

The Role of Teaching Ethics in Higher Educational Institutions in the Globalizing World: The Case of Ethiopia

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ABSTRACT

In this article, an attempt has been made to link our ethical outlook with the current state of the world. The need for the study of morality, which is conscious of the current state of life, is a matter of humanly survival. Since moral values are crucial to define the identity of a given society, they need serious protection. Academic institutions have a high potential to protect these moral values. Especially, Ethics as a common course, which is taught across all fields of studies in undergraduates programs of all universities of the country, have no prior objective than firmly grounding moral values in the society. Although the potential attributed to the course is tremendous, recently its effectiveness is becoming questionable. In an aspiration to win the status of Ethics back again; this qualitative study was conducted on a sample of four universities. Extracting its primary data from teachers and students of the four universities, this study has confirmed that the status of morality is deteriorating from time to time. The role of Ethics in regulating people's behavior is declining as a result of curricular and noncurricular factors. With regard to the curriculum, Ethics is not made to stand alone as a course, but it is integrated with Civics. The greater emphasis given to civics at the expense of ethics not only overwhelmed it but made it almost helpless. Besides, the course is made outward looking. Thus, failed to teach the relevant Ethics that manifests the belief and culture of the country. The non-curricular factor is evident in the recent development of strange trend of life and practices which discarded the deep-rooted indigenous culture and morality. It is inferred that both factors are begotten from the process commonly known as globalization.

Keywords: Ethiopia; Ethics; Globalization; Local Values

1. Introduction

It is a matter of fact that today's world has fallen in a state of continuous flux and change¹. Almost everything is flowing across borders swiftly². An intensified cross-border movement of, people, ideas, resources, customs and practices, etcetera have become the typical feature of the current world³. No history has shown the compression of the world to this degree⁴. In fact, it is undeniable that there has always been some interaction among states. However, this interaction was limited in many respects. Although this limited interaction had brought certain changes in different parts of the world either forcefully or pacifically, it was not that hard for some states like Ethiopia to close their doors to such a change⁵.

Nevertheless; this time, a time in which globalization has reached its peak⁶, has challenged the privacy of many states of the world. It is said that today it is hard for every state in the world to

1 William I. Robinson 1998, 13, 561-594.

2 S. Castles 2001, 35, 91-109.

3 D. Coleman and D. Brydon 2009, 6, 323-338.

4 F. Jilberto and A. Mommen 1998, 1.

5 Arnauld Dabbadie 1842, 21.

6 A. Mamman, N. Baydoun, M. Sulaiman and I. Ismail 2016, 19, 102-128.

escape the different effects of globalization⁷. Generally speaking, as a result of globalization, we are witnessing two contending outcomes⁸. On the one hand, there is magnificent improvement in facilities which are essential components of better human life. On the other hand, there are accustomed deadly evil practices which are so severe to the extent that may dehumanize the generation. To begin with the optimistic one, it is ample evident that a recent development of human knowledge improved and simplified life in many respects: Innumerable deadly diseases are now cured with the latest medical technology invented; distance and space barriers of communication are now significantly solved with the availability of telecommunication and internet tools; transportation limitations are successfully tackled through the swiftest plane technology, train industry, and automotive sciences. Production activities reached at a time in which millions and billions tones of goods are manufactured in a very short moments. These and so many other improvements have been witnessed in human life as a result of recent findings of scientific researches and studies.

However; another picture of our age illustrates an introduction of new problems that are severe to the extent of dehumanizing human nature. As some intellectuals are determined to get rid of deadly diseases, some others have toiled day and night for production and distribution of lethal weapons. Today, we have the most destructive nuclear armaments which we have never had before. Humankind is not still hesitating in fighting to produce these and these sorts of self-destructive missiles. Besides these physical artilleries, manufacturing of different poisoning chemicals and gases are all the results of recent times. The availability of unnecessary movies and pornographies both through internet websites and television channels are no less deadly to the generation. People are becoming dead while they live because of severe addiction on these inhumane productions. These sorts of fabrications and distributions which severely hurt and mess up human nature are so abundantly expanded within the essence of modern life.

No doubt that if effectively used, Ethics plays a paramount role in marking these misfortunes. In this contemporary period where humanity is substituting its sacrosanct dignity with artificial and immoral values, there is a need to keep the fundamental essence of humanity with praised and properly esteemed role of Ethics. What else would the purpose of Ethics be if it is not to identify and avoid all that assails the self? What else would be prioritized in Ethics than freeing humanity from bad habits that enslave him/her, and from the errant desires that ruin him/her? What is special about Ethics if it is not intended to praise moral and human values than anything else and to free humanity from the domination of material things and animalistic instinct? Hence, utilizing the power of Ethics to its utmost extent is a matter of necessity to survive as a moral being in this age of globalization.

This study is based on the premise that Ethics as a common course across all universities and programs of the country holds the responsibility to acquaint students with the ability to identify between the wrong and right, hurtful and useful, good and bad, moral and immoral attributes of globalization.

In spite of the fact that globalization and other important topics are included in the recent curriculum of the course, problems that can be associated with immorality are not only persistent but also drastically increasing. No doubt that a proper conception of Ethics if not to avoid, is at least capable of reducing these problems. However, severity of the problem is increasing. The educated part of the community is expected to be exemplary for the rest of the society. Nevertheless, the reality reveals that teachers and students around universities are blamed for varied violation of ethical values. Recently, university community is taken as symbols of misconduct among the society. This seems to confirm the view that “many philosophy students may be unaffected in their personal lives by their understanding of morality. They are often no more discerning about daily moral problems than anybody else”⁹. Why should students learn and teachers teach Ethics if it is not to behave morally? What has happened to Ethics? How does it fail to tackle these problems? Why the behavior change we are looking for is absent from our scene? All this sorts of questions necessitate the need to inspect the causes that brought such a reality into existence. Hence, instead of giving up echoing what some contemporary writers

7 J. Mensah 2008, 34.

8 The National Academy of Science (NAS) 2002, Vii.

9 Robin Barrow 2007, 2.

declare as “ethics is impossible” or “Ethics is all very well, but perhaps, we cannot afford it”¹⁰. This research is aimed at investigating the underlying causes of ethical problems that arise in relation to globalization to pave the way for the revival of morality in our community.

2. Materials and Methods

2.1. Data type and sources

For the successful completion of this research, both primary and secondary data were utilized. While interviewees, focus group discussants, questionnaire respondents, and the researchers observation constitute the primary sources of data, some studies and literatures written about Ethics, globalization, and modernization makeup the secondary data sources.

2.2. Tools of data collection

Data were collected through an in-depth interview, focus group discussions, questionnaire, and observation. While interview was held with Civics and Ethical Studies instructors of Dilla, Hawasa, Gondar and Bahir Dar Universities, the questionnaire was distributed to students, who have taken the course Civics and Ethics, of all the four universities. Data were also collected from student population of these universities through focus group discussions.

2.3. Sample size and sampling techniques

This research is delimited to deal with university students and instructors. Its scope is intended to be confined in higher educational institutions due to an assumption taken that it is this part of the society which is considered to have a better exposure to modernization and globalization effects. Although there are numerous private higher education institutions in the country, they are not taken as part and parcel of the domain of this research for two main reasons. One, those private higher educational institutions are located nearby students’ hometown and they do not provide dormitory or accommodation services. As a result private college and university students unlike students in governmental universities will not exhibit all the impacts of globalization and modernization, they feel due to family watch over. Second, students who join governmental universities are relatively better scorers in their entrance examination with very few exceptions which imply that their influence over the rest of the society is that big too. Civics and Ethical studies instructors are the primary subjects of the study due to their paramount access to the terms of modernization and globalization. Moreover, their unique impact as higher education educators in introducing new ideas, thoughts, cultures and practices into the country makes them principal subjects of the study.

Currently, there are 36 public universities which make up the target population of this study. Sampling was done at five levels on teachers’ and students’ population. First an adequate study population was identified. Accordingly, four universities, i.e., Dilla, Hawasa, Gondar and Bahir Dar Universities were selected as a study population by simple random sampling technique. From researchers’ familiarity and thorough observation, the study population is found to exhibit largely a homogeneous character. From the student population, a sample of 496 students were taken to adequately represent the target population. Accordingly, while a total of 400 students were identified as respondents, the remaining 96 students were selected for Focus Group discussions. A quota sampling was employed to adequately represent proportionally each of the four universities. To be specific, 124 students were selected from each of those four universities. While the first 100 students were chosen as respondents, the remaining 24 students were selected to participate in Focus Group Discussion representing their respective university.

Third, key interviewees were identified purposely. Among the many university instructors, Civics and Ethical Studies instructors were selected from the four universities for an in-depth interview. Their special knowledge on ethics, globalization, and modernization matters made the sampling purposive. There was no need to make interview with all instructors of the department identified. Three from

10 Simon Blackburn 2001, 8, 43.

each sample universities sufficed to represent the rest. Therefore, the third level sampling is aimed at identifying purposely a total of 12 interviewee instructors from Civics and Ethical Studies departments of sample universities.

2.4. Method of data analysis

Ethical matters as part and parcel of Philosophical venture are best addressed if qualitatively analyzed. Thus, this study twins positive and normative approaches of qualitative analyses. The positive analysis is intended to plainly explain how the current situation of globalization affected the nature of morality in our universities. It made clear what the present and potential problems are and explored the role of ethics in optimizing the adversities of globalization on moral values. Finally, the positive analyses tried to predict the fate of morality and its future effects. The normative analysis devotedly assessing the seriousness of the problems made judgments on what course of actions are required.

2.5. Theoretical framework

For the terms used in the study are a bit abstract and sophisticated, there is a need to make some conceptual clarification before proceeding to the results of the study. The very serious problem in issues involving Ethics is the lack of precision¹¹ in the definition of key terms. Terms such as morality, ethics, value, and norm appear challenging to define not only to the layman but even to philosophers and social scientists. Some of these social scientists, attributing lack of unanimity in the meaning of these terms, tried to avoid them completely by replacing them with other terms which they believed are less controversial¹².

However, avoiding those terms will seldom be a solution to the problem. Thus, the occurrence of numerous terms, which are arduous to define, remained uneasy challenge to this study. The different perspectives that exist made the conception of those terms equivocal. Taking this problem into serious consideration, a cautious, and contextual definition of terms is given to let everybody, whoever comes across the report of this study, focus on points aimed at rather than a mere linguistic controversy.

Ethics, no matter how it is vague and controversial among moral philosophers, is used in this inquiry as a study of what constitutes good and bad conduct¹³ in an aspiration of life of excellence¹⁴. It is an examination on how people ought to act to live the most valued life. For Ethics as a discipline is part and parcel of philosophy¹⁵, it is concerned with study of the meaning of life of excellence and a normative examination of the manner of our conduct aimed at securing the life of distinction desired. The ultimate end of Ethics is to provide unshaken ground for one's choice in the process of pursuing worth living life¹⁶. A worth living life is a life that understands and struggles for the meaning life is destined to.

To be specific, the ethics we are referring to is a subject matter that is aimed at guiding people's conduct with a properly esteemed conception of the value and importance of being ethical. Ethics as a compulsory course which is delivered across all universities in all departments must be intended to sustain the long aged moral excellence of our society.

Another worth discussing point we would like deal with in this section is about the need to be moral. The question why we need to be moral is usually assumed as the starting point in moral education. It is obvious that morality and tradition are intimately linked. "Ethics without a tradition is like a contradiction in terms"¹⁷. This is to say that there is a need to customize the question why we need to be moral to why Ethiopians need to be moral. Morality in Ethiopia is not seen distinctly from being human and Ethiopian. It is the expression of humanity plus identity. The norms which Ethiopian

11 J.E.Tiles 2000, 110.

12 NAS 2001, 46.

13 Gilbert Harman 1977, 5.

14 G.M.A. Grube 2000, 33 (tr.).

15 Alexander F. Skutch 2007, xiii.

16 Bill Rhodes 2009, 3.

17 Don MacNiven 1993, 29.

people strictly observed for millennia in history have made its human dignity nearly perfect. The stories of success in Ethiopian history are attributed to that age of moral excellence. The ancient civilization that made Ethiopia distinct in the world is the results of its citizen's patriotism, pious, disciplined, voracious, committed, respectful and adoring character, among other things¹⁸. The strongly embedded morality and ethical excellence of Ethiopian people's conduct has undoubtedly assisted in their struggle for the creation of history that could scarcely be repeated.

The decline of that great civilization was preceded by increasing immorality of the newly coming generation. Although Barrow¹⁹ insists that it is wrong to compare the level of morality of one generation with another, it is ample evident that the contrast between the present and the past generations we deem to compare is such a colored one to ignore. It is the testimony of history that the deviance from that sense of humanity and moral excellence has introduced into the country high greed for power resulting in an immense bloodshed in the country²⁰. The growing superstitions along with other unethical behaviors backed by external factor have now endangered morality in the country. That long-lasting moral righteousness, which used to express Ethiopian people's identity, is now replaced by the rigorously denounced taboos. The love and the tolerance that existed over thousands of years in the country are now substituted for hatred and disintegration. The classical wisdom which as of yet has not gained its equivalence everywhere in the world is these days replaced by ignorance and dubbed by the youth as backward and uncivilized²¹. Even though, the presently living generation has got a huge access to the so-called modern education, it is evidenced to claim that massive Ethiopians are now ignorant about their history and their forefather's achievement. Modern education which has shown western feature from the very beginning has now ended up with self-ignorant educated persons engulfed with numerous social ills²². Materialism is and has been growing alarmingly that humanity and morality has lost its reverend status. Corruption, intolerance, incivility, racism, and addiction from within, and cultural imperialism from outside are relentlessly endangering the very existence of the country. Hence, the need to teach Ethics lies in an attempt to get rid of all the misfortunes that this generation has fallen into. Praising the moral well-being of our past and critiquing where our morality proved failure, there is a need to improve today's moral esteem. Why we need to be moral should be approached in Ethiopia with this historical context. To restore Ethiopia to its greatness, teaching Ethics to have morally exalted citizens is of a crucial importance. Therefore, we need to be moral to get back to that historically proved life of excellence and reinstate that life of humanity and dignity. In addition to understanding moral terms and concepts, there is a strong desire to stand morally firm after moral education. The impact of education should be seen first on the person teaching it.

In Ethiopia, however, it is customary to see most teachers behaving immorally. Our interview with teachers and the response given to the questionnaires, we distributed revealed jointly that more than half of the university teachers are addicted with drugs, even Ethics teachers who are shouldered a responsibility to save the generation from the evil consequences of immorality, are they themselves trapped by the immorality of their actions. The one who has to teach students not to chew chat²³ is himself/herself chewing it, not only chews it but decidedly depends on it. A vast majority of teachers are preparing lecture notes with the help of this and these sorts of drugs. The one who is supposed to be a model and has to teach students not to smoke cigarette is smoking it himself. What makes the problem worse is that engagement in those practices is assumed as a sign of modernization. A collaborative study by Frew Amsale, Mitiku Bekele and Mebratu Tafesse²⁴ suggested that behavioral change on students could not be brought by extensive theoretical lessons. There is a need by teachers to be exemplary and role models from which students take a practical lesson.

18 Dabbadie, 84.

19 Barrow, 167.

20 Hiwote Teferra 2012.

21 Wuhibegezer Ferede and Gezae Haile 2015, 33.

22 Ibid.42.

23 Is a stimulating plant with high addictive potential

24 Frew Amsale, Mitiku Bekele, and Mebratu Tafesse 2016, 12, 356-379.

3. Results and Discussions

3.1. Introduction

In this chapter, an in-depth qualitative analysis is made. Hence, as to make a coherent conceptual flow, data that are collected from different sources is integrated into one and analyzed adherently. Data was collected from Dilla, Hawasa, Gondar and Bahir Dar Universities. Data collection instruments employed in this study were questionnaire, interview, focus group discussions, and observation. While a total of 400 Questionnaires were distributed to students, an additional 96 students took part in the Focus Group discussions. In addition, 3 Civics and Ethical studies instructors were interviewed from each of the four universities. Finally, data collected through personal observation is taken as a supplement to the other data collection tools. It is the aggregate of data collected through all these instrument that is presented and analyzed in this section.

3.2. The current status of morality

Globally, moral values are degrading from time to time. As a result of which some authors even dared to say that “morality is dead”²⁵. To assess the current status of moral values of our country, a number of questions were presented to both teachers and students. All of them agree that morality is gradually fading away. A declining trend is perceivable at national level. The increasing trend of corruption, vandalism, parochialism, arrogance, seduction, drug abuse, and crimes are some of the illustrations for the weakening of our morality at national level. Corruption is known to be largely the result of excessive greedy, which is unanimously taken as a vice. When authorities care for fellow citizens is substituted for unfair personal gain, they tend to engage in corruptive activities. When corruption is practiced frequently it might develop into a trend and spreads into areas of less potential. The mention teachers made about some weekend students’ attempt to bribe teachers could be taken as an illustration. Along with the practice of corruption numerous ethical principles such as justice, professional integrity, impartiality, compassion, civic-mindedness, and honesty are also violated.

The excess of emotion over critical thinking has driven the youth to engage in the practice of vandalism. Resources, which one way or another way satisfy public needs, are destructed by the mob mentality of the youth. Some respondents tried to justify the importance of vandalism as it is the last resort to express the true level of public grievance. However, vandalism as an unethical way of expression of grievance has at least dual implications. One is from the side of public authorities, and the other is from the side of the youth. Authorities are said to have deafened their ear to the criticisms of the public which is a clear manifestation of unethical leadership. The second side has to do with the youth’s loose of hope in the ethical and pacific expression of objections. This is another illustration of the wakening of morality in the nation.

Parochialism is becoming a serious problem among Ethiopian people. It has resulted in a system where the dishonest flourishes, and the honest remains unrewarded simply because of this parochial attitude. The sense of growing tribalism is endangering the national unity of the state. Ethical values such as harmony, tolerance, hospitality, and patriotism, which Ethiopia as a nation is built on, are losing their status terrifyingly. This tribalism is creating division among students and even teachers. According to students, it is also manifest in teachers grading. Partiality based on this tribalism is prevalent and affecting professionalism severely.

Addiction to chat, cigarette, facebook, pornographies, movies, and serious dramas are growing by hit and bounce. It is an acknowledged fact that a person in addiction is in the state of mind control. Addicted person’s do what they might not want to do when they are in free set of mind. Addicted people are highly likely to engage in immoral practices.

Moreover, the former soft speech among Ethiopians is now replaced by disrespect and insult. Online gossip and hatred have got control of the mind of students and teachers. Loyalty and true friendship is shifting toward betrayal, envy, hypocrisy, and pretence. In a line with all this one of morally repugnant conduct, arrogance, is emerging as emblematic feature of teachers and students. Foreign writers have

25 Barrow, 21.

written about the humility of Ethiopians with a great admiration. They have stated that Ethiopians do not like to talk that much about themselves. They are reserved in many matters and they consider an exaggerated expression about oneself as arrogance. They have the humility not to consider themselves superior even in case they are indeed so. They are action oriented. Thus, they like their deeds to talk about them²⁶. However, the recent development among the educated Ethiopians viewed such a culture as backward. Even though many foreign authors have testified that when Ethiopians need to express themselves they can do it with rhetoric and eloquence, currently most students condemn earlier generations' tendency of being reserved as inability of self-expression. This has led to a new development, where everyone speaks but no one listens. Both students and teachers despise each other. The teacher not only despises students but also his colleagues, likewise students despise not only their fellow students but their teachers too. The respect and courteous which used to exist between and among teachers and students is now replaced by arrogance. Dabbadie explaining the 19th c Ethiopian students' relation to teachers says it is such a dazzling culture which the so-called civilized Europe is lacking²⁷. But today, most teachers and students assume themselves as superior to others, and they do not have the humility that our forefathers had. Similarly, some students confirm that Children's obedience to their family is also declining.

Sexual activities are another illustration of cultural shift and the growing immorality. Sexual abuses are also reported not only among students but also between teachers and students. While female students claim that there are some teachers who try to seduce students into a sexual relationship, male students complain female students' nudity as a sexual harassment to them. Teachers also grumble that female students boldly fashioned dressings are not challenges only to their fellow students but are also seductive even to teachers. Though sex before marriage has always been practiced, it was not openly argued as if it is good. But today, sex before marriage is advocated by the majority of students. Participation in such a practice is said to have made the core of campus life. Those who are abstained from this sort of activity are dumped as backward and uncivilized.

Cheating on examination is the other immoral practice which has come to be common in both universities. According to teachers, it has come to be a culture among students. The shamefulness and immorality of cheating seems to be completely forgotten by most students. Besides, their systematic cheatings they are also sometimes daring to boldly beg teachers for better grade. There are also some female students who tend to win favor by presenting themselves for sex. Some female students also report that some teachers intimidate them with grading to win their will for sex.

The aggregate result of all these evils is considered by all teachers as a severe climax of immorality. More than 3/4th of students also agree that morality is deteriorating. However, some students who agree on the prevalence of those immoral behaviors and trends view that as inevitable natural progress. According to them, instead of trying to cure those problems, it is wise to learn how to adopt into the changing moral and cultural trends.

4. What has been Done so Far to Protect the Moral Values of the Country?

The responsibility to protect moral values belongs to everyone, yet major actors such as: Family, religion, media, and schools are expected to play a leading role. Family is known to be the most fundamental of all. Family in Ethiopia has been very well organized and was the guardian of the countries culture, identity and pride²⁸. But today, the media has challenged this status of the family. Western-oriented broadcast and social media, instead of playing its part in the protection of moral values, is aggravating the severity. The role of religion and religious leaders is also weakening. Reports about corruption, tribalism, and increasing underground political mission, in relation to religion and religious leaders is recently worsening their trustworthiness. The former conviction of believers in their religious leaders is gradually walking away. Misunderstood and wrongly interpreted principle of secularism is also playing its part in abating the role of religions. When it comes to schools, most of them are aiming at western kind enlightenment. They are hardly considering the consequence of

26 Dabbadie,192.

27 Ibid. 117.

28 Dabbadie, 78.

deviation from domestic moral principles. The case of higher educational institutions is even worse. There are no clearly advocated and legally supported codes of conduct. They have come to develop an image of a place where students learn how to misbehave. Besides, the unfair burden left to the course Civics and Ethics, both teachers and students maintain that nothing that holds water is done in both universities to shape students conduct.

5. How Fairly is Ethics Treated in the Course?

This study is partly an evaluative research intended to see the effectiveness of Civics and Ethics course in bringing about behavioral change. It is known that the course is supposed to combine political and moral studies. While Civics by creating politically conscious citizens has a potential of creating participatory political culture, Ethics in its part is expected to nurture the morality of students by arguing for the best possible life of excellence. Thus, the combined results of the two being a dual face behavioral change. However, this study has to do with the Ethics part only.

To begin with content analysis, the course Civics and Ethics contains six chapters. While the first chapter is a kind of introduction in which nothing more than definition of terms is discussed, the last chapter is very broad and general. This last chapter is made to focus on three major broad points. These are development, democracy/governance, and peace/stability. Even though sometimes, it might be difficult to say that ethical matters are sharply distinct from politics, it is clear that some political matters are not primarily ethical. With this in mind roughly 95% of the subtopics listed under these major topics are purely political and far from Ethics. Globalization is mentioned in this section under democracy and governance a clear proof of political focus. Due to the unmanageability of the broadness of the concepts raised in these issues instructors of all universities do not lecture on them. They are informally decided to be issues preserved for students' assignment. For the chapter is divided into subtopics and distributed among groups of students, each of the students usually has the opportunity to discuss only one of the subtopics. The last chapter of the course dealt the important issues of globalization and cultural imperialism very superficially. From the rest four chapters, there is only one chapter dealing with ethical issues. Even the content of this chapter is highly unlikely to bring about behavioral change for it hardly discusses the reason for being ethical. It is has clearly informative purpose. It does not aim at building up one consistent point of view. Moreover, the theories and approaches included in this chapter are decidedly strange and they do not show the true picture of Ethiopian moral values. Hence, content wise no justice is served to the course Ethics.

Second, for the course does not set an objective that could be met by teaching Ethics, it should not be accused of inability to bring about morally sound behavioral change. The objectives stated in the course outline hardly aim at creating citizens that feel concerned about being ethical. Therefore, the gap is so clear that there is a difference between what is expected and what is done to bring about the anticipated result to concrete expression on the ground. Both students and teachers expect the course to play its part in enabling attendants to be ethically guided. However, the curriculum of the course is not leading to that end. The findings of this study by identifying the circumstances that negatively affects our morality, points toward the issues that have to be included in the course.

6. Local Values and Globalization

Local values are what a given society praises worthy in the pursuance of its existence. It is what gives identity to a given group. The sharing of common values bounds people strongly together. As those values are degraded, identities will be endangered. The connection among people begins to weaken and finally leads to the loose of peculiarity. As a result, society will lose values by which it can define itself. The distinction of culture among different societies lies in what is credited as worthy and worthless. The moral stance of a given society that marks the things which it cares about are said to be local values. For the seek of precision, the definition of local values is made to focus on moral values in this study. Nonetheless, broadly speaking, local values are not limited to cultural institutions and norms but also include political and economic aspects as well²⁹.

29 NAS, IX.

7. Attitude Assessment

The first assessment made in this regard has to do with students attitude about local values. Students attituded about local values fall into three different perspectives. A very small minority of students view our local values as importantly distinct from the rest of the world. This portion of the student population feels a strong concern about western cultural encroachment. Ethiopia according to these students is severely suffering from cultural imperialism. They are afraid of loosing local values and identity. They claim that university students are made to forget themselves technically.

The first thing that made them forget themselves has to do with the language of education and curriculum of their respective field of studies. It is known that the medium of instruction in higher educational institutions is English. English is not a mother tongue to Ethiopians. It is either a second or an alien language. The status given to the language has created an incorrect corelation between knowledge and language. This fundamental epistemological crisis both among teachers and students makes the way students understand knowledge very shallow.

Not only to students but even to teachers, professioncy in spoken English is considered as the climax of knowledge. Given the social status educated people are rendered in the country, the implied ethical problem could be put logically as follows: It is justified to model the conduct of intellectuals. Intellectuals are those who speak good English. Therefore, it is reasonable to model who speak good English. The severity of the problem is more vivid when this argument is put the other way round. That is it is justified to model intellectuals. Those who do not speak good English are not intellectuals. Therefore, it is not reasonable to model people who do not speak good English. Provided that most Ethiopians are not English speakers, this has detached the youth from its fellow Ethiopians. Although the purpose of making English the medium of instruction was not intended to confuse language skill with intellectual development, the status given to people who speak good English gradually developed into such an attitude.

The other impact of adopting English language as a medium of instruction is that both teachers and students spend much time watching movies and films which they think would help them improve their language. Those movies and films are made to manifest the culture and norm of the west world. Familiarity to English movies and films has resulted in an inclination and favor of the western culture over local values. Most students from Addis Ababa and other big towns of the country tend to be more affected by western cultural imperialism. One of the factors they mention for their inclination toward some strange cultures is their familiarity to those movies and films since their childhood.

One of the local values that could be taken as the manifestation of ones identity and culture is language. Today, it has become almost impossible for teachers and students to speak ones mother tangué fluently without mixing it up with English. Given the borrowing nature of languages, one might be reasonable in questioning the problem with mixing up ones language with English. It may not be a problem to borrow a word from other language when there is a need. However, according to the students, there are many local languages. However, educated people rarely borrow words from them. People use English words where they can proeffeciently use their own language. They prefer to substitute some of their local words for English words to show how educated they are. The sense of pride people feel by substituting their local words in their communication with English words is a clear illustration of their willingness to sacrifice local values for the alien one. It has to be noted that to argue against the importance of English language is fatally wrong. Whatever, the language is to have the skills of any language is always a benefit. However, it should not be at the expense of one's own identity and language.

The second section of the students population seems to assume the position in between the two extremes. These students feel concerned about the preservation of local values and at the same time they require Ethiopia to be actively integrated in the global system. They need some local values to be highly protected as they are the manifestation of our identity. Our history with its both negative and positive sides should be well transferred from generation to generation. Some cultural values should also be identified as untouchable. They view abstract values such as individualism, materialism, and atheism and practical values such as nudity, smoking and daypary and nightclubs as severe threats to

local values. Festivities such as valentines day, water day, crazy day, April the fool, and other similar alien festivals should be ruled out by the university. These and similar cultural encroachments should by no means be allowed to overtake the meaningful ordered social life of Ethiopians. On the other hand, reading cultures, technological innovations, and economic developments should be praised as recently emerging cultures. However, priority should be given to self understanding.

The third portion of the students population believes that our local values are outdated. Accordingly, local values are taken in most cases as bottlenecks to what they call “modernization.” Those students who strongly advocate fashion feel themselves as a modernists and consider those local values as restraints in their aspiration to adopt new ideas and cultures. They perceive local values as an old-fashioned, less civilized, and overaged ones. They criticize most of our local values for being responsible for what they call it “our backwardness”. The rigidity and conservatism involved in them has made the country less competent in the international world. They are present oriented. The historical achievement of their forefathers according to them is pulling the generation far back. For they see the past less linked to the present, they feel the time spent on learning about history and local values as messed up resources. They do not feel concerned about the future either. The future according to them is less predictable. As a result of globalization, things are changing in uncontrollable manner. Therefore, the wisdom to win success in the future is to prepare oneself for new values. Unless one is flexible, it is impossible to fit so well into this period of globalization. Flexibility according to them usually requires abandoning the concern about local values. They argue that if any local value is substituted for a new one then it has to be taken as normal. It is the inevitable functioning of globalization.

8. Modernization

According to most students, modernization is about changing oneself to suit into the dynamics of globalized world. It is the state of continuously updating oneself about the developments and changing circumstances of the western world. The rest of the world is less influential to pay attention to. The west world is perceived as the maker of the contemporary world. Hence, modernization should involve knowing and following new developments about this part of the world which is manifested through speaking their language, following their media, watching their movies, listening to their musics, celebrating their festivities, and discussing and honoring their heros. Most students spend much of their time watching western movies and litsening to their musics. It is considered as a pride to engage in those activities. For students who don’t have such an experience are dumbed as uncivilized and backward, some students feel compelled to watch movies and litsen to the musics which they don’t even uderstand. However, they do not want their incapability to understand those movies and musics exposed. Therefore, they tend to pretend to have understood this artistic staff by imatating the practices, and the acts thereof. These practices and acts are means by which the culture and values of a given society is manifested. The frequently imatated acts and practices which are taken as a symbol of modernization includes smoking, gambling, new hair, and dressing styles.

Even though Ethiopia is rich in different cultural and religious festivities, which are means of self-expression on one hand and source of truisim on the other hand, most students do not value them worthy. It has to be noted of course such a tendency was developed since the 1960s. In the 1960s, it was customary to witness the denouncing of those festivities as a symbol of backwardness and obstacle to the countries development. It has been said that time and other resources are extravagantly used for the celebration of those festivals. Paradoxically, strange festivities are introduced, and they are praised as a sign of modernization. Recently, birth day, crazyday, water day, valantines day, April the fool, 100th day are now some of the common festivals in higher educational institutions. The rationale of those festivals is one of worth questioning. However, the more relevant ethical question has to do with the way those festivals are celebrated. Students celebrate those festivities as they have seen them on western movies and medias. They hardly take time to identify the rightness and wrongness of the practices involved in those celebrations. They make a complete copy of the movies they saw. Most of the elements of these celebrations do not fit into Ethiopian culture and moral values. Students consider the moral standards as old fashioned and enjoy with the new culture they are introduced to by those festivities.

Most students have very poor understanding about indigenous thoughts and ideas. They were asked whether they read books which are not directly related to their respective field of studies. Very few of them replied positively. A vast majority of students spend much of their time either watching movies, dramas, sport games, or chatting online with face book friends. Moreover, only small minority of students claimed to spend some time helping their parents. Those who have an inclination to spend their time reading prefer to read, fiction, and political books. Only a tiny element of students is interested in history and philosophical literature. Even those who read philosophical books are not familiar to indigenous thinkers. Their reading is usually limited to Osho and Dr. Rampa meditations which are highly likely to seclude them not only from their parents and friends but from their history and identity.

Finally, discussing and honoring Western heroes is also taken by most students as a sign of modernization. What students call hero are usually footballers, musicians and film actors. In a very rare circumstance, politicians are also considered as heroes of the contemporary world. Dialog about these people take the lion share of the available airtime among Ethiopian electronic media. Students are made to learn about the details of these people through those media. The personal life of these people appears to be the fundamental concern of the media. Students too, consider it wisdom to have grasped those details.

In relation to this, data collected tell that large part of the students' day is spent on entertainment and social Media. For instance, one of the most common entertainment preferences among teachers, and students is watching European soccer game. This game is sometimes broadcasted live in midnight. University students are addicted watching these games even sacrificing their rest time. They watch in the night and when they appear the next day for class they are slumbering. Their addiction to these matches has reached to the extent that it could be termed as fundamentalism. They are considering themselves as a fundamental fan of a certain club. It has become one way of expressing identity. They speak as they are part of the club they are supporting. Spirit of antagonism has come among students because of the clubs they support.

The time which they spend on these games will not be stopped at the end of the match. They wait curiously for the next day sport journalists' analysis. Compared to other countries, local radio stations and television channels are very limited in number. However, sports programs take the lion share of this limited media airtimes. The youth who has messed about his night rest times is again found listening and actively participating in radio programs in the day times.

Worse enough, most sport radio programs are sponsored by alcohol producing companies. Their announcements are so persuading, and it is customary to see those who are annoyed because of the defeat of the club they are supporting drinking throughout the night registering class absenteeism in the next day. Most surprisingly, those who are pleased with the victory of the club they support, similarly celebrate their happiness with those alcoholic drinks. Likewise, they exhibit similar condition at class. Even those who watch those games but are free from these things spend much of their time debating about the previous match and searching information about the club they support and its players. Their concern about their celebrity has no doubt endangers their educational performance.

The airtime time left after sport programs in most of the radio stations that students listen to is taken by matters of movies, dramas, and music. It is not totally wrong to entertain with those matters but most students and teachers seem to exhibit over dozen concern about this and related issues. The issue that matter to movies, dramas, and music in Ethiopia are seldom inspiring for better success. Most students and some teachers have reached at a time they consider listening to western music and watching Hollywood movies, which they hardly understand the language, as an illustration of modernization. With an assumption to avoid lagging far behind, those who are said to have modernized students are becoming addicted with those things. Besides these western music and movies, even the so-called local and domestic movies and music, which the youth are fond of, are by no means indigenous in the true sense of their nature. They are molded and shaped by the western ones. More than half a day of the students' time is messed about on these things.

The social media particularly not only take much of the time of students and teachers but also their thoughts. Social media are important in instantly sharing information all over the world. In Ethiopia, in particular, where the absence of sufficient alternative media leads the youth to largely depend on social media, its importance cannot be denied. However, apart from this virtue of social media, the addiction

it has brought is rigorous to the development of the country. There are students who are online more than 6 and 7 h a day.

Although the role of Ethics lies here where there is a need to identify between the good and the bad, none of the students mention to have been given concern in their Ethics course about those things.

9. Conclusions and Recommendations

9.1. Conclusion

There seems to occur a firm conviction that globalization is inevitable and the consequences thereof inherent³⁰, on one hand, and “globalization does not simply happen on its own”³¹ on the other hand. It does not simply happen on its own is intended to mean that it is planned hence, preventable. An over-exaggerated conception of globalization as irreversible occurrence, seem to result in a desperate response both at individuals and institutional level. It is true that globalization has some inevitable aspects; the tendency to attribute every personal, institutional, and national failure to it is inequitable treatment of the issue is indeed unfair. The propaganda of different media that exaggeratedly preached the unmanageability of the change which is said to have resulted from the processes of globalization has occupied the mind of students and weakened Ethiopian society significantly. Instructs argue that schools, families, and the community at large have given-up in Ethiopia that it is virtually impossible to try to manage the adversities of globalization.

Universities appear almost powerless in regulating the morality of their students and teachers. Schools in Ethiopia tradition were not only taken to be space of knowledge but institutions where virtues and disciplines are trained. Those who won the chance to join those traditional schools were the most respected in the society and symbols of good character traits. Hiwote Teferra³² writing from her experience of 1960’s onwards affirm this claim when she says “Joining university was elating and a sense of pride.” Parents did not hesitate to send their students far away for schooling where they cannot possibly have watch over their children. In those days let alone to watch over their children at schools who are hundreds even sometimes thousands of miles away from their hometown, they needed to wait month’s even years to learn how their children are doing. Their strong fervor in those schools to shape their children for good made them unworried about their children who attend education very far away.

But today, where parents can keep in touch with their children through mobile phones or where there is even a possibility to visit their children in person, who are far away, as a result of the availability of transportation facilities, students report that their family do not feel secured about their conduct. That strong conviction has now replaced with equivalent panic. The exposure of children to the force of globalization of culture has come to worry parents. The role of family in nurturing their children with good moral sentiment needed is now taken away from them by some alien values dispatched through movies, social media, and television channels.

The other special actor in regulating the behavior of the new generation, university, has shown no more concern than teaching the course Civics and Ethics. However, because of the curriculum and content problems, the courses has not brought the anticipated result. It has also been confirmed that the expectation from the course is overly ambitious and inappropriate. Ethics is not well treated in the course. Much emphasis is given to the Civics part. Hence, the potential of Ethics to help students identify between the right and wrong, the good and bad, the moral and immoral results of globalization is yet to be made use of. Most ethical problems of our time are known to be related to the functioning of globalization. This imply to the fact that the solution must also be based on the understanding of the true nature of globalization. In general, the link between Ethics, local values and the presently functioning global system are not given concern in Civics and Ethics course.

30 Meg Maguire 2002, 12, 262.

31 Sabine U O’Hara and Adelheid Biesecker 2003, 61, 281-295.

32 Hiwote, 84.

10. Recommendation

If there is a true demand to bring about behavior change in students' day-to-day life, the curriculum of the course Civics and Ethics needs a deep and careful transformation. First, balance has to be made between Civics and Ethics. Ethics has to be given an additional content. Its content has to be built on domestic moral views. An extensive study on indigenous moral perspective has to be made at national level, and the course has to be restructured eclectically. Students should be given the chance to think about the far-reaching consequences of western cultural imperialism. In addition to indigenous moral education, Western moral philosophy also has to be accustomed and integrated to the course very carefully. For the course Civics and Ethics alone could not change everything, other courses such as history that are able to enhance patriotism and local values should be thought.

As most teachers and students articulated, the immorality of the university community, especially students' misconduct is the manifestation of the status of the family they are grown in. Since recent times, family had a significant power to shape and lead children up the path to moral excellence. But now unfortunately, family has either lost its power or seduced into thinking that it is a matter of rights to let children go their way out. In a state where family has lost power, it is kindness to expect a society to influence the behavior of individuals for the heart of society is family. Hence, to enhance and to return family to its former status, the role of family as a source and guardian of morality has to be taught in Civics and Ethics course. Circumstances should also be arranged to provide trainings and hold discussions with parents at national level.

One of the very tough challenges in teaching Ethics is the need to establish moral grounding. Questions such as what are the bases of morality? Why people should be moral? What it is about an action that makes it moral or immoral? How can we establish the truth of a moral claim? Demand us to check our perception of secularism. Let alone in Ethiopian context, even in the so-called secular west, it is so hard if not impossible to establish moral grounding without an appeal to religion. Some authors attributed the ethicality of the past generations the country to religious influence³³. Hence, religion should not be completely ignored today in our education for it makes part of our life and history. It has to be given space to contribute its part. Its positive consequences should be acknowledged.

The university as a major concerned body has to have its own code of conduct both for its teachers and students. It has to follow that teachers behave professionally. In its code of conduct, it has to be able to exhaustively state specific manners. The necessary emphasis should be given from protocol to subject proficiency. Students should also be informed how they should behave as the students of the university. On the behalf of family, the university has to play the role of family. Unethical conducts should be explicitly identified and the necessary corrective measure should be made in case they are found violated.

Moral issues should be taken as national issues of top priority. Government as a relatively power holding body, need to fling itself into preserving the morality of its citizens. Some immoral conducts such as nudity, gambling, drug addiction, and some others misconduct should be prohibited. Otherwise, the consequence of those immoralities will lead to multifaceted destruction. The building of economy where humanity is fragmented will not last long. The vandalism we experienced in 2016/17 has shown that if humanity is not given the necessary care and nurtured properly, it takes only a moment to smash all the economic progress to the ground. The long accumulated grievance that broke out in July, 2016 paused after the loose of thousand of human life and billions of economic bankruptcy. Political disappointment is expected everywhere in every system; however, it is not expected to result in such massive all kind destruction. One could hold a firm conviction that unless Ethiopia pay the necessary attention to preserve its long-lasting morality which is responsible for thousands of years the nation's integrity, its harmony and development as a state is in a critical condition. Finally, the role of government in censoring Media should not be forgotten. Medias should enhance local values. Any moral deviation in the working of Media should be followed by governmental body.

³³ Dabbadie, 78.

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