

CIVIC PLURALISM: A QUEST TO ADDRESS SECONDARY SCHOOL CURRICULUM OF
NEPAL

By
Devi Prasad Acharya

This thesis is submitted to the Tribhuvan University
In partial fulfillment of the requirements for
The Master of Philosophy in Education

October, 2009

Abstract

The main purpose of this study was to find out the perceptions of different ethnic groups of people on civic education, civic knowledge and civic values and its representation in the secondary school curriculum of Nepal. This study also identifies how far the Nepalese secondary school level curriculum has given place to civic education.

This study followed qualitative research methodology to identify the perceptions of different individuals on civic education and its knowledge and values. The field study was conducted in Lalitpur district Saibu VDC word no. 6, 7 Bhaisepati. The research participants were the people from three ethnic groups, school teachers and SLC graduates. For the collection of information in-depth interviews, discussion and observation were conducted. Document study was also done to find out the situation of civic components in secondary level school curriculum. The information was collected than triangulated and interpreted linking with different theories.

The findings indicate that the secondary school curriculum has not been able to address the cultural values of different ethnic groups of people. Document study shows that less value has been given to civic education in different periods of time. Teachers and students claimed that there are not enough civic contents and pedagogical processes in the secondary school level curriculum. Ethnic civic cultural values are largely ignored. Civic education has got less priority in secondary school level curriculum.

In this context, it is there fore concluded that there is need to address ethnic civic values and socio cultural orientations in school level curriculum as well as contextualizing at the local level. Civic components such as civic knowledge, democratic culture, tolerance, cooperative

attitudes and constitutional knowledge etc should be incorporated in social studies and other subjects like EPH, Nepali and English subjects also in secondary level school curriculum.

© Copyright by Devi Prasad Acharya

2009

All rights reserved.

LIBRARY RELEASE FORM

NAME OF AUTHOR Devi Prasad Acharya
TITLE Civic Pluralism: A Quest to address Secondary School
 Curriculum of Nepal
DEGREE Master in Philosophy
YEAR THIS DEGREE GRANTED 2009 A.D.

Permission is hereby granted to Tribhuwan University Library to reproduce single
Copies of this thesis and to lend or sell such copies for private, scholarly or scientific
Research purposes only.

The author reserves publication and other rights in association with the copy
Right in the thesis, and except as herein before provided neither the thesis nor any
Substantial portion there of may be printed or otherwise reproduced in any material
Form whatever without the author's permission.

.....
Sainbu VDC Ward no 6 Lalitpur, Nepal
Date: December 4, 2009

DECLARATION

I hereby declare that this thesis has not been submitted for the candidature for any other degree.

I understand that my thesis will become part of permanent collection of Tribhuvan University Library. My signature below authorizes release of my thesis to any readers upon request.

Devi Prasad Acharya

Date: December 4, 2009

ACCEPTANCE AND RECOMMENDATION

The undersigned certify that they have read, and recommended to the Faculty of Education, Tribhuvan University for acceptance, the thesis entitled "Civic Pluralism: A Quest to address Secondary School Curriculum of Nepal

Submitted by Devi Prasad Acharya in partial fulfillment of the requirements for the Degree of MASTER OF PHILOSOPHY in Faculty of Education with specialization in Curriculum Studies

Prof. Tirtha Raj Parajuli, Ph.D.
(Supervisor)

Prof. Ananta Poudel, Ph.D.
(External Examiner)

Prof. Jai Raj Awasthi, Ph.D.
(External Examiner)

Prof. Siddhi Prasad Koirala, Ph.D.
(Research Committee Member)

Prof. Hari Maharjan, Ph.D.
(Research Committee Member)

Date: 4 December, 2009

ACKNOWLEDGEMENTS

This study has become possible with the help and support of several people, family members, friends and teachers. I am grateful to all of them.

First of all I would like to provide my sincere gratitude to Dr.Prof.Tirtha Raj Parajuli for his compassion, persistence and productive comments which were source of inspiration for me. I have received a lot of support from him as my supervisor. He has supervised me in every step of my study. Moreover, I am very much motivated and highly inspired by his gentle and gracious way in which he led me all the way through to the thesis to this stage.

I am very much indebted with my respected sir Prof. Dr. Bidya Nath Koirala advisor, mentor, and great inspirer for my research area. I would remain grateful to him ever for his invaluable support, encouragement and useful suggestions throughout this research work. Without his support, this study may not be in this shape. Similarly I wish to extend my special thanks to Dr Bharat Bilas Panta who has opened my research area in civic education and provided the possible help in my research. I am very inspired with his friendly cooperation and inspiration.

In this line, I also extend my thanks to my colleagues Mr Mukti Kafle, Mr Lav Dev Bhatta, Mr Baikuntha Aryal and Babu Ram Gautam for their help and cooperation. Similarly, I would like to provide sincere thanks to Mr Rupendra Acharya vice Principle of Shahid Dharma Bhakta School for his support in one or other way.

Similarly, I would like to thank my wife Sharada Pokhrel (Acharya), Daughter Shuvekshya and son Saurav Acharya for their constant encouragement, support and high inspiration in my study.

December 4, 2009

Devi Prasad Acharya

LIST OF CONTENTS

	Pages
Abstract	i
Library Release Form	iv
Declaration	v
Acceptance and Recommendation	vi
Acknowledgements	vii
List of contents	ix
Abbreviations	xiii
 Chapter -I	
Introducing the context	1-9
Statement of the problems	5
Rationale and significance of the study.....	8
Objectives of the study	9
Delimitations	9
 Chapter –II	
Civic Education in Global and National Perspective	10-32
Democracy and Civic Education.....	10
Civic Education in Global Perspective	14
Civic Education in Nepal.....	19
Civic Education in Vedic Period.....	19
Civic Education during unification and before Rana Period	20
Civic Education during Rana Period	21
Civic Education after the dawn of Democracy and during	

Panchyat System	24
Civic Education after the Restoration of Democracy	26
Existing Civic Curriculum in Secondary Level.....	29
Self Reflection	30
Chapter – III	
Research Methodology.....	33-40
Research Design	34
Research Questions	35
Selection of the Location and Research Participants	36
Tools Used for the Study.....	37
Data gathering	37
Process of Data Analysis	38
Credibility Issues	39
Ethical Consideration	39
Chapter- IV	
Civic Knowledge from Different Perspectives.....	41-49
Epistemology of civic Education	44
Civic education in Family and Neighborhood	46
Civic Education in Classroom	48
Civic Education through Extra-curricular Activities	49
Chapter –V	
Civic Knowledge, Information and Interpretation	50-76
Civic Education and Social Justice	51

Theoretical Framework	52
Civic Education from Ethnic Perspective	53
Magar Community: Civic Values and Cultural Orientation	53
Family Duties and Responsibilities	54
Gender Values and Marriage System	55
Civic Values as Social Culture and Rituals	56
Civic Culture and School Curriculum	57
Maithili Community: Civic values and socio-cultural orientation.....	58
Family Duties and Responsibilities	58
Gender Values and Marriage System	59
Civic Values as Social Values and Rituals	60
Civic Culture and Curriculum.....	61
Gurung Community: Civic Values and Socio-Cultural Orientation.....	63
Family Duties and Responsibilities	64
Gender Values and Marriage System.....	65
Civic Values as Social Culture and Ritual.....	66
Civic Culture and Curriculum.....	67
School Teachers: Civic Education and Pedagogy.....	69
SLC Graduates: Civic Education and Pedagogy.....	73
Chapter VI	
Findings conclusion and Implications.....	77-92
Teachers' Philosophy and Civic Education	78
SLC Graduates and Civic Education.....	79

Magar Community and Civic Values 80

Maithili Community and Civic Values81

Gurung Community and Civic Values83

Conclusion84

Implications.....86

References.....89

Appendix A 97

Appendix B 99

ABBREVIATIONS

ARNEC	All Round National Education Plan
MOE	Ministry of Education
NEC	National Education Commission
UNESCO	United Nations Educational Scientific and Cultural Organization
HLNEC	High Level National Education Plan
NNEPC	Nepal National Education Planning Commission
SLC	School Living Certificate
FGD	Focus Group Discussion
CBS	Center Bureau of Statistic
VDC	Village Development Committee
NEFSA	Nepal For Advance Studies
HMG	His Majesty of Government
NRF	Nepal Curriculum Framework

Chapter – I

Introducing the Context

Civic education in the early history of human civilization was the subject of the least priority in the society as a whole. Till the half of the 20th century, most of the countries were ruled either by absolute monarchs, or military personnel. After the second half of the 20th century there has been a global resurgence of democracy. Since the 1990s there has been an unprecedented global dissemination of information about the theory and practices of democracy. In the democratic system, nation states need the help of the people to conduct the good governance and take part in the different social organizations. Civic education in democracy is the education in self governance (Margaret, S. 1998). In self governance, citizens are actively involved in their own governance directly or indirectly.

The time has come to recognize the civic education as a demand of time to be incorporated in teaching and learning theory. It is felt a necessary phenomenon to introduce the civic education in school curriculum for producing the skilled democratic citizens. But there are different schools of thoughts for understanding the civic education in the new world countries. Civic education refers to provide the democratic principles to the western countries. And Civic education carries the religious, moral as well as value based education in the eastern countries.

Historically, development of civic education was much emphasized in democratic state than in communist states. Given the fall of communist governments in the world, the interest in educational programs supporting the emerging democracy is not surprising. Attention in civic education for democracy has not been limited to post -communist countries and other countries with the short history of democracy. It is now the concern all the countries of the world. The

issue of defending our democracy was no longer an abstraction, the question of civic education no longer an option (Albert Shanker Institute 2003). Most of the countries in the world are exercising the multiparty democratic government. Democracy is probably the excellent form of the government.

Democracy can value to the people's rights and guarantee the human values and make people united for the common goal. In this view, we do not simply add together individual and get society. People's lives are woven together; we share in common life (Dewey, 1916). Dewey (1916) saw democracy more than a form of government. It is primarily the mode of associated living, conjoint communicated experiences. Beyond being a good in itself, we can also make a case for democracy on instrumental ground-on the good that flow from it. In particular, we can focus on freedom, rights and material benefits it affords (Dahl, 1998). So democracy and democratic government became as a liberal instrument for the modern society and it is the way of choosing political leaders involving in, for example, regular election, representative government and the independent judiciary.

Civic education is needed to initiate the individuals' attitudes and mode of behavior appropriate to active participation in democratic institutions. Hence the nation- state started to focus on liberal education in which focus to foster forms of critical and authoritarian pedagogy in educational process. In this types of education schools are viewed as a communities as a pyramid structure with the head with its apex. In addition to have the ups and downs in the political philosophies e.g. communism, capitalism etc in the world community, civic education as a form of democratic activities and behaviors, became as a compulsory phenomenon reflected and growing in the world community.

Civic education refers to the value of discipline, self-reliance, and respect to one's own and other's values. Civic education makes the citizens conscious, well disciplined, cultured, skilled and social being by virtue of their educational up brings. It enables the citizens to develop the sense of duty and responsibility towards family, society and the nation. The ornaments of civic education is positive attitude, tolerance, compassion, love to junior, respect to senior, cooperation, truthfulness, honesty, nonviolence, respect for ancestors, openheartedness and sense of international brotherhood and sisterhood etc.

Civic education enables the citizens to become individually qualified, socially positive and responsible and practically capable. 'Civic education is an effective tool to foster the ideas of cooperation and develop it as the foundation of human relation characterized by cordiality and humanity; it can be regarded as the laboratory for the practice and promotion of human values, human rights and democracy' (Gautam, 2003). Civic education fosters the sense of human sense of citizens to understand democracy, fundamental rights and representation in political power and its imperative to serve the public interest. It promotes the sense of participatory attitude in the government as well as the members in people's welfare oriented organizations or institutions (ibid).

Nepal is marching forward on inclusive democratic system. Nepalese society is becoming more complex day by day. To maintain harmonious and peace in society, people of the society need the citizenship knowledge. Civic skills and democratic attitudes are felt more needed in inclusive democratic society. In Nepal, Civic values, moral education, and cultural orientations were given to the children in the family by the parents in ancient time. These values were transmigrated from one generation to another generation to maintain the social order and social

institutions. In the Vedic period, education was based on superstitions, beliefs, ideals of religious life and their attitudes towards their religion. In those days, people were disciplined based on religious instructions. Gradually due to urbanization and industrialization societies became more complex that they could not teach all the civic values to their family members. The time has come to give the education from family to religious institutions e.g. (Gumba, Chaitya, and Matha Mandir) and to the school. Schools are viewed as communities for the basic knowledge and personal development institutions. Mass education is focused in Nepal to produce the citizen according to the political ideological design after the fall down of Rana regime. In other words, even educated people were also used for vote banks to the political leaders and village elites.

.Now our country is newly introduced as Loktantric nation, but about 40 percent people are still uneducated. Democratic government is not stable and there is tug of war among the different political parties and among the different sections of the people. High corruption and misuse the power are vital problems in the nation. People in Nepal are suffering from the poverty, so the basic needs of the are not fulfilled. Civic education is more needed to make the people aware and conscious of their rights, and responsibilities, so that people will be able to make the government more responsible to the people. In the context of Nepal, civic education is only the engine to educate the people concerning with their rights, duties and responsibilities and control and help the government.

Nepal has entered into a new loktantric era. In loktantra, people should be active and critical to know their own duties and responsibilities, and rights and skills to support the government. Hence, the politics is not stable and political organizations are in the tug of war game among themselves and country is going to backward day by day even in the 21st century. In

this context, it is necessary to look into the type of education we are providing to the school children. On the essence of education is to prepare the citizens how to work together. For that citizenship education is needed in the school level curriculum. Civic education for us is value based education. Nepal is known to the rest of the world for the rich culture it possesses. Diverse ethnic and indigenous knowledge is culturally distinct from one to another group.

There is a close relationship between social scientific knowledge and the every day lives of the people. Culture of a place influences the ways of living and so forth (Smith, 2005). He further says that it is the relationship between social scientific knowledge and every day lives of the people, their relations their institutions and their sense making of the world is perhaps the streakiest one of all to address.

Many questions came into my mind once and I thought of conducting this research in the field of civic education. Nepal is a multicultural, multilingual and multiracial country. Different indigenous knowledge is their in our Nepalese society. On top of that, almost all ethnic groups do have their own civic norms, socio-cultural values and rituals. My interest went upon to dig out the civic socio-cultural orientations of three ethnic groups of our country e.g. (Magar, Gurung and Maithili community) and their civic cultural orientations i.e. whether it is addressed in the secondary level curriculum or not. Moreover, I wanted to know the perception of civic education of school teachers and the experiences of SLC graduates and their reflections related the civic knowledge they obtained from the secondary school pedagogy.

Statement of the Problems

Civic education is one small but critical step towards promoting good decision making skills and civic engagement as we work toward better understanding of national issues, war,

peace, economy and stability. Civic education often provides opportunities to students as well as citizens to improve their perceptions of self efficacy as they work the projects that influence and determine public policy the area of environment, community development, economic, historical preservation and cultural heritage. Civic education or citizenship education underscore the need for maintaining and developing the skills, knowledge and disposition of our young people, as they become informed and concerned, citizens with a sense of self-efficacy in democratic government. This focus on student engagement and the responsibilities of the citizens are reflected in some of the civic education curriculum and professionals literature that have been developed in a democratic society. Civic education has always been a critical element in the development of participatory democracy.

As Nepal is heading towards the loktantric (inclusive) democratic system, in loktantra, people should be able to know the civic knowledge, skills and democratic attitudes. Civic education becomes a part of the society but it is a matter of concern for every one as to how far it is provided to the school children. It is already mentioned that Nepal is multiethnic, multiracial and multi religious country. Although the number of ethnic/ caste groups and their population size differ from one size to another, the CBS, which is the single most reliable source has provided data on 100 ethnic caste groups in its census 2001 (Dahal,2003).

UNESCO (2003) has taken a critical look at the total educational scenario and has been a vision for the 21st century education based upon the following four principles of learning: 'learning to know, learning to do, learning to be, and learning to live together'. Among these four learning principles the last two i.e. 'learning to do and learning to live together' focus on civic education directly or indirectly. Civic education fosters the democratic attitudes of individuals,

and gives the sense of understanding and cooperating to others. Sustaining someone in other problems is one of the ways of capturing others sentiments. This can be done by introducing “if I were you campaign” Following this campaign, helping attitudes, valuing others opinions and cooperating against biasness are necessary to be inculcated in each individual. But less priority is given to civic knowledge in the school level education in our country. This situation may hinder to prepare critical citizens, to develop civic sense and to support the democratic governance in the nation.

To support the social values of different people of the nation through the education system is really the challenge of the country in this inclusive democratic situation. Nepal is caught in vicious circle of problems which are affecting to the civic education and democracy. Civic knowledge, democratic attitudes and recognizing each others problems is not the culture in our nation in general and in particular the nation is facing many problems e.g. poverty, political instability, conflict among the different sections of people and political parties of the nation. To overcome all these problems people should be educated along with democratic attitudes and nature. To prepare the skilled and critical citizens, civic education is necessary to be given to the children from the school level education. Until and unless, people are educated, and become skilled and aware of their responsibilities, democracy can not be stable and country cannot develop.

Nation state, in the democratic society, is responsible to guarantee the education for the citizens. To prepare the youth, under the orientation of citizenship education, is lacking behind as per the demand of time. School curriculum related with the civic education is the serious problems of our nation and it is the pioneering power of the people for the knowledge of

constitution, national affairs, and their own duties and responsibility. It is missing some where, in Nepal and it is a vital problem seen in education. This problem has appeared in the school level pedagogy which is the basic step of child education who is the citizen of tomorrow.

Rationale and Significance of the Study

This study has taken the initiation to compare the civic education of Nepal with the account of global perspectives to help and support the quality of promoting civic education in democratic Nepal. This study will also help in the development and promotion of civic education and democracy of Nepal. The literature review has shown that there are a few research works that have been carried out in civic education in formal education system, so it will be the contribution to understand more the civic education, civic knowledge and civic cultural orientations from ethnic perspective in the academic field.

This study will help to address the different ethnic social values for the promotion of civic education in school level curriculum to promote the multicultural classroom, and will play the role for making people aware and conscious of the democratic behaviors, democratic culture in people and empower them. The study will help to analyse the educational system as a whole from the past to the present. It will support to understand the basic theoretical perspectives on designing the plural curriculum by addressing the ethnic values for civic education as a separate subject and in the form of integration into all the disciplines. Another focus of this study is to draw the attention of the need for citizenship education. The level of civic awareness has been increased in the society in the recent years. Global events and national changing political issues are dramatic backdrops to the rising demand for national consignment. The effect of study

intends to identify and promote effective state policy that supports the high quality civic education in school level education to fulfill the demand of loktantric (inclusive) Nepal

Objectives of the Study

The objectives of study are as follows:

- To identify the status of civic education in secondary school curriculum of Nepal.
- To find out the opinions of students, perception of the teachers, and the socio- cultural civic orientation of different ethnic groups.
- To suggest content and pedagogy for the improvement of civic curriculum in school level education.

Delimitations

Due to the lack of sufficient time, economic resources and the rigorous time schedule of the M. Phil. program, the present study is limited only to the selected ethnic people residing in Lalitpur Ekantakuna Areas and secondary school teachers and SLC pass out students in Sainbu VDC of Lalitpur district as mentioned above. Though there are many areas of civic education but I focused on to ethnic socio cultural orientations of Magar, Maithili and Gurung people and the perceptions and experiences of school teachers and students respectively. Besides this, this study is based on only the information obtained from the research participants, limited observations, and interviews related to civic education. I bracketed the areas in only their (Magar, Gurung and Maithili communities) civic cultural orientations, social norms and values, and pedagogical link in secondary school curriculum. Likewise the perceptions, experiences and views of the school teachers and students in civic education respectively

Chapter -II

Civic Education in Global and National Perspective

This chapter is concentrated with the review of the related literature. Here, I have done survey of literature related to democracy, education, and civic education to clarify the concept and scope of civic education in the local and global context.

Democracy and Civic Education

Democratic societies of the world advocate that people need political education including the virtues, knowledge and skills necessary for political participation (Guttmann, 1997). Their term for the private individual was "idiots". A person is literally a fool who is not interested in public affairs. This grew out in part out of the recognition that humans are social beings because they benefit from their work. This is where civic education take concern to transform human being from individual to the social. Actively engage with and seek to strengthen, those situations and movements that embody democratic values and draw people together (Smith, 1999). In this view, people do not simply gather together but individuals and social lives are woven together, they share in common life. And the democracy is more than a form of government; it is primarily a mode of associated living, a conjoint communicated experience (Dewey, 1916:87). Society needs to recognize that it is not just children and the young who need preparing, that means political participation. Political education is some thing that is necessary throughout life. It is not just many people missed out a proper political education in their younger year's; situations change, new understanding are generated, and it is necessary to explore what these might mean.

In this respect the rather narrow concern with skilling that runs through a lot of recent talk of lifelong learning and learning society is rather sad.

As Abraham Lincoln says “democracy is for the people, by the people and to the people.” But while it takes the role in education, different understandings imply contrasting educational practices (Carr and Harnett 1996; 43-45) that provide us with the useful illustration in this respect. They contrast classical conceptions of democracy with contemporary one where it is viewed as a representative system of political decision making. A model such as this involve caricatures but the contrast down can help us to approach question around the direction and purposes of education-and its relation to democratic practices. To some extent the distinctions mirror other familiar dichotomies e.g. between andragogy and pedagogy, and romantic and classical forms of education. (Lawton, 1975). Indeed there is some cross over, however the starting point of education in these forms does take us along a some what different path.

In term of the development of thinking of education for democracy in the twentieth century, it was the figure of John Dewey (1916) that towered above all. Dewey has played the significant role and contributed to thinking about education and democracy and approached education as a part of a broader project that encompassed an exploration of nature of experiences, of knowledge of society and ethics. As such, he offers us the ideal bridge from theories of knowledge to democratic theory and onwards to education theory (Kelly, 1995). However, considering of his educational thinking has tended to be isolated from his social and political philosophy (Carr and Hartnett, 1996).

Dewey argued for the revitalization of public democratic life. Democracy is the liberal field to the people that it values the others views and opinions. (Habermas, 2007) in later times

placed a great emphasis on the role of communication in this (as cited in Razer, 1996). Communication is the process of sharing experiences till it becomes a social possession (Dewey, 1916). For him conversation about individual and group wishes needs and perspective actions, it is possible to discover common interest and to explore the consequences of possible action. This is what generates “social consciousness” or “general will” and creates the ability to act on collective goals (Schr, 1997). The process of deliberation and communication over collective goals is what Dewey viewed as a democratic public. The development of democracy was an expansion of sociability. The democratic community was the effect of community that best resized the very nature of scalability and social being. Moral growth is involved in the acquisition of a capacity for communal life as well as personal fulfillment in a democratic society. A key feature of Dewey’s argument was his concerns for “social intelligence”, through its cultivation human beings develop the capacity collectively to enlarge their own freedom and to create a more desirable form of social life (Carr and Hartnett, 1996).

Grounded way of life is very practical that all the human beings can develop their qualities and capacities. It envisages a society that it is intrinsically educative in which political socialization is a distinctively educative process. Democracy in the grounded way is an ideal requiring expanding opportunity for direct participation, results from and reflects the political requirements of a modern market economy. Democracy is also a way of choosing political leaders 'through electoral system and making the government responsible towards people. In democracy judiciary is regarded as independent organ of the government, so that people can get the equal social justice in a democratic society.

Although there are different perspectives on the meaning and definition of education, it can be defined as a moral power and tool for the development of individual, society and the whole concerning part of life. For both Plato and Aristotle the true goal of education was to inculcate the values of civic virtues on the part on every individual. They framed an educational system that emphasized on moral liberal education rather than a study of political science. Both believed that education would be an effective remedy for corruption and instability that affected the states of their time, by injecting into the citizens a sense of rights and obligations. Plato recommended for state controlled compulsory education implies that he rejected its privatization and commercialization. Interestingly, since Plato, this idea has remained a cornerstone of western societies. The guru of laissez faire and the minimal state, Smith (1999), further focuses that education, along with defense, and law and order, should be under the control of the state. The success of East Asia is largely due to widespread, compulsory, state controlled education. Plato emphasized training in self-sacrifice for rulers and obedience for the ruled; Aristotle emphasized the need to match the educational objectives to the form of the government.

Unlike ancient philosophy of education started in Plato 427-347 BC, and Aristotle 384-322 BC, critical philosophy keeps emphasis on 'critical individual'. Paulo Freire (1985) has made criticism in the formal education being a 'banking education' to prepare an 'adapted educated person' rather than the critical one. He further says that education is suffering from narration sickness. But knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry. Men pursue in the world, with the world and with each other. Freire stresses for non-formal education for suppressed class because formal education became only for elites class. He focuses on life orientation process of concretization

and he presents education for liberation. He has considered education as a means for making a critical civic an end of education.

After studying the possible literature review related to civic education in the world context, the version of the world trend and the way of understanding the civic education, the western world focuses the civic education linking with democratic values and democratic human nature as a whole. Education and civic nature of the human being are the two parts of the same coin. Until a person is not educated he or she does play the good civic role in the society.

Civic Education in Global Perspective

The above discussion shows that citizens in this century need the knowledge, attitudes and skills required to the function in their cultural communities and beyond their cultural borders. They also need to participate in the constitution in the national civic and cultural, i.e. moral and just community. 'The national community thus embodies democratic ideals and values such as those articulated in the universal declaration of human rights. It wants students to require the knowledge and skills to be effective citizens in the global community' (Banks et al, 2005, p27-32) But there are several versions regarding the contents of civic education. Nepal for Advanced Studies (NEFSA, 2057 B.S) has stated that civic education itself is a very complex subject that includes content knowledge, cognitive and participatory skills, attitudes, beliefs, and disposition related to democracy and human rights. The World Book Encyclopedia (2000) further states:

The elements of civic education are cognitive contents of civic rights, duties, justice, challenges to civic society, environmental threat and sustainable

development and gender issues. The contents also included freedom and individual rights including the structure, function and the problems of the government on the local, state, national and International level. These contents are provided through projects works facilitation of the teachers.

Civic Education in the world is, however a new growing field of education. State approved curriculum of civic education is implemented in schools. Civic education became the new phenomena in the international democratic strata. There are five components regarding global trends in civic education for democracy (Charles, 2000). These components are the development of civic education throughout the world; common strength and weakness in civic education can work in appropriate situation, establishment of civic education institutions, international exchanges and cooperation in the development and implementation of civic education programmes. During the 1990s, tremendous interest emerged thought out the world in the development and implementation of educational programmes in the schools to help young people became competent and responsible citizens in a democratic system

Many educators throughout the world focus their programs upon the development of civic knowledge, civic skills, and civic virtues. Civic knowledge consists of fundamental ideas and information that learners must know and use to become effective and responsible citizens of a democracy. Civic skills include the intellectual skills needed to understand, explain, compare, and evaluate principles and practices of government and citizenship. They also include participatory skills that enable citizens to monitor and influence public policies. Civic virtues include the traits of character, dispositions and commitments necessary for the preservation and improvement of democratic governance and citizenship. Examples of civic virtues are respect for

the worth and dignity of each person, civility, integrity, self-discipline, tolerance, compassion, and patriotism. Commitments include a dedication to human rights, the common good, equality, and the rule of law.

Civic education curriculum for democracy has included systematic teaching of fundamental ideas or core concepts. Civic educators have stressed systematic teaching of democratic governance and citizenship such as popular sovereignty, individual rights, the common good, authority, justice, freedom, constitutionalism and rule of law, and representative democracy.

The other component is case studies for the students. Teachers require students to apply core concepts or principles to the analysis of case studies. The use of case studies brings the drama and vitality of authentic civic life into the classroom and requires the practical application of fundamental ideas or concepts to make sense of the data of civic reality. Similarly, development of decision-making skills is another important components practiced in the school curriculum. Teachers use political and legal issues to help students develop decision-making skills. Students are taught to identify issues, to examine the alternative choices and the likely consequences of each choice, and to defend one choice as better than the others. Comparative and international analysis of government and citizenship is one of the important contents of the school civic education practiced in the world. The global resurgence of constitutional democracy has aroused interest in the comparative method of teaching and learning about government and citizenship. Effective civic education requires students to compare institutions of constitutional democracy in their own country with institutions in other democracies of the contemporary world. The expectation is that this kind of comparative analysis will deepen students'

understanding of their own democratic institutions while expanding their knowledge of democratic principles. Further, this kind of comparative analysis is likely to diminish ethnocentrism, as students learn the various ways that principles of democracy can be practiced (Kermit, 1993). The other important aspect is the methods used in teaching civic education curriculum. Development of participatory skills and civic virtues through cooperative learning activities is one of the practiced pedagogical approaches in civic education curriculum. Teachers emphasize cooperative learning in small groups, which requires students to work together to achieve a common objective. Through this cooperative learning activity, students develop various participatory skills and the civic virtues associated with them. Learners involved regularly in cooperative learning situations tend to develop such skills as leadership, conflict resolution, compromise, negotiation, and constructive criticism (Robert, 1991) and they develop such virtues as toleration, civility, and trust (Robert and Sickle, 1992).

Different resources are used in teaching of civic education. The use of literature to teach civic virtues is one of the resources popularly used in teaching civic education curriculum. Civic educators have recognized that the study of literature, both fictional and historical, exposes students to interesting people who exemplify civic virtues in dramatic situations. The characters in these stories, therefore, may become role models for students. At the very least, they are positive examples of particular civic virtues that can help students understand the meaning and importance of morality in civic life. (S. Stotsky, 1992), an expert on using literature to teach civic virtues, stresses the educational value of exposing learners "to characters who exhibit such traits as courage, hope, optimism, ambition, individual initiative, love of country, love of family, the ability to laugh at themselves, a concern for the environment, and outrage at social injustice" (Sandra, 1992). Civic educators seek involvement of students actively in their acquisition of

knowledge, skills, and virtues. Examples of active learning include systematic concept learning, analysis of case studies, development of decision-making skills, cooperative learning tasks, and the interactive group discussions that are associated with teaching civic virtues through literary study. Intellectually active learning, in contrast to passive learning, appears to be associated with higher levels of achievement. Furthermore, it enables students to develop skills and processes needed for independent inquiry and civic decision-making throughout a lifetime. These are capacities of citizenship needed to make a constitutional democracy work.

In the development of curricula and classroom lessons, teachers recognize that civic virtues and skills, intellectual and participatory, are inseparable from a body of civic knowledge or content. They assume that if learners would think critically and act effectively and virtuously in response to a public issue, they must understand the terms of the issue, its origins, the alternative responses to it, and the likely consequences of these responses. This understanding is based upon their knowledge. And the application of this knowledge to explain, to evaluate, and resolve a public issue depends upon the cognitive processing skills of the learners.

Basic content or subject matter and fundamental cognitive processes or operations are interrelated factors of teaching and learning. To elevate one over the other—content over process or vice versa is a pedagogical flaw that interferes with effective civic education. Academic content and process civic knowledge, virtues, and skills—must be taught and learned in tandem to fulfill the mission of civic education, which is the development of individuals with the capacity to establish, maintain, and improve democratic governance and citizenship in their country and throughout the world.

There was a comparative study of civic education contents and the achievement level of the students in different countries in which civic education as a subject of study was introduced. Civic Education Study conducted during the 1990s by the International Association for the Evaluation of Educational Achievement (IEA), a consortium of educational research institutes in 53 countries with headquarters in Amsterdam. The goal of the study was to "examine the ways in which young people are prepared for their roles as citizens in democracies and societies aspiring to be democracies (Scheille T. 999, et al)

The first publication from the study reports on findings from 24 countries that include developed and developing democracies. There was a common core of topics across countries in civic education. There was unanimity among authors of the national case studies that civic education should be based on important content that crosses disciplines. Civic education throughout the countries have included matters and learning in participative and interactive mode related to life in a non-authoritarian environment, cognizant of the challenges of social diversity, and constructed with the parents, the community, and nongovernmental organizations as well as the school.

Civic Education in Nepal

This section draws a brief sketch of the status of civic education in different periods of Nepalese education system.

Civic education in vedic period. In the Vedic period, education was based on superstitions, beliefs, ideals of religious life and their attitudes towards their religion. In fact, the concept of education was based on Hindu religion and cultural ethos. Under the Vedic education

system there were running the Gurukul, Rishikul and Devkul in practice and the curriculum was based on Veda, grammar justice, philosophy, literature and astrology.

Civic sense, human right and individual freedom was not directly taught during Vedic period. The literature review shows that there was traditional system of moral and cultural orientation. The state policy on education was designed only for the constitution of some values system of the society rather than to develop a critical individual person. In other words, education was directed to respect the hierarchal structure as maintained by ruling elites under the feudal set-up. It is obvious that the feudal state does not want to bring the concept of civil right of the people. In modern sense the route of civic education was totally neglected in this period. Parato sense the elite owe their position to the superiority of their personal characteristics or attribute (cited in Harlambos 1981:107) Elites argue that the hierarchical organization of social institutions allows minorities to monopolize power. So, the civic education in Vedic period was designed and guided by feudal elites and understood in a very limited sense.

Civic education during unification and before Rana period. Prithivi Narayan Shah united Nepal geographically as well as spiritually. He had given the place to all the people of the nation. The armies from racial groups, castes and places were included in his troops. He saw the people as a source of power. He persuaded the Nepalese people from external invasion and filled the feelings of patriotism. He started the national policy of not interference to other country and followed non-alignment policy. The traditional society was based on patrimonial system. People had nothing to do with the state policy rather than replenishing the stocks for the ruling elites (Poudel 1996). Elites were ruling the nation in their own way and philosophy. Country had no constitution; the people who came from different ethnic groups to join the Gorkhali army in the

enterprise of building of modern Nepal were even denied basic human rights (Shaha, 1996). Citizen's rights in the society were totally countless. People had to follow whatever they were commanded by their rulers. Prithivi Narayan Shaha (1779), the first Shah King who unified the country, was responsible to rule the state power which belonged only to the ruling house of Gorkha. In my opinion there was not much value of individual rights, cultural values of different ethnic group, languages and civic educational values at all because it was the time of absolute monarchism, one head ruling system. Civic knowledge and human values were in shadow. After the death of P.N Shah the wheel of Nepalese politics that is from 1778 to 1846 turned by the complex amalgam of force in which all involved in conspiracies and functional politics leading a worst tragedies, bloodbath, dissension's lawlessness and anarchy (Agrawal 1980).

Above mentioned views shows that civic education, civic sense and social values were neglected during this time. People were oppressed and suppressed by the elite rulers.

Civic education during Rana period. Rana regime was indifferent in providing civic education to the public. A very few schools were established during that time and these schools did not include civic education neither as a subject nor as an integrated content. The Ranas were tyrannical leader and had no sense of social welfare towards people. In the field of social reforms, it was difficult to trace a uniform or consistent policy of the Rana. Rana always wanted to keep Nepalese people without the light of education. They prohibited people from obtaining information and knowledge such as mass media, newspaper, radio, etc from where people would get the political and social development taking place elsewhere outside Nepal.

People were not allowed to open schools and libraries in their communities. If they violated the rule by opening up the schools, people were subjected to death penalty. For example,

Sukra Raj Shastri was given the death penalty in connection with opening up the Mahavir School at Katmandu. Those who opposed the oligarchic rule of the Ranas by advocacy of human rights, civic education or even an iota of democratic thinking, such people, groups or organization had to suffer heavily hand under the reign of terror. They could be either imprisoned or banished to India.

The bloody massacre of 1846 turned the king only as a mere figurehead. According to the Sanad (forcibly usurped royal seal of 1854), Rana Prime Minister could easily be regarded as the de facto sovereign. Thereafter, it combined the function of a Prime Minister and the king having exercised full sovereignty. For the first time in the history of Nepal, Jang Bahadur undertook the compilation of Nepalese law *Muluki Ain* or the *Civil Code of 1854*, intended to regulate almost all aspects of contemporary social life. The hierarchy provided by the *Muluki Ain* 1854 had been designed to deprive economic and political rights of other groups who were in the lower echelons of the hierarchy. As the *Tagadharis* were considered the ruling and intellectual elites, they were also the beneficiaries under the *Ain*. Not only the Brahmins were free from capital punishment but they also enjoyed other social privileges. Some of the *Muluki Ain's* positive features were that it was the first codified law of the land, and it had tried to bring all the people together. Under a unified authority of the government and at the same time trying to establish social order to strengthen the power of state both internally and externally. "A codified law in the sense of reinforcements of something already known and practiced and amendments of changing what has been hitherto practiced or at least correcting its application"(Andras,1854). Thus, the *Muluki Ain* had reinforced, the traditions were not justifiable for promoting integration in the multi-ethnic society of Nepal.

Jang Bahadur tried to discourage the practice of *sati* and placed several restrictions on it. But it was not completely abolished during his time. Though Chandra Shamsheer later took effective steps for the amelioration of the conditions of slaves by abolition of slavery in 1924 (Satish, 1967) under the feudal Rana regime, society was completely backward and people had no awareness of the national political system. Due to lack of civic sense and political consciousness in the people, one could hardly imagine people showing interest to participate in the political activities. In addition, the closed or feudal system had buffeted even the fundamental rights of people. While looking at the systemic perspective, people had to obey the decisions of the political regime and they were very much affected from the governmental outputs. People of parochial culture manifest little or no awareness towards the national political system. Under the autocratic feudal Rana rule, which could be called the product of traditional society, people were virtually less affected from the polity. Only a handful of Ranas, their cronies and henchmen had been oriented towards the political system and they only used the outputs of the political system (Powel, 1975). Therefore, it could be assumed that this type of political culture could hardly permit any place for civil rights and responsibility granting education policy in the country.

From the review of the education system and the practices during the Rana rule, it can be said that there was no room for educational contents that could deal on democracy, civic rights and duties. So, the education system of the early Rana regime can hardly be characterized, as concerned with civics as the system did not care for civic education.

The Ranas were feudal elites so that there was not any basic human and fundamental right to the people. Rana autocracy was more repressive and ferocious in its attempt to crush the people's movement. Nepal under the Ranas, stood as an oddly isolated plateau in this wind of

change from north and south, closed from the outside world where people lived centuries of old cycle of life in lease in a family oligarchy. In the Rana period people were suppressed and exploited to a degree, which was not found in any other country in Asia, until 1950–51. Until 1951 Nepal was largely an anachronism, and remained one of the few strongholds of feudal autocracy and medieval obscurantism. It was a closed book to the outside world and was hermetically sealed off against the beneficent influences of modern life and civilization. People were living without any political and civil rights. The nationalist movement in India, the communist movement in China and liberation movement in many Afro–Asian Countries gave considerable support to the Nepalese people to fight against the despotic Rana oligarchy (Dahal, 1995).

Civic education after the dawn of democracy and during Panchyat system. After the end of Rana regime and the dawn of democracy in 1951, level of awareness of the people on need of civic education increased. The increased awareness of the people became the external pressure to the state for the introduction of civic education.

After 1951, the objectives of secondary level school have been broadened to include occupational training and appreciation of fine arts. The curriculum revisions made in the 1951-1960s were influenced largely by the recommendation by NNEPC and ARNEC. According to the NNEPC, the objective of the secondary school should be developed qualities of civic and political leadership to produce skilled labor and to provide a foundation of high level manpower training. It was related to the social, cultural, economic and political aspects but until 1956 there was not any civic and social science in the education system in Nepal (Pandey et al 1956). Hence, the NNEPC recommended imparting citizenship training, development of qualities of

civic and political leadership and the promotion of general culture of Nepal to develop democratic culture as the main goals of secondary education in Nepal.

This statement shows that civic education was not included in the curriculum in our country. Some political contents were kept but the value of civic education seemed lacking in the education system. Education committee formed right after the introduction of Panchyat System (ARNEC, 1961) emphasized loyalty to the king and the country as the main goal of education. The ARNEC (1961) recommendation included inculcation of the feeling of loyalty to the country, King and the faith in God. The committee also recommended the development of sense of nationalism, character formation, and citizenship training as the objective of secondary school curriculum. But these recommendations could not be implemented due to political ups and downs and lack of proper planning. Hence, a detail plan of education came into operation in the first half of 70s called as National Education System Plan (NESP, 1971). The plan was to bring about revolutionary change in the educational sector, but its real purpose was to intensify popular faith in the Panchayat system. Its primary objective was to produce citizens who are loyal to the country, King and Panchayat system.

The plan had also other objectives related to civic education such as to promote general culture of Nepal; to generate respect for labor to prepare productive citizens for national development; to develop the sense of discipline; and to develop high level qualities as self-reliance, honesty, cooperativeness, world brotherhood and responsibilities (NEC,1985). A subject such as social study was introduced at the primary and lower secondary levels and history, geography, Panchayat and social studies subjects were taught at the secondary level. For the fulfillment of the civic awareness the then HMG/ Nepal started teaching civics as an optional

subject in grades IX and X and Nepal Parichaya as a compulsory subject at intermediate level. But there was not any agency formed to measure the influence and impact of these subjects.

The contents of these subjects were more focused on duties rather than individual rights. The main aim of civic education at secondary school was to make the students loyal to the King and the country and not to give the fundamental rights and make them critical citizens. Civic education of those days was embodied on “Hamro Raja Hamro Desh Prand Bhandha Pyaro Chha, Hamro Bhasa Hamro Bhes Sabai Bhandha Ramro Chha”. This oriental philosophy was implemented up to the time of restoration of democracy in 1990 AD.

Civic education after the restoration of democracy. After the restoration of democracy in 1990, it was realized on all hands that education has a key role to play in bringing about social change and the reconstruction of the nation as a whole. The constitution of Nepal 2047 BS guaranteed the human rights, democratic values and norms and demanded that the fundamental goals of education be changed. The constitution of the kingdom of Nepal 1990, accepted equality before the law more effectively. The constitution also underlined the spirit of social justice and non-discriminatory principles, thus legally discarding caste, creed, race, and sex and color discrimination. The constitutional change and the people’s aspiration, national commitment, international situations and contemporary trends called for reform in education. Then a National Education Commission (NEC) was formed. The commission gave a report (NEC, 1992) recommending several changes in education. The NEC recommended to direct the secondary education towards preparing individuals with a sense of dignity of labor, and devoted to nation

and democracy. More specifically the objectives set by the NEC related to civic education are as given below:

To help bring out the genius inherent in each individual and open up the avenue for exploring the possibilities of personality development

To promote the respect for human values, national and international social norms and believes in each individuals for the sake of healthy and social life

To accelerate the socialization of the individual as part of the efforts to strengthen social integrity

To enable the individual to live in harmony with the modern age and in tune with national and international milieu with out jeopardizing his own identity

To incalculate the need to preserve natural environment and to conserve national heritage

Similarly, after the change of the government a High Level National Education Commission (HLNEC 1998) was formed in order to make education more relevant according to the changing time and context. The commission also felt the need for the development of civic knowledge on the part of students. The objectives recommended by HLNEC related to civic knowledge were:

To develop positive attitude towards and pride in our multicultural nation and democratic values

To develop qualities such as honesty, self-reliance, creativeness, industriousness, cooperativeness, being a team player, being responsible, self confident and pro-active

To familiarize with national history, culture, geography, economic and environment to recognize the importance of multicultural and multiethnic diversity to maintain and build national unity harmony and peace for national development

To understand the practices of human rights, social justice and democracy

To develop the knowledge, behavior and attitudes to respect individual differences in term of gender, disabilities, social, economic, ethnic and cultural variations

To develop knowledge, skills and life skills such as creativity, inductive thinking, cooperation, independences, critical thinking and analytical thinking to meet the growing national and international challenges

However, these objectives could not be materialized. The NEC's (1992) recommendations were implemented till the end of the twentieth century. With the beginning of the twenty-first century, Nepal felt the need to change its curriculum in order to meet the challenges of the new democratic society. As a result, a National Curriculum Framework (NCF) for School Education was prepared in 2005. The NCF set new goals of education as well as level wise objectives of school education. The national goals of education have emphasized on civic education such as development of individual potentialities; individual qualities like self-esteem, self-discipline, religious tolerance, humanity, morality and creative and critical thinking; respect for democracy, human values and the will to safeguard national and social beliefs; develop her/his identity in both national and international contexts and lead a socially

harmonious life in the modern world etc. At the primary level it has emphasized on the development of personal and social qualities like cooperation, love and affection and discipline. Similarly, the objective is also to arouse respects for others' feelings and opinions as well as to develop cooperative and responsible character by fostering faith on social values and norms. At the secondary level the emphasis is on making familiar with national traditions, cultural and social heritage and democratic values. Additionally, development of life skills such as creativity, inductive thinking, co-operation, independence and industriousness will be emphasized (NCF, 2005). Furthermore, the NCF has emphasized on the development of knowledge, behavior and attitudes to respect individual differences in terms of gender, physical and mental disabilities, social, economic, geographical, ethnical and cultural variations. Although, the NCF has not specifically mentioned the curriculum structure for different levels of school education, it has mentioned to introduce social studies subject to make compulsory even at the higher secondary level. This implies that the new curriculum has emphasized on the development of civic knowledge on the part of school children.

Existing Civic Curriculum in Secondary Level

In the existing secondary education curriculum students have to study eight subjects of 100 full marks each. Out of eight subjects six are compulsory and the remaining two are optional. Civic education components are incorporated in the compulsory social studies subject of 100 full marks. In social studies curriculum there are nine units out of them four units are related with civic education. Units related to civic education are: our tradition, social values and norms; social problems; civic consciousness; and international relation, peace and cooperation. In order to teach these topics forty percent of social studies teaching hours is given. Nine of the twenty general objectives of the social studies focused on the civic education. These nine

objectives are directed towards producing individuals who will be knowledgeable and skilled to be good citizens. Similarly, in the curriculum of 2064, specific objectives of grades nine and ten are also related to civic education. Out of twenty nine specific objectives of grade nine and twenty seven objectives of grade ten, eleven objectives are more related to civic education respectively. These objectives are focused on giving the knowledge about civic education to the secondary level students.

Even though civic contents, knowledge, cultural values are given in the text book, but they are not adequate. There is not enough civic knowledge in the curriculum. Curriculum has been designed by addressing the main streaming culture, language, religion, heroes, and holidays and so on. Very rarely are the ethnic civic values addressed by present text books. Literature review shows that civic knowledge and values are given a place in different periods of time in the educational history of the nation accordingly. Civic education is growing by nature in the democratic period at the school level curriculum. But it is not sufficient enough to fulfill the need of the school children about the civic education according to democratic time. In a democratic system, people should be aware of their duty, responsibilities, and national affairs. All the above mentioned things can be obtained by citizenship education. A child gets the basic knowledge of civic education from the school level education.

Self Reflection

After reading the possible literature review related of civic education in global perspectives national condition of civic education and its status in school level curriculum, I studied different school of thoughts in civic education. One of the schools of thought is Civic education which refers to democracy and its democratic activities for the western world. The

school of thought is for the eastern world civic education which refers to value, moral and religious education. We basically practice with value based civic orientations in our culture.

On the basis of civic education literature, it has taken the turning point from the regimented civic orientations to the democratic pluralistic behaviors or egalitarian managerial function base orientations from the half of the 19th century. Gradually, during the 1990s, there has been an unprecedented global dissemination of information about the theory and practices of democracy. It insighted me that the field of civic education in the western world is growing up decades by decades.

The quest for civic epistemological root of Nepal from Vedic period to the day, it has shown that civic education was based on moral value and religious beliefs. Basically, the civic education was regimented civic value based up to the down fall of democracy. After 2007, civic education seemed based on democratic values but because of the political instability, Panchayat Party- less system came to the existence and civic education and its nature also changed according to political ideological base. After the restoration of democracy in 2046 BS, the nature of civic education seemed democratic principle value based in the school level school curriculum. There are the contents of civic education in an integrated form in the school level in social studies books.

My research was related to the civic education in secondary schools. In grades nine and ten, social studies books are designed as a compulsory subject of hundred marks with nine units. Out of the nine units, four are related with civic education and 40 percent marks weighting is given for civic education. Although civic education has been given a place enough in school curriculum. It is not sufficient enough for secondary level students. But now after the second

people's movement 2062/63, the curriculum has been modified and new contents are added to the curriculum related with democratic government, provision of interim government, and more related to citizenship education.

To sum up, I got the experience that school curriculum is not designed to prepare the critical citizens for the future. Gradually the space of civic education is growing in the school curriculum but the time has come to prepare skilled, and critical citizens to support the government and give the public pressure for the people oriented development works. Citizenship education is an engine to maintain the rule of law in the nation. Today's children are the citizen of tomorrow. Schools are the social institutions to prepare the citizens ready for tomorrow. Reviewing the civic literature in school education system, I felt the need of more civic education in school pedagogy as a compulsory subject in the day to come.

Chapter - III

Research Methodology

A methodology is defined as “a theory and analyses how research is proceed” (Harding, 1987, p.2), “analysis of the assumptions, principles and producers in a particular approach to enquiry” (Schwandt 2001, p116), the study the descriptions, the explanation and the justification of methods and not the methods themselves (Kaplan, 1964 p18). In short, a methodology provides justification for the methods of the research projects. “Methods are techniques for gathering evident” (Harding, 1987, p.2); procedures tools and techniques of research (Schwandt, 2001 p.158).

My study area is basically focused on civic curriculum in secondary school in our country and the civic perspectives of different ethnic groups and the perception of the teachers and students about civic education. I adopted the qualitative research method. In general, when we speak about the qualitative research, we mean social research in which the researcher relies on text data rather than numerical data, analysis of these data in their textual form rather than converting them to numbers for analyses, aim to understand the meaning of human action, (Schwandh, 2001). According to Schwandh’s saying, in my research, I have followed all the requirements of the qualitative data. I have adopted the grounded theory to explore their perception of civic education and their sociological cultural values.

Research Design

This chapter includes my research design corresponding to the development of my rationale and research questions. I have included the brief details about the selection of research, participation and data collection, analysis and interpretation, (Denzin & Lincoln, 2005). The research design refers to the conceptual structure with which the research is conducted which fulfills the objectives of study. A research design is the specification of methods and procedures for acquiring the information needed to structure or to solve the problems. It is the overall framework of the research project. This study is directed towards finding out the fact about the civic education, and civic values of Magar community, Maithili community, Gurung community and their cultural value and their link to secondary school curriculum in our country and its historical steps taken by the government through school curriculum as well as the perception of social studies teachers and the experiences of SLC graduates about civic education and its social values. The research study is more qualitative in nature. Secondary data and critical approaches are used to analyze and interpret the information. The global trend of civic education is mentioned and the information of related literature review of the civic education and analytical method is used to describe the gathered data. The empirical data of civic education gathered from the field survey are interpreted by linking the related theories. The method of study consists of a descriptive base of secondary source. Descripto-analytical approaches or the secondary source such as records, books, magazines, newspapers and other views expressed by different ethnic people e.g. Magar, Gurung and Maithili community, civic perceptions of the social studies teachers and experiences of the SLC graduates about civic education are the base line of this study. Their different perspectives regarding citizenship education and their social values are described by blending the suitable sociological theories and cultural reproduction theory is the

basic theoretical framework used to interpret the empirical data. The types of respondents are selected purposively with the criteria of their involvement in civic education. .

Research Questions

After studying the available literature about civic education I came to know that a very few researches have been carried out on this in our country. Thus, I considered conducting this research which is related to civic pluralism and educational implementation in our educational system. The literature review showed me that there have been some studies on civic education mostly in the non-formal education sectors but a very few in civic curriculums in our nation. Hence, my research was an attempt to give due regards to the perceptions of civic education of different ethnic's people and their civic values, which I think can be converged into the present school curriculum.

Since the purpose of my study is civic pluralism and its application in the school level curriculum in our country. I have formulated the research question as follows

- What are the civic values of different people of ethnic group and how they perceive civic education and its relation with school education?
- What do they suggest to link their civic values in school level curriculum? How do teachers construct the meaning of civic education and its status in the secondary education curriculum?
- What do teachers suggest to incorporate civic knowledge in secondary education curriculum?

- What is the experience of secondary level students about civic education in their curriculum?
- How far the nation-state has given place to civic education in secondary level curriculum?

Selection of the Location and Research Participants

I chose area Saibu Village Development Committee ward nom 6 and 8 of Lalitpur district for my study. My research participants are SLC graduates 10 students, two secondary school teachers, Magar community, Maithili community, and Gurung community. I selected these respondents to explore the civic knowledge, civic values in their life as well as their community, and their perception about civic education. I made the selection of participants after reaching the study location. I started talking with them only after having preliminary talk to make them sure of and familiar with me so that they could explore their world views. The questions creates why did I select the area of Lalitpur district? In order to answer this question, I want to cite for Marshal and Rossman (1989, 54) who argues that it is better to choose that place where anyone can enter easily. Or it should be the place where it is possible for any to enter. Lalitpur district is very suitable place for me because it is very near from my residence. I considered that this area is very near and suitable according to my requirement of knowledge. On top of that, I could visit easily to my research participants so that I could capture the reality of my field.

Tools Used for the Study

This being a qualitative data, I used qualitative tools such as interview, observation and focus group discussion. The tools used for this study is presented below:

Interview guidelines for ethnic people. Interviewing involves individuals or groups face to face verbal interchange. I formulated the guidelines for ethnic group people to know their views regarding the between there civic socio-cultural orientations, values and secondary level curriculum. The interview guidelines developed for this study is presented in annex A.

Observation. During study, I also tried to know home environment of ethnic people and recoded into note book.

Interview guidelines for teachers. Teachers were asked a few questions related to their civic understanding and their views in the secondary school curriculum. Developed guidelines are presented in annex B.

Focus group discussions with SLC graduates. A group discussion is essentially a qualitative data gathering technique that relies on the systematic questioning of second individuals simultaneously in formal and informal settings. In this respect, focus group guidelines were prepared for SLC graduates to know their concepts and experiences regarding the civic education. The guidelines developed for FGD is presented in annex C.

Data Gathering

Data gathering is very risky work in research. After reaching in the research field, firstly, I created the friendly environment with my participants and started talking with them. I chose my

study field, which later can open up so many issues of civic education. I have talked with research participants in a very simple way to know their world view of my concerned topic. I made my observation checklist to collect the data. I did not ask only to a single participant but also asked with the family members of related community. Though I collected the data with my respondents as I had to work as per the wishes to my research participants. I wrote the information in my diary.

I did revisit to them to talk the same thing little differently but the knowledge came moral less the same. It gave me satisfaction enough in some of the cases. I did this to avoid all biases. In case of some controversial versions, I loosened to those who knew much about the social values and their cultural values. I did try my best to translate their descriptions so that the statements would give the intended meaning. Having been the qualitative work, it is more analytic and there is nothing statistically presented. In the process of data analysis and interpretation, I tried to triangulate the findings with possible theoretical closures.

Process of Data Analysis

Data analysis process, I think, is very tactful work than data gathering. I was very patience and dedicated in the time of data gathering. While preparing to analyse my data, I read and scrutinized the transcripts of my interviews after converting them into the compact discs so as to seek for the meaning of the interview (Denzin & Lincoln 2005). I paid my attention to what the research participant said and I paid much attention to in which situations they said, as situation plays a vital role in giving meaning to their voices (Marshall & Rossman, 2006) after observing the data, I linked them with many possible theories to interpret them. I analyzed the data with my best to produce the accurate descriptions of the contents.

Credibility Issues

Researchers need to record all the interviews very carefully and transcribe them to prevent any invalid interpretation (Bagdon & Biklen 1998). I did my best to focus in my study. I did not make any meaning from my personal perspectives of the information I gathered rather to my research participants and gave meaning as they would love to. I created the easy environment to my respondents to open their world view about the civic education as well as their social values. I did this to avoid the biases. In case of some controversial version, I listened to those who knew much about the civic education and social values. I did try my best to translate their description so that the statement would give the intended meaning. I was very sincere while, gathering the data, processing them, analyzing and interpreting all the information, I got in collecting the information with all respondents.

Ethical Consideration

Researcher in qualitative research should be careful about the participants and their concerns before beginning it. A researcher must make his/her research goals clear to the members of the community where, he/ she undertake his/ her research and gain the informed consent of their consultant to the research beforehand (Speziale & Carpenter, 2006). We researcher must be sure that research does not harm and exploit the respondents with whom the research is done. Being a qualitative researcher, ethical means what I talked with my participants was clearly for research purpose work which is directly related to academic peace of work and it is not my business from where I can earn capital. I explained the objective of my study, got the consent beforehand, and talked to them as this research does not hamper them immediately in their lives. They have permitted me to keep their fake name in my research. I got them happier while I

raised the issue of keeping their name in thesis. If some psychological effect is there in my work, I was encouraged to give the fake name of some of my participants in my writing so I have written their name as well. I got the world view of all participants of their related fields spontaneously during our talking and discussing. I explained them that the research was for academic purpose; I made them clear that could not pay the money for their help. In response to it they shared their happiness spontaneously that they were very happy for doing the related topic in civic education. They looked very happy that they wanted to be their civic and cultural values and relate all real human values in education system. I had comfortable time with them while sharing our views. So all the information I received with them through their consent.

Chapter- IV

Civic Knowledge from Different Perspectives

The theoretical understandings of local cosmologies have provided me with a broader framework for this study; I further analyzed some other theories in my research. I do believe that the insights drawn from local cosmologies are not enough to understand the civic education for which I need to draw on Bourdieu (see Grenfell and James, 1998). Bourdieu looks into the way the hierarchies are organized within society, and is well aware of the consequent effects they have on individuals who are produced by and who reproduce them. Skutnabb-Kangas (2000: p404) illuminates Bourdieu's various forms of capital: economic capital (material resources), cultural capital (non-material resources such as knowledge, skills, and educational qualifications) and symbolic capital (accumulated prestige or honor). She also talks about Bourdieu's 'fields' or 'markets', seen as 'structured spaces' of positions in which the positions and their inter-relations are determined by the distribution of different kinds of resources or 'capital'.

Bourdieu's field is full of potential and dynamism. Economic and social conditions are the heart of Bourdieu's field stands for the areas of social life and struggle (Collins, 1993; p116). According to Bourdieu, the struggles are means to transform or conserve field of forces. He illustrates that: every field is the site of a more or less openly declared struggle for the definition of the legitimate principles of the division of the field (Bourdieu 1991; p 242).

The *field* is thus the site of the struggles in which individuals try to maintain or alter the distribution of the various forms of capital (see 6.2.1.3). The individuals who engage in these struggles either want to maintain the status quo or change it. There are differing chances of

winning or losing, depending on where the individuals are located in the structured space of positions. Bourdieu's fields are the specific social contexts within which individuals act (Thompson, 1991). The actors struggle for positions within the field. Their positions within the field change. They struggle for various forms of capital within the social space, which is linked with a series of field of forces through life trajectory.

Habitus is Bourdieu's another key concept. Bourdieu uses the notion of *habitus* as a system of acquired dispositions functioning on the practical level (Bourdieu, 1990). According to Bourdieu:

The habitus is a set of disposition which inclines agents to act and react in certain ways.

The dispositions generate practices, perceptions and attitudes that are 'regular' without being consciously co-coordinated or governed by any 'rule'. The dispositions, which constitute habitus, are inculcated, structured, durable, generative and transposable.

Dispositions are acquired through a gradual process of *inculcation* in which early childhood experiences are particularly important (Thompson, 1991; p12).

Habitus which, at every moment, structures new experiences in accordance with the structures produced by past experiences, which are modified by the new experiences within the limits defined by their power of selection, brings about a unique integration, dominated by the earliest experiences, of the experiences statistically common to members of the same class (Bourdieu 1990; p60).

The children from minority groups and/or indigenous people carry the influence of their home environment into their behaviors including knowledge, attitudes, verbal repertoire etc.

Habitus is thus a set of dispositions, which are created and reformulated through a conjuncture of objective structures and personal history (see Layder, 1994).

According to Leap and Mesthrie (2000) Bourdieu conceives of linguistic practices as forms of capital, which provide speakers with access to desired positions in the labor market. For Bourdieu, the school is a primary site through which members of a society acquire the forms of linguistic capital. In his opinion, classrooms are sites of social reproduction. Bourdieu sees education as part of the process of symbolic domination of the working class.

The field and habitus are inter-related and have symbiotic relations. Bourdieu argues that people struggle to gain and/or ensure the power and positions, and legitimize authority within the field by using the 'trump cards' in the form of habitus. Bourdieu claims that habitus changes with each sequence or iteration, and makes a compromise with objective or material conditions. Habitus itself is no more 'fixed' than the practices, which it helps to structure. One of the fundamental aspects of Bourdieu's habitus is that it is not a determining construct, but mediating one. Bourdieu argues that the objective conditions in the material world have structuring effect on socialization practices. These practices durably instill in individuals' principles, which govern the generation of practice (what people do, and think they are doing).

One of the central ideas of Bourdieu's work is the idea that there are different forms of capital, not only 'economic capital' in the strict sense (i.e. material wealth in the form of money, stocks and shares, property, etc) but also cultural capital (i.e. knowledge, skills and other cultural acquisitions), symbolic capital (i.e. accumulated prestige or honor), and the like (Thompson, 1991; p14). Thompson illustrates that one of the most important properties of fields is the way in which they allow one form of capital to be converted into another (for example, certain

educational qualifications can be cashed in for a job). A field or market can be seen as a structured space of positions in which the positions and their interrelations are determined by the distribution of different kinds of resources or capital (ibid).

According to Bourdieu "Capital is accumulated labor (in its materialized form or its 'incorporated' embodied form) which, when appropriated on a private, i.e., exclusive, basis by agents or groups of agents, enables them to appropriate social energy in the form of reified or living labor" (Bourdieu and Wacquant, 1992; p118). From this definition, it appears that Bourdieu brings Marx in his mind while analyzing *capital*. He also wants to take into account a labor theory of capital and describes the social world as "accumulated history". He also argues that we can analyze various forms of capital in terms of the different means whereby they are accumulated and transmitted to succeeding generations (Calhoun, 1993; p67). According to Calhoun, Bourdieu sees capital simply as a resource, a form of wealth, which yields power. Bourdieu holds that there are immaterial forms of capital including cultural capital, symbolic capital, and social capital, and material or economic form of capital. And it is possible to convert one of these forms into the other (ibid). Bourdieu's capital is multiform and convertible (see Skutnabb-Kangas, 2000).

Epistemology of Civic Education

Since Bourdieu gave me a room to understand civic education from field, habitus, reproduction, and cultural capital. Now I want to discuss my epistemology. As I know epistemology is "the study of nature of knowledge and justification" (Schwandt, 2001, p. 71), and epistemological "issues are related to the theory of knowledge or justificatory strategy" (Harding, 1987, p 2) as shorthand, implying that it can be thought of as justification of

knowledge. As my study areas is generally focused on the perception of civic education and its knowledge generation of different communities, school teachers and the views of school leaving graduate students in term of pedagogical implementation in secondary schools and the views of academicians as well.

Epistemological ground of civic education concerns to generate the knowledge, albeit in an ostensibly natural manner. In contrast, other field areas have an overt focus on moral and ethical values which constitute the major rational for their existence while in some cases these values are described as universal in many other instances. They are specially seen as enlarge to the society and symbolic of it national identity. These areas leveled as citizenship civics or moral education have been given increasing prominence in the face of public about the need to reassert the traditional values seen as the fundamental core of the society in a period of extensive and rapid social change (Barslavsky 2004;; p248).

Particularly where the moral fabric of society and social discipline are perceived to be under threat the social orientations, values and attitudes play a direct role ensuring the maintenance of such wildly traditional values as obedience, respect for individuals and the institutions of the family as well as society. These institutions provide child primary socialization and introduction to society. Religion is another institutional area with the direct interest in the training and ethical and moral development of children. Civic senses such as social justice, moral activities, and social attitudes generate in the practical field of human activities. Obviously, civic field is wide to prepare the citizen skilled and aware of in the social field. In this context, I conceptualized my epistemology of civic knowledge as practical field product of human activities. Here, I also saw the room of Bourdieu's field, habitus, reproduction, and cultural

capital. According to Bourdieu's capitals refer (not only economic capital (i.e. materials, wealth in the form of money , property and asset) but also cultural capital.(i.e. knowledge , skills and other cultural acquisitions) .I got the identical knowledge of Bourdieu's that is the civic knowledge and skills generated from the field , that field in my understanding in child home, community, and school. These are the real grounds for children to insight the civic skills and knowledge.

Civic Education in Family and Neighborhood

In the family and the neighborhood is the primary field of the child to learn the civic context. It plays the vital role in the development of civic orientations. Young people growing up in the families and the communities that are civically active and financially better off trend to end up more active themselves,(Jennings, stoker and Bowers et al, 2001). Discussion between parents and youth revolving around civic and political issues relates to a wide range of civic outcomes, (Torney et al, 2007). According to Tourney Putra, civic education flourishes in the family through the interactions and discussion in the family. The concept of civic education involves a wide range of issues emanating from building up an individual with moral and human values right from the household to inculcating civic sense in him or her character from home. It is understood that the concept of civic education particularly its understanding brings from home to his neighbor and in the community. The parents and the guardians play a role in shaping child's commitments to civic engagement. To assess the significance of family context, we included a relatively standard item that asked how often each young person discussed current events and politics with his or her parents or gardenias since the role of discussion between parents and

students has been found, consistently to be related to a range of civic out come (Andolina et al, 2003).

According to Bourdieu, habitus is the mental cognitive structure, through which people deal with the social world. People are endowed upon with the series of internalized schemes through which they perceive, understand, appreciate and evaluate the social world. Dialectically habitus are the product of internalization of the structures of the social world (Bourdieu 1992; cited in Ritzer). These relations exist apart from the individual's consciousness and will. The field is the type of competitive market place, with various types of capital (economy, cultural, social symbolic) employed and deployed. Cultural capital involves various kinds of legitimate knowledge, social capital consists of valued social relations between people; symbolic capital stems from one's honor and prestige. According him dispositions, which incline agents to act and react in certain ways. The dispositions generate practices, perceptions and attitudes that are 'regular' without being consciously co-coordinated or governed by any 'rule'. The dispositions, which constitute habitus, are inculcated, structured, durable, generative and transposable.

Bourdieu gave the room of civic knowledge generating field of the children in the house and neighborhood that they grow in the house than in the community. These are the natural ground for the children to know the norms and social networks that makes children and the youth to have the interactions in the different social values, generate social feelings, cultural identity, own duties, rights and responsibilities and civic orientations.

Civic Education in Classroom

Classroom is a good place for the students to learn civic knowledge such as problems in society, national current issues and social and political issues. Learning from civic role models; learning about ways to improve the community and working on service learning projects. (Billing et al, 2000). Educational structures, curricula and resources are certainly important, ultimately. However, the success of innovation that involves changes in curriculum and operation of the school depends on the supports of teachers for their success. The power and durability of the teacher's culture should not be underestimated in attempts to review and renew citizenship education (Kerr, 2002; p226). Teachers are the model heroes as well as manager in the classroom teaching in a school. Multicultural students are together in the school to study. Pedagogical discourse in the classroom is a vital means of sharing the civic ideas and understanding each others societal values, cultural orientations, festivals, cooperating and coordinating each other are the part of civic education learning environment. This understanding of civic education mentioned in the literatures gave me a room to relate into my understanding with Bourdieu's field, habitus, reproduction, and cultural capital to understand civic education in the classroom. Civic education emerges in the classroom activities. According to Bourdieu the field is the network of relations among the objective position within it (as cited in Reizer 1996). In my understanding, classroom is the epistemological ground for the children to get the civic knowledge and skills by sharing the cultural cosmologies, values of families, communities, and own duties and rights. Classroom is the common platform for the children to transfer the civic knowledge by sharing the moral education, ethical values, cultural orientations, disciplinary behaviors, etc.

Civic Education through Extra-curricular Activities

The next wide range field of learning civic education is extracurricular activities. Students take part after school in the clubs, organized by school or other organizations, sports, educational tours and different participatory actions either in or out of the school. This area is also the epistemological ground to the students to strengthen the sense of civic education, civic knowledge and sense of understanding each others duty, responsibilities, and right and relation values.

Bourdieu opens the field to me that students and grown up children get the civic knowledge and skills by taking part in young organizational membership. This is a good field for students fostering the exposure to organizational norms, and relevant political and social skills. Extra curricular activities can provide golden opportunities to the students to have the social working skills, working with different group of people in the field. Interactive attitudes, tolerance capacity, sympathetic and empathetic thoughts, helping habits, knowing others happiness, sorrows and emotions can be developed through extracurricular activities in the social world, which are the civic ornaments of the citizens needed in human life. Citizenship education is very important for our newly introduced democratic nation that one of the vital source to learn the civic skills. Social organizations like clubs, sports campaigns, educational geographical tours, political organizations, different national and international, institutions and local institutions are the source of civic knowledge for the pre school going children, students, young generation even to the adult citizens. In other words, above mentioned areas are the real fields to learn and to flourish the civic knowledge and civic skills as a whole to the human beings.

Chapter –V

Civic Knowledge, Information and Interpretation

Knowledge is a stock of experience in life. The fact is that skills and understanding that human beings gained through learning or experiences. This means researchers should begin their enquiry process with philosophical assumption about the nature of reality (ontology) ,how they know, what is known (epistemology), the inclusion of their values (axiology), the nature in which their research emerges (methodology) and their writing structure (Creswell, 1998). It also provides the information that knowledge is strategic source (Freeman, 2001). It is easily noticed that people from the different ethnic communities and culture do have their own specific ways to produce knowledge. Indigenous knowledge is dynamic, the result of the continuous process of experimentation, innovation and adaptation (UNESCO, 2007) Most of general knowledge generation approaches share the common phenomena despite the different geographical variation and different cultural patterns; they are observation, limitation and participation (Vygostsky, 1978; Logoff, 2003). Different community do have different social value system, which is transmigrating from generation to generation. Even there is no formal teaching class but seniors teach to the junior and such orientation exists in the society.

There was not an academic orientation of the ethnic community about the civic knowledge. Some of the nature of knowledge is embodied in their social values and norms from unknown time back. The concept of civic knowledge involves a wide range of issues emanating from building up and individual with moral and human values. Implicit conception of civicacy begins from home to society and community to the nation. A child gets the knowledge from the house. Knowledge for him/her is self-understanding, which emphasize more on individual and

leads itself as per its own interest. This shows that individual is a part of overall social process (Ritzer, 1996). This self-form of individual is a fuel of knowledge. The knowledge of identity, the knowledge of social value, social hierarchy, and cultural identity are the duties and rights construct the primarily civic knowledge.

Civic Education and Social Justice

Social justice is the practice in which all people, no matter what their race, ethnicity, caste, gender, age and economic status are, they are treated equally in the society. Here comes the concept of human right, which is very important component in the 21st century, which includes right related to life, freedom, health care, and education, working conditions, and physical protection, intellectual and spiritual expression. Above mentioned things can be possible through the citizenship education. In case of our country, there is no equal social justice in all levels of people in the society. For instance, some one may or may not get his/her fair share of something that is distributed like water, food or fodder. Some one may not get a chance to explain her or his part for being socially equal. Some one may be is arrested and jailed without a fair change to prove his or her innocence or suffer a punishment that is unfair in relation to his or her conduct. Here I see social structure as binary opposition where center parts always ignore, repress and marginalized the decenter (Derrida, 1998). According to Derrida, social structure of our country is based on privilege and non-privileged group. Prevailed class in the center and non-privileged are decenter. They are marginalized group and this group of people is not given equal opportunities from center. This creates injustice in the society experiences (Ember & Ember, 1977; p364).

Theoretical Framework

The process of organizing and leveraging knowledge is embedded in people's experiences, competencies, talents, ideas, practices, institutions, skills, wisdom and capabilities. In addition, the documented and codified sources have been characterized as knowledge management. The central focus of knowledge management is sharing what people think of knowledge (Todd, 1999). Knowledge is generated in many ways. There are no specific patterns to be followed while generating knowledge. It is apparent that people from different ethnic communities and culture do have their own specific ways of producing knowledge. Most of the cultural knowledge approaches share the common phenomena despite the different geographical variations and different cultural patterns. They are observation, imitation and participation (Vygotsky, 1978, Rogoff, 2003). No formal classes are managed to teach the civic culture and there is not fixed place to learn and teach. Seniors teach juniors voluntarily and the knowledge or culture has been transmigrating from one generation to another generation unknowingly.

Ethnic and cultural identification for many students are important parts of their personal identity (Brodkin, 1999, Derschowitz, 1997, Waters, 1990). The individual who has a confused no reflective or negative ethnic or cultural identification lacks on of the essential ingredients for a healthy and positive personal identity, (Derschowitz, 1997). "Knowledge is produced when people make sense of their world and knowledge is based on their experience in their life form local national and international cosmologies. This meaning making notion of knowledge production leads to an understanding of power imbalance in society (Hill, 1998) (Vygotsky 1978, p90) in this respect, it is maintained that learning is the necessary and universal aspect of the process of developing culturally organized, especially human psychological functions.

Civic Education from Ethnic Perspective

Civic knowledge and civic values may not be the same among different ethnic groups of people because of their differences in socio-cultural orientation. Civic values are important aspects of civic education. Civic education refers to the democratic ideas, democratic principles, values, culture, human rights, duties, responsibilities, human values etc. Hence, this paper has tried to explore the civic and cultural values of three different ethnic groups' i.e. Magar, Gurung and Maithili in order to see the relation with civic education curriculum of secondary level.

To identify the cultural and civic values of three ethnic groups, data were gathered from their home culture, family hierarchy structure, family duties, rights, gender values and different social ceremonies as well as rituals. I have collected the data through interview, conversation and observation. I used a diary to record their views. After gathering the data, I interpreted them by blending the related sociological theories. In fact, I have got the different ways of understanding, convincing and perceiving the civic knowledge and social values of my different ethnic families. More or less I got the identical finding in the education. Somehow, my research participants have the common voice. They told that nation state is not addressing their civic values, cultural values and ethnic identity in school level curriculum. I have focused to ask the questions to my respondents to know their civic value, home culture and linkage of their civic values in the secondary school level curriculum.

Magar Community: Civic Values and Cultural Orientation

I have collected the data from Magar family members of Siraha district and now residing in Lalitpur district of Nepal. All the members of Magar family, who were my research

participates were educated and economically they are middle class family and doing small business for their subsistence. By religious orientation they are Hindu people. I even invited their relatives from the same district for the credibility of the data I gathered. The family structure of the respondents is more or less the same family background, so that real information can be obtained.

Family duties and responsibilities. To understand the civic values and their understanding I discussed with 47 years old Sankar Thapa. As a qualitative researcher, I created the friendly environment and started talking with him about the family hierarchy and their responsibilities in their community. In response Sankar says:

In our culture the eldest member of the family (either male or female) is highly respected and responsibility to manage the family. We have to follow regardless of right or wrong because we feel this is our family duty to obey the parents in the family. But now a day the young generation is a bit different. They have started to think weather it is right or wrong. If it is right for them obviously they follow the parents if it is not right for them they do not follow them. The young generation of this community wants to change its old social values into the new one. Our civic culture is in the modifying point in case of family hierarchy structure. The modernity has been playing the role to the young generation to choice. Young generation of this community does have impact and influence enough on their classical social sturacturation in some of the cases.

I got the new way of thought of this community and came to know that civic value is transforming from old generation to the young without having any institutional orientation as the

demand of time and the effect of modernity. The thinking way of youths is shifting from traditional rigid cultural values to the modern cultural orientation. The reason is the 'self; which emphasizes more in individual and lead itself as per its own interest. This individual is a part of overall social process (Ritzer, 1996). This 'self' from the individual is the symbol of modernity in their social values. The Magar youngsters want to check weather it is wrong or right of their civic values of old family culture.

Gender values and marriage system. My next research respondent was a Magar woman. I asked the question about the gender values (the place of son and daughter) in the Magar community. In our interaction she says:

We have some different social values of son and daughter in our community. For example we have a system 'puja' of boy child on the sixth day of his birth where as in the case of daughter child it is on the fifth day of her birth I feel the daughter is a bit dominated in our community; son is more focused on the birth ceremony as well." She added further,"Intercaste marriage is not supported from our parents. Even though they may be from high caste family girl (such as Brahman or Chhetri family), it would not be accepted in our community. In our caste people used to do arranged marriage, and it is highly respected from the society. I think, this is our civic values.

Above mentioned civic and social values of Magar community made me informative that this ethnic group of our society has both social and cultural dogma. The civic values from long time back is being functioned in this community knowingly or unknowingly. This civic prevailing value according to Emile Durkheim come from the social community and socialized

its members. The indigenous people have had their own ways of looking at and relating to the world, universe and to each other (Ascher, 2002). Their traditional education process was obtaining substance from the plant and animal world and by using natural material to make their tools and implements. All of these were understandable through demonstration and observation accompanied by thoughtful stories in which the lesson were embodied (Kawagle, 1995) however, ingenuous view of the world approaches have been brought through cultural transmission.

Civic values as social culture and rituals. I asked the question related of civic values as social culture and rituals of Magar community Sankar Thapa said

Magar culture is in some case dominated by upper class people such as Brahamans and Chhetris. Brahaman and Chhetri cultures are dominating our festivals, and different social ceremonies. Our social values in some context are colonized by so-called higher caste people. In fact, our original social and religious value are 'Kulpuja'. Kauda Nach, Nag Puja, and Luto Falne as the main festivals of Magar community. Other social functions are not much different than Hindu festivals. We are Magar ethnic people of our country. Our participation in government and non-government areas is very low. In this sense we somehow feel that, we are disadvantaged people of our country.

Above quote in sighted me that Magar people of our nation are shaped by different philosophy, which is similar to the Hinduism and Buddhist's Drasta (Sinha, 1971). In other words, they did not claim civic knowledge because they did not make it but they saw it. Moreover, these knowledge claims are very often produced within a text book of hotly contested,

social and environmental knowledge can be seen as provisional and concerned: and is often subject to contestation (Eileen & Cardaba, 2003).

Civic values of Magar community in other perspective are colonized by the high caste people. Its orientation in social values as they do have in their cultural parts, somehow Magar community feel civic epistemology concern hybridization with upper class's social values. Magar community is one of the disadvantaged groups of our country. They are marginalized not only in the religious spheres, but in terms of political representation, political participation and social exclusion. In other words they are economically deprived, politically backwards and socio-culturally headed by upper caste groups. So the civic value of this community in some parts linked with upper caste people in the society. Citizenship education seems to emphasis either community based involvement or cultural cognitive reflection.

Civic culture and school curriculum. In response to the question about curricular link of the cultural content of Magar community in the school Sankar Thapa said:

Main streaming curriculum is not responding to our culture. The Magar children are compelled to read and write the Nepali language in the school. The instruction of education is in the Nepali language. All children are given the same cultural and lingual medium in the classroom teaching. So our children are deprived of the knowledge of our cultural content and language. Monolingual curriculum is in practice in multilingual Nepal. Our children are not treated equally in the school education. Our ancestress had paid great dues to protect our country from foreign invasion. There is not enough our historical contribution in the school level curriculum as well.

The above quote says to me that Magar people do have the implicit conflict with the nation state, curriculum designers and education policy makers etc. They want their values their language, culture and civic values included in the existing curriculum. In this sense, their heroes and their contributions to the nation should be given a place in the school curriculum.

Maithili Community: Civic Values and Socio-cultural Orientation

I have collected the data from Maithili family members of Dhanusha district who are residing in Lalitpur district of Nepal. All the members of this family are educated and economically they are middle class family and doing small business for their subsistence. By religious orientation they are Hindu people. I even invited their relatives from the same district for the credibility of the data I gathered. The family structures of the respondents are more or less the same. Maithili is the ethnic group of our country having 'self' caste and cultural identification. About 11% of people of Nepal speak the Maithili language and Maithili culture is assimilated to one of the national cultures in our country.

Family, duties and responsibilities. I asked the question about social function of Mithila community in case of family hierarchy structure and their responsibilities, Sandip Ojha, 41 years old said:

From the functional perspective, the eldest member of the home bears all the responsibilities of the family and he/she is highly respected and honored in the house. He paused for a while and added, 'but now this 'hierarchism' in term of following the instruction has been decreasing day by day because of education, changing culture and modernity.

Sudip gave me his family hierarchy system in the Maithili community. I insighted two schools of thoughts of this community, (a) Previous rigid or forced senior family member instruction (b) Modern flexible way of obeying the instructions of the senior member. It shows me that civic culture is not static in this community. According to the demand of time, the social values and morality are also changed. From the scientific point of view, as Sudip claimed, 'Now the family order is not followed as it was in the past.'

Gender values and marriage system. Very interestingly I was keen to know the gender values of Maithili community. In our sharing, Sudip's wife shared her ideas as follows:

In our community daughters are not recognized as son. In our caste value, the daughter should get married in early time. If early marriage can not be done, our family prestige goes down. We do not stand our position in our society. Mostly the girls in our community do not go to school. Schooling is not much encouraged to the girl. The main duty and responsibility of the daughter is to settle the good relationship in husband's house.

She laughed and further said:

The birth of a son is more important than daughter in our Maithili community but this is hidden social phenomenon. We mother understand that we value much if we give birth to a son. She became serious and said further "Even today in the 21st century equal social values are not given in gender in our Maithali community. If the son is never married in his life, society says nothing but daughter has no such right.

The above quote opened the window of social value of Maithili community. Civic consciousness and gender equality seemed discriminatory. There is no individual freedom for the girls in the society. Social norms, values and roles are culturally determined and socially transmitted. From this perspective gender role is product of culture rather than biology. (Haralambos, 2007, p 373).

Civic values as social values and rituals. While discussing of social values and the responsibilities of our own as a citizen of this country, Sudeep said:

Among the Maithali groups, we are the highest caste group. We are the inhabitants of Janakpur Zone of Nepal. We are highly respected and high class people in our Maithili community. Our civic role in the nation is much effective; we are loyal to the nation, obedient to the government, and we fulfill our civic duty and responsibilities in the community and the country. But while the issue of nation comes, we people are marginalized. Still we are lacking behind in education and in civic participation of state nation.

I could see the anger, frustration, humiliation and resentment in the people of Maithili group for being marginalized in the national context. For this Sudip blames to the feudalism, the Hill Brahmanism, the capitalism and many others for the unequal participation in the nation even being a nationalist citizen of nation- state. His emotion made me think about cultural hegemony. This cultural hegemony (Gramsci, 1971), was the main reason for his point of departure from social and political stream.

Hegemony, according to Gramsci, (1971) is characterized by the spontaneous consent given by the great masses of the population to the general direction imposed by social life by the dominant fundamental group. The consent is historically caused by prestige (and consequent confidence) which the dominant group enjoys because of its position and function in the world of production (p12). The question of hegemony, however is not merely material it is also a politics of moral and intellectual leadership. Taking the hegemonic knowledge of the Brahmin and others I saw that Sudip Ojha's frustration 'id' justifiable. It helped me to understand that cultural hegemony works like the slow poison to the individual. This slow poisoning system cannot be challenged by the voiceless people like Maithali community in civic activities in the nation proportionately. The social system definitely burst out of the horizon of life world.

Civic culture and curriculum. During the discussion I raised a question about link of school curriculum with the Maithili culture, social values, festival, civic nature etc. Sudip said:

School curriculum is not pluralistic. It does not address the diversity of the nation. Our civic culture is not given place in the national curriculum.

Monolingual curriculum is implemented in multilingual Nepal. Our children are compelled to learn the Nepali language from the beginning of their childhood.

The curriculum does not give a place for 'self' identity of our language and culture. The Nepali language is a means of instruction in the multilingual classroom. Teachers are not addressing the linguistic minorities in their teaching as well. School culture is not flexible to address the diversity in the school in different curricular and extra-curricular activities. Naturally, our children are dominated by whole school system.

In our sharing, he paused for a while and added:

Maithali caste children are dominated in different perspectives such as language, culture, festival, race etc. But he was positive about the changes coming in the new curriculum. He explained 'Mithila Chitra kala'(Art) is one of the richest cultural civilization of Maithil people which is kept in class ten Nepali book as a content, and 'Chhath Parva', which is very important for Maithili people, is also given place as a public holiday in Terai region.

Following the above discussion, I realized that Maithali community is feeling decentered from the monolingual curriculum design. An equity exists when teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, ethnics, language and gender groups (Bank, 2004b). In Bank's sense the teachers can address the problems by modifying their teaching but Sudip Ojha's opinion does not match with him. He claims Maithili community children are not supported by the teachers with critical views. Teaching culture in the Nepali language is dominating in schools. He says 'teachers are rigid to value the Maithali children in their teaching to raise cultural, social and civic values of our community. According to Derrida (1998), Maithali community children are decentered and non Maithili children are at the center. Bramahan-Chhetri's socio-cultural based curricular process and national curriculum system have dominated the Maithili language and socio-cultural practices. In other words, the center dominated to the decenter, (Powel, 2003). Following the Derriadian theory Maithali community people want to change decenter position of their language and socio cultural value based curricular process into center position. Similarly, Radhakrisna (2004, p131) sense Maithili community people want to change the decenter position of their

language, social and civic values linkageless pedagogy with their socio-cultural practices and multicultural value based curriculum of the state policy. After reviewing the mode of thinking of Maithali community and schooling of their children I came to know that they want 'ownness' in schooling system. In other words, they want their cultural position in the education through curricular content and pedagogy. 'Mithila Chitrakala' which is rich cultural symbol of Maithil people and national festival for Maithili community is the happy mode of feeling of the Maithil people in my in-depth discussion with them. They are marginalized not only by language, culture, and race but also by citizenship and participatory actions in the nation as well.

Gurung Community: Civic Values and Socio-Cultural Orientation

I have collected the data from Gurung family members of Lamjung district and who were residing in Lalitpur district of Nepal. All the members of this family are educated and economically they are middle class family, the eldest male member of the family (father) is the government job holder, female member (wife) is house wife and the three children are studying schools level. By religious orientation they are Hindu people. I even invited **their** relatives from the same district for the credibility of the data I gathered. The family structure of the respondents is more or less the same family background.

Family duties and responsibilities. In the knowledge sharing time with the Gurung community, I raised the issue of home civic education link with their family hierarchical structure as well as family responsibilities. In answer Mrs Phool Maya Gurung 53 years old woman said:

We do have little different family structure and family responsibilities than other caste people of our country. Senior female member of our family is the ruler of the home and she does have the big responsibilities of the family as a whole in managerial part. In other words, she is the decider of the family and others should follow the same decision. Respecting and valuing to others in the family is homily civic orientation of our people but in the family concerns, nothing can be done except the agreement of woman members. (Either grand mother of the family or mother, matured daughters married or unmarried does not matter but women are the supreme power in the family of Gurung community).

Above statements indicate that homily civic culture of Gurung community has female dominated family culture. Women are the home/family ruler and are responsible to manage each and every matter of family concerns. Man is only out door worker for earning money and gives it to the senior woman member of the family. Women are the power center to do the decision of any case of the house. Bourdieu's (1976; pp 113,114) sense inequality has created cultural product. According to him this is the cultural product of Gurung community that male members are not equal to female members in case of domestic concerns. This is a very unique type of home culture in relation to Nepalese male dominated society.

Gender values and marriage system. During data collection many male and female members of Gurung families were gathered. They told me about social gap between daughter and son in the family and marriage system of this ethnic group. A Gurung member Mr. Kul Bahadur Gurung told the following things representing his group:

In Gurung community there is not much difference between son and daughter. They do have the right in parental property directly or indirectly. This is the civic culture of Gurung community that a daughter after marriage also 'if the husband's family is poor or economically weak she can take the property of parental family. And if wife's parents' are economically weak and her husband is economically sound, in such condition, she has the authority to bring some property from her husband's house to the parent's house as well.

In relation to the marriage culture of this community, one Gurung woman said:

We have a bit different marriage system. We, Gurung community people, do the marriage as far as possible with (Mama Chelo and Phupu cheli). Love marriage and arranged marriage is commonly practiced in Gurung community. They discussed themselves for a while with a smiling face she further said that 'one very interesting civic culture of Gurung society that is there is a system of making a Paper named 'gajpatra' before marriage to ensure the girl 'if by chance the understanding between husband and wife disrupts misunderstanding and decide to get divorced, the woman will get property from the husband house. This 'gajpatra' is the legal document as 'najrana' in the Gurung community to assure

the property to her/wife. This insurance is the unique culture of Gurung community.

Above mentioned paragraph reflected the gender equity of Gurung community that there is not a big gap between the daughter and son. Gurung women seemed empowered in homily civic order. 'Gajpatra' is the legal civic culture of Gurung community to make them powerful. Monogamy arose out of the concertation of considerable wealth in the hand of one person that of a man- and out of the desire to bequeath, this wealth to this man children and to he one else's (Engles, 1972). Man needed control over women to ensure the "disputed" paternity of their offspring and heiress. The predominance of man in marriage is simply a consequence of his economic pre-dominance and will vanish automatically (abid). But in Gurung culture economy controlling and family managerial duty is being mostly done by female than male. As Engle's saying does not match in the civic cultural orientation of the Gurung community.

Civic values as social culture and ritual. In our discussion, I asked the next question to the Gurung people about the linkage in curriculum of their caste related civic content, social cultural practices, racial identity, language, values and history . In answer, Kul Bahadur Gurung of 53 years a matured man represented the other members, said :

Government has not recognized our values and culture in the school level curriculum as we expect. Gurung people have fought in this country in different battles such as Anglo- Nepal war, the First World War and the Second World War. Gurung ex-armies have got the world famous 'Victoria Cross' award and made Nepal famous all over the world. We people have kept the name and fame of Nepal

as Gorkha land. In fact, the history of Gurung caste is very rich in term of victory of war and national integration.

Following the above discussion, I got the knowledge that Gurung community people are not satisfied with the school level national curriculum. According to Derrida (1998), Gurung people are decenter. In other words it is binary opposition of the curriculum system. In the school the Nepali language, Brahman/ Chherti, s socio-cultural based pedagogical process into centre position. Gurung people want their place in curriculum. Somehow I gathered some of the feelings of Maithili People and Gurung people are more or less the identical in case of secondary school curriculum.

Civic culture and curriculum. In our sharing, I asked the question about the Gurung culture and its link in school curriculum; in response Kul Bahadur said:

We Gurung people, are famous in the world in the battle field. Our history and culture are not written enough in school curriculum. Our children are not facilitated to know the glory of own ancestors. Our heroes and holidays should be integrated as content in curriculum. In the middle of our conversation another Gurung person said 'Some of our civic values and social practices are included in social studies books of secondary level curriculum. But it is not sufficient enough in integration of our civic orientation and cultural values. Our ethnic socio cultural civic values are not given priority in school curriculum. So that our glorious Gurung culture and contribution to the nation is not valued.

I saw implicit conflict in the Gurung community regarding the mainstreaming pedagogical design. They seemed dissatisfied with prevailing curriculum and schooling culture of the nation. They claimed that the curriculum is not flexible to address the ethnic knowledge, ethnic civic culture and ethnic identification.

School as an institution is related with social structure, social system, individual subjectivity and the interface among them. As a social structure, according to Weber, (1864-1920) it has to respond to social action (as cited in McGee & Worms, 2004) as a social system according to Durkheim (1858-1917) it has to cater the learning needs of society (as cited in Bohannan & Glazer, 1988). As an individual and social subjectivity school has to address the feelings and emotions of individual students (Henriques et al, 1984) and as product of interface individual, social structure, social subjectivity and social structure school has to work between the agency and the structure (Giddens, 1982).

According to the above mentioned theories, school as a institution related with social structure, social system, social subjectivity and interface between them, our school culture and pedagogical structure is not responding to the Gurung community. The educational structure of the nation is not addressing the feelings and emotions of the Gurung community through the pedagogical content and school structure. Gurung as an ethnic community of the nation has the long participatory action in the battle field; they want their national civic values in the country in different fields.

Gurung communities of Nepal are oriented with the “Lahore home civic culture” to serve the nation. Generally, it is agreed that our personalities are the result of an interaction between the genetic inheritance and the life experiences (Ember & Ember, 1977, p364) implying that

his/her parents largely shape the child personalities. Culture is embodied in the character and personality of the child (Jha, 2004, p21). I came to know that through my field work, Gurung communities are colonized by the so- called high caste and culture. Similarly their civic and cultural practices are not integrated in the national curriculum.

School Teachers: Civic Education and Pedagogy

In this section, I explored the world view of secondary school social studies teachers of the constructive meaning of civic education and its implementation throughout the secondary level curriculum. As I found every one has a worldview and it is set by education, upbringing culture, where he or she lives in, the books he or she reads, the media he or she observes (Wayne, 2007). Following the meaning of worldview, I became eager to know the worldview of the social science teachers as how do they perceive the meaning of civic education on the basis of my research question. In this regard, I asked the question related to the perception of civic education by the social science teacher. In response to my question, a social science teacher, Dilli Raman Acharya, expressed his world view as follows:

Civic education is the backbone of a nation, which makes the citizens aware of their culture, social understanding, social values, norms and their own right and duty. He added, in our conversation, the civic education gives the knowledge about tolerance, feeling of nonviolence, coexistence, mutual respect and understanding between each others. It is the fuel to make the students social being. So that civic education has to be started from home, neighbors and schools.

Following the above quote, I found that the teachers construct the knowledge of civic education as moral and democratic value oriented understanding, which promotes the humanities perspectives within citizens. Civic education for them tries to focus its activities on young people more specially to the students, which starts such process from home such as respecting to the elders, loving to the younger, cooperating each other and a child gains knowledge to be social being and adopts other civic skills at school. The teachers perceptions helped me to conceive the civic education that home is the first learning place of a child where she/he perceives the local cosmology at home and reflects that in the society. It means in Bourdieu's (1990) sense, they are shaped by the habitus, (sets of dispositions). Contrary to this knowledge school always tries to produce good citizens with the sense of self-respect. It associates with social advancement, peace and democratic behaviors. The schoolteacher conceives the civicacy as a cultural knowledge. Their civic culture is transmigrated from old generation to young generation. They also said that there is no formal or institutionalized knowledge in civic culture. Children learn the civic culture from their parents. It means the children are shaped by home schooling habits (ibid). In this sense, all kinds of schooling can be considered social habitus, that the children learn civic culture from the mother, father, brother, sister, even with relatives and different local orientations in the home.

My second respondent is the secondary school social studies teacher of institutional school (government school). He says

Education is the life long process and citizens of the country can not be skilled citizenship without acquiring the civic knowledge. He paused for a while and said again "civic education can teach the school students to have the knowledge on rule

of law, generating the value of democratic principles and applying it in the society as well as to the nation". He told again that the students, the teachers and the political leaders and even social workers most of us, we do have the 'I centric lens' rather than 'we centric lens'. Amidst this situation I tried to explore the meaning of civic education as the one which can give the knowledge of tolerating each other, respecting, valuing each other. He further added, we people ourselves are not social much. We have 'I centric lens instead of we centric lens. Civic education teaches us to be more social, tolerable, responsible, nature of valuing to others, and sense of harmonization etc so that we can make our society in our shaping by addressing the problems of all.

Above quotes gave me to be looked into a number of areas such as, civic education for critical citizenship. It also makes people to be ruled by law and promote democracy, and it also avoids 'I centric lens' and promotes pluralistic perspectives. Apart from this, it teaches the sense of valuing to all through pedagogy. Civic education also prepares citizens/students to participate in a national civic life having the knowledge of the rights, responsibilities, duties, sense of respecting others. Citizenship education, thus, is the fuel in the engine of democracy. In democratic society all the people of the nation can feel proud of being a citizen of the nation. They are provided with national facilities, rights and social justice as per the capacity of the nation.

National civic participation strengthens the constitutional knowledge, which enables a person critical and skilled to stand in the society. Civic skills, knowledge, right and a duty in an individual is very important to have within. The cultivation of human beings began to develop

the capacity, collectivity to enlarge their own freedom and to create more desirable form of social life, (Carr and Hartnett, 1996; p59). In Carr and Hartnett's sense, civic education strengthens a person to be free from social injustice and shape own life as he/she desires.

Secondly, in the view of school teachers, the objectives of civic education are to make them aware of civic rights and responsibilities and increase the creative participation in the different social components. He/she should understand his / her own duty and right and follows the rule of the nation. His understanding shows that democracy is a way of life. In democratic societies citizens obey established rules and regulations, respect to each other alternatively, realize self responsibilities, prefer common good, and have a feeling of mutual cooperation.

Schoolteachers also viewed that school is a social institution related with social structure, social system and individual subjectivity. This means civic sense and civic values start from home, reflect in the society and grow in the school and University. As individual and social subjectivity, school has to address feelings and emotions of the individual students (Henriques, et al, 1984) and as a product of interface between individual and social subjectivity and social structure. School is also aimed to work between agency and structure (Giddens, 1992).

According to teacher's perspectives, school is a formal place from where a child learns many things of social structures, social values, norms, and sense of civic knowledge. For him civic knowledge should be taught through the pedagogical discourse in the classroom teaching as content. He also stressed that equitable social justice and values to others is a very vital issue to address the pluralistic thoughts in the education.

SLC Graduates: Civic Education and Pedagogy

In my research group discussion, SLC graduates comprise of my respondent, to draw their worldview of civic education and experiences. I discussed with seven students in group as an open interaction related to civic education and experiences, views and their impacts on school level education. They explored their experiences in a wide level of understanding about civic knowledge obtained in school level education. They said,

Civic education is a life long process of human being. It teaches us the morality of self, tolerance, respect each other, and maintain the peace in the society, sense of secular religious tolerance and social harmony.

They went on expressing their views by adding civic education which is related to human rights education, awareness of rights and duties, sense of responsibilities and democratic principles. In my enquiry related to the civic content in secondary level curriculum, they said:

Civic education is given as integrated chapters in social science only allocating in a few marks for examination point of view. The contents are focused on our tradition, social values, norms, constitution, and international understanding. Some of the good contents are added in the civic units like parliamentary system, electoral process, people's responsibilities etc. This limited knowledge of civic education is not sufficient enough to address the question of civic skills. Thus, civic education is not sufficient in secondary level curriculum. In fact, in this modern democratic society there should be separate textbook of hundred full marks in SLC, so that school students of

today will have the civic knowledge and can take part in the society as well as the government in the day to come.

Similarly one of the members of the group, Ramita Shakya added,

We became a bit able to understand the values of civic knowledge system like democratic principles, good governance and the role of the people in the election to choose out good candidates from school education. But in our country, many people are uneducated. They are deprived of the light of the education so that only formal education may not be the wise way to give civic education. There should not be limitation to make the students skilled and able to understand and know the citizenship knowledge. Better if we can give the civic education by formal, non-formal and informal education system as well.

Ramita shared the three schools of thoughts. Her perspectives opened the alternative door to achieve the civic education. The alternatives are formal, non-formal and informal ways of achieving the civic education in our human life. At the same time, secondary school civic content in curriculum is not sufficient enough to impart the knowledge of civic education. Students' demand is higher than we do have the existing civic curriculum system. The changing conceptions of the people of the citizenship, civic virtues, patriotism and national affiliation that are characteristics war time reflected in books and mass media discussion (Giroux, 2003; Ravitch & Weiner, 2005). I got the identical version of Ramita with that of the above philosopher's saying. According to them (both) civic education is multi-faceted way of understanding of the society that we need the multimedia to achieve the civic education from triple school of thoughts such as formal, informal and non-formal.

Another respondent of my research was Toshima Karki who says in her own words:

Civic education is needed more now in this Republic Nepal because people should know their duties, be aware of necessities, responsibilities, social values, positive attitude towards democracy, human rights, peace and cooperation.

She paused for a while and added again,

It's most important to have the civic knowledge to the people about the government, transparent bureaucracy and participation of the people in the nation. So that school is the institution to make every one to learn every thing. So that civic education should be given high emphasis on the school level curriculum.

The quote above shows that SLC graduates are not satisfied enough from our curriculum and pedagogical discourse in the high school level. A school for them is a place, where students from different cultural background gather and get knowledge. According to Bourdieu, (1991), individuals from same backgrounds find out achieving success in schools, involve rejection of their social orientations. So, different are the cultural practices in school (Bourdieu, cited in David C. 1998). He also claims that school is the place where students learn many different things raising from the structural focus on the existence of social justice and equality. Relating Bourdieu (1991), with my informants I realized that our country is heterogeneous in the nature of social composition. This demands philosophical debates around multicultural civic education. There I saw that schools should keep good understanding among from different culture, harmonizing the social values. School is the place to assimilate the different local cosmologies with each other.

In our sharing, the informants focused much on the democratic education. This sharing reminded me of Guttmann (2004), who said democratic education policy supported by education is defensible desirable. He further contended that Children should be educated so that they can be capable of assuming the rights and correlative responsibilities of equal citizenship which includes respecting others' rights as well. He further reiterated that Civic education can play a vital role by expressing the democratic values of tolerating the cultural difference, social norms and diversity. Civic quality for him is a means of determining claims for toleration and recognition between groups (Guttmann, 2004). This understanding reminded me of Bharttadhan et al (2057 BS) who said that the role of civic education is to encourage the individuals to participate in the public policy and to join in the activities of the society. This aptly fits with my informants who advocated for civic education as a tool of taking the part in society.

In my research, Participants expressed the experiences of their past knowledge about the civic education in school level curriculum as well as their teaching and learning processes. They argued that there is not enough civic content, knowledge, and practical projects in pedagogy. Nepal is a newly introduced democratic, loktantric nation. Schooling is the base and backbone to prepare the skilled, competent and disciplined students for tomorrow. Civic education is the engine to inculcate the moral, ethical, disciplinary habits and dutiful citizenship in the mind of the children School graduates expressed their civic education related experiences, with dissatisfaction that there is not enough civic education in school curriculum. And it is needed to extend the civic education as a separate subject having enough civic content, knowledge and practical pedagogy to prepare the critical citizen for tomorrow.

Chapter VI

Findings, conclusion and Implications

In my research, I analyzed the secondary and empirical information from different theoretical approaches. I observed the existing secondary school curriculum, perception of civic education and civic values of Magar, Maithili and Gurung communities. I also tried to understand the perception of secondary school social studies teachers, who deliver the pedagogy in the classroom and the SLC pass out students and their experiences, civic views and civic values in our modern 'Loktantric democratic federal' state. I drew some findings, conclusions and implications out of the above information.

I realized that I need to come up with some more reflections regarding the knowledge that I gained and experienced, I attained during my journey of my research. I had great insights during the quest of civic education. I realized the importance of civic education in school level to prepare the critical and democratic citizens. I had tough time to find out the theories to link to my research. It had ups and downs for long time to be sure of the theoretical framework that I was to use. Before I started my research I had collected the related literatures about civic education and civic knowledge. In fact, I was not sure about the theory before I entered into the field. While I talked with my participations, I could sense many theoretical blending with my field knowledge. As a qualitative researcher, I was fully conscious of ethics of my research participants. It was really insightful for me, while I had a group discussion with SLC past out students and their interest and thirst about civic knowledge and their focus on civic education in this democratic value loaded society as well as teachers perceptions. Now I became satisfied enough with my research areas of 'civic education'. It was highly inspiring time for me, when I

was talking with my participants and collecting the data as a new field of knowledge values of their local cosmology in term of civic cultural orientations.

I had thought that once data was gathered my job was about to get finished but it was totally wrong in my reality. Data processing was a hectic work. But patiently I gave a nice shape of my data I gathered. Analyzing and interpreting is also not the easy work I felt. Nevertheless, wonderful experiences of getting the civic values along with cultural orientations of Magar, Maithili, Gurung communities and the views of the teachers and SLC pass out students are the source of generating the knowledge in my research field. It is still adventurous to recall the movement I joined with schoolteachers, students and ethnic communities. I have cultural based eastern philosophy to harness the civic education and social values with my participants.

Teachers' Philosophy and Civic Education

For teachers, civic education is the backbone of the nation. Teachers regard the civic education which carries the human values, toleration, good understanding, and values to others. According to teachers civic education enables the citizens to be able and critical thinkers. It is a fuel to the school students who sow the seeds of tolerance, non-violence, mutual understanding and sense of cooperation. Teachers also perceived the civic education as an engine of society, which can prepare the citizens of tomorrow having the knowledge of rights and duties of their own. Democratic thoughts and behaviors are always associated with civic education in the basic humanistic ornaments of the people and the knowledge can be obtained from the civic education.

The views of teachers indicate that civic education is highly supported knowledge for all to bridge the harmonious relationship with different institutions of the society and school is the productive field to the children for generating and flourishing the civic education.

SLC Graduates and Civic Education

As I discussed with SLC graduates about their experiences on civic education and school practices in the classroom and out door extra- curricular activities. I found that students are not satisfied enough with the contents of civic education as an integrative part of civic curriculum. They argued that there should be the separate citizenship education at secondary school level education. They told spontaneously their requirement in civic education as follow.

- Need of hundred marks civic education pedagogy.
- Multi-institutions are needed to give civic education.
- Teachers should address the multi-ethnics civic values in their classes.
- Civic education is needed to produce the critical citizens along with the responsibilities, their own duties and responsibilities.

They gave more priorities to the civic education by focusing the contents of the civic knowledge. For them civic education gives the knowledge to the students about self duties, responsibilities, tolerating attitudes, values to all ethnic cultures and the skill to participate in the government and social works. They explored their opinions to make the civic education strong in the school level education because it prepares the youth skilled and aware of different civic related knowledge of the self and the country. They also said that humanistic values loaded

education is needed for the society to prepare the citizens knowledgeable about the civic environment, their own duties, responsibilities, and able to solve the problems of the society.

On the above backstop, I came to the conclusion that secondary level curriculum should be reformed / changed to give the contemporary civic values and knowledge in school level education as per the demand of the children. This is the high demand of young educated generation of today. This is a high time to address the social problems by making the people able to take part in the government and from the different fields of social work like our growing democratic state. I hold the insight that the main cause of not having the rule of law in the nation and harmonious environment among the different section of people is not appeared in the society. The main root cause is that we do not have good moral and civic education among the political leaders and the citizens as well.

Magar Community and Civic Values

As I found in Magar community family values as hierarchism is strongly prevailing for a long time. This family value is the understanding in this community as a civic culture for them. But now days because of the influence of western culture and modernity, youngersters started modifying such cultural dogma and family civic duty per the interest of individuals.

- Male children of the Magar community are more focused on earning and women are some how dominated in the family. This family civic cosmology is the point of departure that shows gender discrimination in this community.
- Magar community does not have more rigid distinct civic values. As Sankar, one of my research participants told that they feel marginalized / disadvantaged ethnic group in the

society. In his opinion they are colonized in some of the cultural parts by the so-called high caste Brahman and Chhetri people. Some of the civic cultural significance unseeingly hybridized with high caste people in Magar community.

- Magar schooling does not match with their culture and social orientations. This means the school system is not addressing the need of the multicultural school children. This means the Magar community children are dominated by the monolingual teaching practices in the classroom. They want to value their 'self' but school pedagogy is not addressing their local language, civic culture, and related contents.

The above finding, gave me the avenue that Magar community is looking for alternatives: alternatives for educational justice, alternatives for the preservation and improvement of their culture, alternatives for pedagogical approach, alternative role of teachers and alternative school management. Also they wanted to stand in their 'ownness' against what they call 'cultural colonization'. It means they do not want to put the legs of others shoes.

Maithili Community and Civic values

Citizens in this century need the knowledge, attitudes and skills to function in their cultural community and beyond their cultural borders Maithili community was one of my research groups in my in research. There, I have found the civic concerns of Maithili community as follow:

- The senior members of this caste people were highly responsible and dutiful towards all members. Highly disciplinary family culture was somehow the silent feature of this community. Homely civic understanding and respecting to the elder family members is

next unique specialty of this community I got. But now a days, this civic culture has been taking new shape as a modifying aspect of this long back existing family hierarchical order. For example, young generation have started modern school of thought if the suggestions or order from the elder member is wise or not. Here, I found civic cultural paradigm unknowingly modernized ‘a bit flexible way of modern thinking’ of the young generation.

- Maithili culture is rigid in case of female. Girls are not given priority for school education and are called to marry in adolescent or even before than that. Local civic cosmology is embodied in the society unknowingly that daughters should be settled for future in their husband’s house and they do not have any choice in marriage case. Maithili culture is very dogmatic in this case that they do have the thinking that social prestige will go down, if the daughters are not married in time. In their culture the birth of a son has got more priority rather than daughter. Because of this cultural priority women in this community are dominated by males.
- There are the high caste people in the Madhesi community and they are highly respected among Madhesi people. I found high level of nationalism with them and they are very proud of being Nepali citizens as well. And yet they felt that they are being dominated from language, cultural hegemony and national civic culture.
- School management has made the Maithili children to feel that they are disadvantaged, inferior, and marginalized. Monolingual curriculum and main cultural centric pedagogical discourse has made them decentre. Curriculum designed in monolingual approach also made them difficult. This is where the students felt difficulty to understand classroom teaching. Despite these difficulties the teachers were not addressing to the

ethnic, values in their teaching as a content to value them. This means Maithili children are being dominated by the school culture and felt disadvantaged and Nepali language background students were regarding them in the main streaming position.

- Maithili community wanted to look for their ‘ownness’ through school curriculum. As I found, they were very happy because a few cultural value as content has been given place of Maithili community in high school curriculum. “Mithila Chitrakala” in class ten nepali books and public holiday in ‘Chhath Parba’ in the terai region are the incorporated contents of Maithili culture. They felt that state has given a small space for Maithili culture and community.

On the basis of my findings, I came to the conclusion that Maithili community's ‘self’, their civic and cultural values are not included in school pedagogy. We can minimize this culturally nurtured unequal relationship by keeping their cultural values in curriculum and teaching process. Maithili civic culture values and knowledge in school along with their connections with the inter-community, nations and international arena.

Gurung Community and Civic Values

The Gurung family inculcated family hierarchical structure and maintained female dominated culture. For instance, a female member does have the decision power about the indoor activities. The women were comparatively empowered in economy as well. ‘The gajpatra’ (a paper guarantee the property to the women) is the ‘Najarana’ to empowering the women of this community. In this sense, Gurung people have the humanistic communalism to boost up the poor member of the family by giving money and other forms of assistance. From the home civic inspiration of this ethnic community, there is ‘Lahore culture’ from the very childhood. Gurung

people are proud of being 'Lahore' and their nationalist role in the history as well as the 'Victoria Cross' award of their old generation.

Gurung community wanted to place their identity through school curriculum as well. They wanted their culture to be integrated and also wanted their heroes, holidays, values, and perspectives be included in the school curriculum.

Following the above finding, I came to the conclusion that Gurung people have the silent conflict with the state as well as mainstreaming curriculum designers. Women right inside the family and Lahore culture is strongly embodied in Gurung community and they are searching their identity in the country through school level curriculum and pedagogical process.

Conclusion

As my study was concerned to civic knowledge of ethnic people and its link to secondary level school curriculum and the experiences, views and suggestions of the school teacher's and SLC graduates as well. I triangulated my information to give meaning to what they basically mean. On the basis of finding and discussion of the study following conclusion can be drawn.

I found some similarities with my research participants (Magar Gurung and Maithili communities) such as their male or female member is more responsible and deserved the high status in the family and their young generations are influenced by western culture and modern life style. The ethnic people group people viewed that they have been colonized by high caste Hindu culture. According to them, 'they are marginalized, disadvantaged and suppressed by the main streaming national culture. Their culture, values, languages, and voice are unheard.' 'The decentered voices should be made in the centered centered (Derrida, 1996). The children of

ethnic group people are voiceless, disadvantaged, marginalized and decentered in the school culture. National curriculum has not addressed their language, civic culture, values and their self identity. In this contest, their common voice in sighted me that there is need to address the multiethnic civic culture in school level curriculum.

The gender values (son /daughter) among the communities appeared a bit different in general. In Magar and Maithili communities women (girl) are dominated. In other wards they are not equally treated equally as male in home civic activities. But in Gurung community women (girl) are given equal or dominating role in the family. Women are powerful in decision making in domestic affairs.

Human behavior is largely directed and determined by culture that is learned and shared by members in a society. Thus norms, values and roles are culturally determined and socially transmitted. From this perspective, cultural and ritual orientations are different with each other among my research participants. For example, Kauda Nach, Lutofalne, Kulpuja, birth ceremony on the 5th days of a girl child and 6th days of a boy child, civic socio- culture of Magar community. Likewise, Lochhar, Lahore home civic culture, Mama Chelo phupu cheli marriage system, 'Gajpatra' to assure the property to women, are some major civic socio-cultural orientations in Gurung communities. In this line, Maithili communities have distinct socio cultural orientations such as 'Chhat parva' as a major festival, Mithila chitra kala (art) and cultural dogma such as male dominated society and early marriage etc.

For school teachers and SLC graduates civic education is very important area to make the people aware in civic activities, skilled and critical. According to them civic education is backbone of the society. They voiced that civic education enables the whole citizens of the

nation with knowledge about how to work and live together. In addition, civic education is needed to foster the knowledge about democratic attitudes, tolerance, respect to others, know own and others rights, duties and responsibilities as well constitutional knowledge. According to their views there is not enough contents related to citizenship education in national curriculum. A very few contents are incorporated in the national curriculum in social studies books in school level curriculum. There is need of more civic content and knowledge in school level to make the students enable to know civic skills, democratic attitudes and multi dimensions to address the diversities of the nation according to demand of time.

Implications

As I found that civic culture of Magar community has rigid family hierarchical structure internally colonized civic culture and bicultural practices and ethnic domination of the school system. Similarly, Magar communities were looking for their identity to address to their subjectivity through school curriculum. This ethnic group people want their role to play in the construction of national civic culture. It implies that school should address socio-cultural value of Magar communities by giving their civic and cultural values as a content integration in curriculum. They want to keep the national heroes, as content and the language, culture and values in school level curriculum.

Likewise, in my research I found, Maithili communities were strong follower of the eastern philosophy and cosmology as a civic sense in family hierarchy. They do have the gender discrimination in their family. Home schooling and school- schooling of this community is not matching. It does not have connection with one to another. The main streaming school cultures, structure, and teaching, are not matching with the Maithili community. It implies that Maithili

socio-cultural contents should be kept in the school curriculum. This implies that teachers should change their teaching methods to address the Maithili community children. Teachers should learn children's home culture of this community. This also implies that school should manage pluralistic way in terms of language, civic values, culture, caste, and ethnicity. Since Maithili culture is very rich culture and it is regarded as a national culture like Mithila kala (art) literature etc. So that it should be preserved and valued through school curriculum.

As this study found, the Gurung communities are searching for their 'self' in the nation. In this regard, Gurung culture, knowledge, civic values, their heroes and holidays, and their national battalion history should be integrated in the mainstream curriculum. In doing so, Gurung people would feel proud of their participation in national civic culture.

As this study found, in the eyes of the social studies teachers, civic education is the backbone of national building component and school is a common place for all regardless caste, religion race and gender but there are not enough civic contents in school level curriculum. This implies that formal curriculum should be redesigned to address the diversities and produce the critical, skilled and loyal citizens to the nation by giving the more values of citizenship education in school level. The nation should implement civic education by addressing to the value of multi-ethnic communalities of the nation. Civic education can be a bridge to keep the humanistic relationship with different groups of people of the nation. Civic content and teachers' relationships can make it happen. School level curriculum should be redesigned to plug in the civic contents in it according to demand of democratic nation. This means civic knowledge and civic contents of all groups of people should be incorporated in the school level curriculum.

As this study found that SLC graduates required more civic knowledge in high school level as a separate subject of equal value of hundred full marks. The need of multi-institutions to make the people skilled and knowledgeable in civic education. This finding leads to the idea that school curriculum should be reformed and teaching learning approach can be synchronized with school pedagogical process through teachers and the interaction with multi-institutions. Nation state should initiate this process.

To sum up, I got that civic education is very important factors to make the people knowledgeable, skilled, critical and conscious in their own duties and responsibilities. So that they can help and direct the government to be responsible to the people. In our context, diverse ethnic civic knowledge, civic perceptions and civic orientations are the silent features of Nepalese society. School curriculum is designed based on main streaming philosophical principle. Ethnic knowledge and values are largely ignored national curriculum.

In this context, it is therefore concluded that there is need to address ethnic civic values and socio cultural orientations in school level curriculum as well as contextualizing at the local level. Civic components such as civic knowledge, democratic culture, tolerance, cooperative attitudes and constitutional knowledge etc should be incorporated in social studies and other subjects like EPH, Nepali and English subjects also in secondary level school curriculum.

Reference

- Albert Sanker Institute (2003). *Education for Democracy*: Retrieved from <http://www.asthankerinst.org/education.htm> on 8th September 2009
- Ananta R.P. (2004). *A study on Civic Education and Culture of Nepal*. Katmandu Center for Research and studies Vo 111, p, 3
- Andolina et al. (2003). *Habitus From home, lesson from school: Influence on youth civic Development*. PS political science and politice 36, 275-280.
- Andras, H.(1979). *The Caste Hierarchy and the state of Nepal*. A study of Muluki Ain of 1854. Innsbruck: Universitasverlag Wanger. P 193.
- Angles F. (1972). *The Origin of Family, Private Property and the State*. Larewance and Wishart, London.
- Ascher, M. (2002). *Mathematics elsewhere: An exploration of Ideas crosses cultures*, Princeton, NJ: Princeton University Press.
- Banks J.B (2004b). Introduction: *Democratic Citizenship Education in Multicultural Societies*.Sanfrancisco: Jossey Bass
- Banks, J.A et.al (2005). *Democracy and Diversity: Principles and Concepts for Educating Citizens in a Global Age*. Seattle: Center for Multicultural Education, Washington: University
- Belling S.H. (2000). *Research on k-12 school based service learning*. The evident builds Pbi Delta Kappan, 81, 658-666.
- Bhattachan, et.al. (2057). *Samkalin Nepali Samaj Katmandu*: Nepal for Advance Studies (NEFAS): Author.
- Bohannan, P. &Glazer, M. (1988). *High Point in Anthropology*, (2nd ed), p.296
New York: Alfred A. Knopf, Inc.

- Bordkin K. (1999). *How Jews Become White Folks and What they say About Race in America*; New Brunswick NJ: Rotgers University Press.
- Bourdieu, P. (1990). *Education and the Struggle for Democracy*. The Politics of Educational ideas Buckingham: Open University press.
- Bourdieu. P & Wacquant .D. (1992). *An Invitation to Reflexive Sociology*. Cambridge: Polity Press
- Bourdieu. P. (1990). *The Logic of Practice*. Cambridge: Polity Press.
- Bourdieu. P. (1991). *Language and Symbolic Power*. Cambridge: Polity Press.
- Calhoun, C. (1993). *Habitus, Field and Capital: The Question of Historical Specificity*. In Calhoun et al. (eds.). *Bourdieu: Critical Perspectives*, 61-88. Cambridge: Polity Press.
- Carr W. & Hartnett. (1996). *Education and the Struggle for democracy*. The Politices of Educational Ideas Buckingham: Open University press.
- Charles, N.Q. (2000). *Global Trends in Civic Education*, A speech given at the seminar for the needs for New Indonesian Civic Education Centre for Indonesian Civic Education (CICID). Online <http://www.civiced.org>.
- Collins, J. (1993). *Determination and Contradiction: An Appreciation and Critique of the Work of Pierre Bourdieu on Language and Education*. In Calhoun et al. (eds.). *Bourdieu: Critical Perspectives*, 116-138. Cambridge: Polity Press.
- Corson D. (1998). *Changing education for diversity*, Open University press, Buckingham, Philadelphia.
- Creswell, J. W. (1998). *Qualitative Enquiry and Research Design*. Choosing among five. Tradition London, sage

- Dahal D.R. (2003). *Social composition of the population: Caste/Ethnicity and Religion in Nepal*. Publication Monograph of Nepal Vol.1. Nepal Bureau of Statistic.
- Denzin, N & Lincoln, Y. (2005). *Hand Book of Qualitative Research*. (3rd ed.) Thousand Oak, CA: Sage.
- Derrida J. (1998). *Difference*. USA: Blackwell Publishers Inc.
- Dershowitz .A. M. (1997). *The Vanishing American Jew*, New York: Little Brown.
- Dewey, J. (1916). *Democracy and Education*, New York: Free Press.
- Eileen, A & Cordoba, T. (2005). *Restorying adult literacy: A Holistic Approach*. National Conference on-line proceedings, University of Ontario-in London. May 28 to 31.
- Ember & Ember M. (1977). *Anthropology* (2nd ed.P.336) New York: Prentice- Hall,Inc.
- Flanagan C.A et.al (2007). *School and Community Climates and Civic Commitment: Patterns for ethnics Minority and Majority students*. Journal of Educational Psychology, 121-131.
- Freeman P. (2001). *Knowledge Management Standard, what do they look like*, Access 15(2), 27-29
- Giddens, A. (1982). *Profile and Critiques in Social Theory: Strategies for Qualitative Research*. Chicago: Aldine.
- Girox, H. (2003). *The Abandoned Generation: Democracy Beyond the culture of Fear*. New York: Palgrave Macmillan.
- GON (2064). *Secondary Level Education Curriculum*. Curriculum Development Centre, Bhaktpur
- Gopinath, S. (2043). *History of Education in Nepal*. Katmandu.

- Gramsci A. (1971). *Selection from the Person Note Books*, London: Lawrence and Wishort.
- Guttmann, A. (2004). *Unity and Diversity in democratic Multicultural education creative and destructive tensions*. San Francisco: Jossey-Bass
- Harding, S. (1987). *Introduction: Is there a Feminist Method:* In s. Harding (ed.), *Feminism and Methodology: Social Science Issues* (pp1-14) Bloomington: Indian University Press.
- Henriques, at el. (2005). *The Constitution of Social Subjectivity Today. Marxian Categories, the crisis of Capital and the Constitution of Social Subjectivity Today*. Austin: Cleaver University.
- Hill, L.H (1998). *From Global Consciousness to Social Action. An Examination of Adult Education Theory Producing From the Annual Meeting of Education Resources*
- Horalabos, M. (2007). *Sociology Themes and Perspective:* Cambridge University Press
- Janowitz, M. (1983). *The Reconstruction of Patriotism: Education for civic Consciousness*, Chicago: University of Chicago Press
- Jha, M. (2004). *Introduction Anthropological Thoughts:* New Delhi: Bikash Publishing house Pvt.Ltd.
- Judunath, S. (1999). *Indian Philosophy Vol.3*. New Delhi: National Banarsidass Pvt. Ltd.
- Kaplan, A. (1964). *The conduct of Enquiry: Methodology for Behavioral science*. San Francisco: Chandler.
- Kawagley, A.O. (1995). *A Yupiag World View: A Pathway to Ecology and Spirit*. Prospect Heights, IL: Waveland Press.

- Kermit, H.L. (1993). *The Power of Comparison in Teaching about Constitutionalism, Low & Democracy*, Paper Presented to the Conference on Education for Democracy at the Merson Centre of the Ohio University.
- Kerr, D. (2002). *An International Review in Citizenship in the Curriculum: The IEA International Case Studies and the INCA Archive* Oxford.
- Lawton D. (1975). *Education for Democracy @the encyclopedia of Information education*. htm.Retrieved on 2009 at <http://www.google.com.np>
- Layder, D. (1994). *Understanding Social Theory*. London, Thousand Oaks, New Delhi: Sage Publications
- Marshal, C. & Rossman, G. (2006). *Designing Qualitative Research*. Thousand Oaks: Sage Publication.
- McGee, R.J & Warms R.L.(2004). *Anthropological Theory: An Introduction History*. (3rd pp85-91,115-127,562). New York: McGraw Hill Higher Education.
- Mesthrie, R. (2000). *Critical Sociolinguistics: Approaches to Language and Power*. In Michel, A.B. et al. (1999), *The Effect of Civil Education on Political Culture, Evidence from Zambia* P. 1 online (<http://proquest.umi.com>)
- MOE, (1992). *National Education Commission NEC, Report 1998*. Curriculum Development Centre, Bhaktapur
- MOE, (1998). *High Level National Education Commission (HLNEC Report, 1998)* Curriculum Development Centre, Bhaktapur
- MOE, (2005). *National Curriculum Framework for School Education (pre-12) in Nepal*. Curriculum Development Centre, Bhaktapur

- MOE, (2049). *Primary Level Education Curriculums*, Bhaktapur: Culture and Social welfare, Primary Level curriculum Textbook Development Unit, p.27.
- MOE, (2050). Lower Secondary Curriculum, Bhaktapur. Curriculum Development Centre
- NNEPC, (1996). *Reports of the Nepal National Education Planning Commission*: Katmandu
- Pandey R. et al. (1956), *Reports of the Nepal National Educational Commission*, Katmandu, college of Education, Author
- Patrick J. (1997). *Global Trend for Civic Education for Democracy*. ERIC Digest.
- Powel, J. (2003). *Derrida for Biggners*, Anna Salai, and Chennai 600 002, India: Orient Longman Pvt.Ltd.
- Radhakrishan. (2004). *Theory in Uneven World*. (pp.131-174) USA, Blackwell Publishing Led.
- Ramesh G. (2003).Some Glimpses of Civic Education. Kathmandu: Auther
- Ravitch. D. (2005). *American History 101: The crisis in Education*, state Magazine Debate With John Wiener, 17-19 May 2005, Available at www.slate.com
- Report of National Education Commission, (Katmandu: *National Education Commission*, (1992) Author
- Retzer, G. (1996). *Classical Sociological Theory*, New York: McGraw-Hill Companies
- Rishikesh, S. (1996). *Modern Nepal, A Political history 1769-1955*, New Delhi: Ajaya Kumar Jain for Manohar Publishers and Distributors, Vol.1 P 1..
- Rogoff, B. (2003). *The cultural Nature of Human Development*. New York, Oxford University Press.
- S L C (1985). *A historical Perspectives*, Souvenir Publication, Katmandu, Author.

- Sandra S. (1992). *The connection Between Language Education & Civic Education*. ERIC: Digest. Bloomington.
- Satis K. (1967). *Rana Polity in Nepal, Origin and Growth*. New Delhi. Asia Publishing House. pp140-141.
- Scheille T.P. John J. & Amadeo J.N. (1999). *Civic Education Across Countries: Twenty four National Case Studies from the IEA*. Civic Education Project.
- Schwandt, T.A. (2001). *Dictionary of Qualitative Enquiry* (2nd ed) Thousand Oaks, CA: Sage.
- Shrestha A.P & Dahal S.R (2057). *Samkalin Nepali Samaj*, Katmandu,
- Shrestha K.N. (1982). *Educational Experiment in Nepal*: Institute of Education T.U, Author.
- Skutnabb.K. T. (2000). *Linguistic Genocide in Education or Worldwide Diversity and Human Rights?* Mahwah: Lawrence Erlbaum Associates.
- Slavin, R.E. (1991). *Synthesis of Research on Cooperative Learning*. Educational Leadership.
- Stahl J. & Vansickle, R.L. (1992). *Cooperating Learning in the Social Studies Classroom: An Introduction to Social Study*. Washington, DC: National Council for Social Studies.
- Stotsky, S. (1992). *The Connection between Language and Civic Education*. ERIC Digest. Bloomington, IN: ERIC clearinghouse for Social Studies Social Science Education.
- The World Book Encyclopedia, (2000) ci-c2. Volume 4 world book.Inc:p345.
- Thompson, J.B (1991). Editor's Introduction. *In Pierre Bourdieu. Language and Symbolic Power*, 1-31. Cambridge: Polity Press.
- Todd. R.J. (1999). *Knowledge Management: Utilizing the Knowledge Capital of a Learning Community*. Access, 13(3), 11-14.

Torney Putra J, et.al.(2007), *Latino Adolescents civic development* in United States:

Research results from the IEA civic education Study, journal of Youth and

Adolescence 36-111-225

Vygotsky, L.S (1971) *Mind in Society*. Cambridge: MIT Press.

Wolcott, H.F.(1992). *Posturing in Qualitative Study*. In M.D. LeCompte, W.L Millory,

&J.Preissle (Eds.) the handbook of qualitative research in Education (pp.3-52) New

York: Academy Press.

Appendix A

Profile of Research Participants

1. Name: Shankar Thapa

Age: 47

Permanent address: Shiraha district, Golbazar

Profession/occupation: Bisuness

Ethnic roots: Magar Family

Family economic status: Middle class

Qualification: Certificate Level

Nature (areas of interest): Interest in politics; participation in religious and cultural activities

2. Name: Kul Bahadur Gurung (Farmer)

Age: 42Years

Ethnic roots: Gurung community

Family economic status: Middle class

Qualification: School Level Certification

Trainings: Military basic training

Professional Experiences: 25 Years

Working office: Nepal Army

Previous occupation: Agriculture

Political ideology: not determined

Nature (areas of interest): social work

3. Name: Sudip Ojha Age: 39 Years

Permanent address: Janakpur, Dhanusa

Ethnic roots: Maithili

Family economic status: Middle class

Subject / civic socio-cultural orientations

Qualification: class eight

Trainings: not special

Business experience: 10 years

Working Place: Stationary Bhainsepati

Previous occupation: Farmer

Political ideology: Democrat

Nature (areas of interest): Politice and buseness

4 Name : Dilli Raman Acharya (Master degree in Sociology)

Age: 36

Profession- Teaching

Subject /area of teaching: Social Studies

Ethnic roots: not ethnic, Brahaman caste

Family economic status: Middle class

Qualification: Master's degree

Trainings: Teachers Trainings (to develop the teaching skills in the class room)

Teaching experience: 13 Years

Working School: Shahid Dharma Bhakta School Bhainsepati Lalitpur

Previous occupation: Family root farmer,

Political ideology: Democrat

Nature (areas of interest): Literature, Civic and anthropological area

SLC Graduates

Name of the school: Shahid Dharmabhakta Secondary School, Bhainsepati Lalitpur

Name of the students: Ramita Shakya Toshima Karki

Alisha Shrestha Manoj Mathat

Rachana Bajracharya Salina KC

Mahesh Karki

Appendix B

Guiding Questionnaires for Research Participants

a) For Magar, Gurung and Maithili communities

- What is the structure of family hierarchy in your community?
- Who bears the domestic and social responsibilities mostly in your family?
- Can you please explain the gender values (the place of boys and girls) in the family?
- Marriage is the civic social orientation determined by caste values, will you please explain the marriage system of your community?
- What are the specific festivals, rituals, and cultural orientations in your community?
- Has the nation state addressed your civic socio-cultural values in school curriculum?
- What do you want to suggest linking your civic values in the school level curriculum?

b) For School teachers

- How do you construct the meaning of civic education and its status in school level curriculum?
- What do you suggest to incorporate the civic knowledge in school level curriculum?

c) For FGD with SLC graduates

- What is your experiences and views about the civic education in school curriculum?
- What suggestion would you like to give to incorporate the civic knowledge in school level curriculum?