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The Impacts of Cultural Globalization on Indigenous Cultures of Ethiopia: The Case of Finoteselam, West Gojjam Zone Amhara Regional State

Thesis final draft

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The Impacts of Cultural Globalization on Indigenous Cultures of Ethiopia: The Case of Finoteselam Administrative Town, West Gojjam Zone Amhara Regional State

Thesis Submitted to the Department of Civic and Ethical Education of Addis Ababa University in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Civics & Ethics

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Declaration

I undersigned that this study is my original work and has not been presented in any degree in any other university, and that all sources of materials used for the thesis have been acknowledged with complete references.

By:

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Sign. _____

Date _____

This thesis entitled “The Cultural Impact of Globalization on the Indigenous Culturalvalue and practice of Ethiopia in the Case ofFinoteselam Administrative Town” is submitted by Mebratie Getinet in fulfillments for the Degree of Master of Civics and Ethics. I hereby declare that the thesis complies with the regulations of the University and meets its accepted standards.

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Acronyms and Abbreviations

AIDS: Acquired immune Deficiency syndrome

COVID-19: Coronavirus Disease 19

FGD: Focus Group Discussion

HIV: Human Immune Virus

ICT: Information Communication Technology

MA: Master of Art degree

ND: No Date

STD: Sexually Transmitted Disease

T.V: Television

TCEs: Traditional Cultural Expressions.

U.S: United States

UNESCO: United Nations Education, Scientific and Cultural Organization

WTO: World Trade Organization

BSTRACT

This study was conducted to investigate cultural impacts of globalization on indigenous cultural values and practices of Ethiopia in the case of Finoteselam administrative town. The study employed ethnographic design and qualitative methods of data collection such as in-depth and key informant interviews, observation and focus group discussion. A total of 49 Participants of the study were recruited using purposive sampling from three kebelles of Finoteselam administrative town community consisting of elders, youths and informed individuals as well as experts of culture and tourism offices and departments. Descriptive analysis was used to analyze the findings. The study found that there are various indigenous socio-cultural values and practices unique to the study community related to marriage, dressing, and feeding, play and conflict resolution. However, these are found to be increasingly pushed to the edges as a result of internal urbanization and legalization processes as well as external processes of globalization making the current society at risk of their culture in the coming years and tension at present. Despite members of the community have been responding towards this with individual family level measures to socialize and restrict their children from negative impacts of globalization by creating awareness and sometimes using force, it found to be inefficient as new social and mass media have become out of their control. Likewise concerned bodies from federal to regional and local level need to work consistently to rescue the generation with their own values by documenting these values and creating awareness.

Key words: *globalization, indigenous culture, Finoteselam, rehabilitate, investigate*

CHAPTER ONE

1 INTRODUCTION

1.1 Background of the study

For a couple of decades now, the concept of globalization has dominated the public discourse drawing the attention and views of different scholars. For instance, Ouaterra (1997) and King (2001) look at globalization as a process where business decisions, productions and markets exhibit far-reaching international characteristics against national ones. On the other hand, globalization is thought to be a process of interactions and integrations among people, companies, and governments of different nations which is encouraged by business and aided by the revolution of information communication technology (ICT) (Zollinger, 2007). In contemporary times, academic literature has drawn attention to the various dimensions of globalization to include economic globalization, political globalization as well as cultural globalization (Inyang, 2017). Researchers and scientists of each discipline describe globalization from their own point of view or from what it is concerning their disciplines. For example, a global market could be a simple meaning of globalization by an economist (Stiglitz, 2004). Therefore, the way people see globalization will definitely differ depending on how it impacts their lives and this in turn depends on the part of the world they belong to. For instance, the way it impacts people in the underdeveloped countries will be entirely different from the way it impacts people in the developing and developed countries.

However, the difference in the conceptualization of globalization, most researchers acknowledge there is a great agreement among that globalization has brought the world to be a small village through interconnectedness of the regions or continents (Held, et al 1999).

Globalization is a vast concept that this research will not attempt to cover its overall positive and negative impacts on social, political and economic sectors. The assumption of this research is that globalization has a process of many impacts, a step universal intensification of interaction and integration of the world societies with the potential of having a type of civilizing influence upon humanity and social life of the people is a prime (Stiglitz, 2004).

Therefore, the closer interaction of countries and peoples of the world and the breaking down of artificial barriers or avoiding difference to the flow of goods, services, capital, knowledge and people across national borders; through the integration of economic decision making on consumption, investment and savings across the world made all aspects of impact in

developing countries (Ogechukwu C., et al., 2014).

The researcher conceptualize cultural impacts of globalization as process of influencing the local indigenous cultural ways of life, styles and beliefs in the name of modernization which promotes the western living style and limits the use and relevance of indigenous cultures.

Culture is the systems of knowledge shared by relatively large group of people. It refers to the cumulative deposits of knowledge, experience, beliefs, values, attitudes, meanings, religions, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generation through individual and group striving (Kendall, 2010).

Globalization in fact contributes to the expansion of the North American and one European cultural heritage and Nicolaides (2012:118) warns that “African culture is being diluted, to the extent that it is atrophying and encourages a Western ideal of individualism this promotes a homogeneous set of values and beliefs. These western ideas are easily assimilated into other cultures and paradigms with far reaching effects”. Globalization allows further colonization which impacts intellectual property and cultural rights (Gibson, 2007).

Global access to information and social relation which links distant localities in a way that local happenings are shaped by events occurring many miles away and vice versa (Onyeonuru, 2003). This has opened the gateway to acquiring cultural property includessigns, songs, dance, rituals and other cultural artifacts. These icons of a culture are viewed as living heritage and are an integral part of identity. Using images, reselling them and misrepresenting these rights are considered property theft and a heinous crime against communities.

It is difficult to monitor or control what is out on the Internet and therefore difficult to prevent and prosecute appropriately (Gibson, 2007). Moreover, culture is conceptualized as a way of life, beliefs and styles of people. It includes language, dressing styles and feeding, marriage, playing, conflict resolution mechanism and way of preparing goods and services even indigenous technology.

The purpose of this study is to assess the cultural impacts of globalization on indigenous cultures of Ethiopia: in the case of Finoteselam administrative town. Thus, this research aimed to investigate the impact of globalization on indigenous cultural values and practices of Ethiopia particularly the case of the people of Finoteselam.

1.2 Statement of the problem

An ever increasing interconnectedness and sharing of world cultures as a result of globalization processes have been impacting developing nations in particular. According to Nsibami (2011), for example, globalization is a process of advancement and increase in interaction among the world countries, and people facilitated by progressive technological changes in communication, as well as interaction of cultural values, systems and practices. Despite its positive impacts, globalization has also negative impacts. According to Afisi (2008), for example, by negatively affecting African integral development, globalization is not working for the benefit of the majority of Africans today. Similarly, Kaul (2012) also stated that globalization is cultural homicide that kills the indigenous cultures through homogenizing the local cultures into Americanizing or Westernizing. Moreover, Thacker (2008) also studied on the myth of globalization. Since these all are not conducted in Ethiopian contexts and cannot adequately capture Ethiopian reality in general and that of the current study in particular.

Many studies conducted on the subject in Ethiopia, too, revealed its various impacts. For example, Zewde (2019) studied the negative impact of globalization on indigenous cultures of language, food style, dressing style, marriage, religion and history of Selale Oromo through qualitative research. Nathaniel (2019) also conducted on influence of globalization on attitudes and behaviors of Bole residents in Addis Ababa city. Similarly, Cherkos Meaza (2017) investigated economic impact of globalization on Ethiopia and concluded that it can be benefited more if the economy of country is integrated and opened to competitions from the rest of the world. Moreover, Addisu (2012) made critical synthesis of Modes of Cultural Imperialism as Reflected in the Narratives of Daniel Kibret's *teterochu* and *Yedanieleytawoch*.

However, in the first place, to the best knowledge of the researcher, only few studies were conducted so far on the subject in Ethiopia. Secondly, none of the abovementioned studies have been conducted in Finoteselam Administrative town which means that they cannot adequately capture the realities on the cultural impact of globalization process in the town. More specifically, in spite of the fact that Zewde (2019) studied the impact of globalization on indigenous cultures of language, food style, dressing style, marriage, religion and history, these issues themselves are too broad to be well examined in a single study. Moreover, since the culture of Selale Oromo varies from the current study to be done in Finoteselam both geographically and content wise, this study cannot address the issue in the present study. The

current study will make a more in depth investigations of indigenous cultural values and practices. Similarly, though Nathaniel's (2019) study seems to be close to the current study, it focused on influence of globalization on attitudes and behaviors of Bole residents of Addis Ababa city which is different from the current study that focused beyond attitudes and behaviors to actions of the local people. Indeed, Adisu's (2012) critical synthesis of Daniel Kibret's works has made no mention of the subject from the context of Finoteselam town and hence, cannot capture the current realities of the impact of globalization on local culture of Finoteselam residents. Thus, the current study tries to address the cultural impacts of globalization comprehensively to the study area. The researcher believed that conducting a research on the effects of globalization on indigenous cultures is necessary because in the researcher observation, globalization has an impact on cultural values and practices of the people of Finote Selam. This has been obvious by out flow of the manufactured goods and services into the developing countries and the eagerness of the local people to the new goods and services. Equally globalization not a value free self-determining process rather it is a socio-political' economic ,cultural ideology and military domination of western societies that is facilitated by government policies, transnational corporations and international agencies even by civil society organizations through making connection net by using the availabilities of information and communication. Then, this process of globalization drains the existed socio-economic and cultural life of indigenous people of Africa (Kwame, ND). Though the effects of cultural globalization are a sensitive and researchable area particularly in Ethiopia, it not sufficiently researched. There is limited research and academic writing coming from scholars to assess the impacts. That is why this study intended to examine and investigate the negative effect of cultural globalization on indigenous cultural values and practices of the people of Finoteselam. By doing so, this study attempts to unravel unprecedented changes in indigenous values and practice of the people of Finoteselam Administrative town. Cognizant of these gaps in the literature, this research tried to answer the following research questions.

1.3 Research questions

This study tried to answer the following specific research questions:

1. What are indigenous cultural values and practices of the study community?
2. How is globalization impacting the indigenous cultural values in Finoteselam area?
3. How is the local population in the Finoteselam area responding to the negative impacts of globalization?

1.4 Objectives of the study

This research has the following general and specific objectives;

A. General objectives

The general objective of this study was to assess the negative impact of globalization on indigenous cultures of Ethiopia in the case of Finoteselam.

B. Specific objectives

The specific objectives of this research were:

1. To identify indigenous cultural values and practices of the study community.
2. To examine the impact of globalization on local culture in the Finoteselam area.
3. To explore response to the impacts of globalization on the indigenous culture of the study area.

1.5. Significance of the Study

The study will be significant from the following perspectives. First, it will provide valuable baseline data about the effect of globalization for cultures in the study area. This will further initiate other studies to be conducted. Secondly, the study will be used as a reference for further studies to be conducted. It will also contribute in pulling the attention of employees of the culture and tourism offices, departments and bureau to take action to preserve indigenous cultures focused by those studies for being at risk of cultural globalization

1.6. Delimitation of the Study

This study is delimited both geographically and content wise. Geographically, it is delimited to Finoteselam town due to absence of study on the subject despite wide and fast dynamism in people's culture. Thematically it is delimited to identify the impacts of globalization on indigenous social values of residents related to clothing, feeding, games and plays as well as conflict resolution. This is because, since culture is a broad concept that cannot be fully employed by any single study for issues of manageability on the one hand and the above mentioned cultural practices and associated values are visible indigenous cultures of the community in Finoteselam, this study was delimited only to investigate them.

1.7 Limitations of the study

To conduct a successful investigation, limitations are undeniable that the researcher may face different challenges. Primarily the researcher was faced lack of early written scholarly papers and shortage availability of internet connections. Secondly, assembling the respondents into one place for the sake of focus group discussion would not be an easy job even fearing the condition of Covid-19. Each of the respondents were engaged on their own duty and they failed to pay due attention to their participation initially. As a result, the researcher experienced challenges to set appropriate time and place for each of them. Finally as much as possible the researcher has overcome the limitations establishing relationship and being flexible on schedule; the researcher was able to conduct focus group discussion and interview with the respondents and finalized the study.

1.8 Organization of the study

This thesis was organized in five chapters. The first chapter deals with the background of the study associated with impacts of globalization with indigenous cultures, statement of the problem, objectives, significant of the study, scope, and delimitation of the study. The second chapter is about the review of literature which related with this study. Chapter three includes the relevant methodology of the effects of cultural globalization on indigenous culture of Ethiopia the case of Finoteselam. Chapter four discusses and analyzes empirical information obtained from the research participants and observation. The final chapter, chapter five dwells with summary, conclusion and recommendations.

1.9 Operational definitions for key terms

Definition of important terms and operationalization of measurement procedures of variables are used to solve problems emanating from the concepts and they both must be answered in order to evaluate the validity of measures (Yeraswork, 2010). To this effect, in this study, the following concepts were defined.

Globalization: a high level of interconnectedness and integration of world society which results in global culture that refers to the way cultures in different countries of the world have become more alike, sharing increasingly similar consumer products and ways of life. This has arisen as globalization has undermined national and local cultures (Browne, 2008).

Indigenous culture: the culture of the indigenous people, local community or society which is shared, or at least accepted without opposition, by the majority of people for instance dressing styles, feeding, playing and conflict resolution mechanism's which are maintained as traditional cultural expressions.

Tradition: A tradition is a ritual, belief or object passed down within a society, still maintained in the present, with origins in the past.

(<http://en.wikipedia.org/wiki/Tradition>).

Lifestyle: A style of living that reflects the attitudes and values of a person or group
(<http://www.wordnik.com/words/lifestyle>)

Identity Crisis: A condition that occurs when a person experiences great difficulties in acquiring a clear perception of self. It occurs especially with a young person who urgently seeks greater self-understanding, or when a person undergoes psychological turmoil in attempting to formulate a self-concept and decide upon future goals. (G:\identity-crisis-psychology.htm)

Impact:the effects of onesdomination over theothers.Inthis study,the result of the domination of Westernization or Americanization.

CHAPTER TWO

2 REVIEW OF RELATED LITERATURE

2.1 CONCEPT OF GLOBALIZATION

Globalization is historically complex; definitions vary in the particular driving force they identify. The meaning of the term is itself a topic in global discussion; it may refer to “real” processes, ideas that justify them, or to a way of thinking about them (Brahim, A. A., 2013).

The concept of globalization has different meanings throughout the past four decades or so years grown to become one of the most common, misunderstood, terms that we use so frequently Giddens (1996). Probably in support of this observation, Scholte (2002) opines that every study of globalization should include a careful and critical definition of the word itself. He believes that a “muddled or misguided core concept compromises overall comprehension of a problem while a sharp and revealing definition promotes an insightful, interesting and empowering knowledge, and also an understanding that helps us to shape our destiny in positive direction”. As Scholte studied most of the existing definitions of globalization and came to the conclusion that they are parochial and deficient because they define globalizations as being the same as internationalization, liberalization, universalization, or westernization. Globalization contains elements of the four concepts mentioned above but cannot rightly be defined exclusively in terms of any of them. Definitions abound in the literature of globalization vary depending on who is defining and the perspective from which the person is defining. According to Amiwu (2004), definitions of globalization could be institutional /organizational; process, system or value driven, ideological or a combination of some or all of the above. Globalization means different things to different people. Some say it is the movement of people, language, ideas, and products around the world. Others see it as the dominance of multinational corporations and the destruction of cultural identities. Today whoever asked about Globalization in social and political science at any university can give a different working definition of globalization based on their own perceptions and biases (Noble, 2003).

Having reviewed a considerable number of definitions of the topic, it is the position of this paper that the two definitions below are the most suitable for the purpose of this paper. The first is that proffered by the bank of industry which sees globalization as the closer integration of countries and peoples of the world and the breaking down of artificial barriers

to the flow of goods, services, capital, knowledge and people across national borders; a process of creating a global market of investments, trade and information through the integration of economic decision making on consumption, investment and savings across the world (Stiglitz (2004) and the second one by Nsibami(2011), globalization is a process of advancement and increase in interaction among the world countries and people facilitated by progressive technological changes in communication, as well as interaction of cultural values, systems and practices. According to Abubakar (2003), universality is a major feature of globalization and an issue, object, value, institution or practice is globalized if either through commerce, production, and consumption, politics and information technology it is visible or considered relevant in global center. Similarly, Ritzer (2008) has seen globalization as the spread of worldwide practices, relations, consciousness and organization of social life.

From the culture point of view, David (2002), state that globalization is the process of harmonizing different culture and beliefs. Hamm (2005), state that globalization is the process that eroding differences in culture and producing a seamless global system of culture and economic values. Therefore, among such a definition a high level of interaction and integration of world society initiated by the breaking down of national boundary through information communication, travel and trade advancement which increasingly all nations are forced to participate (Hensley, 2014). The researcher preferred to use the above mentioned definition but what is the implication of this phenomena lacks mutual exchangeabilities of values and cultural traffic is flow from the western societies to the rest of the world in a manner that reinforces the neo-colonial domination which globalization set out to diminish diversity of the world.

2.2 CONCEPT OF CULTURE

People use their culture to do different things, to represent themselves and to create their identity. It is difficult to see and define people without their culture. Culture is a very important element in every features of life. Different scholars define the term culture in various ways. According to Kendall, (2010), culture is the knowledge, language, values, customs, and material objects that are passed from person to person and from one generation to the next in a human group or society. As stated by the above definition the term culture denotes the over all aspects of life.

Culture is basic in determining how people are thinking and acting on their everyday life. It is through their culture people are directed about, the way in which they communicate with other people. The other scholars Anderson and Taylor (2005) also define the term culture as a complex system of meaning and behavior that defines the way of life for a given group or society. According to these scholars, it includes beliefs, values, knowledge, art, morals, laws, customs, habits, language, and dress, among other things.

In general terms, culture includes our ways of thinking as well as patterns of our behavior. Through culture one can perceive things as beautiful and awful, truthful and mistaken, respectable and bad, etc. Within this general definition, there are also different concepts and definitions which would be raised in relation to culture. So that on this particular study the key concepts such as indigenous cultures, popular culture and global culture would also be defined. Indigenous culture, for instance, as defined by (IGC,2014) is the culture of the indigenous people, local community or society which is shared, or at least accepted without opposition, by the majority of people" and maintained as traditional cultural expression by law. Whereas popular or mass culture according to (Browne 2008) refers to "everyday culture simple, undemanding, easy-to-understand entertainment, rather than something 'set apart' and 'special'.

As Browne stated in popular culture products are produced for sale to the mass of ordinary people. And the products are mostly known by its short lived, fragile and no lasting value characteristics. It is also demanding little critical thought and analysis. Mass culture is seen as a product of industrial societies manufactured by businesses for profit purpose. It is not created by the community itself. Popular culture is mainly concerned with making money for large media corporations. According to Browne Popular culture includes mass circulation of magazines, wide-ranging coverage of celebrities, tabloid newspapers, television soaps and reality TV shows, dramas and thrillers, rock and pop music, video games, blockbuster feature films for the mass market(p.34).

Many scholars argue that popular culture makes the society passive and unchallenging and it maintains the ideological hegemony or the dominance of the powerful states. Similarly, there is also a global culture. As the name indicates "global culture" is the outcome of globalization. For instance, according to Browne (2008) global culture refers to the way cultures in different countries of the world have become more alike, sharing increasingly

similar consumer products and ways of life. This has arisen as globalization has undermined national and local cultures.(P. 36).

It is possible to elaborate the above mentioned facts by using different examples. Currently, across the world, the same cultural and consumer products are sold. Brands like coca cola, McDonald's, Nike, Sonny etc. are highly associated with the life style of the people around the globe and they are highly recognized. Expanding information communication technology and transportation is a powerful tool for this effect. People are inspired by media advertising and shared the products of popular culture. Those products become parts of the way of life of many different societies. So that western cultural product become popular and consumed throughout the world.

Promoting a global culture is obviously in return weakening local cultures. As Ritzer (2004) explains globalization has made cultures across the world increasingly similar. Nowadays due to globalization people are watching the same TV programs and films, they are eating the same foods, wearing the same clothes and sharing many aspects of their lifestyles and identities.

Culture is fundamental and essential for the society's wellbeing and survival. Kendall, (2010), also elaborates the importance of culture. According to the same author, people rely on culture because they are not born with the information that they need to survive. Until they learn about culture through their interaction, observation and imitation, people might face difficulties to participate as a member of the group. Even they might not be aware on how to take care of themselves, how to behave, how to dress, what to eat, how to make or spend money and so on.

Obviously, societies guide their everyday activity over their culture. It is based on their culture people do things, dress, eat, think, behave, and interact and so on. They can also learn culture through interaction, observation and imitation. Nobody is born knowing how to express feelings and how to interact with others, but there is a culture which guides all those activities. In addition culture teaches the society about civility and tolerance which helps for survival. Here, according to Browne (2008) identity denotes how individuals or groups see and define themselves, and how other individuals or groups see and define them. As Browne argues identity is formed through the socialization process and the influence of social institutions like the family, the education system and the mass media. Aronson, Wilson, &

Akert (2010) also define the term identity as the self-concept, which is the knowledge of who we are together with self-awareness to develop a cognitive representation of the self.

That means our "self" or "who we are" is controlled by both internal and external factors that defines who we are. So if identity is the basic thing, it is important to raise the question, for instance, what would happen if people lose their identity? If people would not have an identity, as Browne (2008) explains, they would lack the means of identifying with or relating to their peer group, to their neighbors, to the communities in which they lived or to the people they came across in their everyday lives (p.39). Identity, therefore, makes people acceptable into the society they are living with.

To Browne individuals are not free to adopt any identity they like and it is due to different factors such as their social class, sex ethnic group and so on. Here cultural practices and cultural representations are very important instrumentals to create individual identity. By its own nature culture includes so many things. Basically, scholars divide culture into material and non-material culture. Material culture usually includes tangible objects whereas nonmaterial culture consists of the abstract or intangible elements that influence people's behavior. According to Kendall (2010) language, beliefs, attitudes, values, rules of behavior norms, gestures that people use in daily conversation, family patterns, and political systems can be considered as nonmaterial culture. Both material and nonmaterial culture, particularly values and norms are the focus areas of the researcher.

2.2.1 Values

Values are very essential elements for a given society. It gives a direction to lead a proper task. "Values are collective ideas about what is right or wrong, good or bad, and desirable or undesirable in a particular culture" Williams (2010). According to Williams, Values do not dictate which behaviors are appropriate and which ones are not, but they provide us with the criteria by which we evaluate people, objects, and events and we use values to justify our behavior. Values are standards used to evaluate what is right and important and they are commanding in nature. There are organizational and societal values. Like as a society organizations also set different values that would help them to function appropriately. As Williams said Values could be culture specific and culture universal. He mentioned that Universal values are realistic and generally acknowledged. They are independent of any religious belief and specific culture. Whereas cultural specific values are dependent on

particular cultures. As he said there are different kinds of values such as patriotism, hospitality, safety, responsibility, helpfulness, modesty, tolerance, trust, peace, equality, democracy, respect for human dignity, honesty, rationality, loyalty, sacrifice, politeness, fairness, and soon.

Scholars agree that values have multiple purposes. Williams also agreed that Values strengthen the stability of social order by regulating individuals thinking and behaving. According to him they provide a guide line and direct human behavior in different ways. To bring stabilities and uniformities in a group interaction values are important. Within a culture or in a universal manner values could be shared. And because of this nature values plays an important role to bring social unity. Shared values are essential for the maintenance of societal wellbeing and of course social values have an element which is concerned about the others well-being (p.44).

2.2.2 Norms

Norms are expected behaviors. Norms are basically model practices. Norm makes life very smooth. Different literatures indicate that it is absolutely impossible to imagine a society without norms. In order to live with in a society in a very acceptable way one should respect and follow its norms. No one can exist alone. Everyone is dependent on his or her own society. Unless people are faithful for their own societal norms they can be considered as deviant. Deviant behavior in return threatens social stability. If people miss the mark to behave as expected, the society fails to function efficiently and individuals feel insecure and confused. So that in order to maintain the balance people should know the behavior that they expect from others at the same time it is better to pay attention about what others expect of them and what kind of society the future generation should be prepared to live in. Though norms are varying with culture, age, sex, and so on, humans share some norms in common. And these shared norms are considered as universal norms. According to Kendal (2010) standards such as taboos against incest, people talk to higher-status and strange people in the respectful way, talk to lower-status people and friends in the more familiar and first name

2.3 REVIEW OF RELATED EMPIRICAL STUDIES

2.3.1 Global experience: impact of globalization on culture

Globalization as an overwhelming world trend promoted by multinational corporations manufactures products in many countries and sells to consumers around the world. Thus money, technology and raw materials move ever more swiftly across national borders. Along with products and finances, ideas and cultures circulate more freely. As a result, laws, economies, and social movements are forming at the international level. However, the contemporary phenomenon of globalization is precisely the globalization of liberal capitalism and materialistic modernity (Giddens, 1990). Because the economic system is the dominant one that controls other social systems, a materialistic and consumeristic culture is spread through the mass media to the people. The natural way of life is changed into a mechanistic and individual one. The gap between the rich and the poor in each country, and between the rich and poor countries is increasing (Waters, 2001). The world may be a global village, but it is not a global community.

Vasudev (1986) studied the influence of foreign films on cultural values based on the Indian experience revealed that because of the over bombardment of western films in India, it led to an unequal opportunity for cultural exchange which in effect means that the culture of the west through its movies dominates that of India and the likelihood of Indians practicing it was inevitable. Accordingly his conclusion was that western cinemas filled the minds and imagination of the audience in India to the exclusion of their own visions, hopes, ideals and sensitivities. Thus for those influence on behaviors, ideas and attitudes was as a result of the western life styles.

Today, cultural globalization seems most urgently centered around the impact of the growing volume of exchanges of cultural products, the rising power and visibility of the cultural industries, the apparent ubiquity of Western popular culture, and the consequences for identity that owe from these other forces (Held *et al.*, 1999). As a result, the combined effect of contemporary processes of cultural globalization is often understood through the notion of deterritorialization, the loss of the natural relation of culture to geographical and social territories (Canclini in Tomlinson, 1999). In addition, globalization is capable of influencing greatly the socio-economic, political, educational and cultural life of many countries of the world, especially the developing countries (Onis, 1997). It is apparent that such marginalized policies have set into motion processes that require increased demands on natural resources made by

desperate people in order to meet their livelihood needs (Mearns, 1991). According to Bello (2010), the cultural fabrics of most of the developing countries of the world have suffered a seemingly irreparable damage in the face of globalization. This is because the mass media and the so-called new media - radio, television, computer, newspaper, magazines, books, billboards, cinema, recordings, films, internet etc, have all by content and production eroded the cultural values of developing countries including ceremonies, festivals, celebrations, rituals, and other living expressions

2.3.2 African Experience

In African, there are plenty of materials that could be reviewed for this study. However, for the sake of time and space, the most related and appropriate materials are selected. Different scholars in the international stage have forwarded their views on cultural imperialism even though we scarcely find such studies locally.

Among the studies that have been utilized Kathryn Toure, Salomon Tchameni-Ngamo, (2008), showed how Westerns' influence disseminating their culture in the name of expanding ICT (Information Communication Technology) which the ICT is perceived as pedagogical possibilities. In their study, they tried to touch the impact of one way flow of internet products on young African generation. In their words, they said, "... One way flow of information that shape African minds in Western molds re-enforces desires for dominance and promotes an attitude of victimization." (Toure et al: 1). According to them within a fraction of minute in the internet we could get plenty of information about their (Western) culture, but it would be difficult to think that they could learn equally about us (Toure et al). Finally, they concluded in their study by forwarding essential points about the need to appropriate the resources from the internet "appropriation of an innovation involves re-inventing them in the new context rather than doing parrot like mimicking." And they emphasized on preserving local values through becoming selective. Toure et al, (2008). Ezema, (2010), further states that, globalization is a mechanism through which the developed nations impose their culture on Africa. Thus, globalization with the advancement of information technology enabled the Western powers to invade indigenous cultures of African people. However, contrary to this, the West argues, "globalization is set to remove not only cultural barriers but many of the negative dimensions of culture." Regarding to this, Ezema justifies globalization as a tool established organizations as example (WTO) armed with international treaties that could propagate the gospel of liberalization and privatization created opportunities for multi-national companies with their vast political and economic

resources to install themselves as key players in the critical sectors of the economy. With privatization, these companies took over investment in social services such as health care, education, power supply, telecommunication among others. The control of access to education means that education became costly beyond the reach of so many African children- thereby laying the foundation of cultural imperialism (ya'u, 2004 cited in Ezema:16). According to Asogwa (2011), Cultural Diversity: Nigeria had very rich cultural values and heritage which are includes language, marriage tradition, burial status, birth rites, dressing styles, greeting, music, folklore, religion, and other tangible cultural goods of society. These cultural heritages and others in Nigeria have endangered because of western capitalist expedition against the indigenous one. The most important far-reaching effect of cultural globalization is the commercialization of culture. Production distribution and consumption of cultural goods and services have become commodities along with the essentials of life. Music, food, clothes, fashion, art, sports images, etc. are available in the market, imported and exported which means an access to opportunities of choice create the cultural superiority and inferiority in the markets that promote the developed western culture to take upper hand over the developing cultures or third world cultures (Asogwa et al, 2011). Major critics of globalization from Africa have argued that globalization is destructive to African culture and development (Oni 2005). Nicolaidis (2012:123) made a similar observation about South African youths. He discussed that the younger generation of teenagers in south Africa have for the most part abandoned their African culture and language, and often religion and try to be hip by imitating their mainly American rap artist role models who for most part display an acute lack of values and act immorally on television shows and who promote promiscuous behavior especially in the lyrics of the music they write.

As Bello and Adesemoye (2012): "...teenagers and youths generally are vital segments of the society who could be instrumental in promoting African cultures. But unfortunately, the mentality and lifestyle of the teenagers in African societies have been grossly affected by exposure to western films to some extent that rather than promoting African cultures, they have become hardened acolytes and promoters of western culture."

Akande (2002) blames globalization for the extinction of 22,000 indigenous cultures in the last decade and projects that approximately 90 per cent of the world's languages will disappear in the next century as a result of globalization. One can go on and on and on in documenting all the negative effects of globalization on Nigerian cultures as documented by

opponents of globalization Nigerians in particular are now cultivating the materialistic and individualistic habits and values previously associated with western culture.

The culture of individualism is faster eroding the values and ideals of the extended family system which Nigerians are known for (Obioha, 2008).

Globalization as the closer integration and interaction of countries and peoples of the world and the breaking down of artificial barriers or avoiding difference to the flow of goods, services, capital, knowledge and people across national borders; a process of creating a global market of investments, trade and information through the integration of economic decision making on consumption, investment and savings across the world (Ugba et al, 2014).

In the cultural arena globalization is the hegemonic expansion of western culture through media i.e. homogenization of world cultures (Sheffield et al, 2013). Globalization has a major aim; the diffusion of the cultures, commerce and communication of countries of the world in order to bring about homogenization through different networks like political, educational, informational, and trade (Adesina, 2012).

Globalization is seen as an evolution which is a systematically restructuring interactive phases among nations by breaking down barriers in the areas of culture, commerce, communication and several other fields of endeavor (Ibrahim, 2013). As a result of the cultural domination from outside that goes with globalization, African countries are rapidly losing their cultural identity and therefore their ability to interact with other cultures on an equal and autonomous basis, borrowing from other cultures only those aspects that meet its requirements and needs. Globalization destroys culture, traditional identity, customs and language in the developing countries (Hamdi, 2013). As cited by Aboagye (2015), Rothkap claimed that foreign pressure will alter the existing culture of Africa, as the world moves towards integration and the eradication of African culture by foreign influences has contributed to the ongoing development crisis in Africa. It has also contributed to the decline in the use of native languages on the African continent. Globalization has brought about the decline of the African traditions, and the rapid erosion of old values (Aboagye, 2015). Globalization in fact contributes to the expansion of the Western European and North American culture. On the other hand it is weakening the national and cultural identity of many ethnic communities in the third world countries or on cultures which are not advanced (Swadzba, (2011).

As the project of Suny Levin institute, the expansion of trade in cultural products is increasing the exposure of all societies to foreign cultures. In addition, the exposure to foreign cultural goods frequently brings about changes in local cultures, values, and traditions. Although there is no consensus on the consequences of globalization on national cultures, many people believed that a people's exposure to foreign culture can undermine their own cultural identity.

As Kaul (2012), Globalization is cultural homicide that kills the indigenous cultures through homogenizing the local cultures into Americanizing or Westernizing. As the world becomes more and more globalized, all countries are inevitably experiencing greater informational and cultural exchange with the rest of the world and therefore subjecting themselves to foreign influences. Local traditions are joined by a host of additional cultural forms from abroad, presenting people with a confusing array of lifestyle options from which to choose.

Chukwuebuka (2013, p. 34) prior to the emergence of the digital revolution, many people had a number of negative thoughts, values and desires suppressed in the subconscious. However, social media appears to be a viable tool to be used by technology Masturbators to release subconscious values, thoughts and desires into their conscious world.

Gachutha, (2011) submits that “internet addiction by teenagers in Kenya is worse than substance abuse. She adds that ‘the number of youth addicted to various internet sites surpasses that of those addicted to drugs and alcohol. This is because most of them are idle and the cost of accessing the Internet is much lower than drugs and alcohol.

As cultures interact, some cultures are being diluted and/or destroyed at the expense of others and negative values are being spread all over the world with relative ease (Kwame, Nn). The fear for many indigenous groups is that this global pressure on their culture is only going to lead to the erosion of their traditional values to the point that the diversity of culture in the world will be slowly whittled away and there will be only one large homogeneous culture worldwide. It does not take into consideration cultural and socioeconomic circumstances (Gibson, 2007).

2.3.3 Ethiopia experience

Ethiopia is an ancient country with a remarkably rich linguistic and cultural diversity. This diversity includes tangible and intangible heritage with both traditional and modern cultural expressions, languages, and centuries old know how in handicraft production (Seble, 2015).

The intangible heritage of Ethiopia is also rich with an exceptional variety. Therefore, such realities of globalization has raised questions on the appropriateness of certain traditional cultures, dressing styles, sexual orientations, marriage, plays, feedings, funerals and the indigenous justice system (MDG-F, 2013). In fact, Ethiopia being a cultural industry is perhaps one of the oldest independent states for the black Africans' which provided an inspiration for the dream of the black independency of the world (Addisu, 2012).

Coming to the studies conducted at Addis Ababa University, there are very few research works produced on cultural imperialism and related issues. Mahelet Abraham (2006), has conducted an MA thesis on Colonization, Cultural Conflict and Identify Crisis selecting two African novels for the study namely, *Joys of Motherhood* by Buchi Emecheta and *Nervous Conditions* by Tsitsi Dangarembga. Mahlet in the novels emphasized on the cultural conflict and identity crisis which is the result of colonialism. Further Mahelet showed the indigenous people's culture and way of life is also distorted as soon as the white missionaries arrived with their religion. Regarding education, Mahlet exhibits in the novels the negative consequences of "Colonial Education" up on personal identity and culture. In the department of Ethiopian literature and folklore, Yasin Umer (2006), has exhibited the question of identity among educated youth. In his MA thesis, he analyzed selected Amharic poems from 1933-1966 Ethiopian calendars. The poems are selected considering their reflections of the economic, social, political, cultural, and philosophical state of the then generation. His study has shown the identity crises, self-alienation and ignorance of one's own cultures and values in the poems. Yasin has also tried to reveal the cause for losing identity and culture (Yasin, 2006). Yasin (2006), claims that the youths depicted in the poems are in great loss of identity because of the European education they received. After being educated in modern education system, Yasin (2006), argues that they became deliberately ignorant to their for fathers' way of life which was the bond between them and the society where they flourished. He explains the situation like this "Losing one's own identity is denying the abstract connections of generations transmitted by the forefathers who are the base for today tangible identity." It is even hesitation of the existence of the legacies he received (inherited) from his forefathers. It is ignoring where he is from, where he is and where he is going. (Yasin: 26). According to Yasin(2006) why this has happened it is because of; "The educated youth's future life is influenced negatively by the exposure to the Western imported education policy which is copied directly without any consideration to the basic need and context of their culture.

Traditional cultural expressions have rich cultural features and diversity, but it becomes the best “raw” material for new designs or other new products. Thus competition which is the result of globalization accelerated commercialization of traditional cultures into a global-scale market (Seble, 2015).

To conclude this part, because of the lack of domestic materials on cultural imperialism, most of the literatures reviewed cover the cultural invasions and erosions in African context. However, by implication, almost all the literatures reviewed in this chapter could fruitfully be applied in Ethiopian context. The core points raised about the threat to African indigenous cultures are being witnessed in Ethiopia too. Though our history is completely different from those African countries, currently we are revolving around the same orbit of western domination. Today, the mechanism the Western countries are using almost identical policy to impose their culture on third world countries. Thus, the reviewed works are appropriate to be applied on the Ethiopian context.

2.4 Theoretical Framework for the study

This study is based on the cultural imperialism theory as postulated by (Herb Schiller, 1973). The theory focuses on the cultural aspects of imperialism. That is, the creation and maintenance of unequal relationships between civilizations when they come in contact, thereby favoring the more powerful civilization.

The term cultural imperialism emerged in the 1960s and it is based on the conquest and control of a nation's culture by a more powerful nation, Cultural imperialism theory suggests that ideas, worldviews and cultures of the more powerful nation, in this case the western nations, dominate the media around the world through the tool of globalization which has a great influence on the third world nations. This has a direct consequence on the continued survival of the cultures in most developing countries of the world as westernized cultures, views and ideas are imposed on them thereby destroying native or indigenous cultures. In addition, Alexandra (2000) described cultural imperialism as the practice of promoting a more powerful culture over a least known or desirable culture. It is usually the case that the former belongs to a large, economically or militarily powerful nations and the latter belongs to a smaller, less powerful one. Cultural imperialism can take the form of an active, formal policy or a general attitude. The modus operandi of cultural imperialism can be likened to a form of colonization in that, the cultural product of the developed country invades the developing countries and overwhelm the indigenous cultures of these countries.

According to Bello & Adesemoye (2012) submitted that based on the assumption of the cultural imperialism theory, humans do not have the free will to choose how they feel, act, think and live. Therefore when cultures come in contact through whatever medium - the internet, television, music, technology or religion and the culture of the western world imposes itself on the cultures of the third world countries, such influences question some of the fundamental values of the indigenous cultures and the way of life of the people and issues infringements' of practice.

Other studies (Rauschenberger, 2003; Hamm, 2005) have traced the emergence of cultural imperialism in historical perspective: Speculation of cultural imperialism emerged in the post-World War II under various names including neo-colonialism, soft imperialism and economic imperialism. Over the years, it has gained numerous other labels such as media imperialism, structural imperialism, cultural dependency and synchronization, electronic colonialism, ideological imperialism and communication imperialism. Such theories describing cultural imperialism emerged in the 1960s and gained prominence by the 1970s. Such research encouraged the establishment of international organizations such as UNESCO, designed to research and monitor global information flows. Also, Schiller (1973) described cultural imperialism as the sum of the processes by which a society is brought into the modern system, and how its cultures or value systems are attracted, pressured, forced and sometimes bribed into reshaping or changing its orientation to conform to, or even promote the values and structures of the dominant center of the system.

CHAPTER THREE

3 RESEARCH METHODOLOGY AND DESIGN

3.1 Description of the Study area

Location and Physiographic

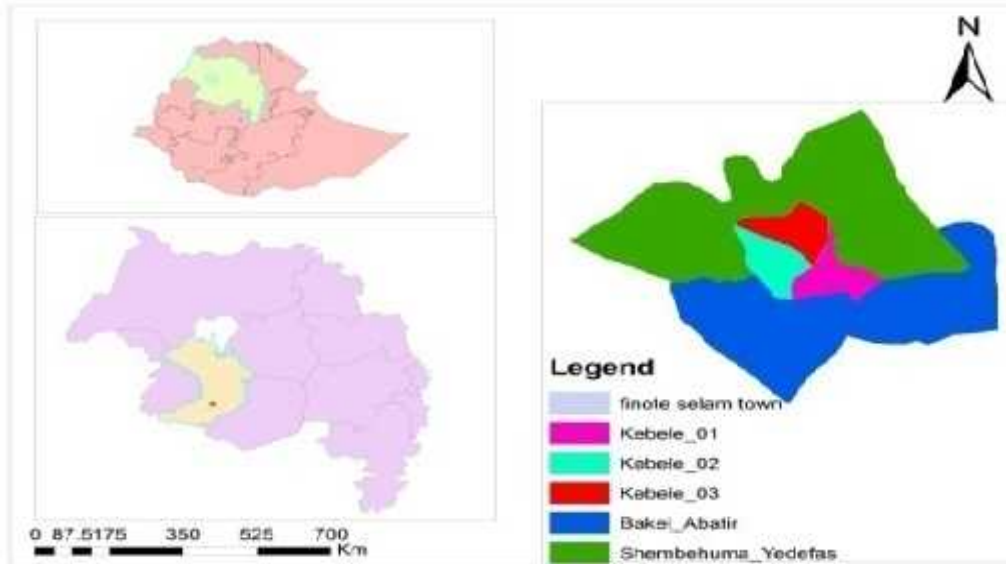
The study area Finoteselam administrative town is part of West Gojjam Zone found in one of regional state of Amhara region, which is located in 387-km far from Addis Ababa and 186-km far from Bahir Dar. But the air travel the shortest distance between Finoteselam and Addis Ababa is 246-km source Finoteselam municipality. Finoteselam, the “pacific road”, is the name given by Emperor Haile Silassie during the Italian attack on Ethiopia. When the emperor came from England via Sudan to Addis Ababa in 1935, he was passed along this way peacefully. Thus the emperor acknowledged the acceptance of the community and renamed the formerly called Wojet. Now Finoteselam is the capital city of west Gojjam Zone. The topographic elevation ranges from 1260 meters meter above sea level to 1937m. It is surrounded by Jabitehenan worda which is bordered on the West by Burie worda, in the north Sekela worda, to the East Dembecha worda and to South by Abaye gorge (Shegaw, 2018). Finoteselam is known for its fertile farm land and dense forests with different stream. Finoteselam is crossed by the two rivers called Elah and Arara which flows from the north to south. Its weather condition is qola. It is also known by its production of teff, corn and coffee.

Population

According to 2012 survey conducted by Finoteselam Municipality, Finoteselam town has a total population of 68831 people with the gender split being around 31909 men and 36892 women. The total population of the town of course has increased in the years that have followed and it is believed that the population is closer to 80,000 but this cannot be confirmed until the next census which has been delayed by security concerns throughout 2018 and 2019. From all population made by the survey 95.91% were Ethiopian Orthodox Christianity followers, while 3.34% were Muslim. Moreover the city has also produced more urban system where, different functions and different social and economic classes now live together. However, illegal land invasion and building make the growth populous and uncontrolled.

Finoteselam administrative town has 4 urban Kebeles and two rural Kebeles with total area of 4247.9 acres, practically, it is impossible to make investigation everywhere due to time and resource constraints. Therefore, this study was confined itself to the three kebeles selected using purposive sampling.

3.1 Location of Study Area



3.2 Research methodology

To investigate successful and well organized research, methodology is one of the essential components in any research process. Research methodology is the science and philosophy behind all research. It goes into the heart of how we know what we know and allows as understanding the very strict constraints placed upon our concept of what knowledge actually is (Adams& Hafiz, 2007).

In general, in any research there are two types of research approaches: qualitative and quantitative. Equally, employing both approaches in a single study is considered essential for triangulating and enriching data than doing it using either of them. But, this study will employ qualitative method only. According to (Straus and Corbin 1998), qualitative methodology is a typical research approach which enables to come up with data that cannot easily produced by statistical procedures or other means of quantification. Moreover, qualitative research is preferred to collect data about human life realities, experiences, behavior, emotion and feeling, organizational function, social movement, cultural phenomena and their interaction with nature (Straus and Corbin 1998). Thus qualitative approach was employed in identifying indigenous cultural values and practices. As an emerging method

open ended question, interview data, observation, focus group, and document analysis is incorporated (Creswell, 2015).

3.3 Research Design

Research Methods are the tools and techniques for doing research. There are numerous types of research design or techniques that are appropriate for the different types of research projects. The choice of which design to apply depends on the nature of the problems posed by the research aims. Each type of research design has a range of research methods that are commonly used to collect and analyze the type of data that is generated by the investigations (William, 2011).

Whereas research methods are specific techniques and forms used to gather data. Under this method even if there are different types of strategies, this MA thesis was a study which cannot be conducted for extended periods of time, it cannot employ longitudinal study design. As a result, the researcher employed cross sectional study that allows collecting data in a one-time shoot. Thematically, this study was employed Ethnographic design which focuses on entire cultural group who interact over time and the researcher describes and interprets the shared and learned patterns of values, behaviors, beliefs, and language of a culture-sharing group(Harris, 1968 cited in Creswell, 2015).

3.4 Sources and Type of Data

In trying to obtain the necessary data from concerned parties both primary and secondary sources were employed. The primary sources were residents of the town are selected from three kebelles including all age groups and sex categories except children. With regards to secondarysources, both published and unpublished materials such as books, magazines, journalreports from government and nongovernmental organizations included.

3.5. Method of Data Collection

To get the required data for successful completion of this study, a combination of different methods of data collection indicated below were employed to complement the weaknesses of one another (Yeraswork, 2010). The following methods of data collection were used:

3.5.1. Interview

In depth interviews or extended interviews provide richer material than is usually available from surveys (Yeraswork, 2010). Thus, interview was conducted to identify cherished indigenous values and non-indigenous values and practice in the study area. It was conducted with 4 incumbents of culture and tourism offices and departments, 4 elderly, 4 youths and 4 adolescents from both sexes. Thus to recruit them, purposive sampling was employed. To this effect, interview checklist was utilized.

3.5.2. Key informant interview

Key informant interviewing was an integral part of field research where knowledgeable informants with whom researchers can talk to easily, who understand and are glad to give the needed information are interviewed (Yeraswork 2010). For the purpose of this study, key informants were conducted to explore indigenous cultural values and practices of the study area. It was conducted with 5 incumbents of culture and tourism offices and departments as well as kebele's head to identify kebelles and population groups most exposed to it. They were purposively recruited.

3.5.3. Focus Group Discussion (FGD)

Focus group discussion was another method used in which a number of people were asked to come together to discuss a certain issue (Yeraswork, 2010) in this case the interplay of local culture and globalization. To complement and triangulate data obtained from interviews, this study employed four FGDs. FGDs was conducted with purposively recruited youths and elderly people each consisting of 7 discussants, totaling 28.

3.5.4. Observation

Observation was another instrument of data collection in this study. Thus, 2 cultural houses in Finoteselam town has been observed using observation checklist.

2.5 Population, Sampling techniques, Sample Size

The study area consists of 6 kebelles with a total population of 68831 people. The researcher selected three kebelles out of the six kebelles through non probability sampling techniques. Thus Finoteselam culture and tourism office and Zone culture and tourism office incumbent's including elders, youths and adults who have information about the indigenous cultures and

process of globalization were purposively selected from the targeted population. Thus a sample is a part of something larger, called a population; the latter is the totality of entities in which we have an interest, that is, the collection of individuals about which we want to make inferences (Dawson, 2002). The rationale for sampling is that by checking part of a whole we can say something about the whole (Behailu, 2012).

Regarding sampling, non-probability sampling was employed. Frankfort and Nachmias (1996) states that in the case of non-probability sampling there is no way of specifying the probability of each unit inclusion in the sample and there is no assurance that every unit has some chance of being included. This implies that the sample size is restricted to a limited number. Here, one of the types of non-probability sampling known as purposive sampling was applied. "Purposive sampling is recruiting specified types of people because they have characteristics of interest to the theoretical concerns of the researcher", Howitt & Cramer (2014, p. 271).

Thus, based on the above mentioned definition, the researcher selected participants purposively because it believed to be sufficient for theoretical saturation and the qualitative research by its own nature is not make generalization instead is aim to get quality information. Sample size were, 5 key informants' interviewees who were from both Finoteselam and Zone culture and tourism office as well as from kebelles' heads, 4 individuals for in-depth interview from each selected kebelles' with a total 16 participants, and 28 individuals for focus group discussion in four groups with 7 participant's in each kebele were involved. Totally, 49 individuals, and 2 cultural houses were a sample size for the study of impacts of globalization on the indigenous cultural values and practices of Finoteselam. The researcher used purposive sampling techniques because this type of sampling gives an absolute freedom for the researcher to choose subjects that are knowledgeable about the research issue and it allowed the researcher to obtain a sample that appears to be representative of the population (Nachmias, 1996).

3.7 Data analysis techniques

The researcher has considered the thematic analysis strategy to analyze the collected data through key informants' interview, in-depth interview and focus group discussion, to make sense of the data collected and highlights the important messages and findings content analysis is used. According to literatures Content analysis is a procedure for the

categorization of verbal or behavioral data, for purposes of classification and summarization of findings. Mostly it is used to make replicable and valid inferences by interpreting and coding textual material (Boyatzis, 1998). After transcribed and translated into English language based on the thematic analysis procedure, the collected data was coded and categorized in group according to their objectives. Then the coded data thematically generate the description of people and began the analysis of data and discussion. Finally the coded data analyzed and interpreted to sum up the study and to put conclusion.

3.8 Validity and reliability

To ensure validity and reliability of this research, utmost effort was made to deal with all the possible threats to them at all stages of the study from preparation of study design, selection of samples, and collection of data to its analysis. First and foremost, using my knowledge and many years of experience, using my researcher tried to create good rapport that can enhance respondents' honest and valid responses. In addition, the researcher upheld all the necessary ethical issues from preparing instruments and explaining objectives to showing all the necessary letters of support for all research participants. Methodologically, all the instruments of data collection were commented by the advisor before actual data collection.

3.9 Ethical Consideration

It is true that ethical consideration is as crucial as other aspects in the process of conducting a research for it significantly affects the success of the study. In this regard, a researcher considered ethical values of the host community on which the research was conducted. Therefore, the researcher appropriately clarified the objectives of the study, received oral consent, and conducted analysis pseudonymously. In addition, the researcher duly approached and worked in line to the socio-cultural norms of the host community on whom the research was carried out.

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION

4.1 Introduction

This chapter deals with analysis, and discussion of the data that have been obtained through interview, focus group discussion and observation methods. Data were collected from a total of the three kebelles and zone culture and tourism office. Findings of the study are presented in two parts. The first part deals with general information of respondents that is the characteristics and back ground information of participants. The second part focused on findings gathered through in-depth interview, focus group discussion and observation from selected participants of the kebele's including culture and tourism office. Indigenous cultural values and practices of the people of Finoteselam, cultural dressing styles, marriage practices, feeding styles, plays and conflict resolution mechanisms, the effect of globalization on indigenous culture and the responses of the community to the impact of globalization. Finally, any aspects that participants added regarding the effect of globalization on the indigenous culture were presented.

4.2 General information of participants

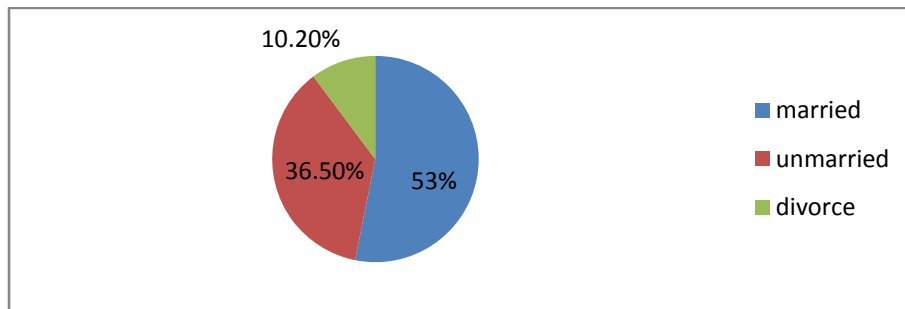
The characteristics and background information of respondents were examined in terms of sex, age, educational background, and marriage status. All respondents to this study were from the Finoteselam town and zone culture and tourism office

Table 4.1 Demographic characteristics of study participants

VARIABLES		Frequency	
			%
Sex	M	30	61.3
	F	19	38.7
	TOTAL	49	100
Age	Below 20	5	10.2
	21-30	15	30.6
	31-40	19	38.7
	Above 40	10	20.4
	TOTAL	49	100
Educational Back ground	Grade 12 and below	17	34.7
	Diploma	9	18.4
	Degree	20	40.8
	Master and above	3	6.1
	TOTAL	49	100

As indicated in the above table, 30 (61.3%), of males and 19 (38.7%) of females were participated in this study. The number of females becomes low due to their in voluntarism owing not to respond but to let men discuss the issue by considering what they provide as less than what their male counter parts do. With respect to age, all age groups were given the chance to participate in this study. Accordingly 10.2%, 30.6%, 38.7%, 20.4% of participants were aged below 20, 21-30, 31-40 and above respectively. This was deliberately done to include diverse perspectives of all aged groups. With respect to marital status, as shown in pie chart below, 26 (53%), 18(36.2%) and 5 (10.2%) of research participants were married, unmarried and divorced respectively.

Figure 4.1 Information of marital status of participants.



Source: own field data, 2020

4.2 Indigenous cultural values and practices of Finoteselam

Values are very essential elements for a given society. That is why Williams (2010) stated. "Values are collective ideas about what is right or wrong, good or bad, and desirable or undesirable in particular culture which give direction to lead a proper task". This study found the existence of many indigenous cultural values and practice among people of Finoteselam. Focus group discussions with males and females revealed the following:

Our community has values such as hospitality safety, responsibility, helpfulness, modesty, tolerance, trust, peace, and respect for human dignity, honesty, rationality, loyalty, sacrifice, politeness, and fairness. We use them for multiple purposes. We have been living for a long not because of law but because of unifying feature of these values which can avoid, stigmatize and discriminate in day to day socio-economic life of the community for those who deviate them. It is not only when problems arise that these values are also key in strengthening the stability of social order by regulating individuals thinking and behaving ahead of any problems they face with others. For example, each family socializes their children using these values which reinforce their deeds throughout their life. Values are also important to bring stabilities and uniformities in group interaction. For example, elderly people actively engage in resolving conflicts of many kinds within a given family, among neighbors or communities using the cultural value of shimgilina in which conflicting parties are expected to accept. They also share these values with others. Because of this, values play an important role to bring social unity.

In one way or another, interviewees have also reflected similar issues. For example, Getinet(81), an elderly who have been serving as shimagilie for many years stated that

I served this community as shimagilie for years and understood that cultural values such as honesty, loyalty, fairness, respecting elders and parents are but few of our community's assets which bind us together for years. Even currently, court cases will be returned to community to get reconciled and it is when community shimagilies report their inability to reconcile that the court gives final decision. In

the process of *shimgilina*, conflicting parties decline at least some of their cases for the sake of culture and *shimagileas* who try to resolve the case. There are also cases where *shimagileas* completely cut interaction with a community member who rejects the process of reconciliation for simple or unconvincing issues.

For participants of the study, the abovementioned values are duly observed by the communities and have unique, at least to some extent, to Finoteselam communities. The above finding is similar with findings of Williams (2010) who stated that shared values are essential for the maintenance of societal wellbeing and of course social values have an element which is concerned about the others well-being.

Another elderly, Befekadu (73), also described how hospitality has served a lot for binding one another and to support guests in particular. His reflection is described as follows:

Finoteselam people have long period of practicing hospitality, on the basis of their ancestors culture of acceptance, treatment and care to someone who was guest as “*yegziabeherengeda*”. This has been practiced in many families who always remember the biblical thought of Abraham and state that “a house is Abraham’s house”. This has, however, significantly corrupted now a days leading for almost no respect for human dignity and even those who ask for help are increasingly becoming robbers, thieves or gangs who want to cheat variously.

Another indigenous cultural value of the people of Finoteselam is related with cultural plays, describing about the greatness of individuals and groups about their positive or negative sides using “*shilela*” and “*engurguro*” and poems. This kind of practices is particularly common during marriage, playing, and group work to inspire the participants. Furthermore, plays/music has also been used for different purposes such as during marriage ceremony, holidays, group work (*daboo*). According to male and female discussants,

These plays include, but not limited to, *feresgugis* (horse racing), *dulamiktosh* (somewhat similar to fencing), *gibigb* (wrestling), *wana* (swimming), *gena* (hokey), *senterej* (Ethiopian chess), and *gebta* (Mancala). Except for *senterej* and *gebetaw* which are board games where one's ability as a tactician and strategist are tested, the rest of the games are physically demanding and require a fine skill and agility to partake in them. *Senterej* and *Gebta* have another unique aspect in that both are played only among peers that entail the same class, gender and age difference and affiliation specifically at the country side. The rest of the games such as *feresgugis*, *dulamiktosh*, and *gibigb* are, more or less, related to and reflections of the warrior traditions of the people. All involve the skillful handling of weapons such as *dula* (stick), *gorade* (sword), *tor* (spear) that also includes hand-to-hand combat.

Moreover, one of the interviewees, Fikadu (34), working in West Gojjam Zone culture and tourism office said that except for *feresgugis*, there are no written records of the aforementioned games. The latter, however, appears to be the most favorite sport.

We need to understand not only a variety of social, cultural, and historical contexts but also the many layers of knowledge and meaning held by the people of Finoteselam in relation to feeding practice. Such knowledge is both socially and culturally constructed in terms of Ethiopiannational identity expressed by meaningful meal messages. There are distinct differences between the regional specialties of western, eastern, southern, and northern Ethiopia regarding to the type of feedings, origins and uses of localized foods (Abebe, 2004). Accordingly, the people of Finoteselam have different types of cultural foods and drinks which have been prepared and used at different times and purposes. For instance, an interviewee, Alemu (45) stated that

I visited such places such as Wolita, Sodo and Arbamich. During many years and months of my stay there even during fasting seasons, I came to know that their food is different from some of those we are using here. I understood that “*elbet*” and “*seljo*”, for example, which are made up of the products of “*cereal*”, bean, corn, and other local ingredients is endemic to Finoteselam. Such foods are prepared mostly during fasting and ceremonial days.

Though it is prevalent in different parts of the country, even *shiro* is another cultural food of Finoteselam. One of the interviewees, Yeshe (37) said that

There are variations of ingredients and preparation process based on availability of raw materials for it. Out of its two types, *alicha shiro* is prepared for people with stomach problem though it can also be used for others without stomach problem. We made *shiro* from pea flour mixed with salt and spices and is then readied for use in key *shiro wot* or *alicha*. In both *mitin* and *alcha* types of *shiro*, what matters most is the proportion of different spices included during preparation. *Meten shiro* is used for *shiro wot*. The pea flour is mixed with dried, ground garlic, ginger, berberre and salt. Both types are different in their forms and ways of producing though their time and purpose of preparation are the same.

Similarly, though *dorowot* is also found in other parts of Ethiopia as well as the world, the purpose and occasions of using it has cultural meaning and variation. Eden’s (42) verbatim of this in Finoteselam is indicated as follows:

”dorowot” is made up of chicken, butter, pepper, and spices especially during holiday. For example, it is served first after a long fasting period (fazika Tsom). Many traditional rules are followed in the preparation of dorowot for this feast. The chicken must be cleaned thoroughly and it is said to be a great shame to the housewife if a small feather is found in the wot. It is also said that, by tasting the wot, one can tell if the chicken has been cleaned well and into 12 pieces or not. It is also used when beloved relatives come and marriage of “zuresh gebi” and “melash,” the family of male invited by female family to introduce each other.

There are also different types of local drinks in the community all of which are made by the traditional technology using locally available inputs. The most commonly known of these in Finote Selam are “Tella”, Tej and “Araqe”. This is also cultural in many ways. For instance, female focus group discussants who participated in this study revealed that

Though Tella is made of different cereals its customers prefer not only based on the specific woman who prepares it well but also specific area well known to its quality. While many people prefer Dembech araqe, we believe that ours is best in many ways though not yet familiarized by many. We observed preparation processes and its ingredients from our close relatives living there. But since Dembecha araqe has got a reputation once, many make business using this without having quality.

These and many other local drinks are prepared at the time of group works, *deboo*, and sometimes to generate business and for household consumption.

Indigenous cultural practices are also evident in marriage. Though increasingly becoming under attack now a days, the commonest form of marriage for a long period of time in the study area is family arranged marriage. In such kind of culturally and religiously laden practice, even if early marriage may be arranged, parents not only discuss but also protect sexual activities of their children up until the bride grows well. For example, female focus group discussants agreed that

Premarital sexual intercourse has been ridiculed for a long period and even looking pornographic film now a day is not appreciated. Monogamous marriage in which a man can marry a woman has been the commonest form of marriage though some individuals may have another sexual relation outside of marriage. Relatedly, the community has also different stages and types of marriage ceremonies namely “echogna”, “telefa”, “zuresh gebi”, “melash”, and “tekerchem.

As is with other communities, the cultural dressing culture of the community is also unique in many respects. For example, elderly discussants explained that

“There are indigenous long lived dressing pattern and mode of clothing to the local people. Inter alia, “yesira and yekit libes” which respectively refer to normal time and holiday dressing are common. Accordingly, while during holidays, males wear new trousers or “bolalle”, “wonchere”, coat and “gabee” females do traditional “abesha qemise”, “tibeb”, “netala” and “mekenet”.

Another area of indigenous cultural values and practices of the study community is related with conflict resolution. As is well known, conflict is an inevitable phenomenon since human existence; so does its resolution. In the study area, a number of conflicts are resolved by *shemagile* and *yezemeddagna*. Elderly discussants described the whole process of *shimgilina* as follows:

Loyalty was imposed on us to judge responsibly, fairly and properly. Even if traditional conflict resolution mechanisms are not legitimized by the government, we have a great contribution for maintaining relative peace. During conflict resolution, all audiences have the right to talk what she or he feels about the conflicting parties and takes part in the decision making processes. In conflict resolution mechanism small witnessed individuals, should be promised by their religion in front of elders not to lie. We are recruited from experienced and widely accepted elders as well as religious leaders who are also assigned based on their knowledge, wisdom and experience. With the 1 exception of failing to include female arbitrators in the process because of our long established culture of male participation, we are doing great.

The above finding is similar to the finding of Bamlak (2013) who stated that elders have a power and ability to persuade others and to reach an agreement as well as natural skills to resolve conflicts because of knowing their culture, beliefs, values, and customs and norms.

4.3 The impact of globalization on local culture

Cultural identity and globalization are correlated and interconnected phenomena of this day of globalization which acts both as an opportunity and a threat to identity. As is the case in cultures of Africa, the cultures of Ethiopia in general and the cultures of Finoteselamin in particular are influenced by the impacts of globalization. The following paragraphs reveal the result of the study in regards to this.

With respect to the dressing styles, for example, now days, indigenous dressing has been replaced with the so-called modern one in unprecedented manner. Female discussants verbatim indicated below clearly shows this.

Now a day, looking good generally is an area of great interest to many people especially the youth. Most females are dressing very tight, transparent, clothes that expose their thighs, breast, chest, pants and belly in the name of modernization. Males also dress male fashions, including tiered new clothes. Today we are looking many youths who are raping wearing wide sweet and trousers below their waist which is against our culture. As a result, we are increasingly been blamed by our male and female children in our attempt to recommend them buy this or that. Surprisingly, including habesha gemis, many Ethiopic clothes have become fashionable.

Moreover, an interviewee, Shegaw (29) also stated that

Most of the time, I believe, the young are focusing on dressing style to decide about their personal quality than their actual skill and knowledge. Many people said that somebody is attractive, good, smart, etc. simply by looking their dressing style without considering their knowledge and skill which may have its own negative implication. As a result, our cultural dressing can be seen only during festivals particularly in Finoteselam town as compared to its rural surroundings. Surprisingly, parents are not being challenged by their children's cloth preference but also disagreement between husband and wife sometimes came out solely based on their children's clothing.

With respect to marriage, though arranged marriage practice has been in place for a long period, not only this but also the long established ethic of the community to avoid non-marital sexual relations has been broken out. An interviewee, Fikir (32), stated that

“Looking at pornography has become the order of the day among school children. This has been exposing them for early sexual initiations and for having multiple sexual partners which further expose to various diseases such as HIV/AIDS. They can simply access technologies such as mobile phones and internet as well as various social media and even mass media. Marriage is seen trivial for youth who spent time to online relationships (pornography) without long run objective. If you ask your child as to why s/he looks pornography, s/he will say that I am living in the same world as others; do not try me to think to grow like your parents did you”

The above quote is found similar with one of the findings by Gachutha (2011) who stated that some derive satisfaction from just watching porn and end up sacrificing their marriages and relationships and Zewdie (2019) who underscores the possible birth of lesbian and gay marriages which goes against Ethiopian culture.

The researcher fears that those pornographic movies that come to Ethiopia via internet are very dangerous for the wellbeing of the youth. It further introduces homosexuality, gay marriage and lesbianism. Fro

in the above mentioned testimonies, therefore, it can be argued that most of the informants believe that pornography contradicts with the moral, cultural, ethical, and religious values of Ethiopia, besides putting the physical health of the people at risk. Pornography particularly to young people at 'fireage' might have a direct influence because it urges them to practice sex without planning or before marriage which shamed traditional values of virginity.

Hiwot, (33), an interviewee, shared that

Most of the times, girls prefer to wear very fashioned trousers than other cultural dress either being influenced by their peers or boyfriends or to avoid fear of being excluded. What should not be escaped here is also the fact that they also wear new fashion to dress and get the makeup onto attract men to fall in love. Consequently, girls can easily find themselves in horrible situations and engaging in sexual activities much earlier than the previous generation which may be attributed to the fashion industry's effect and globalization.

The impacts of these forms of dressing as mentioned by male and female discussants include "sexual harassments, contribution to the spread of sexually Transmitted Disease, (STDs), lack of concentration, waste of money, Seduction of male by such females, stealing by some of them to buy such clothes, human trafficking and negative image to schooling.

Another impact of globalization on culture is on indigenous conflict resolution mechanisms. Though there is meager acceptance of this, the expansion and engulfing of formal institutions even in rural areas have been increasingly reducing the role of indigenous conflict resolution mechanisms which at times work even better than the formal ones. It seems true that Ewa (2006) stated the impossibility to implement indigenous approaches to conflict resolution in those areas where modernization become expanding dramatically.

In addition to dressing style and marriage ceremonies, foods and drinks are influenced by the globalization. For example, now a days, even local people in general and the youth in particular prefer draft and wine as well as *yeferege aregea* as compared to local drinks such as tella, tej and local areque which attracts elderly. Furthermore, indigenous cultural goods of the community which are made by the local people have increasingly been replaced by foreign ones. For example, one of the interviewees, Kebede, 47, expressed his observation of the replacement of indigenous cultural goods by so called modern ones

saying

“ የፈረንጅን ፅንፈኛ ብርሃን አመጣጥ”

የሪፖርት ፅንፈኛ ስራ እና የላሽታ

All in all globalization has been creating cultural identity tensions. Furthermore, the above findings are concurrent to the findings of Nathaniel (2019) who stated that the exposure of youth to foreign media and foreign affairs are likely to weaken peoples' attachment to national community. Indeed, while continuous process of change, culture continues to give a community a sense of identity, dignity, continuity, security and binds them together. However, this dynamism of culture casts doubt on the possibility of a global culture (Precious, 2010). And all the findings discussed above hold such danger in the study communities.

Factors Influencing the Change in local Culture

A. *Internal factors*

There are a number of factors that influenced for the changes in the culture of people. There are internal and external factors influenced the culture of Finoteselam. Internal factors include lack of awareness about their cultural identity. The youths of Finoteselam have no access to improve their cultural values and norms which means an absence of centers to practice and to know the importance and roles of one's cultural identity because the youths have no information. In some aspects of culture, even the culture and tourism office have no awareness about the erosion of indigenous culture by a foreign culture and in this regard there is no cultural centers to visit. This by itself is one main factor for the youths not to promote the cultural identity of Finoteselam because they have no awareness creation.

Another internal factor is the absence of cultural improvement. This means that cultural values and norms of Finoteselam did not update itself with technological advancement. Culture is not stagnant rather it is dynamic. It should be improved or updated itself in the time passage. Even the concerned government bodies did not give emphasis to improve and rehabilitate the cultural norms and beliefs that means low consideration on the roles and power of culture in a social, economic and political importance is decisive factor.

In addition, poor parent-kids relations are another internal factor for the influence of the culture of Finoteselam. When parents have poor relations with their kids, they could not follow about their ancestors due to lack essential information. When youths lack credible information about their cultural identity, the cultural identity for them is nothing. Then, they easily exposed to western culture.

B. External Factors

Globalization as the closer integration and interaction of countries and peoples of the world and the breaking down of artificial barriers or avoiding difference to the flow of goods, services, capital, knowledge and people across national borders; a process of creating a global market of investments, trade and information through the integration of economic decision making on consumption, investment and savings across the world (Ugba et al, 2014).

The spread of new technology in the third world countries are one main external factor for the changes and abandon of the culture of the third world countries the same is true for Finoteselam. Because, those backward or traditional goods and services are exposed for market competition with manufactured goods and services in which western culture easily took the upper hand on undeveloped culture of Finoteselam. The other external cause is strong foreign relations which foster the countries to exchange the goods and services between developed and undeveloped. The other cause is the availability and expansion of technological advancement. Technological advancement created an opportunities to use simple and easy access. The access of internet is another external factor for influence of the culture of this people. Since, the youths are recurrently using internet services for different reasons such as to get knowledge, to contact relatives living abroad, to find friends in different media. At this time they are going to learn the culture of others like dressing styles, music, foods, and others. Then they are easily exposed to the impacts of globalization.

The external factor took an upper hand in influencing the culture of the people of Finoteselam. The most decisive factor that influences the culture of Finoteselam is the external factor even the internal factor contributed for its changes. The external factor takes its highest share in the influence of the culture of the people. It charms the youths of the third world countries particularly the youths of Africa by its advancement access to technology in which the youth easily learn the cultures of the abroad that killed the feeling of ethnic identity.

Cultural characteristics experiencing more change in the community

Cross-cultural experience as a source of attitude change, and this is that alienation can and does occur. It is quite possible for exposure to a foreign culture to move a person so far out of his own culture that he cannot have traditional national patterns (Watson and Lippitt, 1957).

The cultural background of Finoteselam have been its own cultural living styles like dressing styles, preparation

of foods and drinks, plays, music, preparing music materials, preparing armaments, and values and norms that differ from other peoples of Ethiopia. There are the differences of culture before and today. The early people of the locality had its way of living, eating, beliefs, plays and music. Elderly know about the values and norms of the people of Finoteselam by describing their past experiences how they lived, what they ate and drunk, play including music and others. On the other hand the youngsters do not know any aspect of the culture even the name of the foods and drinks what the elders used dearly. The youngsters have informed well about the current types of foods, dressing and films which are out of the culture of the people of Finoteselam. They described that by this trend the next generation will not have information about the culture of Finoteselam.

Therefore, based on the discussion made majority of discussants and key informants agreed that almost all cultures of Finoteselam are draining due to the influence of external factor or globalization. Furthermore, the dressing style has experienced more changes particularly by youths. The youths are following the dressing styles of western culture which does not respect the norms and values of the culture of Finoteselam. The other one is the preparation of cultural foods. The youths have not practicing the cultural food even some types of cultural foods and drinks are not using by the people of Finoteselam. Currently all types of foods are not prepared and eaten by the people of Finoteselam. More of the dressing styles are fully changed into western styles.

There have been different cultural types of foods and drinks in the culture of the community. Most of the cultural foods of Finoteselam can stay for long time without expiry. Currently the ladies of Finoteselam have not made any effort to prepare the cultural foods of Finoteselam. "As the interviewee described well even my wife now could not prepare the cultural foods of the area." This shows that the preparation of the cultural foods have experienced more changes due to the influence of globalization. Not only foods and dressing styles, but also traditional technologies,

music, plays and others have been experiencing changes.

In general, all aspects of the cultures of Finoteselam have experiencing changes and not transmitting to the next generation. As a result, the youngsters are not interesting to accept the cultural values and norms due to the absence of awareness about the roles of cultural identity.

At all these dressing styles are changed because of the access of technological advancement, the girls could not prepare the cultural foods due to the availability of fast foods, the youths could not play music during holidays and do not know about different cultural styles of Finoteselam. This shows all cultural aspects of the locality have experiencing changes.

Eventhesexualitycultures of youthshaveexperiencing morechangesdueto pornography filmsand

theeasyaccessofopportunitiestothereadymadegoodsandservicesofglobalizationwhichismainreas onwhythecultureofthepeopleofFinoteselamhasexperiencedchanges.

Theyoungsterscouldnottakepartintheactivitiesdoingtorehabilitatethecultureofthepeopleofthe communities.Because,thecultureof the peoplehaveexperiencedchangesduetothepullingfactorsofglobalization.Particularlythedressings tylesarealreadydrainedandothersareongoingto eliminate.Forinstance,concerningculturalfoodsanddrinks,itis sometimespreparingincountryside,andculturalplaysand musicarealsorare.Because,theyouthsaremore attractedbythefastfoodsandmanufacturedrinks,andtheyfollowupwesternstylesofdressing.The majorreasonfor theinfluenceofthecultureofthepeopleofFinoteselamistheexposure oftheyoungsterstothe westernculture.

Therefore, there are infringing conflicts now observed between people that taken on some morality from globalized goods and people who do not accept those moralities and ways of thinking and acting, means according to us that Ethiopians are now in the turning point between what Gaunlett(2008) calls a traditional and post-traditional society. Intraditionalsocietiethethechoicesofouridentitieshavealreadybeenmadeforusby traditionsandcustoms,butinpost-traditionalsocietieshoweveritisuptoourselfstodecide whowewanttobe(Gauntlett,2008).Thus global or popular culture believed to provide and suggest different lifestyles and thereby it also contributes

to work against the traditional society with its predetermined traditional identity roles in Ethiopia today.

4.5 Community response to the impacts of globalization on culture

As indicated in the above sections, the impacts of globalization on local culture of Finoteselam area are enormous. Because of this, many participants of this study reacted negatively to it. One of the key informants, Deju (49) for example stated the following:

You know that Kana television invaded Ethiopia... As other members of the family my family has been watching TV regularly. But I recognized that my children are wasting much time watching it. To solve the problem, I tried to watch it in selected programs while utilizing another time for studying. Though family members accepted this idea as a good solution, they did not put it into practice. Being annoyed by this, I closed kana channel to rescue my children from exam failure.

Many of focus group discussants and interviewees also have similar stand on employing different strategies to reduce the problem of globalization. They agreed that they should not allow their respective children to buy socially and culturally unacceptable clothes, and tolerate hair, feeding and greeting styles. Succinctly, a mother's (Genet, 43) story of rejecting her son's hair style is worth mentioning here. The following is her verbatim:

A first year university student, my son, arrived, after a year, from Hawassa University at the summer break. When he gets into my house, his hair has been grown making him as if he has no parents. I felt upset and refused to kiss him telling the wrong deed he made. And I requested to go with me to barber house I know. I really appreciate my son to follow me to the barber house. There I get his hair cut and upon completion, I kissed him there. I believe, every family should do at least such kind of corrections to this generation.

Furthermore one interviewee named Molla (35) shared another impact of globalization and consequent measures he took about students' abuse of class room disciplines as follows:

While I was teaching in the classroom in Damot preparatory school, some students who were sitting back were shouting suddenly and interrupt the teaching learning process. After a while I tried to investigate what caused students to shout and I found that they were watching internet pornography and sexual images through their mobile phone. As a result, I took them to school principal that took their mobile and ordered them to come with their parents. Considering this impact, the school community called students and oriented the rule and regulation of the school. In the orientation students' were informed that having mobile in the class is strictly forbidden and if they come with mobile, they will be punished by school regulation.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of the Findings

This research study was conducted in the Amhara National states in West Gojjam Zone Finoteselam Administrative town has six kebeles' and the Culture and tourism office from the zone, the study conducted at three sampling kebele of the total population of the study. The three kebelles of the town and the zone culture and tourism office were the sample of this study. The kebelles' was selected purposively. The sample was 28 individuals in focus group discussion in four groups each 7 individuals members, 4 individuals for in-depth interview from each selected kebele and 4 individuals from both Finoteselam and zone culture and tourism office and departments, and 5 additional key informant interviewee with a total of 21 individuals and 2 cultural houses were observed from the three selected kebelles's. Totally, 49 individuals, 2 cultural houses were the sample size for the study.

A researcher has been focused on the investigation of the impacts of globalization on the indigenous cultures of Ethiopia in the case of the Finoteselam administrative town. Then, a researcher gathered the qualitative data from these selected kebelles and culture and tourism office of the zone and analyzed in descriptive ways and presented. This study required answers to the following questions:-

1. What are indigenous cultural values and practices of the study community?
2. How is globalization impacting the indigenous cultural values in Finoteselam area?
3. How is the local population in the Finoteselam area responding to the negative impacts of globalization?

The following main findings are represented in the form of summary, however detailed findings of the study is still under chapter four of this report. The past people of Finoteselam had traditional culture and practice with their cultural products and services by themselves. They had cultural technology, way of living, plays, marriage styles, plays and games even way of conflict resolution in the people of Finoteselam. The culture of the community from time to time is changing which means assimilating into other culture.

The interviewees in all selected kebeles' are believed that the cultural values and norms of the people of Finoteselam are

reducing in the time passage due to technological advancement.

There are internal and external factors influencing the culture of the community. Internal factors include lack of awareness about their cultural identity, absence of cultural improvement and poor parent-kids relations. While, the external factors include: The spread of new technology in the third world countries, the access of internet and free market system open the way of competition of cultural products and services of different parts of the world.

The interviewees explained that more of external factor took an upper hand in influencing the culture of the people of Finoteselam. The most decisive factor that influences the culture of Finoteselam is the external factor even the internal factor contributed for its changes. The external factor stake a lion share in the influence of the culture of the people of the community. It pulls the youths of the third world countries particularly the youths of Africa by its advancement access to technology in which the youth easily learn the popular culture that kill the national identity.

All participants believed that almost all aspects of cultures of the people of Finoteselam have exhibited changes. While, more of the cultural play, preparation of the cultural foods and drinks, and the dressing styles have experienced more changes rather than others services. This means not to say others are not changed. All goods and services are changing at different level of changes.

The people of the are had prepared different cultural foods and drinks for different purposes. For instance, "elbet" and "seljo" which are prepared mostly during fasting day and especially at the time of "mahiber" or ceremonies. "Dorowot" which is prepared during holiday for breaking the fast after a long fasting period like (fazikatsom). "Enjera-beshirowot," is a common staple food for the people of Finoteselam. There are also different types of drinks. The most known are "Tella", "Araqe" and "Teje", commonly known drinks in the culture of Finoteselam. Most probably, these drinks are made for the time of groupwork (deboo), to the culture of Finoteselam. According to interviewees majority of the people in town is not favoring these cultural drinks because of different reasons. As some interviewees explained that the expansion of spiritual activities antagonize the use of these cultural drinks of the people and those who are using

these would be considered as back ward by youth who love modern life styles. That is the production of modern drinks like the beer and other soft drinks influenced the production and use of cultural drinks of the area.

The people of Finoteselam had different services which are currently replaced by the influence of the globalization. These services include: marriage services, conflict resolution and different plays. In Finote Selam there are different marriage types as the interview implies. These were “echogna”, “zureshgebi”, “melash”, and “tekerchem. There were also mechanisms of rendering justice when there is conflicting issues arose among and between individuals and groups through yezemeddagna (shimagle). Those cultural practices are not fully in use in the culture of the area. They are replaced by the modern services.

There are many reasons that pushing youths not to follow their ancestors. The primary factor is expansion and availability of foreign cultures particularly the western cultures supported by the technological advancement. Migration is another reason that pushes the youths not to follow their parents. Absence of awareness creation on youths is the reason why the youths undermine their indigenous cultural identity. Because, they have no information about the culture is theirs’.

The level of the influence of globalization is severe now while in the future the culture of Finoteselam town may be totally replaced by the western cultures. The youths will be out of the cultural norms and values of society that in turn promote the western culture or homogenizing the world into a single village in which all the society of the world began to use the same culture even at countryside. In this trend the future generations could think the cultures of their ancestors as story. Because currently the preservation and protection of cultural values and norms is not gone well.

To restore the culture of the people, all concerned bodies should give emphasis on the culture of the people of Finoteselam. Thus, the people who hold the power in the culture and tourism office should have been informed and committed to promote the culture of the study area.

Preparing cultural symposium and competitions are another important point to rehabilitate the culture of the people which creates an opportunity to the youths to practice their cultural identity. The other important finding to do is protecting a fair competition of local cultures from the western cultures.

As researcher observed different cultural houses in the selected kebele, almost all cultural goods and services are replaced by the plastic materials and manufactured goods and services. All observation reports are available under chapter four that describe details about the cultural products and how they are replaced by the manufactured goods.

5.2 Conclusions of the study

Based on the key findings of the study, the following conclusions are made. A globalization has influence on the indigenous cultures of the people. The influences are reflected by its attraction of the youths from the developing countries to undermine their own culture and exposed themselves to accept and used alien culture that caused for the diminishing of local cultures of Ethiopia in general and Finoteselam in particular.

In the first place, though found in various parts of Ethiopia, there are numerous indigenous values and practices of Finoteselam community which can be distinguished from others by process, products, meanings attached to those products as well as uses of them.

For example, though marriage exists everywhere, such practices as echogna, zuresh gibe, melash have been common. During day to day interaction practices too, members of the community respect elderly and parents and socialized so. Economically beneficial practices such as debbo, akualkuay and others which further ignite social interaction are also prevalent.

Yet, it is found that many of socio-culturally relevant and economically supportive, practices have strongly been under attack by expansion of sources of information and various technologies this century brought to us. For example, family arranged marriage has broken out giving way to cohabitation which partly increased divorce rates in the name of individual freedom. Generally, western living styles, dressing styles, fast foods, pornography, premier league and others are supported by various technologies while the cultures of the third world countries are still neither digitized nor supported by the technologies creating a huge difference in access and utilization.

In addition, the production and distribution of the manufactured goods and services through free market system is another actor of globalization. This creates opportunities to compete advanced manufactured goods and services with non-advanced cultural goods and services. This means the free market system itself has negative influences on the indigenous cultural goods and services.

Lack of information about their culture is another factor that caused the youths not to use their own cultural value and norms. As the study described the absence of awareness among officeholders and youths are pushing factors for the influence of indigenous cultures of the local people to the edge. The youths currently have little information about the cultural identity and maintenance of their history and culture. In general, globalization made the people of the community to doubt and question on their cultural norms. This in turn hurt the information transmission between the aged people and the youths.

The Municipality has not been proactively working to promote the culture of the people. Even the culture and tourism office are not ready to promote and no information by themselves. The leaders of the culture and tourism described that the globalization is clearly influencing the culture of the indigenous people of Finoteselam. Now a day the culture of the people of Finoteselam are already mixed with western cultures. In case of Finoteselam the cultural centers and museums are not available. Even officeholders are not ready. This implies that the local government agency did not give emphasis on the matters of culture. Some cultural heritages of the people located in the guardian house.

The local government of Amhara national state in particular and the government of Ethiopia in general should give emphasis to strategically plan, finance and support the promotion of local cultural norms and values of the people. This includes the protection of the local cultures from the unbalanced competition by foreign ones and the by providing and prohibiting jurisdictions to promote the local cultures. The second emphasis should be supported by the financial budget to mobilize the local people to build a cultural identity among the youths.

There are many problems in the culture and tourism office concerning the conservation of the indigenous cultures and practice of the people. Thus, in the town, there is less regard of preserving cultural heritages. As the researcher observed that in town the officeholders, they have attempted to document the cultural products which are an expression of the identity people. Some cultural goods and services are products of the indigenous people and it is the base of our position. Therefore, there is no emphasis and lacked the owners of the goods. These are aggravated by the influence of globalization on the indigenous cultures of the people of Finoteselam. In general, globalization has effects on the indigenous cultures of the people of Finoteselam. Currently, the cultural senses are decreasing highly due to pulling factors of technological advancement of globalization. Thus

the easy accesses of technological advancements create the gap between the youths and the cultural identity. The youths are exposed themselves to the globalization and forget their cultural identity. This contributed more for the influence of globalization on indigenous cultures of the people of the community.

5.3 Recommendations

Based on the findings of this study, the following issues are forwarded as recommendations that reduce the impacts of globalization on the indigenous culture of the study area.

In the first place, federal, regional and local government needs to document indigenous culture. Without extensively documenting, it is difficult to identify, preserve, promote and develop. By doing so, it is also possible to transmit to the generation to come and possibly reduce youth resistance and possible confusion of cultural identity; promote tourism and local community as well as open academic programs based on problems of local realities.

Secondly, national, regional and local directions need to be set to identify the impact of globalization on local culture being accompanied by appropriate supervision and budgeting to realize this. This includes regularly assessing community responses and supporting in reducing tensions as well as negative impacts.

Relatedly, the town and zone culture and tourism offices should identify the gap in promoting the cultures of the people of the community. To rehabilitate the culture, they need first to gather information. After collecting and interpreting it, different strategies should be used to rehabilitate the cultures. It needs to promote culture by providing programs that is used to initiate the cultural norms and values. It is obvious that the culture is important to its owners for the different purposes. Therefore, it is necessary to prepare different cultural ceremony at meetings, trainings and holidays that could enhance and advertise the culture of the people of Finoteselam.

Secondly, the culture and tourism offices should work on awareness creations on the youths of the town. They should have objectives why awareness creations on youths are necessary. Then, do activities to achieve these objectives established at the beginning. The awareness creations may include different programs during holidays, meetings and trainings through preparing the cultural shows to the audiences. Awareness creations should also give in the school because the

chools are the bases for the youths about their future life. At school the culture and tourism bureaus must do many things to create awareness on youths. In addition, creating the cultural training centers and following up are another very important recommendation to restore the cultures of the people.

Another important suggestion

is formulating the jurisdictions which protect the unfair competition of the indigenous cultures from the western cultures. This means the concerned body of the cultures of the people of Finote Selam should first know the influence of the globalization on the indigenous cultures. Then, they should have prepared procedures show they shall protect the unfair competition of the local cultures with the culture of western. These include the concerned bureaus at country and regional level in general; the zonal and municipality level in particular should take action comparable to at least existing laws which promote the cultures the community.

In addition, the office holders in the culture and tourism bureaus should be aware and professionals who should know the science of cultures. When the professionals have responsibilities, they should enable the youth to have a sense of their cultural identity. The culture and tourism office in town should work in committed to promote the culture of the people of Finote Selam. Not only the culture and tourism office, but also the whole people especially the aged people should transmit their cultural norms and values to the youngsters.

Finally, a researcher would like to recommend additional study to be conducted which reveals the impacts of the globalization on the indigenous cultures of Ethiopia. This in turn helps to uphold the cultural identity, and norms and values of the individual cultures of the country.

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Appendix 1

Introduction

Interview and FGD questions for the investigation of cultural impacts of globalization on indigenous cultures of West Gojjam Zone: The Case of Finoteselam Administrative town. The purpose of this interview guide is to obtain information about the impacts of globalization on indigenous cultures of Gojjam: the case of Finoteselam Administrative town. The study aims to generate valid and empirically based statements about the current practice of the values and norms of the society. The research output is to fulfill the partial requirement for M.A. The information gathered will be used fully and with due attention to academic purpose only. Therefore, I would like to assure you that the data collected will not be misused in any way. In the study, your real and genuine responses to each item do have an essential role for its accuracy and reliability. Therefore, you are kindly requested to go through all interview questions and expressed appropriately.

Background Information:

Sex_____ Age____ Marriage status_____ Education level_____ *Woreda*_____ *Kebele*__

Interview and FGD Questions

1. How do you describe the changes in indigenous culture of dressing styles, marriage, playing game ,feeding system and conflict resolution characteristics of the People Finoteselam ?
2. According to your perception? Which factors have more influence for the change?
3. of above mentioned traditions of the people of Finoteselam ? Internal or external factors.
4. Which aspect of these characteristics of the people has experienced more change? And Why?
5. Name the specific foods common in the locality? How about today?
6. What are the practices of the people of Finoteselam before and today?
 - 3.1 marriages
 - 3.2 playing game
 - 3.3 conflict resolution
6. Do you think that local life style are an expression of the unique characteristics of the people's, shared behavior and practice are still developing? why?
7. Tell about the influence of using imported, foreign cultural products with their intended

values and beliefs on the culture of dressing style, marriage, play and conflict resolution?

How?

8. What are the reasons that push the youth not to follow their ancestors?
9. Would you tell us about effects of openness to foreign products through information technology and imposition of globalized culture on local culture of Finoteselam in the future?
10. What should be done to solve the impact of globalization?

Appendix 2

Observation for the effects of openness to foreign products, imposing on global culture by information communication technology on dominant characteristics of the people of Finoteselam administrative town. A researcher designed these check list to gather necessary information from participants and selected cultural houses. Background information:

1.Name of Zone _____

2.Woreda _____

3.kebele _____

Observing issues:

1. Observing, styles, and patterns of behavior reflected by the community.
2. Local means of production technology used to make traditional products.
3. Clothes,handiwork, pottery goods.

አዲስአበባዩኒቨርሲቲ
የማህበራዊትምህርትኮሌጅ

በም/ኅጃምዘንበፍናተሰላምከተማየባህልናቱሪዝምቢሮእናዘንባህልናቱሪዝምቢሮለሚሰሩባለሙያዎችእንዲሁምበህላዊድርጊቶችንእናወጎችንያውቃሉተብለውየሚታሰቡተሳታፊዎችበእድሜያቸውስለስልጣኔወይምዝምንናበነባሩባህልላይየሚያሳድረውንአሉታዊተጽዕኖለማጥናትየተዘጋጀነው።

መመሪያ፡-

በዚህቃለመጠይቅየተዘጋጁጥያቂዎችንበጥንቃቄናሀቀኝነትበተሞላበትሁኔታእንዲሞሉከፍባለአክብሮትእጠይቃለሁ። የእርስዎምላሽለታቀደለትጥናትተግባርብቻይውላልእንጂለሌላካልተላልፎአይሰጥም። ይህመጠይቅሁለትክፍሎችአሉትየመጀመሪያውክፍልስለጥናቱተሳታፊዎችአጠቃላይመረጃላይየሚያተኩርሲሆንሁለተኛውክፍልደግሞተሳታፊዎችግሎባላይዜሽንበነባሩባህላችንላይየሚያሳድረውንአሉታዊተጽዕኖለመግለጽ/ ለማብራራትየተዘጋጀመጠይቅነው።

ክፍልአንድ

አጠቃላይመረጃ

ጾታ _____ የትምህርትደረጃ _____ እድሜ _____ የጋብቻሁኔታ _____
ወረዳቀበሌ _____

ክፍልሁለት

1. በባህላዊየአለባበስ፣ የጋብቻ፣ የአመጋገብ፣ የጭዋታእናየጭትአፈታትልማዶችእናወጎችቀጣይነትና ለውጥላይየሚታዩየባህልወረራችግሮችእንዴትይገልፁታል/ ያብራሩ።
2. በእርስዎአስተያየትከላይበተዘረዘሩትየማህበረሰቡባህልናወግላይከፍተኛተጽዕኖየሚያሳድሩነገሮችንዘርዝሩ። ለምንእንዳሳደሩምክንያቱንያብራሩ።
3. ከላይበተዘረዘሩትየፍናተሰላምማህበረሰብባህልናወግክድሮውጋርበማነጻጸርየትኞቹየበለጠየመጤባህልወረራተጋልጠዋልያብራሩ። ከተቻለምሳሌያዊአነጋገርይጨምሩ።
4. የማህበረሰቡንባህላዊምግቦችእናመጠጦችበመጥቀስየአመጋግብስርዓትምንይመስልእደነበርይግለፁ።
በአሁኑጊዜየምግብአይነቶችእናየአመጋግብስርዓትለወጦችምክንያትየግለፁ።
5. የጥንትአባቶቻችን/ቅድመአያቶቻችንይጠቀሙበትየነበሩወግእናድንበችየመሳሰሉትንተግቦራዊእንዳይሆኑወይምእየተሸቆለቆሉእንዲመጡያደረገቸውምክንያቶችያስረዱ። ለምሳሌ፦
 1. ጋብቻ
 2. ጭዋታ
 3. ባሕላዊየጭትመፍቻዘዴዎች
6. የአካባቢወግሕበረሰብመለያየሆኑምርቶች፣ ባህላዊድርጊቶች፣ ደንቦች፣ ወጎችእናአገልግሎቶችበአሁኑስዓትእያደጉናቸውበለውያስባሉ። (ቁሳዊአናመንፈሳዊባህላዊቅርሶችለምን? በስፋትያብራሩ/ይግለጹ።)
7. ዝምንናወይምስልጣኔበባህላዊየአለባበስ፣ የአመጋገብ፣ የጋብቻ፣ የጭዋታእናበባሕላዊየጭትመፍቻዘዴዎችልምዶችናወጎችላይእያሳደረገለውንተፅዕኖወይምችግርገለፁ። እንዴት?

አዲስአበባዩኒቨርሲቲ

የማህበራዊትምህርትኮሌጅ

በምዕ/

ጎጃምዞንበፍኖተሰላምከተማየባህልናቱሪዝምቢሮላሉሰራተኞችስለስልጣኔወይምዝምንናበነባሩባህልላይየሚያሳድረውንአሉታዊተጽዕኖለማጥናትአጥኝውለጥናቱየሚጠቅመውንመረጃለመሰብሰብይረዳውዘንድየሚከተለውንየምልክታቅጽአዘጋጅቷል።

- 1. የዙነንም _____
- 2. ወረዳ _____
- 3. ቀበሌ _____

የምልክታቅጹዳዮች

- 1. የማህበረሰቡንማህበራዊመስተጋብር እናዕንቅስቃሴሂደትመመልከት።
- 2. በባህላዊቤቶችውስጥየሚገኙምርቶችእናአገልግሎቶችመኖራቸውንመለየት።
- 3. ባህላዊልብሶች፣ የዕደጥበብወጤቶች፣ መጋጫእናበሕላዊቴክኖሎጂ።