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Local Curriculum and Social Inclusion: Issues

Tek Bahadur Oli

Assistant Professor and Head of the Department, Department of Education, Musikot Khalanga Multiple Campus in Mid-West University, Surkhet, Nepal.

Abstract

The paper intends to explore the issues of social inclusion while development curriculum by the local governments in Rukum District (West). It includes the research questions ahead: How is a process of local curriculum decided? Why are the issues of caste discrimination and untouchability ignored in the contents of curriculum? The approved drafts of the curriculum were used as the primary sources. The published sources were used as secondary sources of information. It found that the contents of local curriculums were based on the local resources and lakes. The political history and movements were chosen as the contents of the local curriculum. The issues of Dalits like the history of caste system, prevailing laws and conventions against the racial and caste discrimination were not included in the gamut of the contents. There are unequal power relations between the Dalits and non-Dalits in the society. Dalits are still discriminated and oppressed in the society directly and indirectly despite the political changes. Dalits have low access and control over the decision-making processes of local governments. The curriculum enactment process is well-captured by the local academic and political elites. The sufferings and anecdotes of the local people are not consulted during consultation and deliberation. It is discussed that Dalits are supposed to be lowest rung in the society. The social, cultural and political processes ignore the Dalit aspirations. Dalits need to be organized for their group rights and the advocacy by the civil society network and organizations is need of the time.

Keywords: Curriculum development, consultation, Dalits, education, social inclusion.

Introduction

The term "inclusive education" refers to a broad range of tactics, initiatives, and procedures that aim to realize everyone's right to a high-quality, pertinent, and suitable education.

It recognizes that learning starts at birth and lasts the entirety of a person's life. It encompasses learning in formal, informal, and non-formal settings as well as at home and in the community.

It is a dynamic process that is always changing based on the situation and culture.

It aims to empower communities, systems, and structures to fight prejudice, celebrate diversity, encourage involvement, and remove obstacles to education and involvement for everyone.

All distinctions based on age, gender, ethnicity, language, health, economic standing, religion, handicap, way of life, and other characteristics are recognized and valued. It is a component of a larger plan for inclusive development, which aims to build a world with social justice, peace, tolerance, and sustainable resource use—where everyone's fundamental needs and rights are satisfied. Instead than altering the student to fit the system, the goal is to change the system to fit the student. Instead than focusing on the individual or their traits, it finds the "problem" of exclusion directly within the system(Stubbs & Lewis, n.d.). All students should have equal access to university learning opportunities and be given the assistance

they require to succeed and be accepted for who they are. This is what inclusion is all about. According to Queen Mary University of London's Strategy 2030, curricula, teaching methods, and assessment procedures must be "progressive, inclusive" and "always devised with the student at the center" in order to "be inclusive and maintain our proud tradition of nurturing and supporting talented students and staff regardless of their background and circumstance" (Queen Mary University of London, 2020). Teachers should first acknowledge that they "have the opportunity to begin creating and nurturing environments where multiple forms of knowledge, identities, locations, and ways of knowing hold credence" in order to develop the inclusive pedagogic practices required to accomplish these goals (Osei-Kofi et al. 2017). This is a change from a conception of inclusion that emphasizes student deficiencies to one that focuses on the skills and needs of individual students and critically assesses institutional and educational procedures to find those that can alienate particular students. In order to maintain the curriculum's focus on the student as a collaborator in the creation of knowledge, inclusive pedagogy is sensitive to the effects of pedagogical initiatives on individual students and accommodates a wide variety of variations(*Queen-Mary-Guide-to-Inclusive-Learning-and-Teaching-v1.1*, n.d.). Regardless of whatever challenges or differences they may have, all students should learn together whenever feasible, according to the core tenet of inclusive education. Through appropriate curricula, organizational arrangements, teaching strategies, resource use, and partnerships with their communities, inclusive schools must acknowledge and address the diverse needs of their students, accommodating both different learning styles and rates and guaranteeing a quality education for all. Every school should have a range of services and assistance to correspond with the range of unique needs. (MES & UNESCO, 1994). Given the growing number of students in today's classrooms that come from a variety of cultural and linguistic backgrounds and have varying skills and educational needs, it is evident that the traditional notion of teaching is becoming out of date. Teachers must develop and adjust to the needs of education in the twenty-first century and beyond(*Education Studies for Initial Teacher Development.Indb*, n.d.).

Even while inclusive education has many advantages, putting it into practice is fraught with difficulties and complications (Forlin et al., 2011). These difficulties originate from a number of issues, such as systemic impediments in educational systems, insufficient resources, and attitudes. Stereotypes, prejudices, and false beliefs about disabilities are examples of attitude obstacles that can impede efforts to establish inclusive learning settings and sustain stigma and discrimination (Hodge & Lewis, 2009). Students with disabilities may be marginalized and excluded as a result of negative attitudes regarding disability, which would restrict their access to education and social interaction. Implementing inclusive education is significantly hampered by a lack of resources and support services in addition to attitude hurdles (Farrell & Ainscow, 2002). The infrastructure, staff, and financing required to meet the various requirements of students with disabilities are lacking in many schools and educational institutions. This may lead to restricted access to specialized services that are necessary to provide equal learning and participation opportunities, such as treatments, accommodations, and assistive technologies (Avramidis & Kalyva, 2007). Additionally, the lack of inclusive policies and practices in educational systems can worsen inequalities and maintain unequal access to education. Attempts to establish inclusive learning environments may also be hampered by systemic obstacles including rigid curricular frameworks, standardized testing, and educational policies that place a higher priority on academic success than inclusive practices (Booth & Ainscow, 2011). Conventional teaching methods frequently place an emphasis on uniformity and conformity while ignoring the various learning preferences, skills, and requirements of each student. This may lead to discriminatory practices that disadvantage students who

don't meet strict criteria for academic achievement or who need more assistance to succeed in the educational system. Given these obstacles, promoting inclusive education necessitates a multimodal strategy that tackles systemic, resource-related, and attitudinal limitations in educational systems. This calls for a dedication to fostering diversity knowledge, comprehension, and acceptance among teachers, students, families, and communities. In order for teachers to effectively address the various requirements of every student, it is also necessary to invest in the provision of sufficient resources, support services, and chances for professional development (Ainscow & Miles, 2008). It also means implementing inclusive curriculum frameworks, policies, and practices that give diversity, equity, and social justice top priority in educational systems. Numerous success stories and encouraging practices show the transformative potential of inclusive approaches to education, despite the difficulties involved in putting them into practice. Teachers, legislators, and advocates can establish inclusive learning environments that support each student's complete involvement and success by emphasizing cooperation, adaptability, and creativity (Avramidis et al., 2000). In addition to helping students with disabilities, inclusive education promotes diversity, equity, and inclusion in educational institutions and society at large (Helm & Katz, 2011). We can build a more just, equitable, and inclusive society where everyone has the chance to develop, learn, and prosper by adopting the tenets of inclusive education(Bindhani & Gopinath, n.d.).

Literature Review

The core idea of inclusive education serves as the foundation for initiatives to guarantee that every student, regardless of their varied backgrounds, skills, or traits, has fair access to high-quality education. It signifies a paradigm change from separated approaches to education to one that values variety, creates a sense of community, and encourages each student to fully engage in the educational process (Florian, 2014). Due to national policies, international conventions, and grassroots advocacy movements that promote the rights and welfare of people with disabilities and other marginalized groups, inclusive education has become increasingly important on a global scale over the past few decades (UNESCO, 2009). The pervasive prejudice and exclusion that people with disabilities faced in conventional educational settings gave rise to the idea of inclusive education (Booth, 2000). In the past, children with disabilities were sometimes excluded from schooling entirely or placed in separate special education institutions rather than being allowed to attend regular schools. In addition to maintaining stigma and injustice, this segregation denied these kids important chances for education, socialization, and personal growth (Artiles & Kozleski, 2007). The inclusive education movement aimed to question established conventions and advance more inclusive teaching methods that put diversity, equity, and social justice first after realizing the inherent injustice of such practices. The move toward inclusive education is a reflection of broader cultural shifts and changing perspectives on diversity, disability, and human rights. It is based on the values of equality, nondiscrimination, and respect for diversity found in international human rights documents including the Universal Declaration of Human Rights (UN, 1948) and the United Nations Convention on the Rights of Persons with Disabilities (CRPD). These documents uphold everyone's equal right to an education and stress the significance of removing obstacles to participation and guaranteeing the full inclusion of people with disabilities in all facets of society, including education. The growing understanding of the intrinsic worth of diversity and the advantages of inclusive learning settings for all students is reflected in the embrace of inclusive education. Research has repeatedly demonstrated that inclusive education improves the educational experiences and results of peers without impairments in addition to helping students with disabilities (Avramidis & Norwich, 2002). Peer learning, teamwork, and social contact are all made

possible in inclusive classrooms, which can enhance each student's educational experience and foster good attitudes toward diversity (Slee, 2011). Additionally, inclusive education helps to build supportive learning settings where each individual feels respected, valued, and included by fostering a sense of community and belonging among students (Ainscow, 2005)(Bindhani & Gopinath, n.d.).

The implementation, difficulties, and achievements of inclusive education have all been thoroughly examined by scholars in the literature. The significance of inclusive pedagogy in meeting the demands of disgruntled students in regular classrooms is covered by Florian (2014). The author places a strong emphasis on the responsibility educators play in fostering inclusive classrooms that welcome a variety of students and encourage involvement and engagement. A thorough summary of the concepts and methods of inclusive education may be found in UNESCO's policy guidelines on inclusion in education (UNESCO, 2009). The recommendations place a strong emphasis on ensuring that all students participate fully in educational environments, reducing obstacles to learning, and promoting a culture of respect for diversity. For stakeholders, educators, and legislators looking to advance inclusive teaching methods, they are an invaluable resource. Booth (2000) emphasizes the implications of inclusive education for teacher preparation as well as its revolutionary potential. In order to equip teachers to address the varied needs of pupils in standard schools, the author advocates for a change to a more inclusive approach to teacher education. In order to promote inclusive practices, Booth highlights the significance of teamwork, introspection, and continual professional development. Teachers' opinions regarding the inclusion of pupils with impairments in mainstream classrooms are examined by Avramidis and Kalyva (2007). The authors investigate how teachers' attitudes and views of inclusive education are influenced by their teaching experience and beliefs. Their findings emphasize the value of professional development and assistance in encouraging educators to have good attitudes about inclusion. The difficulties and achievements of inclusive special education are examined by Farrell and Ainscow (2002). The authors explore the ramifications for teachers, students, and families as well as the progression of special education policy and practices towards greater inclusivity. They stress the necessity of a comprehensive strategy that tackles systemic, structural, and attitudinal impediments to inclusion. The idea of the "irregular school" and its consequences for inclusive education are examined critically by Slee (2011). According to the author, conventional educational methods frequently support discriminatory behaviors that disadvantage particular student groups. Slee promotes a more inclusive method that acknowledges and takes into account each student's unique needs and experiences. The views of mainstream teachers toward the inclusion of students with special educational needs are surveyed by Avramidis, Bayliss, and Burden (2000). The writers examine how training, experience, and support perceptions affect instructors' views. Their results emphasize the value of focused interventions and continuing assistance in fostering teachers' favorable attitudes toward inclusion.

The Nepalese government has signed and committed to a number of international conventions and conferences. Articles 31, Part 3 of the Constitution of Nepal (2015) and Salamanca of Spain (1994) both provide for inclusive education, stating that all citizens have the right to free and obligatory basic education up to the secondary level. In terms of inclusive practices, Nepal's most recent constitution guarantees the right to secondary education for those who are economically disadvantaged and physically disabled (GON, 2015). In a similar vein, the Child Act of 1992 established orphanages and child welfare committees, which is a good practice (UNICEF, 2003). Positive initiatives pertaining to inclusive practices in education have been implemented in Nepal. The education act (1971), the national policy and plan of action on disability (2006), the special education policy (1996), the equity strategy (2014), the international

commitment on the MDGs (2016–2030), the Incheon conference in Spain (2015), the 10th plan (2002–2007), the 11th 3-year interim plan (2007–2010), the 12th plan (2010–2013), the 14th to the most recent 15th plans, and the inclusive education policy (2017). All of these have discussed inclusive education in Nepalese culture. In a similar vein, the Ministry of Education created the SSRP and revised the SSDP (2016–2022), made special accommodations for students from Dalit communities in remote Karnali province, and offered free alternative education to disadvantaged, excluded, and differentiated students in order to encourage participation and access in order to promote equity and social inclusion in education (MoE, 2009). One of the first and most significant commissions was the NNEPC (1956), which made statements regarding free and universal primary education. In a similar vein, ARNEC (1966) developed a social education center in each developmental region and offered impaired children training and certification (Kafle, 20020). NEC (1992) addressed linguistic and cultural diversity and recommended mother tongue education, while NESP (1971-76) built a consistent national education system. Similarly, HLNEC (1998) advocated for promoting the nation's linguistic, ethnic, and cultural variety in addition to discrimination based on gender and caste (Kafle, 2002). Education For All: Nepal pledged in the EFA (2000) assessment national report to use inclusive education to address the educational needs of children with disabilities. According to the research, access to education for children with disabilities is a prerequisite for achieving universal primary education. According to Jung and Shiwakoti (2017), BPEP II aims to support inclusive education for elementary school students with mild to moderate disabilities. In order to accomplish this goal, the program will assist primary schools in identifying and evaluating such children, train special education teachers, and supply suitable teaching and learning resources intended to guarantee these children's successful mainstreaming in primary school (EFA, 2000) assessment country report of Nepal To get kids ready for school, resource classes will be created. Ten kids with the same kind of disability will attend each resource class. One qualified instructor (in the relevant field of disability) and sufficient teaching-learning resources will be assigned to each class. Numerous strategies have been put up to include communities in the provision of financial assistance and short-term residential care at resource courses for kids with moderate disabilities. Children with impairments who are unable to attend inclusive schools will receive assistance from specialized NGOs. Nepal's assessment nation report (EFA, 2000), Tenth Five-year Plan The EFA program's inclusive education strategy is highlighted in the vision of the tenth five-year plan for inclusive education (2059–2064)(Shahi, 2022).

Methodology

The study followed the analysis of primary and secondary sources of information based on the qualitative research design. The secondary sources of information were based on the interpretation of published sources following the topic. The primary sources of information were collected and transcribed based on the lived experiences of local Dalit citizens.

Findings

Most of the Dalits in the Musikot Municipality mentioned that the decision-making processes in the local government is high caste dominated. Dalits remain as a subordinate to the upper caste groups. The curriculum development processes are handled and managed by a setting of high caste people. The concerns of Dalits were not addressed.

Dalits are underpowered and not heard in the agendas of local curriculum development. The setting between the local elites and elected representatives influence the decision-making processes. The contents

of the curriculum were developed by the local political leaders and elites. No Dalits were heavily consulted regarding the contents of the local curriculum. The contents of the local curriculum were only confined to the local developmental concerns. The concerns of caste discrimination and untouchability were ignored at all.

The prevailing caste system theory recognizes Dalits as the lowest social class. Due to deeply rooted sentiments of superiority and inferiority based on caste system, Hindu society is mentally split into vertical and segregated groups. The Dalits' social fabric is being destroyed as a result of this pushing society toward a hierarchy. Dalits are consequently weakened and made to bow to their community's social and political structures. The subordination is reflected in the absence of offices and leadership roles in local governments. In many institutions, including as municipal governments, political parties, and social groupings, non-Dalits hold powerful positions of decision-making. Dalits' involvement status in local governments has an impact on decision-making processes. Therefore, even though Dalits are symbolically represented in every aspect of life, the subordination in local politics will not change(Bk, 2023).

It takes more than just organizational or technical changes to promote inclusion and equity. Instead, it is a movement with a distinct philosophical direction that entails creating a friendly and encouraging atmosphere inside school communities. A unified commitment from school personnel is necessary to create such a culture shift. Therefore, it is essential that everyone who must participate understands the purpose. The concepts "equity" and "inclusion" in particular need to be precisely defined in a way that appeals to a wide variety of stakeholders. The process of inclusion aids in removing obstacles that restrict students' attendance, involvement, and academic success. Ensuring fairness and treating every student's education as equally important is what equity is all about. Thus, the main takeaway is straightforward: every student matter and matters equally. But when we attempt to put this theory into practice, the complication emerges. This will probably necessitate major adjustments to school practices and ways of thinking. This goal was taken into consideration when creating this resource pack, which focuses on the evolution of school policies, practices, and ways of thinking (*Unesco_bie_2021_web_inclusive_education_resrouce_pack*, n.d.-a).

A social tool for limiting access to areas, activities, resources, and information is exclusion. Social interaction may be hampered by space, which is a barrier to be overcome. Thus, albeit not in a deterministic way, society shapes space and vice versa. The social goals of Agenda 2020 include ensuring that everyone has access to the resources, rights, and services required for participation in society; preventing and addressing exclusion so that people can enjoy a standard of well-being that is deemed normal in the society in which they live; combating all forms of discrimination that result in exclusion; encouraging labor market participation; and guaranteeing that everyone has a voice in decisions that have an impact on people's lives. Some claim that the new focus on social investment, inclusive growth, and active inclusion supports neoliberal activation programs and restricts EU social policy to the economic domain. In reality, social inclusion has become limited to the domains of employment and governance(Silver, 2019).

Caste is a complicated phenomenon unique to the Indian subcontinent, not just a hierarchical social structure. The caste system is frequently depicted in a number of ways, such as a complex of ghettos, a pyramid, a multistory skyscraper without a staircase, and a hydra-headed dragon with the ability to change and withstand numerous attacks. It is also depicted through the image of a human body and has its roots, power, and legitimacy in Brahminical Hinduism.4. Thus, caste is a culture, a set of beliefs, a way of thinking, and a collection of customs that cover all facets of life. Caste is based on a notion of self-elevation

and a socio-political ideology of dominance and oppression that is approved by some religious systems that maintain that some people are ontologically superior to others and that all people are not created equal. It sustains mistreatment, humiliation, and violations of those deemed inferior by justifying dominance, subordination, and even violence as divinely mandated. To put it another way, caste informs people that, according to their own karma, they have the right to oppress those who are above them and those who are below. One characteristic of the collective Indian mentality is the cumulative effect of such exercise and acceptance of unfair and abusive authority, as well as the glorification of and unwillingness to challenge such(*Dalits-and-Caste-System-Manchala*, n.d.).

Like all significant policy improvements, advancements in inclusion and equity necessitate a successful implementation strategy. In particular, it calls for new ways of thinking that concentrate on the obstacles that some students face that cause them to be marginalized due to contextual factors, such as inappropriate curricula and assessment techniques, inadequate teacher preparation and support, and teaching methods that do not consider learner diversity. The presumptions that underpin practice may also be a barrier. This could be related to highly ingrained marginalization systems that divide and classify students based on socioeconomic level, color, aptitude, gender, language, and ethnicity. All of this indicates that advancement in the area of inclusion is intricate and situation-specific (*Unesco_bie_2021_web_inclusive_education_resrouce_pack*, n.d.-b). However, inclusion is not a prerequisite for the right to education. The Salamanca Statement and Framework for Action, which emphasized the need for schools to adapt and change, was the first document to explicitly express the right to inclusive education. Inclusive education was made a legal right by the UN Convention on the Rights of Persons with Disabilities. The UN Standard Rules on the Equalization of Opportunities for Persons with Disabilities and other disability documents emphasize the significance of adequate resources for inclusion. Before Education for All becomes a reality, there is still a long way to go, and it won't succeed without increased grassroots involvement and efficient resource allocation. In addition to other Millennium Development Goals, reducing poverty is a top objective. Education for All, and consequently inclusive education, are development challenges that will not advance until poverty reduction initiatives are implemented concurrently. Communities, activists and advocates, professional-based movements (quality education, school improvement, school effectiveness, special needs), international governmental and non-governmental organizations, the realities of the global situation, and firsthand experience are just a few of the many sources and influences of inclusive education. Certain influences are more potent than others. They rarely collaborate, yet they all have something to contribute. Although it is always necessary to seek out grassroots viewpoints, community and activist voices are frequently not sufficiently heard. Indigenous cultures were often more inclusive prior to the colonial era, therefore inclusive education is not a novel concept(Stubbs & Lewis, n.d.)

Discussion

The schooling of Dalits was found to face several significant obstacles. Among them was the fragility of their economy. Their socio-cultural positioning did not give them access to other resources for survival, nor could their family occupation assist them achieve economic independence (Corno, 2013). According to the theory of caste hierarchy, education in this setting takes the form of dominant and dominated forms. Because they are in the majority, the dominants frequently force their will on the dominated. Because of this, those that are dominated seldom have socioeconomic possibilities to make changes in their lives. It was discovered that they had lived in financial hardship. One family member's (the family head's) income

was not said to be enough to ensure the family's survival for the entire year. Every member of the family, including youngsters of school age, must work to earn a living. The school-age children were unable to attend school on a regular basis as a result. One of the major obstacles to their schooling was discovered to be their sociocultural positioning(Subedi, 2022).

Untouchability, marginalization, inequality, and prejudice were the main obstacles in this regard (Bishwakarma, 2009). Even if visible practices are becoming less common, they nonetheless have a greater symbolic impact on people's sociocultural lives and frequent attendance at school (Hartas, 2011). In this situation, Dalits separate themselves from non-Dalits and denigrate themselves as excluded, disenfranchised, and disadvantaged since they are positioned at the bottom of the caste structure. These practices were also determined to be the cause of Dalit children's emotional unease in the classroom, which led to their irregular attendance or dropout rates. It was discovered that the Dalit pupils' poor involvement in school was caused by their lower level of motivation for their education. Numerous factors were identified as contributing to the reduced degree of enthusiasm for schooling. Initially, they were heavily involved in household tasks, leaving little time for education. Second, kids were frequently persuaded that they could live without attending school by their family's history of employment and income. Third, the family's extreme poverty compelled them to prioritize raising family income above enrolling in educational initiatives. According to the theories of caste hierarchy and cultural difference, the lower level of motivation is a result of sociocultural priorities. The Dalits are at the bottom of the caste structure and are thought to be less valuable and beneficial in terms of culture, particularly among non-Dalits. The Dalits in question believe that the education they receive does not help to advance their caste ranking and does not support them to be a part of those whose culture is valued in the community and schools because these institutions seem to prioritize those who are at the top of the hierarchy and those whose culture is valued the most(Subedi, 2022).

Changes in schools and institutions are necessary for inclusive education to be successful. Nonetheless, a large portion of this transformation is resource-light and design-oriented. It is crucial to stress that inclusive education entails spending most of the day in mainstream classes with all pupils. This is significantly more effective and efficient than special schools and classes, and it has been shown to have positive benefits on social wellness and educational achievement for all children. The phrase "inclusive education" is frequently used interchangeably with education for kids with impairments. Even while this may still be the main driving force behind inclusive education, all children with a variety of characteristics, including gender, socioeconomic position, ethnicity, and language, can benefit from successful inclusive practices. The implementation of inclusive education can be aided by a defined set of equity indicators, such as those from UNESCO (2017). Inclusive education is an ongoing process of educational development. Measures of educational quality, outcomes, and experiences should be included in assessing the success of inclusive education, rather than just counting pupils to gauge access. It is also vitally necessary to comprehend and assess teaching approaches. Although there are various indicator sets and tools available, the Index for Inclusion toolkit, Supporting Effective Teaching project, and Save the Children's Lao Inclusive Education Project (Grimes, 2010) are very helpful inclusive education assessment tools(Schuelka, n.d.).

The obstacles to inclusive education are now widely recognized and include deficiencies in facilities and resources, teacher preparation, pedagogical approaches, flexible curricula, supporting leadership, legislative and legal backing, and cultural attitudes. However, current thinking indicates that rather than concentrating on shortcomings, it could be more beneficial to consider how to identify and scale up good

inclusive education strategies that already exist. Implementing inclusive education at the school and classroom levels, such as through school reviews and plans, training and supporting all teachers in inclusive practices rather than just "specialized" ones, and assisting school leadership in enacting an inclusive vision for their schools are all important components. Enabling policies that clearly define and promote inclusive education, robust data collection and management systems, curriculum flexibility, and collaboration with other facets of society where inclusive education is relevant, like employment, are all necessary for national-level implementation(Schuelka, n.d.).

Conclusion

The democratic change has taken place in Nepal; however, the Dalit community is being suffered from unequal power relations created by the caste system. The local government owns the jurisdiction of management of the basic and secondary education in accordance with the division of powers constitutionally. The local curriculum building process is completely exclusionary from Dalit point of view. Nepal retains its centuries-old caste system. Dalits suffer from the caste system for generations. Dalits are those communities who have been oppressed and marginalized in the worst forms for millenniums in the name of caste, the major practice of social stratification in the Hindu society in South Asia. They are termed as 'untouchables' by the radical enforcers of the extremely rigid caste system. There are twenty-three social sub-caste groups within Dalit communities; there are five sub-caste groups from the hills and mountains, fifteen from the plains and three from the Kathmandu valley. Dalit communities are ecologically divided in Nepal and a practice of untouchability and caste discrimination has been expanded to all spheres of society despite the several political changes in the country. In order to deepen democracy, the community-based organizations and the different stakeholders must be sincere in terms of progressive realization on the issues of local curriculum development. The more educated and empowered Dalits will enhance the co-existence in the society.

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