MOOCS: NORTHERN AND GLOBAL SOUTH VIEWS IN THE LIGHT OF FICHTE'S TRIAD

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ABSTRACT

An informative, comprehensive abstract of 200 to 250 words must also be submitted and typed on OpenCourseWare, Open Education Resources, and Massive Open Online Courses which are means of ‘‘Openness’’ in education and have lately been atrociously criticized for serving so-called neo-colonial goals of developed countries. In this study, we successfully map the pros and cons of MOOCs by applying Fichte's Triad as a theoretical framework. The thesis section symbolizes the Global South's approach to MOOCs while the antithesis part stands for the North and the way MOOCs are viewed there. By synthesizing the thesis and antithesis on MOOCS, we offer a new perspective on MOOCS in the synthesis part.

Keywords: Openness, OpenCourseWare (OCW), Open Education Resources (OER), MOOCs, Neocolonialism, Fichte's Triad, hegemony.

INTRODUCTION

In recent years, there has been a heated debate among researchers and educators about whether Open Educational Resources, Open Learning Materials, and Massive Open Online Courses constitute a "new learning paradigm" or a "digital neo-colonial form of Western ambitions toward the East" (or Northern ambitions towards the Global South). Based on this question, it was tried to determine the status of Open Learning Materials, MOOCs, and the global perspectives on MOOCs by using Fichte's Triad (Thesis, Antithesis, and Synthesis) theoretical perspective in the study. Also, the purpose, types, and characteristics of MOOCs both globally and in Turkey are described in a developmental context.

In today's digital society, where information is rapidly produced and consumed over networks (Castells, 2004), the evolution and transformation of traditional learning and teaching methods and pedagogies shaped by the industrial revolution are inevitable in line with the requirements of the age. In this sense, perhaps the newest paradigm in the field of education, following the provision of distance education, is the idea of openness as a creative concept. Due to its close relationship with Information and Communication Technologies (ICT) in the field of education, every development that influences education in technology also affects the reconsideration, definition, and content of the concept of openness.

When considering openness in education, it encompasses several aspects. It includes the absence of prerequisites for admission to educational institutions (freedom of entry), the absence of time constraints for learners to complete the given program (freedom of time), the ability to learn independent of location (freedom of place), the ability for learners to learn at their own pace (freedom of pace), the diverse presentation of programs and content to learners (freedom within the program), and unrestricted access to learning resources for individuals without any barriers (open access) (Mulder, 2015). Additionally,

Otto Peters (1988) defines openness as a learning environment that is integrated into everyday life, allowing free access to resources and education while removing barriers.
Another dimension of openness is the creation and availability of technology that removes barriers to the dissemination of information, knowledge, and scientific research in the digital age. The concept of openness recognizes that science is the common heritage of all humanity, and as knowledge is shared, it multiplies and strengthens the advancement of science. Particularly in the late 1960s, when software companies refused to share their source code, researchers encountered difficulties in accessing certain research and information, leading to the need for open-source software (Kurşun, 2016, p. 667). As noted by Schuwer, Genuchten, and Hatton (2015), some researchers attribute the origins of software openness to Richard Stallman and the GNU Project's initiatives in 1983, while others recognize Linus Torvalds' release of the first version of Linux in 1991 (p. 81). Regardless of the specific starting point and historical event, notable software such as Mozilla Firefox, Linux, and Moodle has emerged, capable of competing with the best in their respective sectors. In particular, the challenges in the field of software were eased by the introduction of Creative Commons (CC) licenses in 2002, which facilitated the sharing of scientific research by providing ease of use and a flexible approach to copyright (Kurşun, 2016, p. 667).

Open Education in The World

Open Learning Materials (Courses) embody a philosophy and model of the digital society, characterized by an open-source coding mindset that enables unrestricted access, utilization, intellectual property, acquisition, use, modification, and sharing, all within flexible and defined rules. It aims to assist individuals in their learning, conducting research, and self-development. The concept is based on the principles of equality, diversity, participation, quality, and effectiveness, which have initiated and sustained the Openness in Learning Movement (Mulder, 2015). The Open Source/Course Movement, which embodies such noble ideals, has garnered significant global attention. MIT's "intellectual philanthropy" policy (Odom, 2013, p.2) played a significant role in the emergence of a new paradigm by openly providing course materials on the Internet to all people, primarily in higher education. According to Mulder (2015), these values, such as equality, diversity, participation, quality, and effectiveness, are intrinsically related to the philosophy of openness, driving and perpetuating the Open Learning Movement. Following MIT's OpenCourseware initiative, other educational institutions also started contributing to the movement. Carnegie Mellon University began sharing limited but higher-quality educational content on the Open Learning Initiative (OLI) platform. In 2007, Yale University initiated the AllLearn collaboration with Oxford, Princeton, and Stanford Universities. Subsequently, Columbia University launched the Fathom initiative (similar to AllLearn), which, despite its fee-based nature, contributed to the further development of quality initiatives (Rhoads, Berdan, & Toven-Lindsey, pp. 89-90). Highlighting the importance of institutions opening their resources to the public, Walsh (2011) predicts that the Open Learning Movement will gain momentum and emphasizes that opening existing resources to the public is just the beginning (p.236).

Walsh's wise foresight began to materialize in 2008 with Dave Cormier and Bryan Alexander coining the term MOOCs (Massive Open Online Courses) and the first MOOC took place in 2008 with the work of George Siemens and Stephen Downes on Connectivism. Connectivism also expresses the fundamental elements underlying MOOCs. Odom (2013) states that Siemens described Connectivism as an amalgamation of chaos, network, complexity, and self-organization theories. The 'c' in cMOOCs stands for Connectivism. Connectivist MOOCs, in fact, embody the principles of openness the most in terms of learning methods and materials. They represent a digital-age learning approach where learners engage in both individual and collaborative production. David Wiley defined Open Educational Resources as resources that are freely accessible, and users have the 5R rights over these resources (Schuwer, Genuchten, & Hatton, 2015, p.82). The 5R framework refers to the ability to retain, reuse, remix, revise, and redistribute Open Educational Materials and resources (Özdamar et al., 2017, p.190). Interacting with learning materials, making additions, making necessary modifications, and creating a collective consciousness through group work and activities contribute to the dissemination and ownership of knowledge, which is humanity's common heritage on the path to scientific advancement.
In 2011, Sebastian Thrun and Peter Norvig's course on Artificial Intelligence attracted 160,000 participants, capturing the attention of the world (Wildavsky, 2014, p.74). This led to the establishment of Udacity, followed by Coursera, MITx, and edX platforms. Although they are mostly fee-based, behaviorist MOOCs (xMOOCs) have gained significant popularity (Schuwer, Genuchten, & Hatton, 2015, p.82). These types of MOOCs (xMOOCs) allow learners to progress directly without providing excessive flexibility and a wide range of choices. Course materials such as instructional videos and

lecture notes are used, and assessments are conducted at the end of the course to provide certification. Rodriguez (2012) notes that xMOOCs incorporate behaviorist or cognitive-behaviorist pedagogy due to these characteristics.

The initial emergence of MOOCs in 2008 was characterized by cMOOCs (Connectivist MOOCs), which emphasized collaboration, group work, flexible learning pathways, and sharing. These cMOOCs were generally produced through individual efforts and reached a small number of learners. However, later MOOCs that emerged in 2011 transformed into xMOOCs (eXtended MOOCs), which adopted a more structured, linear approach, focused on individual study and assessment, and reached a larger number of people within institutional frameworks. Perhaps the difference between these two types of MOOCs can best be explained through Rolfe's (2015) analogy, as relayed by Kernohan, which distinguishes between "open at the door" and "open in the heart" (p.53).

MIT's OpenCourseWare (OCW) initiative, supported by UNESCO, the UN, and many foundations, diversified and expanded under the name Open Educational Resources (OER). Initially, cMOOCs and later xMOOCs attracted a large number of learners from different countries. According to Schuwer, Genuchten, and Hatton (2015), the number of resources published under Creative Commons open licenses, which are based on open-source coding, increased from 50 million in 2006 to 882 million in 2014. In 2017, this number was reported to have reached 1,471,401,740. The increase in the number of participants in MOOCs within the Open Education Movement gained momentum due to the COVID-19 pandemic that the world has been grappling with since December 2020. According to Christof Rindlisbacher from Class Central, searches related to MOOCs began to display a rapid increase and fluctuations starting from March 14, 2020. Additionally, utilizing data gathered from platforms such as Coursera, EdX, and FutureLearn, the top 100 most popular courses were ranked for the period between March 15 and May 15, 2020. The most preferred courses were "Health and Well-being" from Yale University, "Introduction to Computer Science" from Harvard University, and "Machine Learning" from Stanford University. Additionally, when looking at the languages of the top 100 courses, it can be observed that 97 courses are in English, two courses are in Spanish, and one course is in French. Moreover, out of the mentioned top 100 courses, 27 are provided by Harvard University (Rindlisbacher, 2020).

Open Education Mobility in Turkey

The Open Education (Resource) Movement in Turkey is categorized into three groups (Kursun, 2016): Initiatives planned by the Open Course Materials Consortium under the umbrella of the Turkish Academy of Sciences (TÜBA), institutional-based initiatives, and individual initiatives (p. 674).
The first serious work in Turkey to establish a policy and generate resources for national open course materials was carried out in 2007 when 45 universities came together. However, despite the efforts of these universities, only a limited number of course materials were created due to reasons such as copyright and accreditation, which hindered the full participation of academics. As mentioned on the Turkish Academy of Sciences website, Ankara University, Atılım University, Başkent University, Eastern Mediterranean University, Gazi University, Hacettepe University, Middle East Technical University, and Sabancı University have open course portals. When examining the courses offered by the eight universities (Ankara University, Atılım University, Başkent University, Eastern Mediterranean University, Gazi University, Hacettepe University, Middle East Technical University, and Sabancı University) that provide open education resources, it can be observed that the most offered courses belong to the field of Natural Sciences, and PDF is the most commonly used course material. Additionally, except for Gazi University, it is evident that full access to the open education resources of the other seven universities is available (Baysal, Çakır, & Toplu, 2015, pp. 487-488).

Anadolu University and Atatürk University are the universities that initiated the MOOC movement in Turkey. In addition to these, Yaşar University, Koç University, UniversityPlus, and Khan Academy offer MOOCs in Turkish on different platforms (Özdamar, 2017, p. 201). Anadolu University (AKADEMA), Atatürk University (AtademiX), and Middle East Technical University (Bilge-İş), which have embraced the MOOC model and offer courses on their MOOC platforms, have taken the concept of openness one step further in Turkey. Anadolu University continues the process of digitizing a portion of the existing library data not only to reach university students but also all learners. In the Open Library, library materials such as Turkish classics, rare works, local and national newspapers and magazines that hold significant importance in social memory, and archive videos and books of Anadolu University Open Education Faculty are made available to learners through a user-friendly interface, with the option of

audio narration for some works. The Open Library service aims to provide both barrier-free living and lifelong unlimited learning. Another open service provided to learners by the Open Education System is the Open Course Platform, launched in the Fall semester of 2022. Course materials, which are the accumulation of forty years of the Open Education System, are made available to learners free of charge.

However, despite all efforts, the Open Education Resources Movement has not received sufficient acceptance and widespread adoption in Turkey. According to Aydın (2015), the barriers to the Open Education Movement (OEM and MOOCs) in Turkey include copyright and intellectual property issues, faculty motivation and support, legal limitations, support from decision-makers, and the acceptance of non-formal learning (certification of prior learning). In addition to these, language barriers, non-recognition of previous experiences and certifications, lack of promotion of ODL (Open and Distance Learning), resulting in a negative reputation, lack of legal regulations, lack of knowledge on how to implement, and infrastructure deficiencies contribute to the lack of deserved attention for MOOCs specifically and the Open Learning Movement in general in Turkey (Aydın, 2017, p. 75).

FICHTE'S TRILOGY: A THEORETICAL PERSPECTIVE

Johann Gottlieb Fichte holds a significant place in the history of philosophy, as there exists a connection between Kant's critical philosophy and Hegel's absolute idealism (Taber, 1993, p. 68). Fichte is known for his triad of thesis, antithesis, and synthesis. Although this triad has its foundation in Kant's philosophy, Fichte was the first philosopher to truly employ it (Brentano, 1998, p. 102). The first component of Fichte's triad, the thesis, as described by Dagobert D. Runes (1972), refers to proposals that attempt to provide a logical explanation for the current state of affairs and engage in explanatory discourse (p. 317). In this article, the Open Educational Resources thesis is presented, which stands in opposition to traditional educational philosophy and involves the design of environments that promote broad participation, free access, easy availability, and reduction or elimination of time and space constraints, while advocating for fairness and equality. The antithesis, on the other hand, aims to refute a defended thesis or negate a stated positive condition, encompassing ideas and tools (Runes, 1972, p. 14). This article presents the antithesis by showcasing the ideas of individuals and institutions who view nearly all types of educational innovations, activities, and support emerging from Europe and North America with skepticism, considering them as new instruments and methods of a modern exploitation policy. The final component of Fichte's triad is the synthesis. Synthesis represents a philosophical process that emerges from the combination of thesis and antithesis, giving rise to a new formation (Runes, 1972, p. 310). Although the synthesis stage is a combination of the thesis and antithesis, it is distinct from both and signifies alienation. In this study, the synthesis process will be carried out by considering both thesis and antithesis perspectives to determine the future of Open Educational Resources from a new perspective.

Thesis: A New Paradigm in Online Learning

Open Educational Resources enable education to transcend privilege and become a service accessible to everyone, akin to the invention of the printing press, which took knowledge out of the hands of a privileged few and distributed it to the masses. It allows a learner in the remotest corner of the world to receive instruction from a renowned professor, even if they don't speak the same language, through the use of subtitles (Wildavsky, 2014, p. 75). According to Wildavsky (2014), New York Times columnist Thomas L. Friedman argues that Open Educational Resources are the only means by which we can open the minds of a billion people to solve the world's problems. The sole obstacle for someone in a remote location seeking quality education is the lack of access to an internet-enabled device.

Hollands and Tirthali (2014) state that universities aim to achieve six things through the use of OCW (OpenCourseWare), OER (Open Educational Resources), and MOOCs (Massive Open Online Courses): expanding the institution's reach and access to education, building and sustaining quality, reducing expenses or increasing revenue to boost the economy, enhancing educational outcomes for both on-campus students and learners participating in MOOCs, fostering innovation in learning and teaching, and conducting research on learning and teaching processes. These objectives are pursued by universities providing education services at the local and national levels. It is important to note that universities such as MIT, Harvard, Yale, Oxford, and Cambridge, which are influential in both education and educational policymaking, determine intellectual trends and set standards for quality in international education. These institutions, which were previously accessible only to a select few with specific

intellectual and sometimes financial qualifications, have opened up intellectual elitism to a global audience through MOOCs.

Traditional learning culture has become inadequate in university education in this digital 21st century, where knowledge is rapidly produced and consumed. Learning has transcended the constraints of time and space, with the ability to access learning content and resources when and where needed taking precedence. Lifelong learning has become a cultural norm, facilitated by various devices and different forms of learning such as e-learning, m-learning, u-learning, and seamless learning. The importance of the learning environment has emerged as a key factor, surpassing the emphasis on learning methods alone. Massive Open Online Courses (MOOCs) excel in meeting these needs. The provision of learning opportunities for all global citizens, harnessing the potential of evolving technologies in the most effective, efficient, and engaging manner, and cultivating a culture of lifelong learning unrestricted by time and place are explicitly stated as essential in the 2014 UNESCO report and the United Nations Sustainable Development Goals (King, Pegrum, & Forsey, 2018). As Aydın (2017) highlights, in Asian countries such as China, Malaysia, and Japan, MOOCs are supported by governments to promote widespread access to education, enhance existing educational practices, and foster lifelong learning initiatives (p. 60).

MOOCs contain arguments that can facilitate socio-economic development not only for underdeveloped and developing countries but also for other nations (Stratton & Grace, 2016). Bonk et al. (2015) indicate an increased utilization of Open Educational Resources in countries experiencing economic downturns or undergoing dramatic systemic changes, such as Russia (p. 362). Certain skill-building MOOCs facilitate the acquisition of certifications, thereby easing employment prospects and enhancing quality. In its 2012 commission recommendations on access to scientific information and the preservation of scientific knowledge, the European Commission asserts that opening up science and scientific knowledge will lead to increased quality, a decrease in the number of similar studies on the same topic, improved quality, and strengthened intellectual property rights (European Commission, 2012). Keeping research and finished scientific studies openly available on networks will promote knowledge sharing, greater awareness of relevant research, and potentially increased citations (Wohlrabe & Birkmeier, 2014).

Antithesis: MOOCs are Trojan Horses

According to Wickens and Sandlin (2007), as cited in Altbach and Kelly's Education and Colonialism (1978), three types of colonialism are discussed. The first type is classical colonialism, where one country invades and governs another country or territory. In internal colonialism, the colonizing country selects and trains a specific group (compradors) within the colonized country or region. They ensure that this group assumes power and enables the continuation of colonial exploitation. Lastly, there is neocolonialism, which aims to achieve exploitation from the bottom up through indirect assistance and the opportunities provided by technology, rather than direct intervention or the use of compradors. Despite the passage of time and technological advancements, the classifications of exploitation mentioned by the authors remain valid. Neocolonialism, the last type mentioned, represents contemporary studies on hegemony.

Neo-colonialism refers to the indirect continuation of colonial activities by former colonial powers and newly joined countries, who seek to maintain their hegemony in the post-colonial era through contemporary means and ideas. The practices presented by the ruling powers, such as aid, equality/democracy, and care/attention, serve no purpose other than preserving existing power and hegemonic balances (Fleming, 2005). Particularly, aid provided under the pretext of change and development can serve neo-colonial ambitions. The World Bank carries out educational policies and reforms in line with neoliberal capitalist principles (Anwaruddin, 2014). Initiatives and programs related to literacy and education, promoted, supported, and financed by international organizations like the World Bank and UNESCO, may appear innocent but carry the neocolonial aspirations of countries and institutions that seek to control global culture and commerce (Wickens and Sandlin, 2007). The support, initiatives, and opportunities provided to trigger, facilitate, or enable cultural, economic, and educational globalization serve individualism, free-market economy (neoliberalism), and consequently neocolonialism (Rizvi, 2007, 257).

Those who argue that Open Educational Resources (OER), particularly Massive Open Online Courses (MOOCs), are a new form of Western mindset and colonizing policies (neocolonialism) (Taskeen, 2019;

Andreotti, Stein, Ahenakew, and Dallas, 2015; Knox, 2016; Cottom, 2015; Altbach, 2014; Piron, 2018; Sadler, 2011; Wickens and Sandlin, 2007; Anwaruddin, 2014; Rizvi, 2007; Siltaoja, Juusola, and Kivijärvi, 2019) emphasize the issue of who produces, provides, and controls these resources. Institutions, organizations, and countries that aim to use, produce, and disseminate OER and MOOCs are dependent on the technological, pedagogical, and infrastructural capabilities of the initial OER-producing institutions and countries (Altbach, 2014). For example, when it comes to creating OER related to Africa, it can be done through the utilization of existing OER platforms (such as EdX, Coursera) with the universities' own budgets and efforts, collaboration with European institutions or organizations, or solely financed and implemented by European institutions and universities (Taskeen, 2019). Regardless of the method of OER production, except for the limited initiatives of some small universities, the methodology and theorization are predominantly carried out by "Western intellectuals." Generally, Open Educational Resources, and specifically MOOCs, heavily rely on the knowledge, experience, and pedagogy of American academia, with some influence from European academia. They are generally published in English.

The fact that MOOCs, which target learners worldwide, impose a particular structure and ideology on a global scale, represents an inherent paradox (Knox, 2016). Since MOOCs embody the philosophy, pedagogy, and national knowledge of a specific academic tradition, they can indirectly establish cultural hegemony through the dissemination of MOOCs (Altbach, 2014). This implies the standardization of learners and the imposition of the "ideal student" model created by Western-centric thinking upon all learners (Knox, 2016, p.109). MOOCs prioritize Western-style individualism, focus more on outcomes than processes, and prioritize European values (Cottom, 2015, p.9).
One of the criticisms raised by scholars in the field of science is that MOOCs tend to be elitist and, in their quest to democratize knowledge and empower individuals, they overlook different languages and cultures, thereby exhibiting certain neocolonial characteristics (Wildavsky, 2014, p.76). The predominance of English in MOOCs, with limited availability of other languages, makes it increasingly difficult for international learners, who are not proficient in English, to benefit from these resources (Stratton & Grace, 2016). Language is one of the tools for establishing hegemony over other cultures through open educational resources. However, even if these resources (especially MOOCs) are translated into local languages, the methodology and Eurocentric discourse would remain largely unchanged, offering little variation (Altbach, 2014). Moreover, this situation may diminish interest in local languages (Adam, 2020). As Florence Piron points out, if the Open Education Movement operates solely through platforms that prioritize the values and knowledge of the Global North, along with its philosophical and political perspectives, it will reinforce the hegemony of the Global North over the Global South (Piron, 2018). Another concern raised by scientists is the possibility of monopolization resulting from Open Educational Resources (OERs). OER platforms, despite aiming for democratization and embracing diversity, can potentially suppress alternative forms of knowledge production and contribute to monopolization in the field of science, given their powerful resources (Adam, 2020; Altbach, 2014).

In order for the Open Education Movement, which aims to bridge the knowledge gap, democratize knowledge, and provide quality education worldwide, to be successful, it relies on the necessary technology and internet infrastructure. Piron (2018) highlights the challenge of electricity and internet connectivity in many parts of the world, particularly in significant regions of Africa. In such contexts, rather than facilitating learning, the Open Education Movement is expected to deepen the digital divide and exacerbate the knowledge gap. Warschauer (2003) argues that since open educational resources rely on information technology, the digital divide between those who have access to these resources and those who do not will widen.

Synthesis: Both of you have valid reasons. But when we bring you together?

Instead of viewing the Openness Movement, which has ushered in a new paradigm in education, as either flawless or completely dismissing it due to certain shortcomings, it is crucial to examine both its positive and problematic aspects as a whole. By doing so, we can work towards the desired outcome through continuous improvements and regulations.
There are several perspectives on the decolonization of education, including proposals for individual change, the correction of systemic flaws, the creation of a new and local system that includes a return to local values, as well as the notion of shifting the focus from European values. (Taskeen, 2019, p.369). The Openness Movement in education should be recognized for its commitment to equality and diversity, despite the well-intentioned negative observations made by the researchers mentioned in the

antithesis. At the beginning of the Open Education Movement's support process with open materials, UNESCO emphasized the importance of considering different languages and cultures, as well as valuing diversity, as reflected in the Paris Declaration (UNESCO, 2012). Although the Udemy initiative established in Turkey and relocated to Silicon Valley operates for profit, it has a structure that takes cultural diversity into account (Taskeen, 368). In addition to US-based OERs, the number of platforms offering OERs in Europe have also been increasing. Among them, OpenupEd can be cited as an example that aims to cater to and reach a wide range of diverse learners through its multilingual approach (OpenupEd, 2014).

A review of the literature reveals a general consensus that the number of OER participants in underdeveloped and developing countries is lower than that in developed countries (Stratton & Grace, 2016). However, this observation overlooks the lack of electricity, technological infrastructure, and broadband internet access in other parts of the world. If Asian and African countries are provided with opportunities similar to North America and Europe, it is hoped that the homogeneity in participation numbers will change.

For the Openness Movement to achieve its true purpose, its epistemology and pedagogy must evolve in a manner that is free from any form of hegemony and caters to different languages and cultures. It should be acknowledged that the phenomenon of OERs within the Open Education Movement is a process-oriented structure. The Openness Movement, which will be shaped by experiences, will adapt and strive to reach every learner in line with evolving technology and global conditions. The criticisms currently faced by OERs will serve as valuable lessons for their future development and progress.
Universities that have a say in the OER field are the leading universities in the United States and Europe (Stracke & Bozkurt, 16). The fact that these universities, with years of experience and expertise, are also pioneers in OERs may raise concerns, but once language, culture, and centralization issues are addressed, their initiatives will be significant for the future of humanity. Their desire to spread their knowledge and expertise to all corners of the world, once the challenges are resolved, will be of great importance.

In analyzing the issue of persistence in Open Educational Resources (OERs), particularly in OER courses, it would be advantageous to shift the focus from solely evaluating those who enroll, complete courses, and receive certificates. Instead, a new paradigm should be embraced, one that recognizes the benefits and knowledge acquired by learners at various stages, allowing them to exit courses once they have acquired valuable information and potentially developed their skills. Additionally, Jordan (2015) states that OERs have a completion rate of around 10%, but in shorter and more rapidly graded OERs, the completion rate is slightly higher. Therefore, it appears that implementing adjustments in line with the new paradigm, such as reducing course duration and implementing automated assessment methods, can help alleviate the issue of low persistence.
Despite all the drawbacks, recent studies have created a strong sense of optimism that Open Educational Resources (OERs), especially OERs, can serve as an alternative education and development model for underdeveloped and developing countries (Stratton & Grace, 2016). It is evident that OERs tailored to the language, culture, beliefs, and expectations of relevant countries will benefit all of humanity. Furthermore, Open Educational Resources and OERs can be used in blended classroom practices to support formal education in situations that necessitate interruptions, such as pandemics or conflicts (King, Pegrum, & Forsey, 2018).

RESULT

The possibilities provided by openness and the openness movement will continue to enrich and facilitate human life with the contribution of technology. It is not possible to confirm or refute all the negatives surrounding the concept of OERs and the impact of technology on education, but it should be noted that OERs are neutral in nature. They will take shape and serve the ideals that align with the chosen epistemology and pedagogy. Furthermore, the current inequalities in education are not caused by OERs or the opportunities they bring, but rather stem from past practices (Taskeen, 2019, p. 368).

As previously stated, technology and the learning environments and materials developed in parallel with it inherently do not carry beliefs, culture, or prejudices. It is the individuals and institutions involved in these developments or their implementation who imbue them with these values. Therefore, in order to rid MOOCs and OERs of the suspicion of exploitation, it could be beneficial for them to be prepared while considering the language, culture, and socio-economic conditions of the respective countries.

Moreover, the designers, educators, and system experts who design these environments and materials should also take into account the readiness levels of the relevant country. This way, relevant countries will be provided with learning environments and resources that reinforce their own cultures while enabling the residents to engage with universal values. Striking a balance between local and universal values will alleviate people's concerns. Furthermore, since potential groundbreaking new learning technologies in teaching and learning are expected to experience similar fates, the suggested recommendations for MOOCs and OERs are also recommended to be applied to them.

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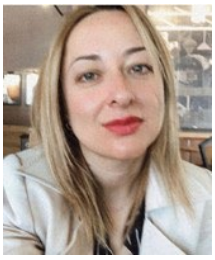

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