



PHILOSOPHICAL FOUNDATION FOR CURRICULUM DEVELOPMENT IN NEPAL

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ABSTRACT:

Philosophy is essential for the development of any kind of curriculum. Curriculum objectives, content, classroom delivery, and evaluation process are determined on the basis of philosophical bases. Without philosophy, educators will have no direction as to what and how to organize and implement whatever we are trying to achieve within the school system. It is an established fact that our philosophy influences and do to a large extent determines our educational decisions, choices and alternatives. This is because curriculum consists of the totality of the environment that the school creates in order to stimulate and guide the wholesome growth and development of the children. This however, could not have been made possible without philosophy. Philosophy provides the starting point in curriculum development as it reflects on the total needs of the children, environment, schools and the society. From this, philosophy becomes the source of the development of curriculum. The major aim of the present article is to propose a philosophical foundation for the curriculum development in Nepal. Thus, this study is of descriptive nature and based on the In-depth Desk Review (IDR). In this study, published books, library documents, research reports, articles as well as online documents have been taken as samples and as a data collection tools. In the reviewing process, major challenges of the Western and drawbacks of the Eastern philosophy have been sought. On the basis the findings, a model of philosophy for the curriculum development was developed. Result of the present reveals that a combination of the Vedic and Buddhist philosophy could be a philosophical bases for the curriculum development process in Nepal.

KEYWORDS:

CONTEXT OF THE STUDY

Curriculum development process involve a variety of aspects. These aspects include the objectives of learning, sources of the contents/subject matter, nature of pedagogical practices, characteristics of the learner, assessment procedures and so on. These decisions are based on some fundamental beliefs derived directly from one's educational philosophy (*Ornstein, & Hunkins 1998*). This is what made it possible for philosophy to be viewed as one of the foundations of curriculum. Similarly, other foundational aspects of curriculum development could be considered to be psychological and sociological bases. Philosophical thought influenced all types of school curriculum and its' various aspects (*Taba, 1962; Ornstein, & Hunkins 1998*). The various philosophies which influence curriculum are: idealism, realism, existentialism, pragmatism, essentialism and deconstructionism and so on (*Tanner and Tanner 1980*).

Philosophy helps us to deal with our own personal system of beliefs and values, that is, the way and manner in which we perceive the world around us and how we actually define what is important to us. Since philosophical issues have always influenced society and our learning institutions, the study and understanding of the philosophy of education in relation to curriculum

development is vital and imperative (*Brandt and Tyler 1983*). Essentially, the philosophy of education influences and, to a greater extent, determines our educational decisions and alternatives (*Alistair, 2000*). This is because those responsible for curricular decisions need to be clear about what their belief system or belief system is. This is based on the fact that vague or confused beliefs will definitely lead to an unclear and confusing curriculum (*Fullan, 1991*). One vital step in developing a personal philosophy of education is to understand the various alternatives that others have developed over the years. Here, I shall look at four major philosophical positions that have, in fact, influenced curriculum development, but with a strong advocate for a new philosophic thinking and model that we refer to as critical theory.

METHODS AND MATERIALS: IN-DEPTH DESK RESEARCH

In the present study, In-depth Desk Review (IDR) review methods have been utilized. As depicted by name desk research is the research technique which is mainly acquired by sitting at a desk. IDR is basically involved in collecting data from existing resources. In some situations, the researcher may not be directly involved in the data gathering process and instead, would rely on already existing data in order to arrive at research outcomes. This

approach to systematic investigation is known as desk research. IDR is another name for secondary research. Broadly, speaking, there are two types of research activities: primary research where anyone go out and discover stuff himself; and secondary research where anyone review what other people have done. IDR is not about collecting data. Instead, researcher's role as a user researcher carrying out desk research is to review previous research findings to gain a broad understanding of the field.

IDR is embarked on in cases where the researcher does not have the resources to be physically at the sites of data collection. However, the use of IDR can be a very tedious process; as a researcher you need to be decisive in terms of the selection of the data you amass to your desktop. When approaching IDR, the researcher should be aware that their role is to review previous research findings in order to gain a broad understanding of the field. IDR can assist the researcher in searching for relevant information, thereby minimizing the risk of omitting any core publications. This issue has been elaborated by *Sicinska et al. (2018, p. 83)*, who suggest ways of utilising desk research in seeking information and publications on official websites, with particular reference to the main scientific societies and, in this case, organisations concerned with curriculum development. The researcher visited the various countries of world, by means of the IDR method, which led to the assessment of documents such as policies, reports, speeches, secondary sources and oral texts with a view to analysing them in the light of the research topic.

There is incredible amount of data available online on internet. It's important for organization to be information specific while fetching out this information as there are billions of pages available on internet. There could be two approaches for digging out the relevant information from internet, *one is directly browsing the specific information from business sites and extracting the information out of these sites. Secondly, using the various search engines like www.google.com, www.yahoo.com, www.infoseek.go.com, www.altavista.com etc, for modulated searching.* The important aspect here is to refine the searching techniques in such a way that results are promising and relevant. For this it is necessary that the researcher should know the importance of the research and follow the guideline intellectually to reduce the efforts made and time consumed in searching.

Philosophy is essential for the development of any kind of curriculum. Curriculum objectives, content, classroom delivery, and evaluation process are determined on the basis of philosophy. This study is of descriptive nature. In this study, IDR has been utilized and library documents, published books, research articles as well as various types of online documents have been taken as samples and as a data collection tools. This article was prepared after IDR and review of these relevant literatures.

LITERATURE REVIEW

In the present section, three topic have been discussed. These three topics are: role of curriculum designers' philosophy in the curriculum development, role of philosophy in the curriculum development and major four philosophies.

ROLE OF PHILOSOPHY IN THE CURRICULUM DEVELOPMENT

Apart from philosophy being the source of the curriculum, it also plays other roles in the development of the curriculum. The function of philosophy can be seen as the starting point for curriculum development. This can be seen from *Dewey's (1916)* point of view when he argues that "philosophy can ... be defined as the general theory of education." He also stated that "the philosophy business is to provide a framework for the objectives and methods of the schools. From the Deweyian point of view, philosophy provides a form of generalized meaning and understanding of our lives. This also shapes our thinking pattern, as he argues that it involves "an explicit formulation of ... mental and moral attitudes towards the difficulties of contemporary social life." It is clear from this that philosophy is not just a starting point for schools; it is equally crucial and fundamental to all curriculum activities. This assertion is supported by Dewey when he argues that "Education is a laboratory in which philosophy distinctions are made concrete and tested (*Ekanem, 2005*).

Influenced heavily by work of Dewey, Tyler's curriculum framework also includes philosophy as one of the five criteria generally used for the selection of educational purposes (*Smith, Stanley, and shores, 1957*). The relationship that exists between philosophy and other criteria, such as the study of learners, the study of contemporary life, the suggestion of subject experts, and the psychology of learning, is the foundation for the purpose of the school. Although philosophy is not the beginning or starting point of Tyler's curriculum, there is strong interaction on an equal footing with other criteria, but it seems to have given prominence to philosophy in the development of education purpose (*Heslep, 1997*). This can be seen in *Tyler (1949)* when he argues that "The educational and social philosophy that the school is committed to can serve as the first screen for the development of a social program ... philosophy attempts to define the nature of a good life and a good society ... educational philosophy in a democratic society is likely to place a strong emphasis on democratic values in schools."

Indeed, there can be no serious discourse on philosophy until we accept the question of what education is. If there is an agreement as to what constitutes education, then we can ask to know what the purpose of the school is. It is when this is established or done that we can begin to pursue the philosophy, objectives and objectives of the curriculum. However, to *Goodlan (1979)*, the primary responsibility of the school is the social order, which he refers to as the "nation-state," but in our culture and society, the sense of individual growth and potential is

very important and fundamental. The emergence of duality, which is "society versus individual," has been a major philosophic issue in western society for centuries and has been a vital issue in Dewey's work.

As can be seen in *Dewey's (1916)* claim, we not only want to "make (good) citizens and workers" but also to "make human beings who will live life to the fullest." The creation of a duality compromise that exists between national allegiance and individual self-fulfillment is therefore a fundamental and sincere aim that should guide all curricula experts from the means to the ends. This is due to the fact that when individuals grow and prosper, society will surely thrive. This provides a logical response to the original question put by Goodlad, since education implies and society focuses on the individual and society, this becomes a never-ending process of life, and the more refined the guiding philosophy is the better quality of the educational process (*Ornstein & Levine 2003*). In assessing or considering the influence of philosophical thought on the curriculum, there are different classification schemes that are possible but without attaching superiority status to any of the four categories that will be discussed here. We will therefore look at four major philosophical positions that have, to date, influenced the evolution of the curriculum. These include: idealism; realism; pragmatism; and existentialism.

ROLE OF CURRICULUM DESIGNERS' PHILOSOPHY IN THE CURRICULUM DEVELOPMENT

Curriculum designers' philosophy does reflect their life experiences, common sense, socio-economic background, education and people's general beliefs. Personal philosophy is the assessment and continuation of the existence of individual growth, development and learning from experience. Philosophy is, and involves, a description, explanation and assessment of the world as perceived from an individual perspective or through what some social scientists generally refer to as social lenses. Curriculum specialists do and can turn to a number of sources of knowledge, but despite the different sources they use or the number of authorities they consider or listen to, their decisions are often shaped by the totality of experiences that have affected them and the social group that they identify or are inclined to identify. These decisions depend on the values, attitudes and beliefs they have developed over time, which involve their knowledge and interpretation of the causes, events and their consequences. It is philosophy that sets out the principles for guiding actions.

This provides the basis for the notion that no individual can be entirely objective in a cultural or social context, but that curricula experts can broaden their knowledge and experience base by making a concerted effort to understand a different sense of value through problem analysis from a variety of perspectives. Efforts can also be made to change their critical analyzes and points of view by learning from their experiences and those of others (*Ozmon, & Craver 2003*). Curriculum experts who are not

willing to change or change their points of view or compromise their philosophic positions whenever school officials or their colleagues come up with a different philosophy are bound to run the risk of creating conflict and disrupting this school system. *Doll (1986)* writes, "Conflict between curriculum planners occurs when people ... hold positions along a continuum of different beliefs and ... persuasions." The conflict may get so intense that the study of the curriculum is halted. Often, differences can be reconciled "temporarily in deference to the demands of a temporary, immediate task." Doll also explains that "teachers and administrators who are clearly divided in philosophy can rarely work together in close proximity for a long period of time."

The more mature and understanding a person shows, and the fact that such a person is not at risk and that the ego is deeply involved as a person, the greater the chances and ability of a person to re-examine and subsequently change his or her philosophy, and thus be in a better position to appreciate the point of view of others. This position is therefore contrary to the principle of rigidity, since it concerns an inclination to one's own beliefs. This therefore provides a fertile ground for curricula experts to always take their attitudes and beliefs as tentative and subject to the Socratic principle of re-examination whenever facts, logic and trends pose any challenge to them. It will be very disastrous for curricula specialists to experience or suffer from indecision or lack of any philosophy that can be reflected in an effort to avoid or undermine a commitment to a particular set of values. A high level of positive construction is vital and necessary for prudent action. However, it must be stated that having a personal philosophy that is tentative and subject to change does not imply lack of caution, disorganized behavior and disorientation. Curriculum specialists may come to conclusions on the basis of evidence that is available, and may also alter or change, where there is better evidence or superior logic to inspire such changes.

IMPACT OF MAJOR FOUR PHILOSOPHY ON EDUCATION SYSTEM

The major philosophies which are famous in the world and admired by the most of the educators are described in this section:

Idealism. This philosophical doctrine of idealism maintains that matter is an illusion, and that reality is that which exists mentally. It champions the notion that moral and spiritual reality is the basic explanation of the world and, as a result, considers moral values to be absolute, timeless and universal. The impact of this view on educational issues is crucial, as it is bound to influence curricula experts who share ideals championed by idealism. So, what role will idealism or its tenets play in the life of teachers or in the curriculum of education? Teachers would indeed function as models of enduring values. Also, the school will not have to be very "structured" and should advocate only those ideas that demonstrate enduring values. Therefore, the materials

used for instructions would be centered on broad ideas, particularly those contained in the great work of literature and/or scriptures". Since it is based on broad or broad ideas and concepts, idealism differs from the beliefs of those who tend to see learning as the acquisition of specific facts by various proponents of realism who hold the view of the world in relation to object and matter. These proponents believe that human behavior is rational in so far as it is in conformity with the laws of nature and is therefore governed by social laws. When applied to education, these ideas will manifest themselves as the second possible philosophy of education.

Realism. Education is, to the realists, a matter of reality rather than of speculation. When this is applied to education, the primary responsibility of the teacher is to impart to the learners the knowledge of the world in which they live. In this case, this knowledge becomes what scholars of different disciplines have discovered about the world. Furthermore, just like idealists, realists also stress that education should show lasting and enduring values that have been transmitted from one generation to the next, without necessarily having to interfere with the study of other disciplines. Education is, to the realists, a matter of reality rather than of speculation. When this is applied to education, the primary responsibility of the teacher is to impart to the learners the knowledge of the world in which they live. In this case, this knowledge becomes what scholars of different disciplines have discovered about the world. Furthermore, just like idealists, realists also stress that education should show lasting and enduring values that have been transmitted from one generation to the next, without necessarily having to interfere with the study of other disciplines. Realists view the subject expert as a true source and authority for the determination of the curriculum, unlike idealists who view classics as the ideal subject to be studied.

Pragmatism. Pragmatism is distinctly different from traditional philosophy, such as idealism and realism. As a philosophy, pragmatism is based on the importance and value of change, process and relativity, since it clearly stems from the fact that the value of an idea depends on its actual consequences. The actual consequences for **Nash (1995)** are crucial aspects of teaching and learning. For the pragmatists, therefore, learning takes place as a person engages in dealing with the environment. The nature of change is the fundamental part of this interaction. The implication of this is that whatever values and ideas are currently upheld, they would be considered tentative, because further social development would definitely alter or change them. The general belief that the earth was flat was, as can be drawn as an example at one time, but was later discredited by scientific research. This can also be seen in the "Geocentric" view of the universe, which was later replaced by the "Heliocentric" view of Copernicus and other scientists. Consequently, taking into account what is unchangeable (idealism) and inherited from the perceived world or universe (realism) and discarding social and/or perceptual change is detrimental to the general

development and growth of children. This explanation helps us to visualize how pragmatism could influence the framework of the curriculum. To the practitioner it is necessary to plan curriculums in such a way that they teach the student how to critically think rather than what to think. In this sense, teaching should be more exploratory than explaining. Learning takes place here in an active manner, as students solve problems that help them broaden their epistemological horizons and thus reconstruct their experiences according to the changing and dynamic world (**Coyne, Kame'enui, and Carmine 2007**). As a result, the question arises, what will be the role of the teacher then? The role of the teacher will not only be to disseminate information, but also to construct situations that involve both direct experience with the world of the learner and the opportunities provided to understand these experiences.

Existentialism. Existentialism, as a doctrine, holds that there are no values outside human beings and, as such, claims that human beings should have the freedom to make choices and then be responsible for the consequences of such choices. As a philosophy, existentialism suggests that learners should be placed in a number of situations or situations of choice; this implies that learners should have and be given the freedom to choose what they want to study. This is based on the fact that education must be anchored in the perceptions and feelings of the individual in order to facilitate the understanding of personal reactions or responses to life situations. The individual is the main concern of this process. Since life depends on, or is based on, personal meaning, the nature of education, existentialists should, essentially, be determined by the learner. Individual learners should in no way be forced into pre-determined programs of study. Whatever the learner wants to learn, the system must be respected and facilitated accordingly. Therefore, a curriculum inspired by existentialism should be composed of experiences and subjects that lend themselves to philosophical dialog and acts of making choices and emphasizing self-expressive activities, and emotions and insights are illustrated by media (**Shubert, 1985**). This will lead the teacher to adhere to a non-directive role. In the process of learning, the teacher is seen as a partner. Being a professional teacher functions as a resource person that facilitates the individual's search for personal meaning instead of imposing certain predetermined values or interests on the learner. Existentialism, though a loose kind of philosophic doctrines or ideas, has gained some degree of popularity for itself. Currently, several educators talk about focusing on the individual, promoting curriculum diversity and emphasizing the learners' personal needs and interests (**Fleener, 2002**). The learner's autonomy, to which existentialists adhere, has been and still remains the prime characteristic feature of the teaching-learning distance mode. Because of the explosion of knowledge and the tremendous advancement and growth in information technology, past curriculum seems outdated and absolute.

Rethinking in the field of curriculum development seems inevitable to bridge the gap between the needs of the learner, the society, and the curriculum content. What may seem to be relevant in a given situation does not necessarily always have to be so. The implication of this is that social change always requires changes in the current pattern of education (*Ornstein, 2011*). The potential inherent in the distance education system helps to accommodate and cater for these changes. It is evident from our discourse that pragmatism and existentialism find ample expression in open distance learning. Basically, each of the four philosophies we have radiated begins with a specific view or concept of human nature, values and truth and thus clearly shows the consequences of this vision in connection with the curriculum development. Therefore, it is essential to consider a new philosophy designed to inspire a full restructuring of the Nigerian curriculum.

Postmodernism. Unlike the other educational philosophies, Postmodernism is not a single system of philosophy but is more a perspective or viewpoint. Proponents of Postmodernism include Michel Foucault, Jacques Derrida, Henry A. Giroux, Peter McLaren, Cleo Cherryholmes, and C. A. Bowers. A convenient way of understanding Postmodernism is to identify what it is opposed to. Postmodernism opposes the Enlightenment claims to reason, objectivity and universality. The Enlightenment, which took place in the 18th century and introduced the age of reason, promoted the idea that objective and universal knowledge about the world could be gained through the scientific method (*Gutek, 2004*). Postmodernists argue that the Enlightenment version of reason is not a universal truth: it is merely one rationale or narrative constructed by the rising middle class of that time to reflect and entrench its male-dominated, Eurocentric cultural point of view (*Gutek, 2004*). Rejecting the existence of objective and eternal knowledge, they assert that all claims to knowledge are constructed by those in power to establish and perpetuate their control over the oppressed and exploited. The latter group includes those who are marginalised due to race, gender, or class. Postmodernists are critical of schools that teach the students that there is officially established and authoritative knowledge they need to accept and learn from the curriculum. The aim of education is empowerment and transformation – to engage the students to reject the dominant or master narratives in favour of a variety of narratives, develop their own identities, and transform society by emancipating the marginalised groups from oppression. An interdisciplinary approach is favoured where the curriculum breaks away from the traditional division of subjects, and focuses on particular issues and problems with knowledge from various disciplines. Critics of Postmodernism argue that its rejection of universal knowledge, truth and values opens the door for cultural and situational relativism, and also devalues academic and ethical standards in education (*Gutek, 2004*).

The role of teachers, for the Postmodernists, is not simply to teach a body of knowledge but to help students understand how curricular knowledge is used to serve ideological and political interests in different ways (*Ozmon & Craver, 2003*). Teachers should provide a student-centred learning environment, employing a curriculum that begins with the concrete personal identities, histories and ordinary experiences of the students and then proceeds to more abstract meanings of culture, history and politics. No single narrative based on a specific source should be taught as the foundation of ideas, beliefs and values. Instead, a variety of narratives should be used for the students to see the plurality of voices from those in power and those who are marginalised. Through this approach, students are able to recognise the different constructions of reason and knowledge in specific historical contexts and learn to reflect on, reinterpret, reformulate and construct their own identities and histories. For example, a history teacher in a junior college could get students to read two primary sources—one from the Japanese government and the other from the Chinese government—that present contrasting accounts of World War II in Asia. The teacher could explore with the students the different versions of histories, and how the identities and experiences of the Chinese people are interpreted differently due to different historical and social conditions. In particular, the teacher could introduce the students to discourses from oppressed groups whose voices are not commonly represented in historical accounts, such as the oppressed and poor civilians and “comfort women” during World War 2.

PRESENTATION OF THE EDUCATIONAL PHILOSOPHIES

Philosophy is the love of wisdom. It's a systematic investigation of the nature and meaning of the Universe and human life and a dedicated quest for knowledge. The study of the major philosophical ideas, which have influenced the world of education and development, is an educational philosophy. Educational philosophies refer to full bodies of thinking that propose a philosophy to which schooling is a component, whereas educational theories concentrate on education itself and on schools (*Ornstein & Levine, 2003*). Educational philosophies originate from broad philosophy frameworks which are systematic and in-depth, whereas educational theories are descriptive and designed to evaluate the structure of instructional objectives, priorities, material, implementation and evaluation of classrooms. Similarly, educational theories are specific and focused on educational components such as curriculum, teaching and learning. Educational theories are rooted in one or more educational philosophies.

This section presents philosophical perspectives on education through discussion of five major philosophies of education- idealism, realism, pragmatism, existentialism, and postmodernism, and five key educational theories; perennialism, essentialism, progressivism, reconstructionism, and critical theory. Table-1 shows the connection between the five philosophies of education and

the five theories of education:

TABLE-1: LINKS BETWEEN EDUCATION PHILOSOPHIES AND EDUCATION THEORIES

S.N.	Philosophy	Educational Theory	Remark
1.	Idealism	Perennialism/ Essentialism	Rooted in Idealism and Realism
2.	Realism	Essentialism/ Perennialism	Rooted in Idealism and Realism
3.	Pragmatism	Progressivism	Rooted in Pragmatism
		Reconstructionism	Rooted in Pragmatism
4.	Existentialism	Critical theory	Rooted in Postmodernism and Existentialism
	Postmodernism		

FIVE MAIN PHILOSOPHY OF EDUCATION.

This section presents major five different educational theories:

Perennialism. Perennial means everlasting, like a perennial flower that blooms year after year. Perennialism, the oldest and most conservative educational philosophy has its roots in the philosophy of Plato and Aristotle. Two modern day proponents of perennialism are Hutchins and Adler. The perennialists believed that humans are rational and the aim of education is “to improve man as man” (**Hutchins, 1953**). The answers to all educational questions derive from the answer to one question: What is human nature? According to them, human nature is constant and humans have the ability to understand the universal truths of nature. Thus, the aim of education is to develop the rational person and to uncover universal truths by training the intellect. Towards developing one’s moral and spiritual being, character education should be emphasised. Perennialism is based on the belief that some ideas have lasted over centuries and are as relevant today as when they were first conceived. These ideas should be studied in school. A list of the Great Books was proposed covering topics in literature, art, psychology, philosophy, mathematics, science, economics, politics and so forth. Examples of such books are: *Robinson Crusoe* written by Daniel Defoe, *War and Peace* written by Tolstoy, *Moby Dick* written by Herman Melville, Euclid’s book *Elements* on geometry, Newton’s book on *Optics*, *The Sexual Enlightenment of Children* written by Freud, *An inquiry into the Nature and Causes of the Wealth of Nations* by Adam Smith and many others. The book selected had to have contemporary significance, that is, it should be relevant to the problems and issues of present times. The book should espouse ideas and issues that have occupied the minds of thinking individuals in the last 2000 years. The book should attract people to read it again and again and benefit from it. The perennialists believed that these are history’s finest thinkers and writers. Their ideas are profound and meaningful even today as when they were written. When students are immersed in the study of these profound and enduring ideas, they will appreciate learning for its own sake as well as develop their intellectual powers and moral qualities.

The Perennialist Curriculum

Based on the beliefs of perennialism, the curriculum proposed had the following characteristics:

- The *Great Books* programme or more commonly

called the liberal arts will discipline the mind and cultivate the intellect. To read the book in its original language, students must learn Latin and Greek. Students also had to learn grammar, rhetoric, logic, advanced mathematics and philosophy (**Hutchins, 1936**).

- Teaching reasoning using the *Great Books* of Western writers is advocated using the Socratic Method to discipline the minds of students. Emphasis should be on scientific reasoning rather than mere acquisition of facts. Teach science but not technology, great ideas rather than vocational topics.
- Perennialists argue that the topics of the *Great Books* describe any society, at any time, and thus the books are appropriate for American society. Students must learn to recognise controversy and disagreement in these books because they reflect real disagreements between persons. Students must think about the disagreements and reach a reasoned, defensible conclusion.
- **Mortimer Adler (1982)** in his book the *Paideia Proposal*, recommended a single primary and secondary curriculum for all students. The educationally disadvantaged had to spend some time in pre-schools.
- At the secondary and university level, perennialists were against reliance on textbooks and lectures in communicating ideas. Emphasis should be on teacher-guided seminars, where students and teachers engage in dialogue; and mutual inquiry sessions to enhance understanding of the great ideas and concepts that have stood the test to time. Student should learn to learn, and not to be evaluated
- Universities should not only prepare students for specific careers but to pursue knowledge for its own sake. “University students may learn a few trees, perennialists claim, but many will be quite ignorant about the forests: the timeless philosophical questions” (**Hutchins, 1936**)
- The study of philosophy is a crucial part of the perennialist curriculum. This was because they wanted students to discover those ideas that are most insightful and timeless in understanding the human condition.
- Perennialists were not keen on allowing students to take electives (except second languages) such

as vocational and life-adjustment subjects. They argued that these subjects denied students the opportunity to fully develop their rational powers.

- The perennialists criticised the vast amount of disjointed factual information that educators have required students to absorb. They urge that teachers should spend more time teaching concepts and explaining how these concepts are meaningful to students.
- Since, enormous amount of scientific knowledge has been produced, teaching should focus on the processes by which scientific truths have been discovered. However, the perennialists advise that students should not be taught information that may soon be obsolete or found to be incorrect because of future scientific and technological findings.
- School should teach religious values or ethics. The difference between right and wrong should be emphasized so that students will have definite rules that they must follow.

Essentialism. The second educational theory, essentialism, shares a number of similarities with perennialism. It originated from William C. Bagley and is also rooted in Idealism and Realism. Like perennialism, it emphasises the importance of teaching essential and enduring knowledge accumulated through the ages and encapsulated in the great works of art, music and literature. As mentioned, a central feature of Idealism is the emphasis on universal and permanent ideas. The function of schools for the essentialists is to transmit cultural and historical heritage to students, with the appropriate skills, attitudes and values (*Ellis, Cogan & Howey, 1991*). Its Realist influence is seen in the essentialist accent on the mastery of facts and concepts in order for the students to understand the surrounding physical world.

The curriculum is similar to the perennialists in being subject-centred. The essentialists oppose interdisciplinary studies such as language arts and social studies as they prefer differentiated and specialised subjects developed and organised by experts (*Gutek, 2004*). The curriculum is determined by the traditions and heritage that the students need to master, rather than the interests of the students. The essential skills and subjects will also prepare them for advanced education, the world of work, and effective social and political participation (*Gutek, 2004*). The essentialist teacher, like the perennialist teacher, is an expert in his or her subject field and an exemplar of intellectual pursuit and moral character. Such a teacher is also able to maintain discipline, order and control in the classroom, and teach the subject in a systematic and coherent way, with a focus on the essential facts to be learnt. The teacher sets high academic standards for his or her students, and is adept at setting appropriate standardised tests to assess the students' competence. Students in elementary schools are given a good grounding in reading, writing and arithmetic, and subsequently an

in-depth study of core subjects such as the languages, humanities, sciences and mathematics. Discipline is a key characteristic of essentialism – students are expected to learn discipline, civility and respect for legitimate authority so that they can function effectively as members of civilised society (*Ornstein & Levine, 2003*). The students are expected to meet high academic standards and are assessed through various competency tests. An example of an essentialist lesson is a science lesson where the teacher is able to explain a scientific concept logically, conduct an experiment to illustrate the scientific principle, identify the essential truth involved, and assess the students with appropriate test questions.

While perennialism and essentialism are similar, there are some differences between them. While perennialists see wisdom originating from human rationality, essentialists see it coming from tested human experience (*Ornstein & Levine, 2003*). The primary purpose of education for the perennialists is the absorption of ideas, with the teacher being an example of values and ideals. The essentialists, on the other hand, highlight the importance of the absorption and mastery of facts and skills, and the teacher's role as a mental disciplinarian and moral leader (*Ellis, Cogan & Howey, 1991*).

The Essentialist Curriculum

Based on the beliefs of essentialism, the curriculum proposed has the following characteristics:

- The basics of the essentialist curriculum are mathematics, natural science, history, foreign language, and literature. Essentialists disapprove of vocational, life-adjustment, or other courses with watered down academic content.
- Elementary students receive instruction in skills such as writing, reading, and measurement. Even while learning art and music (subjects most often associated with the development of creativity) students are required to master a body of information and basic techniques, gradually moving from less to more complex skills and detailed knowledge. Only by mastering the required material for their grade level are students promoted to the next higher grade.
- Essentialist programs are academically rigorous, for both slow and fast learners. Common subjects for all students regardless of abilities and interests. But, how much is to be learned is adjusted according to student ability.
- It advocates a longer school day, a longer academic year, and more challenging textbooks. Essentialists maintain that classrooms should be oriented around the teacher, who serves as the intellectual and moral role model for students.
- Teaching is teacher-centred and teachers decide what is most important for students to learn with little emphasis on student interests because it will divert time and attention from learning the academic subjects. Essentialist teachers focus

heavily on achievement test scores as a means of evaluating progress.

- In an essentialist classroom, students are taught to be culturally literate, that is, to possess a working knowledge about the people, events, ideas, and institutions that have shaped society. Essentialists hope that when students leave school, they will possess not only basic skills and extensive knowledge, but also disciplined and practical minds, capable of applying their knowledge in real world settings.
- Discipline is necessary for systematic learning in a school situation. Students learn to respect authority in both school and society.
- Teachers need to be mature and well educated, who know their subjects well and can transmit their knowledge to students.

Similarities between

While Hutchins and Adler regard perennialism as a badly needed alternative to essentialism, the two philosophies have many similarities. Both aim to rigorously develop all students' intellectual powers, first, and moral qualities, second. Moreover, both advocate classrooms centered around teachers in order to accomplish these goals. The teachers do not allow the students' interests or experiences to substantially dictate what they teach. They apply whatever creative techniques and other tried and true methods are believed to be most conducive to disciplining the students' minds.

As with essentialism, perennialism accepts little flexibility in the curriculum. For example, in his Paideia Program, published in 1982, Mortimer Adler recommends a single elementary and secondary curriculum for all students, supplemented by years of pre-schooling in the case of the educational disadvantaged. He would allow no curricular electives except in the choice of a second language.

The perennialists base their support of a universal curriculum on the view that all human beings possess the same essential nature: We are all rational animals. Perennialists argue that allowing students to take vocational or life-adjustment courses denies them the opportunity to fully develop their rational powers. As Plato might claim, by neglecting the students' reasoning skills, we deprive them of the ability to use their "higher" faculties to control their "lower" ones (passions and appetites).

Difference between

Unlike essentialism, perennialism is not rooted in any particular time or place. The distinctively American emphasis on the value of scientific experimentation to acquire knowledge is reflected in essentialism, but not in perennialism. Similarly, while essentialism reflects the traditional American view that the "real" world is the physical world we experience with our senses, perennialism is more open to the notion that universal spiritual forms--such as those posited by Plato or by

theological philosophers--are equally real.

Perennialists seek to help students discover those ideas most insightful and timeless in understanding the human condition. The study of philosophy is thus a crucial part of the perennialist curriculum. Perennialists regard essentialism, and its view that knowledge stems primarily from the empirical findings of scientists, as undermining the importance of our capacity to reason as individuals; that is, to think deeply, analytically, flexibly, and imaginatively.

Recognizing that enormous strides have been made in our knowledge about the physical universe, perennialists teach about the processes by which scientific truths have been discovered. Perennialists emphasize, though, that students should not be taught information that may soon be obsolete or found to be incorrect because of future scientific and technological findings. They would not be as interested as the essentialists, for example, in teaching students how to use current forms of computer technology.

Like progressivists, perennialists criticize the vast amount of discrete factual information that educators traditionally have required students to absorb. Perennialists urge schools to spend more time teaching about concepts and explaining how these concepts are meaningful to students. Particularly at the high school and university levels, perennialists decry undue reliance on textbooks and lectures to communicate ideas. Perennialists suggest that a greater emphasis be placed on teacher-guided seminars, where students and teachers engage in Socratic dialogues, or mutual inquiry sessions, to develop an enhanced understanding of history's most timeless concepts. In addition, perennialists recommend that students learn directly from reading and analyzing the Great Books. These are the creative works by history's finest thinkers and writers, which perennialists believe are as profound, beautiful, and meaningful today as when they were written.

Perennialists lament the change in universities over the centuries from places where students (and teachers) pursued truth for its own sake to mere glorified training grounds for the students' careers. University students may learn a few trees, perennialists claim, but many will be quite ignorant about the forests: the timeless philosophical questions.

Progressivism. Progressivism is an American educational philosophy used to meet the needs and challenges in education in the late 19th and early 20th century. Its proponents include Charles S. Peirce, William James, and Dewey. It is a distinctively American thought in its emphasis on preparing students for active participation in a liberal democratic system. Progressivists wanted to offer an alternative approach to education as they found the prevailing schooling at that time to be too teacher-centred and rigid, with the students having to study organised body of subjects that they had no interest in under an authoritarian system. They hold that there are

no universal and unchanging knowledge and values to be passed down through the generations, since knowledge and values are dependent on human experiences which are contingent. The belief that reality is always changing and that knowledge and values are relative shows the influence of Pragmatism. Its Pragmatist roots are also reflected in the progressives' emphasis on schools being social agencies to provide the skills and attitudes for students to participate in a democracy. Students need the wherewithal to interact with an environment that is constantly changing. Problem-solving skills are especially crucial for the individuals to confront their personal and social problems. Rather than learning from a fixed curriculum, students should acquire communication skills, mathematical processes and scientific methods of inquiry (**Ellis, Cogan & Howey, 1991**). The curriculum should be interdisciplinary since problems by nature are multi-dimensional and involve answers from a variety of subject-matter.

The progressive teacher is like a Pragmatist teacher: he or she is a facilitator and guide to help the students in their problem-solving. The teacher is effective in using a repertoire of learning activities such as problem-solving, field trips, creative artistic expressions and projects to get students to work on activities based on their shared experience (**Ornstein & Levine, 2003**). Such a teacher plans the curriculum based on the students' interests and needs rather than on great works or classics, and creates a flexible, student-centred and creative learning environment with a stress on collaboration rather than competition. Attention is given not only to the students' academic learning, but to the holistic development of the whole child – emotionally, physically, socially and intellectually (**Gutek, 2004**). An example is an English language teacher in a primary school who guides his or her students in a group project on environmental protection. The teacher could introduce the project topic by using films, newspaper articles and songs on the environment, or even invite speakers from environmental groups to the school. The students are encouraged to take the initiative in researching into the topic and presenting the project in creative ways, with the teacher acting as a resource facilitator. A democratic system is maintained throughout with the students working collaboratively in groups, sharing ideas, and resolving differences through dialogue and guidance from the teacher.

The Progressive Curriculum

- Progressivists emphasise the study of the natural and social sciences. Teacher should introduce students to new scientific, technological, and social developments. To expand the personal experience of learners, learning should be related to present community life. Believing that people learn best from what they consider most relevant to their lives, the curriculum should centre on the experiences, interests, and abilities of students.
- Teachers should plan lessons that arouse curiosity and push students towards higher order thinking

and knowledge construction. For example, in addition to reading textbooks, students must learn by doing such as fieldtrips where they can interact with nature and society.

- Students are encouraged to interact with one another and develop social virtues such as cooperation and tolerance for different points of view.
- Teachers should not be confined to focusing on one discrete discipline at a time but should introduce lessons that combine several different subjects.
- Students are to be exposed to a more democratic curriculum that recognises accomplishments of all citizens regardless of race, cultural background or gender. addition,
- By including instruction in industrial arts and home economics, progressivists strive to make schooling both interesting and useful. Ideally, the home, workplace, and schoolhouse blend together to generate a continuous, fulfilling learning experience in life. It is the progressivist dream that the dreary, seemingly irrelevant classroom exercises that so many adults recall from childhood will someday become a thing of the past. Students solve problems in the classroom similar to those they will encounter outside school.

Reconstructionism. Like progressivism, reconstructionism or social reconstructionism is rooted in Pragmatism. In fact, it grew out of the progressive movement in education as the reconstructivists were dissatisfied with certain aspects of progressivism. Its proponents include George S. Counts and Theodore Brameld. Its Pragmatist root is seen in its conception of schools as social agencies rather than mere academic institutions. They are critical of traditional schooling with predetermined curriculum and instruction that reinforces the status quo. Instead, reconstructionists and progressives are united in believing that students should be empowered to solve personal and social problems. But the reconstructionists want schools to do more to solve the problems that plague the world today. In his 1932 book, *Dare the Schools Build a New Social Order?*, George S. Counts argues that schools should be the centres for the reconstruction of society and the creation of a new social order. This can be achieved only when students are aware of global social, economic and political problems such as poverty, warfare, famine and terrorism, are equipped with the necessary skills to solve these problems, and are convicted to create a new world order. By fostering ideals through curricular, administrative and instructional practices, schools will serve as models for the rest of society by adopting these ideals (**Ozmon & Craver, 2003**). A reconstructionist programme of education critically examines controversial issues, cultivates a planning attitude in teachers and students, and enlists them in social, educational, political and economic change as

means of total cultural renewal (Ornstein & Levine, 2003). Reconstructivists favour multicultural education, believing that students need to go beyond their inherited culture to construct a larger sense of identity and purpose.

Reconstructionist teachers are similar to progressivist teachers in their goal to nurture students who are concerned with personal and global problems, educated and ready to change society. A multidisciplinary and interdisciplinary curriculum is adopted with the teacher referring to various disciplines such as history, politics, economics and science. The teacher should be a social activist who is internationally oriented and humanitarian in his or her outlook, and confident in engaging students in action projects of all kinds (Ozmon & Craver, 2003). Such a teacher not only motivates the students to investigate pressing and controversial issues and problems and provide alternatives to them; he or she also encourages their students to be actively involved in community projects. For example, a teacher teaching the topic of terrorism in a citizenship education lesson could adopt a reconstructionist approach. The teacher could discuss the threat and problem of terrorism in Southeast Asia. Drawing on historical, religious, cultural, social, economic and political perspectives, the teacher could explain the origin and motivations of terrorist groups such as Jemaah Islamiyah (JI). This awareness would lead the students to discuss possible ways for countries in Southeast Asia to tackle the problem of terrorism. Students are also encouraged to carry out social projects such as inviting experts on terrorism to give talks in schools, and producing brochures to educate the public on terrorism.

The Reconstructionist Curriculum

- In the Reconstructionist curriculum, it was not enough for students to just analyse interpret and evaluate social problems. They had to be committed to the issues discussed and encouraged to take action to bring about constructive change.
- The curriculum is to be based on social and economic issues as well as social service. The curriculum should engage students in critical analysis of the local, national and international community. Examples of issues are poverty, environment degradation, unemployment, crime, war, political oppression, hunger, etc.
- There are many injustices in society and inequalities in terms of race, gender, and socioeconomic status. Schools are obliged to educate children towards resolution of these injustices and students should not be afraid to examine controversial issues. Students should learn to come to a consensus on issues and so group work was encouraged.
- The curriculum should be constantly changing to meet the changes in society. Students be aware of global issues and the interdependence between nations. Enhancing mutual understanding and global cooperation should be the focus of the curriculum.

- Teachers are considered the prime agents of social change, cultural renewal and internationalism. They are encouraged to challenge outdated structures and entrusted with the task of bringing about a new social order which may be utopian in nature.
- In general, the curriculum emphasised the social sciences (such as history, political science, economics, sociology, religion, ethics, poetry, and philosophy), rather than the sciences.

Critical theory. Critical theory is rooted in Existentialism and Postmodernism, with influences also from Marxism. Leading critical theorists include **Henry A. Giroux, Peter L. McLaren, Ivan Illich** and **Freire**. Critical theory is “critical” in the sense that it aims to analyse social and educational conditions in schools and society in order to surface exploitative power relationships, and introduce reforms that will produce equality, fairness and justice (Gutek, 2004). Critical theory is predicated on the Marxist premise that human history was a struggle for economic and social control, and that educational institutions are used by powerful groups to control those who lack power (Ornstein & Levine, 2003). This conflict over control of curriculum and teaching, and the need to elevate the status of marginalised groups, echo the concerns of Postmodernism. Critical theorists share the same belief as the reconstructionists in arguing that schools should be centres of social change. Its Existentialist influence is evident in its emphasis on the students’ own experiences, history, identities and struggles. Drawing from Existentialism and Postmodernism, critical theorists oppose the transmission of a fixed body of traditional knowledge, ideas and values, believing them to be the views of those in power. They are also skeptical of the hidden curriculum which refers to the values, behaviour and attitudes conveyed to and imposed on students through the milieu and practices of the school in a capitalist consumer-oriented society. Instead, they advocate a flexible and multidisciplinary curriculum which is based on the students’ own experiences. Such a curriculum includes the viewpoints of all groups, especially neglected groups such as the oppressed poor, women, Africans, Asians, gays and lesbians.

A good teacher, for the critical theorists, is one who does not reinforce the traditional way of teaching and learning from a prescribed curriculum. Instead, he or she selects the teaching materials and corresponding pedagogy and activities with the students’ life stories as the starting point. A plurality of voices is encouraged with students from different ethnic, language, class and gender groups offering their perspectives. The teacher is able to guide the students in exploring various constructions of knowledge from varied perspectives. He or she also assists the students in achieving their own identity and working towards greater equality and justice for all. Critical theorists see the role of teachers as effecting changes for fellow teachers. **Giroux and McLaren (1989)** identify the following agenda for teacher empowerment in critical

theory (p. xxiii, quoted in *Ornstein & Levine, (2003, p. 119)*:

- fighting for genuine school reform that will give teachers power over teaching and learning;
- engaging in collaborative research with other teachers to reconceptualise curriculum and instruction;
- studying the culturally diverse peoples in the communities whose children the schools educate;
- organising community centres for collaborative action with community members;
- engaging in critical dialogues with students about the realities of politics, economics, and culture;
- giving more power in schools to teachers; and
- involving schools in attempts to solve society's major problems such as racial or gender discrimination, drug abuse, teenage pregnancy, illiteracy, poverty, and inadequate health care.

An example of a lesson based on critical theory is a lesson on social cohesion in a multi-ethnic country such as Singapore. The teacher could encourage students of different races (e.g. Chinese, Malay, Indian and Eurasian) or different religions (e.g. Buddhism, Taoism, Christianity, Islam and Hinduism) to share what it means to be a member of that race or religion. The focus is not on the superficial aspects of a race or religion, but on the lived experiences of the students in a setting that is non-judgemental and empathetic. Students from a minority race or religion should be given the opportunity to share about their personal, family and community experiences and surface any form of concerns and problems they face. Through the discussions and dialogues, students would be able to see the similarities and differences among themselves, and create their own reflections and representations regarding race or religion.

RESULTS

This section presents the results obtained from the analysis of various Western philosophies analyzed above. In particular, this section discusses the major challenges in the use of Western philosophies and the shortcomings of Eastern philosophies.

CHALLENGES ASSOCIATED WITH WESTERN PHILOSOPHIES

The above analysis shows that philosophy has a very important role to play in the curriculum development process. Nepal's curriculum development process has been influenced by Western philosophy. But while designing the curriculum based on Western philosophy, various challenges have been created. The challenges are explained and analyzed as follows:

Foreign nature of Western philosophies: these philosophies are introduced from other cultures and are learned and applied in Nepalese education system. This makes it very difficult to apply them in the Nepalese climate. This is why any theory of education should

embody the social standards, culture and values of the people. The American is for example well known for its pragmatism, and other Western, European, and Existentialism influences are synonymous with idealism. The question is then which of these philosophies comes from Nepal? The fact is, all these philosophies are foreign and represent alien cultures and values that can't exactly balance and fulfill Nepal's cultural trends and values. Similarly, in western countries, due to information, communication and technology and science, human understanding, consciousness and aspect of psychomotor have developed a lot. Their cognition, affective, and psychomotor level have developed. Therefore, the subject matter and the classroom delivery is different than Nepal. Nepal's values, beliefs, culture and ideals are very different from those of Western countries. Therefore, it is very important that the philosophy of curriculum development in Nepal should be different and it is very important that the content and delivery of the curriculum should be different from the Western country.

Metaphysical foundation of the imported philosophies: a critical look at all these philosophies showed a metaphysics completely distinct from Nepal's. These philosophies cause extreme dislocations and alienation between man and nature and appear to have a negative effect on natural values and orders. This in a sense contradicts the actual nature of natural phenomena in Nepalese. Many countries in South Asia, including Nepal, suffer from traditional values, superstitions, and conservative thinking. In such a situation, the metaphysics of the philosophy of western countries cannot be made the basis of Nepal's curriculum. Nepal needs its own kind of philosophy.

Lack of comprehensive understanding of these philosophies: Nepalese doesn't seem to completely grasp these philosophies' underlying meaning and internal workings. This is because no country can disclose the true truth of her intelligence and power to another. The most important aspect is also the language. The language of Western philosophy is English and many things have been explained and analyzed on this basis. But people in many South Asian countries take English as a difficult language. Therefore, it is very difficult to easily understand a difficult subject like philosophy in English. Therefore, Western philosophy seems to be difficult to understand and use.

Dynamics of these philosophies: there is a dynamism present in each of the philosophies we looked at, which can't be ignored. The result of this is that these philosophies begin to evolve over the years, and because they are not home-grown, Nepalese educators tend to be overwhelmed about how to adjust and respond to these developments, and when studying and attempting to learn and adapt to these trends, there is another shift and this causes uncertainty and instability in the Nepalese education system due to the outside dynamo.

Incompatibility with Nepal: Western philosophy is not conducive to Nepal's climate, soil, and environment. It

seems to be difficult for the Nepali society to easily adopt these westerners who have different thoughts on the nature, values, beliefs and originality of the Nepali society. These philosophies are very incompatible with Nepalese to derive the basic benefits. Therefore, it seems more appropriate to look for alternatives than to force these philosophies.

After finding the problems associated with foreign philosophies, it becomes necessary for us not to exceed the foreign ideas but to develop a philosophy which is home-grown and unique to all our demands. Nepal requires an ideology that will allow the person to consider and understand its internal nature and dynamism that can be easily regulated and managed in the direction of our wishes. This will also allow Nepal to have a common socio-cultural ideology which will be followed by all people to achieve a national objective established and highlighted by this theory.

CRITICISM OF THE EASTERN PHILOSOPHIES

All the philosophies of the world have been criticized. In this context, Eastern philosophy has also been criticized. *Firstly*, the greatest thing about this philosophy is that the main basis of Eastern philosophy is the Vedas, but the Vedas have not been officially confirmed. The Vedas are also considered to have been created by God. In this case, skepticism has been expressed about Eastern philosophy from various angles. *Secondly*, another weakness of this philosophy is that it believes in supernatural powers and God. This philosophy has easily accepted the existence of God which has not been proved by science till today and which has been denied by materialist philosophy. But it has not been able to prove the existence of God in a way that satisfies everyone. *Thirdly*, Eastern philosophy can be considered a unique philosophy. Because this philosophy believes in non-violence, peaceful living and the good of the whole world. But this is the philosophy of the practice of sacrifice. The practice of offering animal sacrifices in temples for the good of oneself and one's family is based on this philosophy and religion. It is not clear what kind of education and knowledge is sought from this. *Fourthly*, there is also controversy over reincarnation in Eastern philosophies. Vedic philosophy believes in reincarnation, while Buddhist philosophy does not believe in reincarnation. Thus one can believe in superstitions like reincarnation. Because no one has been able to prove reincarnation till today. *Fifth*, many things in this philosophy are based on imagination. Heaven, hell, this world, that world, rebirth after death, cosmic and supernatural things, etc. are things based entirely on imagination. There is no science behind these things. Therefore, this philosophy has tried to keep the society and people limited to imagination. *Sixth*, Eastern philosophy places more emphasis on chanting, penance, meditation, home, homadi, yajna, worship, etc. In today's age, society is more likely to adopt scientific things than such practices. Therefore, it is necessary to interpret and analyze the Eastern philosophy in a way that suits today's modern age and society as well as to modify it where

necessary. *Seventh*, this philosophy is found to have completely ignored the material world. It cannot be denied that in this world and in today's age, not only the spiritual world but also the material world has a very important place. But this philosophy places more emphasis on the immaterial and otherworldly world than on the existence of the material world. It is believed that natural disasters, such as floods and landslides, are caused by divine and invisible forces rather than by physical matter.

ARRIVING AT CONCLUSION: PHILOSOPHICAL FOUNDATION FOR CURRICULUM DEVELOPMENT IN NEPAL

It has been evident from the deliberation that philosophy has a significant role to play in the curriculum development process. However, it is difficult to decide which philosophical orientation is appropriate in the context of Nepal. From the aforementioned review it is clear that both in Western philosophy and in Eastern philosophy, there are numerous shortcomings. But our Eastern philosophies have some important aspects as well. Vedic and Buddhist philosophy are based on Nepali society, its values, way of life, manners, dress and way of life. These two philosophies are closely related to the Nepali soil and represent the way of life in Nepal. At the same time, these philosophies have the potential to develop a way of moving society forward, appreciating the tradition of Nepali thought and the available intellectual capacity.

There are many similarities between these two philosophies. Both Hinduism and Buddhism emphasize the illusory nature of the world and the role of Karma in keeping men bound to this world and the cycle of births and deaths. According to the Buddha, desire is the root cause of suffering and removal of desire results in the cessation of suffering. Some of the Hindu texts such as Isa Upanishads and the Bhagavadgita consider doing actions prompted by desire and attachment would lead to bondage and suffering and that performing actions without desiring the fruit of action would result in liberation. Both religions believe in the concept of karma, transmigration of souls and the cycle of births and deaths for each soul and the Advaita philosophy of Hinduism is closer to Buddhism in many respects. Accordingly, other major aspects which indicate similarities in these philosophies include: both emphasize compassion and nonviolence towards all living beings; both believe in the existence of several hells and heavens or higher and lower worlds; both believe in the existence of gods or deities on different planes; both believe in certain spiritual practices like meditation, concentration, cultivation of certain bhavas or states of mind; both believe in detachment, renunciation of worldly life as a precondition to enter to spiritual life; both consider desire as the chief cause of suffering; both originated and evolved on the Nepali soil; the founder of Buddhism was a Hindu who became the Buddha and Buddhism is the greatest gift of Nepali to mankind and both philosophies have their own versions of

Tantra. This description clearly reveals that there are so many similarity in Vedic and Buddhist philosophy.

Now my proposal is to build a new philosophy for the development of the education system and curriculum in Nepal, which is very important. Therefore, it is important to eliminate the shortcomings in Vedic and Buddhist philosophy and to form the basis of the curriculum by generating new concepts and combining the positive aspects of all these philosophies. This newly developed theory could be a strong foundation of the curriculum development.

CONCLUSION

It is clear from our discourse that philosophy and curriculum are in a nexus. This is why you must respond to the question, what is your philosophy of introducing this content when proposing the teaching of a particular knowledge, subject course. It's very hard to persuade others to accept your proposal or idea if this vital question is not answered. Thus, philosophy is the starting point for any decision on the curriculum and the basis for all subsequent decisions concerning the curriculum. From

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