

Pedagogy Paradigm of Cultural Transmission for Human Endeavours

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DOI: <https://doi.org/10.36348/sjhss.2025.v10i12.002>

Received: 12.10.2025 | **Accepted:** 03.12.2025 | **Published:** 06.12.2025

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Abstract

Pedagogy is the process by which instructors help pupils develop. Methods alone cannot adequately capture pedagogy, the art and science of teaching. A worldview and an idealized picture of the educated person must be part of it. These offer the ultimate objective and target that all facets of an educational tradition are centered around. They also offer guidelines for choosing the methods to be applied in the teaching process. The tenets and viewpoints of contemporary Indian education are embodied in NEP 2020. The science of teaching assumes this is the case and goes beyond simply providing more specific instances of how Indian principles might be reflected in the teaching-learning process.

Keywords: Culture, Curricula, Learner, Paradigm, Pedagogy, Teacher.

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INTRODUCTION

National Educational Policy 2020's multilingual plan intends to promote cultural rootedness and global involvement by connecting local identities to global prospects (Singh, 2025). It should be possible for students to select a course of study that will allow them to grow up and become completely human. Nonetheless, the goal of education is sometimes overly utilitarian in today's global context. A fixation with self-interest and intense competitiveness might result from an overemphasis on financial success. Students' comprehension of what it means to be human in a particular subject or discipline may consequently decline. This easily misrepresents the actual aims and purposes of humanistic education. To avoid this kind of distortion, educators in schools explain academic subjects from a human-centered approach. This method places a strong emphasis on investigating and finding facts, patterns, relationships, questions, insights, conclusions, issues, solutions, and ramifications that is revealed about what it means to be a human being by a particular discipline. As a result, education turns into a well-reasoned analysis where students mould or change their ingrained perspectives on the world and other people. Navigating the difficulties of the future should be one of the key characteristics for developing into skilled problem solvers and critical thinkers (Johnson *et al.*, 2021). We naturally embrace new teaching methods that speak to the special needs of modern education and

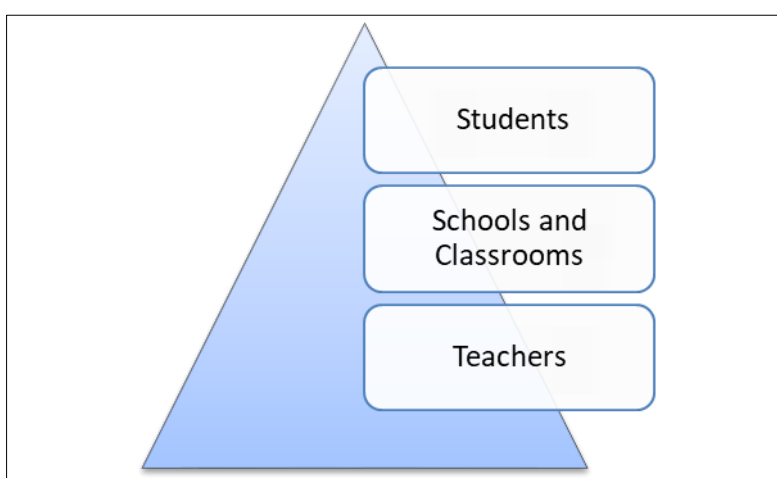
our own educational objectives. The continuous interaction of the Science of Teaching offers an educational paradigm appropriate for our periods and cultures.

The teaching-learning process is immediately addressed by this strong and captivating paradigm. It is a thoughtful strategy founded on contemporary educational concepts. It consistently highlights the integrity and relevance of the connection between subject matter, teacher, and students in their everyday lives. It employs a thorough and comprehensive strategy. Most importantly, it addresses the objectives and realities of teaching in a methodical and practical manner while offering the radical techniques required fulfilling our educational mission of preparing young people for society. Our goal is to make pedagogy a fundamental component of education in our classrooms and schools. All curriculums follow the contemporary pedagogical paradigm. As a mind-set, an attitude, and a methodical approach that permeates every aspect of our teaching. It calls for integrating new concepts into the way we teach already-existing courses rather than creating a brand-new one. The goal of humanistic and social science education is to gradually improve students' capacity for critical thought, problem-solving, and teamwork (Jones & Smith, 2020). The contemporary educational paradigm is an important part of the teaching and learning process. This is true for academic and extracurricular activities, sports, volunteer work, and

other aspects of education that are not academic in nature. The paradigm can be used as a useful guide for lesson planning, assignment design, and the development of instructional activities in a certain discipline, such as history, mathematics, language, literature, physics, art, and so forth. Additionally, it assists pupils in forming the natural habit of thinking back on their experiences before acting. The paradigm has a lot of potential to help students make connections within and between subjects and relate what they are learning to what they already know. The paradigm provides consistency to a student's whole educational experience when it is implemented consistently across the curriculum. When the approach is frequently applied in educational contexts, students naturally form the habit of considering experiences before acting.

School as a Community

Teachers should act as facilitators to assist students in developing their critical thinking and problem-solving skills, with students at the center of the teaching-learning process (Taneja & Dua, 2025). Teachers will be able to become more skilled instructors thanks to the present educational paradigm. It allows educators to improve the structure and content of their classes. It provides educators with more tools to support student initiative. It enables teachers to push pupils to higher standards and motivates them to take a more active and accountable role in their own education. By giving them the opportunity and justification to connect the material they are studying to their personal experiences, it aids educators in inspiring their pupils.



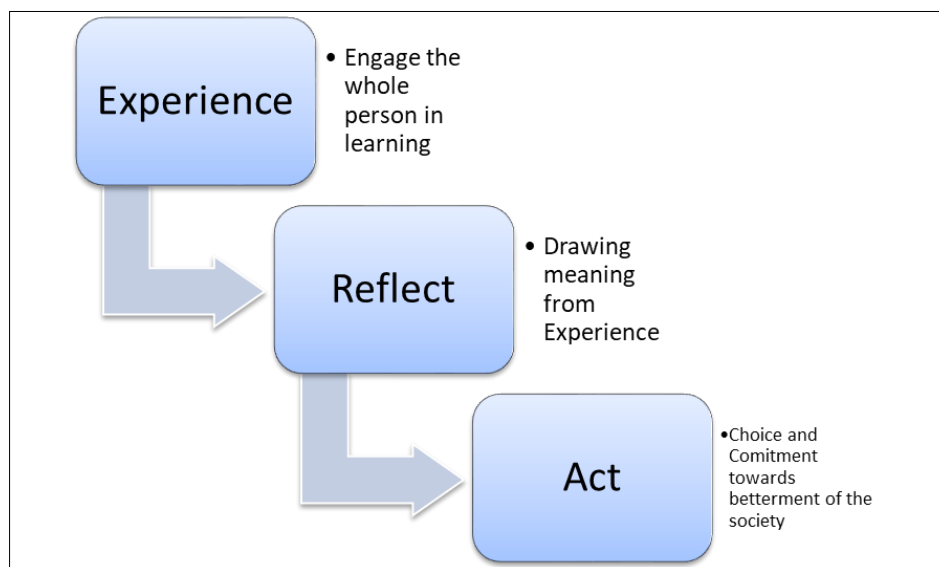
The real-life situations of a student, such as their friends, family, classmates, the school, politics, the economy, the environment of culture and religion, the media, music, and other realities. Each of these factors affects the learner, for better or ill. Encouraging students to think about the contextual elements they encounter and how they affect their attitudes, perceptions, judgments, and decisions can occasionally be beneficial and crucial. This is especially crucial for children learning themes that are likely to evoke strong emotions in them. The systems that enable youth to attend, engage, and achieve through tailored educational interventions (Ainscow, 2020). A student's personal growth as well as the development of others can be greatly influenced by the economic, political, and cultural environment in which they grow up. For instance, students' expectations of academic performance are usually negatively impacted by a culture of chronic poverty; repressive political regimes inhibit free inquiry in favour of their prevailing ideology. Freedom may be restricted by these and other situations. The institutional environment of a school or learning centre is the complex and often complex network of rules, norms, and—most importantly—connections that define the school life milieu. The significance of establishing a healthy learning environment is highlighted by a recent school

study. The development of new curriculum, visual aids, and pertinent textbook resources has seen some success. But most of them fall well short of their promises. Much more focus should be placed on the school setting where teens' moral and ethical development takes place, as a new study suggests that the school atmosphere may be a critical prerequisite before value instruction can start. Concern for high-quality education, trust, tolerance for differing viewpoints, compassion, forgiveness, and a clear statement of the school should be given. A recent school research highlights the importance of creating a healthy learning environment. There has been some success with the creation of new curricula, visual aids, and relevant textbook resources. However, the majority achieve far less than they had promised. Much more focus should be placed on the school setting where teens' moral and ethical development takes place, as a new study suggests that the school atmosphere may be a critical prerequisite before value instruction can start. Concern for high-quality education, trust, tolerance for differing viewpoints, compassion, forgiveness, and a clear statement of the school's belief in the Transcendent are characteristics of a school environment that fosters integral human development.

Context of Learning

According to the modern paradigm of education, learning is customized. It forces students to reflect on the significance and intent of the subject matter they are learning. It seeks to motivate students by including them as essential, engaged participants in the

teaching-learning process. It aims to encourage more customized learning by putting teachers' and students' experiences closer together. It promotes combining what is learned in the classroom with experiences at work, home, with peers, with culture, etc.



Teachers are prepared to implement novel teaching techniques because to the use of technology, interdisciplinary teaching approaches, and socio-emotional learning tactics. In order to distil what students already know in terms of facts, sentiments, values, insights, and intuitions that they bring to the subject matter at hand, the instructor first establishes the conditions for them to collect and retain information from their own experiences (Darling-Hammond *et al.*, 2017). In order for the students' comprehension to become more thorough and accurate, the teacher later assists them in learning more and gaining more experience. Through the introduction of skills and techniques for reflection, the teacher creates the foundation for children to learn how to learn. Here, memory, understanding, imagination, and emotions are used to understand the fundamental significance and value of the subject under investigation, to discover how it relates to other facets of human knowledge and behavior, and to acknowledge its implications in the on-going pursuit of truth. In order to change students' habitual attitudes, values, and beliefs as well as their ways of thinking to the point where they are driven to act rather than just know, reflection should be a freeing and formative process. Therefore, it is the duty of the educator to make sure that opportunities are given that will challenge the students' creativity and test their ability to decide on the best course of action to follow in order to build on what they have learned. Even if their actions under the teacher's guidance don't immediately turn the world into a community of justice, peace, and love, they should at least be an educational step in that direction and toward that goal, even if it just results in

new experiences, more reflections, and subsequent actions within the subject matter.

Pedagogy as a Cultural Transmission

The modern pedagogical paradigm places a strong emphasis on the social component of both teaching and learning. Pupils are encouraged to collaborate closely, exchange personal stories, and engage in meaningful dialogue. It connects interpersonal contact and human relationships to students' learning and growth. It recommends consistently moving forward with actions that will improve the lives of others. Students will gradually learn that their most meaningful experiences come from interacting with others and learning about what it means to be human. Gaining a better understanding of other people's lives as well as the institutions, rules, and behaviors that either facilitate or obstruct our common growth as members of the human family should always be the aim of reflection. This, of course, assumes that educators are aware of and committed to these principles. Cultural transmission, or passing on to future generations the information that has been accumulated over the centuries, is a common way to frame education's purpose. Unquestionably, one of the most important roles is to ensure that human endeavours are coherent throughout all civilizations and the human family. Every new generation will have to start over if we don't instruct and educate the next generation on what we've learned. In many places, cultural transmission is indeed the main, if not the only, objective of public education. In a world that is marked by rapid changes at every level of human endeavour and conflicting value systems and ideologies, education cannot remain so

limited if its purpose is to effectively prepare men and women with the competence and conscience to make meaningful contributions to the future of the human family. From a purely pragmatic standpoint, obsolescence training results from education that just concentrates on cultural transmission. Examining technology training programs makes this clear. It might be harder to see the effects of failing to consider the human implications of discoveries that inevitably affect human life, including genetic engineering, image culture, new energy sources, the role of economic blocs in growing nations, and a host of other innovations that promise progress. Many of these offer hope for a higher quality of life for people, but at what cost? These matters cannot be left to the political elite or the titans of industry; every citizen has the right and responsibility to make choices and act in ways that are acceptable to the evolving human community. Responsible citizenship requires education. In order to accomplish justifiable economic objectives, many governments only concentrate on the practical components of education. Education is becoming little more than job training as a result. Despite ostentatiously acknowledging the broader cultural goals of education, business interests usually encourage this approach. This limited concept of education has been accepted by many academic institutions worldwide in recent years. And it's amazing to see how many students are choosing to major in business, economics, engineering, or the physical and biological sciences instead of the humanities, social and psychological sciences, philosophy, language, and literature. We don't merely complain about the status of the world today in Indian schools. These must be considered and dealt with. We believe that, when it is honest with itself, almost every academic discipline is well aware that the ideals it promotes are based on assumptions about the ideal human being and human society. Therefore, the techniques employed in educational programs, teaching, research, and schools, colleges, and universities are crucial. This contrasts sharply with educational institutions that often inadvertently sidestep the fundamental concern for the human being because of fragmented approaches to specializations. This means that Indian education must stress on the holistic development of its students through the employment of the necessary core curriculum, which includes social sciences, humanities, philosophy, art, language and literature, social problems, and the like, as part of all specialized educational programs. In addition, specializations may employ infusion techniques to highlight the topic's deeper ethical, social, and human implications. The development of the whole individual ought to be the aim of the Indian educational system. It is challenging to find a method and employ a pedagogy that avoids these extremes by helping our students comprehend the more comprehensive truth and the human implications of what they are learning, particularly so that they can more effectively contribute to the restoration of the human family and the creation of

a more divine and human world. When significant human institutions fail, people may become uneasy and look for temporary solutions. Sadly, families—the cornerstone of human society—are disintegrating in nations all over the world. One in two marriages in many first-world nations ends in divorce, which has serious repercussions for both partners and, most significantly, their children. The previous global migration of peoples is another cause of uncertainty and miscommunication. Millions of men, women, and children are losing their traditions due to civil wars, oppression, or a lack of resources or food. While elder émigrés may preserve elements of their cultural and religious heritage, younger émigrés sometimes struggle with cultural differences and feel forced to adopt the dominant cultural values of their new country in order to be accepted. All of these elements are impacted by the worldwide phenomena of pluralism. Diverse local cultures and demands are legitimately reflected in today's courses. However, the courses that comprise basic and secondary school curricula are strictly regulated by the governments of a few countries. According to the formational priorities of schools, this may impede the development of curricula. Today's learning program handles current curricular themes through infusion rather than updates or additions to course offerings since it requires a particular teaching style. By doing this, it prevents additional cluttering of an already overloaded school curriculum and avoids being seen as a gimmick added to the core subjects.

CONCLUSION

It takes more than merely transmission to expand a culture. In order to make decisions that will improve their lives overall, whether they are personal, social, moral, or professional, students of the new millennium will surely need new technological skills, but more importantly, they will need the capacity to lovingly understand and critique all facets of life.

Research, thought, analysis, critique, and the creation of workable alternatives are all components of such advancement, and they are always based on ideals. This is true regardless of whether such values are deliberately avoided. All forms of education impart values, some of which may be so strong that they promote hard work entirely or in part, which runs counter to the objectives of our educational system. Therefore, we need a pedagogy that makes students aware of the intricate networks of values that are often cleverly hidden in modern society so that they can study them and freely make decisions and commitments with true awareness.

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