



# The Eclectic Compass of Education: A Thematic Exploration of Cultural, Social, and Philosophical Foundations

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## Abstract

**Background and Aim:** Education policy and scholarship often oscillate between instrumental goals (skills, employability, measurable outcomes) and holistic aims (ethical formation, civic belonging, and human flourishing). This paper synthesises cultural, social, and philosophical foundations of education to propose an “eclectic compass” — a set of orienting principles that can guide equitable and context-responsive teaching and policy.

**Materials and Methods:** Using a qualitative literature review design informed by Freirean critical pedagogy, the study purposively engaged with classical and contemporary scholarship (including South Asian and global perspectives) and thematically synthesised recurring concepts related to power, voice, dialogue, and praxis.

**Results:** Four themes emerged: (1) quality education is shaped by social resources, governance, and community participation; (2) ethical accountability in academic communities can humanize or dehumanize depending on how it is designed; (3) multilingual language practices and cognition mediate participation and learning, particularly in diverse classrooms; and (4) a holistic approach integrates moral reasoning, critical consciousness, and socio-emotional growth alongside academic achievement.

**Conclusion:** The paper contributes an integrative framework that links cultural-philosophical insights with practical educational design. As a concrete recommendation, institutions should align assessment and teacher development with dialogic, equity-oriented pedagogies — creating space for students’ linguistic repertoires, reflective inquiry, and community-grounded learning.

**Keywords:** Critical pedagogy; Thematic synthesis; Multicultural education; Holistic learning; Multilingual education; Equity; Nepal

## Introduction

To begin with, education has multilayered facets that are key to unlocking the door to enlightenment. Education has a long history as an international priority, and the right to education was first enshrined in the Universal Declaration of Human Rights in 1948 (Didham & Ofei-Manu, 2015). The ways in which experience and habit shape reason and morality were underscored by educational elements. In a similar vein, education encompasses a wide range of factors, including technological, cultural, political, ethical, social, emotional, and cognitive. Education is seen as a means and a tool to get a degree and consequently a good job, i.e. careerism (Pareek & Mathur, 2017). Education aims to prepare degree holders for the global market and offers a promising career trajectory. It integrates lifelong learning, social consciousness, and self-esteem into the classroom as multidisciplinary adaptations. One of the most interwoven and dynamic functions of the family structure is education. The underpinning of education is shaped by society, geography, and livelihoods. In Nepal and similar contexts, reforms emphasise access and measurable performance, while communities also seek education that nurtures dignity and ethical responsibility. This paper offers an integrative ‘eclectic compass’ linking cultural-philosophical traditions, social-organisational realities, and classroom practices (including language and dialogue) to support equity-oriented decision-making.

Consequently, it is fully in keeping with the capital concept as traditionally defined to say that expenditures on education, training, medical care, etc., are capital (Becker, 1975). Cognitive processes and intelligence are involved in language and education. Education deepens problem-solving abilities and is a gateway to greater ability. Oral expressions such as poetry, folktales, hymns, narratives, and





songs form the foundation of education, conveying wisdom beyond textbooks and serving as human expression. Multicultural education symbolises a committed approach to diversity among students, cultivates inclusive classrooms, and provides equal opportunities to all students (Banks & Banks, 2010). It examines equitable learning spaces in educational settings and offers promising opportunities, with a focus on an inclusive environment. Furthermore, this cultural dimension emphasises fairness, support, tolerance, and acceptance in spite of clear differences. Similarly, multicultural education affirms the ethnic, gender, and cultural differences among pupils from diverse backgrounds.

The cultural dimension removes the barriers to learning between teachers and students in educational environments. Textbooks and curricula were dominated by men; women were largely invisible (Blumberg, 2007). Women are devalued and given a lower standing when it comes to curriculum creation, while men are seen as eminent and prominent. This indicates a gender imbalance when women are viewed as weaker and are not well represented in the educational sphere. By giving them access to an abundance of resources at all times to ensure their successful learning. Culture notes symbolic meanings, beliefs, interpretive practices, value systems, and the expression of shared ideas (Banks & Banks, 2010). Culture posits the sharing of wisdom, the transmission of knowledge, the safeguarding of our heritage, and the protection of our cultural fundamentals for our civilisation. God, soul, and the divine origin of the Vedas are entities among the supersensible (Saksena, 1970). This indicates that, according to Charvaka or Lokayata, incarnation is only a source of knowledge. Furthermore, Charvakas reject things enshrined in sacred texts and personalities like God and soul characteristics associated more with the atheist mindset; a Lokayata. With the current stage of globalisation, the oral tradition is somehow impeded. Education will lead to the discovery of novel and significant concepts. Kindergarten, preschool, lower secondary, secondary, and senior secondary are among the levels at which instruction is organised in schools and institutions. Formal education is grounded in theory, whereas non-formal mentoring focuses on topics pertinent to local communities, society, and the country's peripheral regions.

According to Saksena (1970), the Vedas (2500-2000 B.C.), which embody divine truths, are believed to have been revealed to the seers' superconsciousness. The Vedic approach to education is deeply ingrained and stresses the all-inclusive expansion of the individual. Spiritual, physical, mental, and social proportions are all enlightened by Vedic education. For Osho, the aim of education was not only to prepare individuals for livelihoods but also to provide inner richness (Pareek & Mathur, 2017). Osho, as we all know, was a revolutionary thinker who approached education from both a mental and spiritual perspective. Deeper inner fulfilment was facilitated by emotional intelligence, affection, and meaningful learning. Education entangles morality, truth, and nonviolence. Simultaneously, education encompasses topics such as medicine, ethics, culture, grammar, philosophy, and others; the Vedic curriculum is diverse. Through observing a guru in an Ashram, Vedic education fosters hands-on learning. It renders rich tapestry, consistency, mindfulness, and meditation. Vedic and post-Vedic literature depicts a nuanced understanding of human behaviour and functioning (Pareek & Mathur, 2017). On the other hand, informal education is grounded in our own experiences, prior knowledge, and information from others. Regardless of the cost, education empowers every individual in the twenty-first century. To compete in the modern world, education should be accessible to everyone. Getting information, eliminating poverty, and exploring new ideas are all involved. The only way to empower children and give a voice to the voiceless is via tutoring. Individuals without education face adversity, mistreatment, bias, and unfairness in the community, whereas those with education possess the fortitude, bravery, and discernment to address such issues impartially.

Without didactics, human civilisation could not exist. Disagreements, ill health, and low income resulting from low educational attainment are examples of societal challenges that are compounded. Excellent morals and ethics are reciprocated through education. The magnitudes of multiculturalism are (1) content integration, (2) the knowledge construction process, (3) prejudice reduction, (4) equity pedagogy, and (5) an empowering school culture and social structure (Banks & Banks, 2010). The term "content integration" refers to the process by which educators integrate resources, case studies, and perspectives into the syllabus. This cultural dimension signifies how vital it is to apply ideas, practices, theories, and tenets that are cultural occurrences (Elemam & Saide, 2023). Conversely, teachers encourage students to share their stories, social traits, and thoughts to build expertise during the process





of creating an educational curriculum. In some regions of Nepal, traditional views and conservationist perspectives on daughters remain prevalent. Because they are under pressure at such an early age, women are unable to receive correct teaching. Parents are unable to support and care for their daughters because of their low income. Societal norms, early marriage, poverty, and inadequate sanitation barriers make schooling difficult for those who belong to marginalised communities. Education provides a variety of chances; education is portrayed as a path to prosperity (Lamsal, 2024). Education is also vital because it develops intellectual capacities and strengthens individual traits. Prominent steps to access a better education system in Nepal:

1. The emergence of the Right to Education Act, 2009
2. Sarva Shiksha Abhiyan
3. Adult education and national development scheme
4. Beti Bachao, Beti Padhao
5. Midday meal scheme and many more

The government has also launched programs such as Udaan, Saksham, and Pragati to promote education throughout Nepal. On the other hand, teachers receive extremely low pay, which deters people from pursuing careers in education. Additionally, teacher-centred and textbook-based lessons are implemented. In language contexts, oral practice is less common. According to studies, children are being exposed to competing educational goals and memorising textbook dialogues (Crookes, 2021). Haven't said what opportunities there are for learning. Existing textbooks are not evenly distributed. There are many environments that support these methods, including audiovisual and ICT media. No harm intended by these uses of the materials by the teacher. Teacher autonomy has technical, political, and psychological facets. Psychological denotes an individual's work commitment and work ethic (Benson, 2014). As the name suggests, technological assistance nurtures organisational sustainability and teacher growth. No political acts should be placed near teachers working in the schools.

In addition, Piaget's thesis merges moral development, neutrality, social reasoning, and conscience into the cooperative learning paradigm (Piaget, 2013). Vygotsky argued that the most important features of human beings as a species are that they have developed language, fashion their own tools, and transmit their discoveries from one generation to the next through cultural institutions such as schools (Kozulin, 1986). This highlights the theory that language changes to reflect cognitive development and cultural diffusion. Language serves as a tool for social interaction in addition to a channel of communication. Purchasing food at the market, directing strangers, conversing with family at supper, and other such activities are implied by social interaction. It suggests that interactions with more than two people are considered social communication (Gumperz, 1972). Contact, greetings, eye contact, and unwritten social norms are all covered by language. Cultural norms, on the other hand, are an essential component of cognitive development. In addition to reflecting the fundamentals of social, psychological, cultural, and political facets, language also denotes various dimensions such as gender roles, personal space, and social hierarchy (Romaine, 2000). Human cognition and ability are grounded in the framework of linguistic tools. It examines the transmission of customs, cultural exchange, and oral traditions as means of information transfer.

## Objectives

To synthesise philosophical, cultural, and social foundations of education and develop an integrative conceptual framework that informs equitable, holistic teaching and policy, with explicit attention to multilingual cognition and dialogic praxis.

## Research Questions

The study is guided by the following research questions:

1. How do social, cultural, and organisational dimensions shape the quality of education and teaching practices?
2. How do multilingual language practices and cognition interact to shape interactive and holistic learning, especially in diverse classrooms?





## Literature Review

### Inclusive Education through Philosophical Foundations

Prejudice reduction is a strategy for breaking pupils' unfair habits and encouraging an inclusive approach to learning. Furthermore, achieving academic achievement and fair access to learning resources is a process known as equity pedagogy. To provide a supportive environment for pupils, schools should possess policies, practices, and leadership attributes. Accordingly, education aims to inculcate ren (humanity) through li (normative behaviours) so that learners can realise and broaden dao (Way) (Tan, 2017). The central idea of Confucianism, generosity and humanity, is Ren. Li embodies human performance of rituals, ceremonies, and social graces. Similarly, Li exhibits an act of kindness. On the other hand, Dao is the foundation for important ideas in Chinese philosophy. Using all of these strategies, Li, Ren, and Dao help students improve their cognitive abilities, strengthen their communication skills, and study more deeply.

Responsibilities and commitments foster moral values, openness, and empathy through foundational understanding. Contention, perspective, viewpoint, disagreement, conflict, and creation in the field of education. Taoist wisdom on individuality, pluralism, and diversity has significant philosophical value and practical relevance for modern education (Yang, 2019). Including other points of view helps us comprehend the universe more fully. Furthermore, regardless of a student's socioeconomic, ethnic, or intellectual background, Taoism promotes inclusion and supports practices for students. Knowledge from Taoism that works with the current educational framework. The capacity and aptitude of each individual to comprehend information vary. The modern education industry places considerable emphasis on the mass production of college graduates (Yang, 2019). Even if they graduate in the far future, they won't have the critical, creative, or problem-solving abilities necessary for success. Enriching the educational paradigm requires more than merely producing degree holders. Practical knowledge should be the foundation of education rather than academic knowledge. According to Tai Chi philosophy, the world is composed of two complementary opposites: yin and yang (Yang, 2019). Yin and Yang are two binary forces of different attributes, vice versa. Yin symbolises individual passive learning in study, whereas Yang represents active learning, such as collaborative learning and projects, and it paves the way for the development of social interaction. Thus, yin and yang foster collaborative learning and harmonious learning that concerns issues related to education. On the other hand, we can learn about the importance of education from the Buddhist Noble Eightfold Path, which comprises right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration (Aich, 2015).

Once human beings break away from those rigid and unequal social norms and relationships, they will finally conform to the real benevolence and realise their human nature (Chistyakova, 2020). With respect to educational dimensions, motivate students to articulate their viewpoints to foster in-depth studies rather than impose rigid educational values.

There are different pillars of education according to UNESCO, such as learning to know, learning to do, and learning to live together (Carney, 2022). Language and learning are intertwined with cognition as well as intelligence. Nepal's knowledge is associated with Kailash, Sankhya, Buddha's enlightenment, Astavakra, Manusmriti, and so on. Specifically, the greatest advantage of the education spectrum is that it affords students invaluable insights into motivation, engagement, enthusiasm, effective methods, cognitive processing, and a sense of education. The school, as a quality school organisation and educational innovation represent two areas called to be properly related, carefully analysed, strategically planned, and encouraged for their joint development (Tome, 2023). To further enhance a conducive environment for student engagement, educational innovation encompasses technology, methodologies, mentoring, curriculum design, and pedagogical processes. In general, education is the intersection of many educational levels. Classroom methodology is not the only aspect that has changed in contemporary education. It is not limited to areas such as classrooms. It discloses the individual's identity, fosters constructive relationships with the surrounding area and communities, and builds the individual's identity.

### Moral Value as the Essence of True Education

Education enhances decision-making and tackles responding to global challenges to foresee potential outcomes. This demonstrates the human lifespan success ratio. The wealth of opportunities



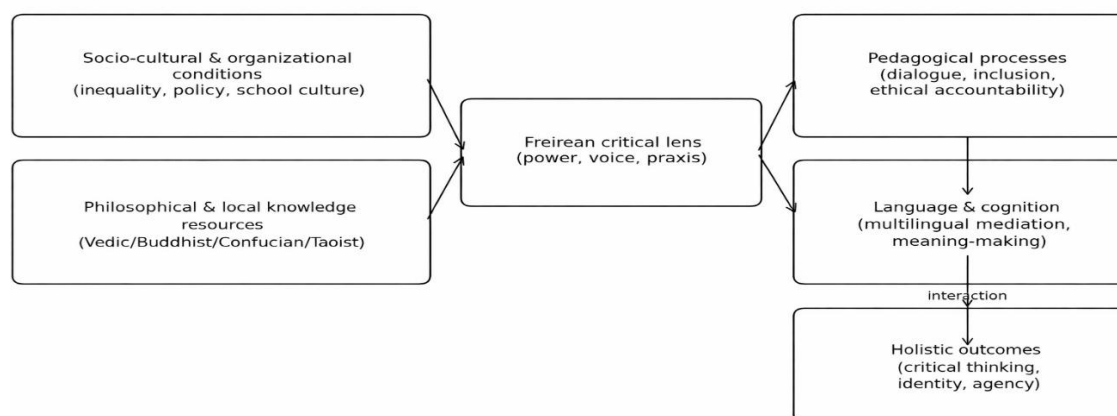
that literacy provides is positively associated with our quality of life. According to Osho, a real education will not teach “competition” but “co-operation” (Pareek & Mathur, 2017). This statement underlines that teamwork, cooperation, and mutual learning are the cornerstones of true education. The path to deteriorating education is one of competition. Besides, information helps individuals become autonomous rather than being dependent on others. Enlightened individuals shouldn't rely on others. The relationship between self-cultivation and self-applomb is clear: the former helps individuals become more confident and better able to build nations in the future (Lo, 2024). Strong comprehension equips citizens to engage responsibly in democratic processes, linking societal benefits to personal growth through the synthesis of diverse information.

To complete the task at hand, educated individuals are also more creative and critical thinkers. Our ability to think and grow intellectually is improved by a rational mind. Erudition is an indispensable component for a better community and country. On the other hand, knowledge helps dispel pessimism's gloom and illuminate the world (Vincent-Lancrin et al., 2019). Because learnedness produces responsible citizens and equips them with the abilities necessary to succeed in a changing world, it is crucial. For a plethora of career opportunities, pedagogy is essential to success. According to Nelson Mandela: "Education is the most powerful weapon that you can use to change the world" (Acharya, 2019). He maintains that education is the mechanism through which a person develops an identity, requires sustenance to acquire independence, and fosters edification towards the unpacking of the mysteries of nature. Proper knowledge allows us to fight injustice. Knowledge, motivation, intuition, information, skills, analogy, mindset, etc., are all parts of andragogy (Knapke et al., 2024).

Thus, to date, valuable information has been intertwined with these acquisition skills. It focuses on several values, including cultural, social, behavioural, and attitudinal values. People will not be civilised if they are not educated. Furthermore, humanity and moral values are related. Humanity exists wherever fairness, honour, and conscience exist. Tenderness and generosity are consistent with insight. Similarly, Oral tradition is the key to the brilliant preservation of producing knowledge (Oduлару et al., 2024). Being knowledgeable is superior to being ignorant. Our cognitive abilities will improve, and our perspectives will broaden when we gain appropriate awareness at the appropriate time. Educated people develop viewpoints that reflect their experiences and create a prosperous approach to unique skills in academia.

### Conceptual Framework

Figure 1 and Table 1 outline the ‘eclectic compass’, linking social, cultural, cognitive-linguistic, and ethical dimensions to orientations such as empowerment, moral reasoning, dialogue, and reflective praxis.



**Figure 1.** Conceptual depiction of the eclectic compass of education (author’s synthesis).



### Theoretical Framework

We employed critical pedagogy as a theoretical lens to see the nuances of education. Paulo Freire, a Brazilian philosopher and educator, established critical pedagogy and popularised it with his 1968 book *Pedagogy of the Oppressed* (Freire, 1970). Critical pedagogy aligns with critical theory, which examines the status quo and is ingrained in critical pedagogy (Shor, 2024). It prompts students to consider how supremacy and subjugation are constructed. Encouraging schoolchildren's vitality, enthusiasm, and vigour. Both subjectivity and objectivity are displayed. Power is seen by Freire as dialectic. It includes epistemological issues about the way schooling perceives knowledge (Giroux, 2020). It draws attention to praxis, or conscientization. It is based on an egalitarian and just social and educational philosophy. The concept was that politics permeates education at its core (Freire, 1970).

### Methodology

This study employed a qualitative literature review design, using Freirean critical pedagogy as an analytic lens. Sources (books, journal articles, and selected policy texts) were purposively chosen for relevance to equity, quality education, multiculturalism, and language in learning. Analysis followed a reflexive thematic approach: texts were coded for recurring constructs (e.g., power, voice, moral



reasoning, language mediation, dialogue, praxis) and synthesised into themes aligned with the research questions.

## Results and Discussion

### Social Dimensions of Quality Education

Rural education has commonly been in smaller, less efficient units with less equipment and facilities (Morgan & Sirageldin, 1968). This highlights disparities and developmental imbalances in rural contexts relative to urban areas. Educational quality in small schools has been affected by resource constraints, including limited facilities and funding. Funding can support inconsistencies in total amenities, functionality, and disconnects in infrastructure. Notably, cognitive dimensions illuminate educational policies, strategies, and related aspects of education. Jean Piaget (1896–1980) is known for his contributions to developmental psychology and educational theory (Kleineberga, 2024). Knowledge construction is a continuous process from early sensory exploration to self-constructing systems that empower through systematic stages. Mentoring continues to be a contested site where knowledge, practices, and subjectivities are shaped in a pedagogical key (Aguirre-Garzón & Ubaque-Casallas, 2022). Supervision and guidelines place greater emphasis on active listening than on passive hearing. The foundation of meaningful communication is respect. Valuing individuals' opinions and promoting trust, greater understanding of sharing insights. This world is made up of colourful elements, and we should respect pluralism and diversity (Yang, 2019).

Urge everyone to contribute to and participate in the learning process. Piaget studied children's understanding of social rules and morality. He relied upon direct observations of children's game playing, complemented by interviews with the children (Hmelo et al.). From Piaget's perspective, interaction is the boundaries of social skills and ethics. Saying please and thank you, showing teachers and guests respect, and using good table manners are examples of social norms. Quality education is about what and how people learn, its relevance to today's world and global challenges, and its influence on people's choices (Didham & Ofei-Manu, 2015). The quality of education expected of educators comprises sincerity, objectivity, hard work, and inclusivity across a range of educational settings.

### Ethical Accountability in Academic Communities

Academic integrity is the commitment to upholding morals and honesty in a learning environment. Active learning is embodied in telling the truth in all of our homework, tests, and academic assignments (Freire, 1970). Foremost, establishing a dependable classroom where students can rely on each other's contributions and efforts. Admiration is characterised by unbiased grading, equal access to resources, and fair student evaluations. It is ensuring that every educator and student is treated equally and that power relations in education are addressed (Giroux, 2024). Accountability, boldness, honesty, trust, justice, and transparency are all significant yet essential components. The art of relationships is, in large part, a skill in managing others' emotions (Goleman, 1998). Ethical principles help people modify their conduct, attitudes, and interpersonal relationships. It establishes boundaries between right and wrong. Moral principles promote interpersonal skills and hint at the proper course of action. Genetic epistemology was a scientific research program dedicated to examining the genesis of knowledge (Burman, 2021). Because games are governed by an implicit code of conduct that pupils acknowledge, the Piagetian approach emphasises the value of games. Emotional intelligence, interpersonal abilities, and self-awareness are sustained by the emotional dimension. Self-awareness—recognising a feeling as it happens—is the keystone of emotional intelligence (Goleman, 1998). Self-awareness evokes the capacity to recognize and decipher our emotions in precise context. More or less, the emotional dimension seeks out the sense of knowing rather than reflecting. As children grow, cognitive and moral principles gradually emerge, cultivating a sense of knowledge and justice. Interactive technologies and early engagement with gadgets influence how children interact, think, and learn within their everyday learning ecosystem (Prensky, 2001). In light of digital natives, this underscores technology aspects. Because most students have grown up with digital devices, it makes more sense, according to Prensky, to incorporate technology into the classroom. Build a solid relationship based on important elements such as respect, trust, and empathy. It verifies the mentee's digital literacy in the educational sphere.





### **Reshaping Academic and Professional Pathways**

Make sure to communicate throughout the mentorship process. Learning together enables individuals to exchange knowledge, collaborate, and reflect openly on their own practices. Arrange and oversee cooperation to reorganise students' academic paths. Mentoring emphasises the exchange of creative ideas to address educational concerns. Students will gain from teacher assistance at the perimeter of the classroom (Freire, 1970). It has been observed that stress, constraints, and challenges are common barriers to dissemination. Learning is an important part of education and helps students become better communicators. It inspires educators to adopt a leadership style. The situation is advantageous for both the learner and the teacher. It advances intellectual growth and curiosity, and leads to collective insights by enabling participants' commonalities. The active involvement of the instructor and the students. Gain self-assurance and develop our individuality (Hooks, 2014). Attending training sessions, such as webinars, conferences, and seminars, can support teachers' professional development. It demonstrates the importance of real-world experience relative to theoretical knowledge in helping teachers achieve outstanding outcomes through mentoring and group projects. Institutional rules and public perceptions both contain conflicts between the preferences of educators and the realities of the situation (Freire, 1970). Teachers' professional growth will be strengthened and accelerated through participation in multiple teacher development programs. Future developments will be influenced by the cooperative and encouraging environment that society creates. Within the educational paradigm, teachers' individuality is being formed and polished through workshops, seminars, instructional techniques, reflective practices, educational training development programs, and collaborative learning (Gracia et al., 2022). It connects with community connections and dialogue elements to support educators' design of lessons.

Subsequently, critical pedagogy is preferable to passive learning for students. They engage, contribute, and share their reflections within the educational realm, promoting an enlightened approach that prioritises students (McLaren, 2015). Educators guide learners in independently acquiring knowledge and pursuing learning objectives to strengthen problem-solving skills. The individual's presentation does not contain any discrepancies or disputes, but it does draw attention to certain difficulties, like inadequate compensation, a heavy job, and few opportunities for speech practice (Bhandari & Bhandari, 2024). Managing a large class of pupils can be challenging. In a heterogeneous classroom, teachers cannot effectively oversee (Adhikari, 2021).

### **A Holistic Approach to Education**

Develop a practice of speaking and teaching others about language and culture to protect the importance of cultural information and to ensure that the development of positive attitudes, civility, self-efficacy, and social and cognitive independence is not impeded. By employing a learner-centred methodology and drawing on students' real-world educational experiences, this strategy bridged the knowledge gap between classroom instruction and empirical research (Li et al., 2025). Sever it with the knife of the knowledge that, "I am Pure Consciousness", and be happy, my son (Hawley, 2011). This passage is from the Ashtavakra Gita. Knowledge is like a knife; it can cut through delusions and fallacies while hiding the actual essence of reality. Thus, the ego regulates feelings of loneliness, estrangement, and seclusion throughout life. Intermittent spectrum is associated with our mental, physical, and emotional experiences. It suggests establishing an in-class environment in which students act out and collaborate with experienced teachers (Taylor, 2024). Additionally, the social dimension is an aspect of learning skills; students' civic participation in learning modalities, through the projection of thought from critical pedagogical lenses, is also a component of this dimension. Pareek and Mathur (2017) have pointed out that Indian spirituality epitomises an educational philosophy that emphasises moral, ethical, and social values. The skills of learning should really be imparted to students. The ideals, customs, behaviours, and concepts of college instructors are all included in the life world. Whatever the instructional approach, teaching effectively demands creativity. The value of creative problem-solving and imagining new educational opportunities is emphasised by critical pedagogy (Giroux, 2024). Committed to mitigating human distress and committed to comprehending the environment in which learning occurs. In multilingual settings, learners use their linguistic repertoires to make meaning and participate. Inclusive scaffolding can strengthen engagement and comprehension, while restrictive language regimes may reduce them (Cummins, 2021). No wonder educators' concern is to overcome





the constraints imposed by the prevailing power. The ideology holds that educators ought to have a researcher's warrant; in this situation, educators learn to generate knowledge and help students generate their own (Coker et al., 2024). The easiest way to visualise the framework for eradicating poverty and unemployment is through schooling. It encourages the growth of the business scenario over time.

## Conclusion

In sum, quality education is more than the transformation of knowledge; it encompasses cultural, moral, social, and psychological dimensions in innovative ways. Findings reveal disparities in resources and it needs to ensure meaningful learning opportunities. Educational practices seek ethical accountability, active participation, critical thinking, moral development, and navigation within social and digital landscapes. Learner-centred approaches foster cultural awareness and play a pivotal role in informing critical pedagogy. This research paper empowers learners to contribute to the theoretical and practical implementation of equitable support, cognitive development, interpersonal skills, and inclusiveness across learning dimensions. Education's primary goals are to empower individuals and broaden their perspectives on the world around them. Likewise, education is a lifelong, never-ending process of learning. Education shapes values, behaviour, discipline, and thought processes. Integrity, inclusivity, homogeneity, holistic medicine, and a supportive environment for teachers and students are undermined by the Vedic heritage and multiculturalism. Various obstacles and constraints in education prevented the development of education at the appropriate time. Future research could examine the interplay among the social, cultural, and philosophical dimensions of empirical research in shaping quality education in multilingual societies across different geographical contexts.

Connecting our education to multiple dimensions of education may lead to a richer understanding of education. To support learners' development, critical pedagogy and genetic epistemology work together. Education, which simultaneously brightens our job path and makes it more appealing, is the light of life. Oral sharing in education preserves our cultural values and shapes moral, ethical, and rational behaviour. We live in an era of digital literacy, mentorship, collaborative learning, and a comprehensive approach to student education. Teachers continue to share valuable insights with students by any means necessary, despite traditional barriers and resource constraints. Education ultimately fosters logical and ethical reasoning and is linked to several aspects of education.

## Knowledge Contribution

This research contributes knowledge in the following areas:



## Recommendations

Based on the findings, there are some suggestions formulated, which are as follows:

### Educational Disparities

Policymakers should address rural-urban disparities in funding, infrastructure development, learning resources, and technological access to ensure high-quality education.

### Mentorship and Pluralistic Learning Environments





Schools and colleges suggested training on mutual respect, supervision of collaborative and meaningful learning among students, teachers, and educators. Inclusive practices are needed to maintain diversity, voices, and perspectives in learning spaces.

### **Ethical Accountability**

Fairness and transparency should be implemented in academic organisations to foster teaching practices and equity in the educational domain. Self-awareness and moral reasoning should be embedded in curricula to develop ethical competence, cognitive skills, empathy, and core learning outcomes.

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