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Generative Learning and Living Approaches of Excluded People of Karnali Province

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Abstract

This paper offers a focused exploration of marginalized communities. It highlights their remarkable resilience and agency through context-specific, generative approaches to learning and research. These approaches often employ decolonial and participatory methods, specifically honoring indigenous knowledge and challenging dominant narratives to foster local empowerment and sustainable development. The primary purpose of this study is to examine the causes and consequences of exclusion on the lives of individuals in Karnali Province, with a particular focus on learning and living ways. By using generative, context-specific methods for learning and research, it demonstrates their extraordinary agency and resilience. In Karnali Province, innovative teaching methods like Teachers' Professional Development (TPD) and customized training are emerging, emphasizing the need for locally designed curricula that integrate indigenous knowledge, practical skills, and digital literacy. Policy adjustments are crucial to provide the necessary funding and infrastructure for these transformations. In order to trace out the political inequality of marginalized groups and to generalize the findings, both primary (in-depth interview) and secondary qualitative data (printed journals and books and online materials) have been interpreted and analyzed. The key informant interview method was employed to explore the condition of excluded people on the current province government political inequality, identity debates, and representation. It

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emphasizes the base of inequality in society for the development process is the mindset of the planner and implementation of the constitutional provision for inclusion.

Keywords: Equity, marginalized people, inclusivity, indigenous knowledge, pedagogical approach

Introduction

Despite the growing global emphasis on inclusive education, there remain significant research gaps, particularly regarding the roles of teachers in managing equity and diversity in classrooms within marginalized regions such as Karnali Province, Nepal. While a considerable body of research on inclusive education exists, few studies explicitly address how teachers navigate and implement inclusive strategies for students marginalized by intersecting factors like socioeconomic status, ethnicity, caste, gender, disability, and geographic isolation. The experiences of excluded or marginalized people are shaped by distinctive approaches to learning, living, educating, and researching. These approaches reflect their lived realities and adaptive strategies for overcoming systemic barriers. However, mainstream educational models often fail to acknowledge these unique methods, resulting in a disconnect between formal education and the informal, experiential, and community-based learning practices of marginalized groups (Labonte, et al, 2011).

Marginalized people often rely heavily on family and community-based knowledge-sharing, including oral traditions, storytelling, and practical experience in crafts, agriculture, and survival skills. Karnali province is the habitat of mostly Dalits. Almost all of them are farmers and pheasants. They are called: Kami, Sarki, Badi, Gaine, Lohar, Sunar, and Damai according to their job they are doing. The people of Sunar community make different kinds of ornaments Fuli, Bulaki, Mangal sutra, Tilhari, Necklace, etc. Lohar people make ritual utensils required in the temple for the conservation of their culture: Tabala, Jhyali, Panchajbaja, Narsinga and agricultural tools, like Kuto, Kodalo, Faruwa, Axe, Sword, Khukuri, and Damai people sew clothes of others, Badis sing songs and perform dances to please the upper caste people, and they make sulphas for smoking. Sarki people make leather shoes, belts, wallets and sell. Thus, these people are marginalized in this province (Govinda, 2018). They are busy doing their job at home and don't send their children to school. They have community-based knowledge which is based on their own tradition transferred by their ancestors.

In the case of Karnali, a significant number of people live in villages which are ultra-remote with no basic services. All five districts i.e., Humla, Jumla, Mugu, Kalikot and Dolpa under the Karnali province were in the previous zone and well known as the

remotest part of the country (Govind, 2018). Communities develop flexible livelihood strategies to cope with economic instability, combining informal employment, social networks, and subsistence farming. They have strong social networks that family and community bonds provide crucial support and cultural preservation in which they maintain cultural practices as to act of resistance and identity.

Integrating local knowledge customs, and languages into teaching, children of the middle school age-group often drop out of school due to financial constraints. There is a high rate of school dropouts and irregular school attendance as families cannot afford special fees that are imposed by schools, and school items such as uniforms and the requirement to pay special fees. 5 percent of the total population of the Badi community have passed Secondary Education (grade 10), 2 percent proficiency certificate (grade 12) and only 0.66 percent have completed bachelor's level. 80.34 percent of children from the Badi community go to government/community schools while 4.70 percent go to institutional schools. Of them 37 percent of children drop out of school because they are unable to pay the fees charged by the school (Karnali Government, 2023). Here, Badi community is representative of the Dalit community as it is severely oppressed because they are landless whereas other Dalit own their land for farming and accomodation. Their financial status determines their quality education and continuation of schooling. They need informal teaching as apprenticeship models where knowledge is transferred through mentorship by elders and community experts.

Constructivist pedagogy is a teaching and learning approach rooted in the belief that learners actively construct their own understanding and knowledge of the world through experiencing things and reflecting on those experiences. Here are the core principles of constructivist pedagogy (Priyanvada, 2018). Involving marginalized communities in every stage of research ensures their perspectives are represented. Karnali's Dalit people are still politically excluded and oppressed in society. The structural injustice induced by caste hierarchy persists and causes multidimensional effects on Dalist, and it is a deep-rooted reason for Dalit exclusion and powerlessness (Nepali, 2018). In this research, Nepali is involved himself to find out the situation of Dalist in the policy level. He has suggested that Dalits must conduct action research for advocacy and social change, indigenous Research Methods to prioritize community knowledge and ethical considerations. The general objective of this study was to explore and analyze the factors associated with the Specific people who are still out of the access of quality education and always struggling for survival in rural part as well as urban area of Nepal. It is to study living, learning style of the target group, educating people and researching trend

of the concerned stakeholders. Moreover, this study aimed to find the practices which the local, provincial and federal governments have launched the programs to minimize the discrimination in education and bring every people in mainstream of national development.

Literature Review

Some studies regarding excluded people have been done in Karnali province. Here some researches are remarkably mentioned and discussed as a reference of this paper. For the literature review, some relevant articles are used as review of related literature. Devsuits (2022) has found that Child marriage is one of the major child protection issues in Karnali province. According to the census 2021, Karnali province has the lowest population (5.8%) and as per the labor force survey, 2018, it has the highest proportion (9.84%) of child marriage as compared to its population. It has been shown that child marriage also plays a role to affect affecting the children.

Nepali (2018) has defined Dalit as a subordinate of the social groups in Nepal. He has explained here: Dalits are neither sufficiently represented in the political party structure nor in the governance mechanism. Dalits are most similar to other subordinated groups, particularly those excluded from any meaningful social, economic, or political participation, those with no voice in society, and those whose subordination is as a consequence of the hegemony of the ruling classes. He has mentioned that marginalized groups like Dalits have a lower chance of being nominated for smaller parties. There are some defects in the utilization of the PR quota by political parties. This study has shown that the marginalized group is excluded from education, which affects their quality life. Social exclusion has been defined as ‘the process through which individuals or groups are wholly or partially excluded from full participation in the society within which they live’ (European Foundation, 1195, p.4, quoted in de Haan, 1998, cited in Francis, 2002).

Social exclusion as multidimensional phenomena and have considered several important living condition variables as proxies for social exclusion. They are: 1) Exclusion from formal citizenship rights; 2) Exclusion from labor market; 3) Exclusion from participation in civil society and 4) Exclusion from social arenas. Participation in all these arenas would suggest that people are not socially excluded, but indicators of participation, degree of participation, and how the degree of participation in different arenas should be considered in relation to each other still need to be specified. (Aasland and Flotten, 2000).

Aasland and Flotten, (2000) have explored that social exclusion is no more unambiguous than the concept of poverty. They contend that when the concept

was first employed in France in the 1970s, it took into account people unable to adjust to mainstream society and in the following years, the concept was frequently redefined and more groups were included, such as school dropouts, unemployed youths and immigrants (Aasland and Flotten, 2001).

Samuels and Ghimire (2021), studied preventing school dropout and early marriage in Nepal program and brought a report on the review and scoping of the *Beti Padhau Beti Bachau* (BPBB) and the *Bank Khata Chhoriko Suraksha Jivan Variko* (BKCSJV) programs (Provincial Girls Insurance/Girl Baby Bond schemes). It has given an interesting result in Karnali province for the girl children who would not go to school for education and they were always excluded. To address the discriminatory gender norms that continue to impact the lives of girls and women in Nepal – namely early marriage, school dropout, sex selective abortion, and gender-based violence in the home, community and school – two of the country's provinces have set up girl-focused social protection programs. Province 2 has launched the *Beti Padhau Beti Bachau* (BPBB) program, and Karnali province has rolled out the *Bank Khata Chhoriko Suraksha Jivan Variko* (BKCSJV) programme. This study aims to provide recommendations for the programme implementers, UNICEF, the UK Foreign, Commonwealth and Development Office (FCDO) and other social protection partners as to how they can support the provincial governments to strengthen program design and implementation.

Thus, the researchers have noted that the excluded group of people is out of the opportunity of quality education that is useful to change their lives. They are discriminated in their own society by the elite group in the name of the so-called low caste, women, pheasant, farmers, laborers and so on. This study has taken the references of the published books or journals, their viewpoints on the discrimination by the socio-political system.

Methodology

This study is based on a descriptive research design. For the completion of the study, in-depth interviews and secondary data have been used. To conduct the research, a qualitative approach is implemented. The data required for this study were mainly collected from secondary sources like online books, journals and internet surfing, and the researcher's self-experience as well as evaluation was also incorporated as primary source of data. Bourdieu's cultural capital and habitus theory was applied to make it more justifiable. Bourdieu's concept of habitus also relates to the resource of knowledge (Bourdieu 1990). Knowledge is gained from a specific culture that an individual lives in. Habitus can be understood as a series

of dispositions that influence a person's expectations of social life. Compared to the working class, a middle-class person might be more comfortable in a conversation with professionals, such as lawyers and professors. The main reason for this is the similar background they come from, which leads to similar values, experiences of life, and education (Huang, 2019). Social exclusion theory has also been used which describes a multidimensional process where individuals or groups are prevented from full participation in the economic, social, political, and cultural life of a society. It's not just about poverty, but about the denial of rights, opportunities, and resources that are normally available to others.

Results and Discussion

Teacher Preparation and Professional Development

There is limited research on how teachers in Karnali Province are trained to address intersectional diversity. Studies often focus on policy and infrastructure but overlook teachers' beliefs, attitudes, and practical strategies for fostering inclusion. At present, teachers are using multimedia in the classroom for effective teaching and learning. They also use downloaded lessons from the learning portal of CEHRD. They also prepare presentation slides. A system has been developed in which any trained subject teacher delivers the learning from the training to his/her colleagues in school. There is also a trend of experience sharing in respective subject committee meetings. It helps other teachers who haven't had the opportunity for formal training so far. Thus, teachers' continuous professional development is being made. Meanwhile, it's sad to state that there is no provision of supervision from local education unit. (British Council n.d.). From this statement, we know that many NGOs and INGOs provide different types of training, but the mechanism of supervision is poor at government level. It also suggests that the teacher training should be designed/given in a real situation setting, i.e. the training should be such that it can be implemented in a rural setting classroom with about 60 students with limited infrastructure for its effective implementation (British Council n.d.).

Implementation and Scaling-Up of Inclusive Practices. Effective inclusive practices are identified in some research, but little is known about how these practices can be adapted and scaled to fit diverse classroom contexts, especially in remote regions like Karnali (Unicef, 2012).

Impact on Students. There is a need for research exploring how inclusive education impacts marginalized students' academic, social, and emotional outcomes, particularly in multiethnic and multilingual classrooms of Karnali. Students in a few schools, even in the district headquarters are still waiting to get their textbooks, there

is no provision of teachers and books as per the students' interest, weak administration and management of school, inactive SMC, lack of child-friendly classroom practices are hindering elements of students' learning but no any preventive measures have been developed and applied to check it (Unicef, 2012).

Specific Needs of Excluded Groups. Research should delve deeper into the inclusion of students with disabilities, gender minorities, and ethnic groups, analyzing how cultural and contextual factors influence classroom dynamics. Still there is need to study it in Karnali and dig out the major solutions permanently. Karnali people need better communication, electricity, and infrastructure, increased food safety self-reliance and environment friendly farming methods, access to high-quality healthcare and education, particularly in the context of employment, economic opportunities to fight against poverty, with an emphasis on using regional resources like tourism and agriculture, enhanced prompt service local government of essential, such as social protections and clean water, etc. Researches lack to find out these aspects yet.

Longitudinal Studies. Few studies track the long-term effects of inclusive education on students' educational attainment, employment opportunities, and social integration.

Collaboration and Partnerships. More investigation is needed into how collaboration among teachers, administrators, families, and communities can enhance inclusive education. Lack of planning of collaboration among all stakeholders and by the local government and concerned authority lead this problem. The province chief has prepared and declared Policy and Programme of the Government of Karnali Province for the fiscal year 2018/19. In order to bring about the economic and social transformation within the province it is prepared to mention the Government of Nepal's agenda of making a 'Prosperous Nepal, Happy Nepali'. There is yet to launch the concrete programs. To fulfill the objective of the policy, and the above-mentioned goals, policies shall be formulated, which will solely focus on "Investment on Children, Employment of Youths, and Respect for Senior Citizens"(Govt. of Karnali, 2018).

Policy and System-Level Factors. Research should address how funding, leadership, and accountability structures impact the success of inclusive practices in marginalized areas.

The resilience, resourcefulness, and community-driven strategies of excluded peoples offer valuable insights into alternative ways of learning, teaching, and

researching. However, their perspectives remain underrepresented in academic discourse and educational policy. To build truly inclusive classrooms, it is vital to understand teachers' readiness, the obstacles they face, and effective strategies for managing equity and diversity. This research will bridge these gaps by focusing on Karnali Province's teachers and their pivotal role in fostering inclusive education. Through interviews, focus group discussions (FGDs), and classroom observations, the study will generate practical solutions for preparing teachers to embrace diversity and create equitable learning environments for all students.

Survival strategy, pedagogical process and research method of Karnali's excluded people:

In the context of Karnali Province, marginalized groups, including students with disabilities, indigenous communities, and economically disadvantaged learners, employ survival strategies that reflect both resistance and adaptation. Excluded groups often create informal, community-based learning techniques as a response to systemic educational inequities. In Karnali, they are found transferring their indigenous knowledge to their children are encouraged to continue for survival (Nepali, 2018). e. g. Damai (Tailors) sewing clothes, Sarkis (Cobblers): making shoes, Sunar (Goldsmiths): making ornaments and Gaine (Singers): singing songs, etc.

Indigenous knowledge systems emphasize storytelling, oral traditions, and hands-on learning as vital methods for transmitting knowledge across generations (Battiste, 2002). Similarly, marginalized students in Karnali may engage in peer-learning practices, where communal knowledge sharing becomes a key survival mechanism, reflecting the broader tradition of informal, experiential education. The lifestyle practices of excluded communities in Karnali Province emphasize resilience, collaboration, and self-sufficiency. Economic hardship, geographical remoteness, and limited access to formal education push these communities to rely on community-centered strategies for survival. Drawing parallels to Scott's (2009) "art of not being governed," hill and mountain communities in Karnali often adopt self-sustaining practices such as subsistence farming and collective decision-making. Furthermore, networks of solidarity among marginalized castes, to the Dalit support systems described by Guru (2016), provide emotional and educational support, ensuring that learning continues despite systemic barriers. But in practices, it is to establish room for inclusivity in many places in Karnali province wherever is needed.

Alternative Pedagogical Processes:

In Karnali, alternative pedagogical processes arise from the need to counteract the inadequacies of formal education systems. Teachers and community members

often blend formal curricula with traditional knowledge, creating a hybrid pedagogy that aligns with students' lived experiences. Drawing on Freire's (1970) critical pedagogy, some inclusive teachers encourage their students to engage in dialogues about their social realities, fostering critical consciousness. Additionally, intercultural education, as highlighted by Escobar (2018), manifests in classrooms where teachers integrate indigenous knowledge with state-mandated content, enabling students to navigate both local and global contexts. Gurukul in Dailekh, Salyan are giving knowledge to the students in different way. Nareshwor Udyamshil School Dullu Dailekh is providing habitat for the children to impart vocational knowledge in animal husbandry, farming, and operating flour mill. This is an earning and learning model. The local municipality has funded and encouraged to running this sort of different programs. Students learn from their seniors as well. It can be an example of alternative pedagogical process (Interview: Heads).

Research on inclusive education in Karnali Province benefits from decolonial and participatory methodologies that amplify marginalized voices. Building on Smith's (1999) advocacy for Indigenous-led research, studies should prioritize community-driven inquiries, ensuring that research objectives and outcomes serve the local population. Participatory Action Research (PAR), as emphasized by Fals-Borda et al. (1991), empowers marginalized groups by involving them in co-producing knowledge, fostering agency, and catalyzing social change. Such approaches challenge extractive knowledge production and instead position communities as active contributors to research and policy development. Roka et. al. (2021) present that indigenous mathematical knowledge should be included in the local curriculum and construct teaching activities related to daily life mathematical problems. Mainly teaching learning process of mathematics should be connected with different cultural practices and different indigenous mathematics knowledge.

Survival Strategies and Their Influence on Learning

The daily struggles of marginalized communities in Karnali Province directly shape their learning processes. Economic hardship, geographic isolation, and social exclusion push students to adopt experiential and practical learning methods, often rooted in indigenous traditions. Similar to Chambers' (1997) insights, learning in these contexts becomes intertwined with urgent needs—whether mastering agricultural techniques, understanding local medicinal practices, or adapting to environmental challenges. This stands in stark contrast to formal education's focus on abstract concepts, which frequently undervalues the rich knowledge systems inherent within these communities.

Pedagogical Processes

Inclusive teachers in Karnali Province draw on informal, community-based, and culturally embedded pedagogies to address equity and diversity in classrooms. Families, kinship networks, and community activities play crucial roles in knowledge transmission, with elders and community leaders serving as educators. Inspired by Brayboy (2007), storytelling, songs, rituals, and artistic expressions become vital tools for conveying complex information. They not only foster group learning and collaboration but also reinforce social responsibility and communal identity, crucial for building inclusive educational environments.

In conclusion, marginalized communities in Karnali Province develop innovative strategies to learn, live, educate, and research, challenging mainstream educational practices and offering alternative pathways for knowledge production. The attitudes of the teachers towards the training have also been found to be less positive towards their professional development. Studies show that the training is not being successful in changing the attitudes of the teachers towards their profession, students, institute as well as the society and nation (Kshetree, 2021). For sustainable development and empowerment, policymakers and educators must integrate these community-driven practices into formal education systems, ensuring that equity and diversity are at the heart of classroom pedagogy.

Gaps and Approaches to Bridge them through the educational Process

Inclusive education aims to address and bridge the gaps that hinder equity and diversity management in schools. Several critical gaps have been identified, highlighting the need for more inclusive teachers and practices. One significant gap is the divergence between formal education and the learning practices of marginalized communities. Mainstream education often fails to acknowledge and integrate the cultural knowledge, experiences, and pedagogical approaches of these groups. Students from marginalized backgrounds may feel that their identities and ways of knowing are undervalued within the school system. Collaboration with teachers and administrators to address these challenges seems to be the most important role of today's resource teacher (Sloik, 2018).

The student with a disability needs to take breaks needed for sensory processing. In the absence of a quiet and calm space, it is difficult to accommodate mainstream instruction (Baraili, 2025). Volunteer for Change, Waste Smart School, Recycler Saathi, Emergency Disaster Response, and Women for Change are the projects that uplift youth, children, and women; support essential environmental conservation and people affected by disasters (CREASION n.d.). It plans to provide pragmatic

education to children, youth, as well as facilitate vulnerable groups of women as well as socially excluded populations, in increasing their participation in local community-based agricultural practices...(CREASION n.d.), but still it seems unschooling environment in every community in numbers.

Another gap lies in exploitative and extractive research practices. Studies focusing on marginalized populations tend to reinforce existing power imbalances rather than empowering the communities they examine. Conventional research approaches often impose external frameworks that overlook indigenous knowledge and localized learning practices. Such methods perpetuate a top-down dynamic, leaving little room for the communities' voices to shape the research agenda or benefit from its outcomes. Educational content rarely reflects the rich cultural histories, languages, and knowledge systems of excluded communities. Indigenous pedagogies, such as oral traditions and community-based learning, are often undervalued or ignored. This absence of representation not only marginalizes these knowledge systems but also deprives all students of a more comprehensive and diverse understanding of the world.

To bridge these gaps, several inclusive approaches can be adopted. One key approach is culturally responsive and revitalizing pedagogy. In Karnali, KIRDARC (n.d.) has presented adaptive functions and roles the school can play in terms of social recovery in the context of remote communities in the aftermath of disaster is something that is not yet fully utilized, despite its unlimited potential in contributing to child-centered community recovery in education (Mission East Nepal, 2014). It shows that the children affected by any disaster or any other hindrances are fully disturbed in their learning at school. Ecological practices and storytelling—is integrated into formal education. This approach strengthens the link between schools and the communities they serve. Learners construct their understanding themselves. They do not simply mirror and reflect what they are told or what they read. Learners look for meaning and will try to find regularity and order in the events of the world even in the absence of full or complete information (Bodner, 1986). Reciprocal teaching appeared to be a viable means of providing individual attention to less able students without disrupting the educational experience of their peers. Indeed, the associate teachers recognized that the reciprocal approach offers one means of facilitating effective inclusion in PE (Luke, 2024)

Students are encouraged to express concerns, challenge dominant narratives, and strengthen their advocacy skills, fostering a sense of agency and social responsibility. An asset-based approach shifts the focus from the perceived deficits of marginalized groups to their strengths, resilience, and cultural wealth.

Teachers can build on local knowledge, social capital, and traditional practices to encourage community empowerment. This perspective not only uplifts marginalized communities but also enriches the learning experience for all students. Decolonizing research methodologies is essential for creating more inclusive and just educational practices. By moving away from Eurocentric, positivist research methods and embracing participatory, culturally relevant methodologies, educators and researchers can honor indigenous epistemologies. In Karnali, there are many possibilities of earning and ways of living easily. It needs to be explored in basic and local level through inclusive education.

Lastly, participatory action research (PAR) engages marginalized communities as co-researchers in every phase of the research process. From identifying needs and developing research questions to collecting data and implementing solutions, PAR fosters a cycle of action and reflection (Cardno, 2003). This collaborative approach builds both individual and collective agency, ensuring that research serves as a tool for social justice. Technical, practical and emancipatory action research are main research to establish major findings in improving the job and produce good results (Gaffney, 2008). Integrating these strategies into both educational processes and research methodologies can transform classrooms into spaces of equity and inclusion. It shifts research from an extractive practice to a collaborative tool that amplifies the voices and knowledge systems of excluded communities. This holistic approach fosters more relevant, empowering, and transformative learning environments, not only in Karnali Province but also in broader educational contexts.

Conclusion

Communities that are marginalized by social, cultural, and structural injustices exhibit resilience, flexibility, and agency, as seen by the methods used by excluded populations to study, live, educate, and conduct research. These organizations frequently use participatory, decolonial research techniques and informal, community-centered teaching strategies that uphold cultural knowledge, promote unity, and threaten prevailing narratives. There are still big differences between these communities' lived experiences and knowledge systems and the formal educational institutions that were created without taking into account their circumstances. Traditional teaching approaches frequently minimize non-dominant information and undervalue the experiential, practical, and group-based learning strategies that are essential to marginalized communities. The significance of participatory approaches that prioritize the opinions and priorities of underprivileged populations is also often overlooked by traditional research methodologies, which have a tendency to be extractive.

In Karnali Province, many teachers adopt innovative teaching methods at every level, with a particular emphasis on the local level, e. g Teachers' Professional Development (TPD and customized training, theme-based PowerPoint presentation, continuing professional development (CPD), and so on. There are currently seven Educational Training Centers (ETCs), one in each province. But, earlier mechanisms: 1053 resource centres (training provider for basic level teachers), 29 education training centres and 46 lead resource centres (training provider for secondary level teachers) (British Council, 2022). Locally designed curricula that incorporate indigenous knowledge, practical skills, and digital literacy are crucial given the region's socioeconomic difficulties and geographic remoteness. Activity-based, experiential education must replace rote learning in schools, and teacher preparation programs must emphasize these cutting-edge approaches. In order to bridge the research gaps and produce a generation capable of meeting Karnali's particular development needs, policy-level adjustments are also required to guarantee sufficient money, infrastructure, and resource allocation to enable these local transformations.

Students are empowered as change agents and different cultural experiences are validated in inclusive learning settings created by culturally responsive pedagogies, community-based education, and critical pedagogy. These initiatives help marginalized students succeed academically while also advancing the larger objective of societal change by establishing forums where all viewpoints are valued, heard, and play a significant role in influencing practice, policy, and knowledge. Survival strategy, pedagogical process and research method of Karnali's excluded people has also been applied in the concerned department or area. Gaps and approaches to bridge them through educative process and alternative pedagogies process is also in action. Research gaps and approaches to bridge them through educative process has been implemented so that learning, living, education and researching can be placed promptly.

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