Teaching methods in light of e-learning between reality and hope

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Abstract

In our research, we seek to shed a spot of light on one of the most important and controversial issues, given the excitement that this topic is characterized by, especially in our era today, the era of globalization that has upset the balance of life, and perhaps the post-Corona world has contributed significantly to changing the lifestyle of people, as education to virtual reality through new technological technologies that have changed the course of human lives.

Education has been and still is the pillar of the development of any nation and is the main engine for advancing sustainable development. Education in the world has made great strides as many new technologies have been introduced that undoubtedly contribute to raising the quality of education and achieving scientific renaissance, which raises many important questions. And the focus on the reality and challenges of distance education in the Arab world, perhaps the most prominent of which are:

_ To what extent can we talk about the development of distance education in the Arab world?

_ How can Arab governments work to raise the efficiency of professors and teachers in various educational stages to keep abreast of recent developments in distance education techniques?

_ What are the real ways and tools that can be embodied on the ground to advance distance education in the Arab world?

_ How can Arab scientific competencies as well as businessmen have a prominent role in supporting new projects on distance education to advance sustainable development?

Through the foregoing, we will work according to the two mechanisms of disassembly and analysis, to stand on the reality and challenges of distance education in the Arab world, in an effort to work on finding new ways and techniques to raise the quality of distance education in the Arab world and to confront the trend of cultural globalization, in order to keep pace with new global developments that have reached degrees Very high quality.

Introduction

Distance education questions and problems in the Arab world:

Distance education is considered one of the most important technologies developed in the world of education. This type of education has been attracting the attention of large numbers of learners and training institutions, and it occupies the utmost importance in educational systems in the world in general and the Arab world, especially after the wave of the Corona virus, since this virus appeared with it. E-learning, or what is called distance education, so that the entire education system becomes in this way. Indeed, major companies and universities have transformed all their work with their employees and teachers to work remotely through remote communication technology, as this pattern relies mainly on teaching and learning in a non-visual or virtual way, where This type of education uses new technological tools, such as computers and new software, such as Zoom technology, the Google Meet application, and other new software that facilitates the distance learning process.

As a result, communication companies, major multimedia companies, and media and technology networks competed in order to find more advanced technologies to facilitate the distance learning process and facilitate the communication of professors with their students, which led to companies achieving huge profits as a result of the high number of sales of these new technologies and with this tremendous development that the world is witnessing. However, the Arab world still suffers from a lack of capabilities and lack of understanding of this new system of education, and this "Professor of Criticism and Literature at Suez Canal University, Dr. Every new technology that appears as a result of scientific development in any corner of the world is not separate from the cognitive and cultural system that prevails in the society in which this technology appeared, and often problems occur in this development, which leads to incomplete or distorted progress, through the acquisition of a technology by a country developed without fully benefiting from it, as the percentage of its use does not exceed ten in a thousand or more, and this is what exists in many developing countries, including the countries of the Arab world.

Perhaps this raises many problems and questions about the ways through which we can quickly keep abreast of the developments taking place in the world of distance education, especially since the knowledge society requires us to find a set of modern mechanisms and mechanisms that create a scientific atmosphere that produces competencies that have a prominent role in advancing e-learning or The so-called distance

education in the Arab world. Entry into the arena of the global scientific community, with huge scientific, human and technical resources, extending over our large Arab homeland requires us to create a new scientific environment that contributes to the explosion of the creative energies of youth.

The space of e-learning and the problems of cultural conflict:

Education in general, and e-learning in particular, has been enshrined in the constitutions of most countries and in international and regional conventions in a remarkable manner and stipulated in most national, national and international legislation. It is knowledge from the inkwell to the cemetery, and it has also been said, "I seek knowledge from the cradle to the grave." There is what is called permanent education, continuous education, or self-education, and there is education and life. It is through this right that a person acquires religious, cultural and historical information and the ability to adapt to the environment, surroundings and society, but also through it he can be an active member of the small and large family, and even contribute to his national and human culture. And linked to this right is freedom of academic and technical education and thus freedom of expression with what he learns Or knowledge or what he wants to know

Distance education, or what is called the term e-learning, has spread recently, especially after the emergence of the Corona virus wave that swept the world at the end of 2019, this virus that upset the scales and we think that man lives on the planet and changed his lifestyle, and perhaps the most important thing that changed in human life after The Corona wave is the change in the educational system, as it changed from real life to the virtual world, so that education became almost entirely electronic.

It is expected, as many experts have said, that educational electronic means will become an essential element in the process of educational and university reform in particular, and in the development of the educational process in general. The main thing in the learning process is to provide the educational content to the students, as the educational authority sets up a special site that includes a presentation of the educational vocabulary or its special programs, which will contribute more to teaching them the culture and the thought that is disseminated within these programs and curricula. Here, students acquire their knowledge according to the cultural orientation of those authorities.

Perhaps here we can say that digital development is only a product of intellectual development in itself, as it is one of the logical outputs of the current intellectual developments, as it moves within an educational and pedagogical framework, but it carries within it a strong emission of cultural conflict between different nations. What is hidden from many people is that meeting these people through this cyberspace is a

meeting that carries in its folds intertwined and diverse ideological discourses. Its impact has emerged on all aspects of economic, political, intellectual, cultural and linguistic life, even religious ones, with the aim of influencing the Arab peoples and changing their identity.

Perhaps this is what increases the intensity of the ramifications of the topic at hand, as well as the restrictions on freedom of thought among some vulnerable parties that are automatically subject to those ideas, many of which are poisonous and spread even doctrinal deviations among students who receive this type of new education in our Arab world. Therefore, we call for The need to work on rebuilding a new thought in the light of the requirements and data of the age and adapting it to suit the nature of Arab culture.

In this context, we can say that an individual who does not cherish his cultural identity and his religious and national affiliation cannot think of a social message, or carry out his social and cultural duties towards the society to which he is supposed to belong. Moreover, an individual whose identity is not known to him cannot Creativity or innovation is new, creativity must have a deep rooted affiliation with the roots of history, it must have a strong civilizational reference, for only the tree that strikes its roots deeply in the earth can embrace its branches in the sky and soar a world. Such an individual who does not know his identity or affiliation, was expressed by Henry Wilson Colin (without belonging to any person who lives without purpose or goal in life), and he drew an eloquent picture of him likening him to a splinter of wood under the skin

This warns of the necessity of sounding the alarm, especially as the challenges are exacerbated more and more. ISESCO expressed its concern about the marginalization and exclusion of the classical language. In its report, it drew attention to the impact it sees on the future of the language. It said: "The Arab countries are suffering from an identity crisis as a result of the changes that have occurred in the political, economic, and social structure. and Arab culture".

E-learning in light of globalization and its philosophical problems:

Perhaps in light of the tremendous technological development, especially in light of the development of artificial intelligence technologies that have recently ignited social networking sites between those who reject them and those who applaud them, the first question that comes to our minds is whether these technologies remain just a "tool" in human hands, or will humans lose control over them or We must reconsider its position in our lives, and will it have a direct contribution to the development of the e-learning movement, or will it lead to the emergence of ominous complications, as it poses deep philosophical and field problems, especially those related to the most advanced robots or what are called super-intelligent robots?

This problem is at the heart of the thorny scientific and philosophical discussions as well as the current legal issues and questions raised by this topic, noting that recognizing it as a "legal personality" is ultimately just a legal ploy, and this is not strange to the knowledge of the law, as the one-person company with limited liability In this regard, it is the best example. Should we then begin to rewrite the foundations of our legal systems? What are the most important philosophical and intellectual dimensions, as well as the religious ones, that are hidden behind these electronic means and the so-called artificial intelligence robots?

There are many questions and others that come to the human mind at the present time, and the person is aware that he is demanding, more seriously than at any other time, the necessity of hastening to find the appropriate answer to it and to find appropriate alternatives through which he can control the highly intelligent electronic means and adapt them in the hands of man to serve human progress and contribute to sustainable development in the future.

Globalization has created a lot of problems in the environment of Arab universities, which precipitated the creation of a kind of knowledge-informational conflict with those global currents, so to speak, coming to us from overseas from the Western environment, and as we know, the nature of the two cultures is significantly different, in addition to the almost total lack of parity between the two cultures.

The Arab student was and still is under the influence of the culture that came to us from beyond those seas. Rather, it has become transmitted to us while we are in the heart of our homes through the new e-learning system, which, despite the great positives in it, involves many fallacies and toxins that are transmitted through those global curricula adopted according to a specific cultural pattern. studied by them in an organized manner, in a way that eliminates their minds and makes the image that destroys our culture and our identity, especially linguistic, which is the most important component of identity and which is considered the key to the new Western culture that globalization aims to eliminate cultural diversity and make the global identity is one identity represented by the Western identity, which calls for To the need to quickly resist that dangerous cultural invasion to protect the Arab and Islamic cultural identity, and to take care of education and education in its various levels and forms as the impenetrable fortress through which our youth can be preserved from any dazzle that might happen to them by introducing them to Western culture through this new type of education.

Many experts in the field of universal education see awareness of the seriousness of what globalization poses in our new curricula through these electronic means. Therefore, we must educate our children at school and at home, and that the society in its various groups and spectrums must address this problem, by finding appropriate means to

protect our rising generations, and to educate them The dangers of these invasive channels have become an urgent matter in light of the worsening conditions, and fortifying them from within is a necessary requirement, and providing them with mental skills and moral values capable of standing in the face of intruding cultures has become an obvious matter.

Dr. Mesri Mustafa Trabelsi stresses the need to confront the cultural and media invasion of the forces of globalization, so that this confrontation is based on the constants of Arab identity, its faith features and the inclusive civilization, and armed with a mentality that is open to all the achievements of thought, science and technology, that reads it critically and interacts with it to adapt it in accordance with the rules and controls of our thought. We do not reject it out of fear and hostility to all that is foreign, and we do not dissolve in it due to the influence of the inferiority complex towards others.

In this context, it can be said that one of the most important cultural goals of globalization is to promote the philosophy of the pragmatic, utilitarian, capitalist Western system, to impose foreign Western culture by all available means, and to place it at the forefront and hegemony in the world and to conquer the cultural identity of other nations and peoples, provided that other cultures remain limited in scope. Do not transgress individual behavior by working to create a philosophy that perpetuates dependence on the West, identification with its culture, and devaluation and degradation of the self in front of the other.

Therefore, work must be done to create an environment that is attractive to education and explosive to youth energies and scientific competencies through the electronic education environment so that there is a kind of scientific parity, so to speak, with European environments by providing Arab scientific competencies with the necessary skills and ingredients to establish a sober and equal scientific dialogue with other scholars in order to To overcome the mental - conceptual - isolation from which Arab scientific teaching and research cadres suffer.

This is in addition to the necessity of positive interaction with the data of globalization and its cultural outputs in order to exploit technology and make it a major tool in raising the level of scientific research, which we will work to identify in the rest of our research.

The role of technology in developing the level of scientific research:

The availability of various means of information and communication technology creates many creative opportunities to advance development in the countries of the world, and raise the standard of living of citizens, in addition to providing opportunities for the people of developing countries to integrate into the global community. Arab countries, such as the UAE, for example, have made qualitative leaps in

the field of distance education, as work to qualify the new generation of students, youth and graduates to deal with communication and information technology will directly contribute to raising their competitiveness in the world and opening new horizons for them with knowledge. It represents the cornerstone of development in all fields, which will undoubtedly create a kind of competitiveness in the field of developing e-learning technologies and thus raising the level of education in the Arab world.

As for the role of information technology in raising the level of education and scientific research, information and communication technology allows the transfer of patent records from the Internet site, raising the level of education and training, developing methods of distance learning and lifelong learning, and transferring education and training services to isolated remote areas. Distance education services are being provided This is like the open university system and the supervision of a foreign university professor over PhD students

The efforts of the United Arab Emirates in the recent period, especially after the Corona wave, have focused on establishing a knowledge learning system that adopts modern technologies as an effective means to collect, preserve and transfer knowledge in its various forms, and all this is done within a conscious future vision and unlimited support from the supreme leadership. Accordingly, the rest of the Arab countries must follow the path followed by the UAE in developing its education by adopting an e-learning strategy that involves the exploitation of modern technologies as an essential tool in the education system at all levels.

However, such a strategic choice requires a radical change in the Arab mentality, and in the environment and methods of education, and it requires tremendous efforts and enormous resources, which constitutes a great challenge. In the short and long term, it will help the country overcome material obstacles to reach its aspirations

Conclusion

At the end of this scientific journey, we reach a set of important and effective points that it is hoped that the concerned authorities in the Arab world will take into account in order to improve the distance education process and keep abreast of the global developments taking place in the world, especially after the Corona crisis.

_ It is necessary to work on finding new ways and means to improve the process of distance education in the Arab world, through the concerted efforts of everyone from governmental institutions and various civil society organizations to work to raise awareness among the Arab citizen

of the need to activate e-learning in their daily lives so that e-learning becomes a lifestyle and not Just fleeting learning and only.

_ Everyone in the Arab world, governments and peoples, must keep pace with the developments of e-learning and find new and appropriate curricula that can adapt to the current situation that has been imposed on us, whether in the Arab world or the world as a whole, especially after the spread of the Corona virus at the end of 2019.

_ It is necessary to create a new scientific atmosphere that calls for the transformation of education as a method and lifestyle so that this link continues and becomes stronger between the Arab individual and education, especially with the availability of all means and tools that deliver information to the citizen in any place and at any time.

_ We call on Arab governments to urgently formulate a new policy in the production of scientific knowledge through which it is possible to compete with Western knowledge products. Global knowledge production, which is witnessing a great development in the field of e-learning.

_ Cultural globalization works through e-learning to create an imbalance in the system of values and societies in developing countries, destroying the values of work and production and replacing them with values of consumption and shifting to the values of diarrhea and indifference to the loss of identity, where we find that man in those countries has become a hostage to those cultures, so we see him panting behind their products and he has An urgent need calls on him to expedite the import of these products and ready-made goods from beyond those seas, but rather makes him adopt them economically and culturally as a result of his feeling of inferiority and inferiority, which reinforces within him the values of dependence and dependence as well as unsystematic dependence on exact foundations and rules.

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