

EDUCATION AND INTERCULTURAL ‘SAVOIR-VIVRE’ UNDER URBANIZATION AND ‘GLOBALIZATION’: THE CASE OF ORAN ENS PRE-SERVICE TEACHERS OF ENGLISH

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Abstract:

In Algeria, regional diversities reflect cultural variations. Under intercultural contact in a metropolitan city like Oran, this sociocultural/sociolinguistic situation accumulates some social and individual constructs and changes that differently participate in either the promotion or the regression of Algerian society. With the aim of understanding the relationship between education and socio-anthropological changes, this work hypothesizes that the concept of *interculturality* is a mainstream criterion for the teaching profession which is the pillar of a social enterprise, education. It mainly borrows its underpinnings from the concept of the ‘savoir - vivre’ under globalization and urbanization processes. The researcher obtained data from a questionnaire addressed to EFL fourth- and fifth-year Oran ENS students to investigate interculturality in the city of Oran and the way it interacts with the profession of teaching. The results of the study confirm the hypothesis, and show that the nature of teachers’ sociocultural environments impacts the teaching profession.

keywords: education, globalization, interculturality, Oran, urbanization.

INTRODUCTION

When worldwide societies have subscribed to either local or global relationships under sociopolitical and socioeconomic conditions, their members have been undergoing aspects of social

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change which are continuously impacting their identities, cultures, and languages, particularly through intercultural overlapping. The present work investigates the nature of the interaction between intercultural environments and education.

1. UNDERSTANDING INTERCULTURALITY

The meaning of interculturality originates from definitions of the concept of culture brought by anthropologists, sociologists, and sociolinguists.

From an anthropological view, Sir Edward Tylor (1871) claims: *“Culture, or civilization, is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society”* (Kroeber and Kluckhohn (1952,p.81) in Anthropology and the Study of Culture, p. 12).

The concept of culture, meaning civilization, refers to an inherited whole within each society; it is construed by social ties whose nature spatially and tensely varies. Hence, knowledge and law are basics for the duration of cultural traits. Under this solid constitution, human societies differently express their existence and systematically gear their ‘us’ from otherness.

From a sociological view, Marvin Harris claims: *“A culture is the total socially acquired lifeway or life-style of a group of people. It consists of the patterned repetitive ways of thinking, feeling, and acting that are characteristic of the members of a particular society or segment of society”* (1975, p.144) (in Anthropology and the Study of Culture: p.12).

Generations of the same society acquire and pass on lifestyles and lifeways which have long reflected social psychologies and environmental features like colonization, politics, socio-politics, and socioeconomics.

From a sociolinguistic view, Mu’in et al. (2019, p. 64-65) say that culture:

....“covers knowledge, belief, arts, morality, laws, customs, habits, language, technology, and the other competence-performance acquired or learned by human beings as members of a given society,

inherited from one to the next generation through human actions or activities and interpersonal communication by using a language as a medium ”.

Cultural diversity exhibits various cultural traits reflecting different mental affiliations. Hence intercultural language contact is mentally patterned.

1.1 Interculturality: from Dominance to Exchange

Being embedded within a human organization characterized by communality and power, the complex nature of cultural enterprise shapes up social barriers to preserve its existence, specificity, identity, and development. These barriers systematically gear the export of cultural traits and prevent the import of different cultures.

However, the relationship between local and global social groups is, nowadays, more and more responding to an imposed reality out of the line of which individuals would survive regress, isolation, and social dismissal. Therefore, the situation is recovered by sociocultural acceptance and exchange.

2. CHARACTERISTICS OF CULTURE

Cultural exchange appears through some cultural items that Horn (2001, p.5) identifies in the following:

... “culture encompasses not only the intellectual culture, the arts, sciences, religion and philosophy, but also the material culture. Architecture and eating habits, tools and inventions form as much part of any culture as the family structures, the rules, regulations and laws, and the political organization of a society”.

Culture is then a consistent and varied programme which characterizes and tailors societies throughout their members and systems.

In a more specific contribution, (Harris, Moran & Moran, 2004) in Colbert (2010,p.1) list ten cultural characteristics when examining work culture in different groups : “ *a sense of self or space ; communication and language; dress and appearance ; food and feeding habits ; time and time consciousness, whether by time or age or status; relationships; values and norms defined by cultural needs; beliefs and attitudes; mental processing and learning defined by how*

people organize and process information; and work habits and practices.”

The present work explores some of these characteristics and others in ENS students applying for distant scholarships in the city of Oran.

3. THE CITY, URBANISM, AND URBANIZATION

The definition of city in Merriam Webster dictionary is “*an inhabited place of greater size, population, or importance than a town or village*”. According to Rogers (2020), one of the characteristics of a city is urbanism. This concept has been meticulously distinguished from the one of urbanization, to mean the kind of relationships and the quality of life characterizing people inside cities, and the ‘relationship between the city and the rural’ (in Rogers, 2020). The latter would mainly discern in Wirth’s inspection (1938) the idea that a city under urbanism is also an association of most prominent rural qualities and urban properties.

According to Rogers (2020, p.3), urbanization, from a historical perspective, means migration from the countryside into the city. In Wirth’s view (1938), the city, being an urban area, is not necessarily the place for contemporary man; it is rather the place for economic, political, and cultural practices, attracting many people from different towns and frequently integrating them. In other words, a city can be a metropolitan area wherein people of different cultures, lifestyles, and attitudes cohabit to reach the standards of contemporary needs. In this respect, Wirth (1938, p.10) writes:

“The city has ...historically been the melting-pot of races, peoples and cultures, and a most favorable breeding-ground of new biological and cultural hybrids. It has not only tolerated but rewarded individual differences. It has brought together peoples from the ends of the earth because they are different and thus useful to one another, rather than because they are homogenous and like-minded”.

Respectively, being the cradle for cultural, educational, and economic dynamics, the city is a place that dominates lifestyles of its inhabitants. The commodities it offers do not only shape urbanism, but also control the people under migration urbanization. However,

according to Wirth, urbanization is also a city's advanced process (advanced urbanization) along which urbanized inhabitants need to rapidly cope with ongoing changes under the influence of mass media, advertisement, cultural aesthetics, and under the phenomenon of globalization.

3.1 What is Globalization?

Sheffield, Korotayev, & Grinin (2013) describe globalization and say: '*We see globalization as the growth of the sizes of social systems and the increase in the complexity of intersocietal links*'. In the development of this idea, they assume that globalization bridges the past through the present to the future based on the nation's politics, economics, culture(s), religion(s), ethnicity, sociology, and history.

Respectively, urbanized nations are undergoing /or at least confronted with an international culture that is controlling the world as a continuum. Ervin Laszlo (in Sheffield, Korotayev, & Grinin, 2013: xxiv) clarifies :

'Humanity can no longer afford to be dominated by a narrowly materialist and manipulative culture focused on ego-centered, company-centered, or nation-centered short-term benefit, with no regard to the wider system that frames existence on this planet'.

The idea in Laszlo's proclamation is that world nations under globalization should convert their intracultural/intercultural relationships and diversities into a more unified cultural system based on co-operation. The idea seeks to preserve cultural communalities upon which humanity settles common objectives and simultaneously undergoes contemporary advances. However, it is important to highlight that diversity inside cities is mainly characterized by relationships based on shared interests rather than on interests targeting re-creativity (see Wirth, 1938).

Therefore, the process of global urbanization is more and more overlapping local cultures with global ones, especially at the level of skilled labours like teaching, architecture, economics, communication technology, and art.

Jim Sheffield (in Sheffield, Korotayev, & Grinin, 2013, p. xxvii), trying to understand globalization in New Zealand, the results of his empirical research primarily advocate scientific growth through international knowledge transfer and scientific innovations. The project rests upon the ‘theory of facilitation’ which recommends facilitation endeavour from national politics to financially acknowledge the scientific domain. Under the same attempt, the nation’s economy is handled by skilled migrants and the city’s-born citizens.

3.2 Urbanization and Education

The relationship between urbanization and education is bidirectional. Being a socioeconomic process, urbanization enhances rural and urban people’s interests to participate in a social revolution enhanced by their needs to exist in a progressive world and reach updated aptitudinal and attitudinal configurations .

Therefore, training institutions, especially those ranging from educational to labour companies, seek to accommodate with the urban/global world at different levels. They focus on the human agent to serve as a resource for socioeconomic promotion.

Education in the world is being reshaped along adequate learning theories, teaching approaches and methodologies to form citizens with contemporary qualities. Hence, in humanities, the teaching of foreign languages aims at developing communication abilities that ensure information transfer and knowledge acquisition/development.

Nowadays, the teaching of foreign languages among other subjects, is mainly acting as an alternative to a classically plain and economics-based curriculum. It is a kind of education which, in the words of André et al. (2012, p.4) seeks to promote “inclusive” innovation, creative thinking, citizenship with a “territorial consciousness” and an intercultural environment, and demonstrate how these foster development, urban social cohesion and local collective identities.

The idea underlined by André et.al. is an envisagement of the integration of the social dimension in the teaching project. For this

sake, aspects of ‘critical pedagogy’ advanced by Paulo Freire (2009) are being systematized in different teaching contexts worldwide. The idea is to realize an educational practice shared between teachers and learners as social actors, with no over-authority, in order not to disassociate the two and prevent co-operation.

The critical approach in education is also working on learners’ autonomy; this one entails a variety of skills in Little’s ‘provisional’ definition (1991, p.4): *“Essentially, autonomy is a capacity - for detachment, critical reflection, decision-making, and independent action. It presupposes, but also entails, that the learner will develop a particular kind of psychological relation to the process and content of his learning. The capacity for autonomy will be displayed both in the way the learner learns and in the way he or she transfers what has been learned to wider contexts.”*

The concept of autonomy highlights many learning qualities that open to social investment and promotion. They cover: citizenship, critical thinking, decision-making, problem-solving, creativity, and responsibility. In the contemporary urban world, they represent teaching intentions seeking to train social agents throughout a ‘general’ function of education to encourage creative and cultural disciplines. Robinson (1999, p.101) in André et .al (2012, p.4).

These learning skills participate in the configuration of society throughout the lines of creativity and competition. It is then elementary for the objective of this study to refer to the language teaching approaches that have been disseminated over developed countries to reach a competitive rate of advance; these are mainly the communicative approach and American pragmatism. They synchronically interact with learning theories based on knowledge construction and information processing (constructivist/cognitivist), in contrast, the interactivist language theory ensures a unified language learning managed by classroom interaction (see Richards and Rodgers (1986)).

3.3 Intercultural ‘Savoir-Vivre’ in Urban Cities

Though the concept of the ‘savoir-vivre’ (know how to live) has

been in use since early history, especially by French authors and governors, its definition in the literature is mainly a dictionary one. It is also often a manual serving people in their daily lives .

Among the scarce historical contributions to illuminating the term and developing its meaning, the work of Nathalie Pacout (1988)⁽¹⁾. Pacout defines it as follows[†]:

As history narrates, the 'savoir-vivre' is the way people and governments behave with each other. It is spontaneously applied and accepted in daily life, as the law does not prescribe it: It is a simple product of mutual intelligibility between all people. We must exist and live among others, unless we prefer to live alone. (translated version).

Therefore, the 'savoir-vivre' is first a personal intention that seeks to cohabit with the existing differences between people in both local and global environments. It is a behaviour based on consent that first needs to be practised then enhanced over people with an adverse behaviour.

It is, however, not only a personal or a social attempt; it is also acquired from the ruling nature practised with and over the members of society .

4. ORAN AS A MULTICULTURAL CITY

Situated in the north west of Algeria, Oran lies along 2121 square kilometer large and shelters 922,000 (Population Stat) inhabitants; it is especially a coastal city which has witnessed a myriad of historical movements since Andalusian merchants. Its geographical localization has permitted the foundation of commercial relationships with countries from different continents, like Europe and Africa. However, coastal conventions have also driven the city to sociopolitical and economic problems; it, later and many times, became a colony under, chronologically, Spanish, Ottoman, and French controls.

The contemporary city is now the cradle for a variety of

(1). "Comme le montre l'Histoire, le savoir-vivre est la façon dont se comportent les personnes et les gouvernements les uns par rapport aux autres. Il est d'autant mieux accepté et appliqué dans la vie quotidienne qu'il n'est le résultat d'aucune loi écrite : il est le simple produit du consentement mutuel, entre tout le monde, de s'entendre le mieux possible. On est obligé de vivre parmi les autres, à moins d'opter pour l'île déserte ».

commercial activities. They entail cultural, economic, educational, and social practices which are getting developed and are attracting population from different urban and suburban districts in Algeria. The city also receives tourists from different corners of the world to visit all that historically narrates the Spanish, the Ottoman, and the French occupations. It has exploited the majority of these monuments for artistic and cultural practices; they are mainly museums, theaters, motion-picture theaters, libraries, cultural centers, etc. Oran also exposes a European architecture of some buildings downtown; an aesthetic which at each contemplation revives memory.

5. RESEARCH METHODOLOGY

This study is supported by data from a questionnaire documented by answers from pre-teachers at Higher Teacher-Training School of Oran (Algeria) to investigate the interaction between intercultural environments and education.

5.1 Informants

Informants are fourth- and fifth -year non-Oranian students having experienced life in Oran for at least four years. Their whole number in this work is 47. They are generally from different Algerian districts (cities and suburbs): Chlef, Ghelizane, Ain Temouchent, Saida, Adrar, El Bayadh, Nedroma, Maghnia, Mostaganem, Mascara, and Bechar.

5.2 Research Instruments

A sample questionnaire was first distributed to 20 ENS students from different levels. Initial data revealed the irrelevance of some questions; ambiguity; and a lesser academic experience of some students, especially at earlier training levels. A ten- questions questionnaire was finally elaborated and readdressed to the meant community.

Questions were mostly open-ended, while for some envisaged objectives, others were close-ended and supported with a list of suggestions to be informed with relevant details.

The questionnaire was addressed inside classrooms to prevent the influence of beliefs and perceptions, and to ensure diversity and originality. Data could be represented in Excel statistical graphs.

5.3 Data Analysis

Question One: Information About the informants

1/gender -2/ age -3/Academic-year level

Figure 1. Fourth Year Oran ENS Students' gender

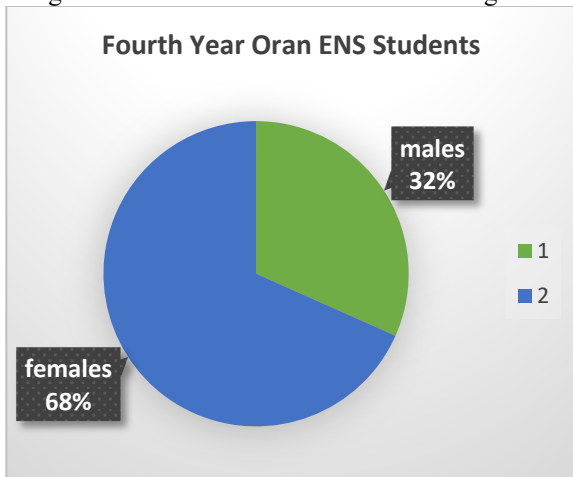


Figure 2. Fifth Year Oran ENS Students' Gender

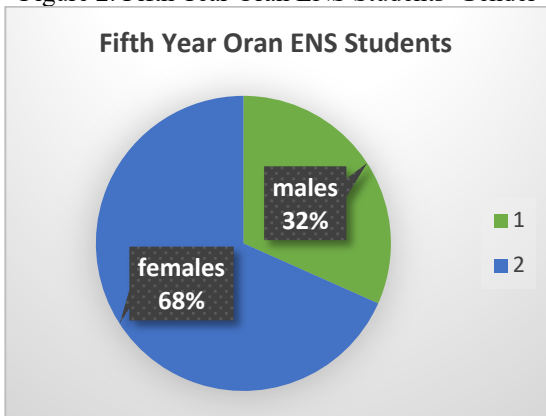
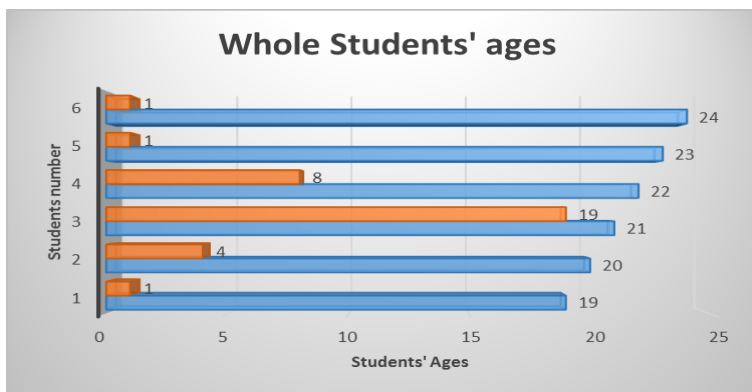


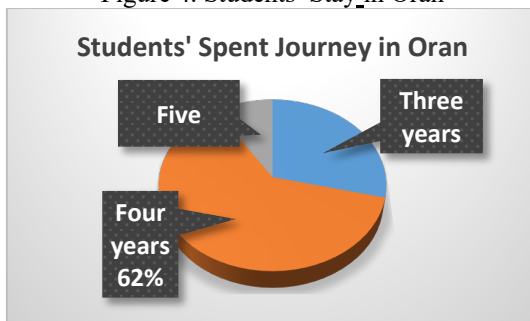
Figure 3. Whole Students' Ages



Fourth- and fifth-year students' ages vary from 19 to 24, among whom 41 are females (68%) and six are males (32%). One student is 19 years old, four students are 20, nineteen students are 21, eight students are 22, one student is 23, and one is 24. The rest of students did not mention their ages.

Question Two: How long have you been in Oran?

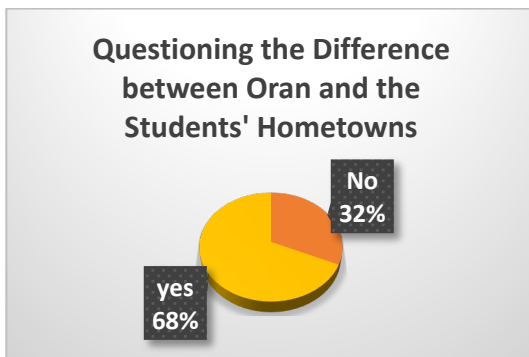
Figure 4. Students' Stay_in Oran



62% of students have already accomplished four academic years in Oran; 29% have, to date, spent three years. The rest of answers includes 9% of students staying in Oran for five years. This question was left unanswered by seven students.

Question Three: Have you noticed any difference (s) between Oran and your hometown?

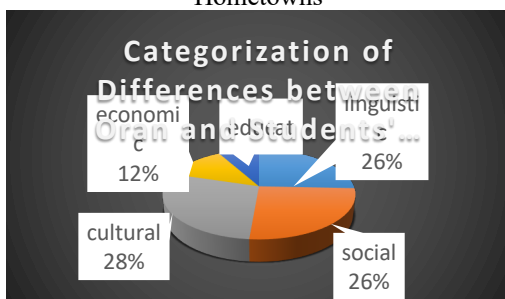
Figure 5. The Difference between Oran and the Students' Hometowns



The number of students believing there is difference between Oran and their hometowns reaches 87%. Whereas, 13% believe there is no real difference between the two.

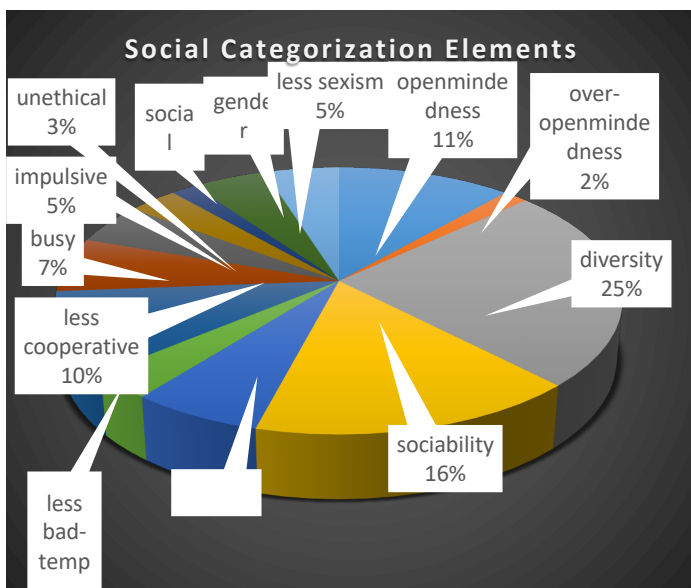
Question Four: How would you categorize these differences?

Figure 6. The Categorization of Differences between Oran and the Students' Hometowns



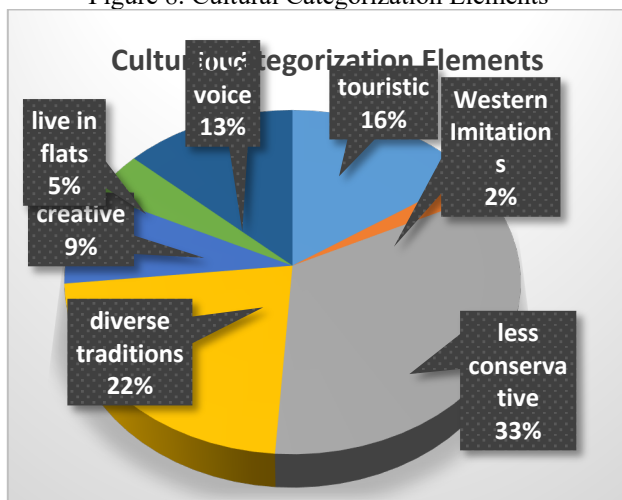
Categorization of differences between Oran and students' hometowns depend on five criteria from the literature: social, educational, linguistic, cultural, and economic. According to the graph, differences between students' hometowns and Oran are mainly cultural with 28%; they are also social and linguistic with 26%. 12% of students believe the difference is also economic, and for 8% of the respondents it is also educational. Further details have been provided by students to sustain their beliefs and attitudes about each variable; they have been classified as follows:

Figure 7. The Social Categorization Elements



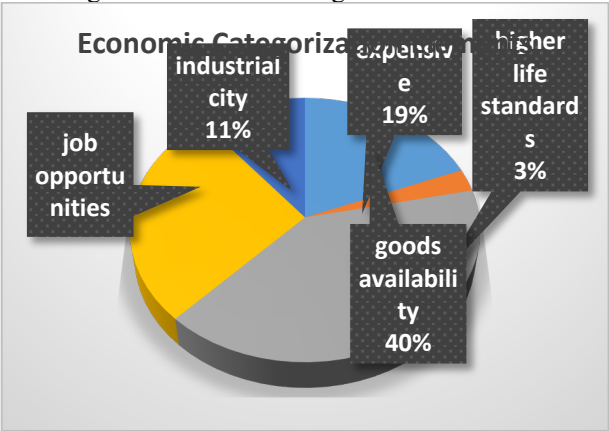
25% believe Oran is predominantly a diverse community. 11% find Oranians free-/ open-minded and flexible. It is; however, worth referring to 2% of informants who estimate it is rather over-open-mindedness than open-mindedness. Oran also shelters interactive and sociable people (16%). 10% consider Oranians as less co-operative and unhelpful in comparison to people in their hometowns. 6% believe people in this society are modern/extrovert/comprehensive, but frequently busy (7%). 3% refer to some unethical behaviours characterizing the society. The same percentage estimates that Oranians are less bad-tempered than other Algerians in their vicinities. 5% estimate that Oranians may be impulsive. The same percentage (5%) noticed gender equality and less sexism. 2% perceived social hierarchy.

Figure 8. Cultural Categorization Elements



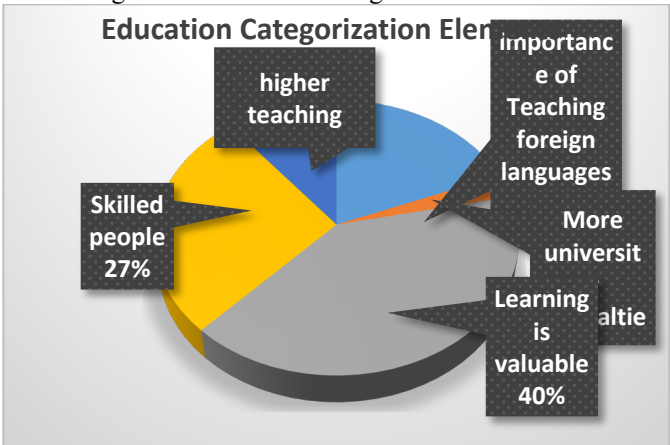
33% of informants believe that Oranians are less conservative, 22% noticed tradition diversities in Oran, 16 % deduced that Oran is a touristic/attractive city. 13% noticed that Oranians speak loudly and are less calm. These people are estimated creative, critical thinkers and problem solvers by 9% of students. 2% find that Oranians show tendency to imitate Westerns, and refer to the city's urbanity. 5% could also observe that Oranians generally live in flats instead of spacious houses as in hometowns.

Figure 9. Economic Categorization Elements



40% confirm that Oran is a city affording different kinds of goods. It is also a place for job opportunities according to 27%. However, life is considered more expensive than in their hometowns' according to 19% of the participants. 11% confirm that Oran is an industrial city (commercial shops/surfaces- five-stars hotels- big buildings-factories), with higher life standards (3%) when compared to their hometowns.

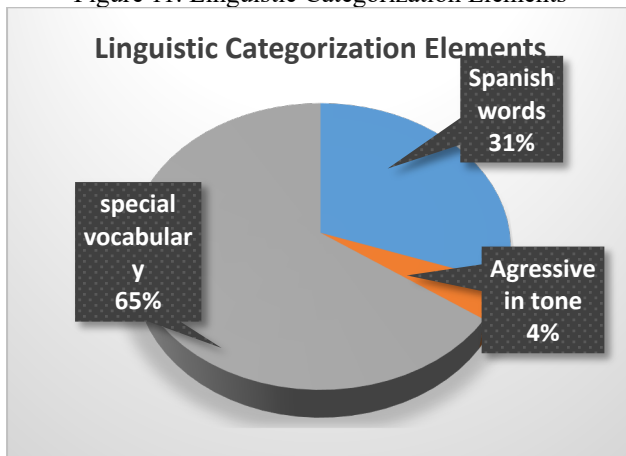
Figure 10. Education Categorization Elements



40% of students noticed that learning in Oran is more valuable than in their hometowns. 27% also share that Oranians are skilled persons. 19% noticed that Oranians give great importance to the

learning of foreign languages. They believe (11%) that Oran offers higher teaching levels and various university specialties (3%).

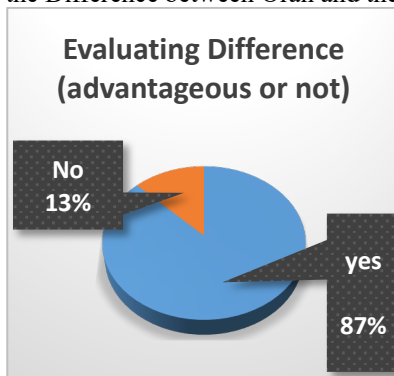
Figure 11. Linguistic Categorization Elements



Linguistically, 65% noticed a special Oranian vocabulary different from theirs; it is composed of Spanish (31%), and expressed with an aggressive tone(4%).

Question Five: Do you find the difference between Oran and your hometown advantageous, or not?

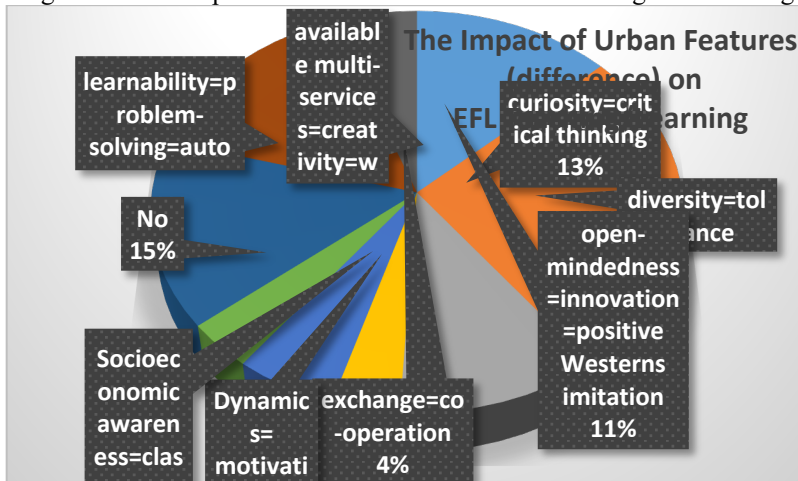
Figure 12. Evaluating the Difference between Oran and the Students' Hometowns



87% estimate the difference between Oran and their hometowns advantageous. Only 13% of the informants consider the difference as disadvantageous.

Question Six: In case you find it advantageous, how would this impact your future as an EFL teacher?

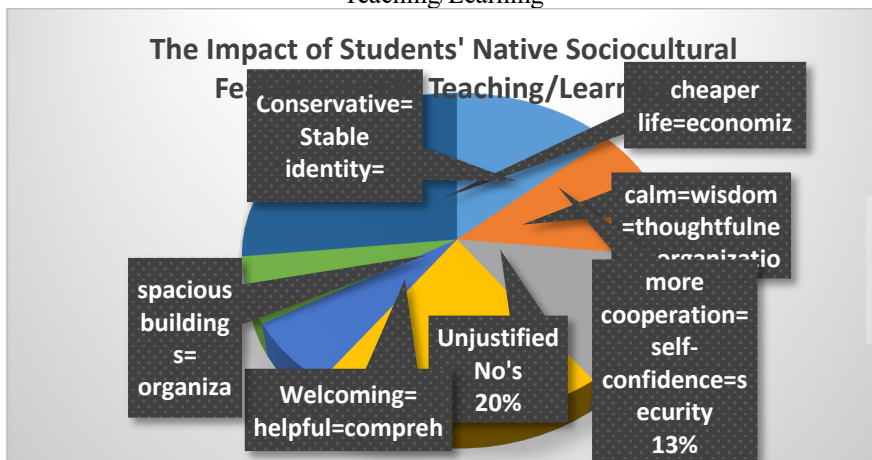
Figure 13. The Impact of Urban Features on EFL Teaching and Learning



The advantageous impact of urban features on EFL teaching (87%) is supported by a number of arguments. 26% believe that thanks to diversity, they develop tolerance. 15% state that learnability enhances autonomy, problem solving, and contributes to their growth. 13% of the pre-teachers perceive that they have been able to develop a kind of curiosity in this urban city, and believe this feature equips teachers with critical- thinking quality. 11% believe that open-mindedness promotes innovation and permits positive westerns imitation at different levels. 6% assume that Oran's dynamics has developed their motivation to learning English, and to becoming teachers. 6% have noticed the availability of different services in Oran, and argue for its participation in raising awareness about creativity, and in getting opened to wider visions about economic, sociocultural, and educational advance. 4% of students discern socio-economic awareness and the impact it might bring to classroom management. The same percentage refers to exchange practices and exchange opportunities in Oran; they believe this urban action participates in promoting co-operation. It is finally worthy to refer to 15% of students who believe this difference does not impact teaching.

Question Seven: How would your cultural background impact you as a future EFL teacher?

Figure 14. The Impact of Students' Native Sociocultural Features on EFL Teaching/Learning

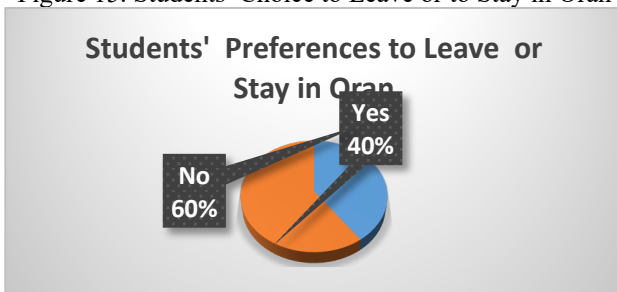


27% of more conservative students believe their environments offer them self-esteem and stable identities. 13% see that the quality of co-operation they inherited contributes to enhancing self-confidence and the feeling of security. The same percentage believes that their placid environment echoes wisdom, thoughtfulness, and organization. 13% also appreciate cheaper life in their hometowns; this quality raises economizers. 7% of the respondents say that their hometowns are more welcoming, hence raising comprehensive and sympathetic/empathetic people.

The same percentage believes that life in spacious buildings ensures organization and stability. 20% are unjustified 'NO's' which do not estimate their sociocultural heritage influences the EFL teaching career.

Question Eight: Are you planning to stay in Oran or leave it after your academic journey?

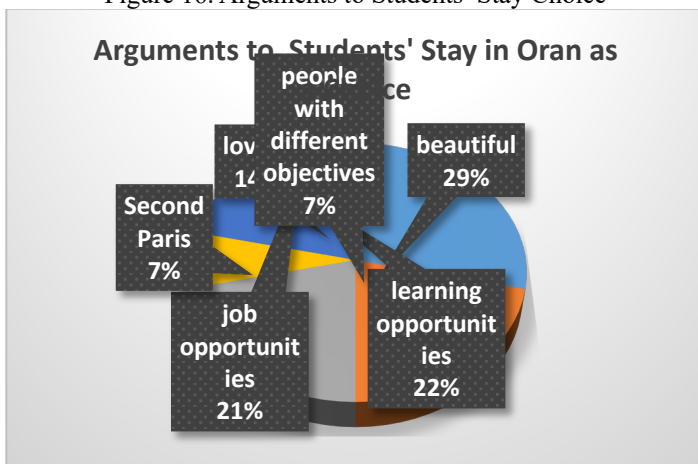
Figure 15. Students' Choice to Leave or to Stay in Oran



40% plan/hope to stay in Oran; however, 60% prefer to move back home for different reasons.

Question Nine: If you plan to stay, justify.

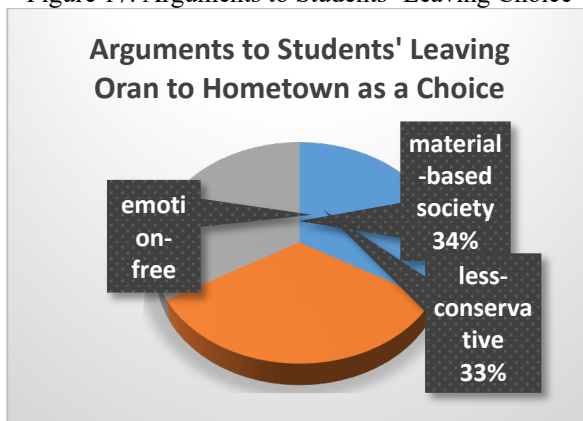
Figure 16. Arguments to Students' Stay Choice



29% are captivated by Oran's beauty, 22% are attracted by the myriad of learning opportunities there. 21% are tempted by job opportunities the city offers. 14% are simply keen of this city. 7% have been acquainted with new kinds of objectives that Oranians visualize. The same percentage compares Oran to a 'second Paris.'

Question Ten: If you plan to leave Oran, justify.

Figure 17. Arguments to Students' Leaving Choice



34% of students not planning to stay in Oran estimate that this society is material - based, and 33% finds it emotion-free, while the same percentage does not find it the appropriate place to live in, as people are less conservative in comparison to their hometowns'.

6. DISCUSSION AND FINDINGS

Data obtained from the students questionnaire sustains the present paper in different ways .

Fourth- and fifth-year ENS students have transparently expressed positive and negative views about the kinds of environments they have been raised in, and about the host environment (the city of Oran). They have, meanwhile, contributed to understanding the relationship between education and socio-politics, socioeconomics in Algeria.

Very frequently in the graphs, the majority of students confirm the difference between their hometowns and Oran; they identify diversity as the most prominent feature characterizing the city .

Students' answers highlight the concept of diversity in the coexistence / cohabitation of people from the city (Oranians) and others from different Algerian cities and suburbs. This diversity espouses different local cultures, economies, educational backgrounds, and literacies/illiteracies. In Vormann's words (2015,

p.1): *“urban diversity is regarded both as a new urban condition and as a desirable outcome of urban development”*. In other words, diversity is a positive feature of both urbanization and globalization. It ensures diverse exchange and social tolerance. Vormann quotes Ashraf and Galor, and adds: *“societies with higher “cultural diffusion” adapt better to technological change, industrialize more rapidly, and grow faster”* (Ashraf and Galor, 2011, p. 54 in Vomann (2015, p.2). No exception are classrooms which, under urban migration, are becoming diversified in terms of lifestyles, beliefs, and behaviours; they must be displaying an inclination towards the host-city’s new codes and rules, while also underpinning codes of origin. Oran ENS Pre-teachers have already experienced the way exchange promotes knowledge, awareness, and acceptance of differences .

It is, however, needful to note that according to sociological literature, diversity affects relationships between social groups in an urban city. The concept often correlates with the concept of ‘social cohesion’ that Kearns and Forrest (2000) classify as: *‘common values and a civic culture; social order and social control; social solidarity and reduction in wealth disparities; place attachment and shared identity; and social networks and social capital.’* (In Fabula et al. 2017, p.14). The idea supports the concept of co-operation raised in this work as a quality characterizing people in students’ hometowns more than people in the city of Oran. This conclusion is also evidenced in the literature by two different, but also interrelated viewpoints. Social scientists believe that despite differences in cultural beliefs in urban cities, social cohesion is possible, though also admitting that ‘solidarity’ in diversified communities is not easy to achieve. Other social scientists like Putnam (2007), ‘working in the communitarian tradition’ believe that diversity impedes cohesion (Fabula et al. 2017, p.15).

Another concept introduced by students as one feature in intercultural environments is learnability. In an urban city like Oran, the ability to receive knowledge, be educated, and develop competencies is also sustainable. This city is wide-spreading private education in different fields, including foreign language teaching. It is

also the place for exchange with American and British institutions through the American Corner and the British Council, to promote English and English language pedagogy. Historically, Oran has been the place for educated and literate people since the French colonization. The openness of its people to knowledge is importantly supported by the commercial nature of its environment, which continuously stimulates innovation, critical thinking, and cultural exchange with world's cities. It is a city which is undergoing speedy changes boosted by the endeavour to update its living conditions, to appropriate a social etiquette, and to ensure international visibility. Therefore, in the view of pre-service teachers, these environmental characteristics of urbanization participate in the configuration of the community members' minds. ENS students have been undergoing these mental adaptations (sometimes changes) and already at least feel its impact on the teaching profession. The new trends in developing teaching and learning skills already exist in kinds of environments like Oran. Hence, critical thinking, creativity, innovation, problem-solving, autonomy, motivation, and important western imitations are urbanization skills acting as the standards for urbanized education.

Urbanized education, as a new concept, engenders all the teaching/learning components which embrace advanced educational criteria to especially meet the economic standards of time management, flexibility, professionalism, core knowledge, comfort, and productivity .

Furthermore, the concept of socioeconomic awareness has been equated with competence at classroom management. In the results of the present work, the socioeconomic category is an inevitable phenomenon under the continuing need for diversity, innovation, imitation, autonomy, and industrialization .

It is, therefore, to conclude that what students noticed was a pictorial representation of a city under urban migration, urbanity, and internal urbanization. A socioeconomic process that is gradually shaping a social structure with features from urbanity, advanced urbanity, globalization, urbanization, and rurality. This structural disequilibrium at the level of society is, however, a strong factor for

social inequality and injustice. At the level of education, classrooms may not be homogeneous at different socioeconomic levels. Thus, it is necessary to have teachers acquainted with the new version of socioeconomic diversity in metropolitan cities. However, the role of local governance remains essential in either promoting the lines of urbanization towards its most advantageous manifestations, or to reach an urbanization level which would amass changes and heterogeneously display anarchy. This situation is more likely to end in reversion and regression.

In a different account, the results of this research have also highlighted features from students' sociocultural backgrounds and their interaction with education. Consequently, the conservative aspects of their hometowns are good reasons for stability, identity, and self-esteem (and academic self-esteem). People in these areas seem to appreciate life in a reluctant- to –change environment, though forms of change infect every corner of the world, while at disparities. Moreover, these people prefer to live in quietude and peace. They generally seem to display the importance of family (especially extensive families) in the priority they give to spacious houses. Respectively, their relationships depend on co-operation, thoughtfulness, and wisdom; they are, by virtue of these characteristics, good economizers. As a result, conservative features reported by students make up the teaching practice through organization, stable identities, solidarity, and comprehension ...

In the last answer, students exposed their decisions to reside in Oran or to leave home. 'NOs' exceed 'YESs' under a variety of arguments. Students planning/ wishing to stay in Oran estimate the aesthetic and the dynamics of the city very appealing, the material opportunities it offers, its inhabitants' wider visions about the world and about their futures, besides the learning opportunities it offers. However, students preferring to return home are more tempted by stability, cultural identity, and the local traditions they have carried-on.

CONCLUSION

The implications of the present study are basically educational and social. They summarize the phenomenon of intercultural 'savoir-vivre' in a metropolitan area under urbanization/globalization throughout the different changes in, perceptions and adaptations of pre- teachers at Oran ENS. Students explain the phenomenon under the concepts they have been acquainted with, and mentally patterned through along their learning journey. Many of them believe that the difference between their hometowns and Oran is perceptible, remarkable, and influential.

Therefore, this environment explains the position of Algerian society on the scale of change that world nations undergo. The results of the study already draw our attention to understanding the meanings of urbanization and globalization as they apply to developed countries, and the way education is being promoted through. However, at least to the present account, the profession of teaching has shown to be more than a mere classroom practice, it is a representation of the social and the individual formations and formatting which either improve learning or hamper it. ENS students explain that they have been changing their ways of thinking and behaviours since their mere contact with a local culture based in a metropolitan city. They realize and confirm that this cultural difference remains essential as long as they know how to exploit it .

According to the results of this study, training ENS students for the teaching profession in Oran can be beneficial in several ways:

Future teachers become aware of social and global changes in their nation and about rethinking teaching contents and methodologies.

Future teachers would think to bring some needed changes to their local cultures, especially economically, educationally, and socially speaking.

EFL teachers become aware of the other, less usually perceived, function of learning English and which does not end at its teaching as a subject, but extends to its conception as a medium for global knowledge at larger scales. The idea joins Sheffield's interpretation of

globalization throughout scientific growth enhanced by ‘international knowledge.’

Future teachers exploit the qualities of co-operation, solidarity, identity, and wisdom characterizing their hometowns, and which have been presumed to have an influence on teaching and education, especially in a more material-based society.

Teachers’ awareness of urbanization scales manages the understanding of inequalities and the dissemination of aspects of social hierarchy.

The nature of education and teaching reflects the sociocultural environment. The more forms of advance characterize this environment at the level of its economy, culture, nature, administration, patrimony, citizenship, art, justice, numeric, and commodities, the more it abstractly and concretely contributes to the formation of skilled, conscious, and wide - minded teachers. It is then worth to remind the importance of common objectives when serving the whole nation under the respect of the local law and justice .

However, from the results of the study, it seems that the processes of urbanization and globalization in developing countries like Algeria (Oran) remain material-based and lack aspects of humanism (less co-operative behaviours, for example) advanced by Laszlo in this work, besides the settlement of common objectives which seems to subjectively apply to the kind of change the city of Oran undergoes. The idea is subsequently supported by Wirth (1938) when referring to the kinds of relationships inside diversified cities, which are based on ‘shared interests’ rather than on ‘re-creativity’. In other words, the concept of re-creativity is being more and more shadowed by the set of opportunities that diversity is at times developing and at other times exploiting to serve individuals’ purposes, and to, virtually, contribute to the general welfare and equality.

Finally, the intercultural ‘savoir-vivre’ is a phenomenon which stems in metropolitan environments and extends to other cities and suburbs. It has proven to profoundly affect the teaching profession and presumably other social professions. It is a process along which

teachers can experience then implement features from the diachrony of this changing world in the generalization of knowledge, positive change, and the settlement of a more humanized social body.

Based on these research findings, the author recommends reconsidering the value of the disciplines of anthropology and sociology in relation to the Algerian context, especially in pre-service teaching, in all specialties.

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Annexe: Questionnaire

This questionnaire is addressed to ENS students to obtain information about an academic research. You are kindly requested to answer all the following questions.

Question One: Information About the informants

1/gender: 2/ age: 3/Academic-year level:

Question Two: how long have you been in Oran?

Question Three: Have you noticed any difference (s) between Oran and your hometown?

Question Four: How would you categorize these differences? Explain.

Cultural.....

Linguistic.....

Economic.....

Social.....

Educational.....

Question Five: Do you find the difference between Oran and your hometown advantageous, or not?

Question Six: In case you find it advantageous, how would this impact your future as an EFL teacher?

Question Seven: How would your cultural background impact you as a future EFL teacher?

Question Eight: Are you planning to stay in Oran or leave it after your academic journey?

Question Nine: If you plan to stay, justify.

Question Ten: If you plan to leave Oran, justify.