



CONSTRUCTIVISM AND IT'S SOCIO-PHILOSOPHICAL IMPLICATION IN EDUCATION

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Abstract

Constructivism and its socio-philosophical implications for education were the subject of the current investigation. A connotative term is constructivism. It denotes a variety of attributes, including good, beneficial, advantageous, cooperative, creative, practical, useful, productive, valuable, and worthwhile. Construct means to create anything by joining several elements. It is a theory or a conviction supported by various pieces of evidence. It is a constructed or created idea or object. Constructivism is a sophisticated, dynamic, and all-encompassing idea. It is a post-modern strategy that is also relative. It is the procedure or approach used to create something novel and inventive.

Keywords: *Constructivism, Socio-Philosophical Implication, Innovative.*



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Introduction:

A connotative term is constructivism. It denotes a variety of attributes, including positive, beneficial, advantageous, cooperative, practical, and productive useful, valuable, and worthwhile. Construct means to create anything by joining several elements. It is a theory or a conviction supported by various pieces of evidence. It is a constructed or created idea or object. Constructivism is a sophisticated, dynamic, and all-encompassing idea. It is a postmodern method that is also relative. It is the procedure or approach used to create something novel and inventive. It is the method that words are combined and put into a sentence to describe a phrase, activity, experience, etc. It is a theory on how concepts, viewpoints, and knowledge are developed. It refers to how something interprets certain words, deeds, declarations, etc. Constructivism is a dynamic idea since it was present in the early Indian educational

philosophy, even if it wasn't a formalised branch of philosophy. Constructivism is an idea that transcends space and time, making it dynamic. Its use varies from time to time, place to place, region to region, culture to culture, and even from language to language, making it a relative concept. Making a precise division between constructivist, re-constructivist, and essentialist approaches is particularly challenging. There are some elements or similarities shared by all of these methods. This idea is all-encompassing since it calls for the fusion of previous or current information with novel knowledge. Integration of information and knowledge is also required. According to the proclamation in the Indian constitution, the educationalists' perspective is to restructure and redesign schooling while taking the needs of society and the social system into consideration. In light of the National Philosophy of Education, particularly the national goals, aims, objectives, and educational visions outlined in the New Education Policy of 1986, the operational component of the notion should therefore be taken into account.

Constructivism: Philosophical Implication

The ideology of a nation's citizens determines the purpose of that nation's educational system. Education has historically been valued as a worthwhile endeavour. Therefore, the primary purpose of education was to foster an idealistic outlook on the world. As a result, education aimed to transform a natural man into an ideal man. Then, the teacher was at the centre of the educational environment. Later, due to the transformation of society brought about by science and technology, particularly the impact of industrialization, the focus was switched to the nature of the child for whom education is intended, which was then followed by the pragmatic approach to education. The goals of education in the west have been influenced by western philosophical schools of thought such as idealism, naturalism, pragmatism, realism, and others. Prior to the influence of European philosophers and educationists, Indian education was classical in nature and traditional in approach, where education was not considered for the mass. Following the British invasion, a structured, modern educational system in the vein of British or European philosophy was brought to India. Then, education was designed to foster the growth of knowledge. The acquisition of information is widely acknowledged as one of the key objectives of education. Knowledge strengthens the weaker brain, fulfils its appetite, and brings harmony to the natural human curiosity. A man can think, feel, act, and experience things better when he has knowledge. We have inherited a significant amount of cultural background and a solid reservoir of information thanks to enhanced knowledge distribution throughout the years. Without knowledge diffusion, enrichment and progress are impossible. Knowledge acquisition is essential for becoming civilised and cultured. Therefore, it would

seem that the knowledge base plays a major role in human development. Particularly in philosophy, the terms epistemology and education are used interchangeably. Perennialism, essentialism, and progressivism are new and modern theories in education that have emerged as a result of the growth and development of the human knowledge system and the interaction and fertilisation of various idealistic, pragmatic, and realistic philosophies. This contemporary, continental philosophy of education is based on these ideas. Every school of thought has developed its own implications for teaching and learning situations in accordance with the fundamental tenet of this philosophy. The main issue in India is that the country's education cannot be shaped by any particular school of thinking. Is it crucial to develop a philosophy or theory that is impenetrable for use in education? Will it not generate just one kind of materials or people, just like how porters are produced? The European has a distinct ideology and way of thinking. For instance, up until 1996, education was viewed more broadly in England as a value-laden activity. However, since 1996, their education commission has advocated for the sale and purchase of education as a commodity. Similar to this, the United States of America has developed its educational philosophy, particularly in modern times, in a more fully materialistic and pragmatic manner. While India was colonised for a very long time and has yet to establish a strong economic base, this forces India to follow a middle path in both the economy and the field of education. America and England, on the other hand, are currently independent in terms of their material culture and economies. India had to keep up with modern knowledge while also maintaining its educational system and cultural traditions. Indian must prioritise its indigenous knowledge base in order to adapt to the exploration of the knowledge system. A person who is born into a culture acquires the customs of their ancestors or predecessors. Constructivism differs from essentialist views of culture, which have a tendency to elevate culture to the status of a substantial thing. India continually tries to maintain such standard for the education of its students. By including them in the creation and construction of knowledge, it is essential to establish a knowledge system for India's school-going youth. That serves as the intellectual underpinning of constructivism in Indian education. The origins of reconstructivist and deconstructivist philosophical movements in the late 20th century gave rise to constructivism. Its foundations are found in literature and linguistic texts as well as in the fields of philosophy, psychology, and sociology. The author of this paper has limited his discussion to constructivism's social and educational implications.

Social Implication

Indian society embraces diversity. It is a society with many languages, cultures, and ethnic groups. As a result, the government had to develop its social philosophy soon after gaining independence, which is represented in the preamble of the Indian constitution. India has created its educational system in order to translate, implement, and apply that social philosophy and its values. Education is important for society. Primary education has recently been declared a fundamental right by the Indian government. Because a country's success and development depend on how well educated its citizens are. Since the country's independence, commissions and committees have made recommendations for improving the educational system while taking the country's urgent needs into consideration. As a result, the long-term objective of primary education for all people was not met. Considering that the nation has to deal with numerous issues and difficulties. The world is moving pretty quickly right now. Globalization has already occurred. People now have higher expectations and aspirations. Every citizen needs to be equipped to handle these difficulties. Therefore, the education that the kids will receive together must be their own and demonstrate original creativity. It's not that youngsters shouldn't impart and share the knowledge that is available. But new knowledge must be generated based on the existing information. The civilization of today is referred to as a knowledge society. Every person must take part in that system of knowledge processing. The importance of knowledge generation is greater than that of knowledge acquisition. Today, education cannot be limited to the formal system or to one class, caste, community, religion, race, etc. Convergence is attainable within the context of divergence by using a constructivist approach in education. The constructivist method aids in bridging the gap between those who wield power and those who are distant from it. This is a societal necessity because the majority of Indians do not participate in the processes of knowledge development, knowledge consumption, or knowledge management, which has resulted in the continuation of social distinction and deprivation. The participatory system of learning is required for education in schools, where teachers, students, and supporters all take part in the knowledge management and sharing processes. Sociology of knowledge has had a significant influence on education. It is regrettable that this aspect of the knowledge system receives so little attention in our country while the curriculum is being produced. After 60 years of Indian independence, we are finally considering the use of indigenous knowledge, something that could have been done much earlier. These schools did a poor job of matching the environment in which the students were learning with the learning experiences, knowledge, or subject that were being taught there. As

a result, they were frequently isolated from their own group or community as a result of their formal schooling. As a result, the constructivist approach enables the learner to make use of their own surroundings to develop new knowledge or modify old information. This approach to knowledge requires, as the NCERT rightly noted, "a move away from 'facts' as ends in themselves. and a move towards locating facts in the process through which they come to be known, and moving below the surface of facts to locate the deeper connections between them that give them meaning and significance." This strategy helps a guy become effective in one sense—as far as learning and knowledge are concerned—but some other factors are still disregarded. This method has its own limitations when it comes to the development of one's personal potential and wisdom. As a result, an effort should be made to identify some of the elements that contribute to improving the steps from information to knowledge and knowledge to wisdom.

Constructivist pedagogy approach

We are looking for pedagogy if there is a suggestion for a novel approach to school education. Is the existence of pedagogy required for all forms of learning? Whether learning occurs or not in the absence of pedagogy? All of these issues have been investigated in our nation. The process of learning and participating in the development of knowledge is now valued by people in Europe, particularly in England. One of the most well-known philosophers of education, R. S. Peter, made significant contributions to the subject of education, including the philosophy of education, educational objectives, educational values, and methods of teaching and learning. He had hardly spread the pedagogy's development. Regardless of the pedagogy's shortcomings, anytime we create a new curriculum, we recommend certain implementation methods. We are to build specific tactics in the current curriculum, which was developed under the constructivist manner. The demands of the current curriculum and teachers' constructivist approach oriented. But based on my experience thus far, despite numerous times when the curriculum was reviewed and changed, very few teachers were comfortable with the new methods. Rarely have writers or authors received training for creating teaching or learning materials. The curriculum planners' and practitioners' understanding of the curriculum and its contents differs significantly. Regarding the concepts of knowledge generation, knowledge levels, knowledge types, etc., I have very little doubt. This refers to the curriculum's epistemological components and the learning experiences of the teachers who actually implement the programme in real-world settings. There are very few pedagogical books accessible in our nation that explicitly define knowledge, knowledge sources, and how

knowledge is formed in learners' minds. What are the stages one must take to build knowledge or create knowledge? Even though there was no institutional pedagogy in place in ancient India, the instructor assisted the students in creating new knowledge. Ayodhyama and Aruni, Susruta, and Charaka are suitable examples. Similar to this, pupils build and reconstruct their own knowledge in the field of medical technology, but the teacher had to set up the circumstances. In a larger sense, the process of creating such a scenario is regarded as pedagogy. Rabindranath Tagore adamantly opposed teaching, but he set up the circumstances and setting that made it function; as a result, it is now thought of as experimenting. The same can be said for Gandhiji and J. Krishnamurti. Such experiments must be taken into account as new pedagogical approaches are developed in order to incorporate constructivism in the sphere of education. Because we are looking at education as a whole and constructivist approach in the field of education, I believe that if the aforementioned claims are critically examined and some steps are taken in that direction, the constructivist approach in curriculum transaction and also it may help to achieve the societal learning through pluralistic approach in education.

Educational Implications:

Teaching using a constructivist approach model creates a supportive environment that offers enough room for active participation and interaction among students, fostering collaborative learning that results in a positive academic classroom community and enabling students to express themselves freely and comfortably. In this method, knowledge is created rather than acquired, thus students must be able to connect the knowledge they are learning with the real world. Additionally, it has significant effects on parents, educational administrators, teachers, and teacher educators. The timing is right to make changes to the teaching and learning environments.

Conclusion

The current study has demonstrated that constructivism and socio-philosophical implications in education have a substantial relationship. Since we are considering education as a whole and the constructivist approach in the field of education, I believe some steps have already been taken in that direction from the aforementioned discussions and experiments. Additionally, it may help to achieve societal learning through pluralistic approach in education. This study will assist in defining constructivism's theoretical notions and their socio-philosophical implications for education.

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