting, careful consideration was given to contextual diversity in selecting research sites (Rowland & Leu, 2011). Data were collected from three

geographically distinct areas an arable plain, a riverside area, and a tourist area located within Sainamaina Municipality-6, Tilottama Municipality-14, and Lumbini Cultural Municipality–10 of Rupandehi District, Nepal. These locations were purposefully selected to capture variations in socio-cultural practices, environmental conditions, and livelihood patterns relevant to the study.

The participants comprised both native and migrant residents living within the selected geographical areas. They included individuals representing diverse social roles and experiences: twelve local dwellers, six teachers, six students, six parents, three social workers, three School Management Committee (SMC) members, three local representatives, and one educationist. This diverse participant group enabled the collection of rich, multi-perspective insights into local knowledge and its relevance to educational practices.

Overall, this methodological approach facilitated an in-depth exploration of lived experiences related to local knowledge, enabling the study to generate contextually grounded and analytically rich insights. The integration of multiple data sources and interpretive analysis strengthened the credibility and rigor of the findings, supporting a nuanced understanding of how local knowledge can inform and enrich classroom instruction.

Result and Discussion

The local knowledge identified through field observations and semi-structured interviews was systematically categorized into physical, technical, and social knowledge, following the analytical framework proposed by Kiyamaz and Mukherjee (2000). These categories were used to organize and interpret the empirical data collected from the three selected geographical pockets. The identified forms of local knowledge are presented in Table 1, which illustrates their distribution across the arable plain, riverside area, and tourist area.

Table 1. *The Identified forms of Local Knowledge.*

Geo-pocket Areas	The Identified Local Knowlwdge: Physical/technical/social knowledge (Kiyamaz & Mukherjee, 2000.)
Arable Plain	*Physical Knowledge:* Topographic knowledge (relief, hydrograph, vegetation) soil type, land condition, land tenure, quantifying, thatching, weather prediction, doing yoga, physical exercises etc.
	Technical Knowledge: Transplanting, Weeding, Ploughing, Field leveling, Drawing water, Mapping, Diagramming, Listing, Comparing/contrasting, Identifying, Estimating, Ranking, Visual

	sharing/mental maps, Cross checking, Correcting, Modifying, Sequencing, naming etc. *Social Knowledge:* Observing, Listening to others, Criticizing, Discussing, Interacting, Seeking problems, Seeking solutions, Answering, Telling local history, Presenting the information of map, Sharing etc.
Riverside Area	*Physical Knowledge:* Topographic knowledge, Land structure, Soil type, Land condition, Land tenure, Quantifying, Thatching, Weather prediction, swimming etc. *Technical Knowledge:* Transplanting, Weeding, Ploughing, Field leveling, Drawing water, Mapping, Diagramming, Listing, Comparing/contrasting, Identifying, Estimating, Ranking, Visual sharing/mental maps, Cross checking, Correcting, Modifying, Sequencing etc. *Social Knowledge:* Observing, Listening to others, Criticizing, Discussing, Interacting, Seeking problems, Seeking solutions, Answering, Telling local history, Presenting the information of map, Sharing etc.
Tourist Area	*Physical Knowledge:* Topographic knowledge, Land structure, Soil type, Land condition, Land tenure, Quantifying, Thatching, Weather prediction etc. *Technical Knowledge:* Transplanting, Weeding, Ploughing, Field leveling, Drawing water, Mapping, Diagramming, Listing, Comparing/contrasting, Identifying, Estimating, Ranking, Visual sharing/mental maps, Cross checking, Correcting, Modifying, Sequencing, classifying etc. *Social Knowledge:* Observing, Listening to others, Criticizing, Discussing, Interacting, Seeking problems, Seeking solutions, Answering, Telling local history, Presenting the information of map, Sharing etc.

The findings reveal that the physical, technical, and social knowledge identified across the three geographical pockets are largely similar in nature, although they are practiced within distinct ecological and socio-cultural contexts. These shared knowledge systems reflect a broader cultural complex encompassing language, classification systems, resource-use practices, rituals, spirituality, and worldviews. Such interconnected knowledge systems support community-level decision-making and contribute significantly to everyday survival, adaptation, and resilience in response to environmental and social change (Boven & Morohashi, 2002).

Furthermore, these locally grounded forms of knowledge demonstrate strong potential for educational application. They provide meaningful entry points for developing learners'

practical skills, critical thinking, and contextual understanding. To generate deeper meaning from the empirical data, the study employed phenomenological processes of interpretation, analysis, reflection, and writing, as suggested by Stolz (2023, p. 825). Through this analytical process, the application of indigenous knowledge was conceptually organized into a broad dimension: possible pedagogy-specific uses within classroom instruction. This categorization offers a structured foundation for integrating local knowledge into secondary-level teaching and learning practices in pedagogically meaningful ways.

Drawing on the locally available indigenous knowledge and its potential alignment with curricular concepts, this study explored the pedagogic use of local knowledge in classroom instruction. By examining how local practices, skills, and experiences can be meaningfully connected to subject-specific concepts, this section identifies possible instructional applications of local knowledge within formal education. The pedagogical uses outlined here are derived from locally available resources that are actively practiced, transmitted, and sustained by community members across the selected geo-pocket areas. These practices were observed to be embedded within everyday life and therefore hold strong potential for contextualized and experiential learning. The identified pedagogical uses of local knowledge are summarized in Table 2.

Table 2. *Pedagogic Use of Local Knowledge*

Geo-pocket Areas	Pedagogic Use of Local Knowledge	In Curriculum	In Textbook	In Teachers' guide
Arable Plain	-Conceptualizing topographic variations, land structure connecting with management of farming and housing through observation - Preparation and planning skills - Implementation of plan - Plantation, cultivation and harvesting skills	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Acscountancy and Economics	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics

	-Mapping, dividing, classifying and ranking skills -Socio-cultural practical skills for daily lives, sincerity and discipline			
Riverside Area	Teaching topographic variations, land structure connecting with management of farming and housing through observation - Preparation and planning skills - Implementation of plan - Plantation, cultivation and harvesting skills -Mapping, dividing, classifying and ranking skills -Socio-cultural practical skills for daily lives, sincerity and discipline	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy and Economics
Tourist Area	Teaching topographic variations, land structure connecting with management of farming and housing - Preparation and planning skills - Implementation of plan	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies,	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies,	Grades: 8,9 and 10 Subjects: Agriculture Education, Occupation, Business and Technical Education, Social Studies,

- Plantation, cultivation and harvesting skills -Mapping, dividing, classifying and ranking skills -Socio-cultural practical skills for daily lives, sincerity and discipline	Science Education, Accountancy and Economics	Science Education, Accountancy and Economics	Science Education, Accountancy and Economics

The findings above indicate that local knowledge can be systematically integrated into secondary-level curricula through context-responsive pedagogy. Such integration enables learners to connect academic content with real-life experiences, thereby strengthening conceptual understanding, problem-solving abilities, and practical skills. Consistent with the Curriculum Development Centre (CDC, 2010) framework particularly the principle of *"Think Globally, Act Locally"*, the incorporation of local knowledge supports the development of contextualized and meaningful learning experiences grounded in learners' immediate environments.

Despite its pedagogical potential, the study found limited evidence of systematic inclusion of local knowledge within the existing curriculum or classroom practices. This gap appears to stem from two primary factors: the absence of sufficient research-based guidance for integrating local knowledge into curricular frameworks, and limited teacher engagement due to the lack of formal recognition and assessment mechanisms, particularly practical examinations. As a result, locally grounded knowledge remains underutilized despite its strong relevance to skill-based, experiential, and learner-centered education. Addressing these gaps requires curriculum reform, teacher capacity building, and policy-level support to legitimize and institutionalize the pedagogical use of local knowledge in secondary education.

Conclusion

The identification, recognition, and effective mobilization of locally available resources require purposeful educational practices grounded in experiential knowledge, practical skills, and contextual understanding. Such knowledge emerges through continuous interaction between individuals and their socio-cultural environments, making local resources a vital foundation for meaningful learning. Integrating these resources into classroom instruction enables learners to engage with real-world contexts, thereby enhancing experiential understanding and skill development.

Local resources can be pedagogically utilized in diverse ways depending on learners' levels, subject content, instructional strategies, and classroom contexts. At the secondary level (Grades 8–10), they can be effectively integrated into subjects such as Agriculture, Occupation, Business and Technical Education, Social Studies, Science Education, Accountancy, and Economics through activities such as project work, field visits, demonstrations, participatory learning, and collaborative tasks. Such approaches foster experiential learning and promote the practical application of knowledge.

Furthermore, the involvement of local community members as resource persons enriches classroom instruction by bridging theoretical learning with lived experiences. Engaging learners in field-based observations, community interactions, and project-based inquiries enhances critical thinking, contextual understanding, and problem-solving skills. These practices support the development of socially responsive and skill-oriented education. Consistent with the Curriculum Development Centre (CDC), Nepal, the integration of local knowledge through locally grounded curricula aligned with community needs can strengthen problem-solving competencies and contextual relevance. Therefore, incorporating local knowledge into classroom instruction is essential for promoting meaningful, practical, and learner-centered education.

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