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## DISTANCE EDUCATION AS A CONCEPT OF CULTURE

This article discusses the issue of the influence of distance education on the cultural layer of society at the present stage of development. The purpose of the article is to analyze development trends in the disclosure of the role of distance learning in modern cultural discourse at the global level, as well as in Kazakhstan. The scientific novelty of the study lies in the analysis of the specifics of modern distance learning from the point of view of cultural studies, as well as in clarifying the definition of "distance learning" in the context of cultural discourse.

The field of education was one of the first to face global changes and the need for the development of distance technologies. In this regard, it is necessary to consider what the consequences and results of the educational process may be in a crisis. The study of changes in the education system in the context of a pandemic, conducting a comparative assessment are important from the point of view of further adaptation of the education system to crisis phenomena, the impact on the quality of education and the development of effective technologies for remote interaction of participants in the educational process.

This article can be used as additional material for lectures and seminars on the discipline "Culturology". With the help of such methods as a comprehensive analysis of the essence and structure of the information component of modern culture, based on the application of an interdisciplinary approach; the principle of unity of the historical and logical, used in the analysis of trends in the development of the culture of the information society, the author comes to the conclusion that distance learning in cultural discourse considers the subject of learning uses time frames as the material foundations of a new culture that goes beyond the boundaries of a certain experience and includes a variety of representation systems, in which the boundaries between the real and the imaginary are mobile.

**Key words:** enculturation, distance learning, cultural studies, culture, education, cultural paradigm.

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## Қашықтықтан білім беру мәдениет концепті ретінде

Бұл мақалада қазіргі даму кезеңінде қашықтықтан білім берудің қоғамның мәдени біркелкі топтарына әсері туралы мәселе қарастырылады. Мақаланың мақсаты – жаһандық деңгейде, сондай-ақ Қазақстандағы заманауи мәдени дискурстағы қашықтықтан оқытудың рөлін ашудағы даму тенденцияларын талдау. Зерттеудің ғылыми жаңалығы қазіргі заманғы қашықтықтан оқытудың ерекшеліктерін мәдениеттану тұрғысынан талдауда, сондай-ақ мәдени дискурс контекстінде «қашықтықтан оқыту» анықтамасын нақтылауда жатыр. Білім беру саласы алғашқылардың бірі болып жаһандық өзгерістерге және қашықтықтан оқыту технологияларын дамыту қажеттілігіне тап болды.

Осыған байланысты дағдарыс жағдайында білім беру процесінің салдары мен нәтижелері қандай болуы мүмкін екенін қарастырған жөн. Пандемия жағдайындағы білім беру жүйесіндегі өзгерістерді зерделеу, салыстырмалы бағалау жүргізу білім беру жүйесін дағдарыстық құбылыстарға одан әрі бейімдеу, білім беру сапасына әсер ету және білім беру процесіне қатысушылардың қашықтықтан өзара іс-қимылының тиімді технологияларын дамыту тұрғысынан маңызды болып табылады.

Бұл мақаланы «Мәдениеттану» пәні бойынша лекциялар мен семинарларға қосымша материал ретінде пайдалануға болады. Пәнаралық тәсілді қолдану негізінде қазіргі мәдениеттің ақпараттық құрамдас бөлігінің мәні мен құрылымын жан-жақты талдау сияқты әдістердің көмегімен; ақпараттық қоғам мәдениетінің даму тенденцияларын талдауда қолданылатын тарихи және логикалық бірлік принципі, автор мәдени дискурстағы қашықтықтан оқыту оқу пәнін материал ретінде уақыт шеңберін пайдаланады деген қорытындыға келеді. белгілі бір тәжірибенің шегінен шығатын және нақты мен қиял арасындағы шекаралар жылжымалы болатын сан алуан бейнелеу жүйелерін қамтитын жаңа мәдениеттің негіздері.

**Түйін сөздер:** инкультурация, қашықтықтан оқыту, мәдениеттану, мәдениет, білім, мәдени парадигма.



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## Дистанционное образование как концепт культуры

В данной статье рассматривается вопрос влияния дистанционного образования на культурологический пласт социума на современном этапе развития. Целью статьи является анализ тенденций развития раскрытия роли дистанционного формата обучения в современном культурологическом дискурсе на глобальном уровне, а также в Казахстане. Научная новизна проведенного исследования заключается в анализе специфики современного дистанционного обучения с точки зрения культурологии, а также в уточнении определения «дистанционное обучение» в разрезе культурологического дискурса. Сфера образования одной из первых столкнулась с глобальными изменениями и необходимостью развития дистанционных технологий. В связи с этим следует рассмотреть, какими могут быть последствия и результаты образовательного процесса в условиях кризиса. Изучение изменений в системе образования в условиях пандемии, проведение сравнительной оценки являются важными с точки зрения дальнейшей адаптации системы образования к кризисным явлениям, влияющим на качество образования и развитие эффективных технологий дистанционного взаимодействия участников образовательного процесса. Данная статья может быть использована как дополнительный материал для лекций и семинаров по дисциплине «Культурология». С помощью таких методов, как комплексный анализ сущности и структуры информационной составляющей современной культуры, основанный на применении междисциплинарного подхода; принцип единства исторического и логического, используемый при анализе тенденций развития культуры информационного общества, автор приходит к выводу, что дистанционное обучение в культурологическом дискурсе рассматривает субъект обучения использует временные рамки как материальные основы новой культуры, выходящей за границы определенного опыта и включающей в себя разнообразие систем репрезентации, в которой границы между действительным и воображаемым подвижны.

**Ключевые слова:** инкультурация, дистанционное обучение, культурология, культура, образование, культурная парадигма.

### Introduction

Culturology is a discipline designed to enrich the spiritual experience and ensure its growth, develop the intellect and enhance the personality. The value of cultural studies is to provide the individual with a holistic understanding of the world and its subsystems: the interconnectedness of science, art, religion, whose values underpin culture or are the driving force in the present. In this connection, it should be emphasized that the main trend of the current realities is the digitalization of life, the expansion of the age boundaries of the Internet audience, and the transition to a distance mode of learning and work. In the process of the emergence of a new approach to learning and mastering new material, new challenges have emerged. For example, the need to introduce distance learning into the learning process as soon as possible has hampered the readiness of teachers and students for this type of work. The downward trend in learning motivation has led researchers to believe that it can be related to the fact that many pupils have limitless opportunities to acquire new knowledge over the Internet: they can choose what they like, try new things and ignore dull and boring classes.

Past research shows awareness of the issue in terms of different approaches, but does not take into account such factors as the reflection of the phenomenon of distance learning in culture. All of

the above factors lead us to the fact that the research question is relevant and aims to reveal the role of distance learning format in the contemporary cultural discourse globally as well as in Kazakhstan. In the course of achieving the identified goal and hypothesis it is necessary to analyse and study theoretical materials on the subject of distance learning technology in the world and Kazakhstan; to consider and describe types and forms of distance learning; to identify features of distance learning in the cultural perspective; to define distance learning in terms of cultural studies.

The scientific novelty of the study consists in the analysis of the specifics of modern distance learning from the standpoint of cultural studies.

### Materials and methods

Inculturation, which in today's multicultural situation consists in the acculturation through education to a certain pattern of culture, corresponding to a particular cultural field, as well as in the ways of "production" of culture, social, ethnic and historical parameters. In modern multicultural society, the procedure of identification becomes one of the main factors in ensuring existential stability for the individual, allowing him/her to feel his/her belonging to a particular social group and community, which is a bearer and representative of a particular set of

values. Education, as a social structure, acts as a regulating system with certain criteria for selecting those parameters that are necessary for an individual's inclusion in a certain and specific cultural field through the training and cultivation of certain anthropological characteristics. The research question is whether distance learning affects the cultural layer of an individual's life.

In this regard, the hypothesis in this article is formed as follows: distance learning system is an independent concept of cultural studies and affects society to a great extent.

The research methods include: comprehensive analysis of the essence and structure of the information component of modern culture based on the application of interdisciplinary approach; the principle of unity of historical and logical, used in analyzing the trends of information society culture development; objectivity in interpreting the material. The study also widely uses cultural and philosophical analysis of socio-cultural functions of education in the situation of total informatization, as well as the method of philosophical comparativism, which is the basis for establishing relationships between the main trends of formation and development of information society and changes in the educational space. Based on the use of the philosophical principle of the general and the particular, the problems of the formation of information culture of society and individuals under the influence of both the total informatization process and the application of information and communication technologies in education are considered.

### Literature review

The works of E. Giddens, L. G. Ionin, M. S. Kagan, S. N. Ikonnikova are devoted to philosophical analysis of the social aspects of the formation of information society culture. The impact of the informatization of society on changes in mass culture through the total use of information and communication technologies is reflected in the studies of foreign (K. Gelbraith, M. Castells, M. McLuhan, etc.) and domestic authors (A.V. Kostina, T.F. Kuznetsova, E.G. Sokolov, etc.). Recently attention has been paid to philosophical analysis of the dynamics of information society culture (A.V. Soloviev). Nevertheless, modern philosophy does not pay enough attention to the problems of culture change under the influence of information and communication technologies in educational practice [1].

The socio-cultural role of education as a factor of man's entry into the modern information society has been considered from philosophical positions by M.S. Kagan, Y.M. Lotman, V.S. Stepin, etc. In the conditions of transition to information society different concepts of education modernization are offered which correspond to the modern trends of social development: person-centered concept of education (I. Derbolav, O. Bolnov, M. Langeveld, P. Kern, G. - H. Wittig, E. Meinberg, etc.), the culture-centered concept of education (A. S. Zapesotsky), the activity or project approach (G. P. Shchedrovitsky), the sociocultural educational paradigm (V. A. Bolotov, V. V. Laptev, V. A. Shapovalov). Systemic cultural and philosophical studies of the concepts and models of modern education are being conducted (N. G. Agapova).

It must be admitted that cultural diversity is considered to be one of the fundamental advantages of Europe [2]. For a long time, the cultural policy of society was considered to be determined and implemented primarily at the level of national states. However, the balance of power in the sphere of cultural changes increasingly under the emergence of supranational structures and globalization on the one hand and under the extend of cultural activity to regional and local levels, on the other.

Computer and Internet training has been thoroughly integrated into the education system over the past decade. It relates to new requirements for the subject; with the improved technical capabilities of computer and Internet: fast access to information, its accumulation and storage, the speed of exchange of new learning materials, the possibility of creating a widely accessible base of such materials, etc.; with structural changes of the labour market [3].

Distance education today is the optimal way of education, as the vectors of its development are different: individual choice, combination, combination of different courses of educational institutions within a single educational package, etc. The undoubted advantages of distance education include: the possibility to attend lectures by engaged scientists of world renown; accessibility of world universities for every educated user; absence of psychological problems associated with the type of temperament, specific character, life habits, relationship problems; opportunity to plan time, intensity of course study, etc. [4].

In modern domestic concepts and state programs of informatization of education, a certain importance is attached to the use of information

and communication technologies, which implies the following:

1. Preparing a person for life in the information society: development of thinking; aesthetic education; development of communication skills, stimulating experimental and research intentions.

2. Implementation of the social order: training of modern specialists in the field of application of information and communication technologies; training of the user of means of information technologies.

3. Intensification and technologization of all levels of the educational process, aimed at the formation of a certain "anthropological product" through the implementation of the possibilities of information technology tools; providing incentive motives that cause the activation of cognitive activity; deepening interdisciplinary connections through the use of information technology tools in solving problems of various subject areas [5].

Macro-level of readiness of the government in 2019, the education system in the Republic of Kazakhstan included 10,314 organizations of preschool education, 7,393 organizations of general secondary education, 821 organizations of technical and vocational education and 131 organizations of higher and postgraduate education [6]. It should be remembered that distance learning, which became necessary as a result of the pandemic, created some problems both for teachers who did not always have the necessary skills for this form of education, and for students who did not always have access to digital technologies necessary for distance learning [7].

Today universities in Kazakhstan are actively studying the experience of foreign colleagues, the European Union's projects to organize distance education. Thus, Baden-Württemberg (Germany), Catalonia (Spain), Lombardy (Italy), Rhône-Alpes (France) and Wales (UK) have united their efforts under the leadership of VIKar - a virtual union of higher schools in Karlsruhe - to study the problems and intensify distance education. The European Union - Flexible University Project, which united the University of Barcelona, the Universities of Linz, Hagen and Helsinki, the Swiss Distance Learning Foundation, was supposed to implement a series of mini-projects: CANDLE, WINDS, etc. with the following tasks: developing a methodology for creating joint online courses; exchange courses/parts (open courseware license); design methods of virtual education; developing a methodology for student online groups [8].

One of the tools for providing educational services is distance learning technology, the basis

for which is information and communication technology. The use of virtual information and communication technologies, on the one hand, increases opportunities for modern society members to access cultural values and creates prerequisites for equal entry into the cultural space. On the other hand, a person falls under the influence of "virtual", "digital" forms of culture, which are a phantom copy of the real cultural space and, in fact, "programs" according to "existentially digital" models set by the technology itself. At the same time, the cross-border nature of information and communication technologies makes local cultures interpenetrate and reformat their meanings and symbolic orders. These processes gradually lead to a loss of cultural identity, cultural diversity and the emergence of cultural "clichés", serial modules and omassification. Education is becoming another institution of replication and reproduction of mass consciousness [9].

Distance education implies solving not only organisational problems, but also cultural problems, which are:

- the inability of the computer to develop the subject's ability to see the new, non-standard, creative in the educational process. According to sociologists, there is a fear that the suppliers of schemas to the web shape, standardise, formalise our thinking;

- depersonalisation of learning. In a computer-based course it is a question of the learner taking note of the 'finished product' of the professors' collective efforts;

- visualisation of culture. There is a difference between a book and an Internet page, a lecture and a computer-based learning program, personal contact with a teacher and on-line communication;

- quasi reality. The speed and velocity of communication does not allow for reflection and personal judgement. Sources of information are multiplying with incredible speed, so there is no time and no need to coordinate messages with each other in the framework of a coherent view of the world. The culture of the 21st century fits the rhizome model: everything is potentially connected with everything else, but there is no single core of cultural organisation. This means the trends of polyphonic perception; loss of the collective subject (nation, youth); identification crisis; one-dimensional thinking/behaviour [10].

One of the leading vectors of the modern subject's culture development is the information network oriented to obtaining the subject's wealth of knowledge from numerous information resources in order to maximize the use of the latest technologies to satisfy

the users' needs. "Informationalism" of education is aimed at the subject's accumulation of knowledge, at reaching higher levels of complexity of information processing.

The cultural sphere of the modern subject consists of communication between people; relations between people and nature; production/production relations; life experience; communication system; state patronizing position; and the constructive role of the market (as a stimulus for technological innovation) [11].

Thanks to the state's support for the interaction between research programmes and existing markets, information technology is shaping the cultural paradigm shown schematically in Figure 1 below. These links are expanding as society, science and the economy develop, coming together through a common "digital language".

Digital language has the capacity for dynamic modernisation, by virtue of its ability to create, select, collect, retrieve, rank, transmit information. For this reason, information technology is not just a tool for application, but a process that needs to be developed in order to reach a global level of education.

We define the global level of education as an integrative potential of a subject, which implies fundamental education: mastering of knowledge, skills and abilities corresponding to international educational standards; diversity of knowledge and its growth; projective content of actions; mobility allowing a specialist to claim employment in different spheres of activity [12].

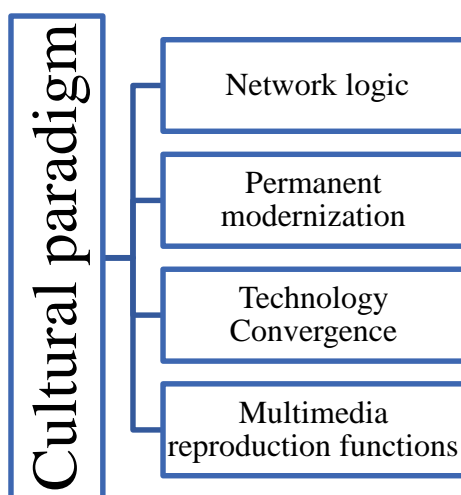


Figure 1 - The cultural paradigm

The new virtual culture of cyberspace, which transforms reality, is intended to improve the situation of the information society. This culture

influences important decisions of the network. Virtual culture provokes the creation of new models of work and study: freelancer or flexitime; distance education, etc. that do not involve the usual imperatives. The increasing informativity of society activates the phenomena of differentiation (decentralization, mobility, individualization, fragmentation of society) and integration (unification, consolidation, coordination). New electronic media are technologically and culturally interactive and individualised.

The dynamics of social relations in the information society form streams of images, sounds and symbols that dominate all spheres of life, so that social practice becomes fragmented and views on it become relativistic: space begins to seem devoid of locality, and time becomes a timeless continuum.

Due to "collage" unification in hypertext flows, two forms of transformation of notions of time stand out in multimedia culture, which gives the images of this information culture an uninterrupted and ephemeral character. The culture of the modern subject is created from communication processes, and all forms of communication are based on semiotics, the theory of the production and consumption of signs.

The specificity of the modern electronic communication system of signification is its ability to construct a real virtuality. In extrapolation to distance education, this means the scale of dissemination; the impact on all spheres and foundations of social life; the extension of the "time frame"; the imitation of reality on the screen of video technology; the creation of a "true" electronic image.

## Results and discussing

Having understood the definitions and the essence of distance learning from traditional and cultural approaches, it seems possible to provide a discourse on the differences in these definitions, as well as a parallel in the similarity of the conclusions.

Considering distance learning from the traditional point of view, it can be attributed to the way of delivering educational material, with the help of all digital distance learning technologies [13].

Such authors as O. V. Vitchenko, I. V. Robert, E. V. Nikulicheva and others define distance learning as a specially organized directed process of interaction between subjects of training, a

teacher and a student, which contributes to the assimilation of knowledge, skills and abilities.

With the help of distance learning, students form their world outlook, develop their mental abilities, potentialities, develop skills of self-education taking into account the goals of education.

At the same time, other authors give the following definition of distance learning: distance learning is an orderly interaction between the subjects of learning, aimed at achieving a goal. There is a second definition that speaks of it as a teacher-directed learning process.

In the definitions of distance learning given by various authors, there are certain key concepts that unify them all. These key concepts are the mode of interaction, and in this context, distance learning is seen as a two-way activity. In defining the essence of distance learning, it is also necessary to define the characteristics of this type of learning that distinguishes it from others. In this study, we agree with the position of A.A. Andreev, who gives the general characteristics of distance learning:

In the process of learning, students can receive materials in printed form (using case technologies). Pupil and teacher meetings can take place during the learning process. During the learning process, participants can live in the same place (city or district), but the learning can take place in different modes, in other words, in a time mismatch.

Interactive interaction takes place not only between the teacher and the learners, but also between the learners and the means of learning, which are carried out in a particular didactic system [14].

The culturological approach defines the interaction of a subject with the external world as its ultimate goal of study, therefore, it is considered necessary to define it from this position. Thus, the essence of distance learning in the culturological discourse proceeds from the fact that the subject of distance education has an opportunity to program in interaction the past, present and future, with space and time becoming the material basis of a new culture that goes beyond a certain experience and includes a variety of systems.

The transformation of a technogenic society includes, among other things, an active impact on cultural fields. Most tangibly, this affects the change in the functions of culture. The values of technogenic culture gradually penetrate through the protective belt, there by leading to the modification of the very core of culture, i.e., gradually penetrate the foundations of traditional culture. Therefore, technogenic culture carries not

only a culture-preserving, but also an active culture-developing function. In the transition from a technogenic society to an information society, information becomes the main value, and information and communication technologies act as the main means of processing, storing, presenting and transmitting it. The development of these technologies has led to changes in all areas of human existence: social, economic, political, cultural, etc. We can state a trend towards total informatization of all types of human activity, the basis of which is the use of information and communication technologies, in particular, computer technology. On the one hand, these processes lead to decentralization, individualization, asynchrony and unification of human life, and on the other hand, to total globalization and unification. At the same time, technogenic culture is undergoing changes and is partially transformed into the culture of the information society. As a result, new cultural fields appear - "electronic culture", "network culture", "computer culture", "screen culture", etc., expanding technogenic culture to the scale of information [15].

The content of the concept of "information culture" includes the following components:

- ideological, involving awareness of the impact of information technology on the development of modern society and the education system, the structure and content of modern professions, the social consequences of informatization of society;

- general educational, aimed at the use of information technology and information technology tools as a tool in professional activities (educational, methodological, research);

- professional, including experience in the use of information technology in teaching.

With the development of the information society, the concept of information culture has moved into the category of general professional assessment of a specialist (Colin K.K. and others). In addition, information culture is considered in the general educational sense as a characteristic of a person who exists and develops in the space of the information society.

## Conclusion

To summarize, distance learning in the prism of cultural studies is a global or local scientific, creative, organizational, and information-technological activity aimed at obtaining and incorporating audiovisual information into social practice.

The network society is a dynamic open system that allows for innovation without losing its balance. The network is a tool in the hands of the subject, as it allows renewal and innovation; to participate in globalisation processes; to develop mobility and adaptability; to extend the cultural "frame" through de- and reconstruction; to reflect societal values; to activate the public mood.

The network is a "social lift" through which a person is able to move from one social stratum - to another - with the help of the education received. The net develops a social, visual, and philosophical anthropology, which regards the individual as a subject of social-historical activity and culture. The web and information technology form a new sociotechnological paradigm, characterized by specific logic, technologies, and functions.

Thus, information and communication technologies are nowadays one of the main mechanisms of interaction between education and the emerging information society. Their specificity lies in the fact that they act simultaneously as a means of teaching and as a subject of study, being one of the main tools of daily and professional human activity. Therefore, they can be regarded as one of the main integrating elements in the processes of socialisation and enculturation. The learner enters the space of education and uses information and communication technologies as a learning tool; at the same time, having mastered these technologies, he/she subsequently uses them in other cultural spaces as well, including in everyday life.

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