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Challenge of Education in Nepal from Ancient to Contemporary Society.

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Abstract

The Constitution of Nepal has established education as a fundamental right of citizens. The Constitution has ensured that education up to the basic level is compulsory and free, education up to the secondary level is free, and free education up to the higher level is guaranteed to certain target groups (Constitution 2072). Education is a social institution (Durkheim, cited in Ottaway, 1968) gradually developed to meet human educational needs. It is a key to personal and social progress. For instance, the people in Sindhu Valley developed gurukul educational system (Rao,2019). After the formation of the first Education Commission in 2010, a systematic and institutionalized educational campaign began in Nepal. And, after the implementation of the New Education Plan in 2028, education and literacy spread. The New Education Plan implemented a single curriculum and textbook throughout the kingdom for the first time. This expanded national consciousness, but it could not capture locality. Some analysts claim that the new education plan has degraded the quality of education. But it may not have improved the quality of education, but it did not degrade it either. It is true that, like every system, the Panchayat system also tried to use education for its own benefit. In the impulse of 'national unity', local language, culture and profession were not taken into account. A section of teachers accepted that education policy as something imposed on them. And, the country's economy could not keep up with the expansion in education and the human resources it produced, which led to some serious problems and the new education plan failed. In Nepal, very rare researches which had a focus on marginalization have been found. Mishra (1987) employed the world-system theory to critique the development of underdevelopment in Nepal. Lawoti (2010) has shown association between state consolidation and marginalization of different caste and ethnic groups. According to him, the foundation of the marginalization was laid with the conquest of Nepal by King Prithvi Narayan and increased marginalization as the Gorkhali hill Hindu upper caste elite consolidated their hold in the state and society. Regmi (2000) had also concluded that the modernization move had adversely affected the Prajapati of Bhaktapur and their traditional economic mode. Acharya (2007) has highlighted seven dimensions of educational disparity in Nepal.

Introduction

The major timeline of educational development in Nepal has been presented below from 1854 to 2008 AD:

Date	Event
1854	Establishment of Durbar School 1854
1898	Establishment of some schools for public 1898
1901	200 Nepali medium primary schools established across the country 1901

1902	Two people were sent to Japan for technical education. 1902
1923	A school for education established at Dhokadol.1923
1934	Declaration of Nepali as official language of instruction 1934
1936	22 Membered Education Board formulated 1936
1938	Trichandra College was established 1938

1949	Basic education training centre was established 1949
1951	Establishment of ministry of education 1951
1952	Entry of missionary schools 1952
1953	Inspection system introduced 1953
1954	Nepal National Education Planning Commission, beginning of collection of educational data 1954
1956	Nepal National Education Planning Commission, Establishment of college of education, Tribhuvan University. 1956
1961	All Round National Education Committee 1961
1970	National Educational System Plan, uniform school programme , REDs, DEOs established 1970
1980	Decentralization – through community participation in SM, piloted the concept of RC 1980
1982	Royal Higher Education Commission 1982
1990	Signed in the Jomtien Declaration 1990
1992	BPEP initiated, PEDP 1992
1992	Nepal National Education Commission, Issue of diversity addressed 1992
1999	Bottom-up planning such as SIP, VEP and DEP theoretically initiated 1999
2003	CSSP, transfer of management of school to local communities 2003
2008	SSRP initiated 2008

Resources: shared 2082

In the new education plan, the state took the entire responsibility of education, whether that responsibility was fulfilled or not, is a different matter. This responsibility in itself was a positive aspect. But the individual initiative of education lovers in the establishment and management of schools and colleges was discouraged. At that time, education was within the reach of those who could afford to eat two meals a day. Yes, there is no dispute that the education during the Panchayat period was oriented towards the king and the Panchayat system and in essence it was anti-democratic. Nevertheless, on the ground prepared by the new education plan, primary schools were opened across the country in a massive campaign after 2041 BS. 90 percent of children were able to walk to school within half an hour. This was a major breakthrough in education, both structurally and in terms of literacy.

One of the main reasons for the failure of the new education plan was that the country's economy could not keep up with the pace of the spread of education. That problem still persists. Educational awareness has increased in cities and

villages. Schools have opened and the literacy rate is increasing. This has increased citizens' access to information. Due to the spread of education, public opinion has become more informed, more organized, and more aware. But the country's economy could not sustain this spread. The main reason for the failure of the new education plan was that the human resources produced by that education could not find work in the labor market. Although the educated human resources were spread, the number of educated unemployed people increased rapidly due to the country's lack of a strong economy.

The role of the educated unemployed was very important in the people's movement of 036 BS. By 046 BS, the number of unemployed had increased even more. There is no need to say anything about the role of the unemployed in the struggle for the downfall of the Panchayat system. It is because of the failure to correct this imbalance and contradiction that the field of Maoist rebellion has become so wide. In other words, this is also a strong reason for the overall national discontent.

Even after the restoration of the parliamentary system in 046 BS, the pace of educational development continued. It may be unnatural to compare that pace with that of developed countries, but there has been a relative expansion in education. However, the field of vocational education has not expanded in comparison to the expansion in general education after the restoration of democracy. Skilled human resources have not been able to be employed in some fields, including civil engineering. While that human resources could have made a significant contribution to the pace of national development. Due to the weakening of the government's administrative rules, rural areas are deprived of the benefits of the country's skilled human resources. And the prepared human resources are also urban-oriented.

The only sector that can be considered to have seen a special turn in the country's educational sector after the restoration of the multi-party system is private sector education. In all other respects, education after 046 BS is also a continuation of the Panchayat. Currently, almost 20 percent of students are studying in private sector educational institutions. Growing class inequality has also affected private sector education. The chaos seen in general government schools is helping the private sector. The educational contribution of the private sector cannot be underestimated, but it also has its problems. In our entire education system, everything is taught as if it were mythology and history. Students are taught not to question and doubt. The tendency to blindly believe has been fostered in our schools. From primary level to higher education, a critical curriculum has not been developed anywhere. Our educational system has made students read books, not the world.

The problem lies elsewhere. The distortions of the market have discouraged teaching initiatives. That initiative is expressed solely through 'tuition'. Highly educated human resources have started moving towards national and international non-governmental organizations rather than entering the teaching profession. The politics of student and

teacher organizations are also outside the realm of academic concern. Curriculum, teaching style, fees and school environment have not come within their political purview. Now there is more investment in primary and lower secondary education compared to yesterday. Yesterday, this investment was more in higher education. This is not to say that it cannot be considered a sign of democratization in education in numerical terms, but the problem lies elsewhere. The amount allocated to education is 14 to 15 percent of the total budget. Although this investment is low compared to countries such as Thailand, this is the average rate of money allocated to education in the world.

But there are three things we need to think about. First, how can we increase the quantity and quality of education at this rate? Second, should the concession of free education up to secondary level be given to all students or only to the poor? Third, how can we make the educational workforce the backbone of the national economy? In fact, instead of making education up to secondary level free for all, fees should be paid to those who can afford it. In that case, an environment can be created to send even the 30 percent of children who are currently out of school to school. In addition, it seems that the state's investment in education should also be gradually increased. The main thing is that the country's economy should be strong and that it should catch up with the pace of educational expansion.

Objective and Methodology

This article challenge of from ancient to contemporary society in Nepal specially in educational challenge based on primary and secondary sources. The purpose of this article has not been to propose solutions or reforms, although some of the readings do just that. Instead, we intended to provide readers with an overview of the theories, methods, and issues in sociology of education today in Nepal. Mainly Objectives to find out, why create different types of problems in differently in educational sectors. Every parents chose quality of education and School. Methodically Primary and secondary sources have been used, combining qualitative and quantitative mixed methods for data collection from the Secondary sources. The exploratory phase describes various methods applied for the completion of the Article. Mainly we are going to discuss about challenge of Education. The problems Technology, Human Resources, Sports and Positive Transformation of Nepal. Education is considered the foundation of development as it prepares good, skilled, competent, competitive and productive human resources through the all-round development of an individual. Considering this importance of education in building educated, cultured and competitive human capital. Sociologists provide a rather unique view of institutions, one that places institutions such as education, family, religion, and politics within a societal context. Although few sociologists set out with the goal of school reform, by raising questions about educational issues, they encourage critical analyses of schools. Management and Sociological studies can inform debates and provide scientific findings to guide policy makers.

Results and Discussion

This article also suggests that the teaching/learning environment and teacher pedagogy are important influences on these pupils' learning. In particular, what teachers do in the classroom and the ways they do it present difficulties for pupils in remote Nepal. Ensuring equitable access to education, improving educational quality, developing skilled, competitive and cultured human capital, promote resilience and good governance in the educational sector these are the purpose of education everywhere. Sociological researchers provide a unique relationship perspective that can help those involved in decisions about our children's education to see schools in a new light.

Although the youth literacy rate of the Nepal is satisfactory, the main issues are the lack of skill-based education among the youth, inability to get employment in the country, inability to develop skills and competencies for self-employment, and inability to prevent energetic and creative youth from going abroad. It is challenging to invest adequately for the development and positive transformation of the youth, develop their skills and capabilities according to market demand, and create adequate decent employment opportunities. Due to geographical remoteness as well as economic deprivation, citizens, especially children from poor families, do not have easy access to quality education, and there are few programs to develop educational physical infrastructure and increase access.

Today the main questions facing our education sector.

Making education accessible, quality and useful for life are the main questions of the day. The current education system does not cater to local needs. It is not necessary for all students to study all courses and all subjects. There should be a provision where some can study about tea and others can study about bamboo. Students should be given opportunities to produce knowledge, exchange such knowledge with each other, and synthesize it together. They should be made to feel that their own information, feelings, thoughts, and experiences are valid and acceptable. The situation of not being able to go beyond the boundaries printed in textbooks. The main thing is to increase local control. In the future, the curriculum can be prepared at the local level, and teachers can be hired and replaced locally. In this sense, the current Education Amendment Bill is good. But this bill cannot localize so deeply. At present, a lot of effort must be made to implement only the provisions in the bill. Otherwise, the possibility of the improvement envisaged by the bill is also low. We know that the school management committees are not active, they work for narrow interests. But the situation will not improve without giving them responsibility. It can be done. Similar changes have been seen in the health sector. The same is evident in the established in a way, whether it is up to grade 5 or grade 10. Looking at India's experience, it does not seem that it would be very expensive to implement such a right.

The practical strategy to establish education as a right for every citizen. We are not advocating that all services should be considered a right, but it seems that it is inevitable in the

fields of basic education and health. So far, we have not heard of the government considering education as a right in our country. There is no plan to reach the level of basic education as a right anytime soon. Only the mobilization of local bodies and parents can make this happen. This is why education has been a little ahead of other services in the past. That is why many schools were opened. More money was invested compared to other sectors. Almost four times more investment has been made in this sector than in health.

Making optimum use of information and communication technology in public service delivery and teaching and learning activities and making the educational system research-oriented. In accordance with the concept of Digital Nepal, information and communication technology will be used optimally in all public bodies of the province wise, including in services and educational institutions. Educational institutions providing higher education will be made research-oriented. Support and facilitation will be provided to make optimum use of science, technology and innovation in services and development and teaching and learning activities provided by public bodies. Increase collaboration and partnership with the private sector and development partners for the development of science, technology and innovation. The development of science, technology and innovation in the province wise can only be achieved through government efforts.

The teachers' interests were also intertwined with the expansion of schools. Such interests not only expanded the schools, but also brought inefficiency. Until the schools were opened, delegations including teachers went to the District Education Office, Ministry and MPs, exerted pressure and got the schools approved. A similar process should be taken forward to establish education as a right. But the class that previously pressed for the development and expansion of education can now send their children to private schools, and even abroad. Therefore, this group is no longer interested in strengthening government education. Only by empowering the lower classes, castes and communities politically and culturally can government schools be strengthened.

Public and privatize education in the current context.

Under the current economic political structure and process, it is not possible to not privatize education. How can education be stopped when other services are being privatized? I do not believe that the government of Nepal can increase investment to match the investment that the private sector is currently making in education. I do not see any point in nationalizing education. The main question of privatization of education now is to regulate and discipline private schools. Things like charging as much as you can, charging admission fees every year, and collecting donations for school courses, i.e. capitation fees, should be controlled. Private schools should also take social responsibility. They should not teach or not teach those who do not pay. Scholarships and semi-scholarships, etc. should be arranged. Even within the current economic and political structure, there are many areas for improvement in both the public and private sectors. Establishing basic education as a fundamental right, making

education accessible to all, providing additional and adequate support to children from extremely poor families to obtain education, making education administration professional and strong, and making public schools well-equipped and of high quality can be done without nationalizing private schools.

It is true that private schools have increased class division. But private schools are not the only ones to blame for this. This situation is a product of social class differences. Even before there were no private schools, who would have gone to high positions? Who would have gone into business? Who would have been a military officer? Who would have passed the Public Service Commission? In fact, private schools are the product of unequal ownership and unequal income. Therefore, the gap between the rich and the poor cannot be filled by nationalizing education alone. To reduce inequality, it would be wise to introduce a policy of educating the less fortunate rather than taking money from those who have it or spending public funds.

There is certainly some contradiction between promoting private education and also making the above-mentioned reforms in public education. It is true that promoting private education, as mentioned above, weakens public education politically to some extent. Similarly, promoting private education makes it difficult to make public schools resource-rich. But there are immediate and long-term solutions to resolve such contradictions.

The first solution is for the government, local government, community, schools, parents, teachers, and students to organize, invest more, and make the administration fair, honest, making it professional and efficient. The second solution is through extensive political mobilization and economic-political changes. Without doing both of these things and stopping the private sector, how can the current education system be made accessible and of high quality? What do you think about the argument that private schools only prepare manpower to go abroad? Where people work in Nepal or abroad is not linked to private and public sector education. Two-thirds of the output of the public sector 'Indian Institutes of Technology' goes abroad. Products that can be consumed in the international market are sold. Unskilled manpower is also leaving Nepal at the same rate. Why should they leave from everywhere, and not from us? Or should our political system be such that no one is allowed to leave. The manpower that has gone abroad also returns after a certain period. India's 'software' industry is bringing back Indians. An environment should be created for Nepalis who have gone abroad to return. The idea of utilizing their skills should be considered. It is not possible to create a manpower that cannot go abroad.

The policy of making government schools free. The push by political parties and the government to make education above the primary level free was probably wrong. Only those who cannot pay the fees should be made free. Why not pay as much as they can for those who can? On the other hand, why take it by the throat from those who cannot? Considering the current economic situation of the country, only primary

education should be made completely free. By doing so, basic education could probably be more accessible than it is now. Girls from very remote areas and very poor families could be educated with additional concessions. By doing so, social, regional and class justice would have been achieved. A lot of political power and financial resources could have been invested in the development of pre-primary age children. In fact, the development of pre-primary age children is the most important and integral part of individual and social development.

The process of making education 'free' for all up to 10th grade has made our public schools disappearing poor. The only thing the government is paying is the teachers' salaries. Where will the rest of the expenses be met? It is not the teachers or parents who have brought the schools to this state, but the party and the government's competition to make education free. Now, free education is being swallowed whole. The party and the government are forced to lie about free education and raise slogans. The day has really come for them to 'bravely retreat'.

The needs to be done in education right now. The existing provisions in the education sector should be monitored. There are also complaints that teachers are doing 'politics'. Once the authority to appoint and dismiss teachers reaches the local level, the community, parents and students monitor them. Another thing is that parents, students and teachers should be made to believe that opportunities will come after education. It is very important that educated people get opportunities fairly and that education is employment-oriented. Despite other shortcomings, the skill-based policy adopted by the new education plan of 2028 BS was good. But the economy did not grow as skilled students were produced. It is also necessary to have a deep debate on various aspects of education. Not just a few seminars and gatherings, but a sustained debate should be held in villages, districts. And those debates should be synthesized and a group should be formed to disseminate and integrate such dialogue.

Education and economics-politics: Just as there is a deep interrelationship between society and individual life, there is also a deep interrelationship between the economic and political spheres and the sphere of education. The character of such interrelationships may be harmonious in specific social situations and historical periods, but it is often contradictory in other specific situations and periods. Especially in periods when the economic and political situation is stable or stagnant, or in periods or societies where a specific class, caste, language, gender, religion, residents of a specific region, a specific professional community, or a community with specific values and beliefs has a single economic and political dominance, the character of education tends to be status quo and harmonization. In situations where the economic and political situation is dynamic, where the relationships between social groups are disrupted and there is a possibility of restructuring those relationships, and where established values and beliefs are being displaced, there is a wide and deep contradiction between education and the economic and political spheres.

This means that in a period and society where political, economic and cultural power is autocratically dominant in a particular class and group, the nature and form of education are molded as a tool of that autocratic and it is used in a planned manner. For example, feudalism and Christian fundamentalism were dominant in Europe until the sixteenth century. The groups supporting them were the sole rulers of the society and state at that time. Since they had full say in the governance system, the entire education system at that time was favorable to feudalism and Christianity. The curriculum, teaching methods, teacher-student relations, teaching methods. Various aspects of education, such as tuition, student expense management, etc., were in line with these structures / that is, the main purpose of education was to further strengthen the political position of these structures. But then, with the end of feudalism and religious fanaticism and the rise of capitalist industrialization and democracy, widespread changes began to occur in the educational sector as well. The divine and feudal interpretation of human nature and development, the structure of society, social discrimination and leadership in the world began to weaken and be invalidated. In this process, schools, universities, newspapers, teachers and other sectors began to raise questions incessantly and strike harder at the roots of such ideas. Over time, such structures and ideas collapsed or became very weak. The fact that the reason for the formation and change of political, economic and cultural structures is not divine, religious or natural, but historical and man-made, began to be disseminated through education.

The interrelationship between the socio-political and educational spheres of the entire South Asia and Nepal is similar to that of Europe. For a long time, education in this region was controlled by religious fundamentalist groups and the feudal class. They deprived the general community, except for certain castes and genders, namely the Aryan men who were close to the ruling class, of education. Most children from rural areas and low-income families remained deprived of education. Education was limited to children from upper castes, castes, and relatively high-income and urban families. And, most teachers were also recruited from such families and groups. Languages such as Nepali, English, and Hindi became the medium of instruction. Other languages spoken in large numbers within the country could not achieve this status.

The main purpose of education remained to maintain the legitimacy of divine faith and power worship. In addition, the purpose of education continued to maintain feudal ownership and the labor and production system based on such ownership. The explicit or implicit intention of education was that the economic, political and cultural system was a divine 'natural' gift, not a historical or human society-made one, therefore no one should be foolish enough to question such a system or struggle against it, everyone should adhere to and promote such a structure and concept. Materialistic trends and philosophies emerged within Hinduism shortly after the relatively new thinking and practices of Mohenjo-Daro and the Vedic period, when education and civilization flourished. However, reincarnations, fatalism, conservative, and purist trends continued to dominate society for a long time. These

trends were consistent with discriminatory structures such as feudalism, casteism, and sexism.

Such a consensus had both a cause and an effect. From the village headman to the king of the country, there was a long history of extremely narrow, tyrannical caste-ethnic, class, gender, etc. discrimination based on lineage. Agriculture was the main source of livelihood, respect, and political status. But the ownership of guthi, kushbirta, and other birta was vested in the upper clans and castes, and to some extent in other military officers. High military officials also belonged to the so-called upper clans. Even until 2007, the ownership of birta and guthi land vested in such clans, castes, and groups accounted for half of the country's total cultivable land.

Due to state autocracy, economic hegemony, and cultural and religious arrogance, education did not become a field of creativity. Education basically became a field of conservatism. Education did not become a weapon to analyze one's life, a living society, but a tool to accept and maintain archaism. Education, which was alienated from the analysis of the relationship between society and economics and politics and the basis for imagining the future, favored the status quo. Instead of an education system that exposed critical perspectives, an education system that imposed and copied exactly as it was was promoted. As mentioned above, education within schools and communities run under that economic-political structure remained more power-worshipping than critical, more status quo-oriented than transformative.

In addition, the entire education system did not encourage students to become 'doers', but 'receivers'. Education became a situation where curiosity, curiosity, criticism, and innovation were not based on curiosity, curiosity, criticism, and innovation, but on established structures and traditions. Since education was not focused on production and creation, learning became much less important and passing and getting a certificate became more important. Education taught less about work and more about scholarship. The purpose of current nationalist education was also to support state power.

Despite this, along with the contradictions emerging in other economic and political spheres, resistant ideological nests and organizations began to grow within the educational sphere as well. Literacy and education became a necessity for governance. The Durbar School was established. When Trichandra College opened nearly 90 years ago, Chandrashamsher was forced to assess the end of the authoritarian and global governance system. The statement, 'By inaugurating this college, I have shot myself in the foot' is often quoted. To some extent, these two and other educational centers that were opening began to question the 'divine and natural character' of religious, feudal and authoritarian governance systems. And, alternative educational and political systems began to be envisioned. Some of those who raised such questions and envisioned them also began to organize. The process of communities and individuals who were educated, living in cities, engaged in self-employment other than agriculture, and who were closely observing the

changing landscape and processes of South Asia and the world began to rise against authoritarian rule. After the organized rebellion of the students of 'Jayatu Sanskritam', the progressive section of the students of the schools and colleges started organizing against the totalitarian regime. The education system also moved away from religious fanaticism, traditional 'morality' and feudalism. In 2007, 2026, 2046 and even now, the students are oriented towards democracy and are struggling. They are protesting against the rapidly weakening feudal labor system and economy.

The harmony and contradiction between the economic-political sphere and the educational sphere always remain. In present-day Nepal, one aspect of such harmony and contradiction has emerged as very important. The labor relations emerging from feudal economic-political system, the relaxation of religious fanaticism and caste-related relations, capitalism and relative democratization have given literacy and education a great expansion and intensity. Capitalism and the high demands and struggles expressed by parents, students and teachers have taken a public form for about two decades. During this period, since the 1950s, with a few exceptions like the Musahars of the Terai, the growing inequality in literacy and education between women and men, between Dalits, other castes and 'higher castes', and between villages and cities has also begun to decrease. Agricultural products compared to capitalist industrial goods and services. And the relative decline in labor wages is increasing the attraction to literacy and education. However, this attraction is still more towards educational certificates than towards actual knowledge.

Especially in urban areas, and especially in big cities like Kathmandu Valley, Pokhara, Biratnagar, Birgunj, etc., the quality of teaching in some government and community schools, including private ones, is much higher than it was two decades ago. The trend of emphasizing understanding and creativity over memorization has increased. The trend of questioning and criticizing books and teachers has also begun. The practice of giving importance not only to certificates, but also to actual learning has begun to lay the foundation. These and other changes are not appearing spontaneously. These changes are not only the product of the educational sector. These changes in urban areas, and to some extent in rural areas, are based on the end of feudal economic-political practices and structures in those areas, the development of the capitalist system, and the development of a relatively democratic system of society, etc.

On the other hand, in a situation where capitalism and democratization are relatively low, religious fanaticism is high, and concerns about caste and the afterlife, reincarnation, and fate are prevalent, the changes mentioned above have not been very intensive. In the remote and mid-western hills and some interior parts of the Terai, the intensity of this change is even weaker. Even though there are the same types of textbooks for schools throughout Nepal, the understanding of the content contained in them varies according to city, village (more remote and mid-western hills and some interior areas of the Terai), class, gender, caste, etc. The organizational-administrative differences of schools, the ability and character

of teachers and parents also make the understanding of the same textbook different. Again, the entire source of education for young people is not only textbooks.

The rural and remote areas of the mid-hills and some of the inner regions of the Terai, which are more dependent on labor than other cities, industries, and political, economic, and cultural areas within and outside the country, and where unemployment is high, including Dalits, women, and the extremely poor, have a greater need for expansion and quality of education. They are lagging behind in both respects. The education sector here is still relatively close to the feudal labor system, religious and ethnic bigotry, etc. This means that the education system that expands and consolidates capitalist democratic, and even democratic socialist economic and political education, is still very far from the residents of these regions. The core essence of both capitalist democratic and democratic socialist education is to question and criticize the structures, traditions, and all established political, economic, and cultural norms under the feudal, religious, ethnic, and gender systems. It is to establish and expose the fact that society and all social relations are man-made, historically-made, resistance, and struggle-made. The goal of education is to build the knowledge and determination that we can organize and resist an undemocratic religious-ethnic-gender-based society because society and social relations are man-made.

The goal of education is to highlight the fact that the roots of democracy are based on equal civil rights and to create such a new society. This is the main challenge of education in present-day Nepal. Education can be a very useful weapon to lay the foundation and expand such a new society and relationships. In a democracy, all citizens should have the right to use such a weapon. The civil right to education brings the end of feudalism closer, supports the democratic system and helps in earning a personal livelihood.

Conclusion

The purpose of this article has not been to propose solutions or reforms, although some of the readings do just that challenge of Education in Nepal. Instead, we intended to provide readers with an overview of the theories, methods, issues in developmental activities and sociology of education today. Sociologists provide a rather unique view of institutions, one that places institutions such as education, family, religion, and politics within a societal context. Although few sociologists set out with the goal of school reform, by raising questions about educational issues, they encourage critical analyses of schools education. Sociological studies can inform debates and provide scientific findings to guide policymakers. Sociological researchers provide a unique perspective that can help those involved in decisions about our Youth and children's education to see schools in a new light. Why haven't some of the major educational problems been solved? Many of the readings in this book point to reasons why things remain the same or, if changed, why schools still do not meet the needs of many students. you have come to understand that one person's sense of frustration

can be another's sense of accomplishment. We hope that you now have a better sense of both the structure and the processes within schools and the many variations and permutations both structure and process have within educational systems all over Nepal. We hope that you now know that schools both mirror and reinforce existing social patterns in society. And we hope you understand that schools do not exist in a vacuum—that educational systems respond to many external conditions, in addition to internal factors, in shaping how we educate people. Many people hang their hopes on the institution of educational development and the schools and classrooms within that institution. Many of these readings point to places in the model where educational change and reform are desirable. In this article, we conclude by focusing on the “whole” education system and looking at the challenge and possibility of change. These four readings include philosophical, political, and practical commentaries on the educational system and pose fundamental questions about the limits and possibilities of school reform and Youth Promotion. The goal of education is to highlight the fact that the roots of democracy are based on equal civil rights and to create such a new society. The education sector here is still relatively close to the feudal labor system, religious and ethnic bigotry, etc. This means that the education system that expands and consolidates capitalist democratic, and even democratic socialist economic and political education, is still very far from the residents of every province of Nepal.

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