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Teachers' Perspectives on Revitalizing Paurasty Culture in Mathematics Classrooms

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Abstract

This article explores the pedagogical roles of Paurasty cultural patterns in mathematics classrooms in Nepal. The Paurasty cultural patterns are also related to Hinduism, a major religion in Nepal, with more than 80 percent of the population following Paurasty/Hindu culture. The objective of the study was to check the pedagogical roles of Paurasty culture in mathematics classrooms in Nepal. This quantitative study conducted with teachers from 78 schools in Rukum West explored the pedagogical role of Paurasty cultural patterns in mathematics classrooms. The Likert scale-based data collected through the convenience sampling method was analyzed using SPSS. The results showed a significant presence of Vedic rituals in the classroom and teachers' positive attitudes towards them. The study suggests that Paurasty cultural values should be used in balance with secular education, acknowledging them as important social factors. It contributes to the debate on alternative pedagogies in mathematics education, especially as ritual pedagogy is seen as a potential alternative approach in the Nepali context.

***Keywords*:** Mathematics classroom, Paurasty culture, alternative pedagogy, Hinduism

Introduction

The Vedic tradition has dominated South Asian continent since very ancient time. In Vedic tradition, education was considered a very important asset of society. Vedic tradition had kept educated people in higher rank, it also suggests to people to be educated, disciplined and holy for better social lifestyles (Ahmad Rather & Upadehyaya,2015). The relationship between the teacher and the students was very strong and respectful. The purpose of education was to teach the students truth, goodness and beauty (Kumari, 2017). The Vedas were the focal point of education, the Vedas, which means "knowledge" (Priya & Pavitra, 2024). It focused on worldly knowledge for social life and spiritual knowledge for liberation, emphasizing physical, moral and intellectual growth. Women's education and self-study were

highly valued in Vedic era (Ahmad Rather & Upadehyaya, 2015). Despite the lack of written records, the ancient Vedic education system has successfully preserved and spread its culture. This cultural unity can still be seen today. The education system also instilled a strong sense of responsibility and social value. The relationship between teacher and student was like that of a father and son (Kumari, 2017).

The majority of contemporary learning theories prevalent in education sector are from western society, which are forcing South Asia to depend on western thought and western institute in each step of teaching learning cases. However, around 3,000 years ago, South Asia leads the whole worlds for pedagogical and advanced teaching-learning systems. Instead of trusting merely on European educational theories, it's essential for Eastern society to squeeze its own rich traditions, which are deeply rooted in Paurasty rituals, culture, and religion, spread in South Asian region including India, Nepal etc. Searching alternative learning theories for low performing subjects like mathematics in Nepalese schools based on Paurasty philosophy is an indispensable concern. Such alternative pedagogical perspectives may be effective for those cases, where students' achievement in mathematics is very poor and teaching mathematics being a complicated issue. This is due to the prevalent pedagogical perspective being unable to carry such a community in mainstreaming.

Mathematics is an important subject that is compulsory in every elementary and secondary school in the world (Fitzmaurice et al., 2021). Mathematics is the only subject that provides conclusions through logical analysis of numbers and calculations. Since mathematics is a subject that explores the relevance of one's own or other subjects by making a reasonable conclusion through a beautiful presentation and logical analysis of each subject area, it is also considered an aesthetic subject. The underlying power of human activity lies in mathematics itself. Mathematics is the invisible force of the influence that science has on the present world. Science cannot establish its existence without mathematical verification; therefore, mathematics is universal (Kumar, 2016).

No matter how much the importance and glory of mathematics is in the world, it is not easy to feel and make it easy among the students. Mathematics is recognized as the most difficult subject. What is the most difficult subject among students in school? When asked that, most of them have the same answer: mathematics. Mathematics is popular only among a small group of Nepalese students, but this calculation is very low in public schools. For public school students, mathematics has become a ghost house, which they don't even want to remember. Mathematics teachers suffer the most (Langoban, 2020).

Out of various reason, one hidden reason behind all these reasons is that people do not have a correct way of teaching mathematics, which means that mathematics is a subject in which alternative pedagogy is being sought. In the context of Nepal, the problem in teaching mathematics is mainly due to the lack of proper teaching methods. In most schools, mathematics is taught only in a traditional way, where teachers usually focus on memorizing formulas, but do not properly teach students how to apply them and relate them to real life. Because of this, mathematics is perceived as a very difficult subject (Lamsal, 2024). For this reason, alternative pedagogies are being sought to teach mathematics in an easy and effective way. This alternative teaching style seems to need to adopt a way that makes mathematics simple, interesting, and connected to everyday life, which helps students to develop interest and understanding of the subject.

In a country like Nepal, where mathematics is still taught only through traditional methods, it is important to adopt a new approach and activity-based approach for teaching style. Exploring alternative pedagogies can help improve students' engagement, interest, and understanding of real-life applications of mathematics. In Nepal, more than 80 percent of rituals are deep-seated in the Paurasty culture or Vedic tradition, the inspiration of these earliest practices is particularly noticeable (Ghimire & Phuyel, 2022). The Vedic civilization, also known as the Indian civilization, is recognized as the third oldest civilization, dating back to around 3300 B.C., after the Mesopotamian and Egyptian civilizations. This historical Paurasty heritage has been involved in the development of social norms, scripts, languages, and carrying the holistic weight of societal values, including those related to teaching and learning. The teaching learning related norms developed by the Paurasty civilization have meaningfully contributed to the creation of important philosophical texts such as the Vedas, Upanishads, Bhagwat Gita and the Mahabharata (Mishra & Aithal, 2023). These texts had leaden in contemporary pedagogical aspects with reflection the existence of educational methods in ancient times and also contain various pedagogical strategies, which looks curious still now. The Upanishads, for instance, offer understandings into different pedagogical methods that promote virtuous living and the detection of happiness, which remains the core theme of education (Kokić & Batarelo Kokić, 2024).

Today, this tradition is still vibrant and has been culturally assimilated in Nepal. This research delves into teachers' perceptions of the impact of Paurasty philosophy, or the Vedic tradition, on contemporary educational practices in Nepalese classrooms. The study seeks to uncover how this ancient philosophy might inform and enrich the development of alternative pedagogical approaches, thereby offering valuable insights into the interplay between tradition and modernity in the realm of education. Since Paurasty culture has rich in various social aspects including teaching learning practices. It can be standing as a best choice for alternative pedagogy in some cases. Alternative pedagogical methodologies include cultural aspects of teachers and students, which open in nature. Alternative pedagogy also refers nontraditional teaching which deny traditional teaching methods. For non-traditional approach the potential pedagogical practices from rituals and cultural aspects are one (Didaktik, 2010).

But in Nepal, India and other south Asian countries neglecting own rich heritage and accepting western thought in pedagogical fields. To mentioning this shortcoming this research endeavor to start discussion on the effectiveness of Paurasty rituals and practices as a pedagogical approach in classroom. For this research investigates into teachers' perceptions of the impact of Paurasty philosophy, or the Vedic tradition or Paurasty pedagogical practices on contemporary educational practices in classroom setting in Nepal. For this purpose, researcher devised the following research questions.

i. What is the current status of teacher's understanding on effectiveness of Paurasty pedagogical practices in mathematics classroom?
ii. What are the challenges and affecting factors regarding the use of Paurasty pedagogical practices in mathematics classroom setting in Nepal?

Literature Review

Theoretically, the basis of this study is based on the concept of Culturally Responsive Teaching (CRT), which was pioneered by Dr. Geneva Gay. CRT emphasizes the need to

incorporate students' cultural identities, experiences, and social contexts into the teaching-learning process. Dr. Gloria Ladson-Billings popularized CRT by emphasizing the need to maintain students' cultural integrity while achieving academic excellence. According to her, teaching is not just a process of transferring knowledge, but also an exchange of socio-cultural experiences. In this context, Dr. Gay considers 'culture' not only in the narrow perspective of race or ethnicity, but as a broad concept related to deeper aspects such as beliefs, motivations, language, traditions, and social behavior.

According to her, teachers need to directly incorporate students' cultural backgrounds, lifestyles, and community-based experiences into teaching. This not only strengthens the student's self-identity, but also has a positive impact on academic performance (Gay, 2001). CRT is an important educational approach that conveys the message that cultural diversity should be respected in curriculum development, lesson presentation, assessment methods, and classroom management. In this study, CRT is being accepted as a theoretical framework that helps to uncover the interrelationships of ritual, culture, and teaching-learning.

Culture has long been a source of knowledge. Cultural patterns shaping the society and individual with a systemic manner before the arrival of formal school system for providing education (Mathews, Soumya Mary, 2020). In the past, where schools were not started, rituals and cultural practices were the primary means of imparting knowledge. Even after the establishment of educational institutions, these cultural patterns still valuable. Cultural and rituals patterns play a pedagogical role in shaping individual development (Lau, et.al, 2013). Given their permanent significance, it is argued that schools should integrate traditional cultural styles into their teaching methodologies to effectively educate their students. Rituals are a fundamental part of human life, and everyone has routines they follow, often without even thinking about them (DeMeulenaere, 2019). These rituals can be as simple as the way we shower or the steps we take to start our day. By integrating these natural learning processes with classroom education, teachers can create a more harmonious and effective learning environment. This integration helps students see the relevance of their education in their daily lives, making learning more meaningful and enjoyable (Kyriakidis et al., 2018).

In a study conducted by Acharya et al., three central themes related to mother tongue education, the contextualization of mathematics with the concept of ethnic mathematics, and the integration of local languages were explored based on the perceptions of five mathematics teachers from Nepal. This works was specially about cultural relevance in elementary level mathematics classrooms in Nepal. According to the finding of the research the use of mother tongue for teaching mathematics helps to strengthen basic education in children's mother tongue. In Nepal, there is a national policy to provide basic education in the local language. This system can reduce the obstacles in mathematics learning due to the need to learn in a second language. Efforts to contextualize mathematics in local community practices are increasing. Therefore, the participants' understanding of the context of mathematics education for the empowerment and promotion of cultural through mathematics education and learning was found to be positive.

The conclusion of this research is that the concept of local cultural knowledge for teaching is an effective way to teach basic level mathematics and transform the curriculum and teacher practice by using cultural artefacts (B. R. Acharya et al., 2021). Effective

teaching is the aspiration of every teacher and the ultimate goal of every educational institution. To achieve this, various pedagogical approaches have been explored, one of which is ritual pedagogy. Ritual pedagogy is rooted in the norms, beliefs, and religious-cultural foundations of learners, making teaching more contextually relevant and spiritually engaging. The norms believe, and religious cultural foundations deeply rooted in each individual, these social patterns can shape the cognitive behaviors of learners (Majhi, 2024). For effective teaching learning, teachers need to understand their students' personal, cultural, and moral beliefs (Gomez et al., 2022). Building relationships based on these aspects helps in creating a positive learning environment. Recognizing and respecting students' unique cultural backgrounds and traditions can make them feel valued and connected to their community with their subject matter taught in classroom (Roffey, 2012). This connection can motivate students to engage more deeply with their studies, leading to a sense of success for both students and teachers. When students feel a part of their community, they are more likely to share actively in their education, which in turn inspires teachers to continue nurturing these connections.

Research by Heyd-Metzuyanim & Graven, highlights the importance of incorporating community traditions into classroom teaching. This approach not only respects students' backgrounds but also enriches the learning experience (Heyd-Metzuyanim & Graven, 2019). It is essential for teachers to create a balance between the innate learning that students bring with them and the structured learning provided in the classroom. Just as daily rituals and actions promote happiness, safety, and peace, the knowledge gained in the classroom should also contribute to these aspects of students' lives (Krasnoff, 2016).

India is a largest representative society for Hinduism and Paurasty cultural patterns. Research paper by Borooah and Iyer explores how rituals and cultural factors shape children's school enrolment in India, revealing that Hindu, Muslim, and Scheduled Caste children experience different enrolment rates. Research indicates that in Indian context, Hindu families are comparatively more educated than Muslim and other religious society, which means that Hinduism culture more positive for pedagogical context. This research also report, Indian pedagogy has deep roots in the traditional concepts of Vidya (education), Veda (religion), and Varna (caste), which have significantly influenced in Hindus society in South Asia. Ultimately, this research shows that Vidya, Veda, and Varna are interlinked in India, and understanding these connections is crucial for shaping effective education and development policies (Borooah & Iyer, 2005).

In addition to Hinduism, Buddhism also serves as a vital pedagogical foundation in the educational practices of Paurasty culture. An article written by Acharya T.R. also highlights the educational practices during Buddhism era. During Buddhism periods education was means of transmission of knowledge, it was supposed as a holistic process for spiritual and moral development of individuals. The Buddha's teachings emphasized inclusive learning, allowing individuals from all social backgrounds to participate in educational activities. Methods like sermons, debates, and interactive discussions encouraged active learning and critical thinking, reflecting a student-centered approach that modern education now seeks to adopt. The influence of Buddhist pedagogy persists today, particularly in the focus on individualized instruction and experiential learning. These methods were designed to address the intellectual, spiritual, and moral dimensions of students, ensuring their well-

rounded development. Teaching approaches such as self-study, logical debates, and the Shravan method (listening and comprehension) are still relevant, offering valuable insights for contemporary educational practices. The principles of active engagement and holistic education from the Buddhist period continue to inspire modern pedagogical techniques, enriching education with a moral and virtuous foundation (T. R. Acharya, 2024).

Successful teaching involves understanding and respecting students' cultural and moral beliefs, building strong relationships, and integrating community traditions into the classroom. This approach not only enhances students' learning experiences but also fosters a sense of belonging and motivation. Teachers play a crucial role in bridging the gap between students' innate learning and formal education, ensuring that the knowledge gained in the classroom contributes to their overall well-being and happiness. These all evidences shows that rituals and cultural patterns are the significant factors in classroom setting. Which should be discussed adequately and applied in construction of curriculum and other pedagogical aspects. But in Nepalese context discussion on ritualistic pedagogy are not sufficient. This research aims to fulfill this fiery gap in the field of educational pedagogy.

According to the study by Monira B. Samaupan, education and culture are interrelated, education strengthens culture and culture gives definition and identity to education. In fact, these two subjects are inseparable and complementary. However, research conducted by interviews and observations to determine the cultural relevance or cultural practices associated with the activities of certain cultural groups in mathematics education. Its finding suggests that developing appropriate and culturally relevant lessons has an impact on students' conceptual understanding and interest in mathematics. Including students' cultural aspects in mathematics education has deepened their understanding of mathematical concepts, increased their interest in mathematics, and broadened their view of their own culture by making meaningful connections between mathematics and their cultural practices. Identifying cultural practices that can be integrated into mathematics education is not as easy as it seems. This requires more effort, patience and understanding from teachers to be culturally responsive in teaching(Monira B.Samaupan, 2019).

The study by Anderson-Pence examines how issues of power and dominance are involved in the assessment and teaching of mathematics in a school context. The study of cultural influences on mathematics teaching helps to bring new and effective approaches to mathematics education in schools. By linking mathematics to social issues, it is shown that historically, mathematics was the domain of the elite and that knowledge was restricted to the common people. Even today, mathematical ability is associated with high salaries and social prestige, which can be a factor in the division of society. However, researchers working in the field of ethnomathematics have recognized the value of mathematical practices in different cultures and are trying to respect them. In 2000, the National Council of Teachers of Mathematics urged educators to provide equal opportunities for all students to learn mathematics. Equity in this does not mean providing the same experience for all, but rather, embracing diversity and supporting all students. Teachers can better teach mathematics to students by incorporating culturally relevant pedagogy into their teaching practices. Cultural influences play an important role in the methods and types of mathematics teaching. Further research on this topic will provide mathematics teachers with new tools to effectively teach students from diverse populations (Anderson-pence, 2015).

Methods

This study employed a quantitative research design to investigate mathematics teachers' perspectives on the presence and pedagogical relevance of Paurasty (Eastern) cultural and ritual elements in the mathematics classroom. A structured questionnaire was developed and utilized for data collection.

Participants were selected through a convenience sampling method. The questionnaire was distributed to 140 mathematics teachers from 78 schools (75 public and 3 private) located in Rukum West District, Nepal. Each school was contacted to nominate two mathematics teachers. Participation in the study was voluntary and anonymous.

The questionnaire consisted of two sections:

i. Section A included five demographic items (e.g., teaching experience, school type, and preferred language).
ii. Section B included twelve Likert-scale items, designed to gather teachers' perspectives, views, and emotional responses related to the existence of Paurasty cultural and ritual elements in classroom practice. These items were rated on a five-point Likert scale (1 = Strongly Agree to 5 = Strongly Disagree).

The questionnaire items were developed after a comprehensive review of relevant literature in the fields of culturally responsive pedagogy and ritual theory in education. To ensure reliability and clarity, a pilot test was conducted with a small group of teaching staff at one college. Based on feedback from the pilot test and initial paper-based responses, the questionnaire was revised and finalized to ensure content accuracy and to reflect teachers' authentic perspectives.

The finalized questionnaire was made available in two languages-English and Nepali-to maximize accessibility. Separate Google Forms were created for each language version and distributed electronically via email and Messenger. Respondents could select their preferred version for completion.

Data collection was carried out over two weeks, resulting in 67 valid responses: 45 in English and 22 in Nepali. These responses were treated as the primary dataset for the study. To maintain ethical integrity, participants were informed about the voluntary nature of their participation and the anonymity of their responses. No personally identifiable information was collected. Completion and submission of the form was considered as providing informed consent. The study was conducted by ethical standards for research in educational settings.

The collected data were analysed using descriptive statistical methods and reliability testing. Descriptive statistics, including means and standard deviations, were used to summarize responses to each of the twelve Likert-scale items. Frequency tables were also generated to present a detailed overview and interpretation of participants' beliefs. Additionally, the internal consistency and reliability of the instrument were assessed using Cronbach's Alpha, ensuring that the data collected were both accurate and consistent for further analysis.

Sampling Technique

This study employed a quantitative research design to assess teachers' perspectives on the integration of religious and cultural elements, specifically Hinduism or Paurasty pedagogical practices into the mathematics classroom setting. A survey method was utilized, allowing for the collection of data from a large sample of respondents to gain insights into

their views on the importance and impact of these elements in education. The participants were selected using a under non-probability sampling technique, focusing on those who were available and willing to participate in the study. The sample included teachers from diverse backgrounds, ensuring a range of perspectives on the integration of religious and cultural elements into the curriculum.

Research Instruments

To ensure the instrument's validity, content validity and item-total correlation (ITC) methods were employed. Experts reviewed the instrument for clarity, relevance, and suitability, which led to language refinements. ITC values ranged from 0.30 to 0.70, exceeding the recommended threshold (Abubakar et al., 2020; Carmines & Zeller, 1974; Tapsir et al., 2018).The instrument's reliability, measured by Cronbach's alpha, resulted in an overall score of 0.72, surpassing the threshold value of 0.70 (Cohen et al., 2007).

Data Analysis Technique

The collected data was analyzed using descriptive and inferential statistics, frequency tables, and reliability analysis. Descriptive statistics, including mean and standard deviation, were used to summarize the respondents' views on each of the 12 items. Frequency tables were generated to provide a detailed breakdown of responses, offering insights into the distribution of opinions among the participants.

Results

Table 1

Item-wise status of mathematics Teachers' Perception on Paurasty Culture

Items	Mean	Std. Deviation	t-value	P-value	ITC
Cultural context	2.84	1.611	-.834	.407	.311*
Student engagement	1.81	.557	-17.546	.000	.588**
Interest	1.87	.489	-18.982	.000	.518**
Morality	1.82	.601	-16.055	.000	.613**
Character development	2.01	.564	-14.300	.000	.585**
Practice	1.94	.649	-13.374	.000	.486**
Relevancy	2.12	.616	-11.701	.000	.649**
Inclusive environment	1.88	.508	-18.030	.000	.552**
Teacher preparedness	2.03	.521	-15.231	.000	.607**
Resource availability	2.42	.940	-5.070	.000	.563**
Controversy	2.10	.654	-11.200	.000	.709**
Balance	2.10	.554	-13.227	.000	.665**

Source: Field Survey, 2025

The descriptive statistics were found from the summation of the average values obtained in the items that combine the research questionnaire. That items were prepared with 12 Likert scale type items. The descriptive statistics shows the significant perspectives of participant teachers regarding Paurasty pedagogical pattern in classroom setting. The data shows variability of teachers' views, with mean scores ranging from 1.81 to 2.84 on a five-point scale (Jama, 2019).

Students in mathematics classroom pays vital attention in Paurasty culture had highest mean 2.84 and largest SD 1.611, displaying an extensive range of sentiments among respondents on this topic (Leech et al., 2005).

Teaching Hindu principles increases student engagement in those classrooms had mean = 1.81, SD = 0.557 and students show more interest in lessons that include aspects of their cultural heritage mean = 1.87, SD = 0.489 shows comparatively low scores, indicates that teachers perceive these areas as less operative in their existing performs. Hinduism provides valuable moral and ethical lessons that are beneficial for students mean = 1.82, SD = 0.601 and Character development mean = 2.01, SD = 0.564 with low to moderate scores, which shows low confidence or uncertainty of respondents in these aspects. The item 'There are sufficient resources and materials available for teaching Hinduism effectively' had a relatively high mean (M = 2.42, SD = 0.94), suggesting that respondents are moderately confident about the availability of adequate resources related to Paurasty pedagogical practices in Nepalese society, despite some variation in responses.

The theme; understanding Hinduism is important for appreciating the cultural context of Nepalese students loaded most strongly on component 3(0.749), indicating that this question is best explained by the third component. Teaching Hindu principles increases student engagement in the classroom and Students show more interest in lessons that include aspects of their cultural heritage both had strongly loaded on components 1 and 2 it means that these two questions are inclined by more than one underlying factor. Morality character development and relevance also highly loaded in component 1, which refers these items share a common underlying factor related to the component 1of Paurasty pedagogical Practices.

Reliability

The case processing summary from SPSS output table shows that all 67 responses in the dataset was valid. No any one of them excluded, also indicates 100% completion rate. This recommends that the data collected from respondents was inclusive, with no missing responses across the 12 items being investigated. In the case of reliability, the Cronbach Alpha for the 12 items was found to be 0.719. This value refers acceptable internal consistency among these items, which means the questions designed to measure teachers' perspectives on various aspects of Paurasty pedagogical Practices in mathematics classroom.

Correlation with respect to demographic cast

The corresponding table of regression analysis shows significant relationship between several variables and the dependent variable cast. It is accused that Paurasty culture reflects cast diversity, this research was aim to identify such diversity existence in teacher or not, for this table indicates B = -0.189, p = 0.013 significant negative predictor, indicating that the cultural context of Paurasty pedagogical practices decreases the cast increases. Furthermore, its relevancy B = 0.734, p = 0.008 and inclusion B = 0.555, p = 0.045 where significant positive predictor indicates that higher relevance and inclusivity within PPP are associated with an increase in cast. Remaining variables or questions were not found to be statistically significant predictor of cast($p>0.05$).

Discussion

This research endeavor to investment the investigation about the existence of pedagogical roles of Paurasty cultural patterns in mathematics classroom in Nepal, which is one of the possible alternatives of alternative pedagogy (Sharma, S., Devi, P., Singh, J. P., & Sharma, 2023), for countries like Nepal, where majority of culture is based on Paurasty tradition and teaching mathematics is being unsuccess for some learners in classroom. The findings of this research suggest a comprehensive perspective of how Paurasty pedagogical

patterns are experienced and existence in classroom setting in Nepal. The data shows several key areas of social concern and necessary improvement in the curriculum construction and implementation in Nepal.

Mathematics teachers' standpoint regarding Paurasty Pedagogical Practices

The finding indicates that mathematics teachers were not confident for surely accepts Paurasty pedagogical practices in their daily teaching learning because the mean score of most variables is relatively low. The poor confident may the cause of insufficient training, resources, and challenges to integrating religious cultural patterns in curriculum due to article of multicultural constitution in Nepal (GoN, 2015). The high standard deviation in responses regarding the cultural context further supports this notion, indicating a divergence in teachers' attitudes and capabilities. While some teachers may be well-equipped and supportive of integrating cultural values, others may struggle or even oppose such integration. This variation underscores the need for targeted professional development programs that focus on enhancing teachers' preparedness and confidence in integrating Hindu principles effectively. These programs should offer practical strategies, resources, and support, aligning with the Hypothesis that teacher preparedness is crucial for successful integration.

Student Engagement and Character Development

This research endeavor is to discuss the gap between the outcomes of Paurasty pedagogical practices and their influence on student engagement and character development. The concern of this research was designed to investigate it. But the finding regarding the influence of Paurasty pedagogical practices in students' morality and character development has not sufficiently seen in the data. The low scores in these zones suggest that the overall configuration between students ritualistic and cultural values was not mentioned in the curriculum. Which also highlights the insufficiency of integrating Paurasty cultural values in the curriculum and teaching learning in school, in Nepal. To include Paurasty pedagogical practices in school a complicated planning and cultural ritual friendly education policy is required.

Infrastructure and Teachers Willingness

The second concern of this research also includes resources available and teachers' willingness. The finding regarding this context is also uneven. To cover the Paurasty pedagogical practices in classroom, positive discussion regarding the necessity of rituals in students' performance is required. Educational authorities need to safeguard contemporary society and the cultural values and their importance in curriculum.

Acceptance Paurasty pedagogical practices

Since Nepal has Paurasty cultural values dominated country and the role of rituals and cultural aspects in students' performance is indispensable, accepting Paurasty pedagogical practices as a component of classroom setting is a genuine concern. Which is also realized as balancing religious and cultural perspectives in a classroom setting. This research covers this aspect in Hypothesis 2, finding related this concern also receive low scores in obtained data, it means there is confusion that the fact regarding religious pedagogy is only related to religious purpose, teachers were confusing that to discussing about the cultural and ritual practices have not values in education sector and classroom setting. The integration of Paurasty techniques in classroom settings is neglected, and challenging to contain it in curriculum and educational goals in Nepal. To decrease these challenges, it is important to

deliver the information related to the importance of rituals and culture in students' performance.

Principal Component Analysis of SPP in the Classroom

The principal component analysis showed in this investigation suggests important understandings into the fundamental configuration of teacher's perspectives on Paurasty pedagogical practices. This analysis exposes four separate components of the whole research.

Values: This branch includes the basic features related to the general relevance of Paurasty pedagogical practices, like; facts related to the influence of SPP in character development, morality construction of students positioning with Hypothesis 1.

Engagement: This branch mirrors the influence of Paurasty pedagogical practices in student engagement related to Hypothesis 1. The negative loading connected to secularism causing stiffness and religious balancing is complicated, as mentioned in Hypothesis 2.

Ritual and Culture: This branch contains the consequences of cultural and ritual considerations, suggesting that teachers were poorly mentioning including these aspects in their classroom.

Practical Part: This branch focuses on the practical aspect of Paurasty pedagogical shaping in the classroom, which based on Hypothesis 2. These all branches expose the complexity of the integration of Paurasty pedagogical practices in the classroom.

Validity and Reliability

The reliability test of the data has the values of Cronbach's Alpha is 0.719. It means the survey tools used in the research were consistent. This fact also shows that the collected information was dependable and suitable for further investigation. The absence of excluded cases supports that the findings represent the whole sample without bias from missing data. Despite these strong points, the moderate internal consistency shows some needs for improvement, further studies may advantage for refining such survey items.

Conclusion

This study delivers valuable understandings regarding the integration of Paurasty pedagogical practices in mathematics classroom setting. Teachers were support to the incorporating cultural and ritual perspective in their classroom. The fact regarding how cultural and ritual patterns, for Nepalese society particularly Paurasty pedagogical practices, helps for shaping learners' behavior is a potential fact. This investigation concludes that mathematics teachers were generally support this fact the mixed responses indicate challenges related to teachers' willingness and infrastructure availability. These findings suggest a need for careful consideration and balance when integrating religious and cultural elements into education. Educators and policy-makers must address the challenges of maintaining a secular educational environment and managing diverse perspectives. Further research is necessary to explore these challenges in greater depth and to develop strategies for effectively balancing religious and secular education. By addressing these issues and providing targeted support, it is possible to create a more effective and equitable approach to integrating Paurasty principles into education.

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