

فصلنامه تحقیقات جدید در علوم انسانی

Human Sciences Research Journal

دوره جدید، شماره ۲۴، بهار ۱۳۹۹، صص ۹۷-۱۰۶ New Period, No 24, 2020, P 97-106

ISSN (2476-7018)

شماره شاپا (۲۴۷۶-۷۰۱۸)

The impact of culture and teaching method on structuralism in education

Dr. Ali Asghar Mashinchi¹. Nazila Baqaei²

1. Assistant Professor, Department of Education, Lamerd Branch, Islamic
Azad University, Lamerd, Iran

Mashinchi56@gmail.com

2. Lamerd Branch, Islamic Azad University, Lamerd, Iran

Nbaghaei1976@gmail.com

Abstract:

The main purpose of this study is the impact of culture and teaching method (structuralism) on education. The present study is of descriptive-analytical type and after examining the concepts, practical suggestions are presented by presenting the results. Given that today the educational approach is to innovation, creativity and knowledge production, and this important basis is one of the characteristics of the appropriate teaching method so that the teaching process is based on the principle of learners' interaction with the environment and the discovery of facts. Hence, the method of constructivism has a special relevance to this issue. Because the method of constructivism pays special attention to personal achievements and the production and invention of methods and concepts, and it should also be noted that in this method the teacher and all the facilities "facilitate" the creation of knowledge by the student and learners. They accept the use of constructivist theory in educational design and teach, and they have to play different roles. In this method, the most important role that the teacher should play is to facilitate the knowledge-building process and guide the students in building knowledge. Culture is an educational-acquired and acquired thing: that is, it is not instinctive and inherited, but it does not arise only with voluntary education and acquisition, but also inductions and influences arising spontaneously from the living environment and human development, so it is possible. He said that culture is a social heritage.

Culture is an indicator of the way of life that every society adopts to meet its basic needs in terms of sustainability and order and social affairs.

Keyword: e⁵ structuralist theory, teaching method, culture, education.

Introduction

The rapid advancement of science and technology has made it impossible for human beings today to collect and trace the scientific findings. Because the advancement of science in one day is sometimes equal to one hundred years in the past centuries, and it is natural that traditional education is not able to transfer science with such rapid progress. [4] An effective teacher should have a treasure trove of different teaching patterns and methods to use when needed and depending on the type of lesson and teaching conditions, one or some of them [2]. As with many humanities and social science concepts, there is no clear, universal, and consistent definition of school culture. The definitions given in the relevant research texts are influenced by the general definition of the word culture. Geertz (1973) has defined culture as a semantic and transferable model throughout history. This model can be explicit or implicit. Various social symbols, popular beliefs, customs, habits, beliefs, rituals, norms, values, and similar phenomena that can be mentioned in the form of a complex intertwined in a particular society, in contemporary scientific texts, under the title of culture. Are [1].

Culture

Culture refers to the tools, customs, beliefs, sciences, and other arts and social organizations, or what society creates and leaves to human beings is called culture. [5] Because culture is not inherent, it needs to be taught to every new generation. In all societies, cultural heritage is considered and because it may be lost due to negligence, therefore, its transmission to members of society, especially the new generations, is of particular importance. Cultural transmission is a process by which, Culture is passed down from generation to generation through education. Each generation learns its own culture and then teaches it to the next generation with the changes that have taken place in its time. Cultural transfer makes it possible for culture to continue. In fact, as long as the agents of cultural change are not strong and powerful, members of society resist and oppose the change of culture. Culture is a set of beliefs and behaviors of human groups [8]. Moin Persian culture has defined culture as a combination of two words, Far and Hong, meaning literature, education, knowledge, science, knowledge, and customs. Culture is derived from biological, environmental, psychological, and human history factors. Due to the set of traditions and complexities of human relationships, even the simple things that humans need like animals become cultural patterns. Culture is a different way of life or a way of life for a group of people [7].

Education

Education, as one of the factors influencing culture, can play a role in the correct transmission of culture [25]. Education is something that a person receives by becoming acquainted with a culture, not by studying it formally. Therefore, education is a cultural activity that has been formed over time and has a strong connection with beliefs and convictions, which is part of culture, and on the other hand, according to the cause-and-effect relationship between education and culture, education has transferred cultural values. It is education and construction or the means of this transfer. [26] And because cultural patterns are instilled within a person through education, [9] so, in fact, culture is influenced by education. Education, in a general sense, is synonymous with socialization, that is, the process by which individuals learn the roles, rules, relationships, and culture of their community in general. In a specific sense, it is the process by which individuals in organized social situations are exposed to the regular training of certain knowledge, skills, behaviors, and tendencies. In any society, these situations take the form of the education system and its formal organizations. In a simple elementary society, education had no conscious purpose. Gradually, after production, each individual learns the necessary adaptations to the social environment during different stages of life, according to his age and social status. The task was accomplished through the participation of children and adolescents in life activities, and through observation, imitation, and internship learning. Under these circumstances, all adults acted as teachers, and there was no specific time or place for formal learning. For example, in collecting food, finding injured animals, or collecting the fruits and edible roots of plants, the teenager would accompany his father and learn how to do things. Therefore, getting ready to do the activities of daily living had no conscious educational purpose. The increasing complexity of social life led to the diversity and multiplicity of divisions of social work. Under these circumstances, each stage of the workflow in the community required the acquisition of more or less appropriate skills appropriate to the type and quality of work, as members of the community were unable to perform their tasks without learning the necessary skills. The forces of change made it more difficult to pass on culture from one generation to the next, and the gradual accumulation of knowledge, skills, and techniques of work and social life created the idea of preserving and transmitting these achievements. As a result, formal education is needed to reproduce culture or recreate culture. [10]

Training

Education is not socialization. Whenever we prepare only for social life, we will neglect to understand the whole meaning of life. Socialization is a way to take a person out of the circle of independence and individuality and into the circle of transformed desires. And there is a possibility that the planned

human catastrophe will be realized. We cannot consider education only as a preparation for socializing people according to a certain culture or preparing them for the present life. Education must include values higher than the familiar cultures and above these cultures. Training is not a burden. Creativity and innovation come when they are allowed to emerge and manifest when the human mind is not captivated by any sense of compulsion, fear, profit, competition, victory and the hand-made goals of others [24]. Training is not about changing. The art of the educator is not to artificially change, shape and give direction to the child's nature, because it is not to educate, decorate and mask the character, but to reveal and reveal and expose the natural face and instinctual dough of the child so that he becomes the same as nature. And as his nature demands, the more perfect the child's upbringing becomes, the more apparent they become and teach him how to shape himself as society pleases and play the role of others instead of his own. In this case, man becomes alienated from himself. Therefore, we say that education is not about change but about approval. Affirmation of what a person's instincts dictate, not the fact that others want to change his nature based on their own ideas and plans [11].

The role of education in people's destiny

The wonderful role of education in life and destiny, man is not hidden from any wisdom. The flourishing of high talents and values is based on education, and the humanization of human beings and their attainment of ultimate perfection are all owed to proper education. [3] Manifestation of self-esteem in the way of attaining perfection and becoming a perfect human being is considered. [6] Elsewhere, education has been considered so valuable and important that exemplary people and innocent teachers and educators of the Islamic school have sacrificed their lives for it [12].

Pattern

A pattern is usually a small sample of an object or a set of innumerable objects whose important and main features have a large object or objects. The choice of a teaching model will depend on the teacher's knowledge of the philosophy and attitudes of education. Teaching is a process and an activity that takes place within a model. Each teaching model includes concepts, teaching steps (teaching steps), intergroup relations, reaction principles, and conditions and resources [23]. In other words, it is a teaching model, plan or map that we can use to compile face-to-face teaching in the classroom or in individual teaching mode, and to compile curriculum materials including books, films, books, movies, and books. Let's study. In fact, teaching patterns are ready-made patterns that help learners learn information, theories, skills, values, and ways of thinking as well as learning. In fact, the most important long-term achievement of education may be the added faculties of easy and effective future learning that they

acquire through knowledge, skills, and mastery of learning processes. In the General Teaching Model (Rogers, Robinson, 1971) Stage It is divided into:

1. Defining behavioral goals
2. Determining the input behavior
3. Determining the teaching method
4. Organizing educational conditions and situations
5. Performance evaluation and measurement [13].

The purpose of the active teaching method of constructivism

The method of constructivism has been and continues to be considered by many education experts. Looking at the philosophy of education, it becomes clear that Socrates was referring to constructivism. During his teaching, Socrates constantly tried to guide learners to think about himself and his environment by asking questions. In addition to Socrates, his followers also paid attention to the promotion and development of the constructivist method. [22] In the present era, many experts have played an important role in the formation of the constructivist method. Among those who paid special attention to the method of constructivism was Jean-Jacques Rousseau. He believes that the learner should give meaning to the phenomena and determine the mode of action and activity, or John Dewey emphasized the learning environment, the environment and direct experience, and Mr. Bruner emphasized the special oral operations that were derived from different experiences. Or Mr. Piaget was interested in the attraction, adaptation, and balance of the atmosphere, and Azobel insisted on the occupation of mental structures. It creates a special world for human beings. In their view, no world is more real than another, and each person's world has a more tangible reality for him. According to constructivist theory, there is no reality or existence independently. All realities depend on the mind of the agents of identification (human beings), and the mind is the basis and tool for determining and interpreting events, the objects of the eye of the world, and they establish such interpretations and interpretations of knowledge [14].

Basic concepts of the constructivist method:

1. The concept of construction: The meaning of construction is the framework of a set of concepts.

Concepts related to an event or occurrence, a system, knowledge, learner must consciously and in order to give meaning to all kinds of existential phenomena to create mental structures. Based on mental constructs that contain the same beliefs, beliefs and knowledge. Interpret the universe.

2. The concept of knowledge-building or knowledge-building: Knowledge-building means the mental production of information.

The student must take responsibility for his or her own learning and learning style, and must choose or develop learning strategies and set his or her own learning goals.

3. The concept of reality: According to a constructivist, reality is not what is real in the world and in a special place and outside the human mind, but reality is the meaning that the person has made of the world and existence in his mind [15].

Execution steps of constructivist teaching method:

1. Search and explore:

Searching and searching for ways to build knowledge by students means that in this section, students use all their senses to build knowledge. Knowledge building takes place during the process of exploration and search. At this stage, the teacher tries to raise the issue and asks students to express information about their skills and opinions. This stage is almost the first stage of the brainwashing and posture method. (Concept development)

2. Understanding and explanation:

At this stage, there is a discussion and exchange of information - skills and opinions presented in the first stage between the teacher and learners. In other words, understanding and agreement on the issues raised is considered the most important action of this stage. The teacher in this stage seeks to ask why and how learners reason by asking questions. The teacher should guide learners to share their views and findings with their peers and share their findings with each other [18].

3. Generalization and expansion:

At this stage, the teacher helps learners to generalize and expand their new findings, in other words, to improve and develop students' personal information and skills and to extend them to other learners. At this stage, students also study resources and acquire Information from knowledgeable people, the subject expands. Usually, the subject can be expanded by presenting a task of expansion and extension type [17].

4. Review and evaluation:

At this stage, all activities, learnings, skills and findings are reviewed and evaluated by the teacher and students to determine the extent of changes in thinking, mastery of skills, learning and knowledge production. At this stage, thought-provoking questions and appropriate tools such as interviews with knowledgeable people, referring to useful information sources can be used to evaluate the learners' learning, and the results obtained from this stage should be used in the teaching and learning system. Classification is a constructivist method of active and exploratory methods that emphasizes the production, control and generalization of knowledge. In the process of

teaching constructivism, the teacher and all facilities are facilitators and are considered as educational services. Therefore, in this method, the student plays a key role.

Objective: Actively searching for learners through various activities to discover solutions, concepts, principles and rules is one of the important goals in this method. Having an exploratory spirit to ask questions, design, execute, innovate and get answers is one of the characteristics of constructivism. This teaching model is one of the most dynamic and efficient teaching models that is successfully implemented in many classes of the world. Is [19].

Stage implementation steps

The current teaching model is planned and implemented in ۵ stages; The steps involved are:

1. Involved in the neck
2. Explore
3. Description
4. Explanation (expansion)
5. Evaluation

The reason for naming the constructivist teaching model as the ۵E model is that each stage begins with the letter E [20].

Discussion and conclusion

From the above discussions, it can be concluded that using appropriate teaching models strengthens students' mental capacity, increases learners' inner motivation, promotes students' creativity, increases problem-solving ability and better learning. Although educational conditions and facilities are one of the effective factors in It is a process of learning, but without a doubt, human resources, especially teachers, are one of the most important factors in forming educational environments. The impact of appropriate position and facilities has not diminished on any individual, but facilities and equipment will not be effective without the teacher. Talent recognition; Guide the students' interests and abilities in the right way of learning. Of course, such a role depends on the teacher's knowledge and belief, although curiosity and satisfaction are obviously the greatest needs of students. But if the teacher is not familiar with theories and principles of learning and considers teaching to be merely the transmission of scientific facts, and thinks that learning experiences are limited to sitting in the classroom, listening, and memorizing what is heard or written in the book, it is certain to stimulate curiosity and Cultivating students' talents and scientific thinking will not be very successful. The history of scientific study in the school of culture and history has a history as much as formal education. If relationships between educational elements are considered an important aspect of school culture, this type of relationship should exist in the first

classroom. In the realm of educational management, when intra-class relationships, school organizational culture, classroom social climate, and the like have been explored, one can in fact infer some exploration of school culture.

Practical suggestions

Learning without effort and activity and interaction with the environment will not take place. One who wants to learn must have an activity that suits his interests and abilities. If these points are not taken into account in the teacher's teaching method. The classroom will not be interesting for the student. Therefore, in this regard, it is suggested:

1. Make sure that assignments that are decisive for students are not insulting or frustrating to other cultures.
2. Ask students to write or discuss short stories about topics from different cultures.
3. Discuss the constitution and the rights it provides for different ethnicities and nationalities.
4. Take students to places that belong to other cultures and talk about their contribution to the advancement of the country.
5. Discuss the different ways of life of tribes and cultural groups and analyze the various aspects of their lives.

Sources and references

A) Persian sources

1. Ahmadi, Hamid, 2000, *Ethnicity and Nationalism in Iran*, Tehran, Ney Publishing
2. Arthur Wright Gomez, *Teachers' Specialized Education*, translated by Jawaher Foroushzadeh, Rushd, 1991, p.43
3. Ruholamin, Mahmoud. *Field of Cultural Studies*, Second Edition, Tehran: Attar Publications, 1989
4. Ferdows Homsy and Shahin Dokht Ali; *Educational technology* ; Amirkabir Publications; 1371; P. 32
5. Farhadian, Reza, "Basic foundations of human personality structure in education" Islamic Propaganda Office, Qom, 1997.
6. Cardan. Ali Mohammad, "Philosophy of Education" Samat Publications, Tehran, 1993.
7. Kozer, Lewis, Rosenberg, Bernard, *Fundamental Sociological Theories*, Translation: Farhang Ershad, Ney Publishing, 1999

B) Latin sources

8. Althusser, L For Marx, London: Allen Lane, 1969.
9. Balibar, É. "On the Basic Concepts of Historical Materialism", in L. Althusser and É. Balibar, *Reading Capital*, London: New Left Books, 1970.
10. Barthes, R. *Mythologies*, London: Paladin Books, 1973.
11. Bénnington, G. Jacques Derrida, Chicago: University Press, 1993.
12. Benveniste, E. *Problems in General Linguistics*, Miami, FL: University of Miami Press, 1971.
13. Castells, M. *The Urban Question: A Marxist Approach*, London: Edward Arnold, 1977.
14. Coward, R. and Ellis, J. *Language and Materialism: Developments in Semiology and the Tgeory of the Subject*, London: Routledge & Kegan Paul, 1977.
15. Culler, J. "Introduction" in F. de Saussure, *Course in General Linguistics*, London: Fontana, 1974.
16. Culler, J. *Saussure*, London: Fontana, 1976.
17. De George, R. & De George, F. *The Structuralists: From Marx to Lévi-Strauss*, New York: Doubleday, 1972.
18. Derrida, J. of *Grammatology*. Baltimore, MD: Johns Hopkins University Press, 1976.
19. Foucault, M. *The Order of Things: An Archaeology of the Human Science*, London: Tavistock, 1970.
20. Frank, M. *What is Neostructuralism?*, Minneapolis: University of Minnesota Press, 1989.
21. Frank, M. "On Foucault's Concept of Discourse" in T. J. Armstrong (ed.) *Michel Foucault: Philosophe*, Hemel Hempstead: Harvester Wheatsheaf, 1992.

22. Harris, R. Language, Saussure & Wittgenstein: How to Play Games with Words, London: Routledge, 1988.
23. Hawkes, T. Structuralism & Semiotics, London: Routledge & Kegan Paul, 1977.
24. Hjelmslev, L. Prolegomena to a Theory of Language, Madison: University of Wisconsin Press, 1963.
25. Holdcroft, D. Saussure: Signs, System, and Arbitrariness. Cambridge: Cambridge University Press, 1991.
26. Jakobson, R. On Language, Cambridge, MA: Harvard University Press, 1990.