

Globalism' and the Teaching Process

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The growing integration of economics and societies around the world is, in fact, nothing but the result of intellectual endeavours to put an end to that alleged difference between nations in terms of origins in order to redefine the geographical order. This threatening inequality, amongst the world nation, is already accounted for in a work on hegemony in the international system. John Agnew and Stewart Corbridge point to the importance of dominant discourses in history and the way that “geographical orders have been organized around the characterizations of space, places and peoples” (Agnew and Corbridge, 1995: 46). The dominant global discourse in modern age was raised by European civilization, and between the late fifteenth century and the nineteenth century, it was characterized by European's orders that , again Agnew and Corbridge call: “hierarchy of human societies from primitive to modern” (Ibid: 49).

European civilization was then framed in terms of its superiority, with its roots in Greek and Roman civilizations and its modernity in the forms of the nation state. The policy challenge is therefore not whether to question other non-European (Western) nations' civilizations but to take almost all the world nations on

the same footing and scale of evaluation, at least, as far as the human essence is concerned. The reason is that Europeans was said to move out into the world imposing modernity in the forms of enslavement within colonial Empires in *Africa* and *Latin America*. The two are regarded as being the *Other*¹ inferior. Yet this stereotyped image has started perishing by the mid-twentieth century². The mid-twentieth century has undoubtedly highlighted the political struggle between the USA and The Soviet Union, which was ostensibly for cultural differences and divergent ways of viewing and estimating economic growth. Therefore, the global political struggle between the Ex-USSR and the USA pitted inevitably different models of political economy: *Liberal Capitalism* against *State-Centred Socialism*. The process of post-modernisation today follows the modernisation of western societies – a concept aiming at the capture the continuous process of social transformation in the developed western societies. The assumption is that as the conditions of social life change, do so the conditions for individual's identity. Here a many questions can be asked. How do the nations in the eastern hemisphere, to day cope with the challenges of these ongoing transformations? How do the developing countries live in contemporary Modernity?

¹.The characterization of the *Other* by Europeans was almost always stereotyped and degrading.

². It is by the mid-twentieth century that many of the deeply rooted ideas about European superiority began to change, coincidentally as the European empires were being forced to retreat, although the belief that the west still represented a model of human progress remained.

The collapse of USSR, the withering away of socialism and the end of the cold war led to world reconstruction and differences reordering , i.e., regimes in the developing countries moved to rid their economic management of the *state-centred socialism* as a model and sought to cope with the western market capitalism and liberal democracy in association with technology, i.e., to engage with the west and the global economy. The process of globalization and the breakthrough of new technologies-such as biotechnology and digital information technology-by mutually reinforcing each other profoundly reshape the conditions of social life and the predicaments of human existence in developed parts of the world. Moreover, the pace of change is so accelerating. Continuous process of social transformation constantly challenges the individual's life situation.

Contemporaneous modernity is constantly replaced by the changes that further modernisation brings about. Therefore, modernity, as it is known, will soon be substituted by what comes after it in a time the eastern hemi-sphere is as yet stumbling, and to pull through social collectives have to find ways to cope with the process of ongoing postmodernisation, i.e., choosing adequate dominating model of political economy.

Globalisation, without theoretical reference³, means simply "*the process of increasing interconnectedness*

³. It is clear that the theories are not so much different views of the same world, but are instead three view of different worlds.

Realism on power relations between states.

Liberalism on a much wider set of interaction between states and non-state actors.

between societies such that events in one part of the world more and more have effects on peoples far away". Steve Smith means undoubtedly that a globalised world is one in which political, economic, cultural and social events are interconnected.

The aspects of globalisation will be more overt if some of their manifestations are scrutinised. In terms of communication, globalisation requires computer network, telephony and electronic mass media. Therefore, nations have to develop their capacities to master this sort of technology. In respect of organization, the proliferation and development of companies, associations and regulatory agencies that act as transborder networks contribute a great deal to the transpire of globalisation. In respect of production, the miscellaneous products can make of the factory a global factory expanding in different sectors. These aspects did not come about haphazardly; they are the fruits of policies and academic strategies adopted, especially, by the developing nations to muddle through the actual changes and transformation, in the absence of alternatives. They purport to individual consciousness blend and cultural imbuing with others' culture (*in order not to say cultural assimilation*). This joins a great deal Roland Roberts conception of globalisation:

"Globalisation does not simply refer to the objectiveness of increasing interconnectedness. It also refer to cultural and subjective matters [namely, the scope and depth of consciousness of the world as a single place] "(1992)

World-System Theory on the patterns of the world economy. (see the *Globalisation of World Politics*, by J. Baylis and S. Smith)

The growing anxiety in developing countries over the dangers of intensifying inequalities threaten their future and their sustainability in economic racing. Hence, the increasing recognition of the social reality is that the available policy instruments are inadequate to meet the challenges imposed by the interconnection of world nations. At any one time, it is obvious that appropriate policy responses will need to be grounded on rigorous research. People have to consider and to accept the extent to, which they are to take on an identification with people out side their sphere, despite the divergent collective responsibility. Each developing nation has to rely on its own intellectual's reflections and its own decisions as to what do and what to do it. Posmodernisation (cf. Crook, Pakulski, Waters, 1992; Arvidsson, Berntson, Dencik, 1994) places people in a situation of "cultural release / freewheeling"

Algeria, as other African, Latin-American, Asian, or East-European nation, is subject to western threat. The reason why a new academic policy seems uncircumventable. The shift in the basics and principles of the economic equation during the 1980's in the eastern-hemisphere led Algeria (socialist nation) to restructure its academic system. Without foreseeing the consequences and without even preparing an adequate plat form, and providing necessary material, Algeria had started, by the beginning of the 1980's (1982/1983), a new program of education (*fundamental system of education*) which was generalized through out the years following the 80's until 2003/2004, a period when an alternative is becoming ineluctable.

This program is not any more convincing and valid owing to its inconvenient which does serve the Algerian policy of openness on the world. For instance the teaching of English language (case of Spring One) does not obey the rules of didactics, i.e., the pupil is taught English in Arabic, which is wrong: for example Mr Bennay, Mr Nedjar, in stead of saying: (Mr X is a Builder, or Mr Y is a Carpenter). Language and its culture are linked: one can not teach a language by use of Algerian (Arabic) culture. The objective from the adoption of a substitute for this *fundamental* program is the learning of a universal language and the globalisation of culture. In other wording, the learner has to be acquainted with the foreign culture through appropriate learning program and process. This is the shortcoming of the fundamental system of education and its failure. What about higher education and scientific research?

One of the most critical axes of debate in the world nowadays is the university challenge. What can a university provide us with? The internationalisation of universities in Algeria seems prerequisite, yet requires pertinently the decrease in the number of universities/university centres through out the country. In fact, this *-unjustifiable-* number of such higher academic institutions is, for some, very important; yet, I believe it enhances divergent people's opinion of their culture differences, i.e., it encourages actually xenophobia, regionalism, tribalism, racism, etc, the points which make the contact between individuals (specially students) from different regions and of different cultures more or less impossible in a time the objective of university is the delivery of global courses (education). This task becomes

possible through both the nationalisation and internationalisation of campus. Students have to forget about their cultural, religious, linguistic and even ideological differences, and concentrate instead on what is important: *research and development*.

It is also important to send student and teachers abroad, respectively, in case the local institution is lacking some field of research, or the in case of ratified conventions between states. This will help hem acquiring international disposition that students or teachers from abroad my bring. Algeria has also to engage research programs that involve very serious close cooperation with research (in both humanities and technology) from Algeria and other developed countries. It is important that Algeria improves quality by tying funding to performance and enabling more students to enrol by allocating significant resources of education.

Since Algeria is considered one of the pioneers in oil productions in the world, it is then of paramount importance to talk about chemical industry. Algerian universities train performant experts in almost all the domains of chemical industry. Therefore involving students in modern spheres of industry seems prerequisite:

the field of chemical technologies which introduces the students to industrial realisation of chemicals, biochemical and substance transformations. The specialisations aim at the specific aspects of industrial technologies including the environment protection.

The field of computer science technologies which initiate experts to use computer to simulate and automate

already existing electronic connections and conceive new connections able to preserve the raw material and energy. It is primordial to talk about the universality of teaching and of the language of teaching. The advised language is normally the universal, planetary language and not the mother language (Arabic/ Berber). The universal language, in this stance, is English, not even French. Yet the latter is very closer to the target language, the reason why teaching university programs (specially the scientific ones) in French does not present at all a problem. While the first language (Arabic) contributes in no sense to *the interconnection* and thus globalisation.

The teaching of literature can also be questioned. Albeit a Romanesque world that a writer endeavours to provide the readers with, it is a picture of the real world (out side world). The reader penetrates the text groping for answers to his nagging question over his nature as human being who has an essence, culture, identity, and who exists amongst the peoples of the world. Therefore the program should not be limited to particular community, i.e., not because they are either Algerian and/or African that students in Algerian universities are supposed, for instance, to learn North African Literature (Littérature Maghrébine) or Negro-African Literature in French (TH2) in French department, or African literature for students in English department. And Also not because the students are studying English that are committed to have *just* English and American literatures as well as English and American civilisations. The openness on the world cultures and politics requires the introduction of some other types of literature: European literatures, Arab (From the Arab World), Asian, Latin American, etc.

The incorporation of French, German, or Spanish texts, for example, into Arabic or English fiction and vice-versa represents a key strategy for constructing literary world beyond conventional national and narrative boundaries; it establishes certainly the importance within literary globalism of the geography of Algeria, particularly, and spatial configuration, both literary and metaphoric, generally; it announces as well the revival and revision of the conventional narrative of cross-cultural romance.

To finish it is important to mention Martin Albrow's definition of globalisation for it sums up all what is said about the social interconnection:

“ Globalisation refers to all those processes by which the peoples of the world are incorporated into a single world society, global society” (1990)

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