



Ethics Position and Global Citizenship Identity of Selected First Year College Students of a Private Higher Educational Institution in Cavite

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Abstract

The purpose of this study is to determine if there is a significant relationship between the level of the ethics position and extent of global citizenship identity of selected first year College students of the Lyceum of the Philippines University Cavite. This study used two ethics positions which are idealism and relativism based on the Ethics Position Theory of Donelson Forsyth. Standardized questionnaires were utilized to measure the level of ethics position and extent of global citizenship identity, namely, the Ethics Position Questionnaire (EPQ) by Donelson Forsyth (1980) and Global Citizen Scale by Reysen and Katzarska-Miller (2013). Spearman Rank Order Correlation was used for statistical analysis of data. Findings show that both the levels of idealism and relativism have a significant relationship with the extent of global citizenship identity of the respondents. This revealed that the higher the levels of idealism and relativism are, the higher is the extent of the global citizenship identity. It is therefore recommended that higher education institutions offering the course Contemporary World should design activities and instructional strategies that will increase the level of idealism and relativism of students to effectively realize the objective of enhancing the global and cultural awareness skills of 21st Century learners.

Keywords: *ethics position, idealism, relativism, global citizenship identity, the contemporary world*

1. Introduction

The New General Education Program was approved by the Commission on Higher Education (CHED) on March 11, 2013, in accordance with the CEB Resolution No. 192-2013 in response to the changes brought by the K-12 Curriculum. This eminent reform led to the formulation of the CHED Memorandum Order No. 20 series of 2013 or the General Education Curriculum: Holistic Understandings, Intellectual and Civic Competencies. One of the provisions of this memorandum was the inclusion of a new general education course namely, *The Contemporary World*. This subject was designed to understand globalization and to prepare the students for global citizenship. Higher Education Institutions (HEIs) in the Philippines like the Lyceum of the Philippines University Cavite started to offer this last Academic Year 2018-2019 as part of the general education requirement in all collegiate programs.

Teaching this new subject becomes another academic challenge for the faculty members of different colleges and universities. Other than reasons, such as the subject has limited references, enrichment activities, and teaching materials, the instructors need to consider the readiness and attitude of the students towards the contents of the course for more effective facilitation of learning. One of the most important things to identify is the ethical point of view of the students before teaching this kind of liberal subject. In the rapid modernization and globalization, teaching world citizenship is becoming an essential part of education. It is a serious problem for college instructors if they have no idea about the potential ethical challenges and issues that can arise when teaching globalization. The affective domain of learning will be the main concern of this study because ethical positions have something to do with one's acceptability and application of knowledge. Ethics position refers to the moral judgment and behavior which can be either idealism or relativism (Forsyth, & O'Boyle Jr, 2013). On the other hand, global citizenship is defined as an idea that all persons have rights and civic responsibilities of being a member of the world, with whole-world philosophy and sensibilities, rather than a citizen of a particular nation or place (Abelos et al., 2018). Most of the recent researchers both

locally and internationally focus on the effects of the ethical climate or position to organizational citizenship behavior and human resource management (Çavuş, & Develi, 2017).

1.1 Theoretical and Conceptual Framework

Ethics Position Theory

This study used the Ethics Position Theory of Donelson Forsyth written in the Journal of Personality and Social Psychology in 1980. In this theory, he explained that there are two dimensions of an individual's moral judgment and behavior: (1) idealism and (2) relativism. The former refers to the adherence to a certain moral code or universal moral principles while the latter believes that there is no universal standard when it comes to morality (Forsyth, & O'Boyle Jr, 2013).

Using this theory, this paper has investigated if idealism and relativism has something to do with the adherence of an individual to global citizenship identity. The theory is related to globalization because one's ethical position may affect his or her point of view about the internationalization of norms, beliefs, practices and even identity.

World Culture Theory

According to Robertson (1992), World Culture Theory refers to the label wherein globalization in particular is being interpreted as the process where people are becoming conscious and understand living in this world as one place. This theory guides this study in justifying the present situation of society in developing global citizenship identity.



Figure 1 Conceptual Paradigm

Figure 1 shows how the study was conducted. The level of the ethics position of the respondents were identified by using the Ethics Position Questionnaire (EPQ) formulated by Donelson Forsyth and then followed by measuring the global citizenship identity of the respondents through the Global Citizen Scale of Reysen and Katzarska-Miller (2013). After finding the rates, the researcher correlated the two variables to test the hypotheses and make academic recommendations in teaching the Contemporary World course.

This research tried to investigate how ethics position has influenced the identification of a person as a global citizen. The emphasis of this study was about making a basis for a more critical and effective global citizenship education rather than global economics. The researcher, as a faculty member teaching social sciences and as a former chair for social sciences department of the College of Arts and Sciences of the Lyceum of the Philippines University Cavite, intended to recommend enrichment activities in teaching the course Contemporary World as well as to contribute additional knowledge in the field of social sciences. It is also necessary to realize the objective of having global and cultural awareness for the 21st century learners.

This study aimed to determine if there is a significant relationship between the ethics position and the extent of global citizenship identity of the selected first year college students of the Lyceum of the Philippines University Cavite enrolled last second semester academic year 2018-2019 and were first batch of graduates under the K-12 Curriculum. Also, it will be conducted to provide helpful guide for the instructors of the Contemporary World particularly in dealing with certain ethical issues in order to effectively teach this subject. It will also generate additional knowledge in the field of social sciences particularly in ethics, education, and globalization. The findings of the study are limited because it is based only on the result of the

survey answered by a particular number of first year students in LPU Cavite during a specific academic year, so the result of this study may not be applicable for other year levels and for those who are in other locations.

1.2 Literature Review

The Goal of K-12 Curriculum Related to Students' Ethics and Global Identity

The objectives of implementing the K-12 program include the enhancement of cultural and global awareness of the learners. Official Gazette (2013) also known as the “Enhanced Basic Education Act of 2013” provides in Section 5 (c) and (d), Curriculum Development, that the curriculum shall be culture-sensitive and be contextualized and global. One of the core courses being offered in Senior High School is Understanding Culture, Society and Politics aims to enhance students’ ethical position especially on topics about culture and globalization. It is also one of salient features of the K-12 is that it is inclusive, culture responsive and culture sensitive, integrative and contextualized, relevant, and responsive. (Ocampo, 2014)

Okabe (2013) explained that the K-12 curriculum is related to the globalization of education. He writes that the world culture theory will make the educational systems of the countries to develop common global educational culture with similar values, practices, and organizations.

Ethical Challenges in Global Citizenship Education

According to Manseur (2017), the reason why global citizenship is still not given emphasis to the public sphere is because people are unaware of its importance and non-inclusion of global citizenship ethics in the instruction of social life. He argued that there must be a distinction between the interpretation of the term ‘Ethic’ and ‘Ethics’. The first one pertains to the set of norms and standards which serve as a guide of behavior and decision making. On the other hand, ethics refers to the systematic reflections regarding the nature of morality.

In the work of Wintersteiner, Grobbauer, Diendorfer, and Reitmair-Juárez (2015) on the Global Citizenship Education Citizenship Education for Globalizing Society, it was explained that values and attitudes are major factors that can influence interpretations of problems in global society. Although globalization is rapidly realized, there are still differences among states in the interpretations of certain values. Therefore, teaching global citizenship education necessitates dialogic negotiation and communication about the different meaning of values, facts and concepts related to globalization.

There are some moral arguments which contradict the goals of globalization because it is unsuccessful to help the larger number of populations to achieve satisfaction and happiness. It is also criticized because of the exploitation of the populations for the interests of the few. Globalization is also questioned because sovereignty of states is getting lost to the point of affecting the national interests. In the ecological aspect, international community is also promoting environmental policies which may not be acceptable to some countries. The environmental ethics is also one of the essential areas in global identity. These ethical issues can also affect the attitudes of the people towards global citizenship (De Guzman et al., 2017).

There are some policy challenges that can be faced in globalization process: (1) how will its benefits be extended to all countries and people; (2) how to deal with the fear that it will only lead to instability especially of the developing countries; (3) how to deal with the negative effects of industrialization and competition; (4) how to consolidate the interest of all people and all countries; (5) how to reform financial sector in response to globalization of markets; (6) how to formulate policies that are acceptable to all; (7) how to maintain sovereignty while having intergovernmental relations; (8) how to guarantee macroeconomic stability; (9) how to promote free-trade without compromising standards and (10) how to limit governmental powers which can be abusive (Onwe, & Nwogbaga, 2014). The enumerated challenges need also to be addressed by educators in teaching global citizenship and culture. Some of the effects of the globalization may be acceptable or not for some students because of some ethical point of views. It is important to understand how to deal with these questions while teaching globalization in order to maintain an effective learning experience and environment.

International agreements, laws and standards also facilitate the issues on matters pertaining to what is ‘good’ and ‘bad’ globally. Cultural diversities also affect the shared meaning concept of global identity because trust and behavior are key factors that can cause misunderstandings and conflict (Shokef, & Erez, 2006).

Religion has the most difficult relationship with the principles of globalism. It is evident the religion focuses on the absolute standard of morality and holiness based on their respective divine writings or codes while globalism is concerned with human-made laws that can lead to the highest human material and financial satisfaction. Religious people are less concerned with wealth, however, globalism encourages people to be united for the world's wealth. Religious life promotes living not according to this world, but globalism is all about conforming to the world system. However, religious endeavors involve global scope such as world evangelization. When religious organizations conduct their missions, it is inevitable to be globally engaged. Religion therefore is both a major barrier to global citizenship and also a significant channel that empowers globalization (Claudio, & Abinales, 2018).

From the perspective of political philosophy, global citizenship building is associated with three categories: first is civic knowledge about constitutional democracy; secondly, civic skills which means intellectual and participatory skills to assist citizenship's judgment and actions; and the last category is civic virtues which refers to the liberal principles such as discipline, compassion, civility, tolerance as well as respect (Torres, 2017). These categories are actually interrelated to ethical standards of a person. This can possibly affect the attitude of an individual about issues on globalization.

Garson (2012) explained in his study that

In reviewing the literature of global citizenship education (GCE) and that of internationalization, it is possible to identify common and related themes that either implicitly or explicitly raise ethical questions for higher education as a direct result of globalization processes. As this discussion will reveal, perspective plays a large part in whether these issues are viewed as moral imperatives for humanity or the responsibility of higher education toward more immediate stakeholders. The main overlapping issues involve the increasing influence of neoliberal agendas on the conscience, capability, and context of higher education in addressing global education. Many within the academy have resigned themselves to internationalization being aligned with market outputs while at the same time individual faculty members and faculty groups manage to work innovatively within that structure to provide experiential and even transformative learning outcomes for students.

It is a challenge to promote global citizenship in some countries where identity is a very sensitive issue. National identity is believed to be threatened by globalism. Political, societal, and religious or cultural climate that is related to universal values is very critical. Like the Philippines, these concepts were embodied in the constitution specifically respect for human rights, rights and duties of citizenship as well as strengthening ethical and spiritual values through educational institutions. Policies of educational institutions help to provide openness for global citizenship education and identity (UNESCO, 2014).

Theoretical Perspectives about Ethics, Morality and Global Education Idealism and Globalization

Some scholars suggested that it is imperative for the world to develop a global ethic to solve the ethical problems experienced in globalization. This global ethic will be guided by idealism through setting universally accepted principles to properly regulate global interactions. That this global ethic is undeniably necessary to establish a set of shared ethical values and standards for the maintenance of global peace and justice (Osmiri, 2015).

Moral Relativism and Moral Objectivism

There are two related ethical theories which can affect the attitudes of the people with regard to global citizenship identity: (1) Moral Relativism and (2) Moral Objectivism. The first theory posits that no act is good or bad and there is no universal standard for evaluation of truth. The second one theorizes that moral principles and facts could apply to all regardless of differences. In the context of global citizenship identity, a person may not accept a global culture if it will be against his or her national culture. It is also a trend that relativism should be promoted to practice acceptance of global identity rather than being separatists and avoid ethnocentrism (De Guzman et al., 2017).

Cultural Relativism and Ethnocentrism

Cultural relativism and ethnocentrism are attitudes toward cultural variation. The first one means that people view behavior from the perspective of their own culture while the second one people view that one culture is superior to others (Ho et al., 2011). According to Prentka (2014), the relativism in a process of thinking plays an important role in all the processes leading to the integration of cultures, societies, countries, and economies. A pluralism of rationality, a tolerance of attitudes' diversity in experiencing another human being, ideas, values, and worldviews allows the course of globalization. Not imposing a common way of thinking in all spheres of a reality is a condition of peaceful cooperation of people. Modern people shatter the physical and mental boundaries by abandoning dogmatism, determinism of nature and social contracts. In today's global world interactions between different cultures are more and more common and cultural relativism should be used as a vessel for those interactions, through a promotion of cultural understanding. (Bojanić, 2016)

Contextual Relativism

It is effective that ethical dilemmas be addressed by a dialogue between parties instead of using universal standards. It differs from cultural relativism which believes that it is impossible to have ethical stance but only avoiding ethnocentrism. In this perspective, people need to understand the context of the behavior and deal the underlying issues and problems. Once there is an understanding of the issue or situation, then we need to determine if there will be acceptance, compromise, withdrawal, changes, and actions to practice (Flammia, 2012).

Importance of Ethical Climate in Global Citizenship Identity

According to the study made by Hyter (2014), there are four steps for responsive global engagement. The first step is global humility which refers to recognition of other values as valid beyond one's own as well as allowing one to learn from others. The next step is global awareness which is the engagement in self-reflection of one's own personal and professions assumptions that current practices could be shaped. Thirdly, global knowledge which pertains to constant effort to learn about the cultures, views, and beliefs of others. The last step is global reciprocity refers to the use of dialectical and critical thinking in negotiation of cultural differences. This framework can be also used in instructional procedures in teaching the Contemporary World. The process involves that recognition of values in order to achieve responsive global engagement. Without such the learning outcome for global education will not be totally realized.

Teaching Global Citizenship

Flammia (2012) said that it is a necessity for educators to prepare the students for the possible many challenges to be encountered concerning global citizenship. One of these challenges is the development of code of ethical behavior that can address different problems globally. There are ethical dilemmas involved in global citizenship identity such as corporate responsibility for environment, women's rights, child labor and political oppression. Universalism and cultural relativism are both significant in global society, but these are also insufficient in guiding us throughout many intercultural encounters and issues. For her contextual relativism can reconcile these two approaches to intercultural ethics.

According to *Ideas for Global Citizenship* (n.d.), global citizenship education is all about dealing with issues of interdependence, diversities, sustainability, inequities of power, resources, peace and conflict and respect. There are various teaching and learning strategies and methodologies like structured discussion, debate, role-playing, ranking exercises, and enquiries which are now established good practice in global citizenship education. It is important that the curriculum improved students' participation in order to enhance responsible citizenship and effective contributors. It is very essential that students will be encouraged to develop and express their own opinions and values about global citizenship. It requires listening and respecting other's point of view. This is a good way of improving them to make informed decisions and exercise one's rights and responsibilities to other people. It is advised that teachers at all levels should not teach global citizenship with superiority as if they know everything in the modern world. They need to lead and guide the students to search about their world for themselves, assess evidence, negotiating and working with others as well as to find solutions and informed decisions.

Synthesis

Most of the studies both locally and internationally focused on the effects of the ethical climate or position to organizational citizenship behavior and human resource management (Çavuş, & Develi, 2017). However, the literature review revealed the knowledge gap that there is a dearth in the study of identifying the connection of ethics position to the global citizenship identity of people of which this research intended to find out. The main framework to identify the ethics position in terms of idealism and relativism is to use the Ethics Position of Donelson Forsyth. Using this theory, this paper has investigated if idealism and relativism has something to do with the adherence of an individual to global citizenship identity. The theory is related to globalization because one's ethical position may affect his or her point of view about the internationalization of norms, beliefs, practices and even identity.

Ethics position is an important determinant of the global citizenship identification. Ethical issues and dilemmas are great challenges in educating people about the contemporary world. There are many perspectives about ethical position of people which can influence acceptance and rejection of the idea of global citizenship. Although, educational institutions need to give emphasis on teaching globalization, instructional materials are not only the concern but most especially the attitudes and behavior of the students towards the idea of global identity. Many studies found out that these challenges must be dealt carefully and properly so that effective instruction about this new subject is attained. Ethics position has something to do with the decision of an individual to accept knowledge and values about global identification. It is also important to consider that the newly implemented K-12 Curriculum has significant role in developing the ethical orientation of the students. Therefore, educators must pay attention in understanding the ethical stand of their students in order to prepare appropriate teaching methods, strategies, and approaches in teaching globalization.

2. Objectives

The purpose of this research is to measure the level of idealism and relativism of the selected respondents and the extent of their global citizenship identity. Moreover, this study aims to determine if there is a significant relationship between the level of the ethics position and extent of global citizenship identity.

Specifically, this study sought to answer the following questions:

- 1) What is the level of ethics position of the respondents? In terms of idealism and relativism.
- 2) What is the extent of global citizenship identity of the respondents?
- 3) Is there a significant relationship between the level of the ethics position and the extent of global citizenship identity of the respondents?

3. Materials and Methods

This study utilized quantitative research method. The correlation research was used in order to understand the relationship between the level of the ethics position and the extent of global citizenship identity of the respondents. Stratified Sampling design was used in this research. Selected first year college students of the Lyceum of the Philippines University Cavite were the respondents of this study. These students were all first batch graduated under the K-12 Curriculum in the Philippines. Using the Raosoft Survey Tools, the sample size is 322 out of the total population of 1985 students who were first year college students enrolled in the second semester Academic Year 2018-2019 in LPU-Cavite. The distribution of sample size is described below:

Table 1 Frequency Distribution of the Respondents

College	Frequency	Percentage
College of Nursing (CON)	5	1.55
College of Allied Medical Sciences (CAMS)	14	4.35
College of Arts and Sciences (CAS)	41	12.73
College of Business Administration (CBA)	63	19.56

College	Frequency	Percentage
College of Engineering, Computer Studies and Architecture (COECSA)	84	26.10
College of International Tourism and Hospitality Management (CITHM)	115	35.71
Total	322	100%

The location where the data of this study was gathered is at the Lyceum of the Philippines University Cavite specifically located at Governor's Drive, Barangay Manggahan, City of General Trias, Province of Cavite. The LPU-Cavite is known as the First and only Resort Campus in the Philippines and it is one of the campuses of the Lyceum of the Philippines University System founded by the late President Jose P. Laurel. It started to offer the general education subject The Contemporary World this Academic Year 2018-2019. Data was collected during the same semester and academic year. As LPU Cavite envisioned being an internationally accredited institution committed to innovation and excellence in the service of God and country, being globally competitive and competent are its goals. Thus, it is important that this University enhance its instruction and research about global education and identity.

The study used surveys as the primary source through the use of standardized questionnaires. There were questionnaires to identify the level of ethics position of the respondents and to measure the global citizenship identity. Secondary sources were derived from related literature and studies. The researcher requested the data through formal letter addressed to the University Registrar of the said university. This study has utilized two adopted questionnaires downloaded for free and with consent from the Measurement Instrument Database for the Social Sciences (MIDSS) (<https://www.midss.org>) to identify the ethics position and measure the global citizenship identity of the respondents. These are: (1) the Ethics Position Questionnaire (EPQ) created by Donelson Forsyth (1980); and (2) the Global Citizen Scale authored by Reysen and Katzarska-Miller (2013). The range and its descriptive interpretation were validated by two (2) experts from the academe.

The researcher used statistical treatments to treat and analyze the data gathered in the study which are frequency count and percentage to describe the gathered data, weighted mean to describe the ethics position and the extent of the global citizenship identity of the respondents and the Spearman Rank Order to correlate the level of the ethics position and the extent of global citizenship identity of the respondents. Since the three variables which are idealism, relativism, and global citizenship identity failed in the test of normality, with significant results in Shapiro-Wilk Test. Similarly, all variables failed in the Skewness and Kurtosis measurement prompting the researcher to use non-parametric test of correlation which is Spearman Rho.

4. Results and Discussion

This portion includes the presentation of the research results as well as the interpretation drawn by the researcher. The discussion also answered the research questions in the light of the results and supporting literature and relevant theories.

4.1 The Level of Ethics Position of the Respondents

It can be seen in the table below that the level of idealism of the selected first year college students have the mean of 7.61 which is interpreted as "Largely Agree". This implies that generally the respondents have a "very high" level of idealism, which means that they strongly believe that all actions should not be harmful to others at all times and must always be consistent with moral rules. On the other hand, the level of relativism of the respondents fell in 7.12 or "Moderately Agree". It signifies that the level of relativism of the respondents is "high", which means that they base their ethical choices on personal considerations and believes that there is no universal standard of morality.

Table 2 Level of Ethics Position of the Respondents in terms of Idealism and Relativism

Ethics Position	Mean	Standard Deviation	Interpretation	Overall Level
Idealism	7.61	.998	Largely Agree	Very High
Relativism	7.12	1.151	Moderately Agree	High

These findings show that the objective of the K-12 Curriculum to develop students’ cultural sensitivity and global awareness are realized (R.A. 10533 Sec. 5 (c), (d)). The rating proves that the respondents, as graduates of K-12 program, have developed their ethical orientation in terms of idealism and relativism before entering in college.

Moreover, the result shows that the respondents’ ethical positions are consistent with the two related ethical theories mentioned by De Guzman et al (2017) which are moral relativism and moral objectivism. Looking at the very high level of idealism of the respondents, moral objectivism is being applied where they still agree that the application of moral principles regardless of diversities is still important. Also, the high rate of relativism of the respondents proves that moral relativism is seen in the attitude of the respondents where they believe that there is no universal standard for evaluation of truth. As Flammia (2012) said that both universalism and cultural relativism are both significant in global society.

It therefore signifies that the respondents have the higher chances to accept difference through cultural and ethical relativism but at the same time still adheres to moral objectives and principles. Thus, there is a positive implication that the respondents will most likely accept the concept of global citizenship education and they can easily deal with issues of interdependence, diversities, sustainability, inequities of power, resources, peace and conflict and respect.

4.2 The Extent of Global Citizenship Identity of the Respondents

Table 3 presents the extent of global citizenship identity of the selected first year college students of the Lyceum of the Philippines University Cavite. The results show that the over-all mean is 5.76 or “Agree”. It implies therefore that the respondents who were K-12 graduates have “high” extent of global citizenship identity which means that they are very aware and embrace cultural diversity and global identity while promoting social justice and sustainability with a sense of responsibility.

Table 3 Extent of Global Citizenship Identity of the Respondents

Global Citizenship Identity	Mean	Standard Deviation	Interpretation	Overall Extent
Extent of Global Citizenship Identity	5.76	.788	Agree	High

Thus, Okabe (2013) is correct in saying that the K-12 curriculum is related to the globalization of education and that the world culture theory will make the educational systems of the countries to develop common global educational culture with similar values, practices, and organizations. With the high extent of global citizenship identity of the respondents, it can be easier for them to accept the concept of globalism and other related topics in globalization. The result also implies that the respondents have already an understanding and positive attitude towards global citizenship.

4.3 Correlation between the level of Idealism and Extent of Global Citizenship Identity of the Respondents

The table above reveals the result of spearman rank correlation which showed that there is a significant relationship between idealism and global citizenship identity ($r=.133$, $p<.05$). So, the null hypothesis is rejected. This signifies that the level of idealism is strongly correlated to the measured extent of the global citizenship identity of the respondents. Therefore, it can be interpreted that as the level of idealism of the respondents increases, the extent of the global citizenship identity of the respondents also increases.

Table 4 Correlation between the level of Idealism and Extent of Global Citizenship Identity of the Respondents

Variables	Statistical Treatment	value	p-value	Interpretation
Idealism	Spearman's Rho	.133*	.017	Reject Ho
Global Citizenship Identity	Spearman's Rho	.133*	.017	

*Correlation is significant at the 0.05 level (2-tailed).

It is important to note that the relationship between idealism and global citizenship identity can give us the idea that believing in a set of a universally accepted moral principle will help in managing global interactions through developing the concept of a global ethic. And this global ethic is undeniably necessary to establish a set of shared ethical values and standards for the maintenance of global peace and justice (Osmiri, 2015). Maximizing this relationship between idealism and global identity, global citizenship education can be easily imparted among people. Moreover, educators can develop a strategy to use the potential of ethical views of idealism in promoting global citizenship.

4.4. Correlation between the level of Relativism and Extent of Global Citizenship Identity of the Respondents

The result of spearman rank correlation in the above table showed that there is a significant relationship between idealism and global citizenship identity ($r=.137$, $p<.05$). Hence, the null hypothesis is rejected. This means that the level of relativism is strongly correlated to the extent of the global citizenship identity of the respondents. Hence, as the level of relativism of the respondents becomes higher, the extent of the global citizenship identity of the respondents also gets higher

Table 5 Correlation between the level of Relativism and Extent of Global Citizenship Identity of the Respondents

Variables	Statistical Treatment	value	p-value	Interpretation
Relativism	Spearman's Rho	.137*	.014	Reject Ho
Global Citizenship Identity	Spearman's Rho	.137*	.014	

*Correlation is significant at the 0.05 level (2-tailed).

The findings signify that the respondents' ethical position of relativism increase their acceptance and sense of identity as a global citizen. This implies that educators need to be educated on how to introduce global citizenship to the students by dealing carefully on different ethical positions. Relativism can also affect the global identification of an individual because culture varies from different countries and parts of those cultures are ethical standards and moral principles. Also, Hyter (2014) is right in suggesting that global knowledge which pertains to constant effort to learn about the cultures, views and beliefs of others is necessary to develop a more responsive global engagement.

5. Conclusion

In summary, this study determined the level of ethics position and the extent of the global citizenship identity of the selected first year college students of LPU Cavite. The result shows that the respondents have very high idealism and high relativism. Also, based on the findings, the respondents have high extent of global citizenship identity. The correlation test revealed that both the levels of idealism and relativism have significant relationship with the extent global citizenship identity of the respondents. Thus, the study assumed that the higher the levels of idealism and relativism are, the higher will be the extent of the global citizenship identity. It is therefore recommended that higher education institutions offering the course Contemporary World should design activities and instructional strategies that will increase the level of idealism and relativism of students to effectively realize the objective of enhancing the global and cultural awareness skills of the 21st Century learners.

The researcher would like to suggest the following for further enhancement of the findings of this study:

1. Conduct a qualitative study on the same topic to support the quantitative analysis of this research if future research may wish to use the findings of this study.

2. A test should also be conducted with other groups of respondents to see whether the result of this study will be also consistent with others; and
3. An output such as an intervention or enhancement program in teaching the course the Contemporary World.

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