

## Perceptions of Students on the Rationale for Studying African Studies

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**ABSTRACT:-** Every curriculum has a distinct rationale seen as a benchmark for realising its goals. This study sought to examine students' perceptions of the rationale for studying courses in the African Studies curriculum at the University of Education, Winneba, Ghana. With a pragmatic worldview rooted in the Culture Transmission Theory, theoretical, conceptual and empirical literature within the domain of curriculum implementation in African Studies were critically reviewed. An explanatory sequential design within the mixed method approach was adopted; Krejcie and Morgan's Table for sample size determination was employed to sample three hundred and seventy-five (375) students from a total of 15,000 first-year students offering African Studies courses at the University of Education, Winneba (UEW). Seven (7) students were purposively selected from the sample size of 375 for the qualitative data. Again, five (5) lecturers from the African Studies Centre of UEW were purposively selected for the study. Instruments for data collection included questionnaires, interviews and focus group discussions. Quantitative data analysis was done by using SPSS statistics analytical software. Descriptive and inferential statistics were employed for the quantitative analysis, whilst thematic analysis was used to analyse the qualitative data. It was revealed that students held different views on the rationale for studying African Studies course at the University of Education, Winneba. It was also revealed that understanding the world from an informed African perspective was rated highest, followed by appreciating past events in Africa, appreciating African art and craft, studying African beliefs and values, achieving one's academic goals, and working to empower African people, among others. It was concluded that the primary rationale for studying African Studies is to help students understand the current events in Africa concerning the past. It is therefore recommended that the Centre for African Studies (CAS) at the University of Education, Winneba, conduct an African Studies curriculum sensitisation drive on the rationales for teaching and learning in the centre. This will give members of the university the motives underpinning the establishment of the Centre for African Studies for both students and the university in general.

**Keywords:-** African Studies, Culture, Curriculum, Perception, Rationale, Students, Values

### I. INTRODUCTION

Dr Kwame Nkrumah perceived the ideal value of Africanized-centred education many years ago by foreseeing the significance of the cultivation of knowledge in Africa's transformation agenda. This was to be achievable through indigenising African Studies unquestionably and education broadly. "Therefore, in launching the African Studies programme at the University of Ghana in 1963, he advocated unambiguously for students to know and understand their roots, inherited traditions, norms and lore (and to) re-define the African personality" (Sackey, 2014, p. 225). On this premise, students were encouraged to hold onto the ideals of African Studies in their tertiary university programmes of study. Consequentially, the programme was embraced by other universities, such as the Kwame Nkrumah University of Science and Technology and the University of Cape Coast, among others, and it ended up at the University of Education, Winneba, in 1993.

The Centre for African Studies in the University of Education, Winneba, since its inception, has reiterated Dr Kwame Nkrumah's clarion vision and hope of African Studies, which was rooted in his foundational speech for the Institute of African Studies of the University of Ghana on the 25th day of October 1963 which expansively lays out the scope and objectives for the emerged course of study. The discipline of study was deemed to reassess the accomplishments of our past as Africans and encourage today's generation and subsequent generations to achieve a better future as a clarion vision. It was anchored on the basis that

today's youth can only be inspired by what has been accomplished by their predecessors, unlearn mistakes made by previous generations, and serve as a benchmark for shaping the lives of the unborn generation.

African Studies has become one of the general courses run by the University of Education, Winneba, as a requirement for certification. The programme started under the auspices of the Department of Social Studies Education and gradually became one of the programmes in the Centre for African Studies in 2003. Although most Ghanaian universities offer postgraduate courses in African Studies, the University of Education is yet to do so. Several indications show that inculcating cultural ideals is very relevant to societal development. Dankwa (2024, p. 23) asserts that "cultural relevance is essential in education, particularly in African contexts." Akolgo (2019) indicates that "African Studies should inculcate a sense of certain core values in students, with identity being the key issue. Identity may embrace values acceptable in our communities, for instance, being each other's keeper, respecting the elderly, hard work, trustworthiness and so on." These values, beliefs, attitudes, language, arts and rich history, known to be the components of culture, must be embedded as social ethics of our African people within the African Studies curriculum. The inculcation of the ideal cultural traits in the African context is required of every individual as a member of our societies. This can be achieved through a well-designed, content-packed curriculum, which will help with the implementation process.

The African Studies curriculum at the University of Education has 27 courses, which of among them are Language and Ethnicity in Africa, Traditional Festivals and Development in African Societies, African Family and Kinship Systems, African Oral Literature, African Traditional Religions, Impacts of Slavery and Slave Trade on African's Development among others. First year undergraduate students offer these courses in the second semester of every academic year. Each course has well-drafted course descriptions and outlines showing how the courses are packaged, delivered and assessed. These courses are mounted, and students can select a preferred course from the many offered in the Centre. Specific courses do not attract an adequate number of students for one reason or another. The reasons which are not known deserve to be investigated. Few underground studies have found that some students choose courses for various reasons, which calls for investigation.

Furthermore, African Studies is intended to yield knowledge about African cultural transmissions. It is connected with undergraduate education and is the least studied (Sackey, 2014). This shows that the ideal African Studies curriculum should contain cultural content and that its teaching should be tailored towards building ideal attitudes and behaviours in the context of African culture. Emphatically our cultural components are missing in our African content. Therefore, there is a need for constant checks and assessments to determine the amount of cultural content that is being presented (Idang 2015). Consequently, it is paramount for institutions and teachers to regulate and account for what is being done and how well it is being done (Stufflebeam, 2000). This shows the vital need for programme evaluation to realise the improvement of educational programmes. This process eventually calls for evaluating the intended outcomes of the African Studies programme about the ideal components of culture and cultural policy in the Ghanaian context.

The gap identified in this research will help evaluate the situation at hand and explain the significance of the current research. Thus, it will bring to the fore the conceptions and ideal content of the African Studies programme and the rationale for studying African Studies courses. This research sought to explore this gap.

This research question, therefore, guided the study: How do students perceive the rationale for studying African Studies courses at the University of Education, Winneba? The following hypotheses also guided the study -  $H_{01}$ : There is no statistically significant difference in the personal characteristics of students (sex, age, college/school/faculty) and their perception of the rationale for the study of African Studies courses at the University of Education, Winneba; and  $H_1$ : There is a statistically significant difference in the personal characteristics of students (sex, age, college/school/faculty) and their perception of the rationale for the study of African Studies courses at the University of Education, Winneba.

## II. LITERATURE AND THEORETICAL REVIEW

This section reviews the theoretical perspective and the literature review of the conceptual and empirical studies.

### 2.1 Cultural Transmission: Functionalism Theory and its Relevance and Application

In this section, the design and implementation of the African Studies curriculum at the University of Education, Winneba, focused on exploring the rationale for studying African Studies and the presumed contributions to the functioning of the society hinging on cultural transmission theory. Merton's approach to structural functionalism theory is used to underpin the study. The mechanisms involved in the cultural transmission of either slowly or rapidly changing societies form the basis of various theories developed in the history of cultural transmission research (Schönplflug, 2012). The cultural transmission process constantly occurs as people converse, picking up cultural cues from one another. From a social science perspective, cultural transmission is a means of learning information in a one-directional way. It is influenced by social structure, the

environment and political means (Drew, 2022). Cultural transmission facilitates the spread of behaviours within social groups and may lead to the establishment of stable traditions in both humans.

Transmitting culture is essential for preserving it, and this process has always been present in ancient and modern cultures. In traditional societies, cultural transmission is a collective effort between older and younger generations. The theory's foundational premise is that society functions as a complex social system, with its components working together to maintain stability. It posits that societal cohesion relies on the collaboration of various societal structures or "organs" (Elwell, 2013). These dominant elements, institutions, or structures serve sociological functions, making them vital for the survival of society. Meanwhile, Merton's functionalist approach addresses criticism regarding its lack of flexibility, suggesting that social structures should be analysed in static and dynamic aspects (Merton, 1996). He introduced a significant shift in functionalist research. Cultural transmission happens continuously as people interact and exchange cultural cues, with the theory focusing on the relationships between the social institutions that make up the societal system. Society is viewed from a macro perspective, where the system's components work together to fulfil social needs and maintain equilibrium. The societal structures (institutions) are based on mutual consensus and support.

Acknowledging the limitations of many functional approaches, Merton (1996) argued that not all societal structures contribute to stability; some may be dysfunctional or contain dysfunctional elements, while others serve multiple purposes. In his framework, Merton distinguished between two functions: manifest functions, the intended outcomes of a structure, and latent functions, which are unintended consequences (Elwell, 2013). Therefore, dysfunctionality is an inherent part of Merton's approach. Dysfunctional structures create pressures for societal change. As a result, dysfunctional elements within structures raise critical issues that disrupt societal stability. This suggests that structural inefficiencies undermine societal equilibrium. One might argue that a society's stability depends on individuals' understanding of culture, influencing changes in behaviour, attitudes, and values. The cultural content of the African Studies curriculum, intertwined with Ghana's cultural policy, is analysed through this theoretical lens. Merton (1996) and Elwell (2013) contend that by recognising and examining the dysfunctional aspects of societal structures, we can understand the development and persistence of alternatives by integrating disparate elements into a unified whole. Thus, Merton's structural functionalism serves as the foundation for this study.

The theory's relevance stemmed from structural functionalism, particularly Merton's approach, which sees society as a cohesive whole, with each part performing a useful function. For example, school teachers impart skills, attitudes, and values to students, who will, in turn, offer that knowledge back to society.

Society is made of relevant institutions or structures, including the school. The social institutions or structures within the system provide mechanisms among the structures, which contribute to the interrelatedness and predominantly mutually supporting elements of the structures within the educational system. The relatedness is seen as the components derived from the interplay of the curriculum document and the cultural policy of Ghana.

Therefore, the theory is relevant to underpinning the study of evaluating the cultural content through the design and implementation of the African studies curriculum. Functionalists argue that education is an essential social institution that helps meet the needs of society and maintain stability. Moreover, the educational institution part of the structures must be considered to achieve this. The African studies curriculum, one of the education components, creates a sense of identity by teaching core values and allocating roles with positive impacts within the society, which is necessary for finding peace and promoting stability.

The application of the theory relies on the idea that functionalism views society as a complete system, where its components (typically structures or institutions) interact to ensure the functioning and stability of the social system. Therefore, functionalism emphasises the analysis of how elements within a structure relate to one another, the role of these structures in sustaining the social system, and the impact of social phenomena within one structure on other structures and the broader social system. As Dankwa et al. (2022) noted, Merton's approach contends that sociological elements and structures serve specific functions and are essential for developing and preserving the social system.

More importantly, learners at every stage of their educational development enter with attitudinal threats that define their behaviour due to several factors, including culture, experiences, and exposure to information. Hence, to ensure effective outcomes for learners in the African studies classroom, there is the need to challenge the existing cognition and behaviour of learners and ensure the reconciliation of new, desired and 'appropriate' cognition with their behaviour, making them functional in their societies.

Accordingly, teaching African Studies to attain effective outcomes in tertiary institutions could be affected when experts in the subject inculcate desirable learning indicators and outcomes that will benefit society. Hence, the mandate requires the effective use of relevant content, motivational resources, and pedagogical instructional strategies. Noteworthy, the objectives of the topic under study are geared towards this

proposed direction as a supportive element to make each student productive and functional both in the school setting and society.

Consequently, the teacher may guide the learner to build a desired attitude and behaviour by trivialising old ideas and actions. Thus, it offers a foundation for situating the research within the functionalist theory of culture framework. In attaining effective outcomes in African Studies, it is, therefore, necessary for lecturers in the Centre to employ enough cultural content in their various course outlines and find appropriate ways of disseminating knowledge for practical and functional outcomes. In the long round, regularising cultural content through the interplay with African Studies within the curriculum will stabilise the “component of social transmission, which may provide insights into cultural evolution in a realistic, variable world” (Truskanov & Prat, 2018).

## 2.2 Relevance of African Studies in the School Curriculum

Aggarwal (1995) in Abroampa and Addae-Mununkum (2015) asserted that “education is what each generation purposefully passes on to those who are to be its successors to prepare them to deal with one another and their surroundings efficiently.” This preceding definition submits that education is a process that entails specific activities resulting in the accumulation of relevant information for the betterment of the individual and society. Meanwhile, Abroampa and Addae-Mununkum (2015) contended that it is when society intends to transmit some planned programmes of knowledge, skills, values, and attitudes to various groups of people for prescribed purposes within regulated and established structures that we tend to achieve a particular goal. Nonetheless, they acknowledged that non-formal education usually transmits what society perceives to be relevant to an identifiable learning clientele or specific group. Their argument can be placed on the premise that education and its corresponding agents play essential roles in almost every society. Abroampa and Addae-Mununkum (2015) postulated that the school empowers all the other agents within education and society. The school thrives on a planned programme of activities and experiences known as the curriculum (Abroampa & Addae-Mununkum, 2015). The curriculum of any society or country is replete with diverse programmes drawn for educating that society’s population. It is, therefore, expedient to provide a prelude to facilitate readers’ understanding of African Studies relevance in the school curriculum by expounding on the concept.

The curriculum is frequently referenced whenever education is discussed, indicating that the two are deeply interconnected. Like many other educational concepts, the curriculum has no universally accepted definition. This is attributable to how different people from different fields of specialisation (Abroampa & Addae-Mununkum, 2015) have perceived it. However, Abroampa and Addae-Mununkum (2015) postulated that though no single definition for curriculum has been widely accepted, using those catering to all educationally valuable and worthwhile activities has been preferred. Hence, Adentwi (2005) stated that “the curriculum is the total of all educationally valuable experiences that learners undergo under the guidance of a school or other training institutions.”

African Studies as a school curriculum has undoubtedly made remarkable contributions to society. The impact is felt both within and outside Africa. The programme aims to undertake research that will inform or influence African policy formulation. The backdrop of the programme’s relevance lies in its objectives. It is, therefore, plausible to discuss the objectives of African Studies.

As indicated by Yayoh et al. (2020), a primary objective was for African Studies to seek to project the African personality. The Department of General Studies (2019) expounded that the programme aims to expose African youth and students to their African background and heritage and ensure that she does not remain an alien in their homes. This is relevant because pioneers of Africanism, particularly Dr Kwame Nkrumah, noted that the slave trade and colonialism stunted the personality of the Africans. Thus, Africa became a commodity that could be sold or exchanged for consumer goods. Yayoh et al. (2020) indicated that the price of a horse in the Salaga market was higher than that of an enslaved person. Hence, African Studies therefore seeks to restore the African personality from the ruins by restoring Africa’s ancient glory. African Studies serves as the basis for ‘Africanization.’ This is to help African students appreciate and take pride in cultural, social, economic, and political contributions to the growth of world civilisation (Department of General Studies, 2019).

Yayoh et al. (2020) further indicated that projecting African cultural values and traditions is another objective of African Studies. They explained that globalisation has brought many changes that have taken place all over the world. The Department of General Studies (2019) corroborated that African Studies seek to protect the continent's cultural, social and economic as well as political contributions to the growth of the world’s civilisation. It thus implies that the citizenry of Africa should take pride in almost all developmental aspects and history of the continent. Hence, the African man aims to dispel misconceptions about Africa and her people and foster unity and development of the nations.

Also, African Studies seeks to offer students the opportunity to study Africa from all facets (Yayoh et al., 2020). They argued that a significant objective of “African Studies is to allow students to study African history, religion, culture, institutions, languages, and arts.” It is proper to say that teaching and learning African

Studies should focus on the histories of nations within the continent, the cultures of the various societies, and their contribution to the world's development. According to Yayoh et al. (2020), Africa did not form part of the mainstream academic disciplines in institutions of higher learning. Thus, the history of Africa was marginalised within the framework of colonial power. Some even dismissed African history and its relevance. Msindo (2020) indicated that some scholars argued for the non-inclusion of the study of Africa in the school curriculum because "there was nothing modern to study in Africa, there were no written historical records for African history to be studied, and there was no modern society to study sociologically, economically and legally." Hence, arguments from the literature (Yayoh et al., 2020) contended that African Studies seek to make specific contributions that will help advance knowledge about Africa and its people. In this sense, intelligent, broad-minded, well-informed citizens who understand and appreciate fundamental socio-economic and environmental problems and needs will be developed.

Furthermore, the Department of General Studies (2019) established that one key objective of African Studies is to research African backgrounds and identify problems, values, and potentials that can be exploited to enrich African life by finding solutions to such issues. In the past, African problems, be they economic, social or political, were viewed from the standpoint of imperialism (Yayoh et al., 2020). Perhaps the cultural aspects of Africa's development were underestimated. This seemed to have culminated in the underdevelopment of many African states. Yayoh et al. (2020) argued that the imperialistic view of Africa's problems resulted in the failed attempt to use the Western paradigm to Address developmental issues of the continent and its nations. African Studies seeks to instil in people the awareness of the need to move away from Eurocentric interpretations of African issues while encouraging researchers in the discipline to relate research and teaching to the pressing problems facing Africa in a manner that is free from the propositions of the colonial era (Yayoh et al., 2020). Perhaps this could help them resolve their issues.

One key objective of African Studies, as pointed out by Yayoh et al. (2020), is the promotion of unity among Africans. They contended that the problem of national integration had been a thorny issue facing African countries since independence. The scramble for Africa between 1881 and 1914 carved out the multiple countries, considering cultural and historical background. The scramble for Africa, which also refers to the "race for Africa" or "Partition of Africa", is a phenomenon where European powers invaded, occupied and divided the African continent (Amoako-Ohene & Botchway, 2019). Essentially, African Studies aims to expose people to the various cultures on the continent. This, in essence, will ensure an appreciation of national integration and unity for the common good of Africa.

Yayoh et al. (2020) have reported a host of relevance in their book "*African Studies*". They argued that:

- African Studies is relevant in the school curriculum because it provides a comprehensive understanding of Africa. They viewed that Africa has been marked as the centre stage, attracting global attention. Hence, they see the continent as a focus of systematic research and understanding. Thus, current trends in African Studies have enriched the knowledge base of many to appreciate the history and cultures of our developing nations.
- African traditional religion has received considerable acceptance through studying African Studies. They contended that African Studies has led to a situation where African traditional religion has been restored and given the same or close recognition that is accorded other religions of the world.
- African Studies has deepened the understanding of Africans on the mainland, those in the diaspora, and the foreigners in African societies and cultures. Yayoh et al. (2020) articulated that the impact of African Studies as a discipline could be seen in Anthropology. They contended that African Studies has led to a positive change in people's perspectives of the cultures and societies within the continent.
- African Studies establishes a linkage between Africans and those in the diaspora. They expounded that developing African Studies as a programme of study across many internationally acclaimed universities focused on Africa helped strengthen the cultural ties between Africans on the mainland and those in the diaspora.

### III. METHODOLOGY

Quantitative and qualitative approaches were employed in many phases of the research process. Morse (2003) and Mertens (2005) have posited that mixed methodology research allows the researcher to capture important details and aspects of the issue under investigation that qualitative or quantitative research methods alone may miss or fail to capture. The mixed methodology approach employed in this study was significant. It allowed it to collect quantitative data through questionnaires, allowing for a comprehensive coverage of the respondents. The qualitative data collected through interviews, African Studies curriculum documents, and focus group discussions provided an in-depth understanding of the issues studied. Again, mixing or combining the two approaches in this study was essential to provide an opportunity to balance the potential weaknesses in each approach. Finally, the mixed methodology approach was also informed by Creswell (2009), who stated that

the worldview assumptions or philosophies a researcher brings to a study should guide the choice of research methodology.

The explanatory sequential mixed method design was employed for the study. “Explanatory sequential mixed method design starts with the quantitative data collection and analysis of findings that have the priority to answer the questions of the research and then continues with a corresponding qualitative data collection and analysis” (Creswell & Plano-Clark, 2018). The design helps “interprets how the qualitative results help explain the initial quantitative results” (Creswell & Creswell 2018).

The population for this study included all first-year students offering African Studies and all lecturers of the Centre for African Studies, University of Education, Winneba. The students were concerned with directly attaining effective outcomes for their motivations and their perception of the rationale for the African Studies courses. The number of students offering African Studies courses was 15,000. Thus, these university students were reasonably accessible, and the sample (actual participants) for the study was drawn from them.

The sample size for the study comprised three hundred and seventy-five students (375) drawn from the first-year students offering African Studies at the University of Education, Winneba. Fugard and Potts (2015) state that “the study sample size is critical to producing meaningful results. When there are too few subjects, it may be difficult to detect the effect or phenomenon understudied, thus providing inconclusive inference-making.” The authors further stressed that “on the other hand, if there are too many subjects, even trivially small effect can be detected, but the findings will be of insignificant value, wasting valuable time and resources.”

To ensure adequate representation of the sample, Krejcie and Morgan’s (1970) table for determining the appropriate sample size from a given population was used to determine the number of students to be selected from the first-year African Studies students to form the sample given that the total number of first-year students was estimated at fifteen thousand (15,000) for the study. The National Education Association [NEA] of the United States of America developed the formula  $s = X^2 NP (1 - P) \div d^2 (N - 1) + X^2 P (1 - P)$  to be used to determine the appropriate sample size from a given population for research. Krejcie and Morgan (1970) realised the need to use the formula to develop a table that would make it relatively simple to determine the appropriate sample size from a given population without laboriously going through calculations using the formula. The table was employed to sample three hundred and seventy-five (375) respondents out of all the level 100 students from the eight faculties and schools in the university, totalling fifteen thousand (15,000) students in the University of Education for the quantitative data. Based on the Table, the appropriate sample size (S) for a population (N) of students from the eight Faculties and Schools offering African Studies was estimated at 15,000. This resulted in 375 students as the sample size for the quantitative data.

Generally, out of the three hundred and seventy-five (375) students selected for the study, seven (7) students, representing 1.87%, were purposively selected from the seven (7) schools and faculties at the UEW, Winneba campus to collect data for the qualitative aspect of the study. Five Centre for African Studies lecturers were also purposively selected for interviews.

Determining an appropriate sample size for a qualitative study has been a matter of intense discussion in qualitative research literature (Morse, 2000). There is a lack of consensus regarding a definite or ideal sample size for qualitative research (Morse, 2000). The issue of an appropriate size of a sample for qualitative study depends mainly on the type of research, research questions set out to be answered, the type of data needed for the study, the type or nature of data analysis intended, and also the resources needed or available to support the study (Morse, 2000).

In this study, a sample size of seven (7) students and five (5) lecturers were involved in the qualitative aspect of the study. The seven (7) students and five (5) lecturers satisfactorily met the necessary conditions or characteristics (Schutt, 2009) required to be purposively selected for the qualitative aspect of the study. Thus, to be selected, that lecturer needed to be an African Studies lecturer teaching the first-year students who were offering African Studies at the university under study and might have taught the course for not less than two years.

Simple random sampling was employed to select respondents for the study. It was favourable because the population of the study was homogeneous. Because the population size was large, the simple random sampling technique helped to reduce the bias involved in the sample, thus guiding the researcher to create a representative sample size for this study. This technique helped the researcher pick a smaller sample size from the larger population for the quantitative aspect of the research. In this selection method, all the individuals had an equal opportunity to participate in the study.

Purposive and convenience sampling techniques were employed to select the participants for the qualitative data. Purposively, a student was chosen from the seven schools/faculties for the interview conducted. Conveniently, seven (7) students and five (5) lecturers were interviewed for the qualitative data. There was a homogenous criterion for selection in that all the chosen students were offered African Studies courses in the Centre for African Studies, and what was needed from them within the domain of the course of study was readily available. The selection of the seven (7) students and five (5) lecturers was based on the point of data

saturation. The data collection instruments employed were questionnaires, interviews, documents and focus group discussions.

For the sake of positionality, the author acknowledges a degree of insider familiarity as a researcher and a lecturer at the Centre for African Studies with over five years of experience teaching Arts and Culture-related courses. Recognising that the author's experience and preconceived notions about curriculum evaluation could bias the study, efforts were made to consciously bracket these thoughts and engage in self-reflection throughout the research process. This approach helped maintain a critical distance from the subject matter. The research incorporated relevant issues into a structured questionnaire for quantitative data collection while engaging with participants to integrate their perspectives. The legitimisation components, including sample integration, insider-outsider dynamics, and pragmatic mixing, further addressed the researcher's positionality in the study.

The research instruments used to gather data included an introductory page outlining the instrument's purpose, which assured confidentiality and guaranteed anonymity for participants. The questionnaires featured section introductions that explained the type of information sought and provided guidance on answering questions. For interviews and focus group discussions, participants' identities were protected through pseudonyms during analysis and discussion.

#### IV. FINDINGS AND DISCUSSIONS

##### 4.1 Demographic Characteristics of Respondents

The demographic characteristics of the respondents were examined, and the results are shown in Table 1.

**Table 1: Demographic characteristics of respondents**

Variables	Categories	Frequency	Percent
<b>Gender</b>	Male	189	50.8
	Female	181	49.2
	<b>Total</b>	<b>370</b>	<b>100.00</b>
<b>Age</b>	16-20	65	17.7
	21-25	207	56.3
	26-30	44	12.0
	31-35	40	10.9
	36-40	14	3.3
	<b>Total</b>	<b>370</b>	<b>100.00</b>
<b>College/Faculties/School Which Students Belong</b>	Educational Studies	19	4.6
	Social Sciences Education	78	21.2
	Science Education	37	10.1
	Home Economics Education	62	16.8
	Foreign Languages Education	27	7.3
	School of Communication and Media Studies	23	6.3
	School of Creative Arts	45	12.2
	School of Business	42	11.4
	College of Ghanaian Languages Education	37	10.1
	<b>Total</b>	<b>370</b>	<b>100.00</b>

Source: Field Data, 2023

As indicated in Table 1, more male students (n=189, 50.8%) than female students (n=181, 49.2%) were involved in the study. The demographic information further revealed that more than half of the students who participated in the study were within 21-25 years age bracket (n=207, 56.3%) than those who fell between 16-20 years age bracket (n=65, 17.7%), 26-30 years age bracket (n=44, 12.0%), 31-35 (n=40, 10.9%), years age bracket as well as those who were between 36-40 years age bracket (n=14, 3.3%). The distribution of the respondents on the college/school/faculty to which they belong revealed that most of the students who participated in the study came from the Faculty of Social Sciences Education (n=78, 21.2%) as compared to those who came from the Faculty of Home Economics Education (n=62, 16.8%), School of Creative Arts (n=45, 12.2%), School of Business (n=42, 11.4%), College of Ghanaian Language Education (n=37, 10.1%), Foreign Language Education (n=27, 7.3%), School of Communication and Media Studies (n=23, 6.3%) with Educational Studies being the least (n=19, 4.6%). The demographic composition of the students showed that the sample was drawn from students with diverse colleges/schools/faculty, leading to the collection of rich,

unbiased data. Besides the demographic factors, data were used to determine the extent to which they influenced students' perceptions of the rationale for studying African Studies courses at the University of Education, Winneba. The data were analysed, and the findings and discussion were presented based on the research question and hypotheses guiding the study.

#### 4.2 Rationale for Studying African Studies Courses

Students' rationale for studying African Studies courses is presented in this section. The main focus of this section is to determine the rationale for studying African Studies courses by students. The above theme was used to arrive at answers to the research question:

*How do students perceive the rationale for studying courses in the African Studies courses at the University of Education, Winneba?*

Research suggests that "aspects of the learning environment can both trigger and sustain a student's curiosity and interest in ways that support motivation and learning" (Hidi & Renninger, 2006). In support, "a key factor in motivation is an individual's mindset: the set of assumptions, values, and beliefs about oneself and the world that influence how one perceives, interprets, and acts upon one's environment" (Dweck, 1999). "Knowing the motivation of students for selection of courses has become imperative in the contemporary literature discourse" (Ma et al., 2021). Findings that emerged from data analysis related to the research question are emphasised and discussed in subsequent paragraphs.

The research question focused on understanding students' perceptions of the rationale for studying courses in the African Studies curriculum at the University of Education, Winneba. Descriptive statistics such as the mean and standard deviation were used to answer students' perceptions of the rationale for studying the African Studies courses. Some items were placed in the questionnaire to solicit students' views. The responses are presented in Tables 2a and 2b:

**Table 2a: Perception of the students' rationale for studying African Studies courses**

S/N	Statement	Responses from Questionnaire					Total (%)
		SA (%)	A (%)	U (%)	D (%)	SD (%)	
	<i>My understanding of the rationale for studying African Studies is to ...</i>						
1	Understand the world from an African-informed perspective,	200 (54.0)	100 (27.0)	10 (2.7)	45 (12.2)	15 (4.1)	370 (100)
2	Help appreciate past events in Africa.	120 (32.4)	154 (41.6)	15 (4.1)	51 (13.8)	30 (8.1)	370 (100)
3	Appreciate African art and craft.	128 (34.6)	147 (39.7)	13 (3.5)	62 (16.8)	20 (5.4)	370 (100)
4	Study of African beliefs and values.	135 (36.5)	152 (41.2)	14 (3.7)	51 (13.8)	18 (4.8)	370 (100)
5	Achieve your academic goals.	113 (30.5)	161 (43.5)	12 (3.2)	51 (13.8)	33 (8.9)	370 (100)
6	Work for the empowerment of African people.	149 (40.3)	129 (34.9)	11 (3.0)	59 (15.9)	22 (5.9)	370 (100)
7	Make sense of the challenges facing the world.	138 (37.3)	135 (36.5)	10 (2.7)	68 (18.4)	19 (5.1)	370 (100)
8	Study of foreign interest in Africa.	107 (28.9)	131 (35.4)	12 (3.2)	89 (24.1)	31 (8.4)	370 (100)
9	Study of foreign influences in Africa.	96 (25.9)	152 (41.1)	18 (4.8)	84 (22.7)	20 (5.4)	370 (100)
10	Make sense of challenges facing Africa.	98 (26.5)	149 (40.3)	15 (4.1)	92 (24.9)	16 (4.3)	370 (100)
11	Study of the people of Africa.	91 (24.6)	99 (26.8)	18 (4.8)	100 (27.0)	62 (16.8)	370 (100)
12	Understand current events in Africa.	95 (25.7)	107 (28.9)	11 (3.0)	124 (33.5)	33 (8.9)	370 (100)
13	Achieve your personal goals.	97 (26.2)	110 (29.7)	14 (3.8)	113 (30.6)	36 (9.7)	370 (100)
14	To become an informed global citizen.	94 (25.4)	111 (30)	12 (3.2)	119 (32.1)	34 (9.2)	370 (100)
15	Understand African cultures.	92	106	17	120	35	370



		(24.9)	(28.6)	(4.6)	(32.4)	(9.6)	(100)
16	Study of the people of the world.	31 (8.4)	56 (15.1)	22 (5.9)	193 (52.2)	68 (18.4)	370 (100)
17	Study and discover languages of Africa.	87 (23.5)	97 (26.2)	19 (5.1)	132 (35.7)	35 (9.5)	370 (100)
18	Connect and critique various forms of inequalities.	80 (21.6)	90 (24.3)	15 (4.1)	142 (38.4)	43 (11.6)	370 (100)
19	Understand African music and dance.	78 (21.0)	89 (24.1)	13 (3.5)	149 (40.3)	41 (11.1)	370 (100)
20	Study of foreign policies in Africa.	60 (16.2)	87 (23.5)	10 (2.7)	182 (49.2)	31 (8.4)	370 (100)
21	Understand African issues.	62 (16.8)	78 (21.1)	11 (3.0)	184 (49.7)	35 (9.5)	370 (100)
22	Study of the people of the other world.	31 (8.4)	56 (15.1)	22 (5.9)	193 (52.2)	68 (18.4)	370 (100)

Key: SA-Strongly Agree, A-Agree, U-Undecided, D-Disagree, SD-Strongly Disagree.

**Table 2b: Descriptive statistics on students' perception of the rationale for studying African Studies courses at the University of Education, Winneba**

S/N	Statements on the Rationale of African Studies	Min.	Max.	Mean	Std. Dev.
1.	Understand the world from an African-informed perspective.	1	5	3.87	0.68
2.	Help appreciate past events in Africa.	1	5	3.83	1.28
3.	Appreciate African art and craft.	1	5	3.75	1.19
4.	Study of African beliefs and values.	1	5	3.72	0.72
5.	Achieve your academic goals.	1	5	3.70	0.63
6.	Work for the empowerment of African people.	1	5	3.70	0.57
7.	Make sense of the challenges facing the world.	1	5	3.70	1.46
8.	Study of foreign interest in Africa.	1	5	3.69	0.56
9.	Study of foreign influences in Africa.	1	5	3.67	0.55
10.	Make sense of challenges facing Africa.	1	5	3.67	0.67
11.	Study of the people of Africa.	1	5	3.63	0.75
12.	Understand current events in Africa.	1	5	3.62	0.61
13.	Achieve your personal goals.	1	5	3.58	1.44
14.	To become an informed global citizen.	1	5	3.58	0.62
15.	Understand African cultures.	1	5	3.56	0.68
16.	Study of the people of the world.	1	5	3.55	0.58
17.	Study and discover languages of Africa.	1	5	3.40	0.92
18.	Connect and critique various forms of inequalities.	1	5	3.38	0.58
19.	Understand African music and dance.	1	5	3.20	1.07
20.	Study of foreign policies in Africa.	1	5	3.17	1.14
21.	Understand African issues.	1	5	3.12	1.57
22.	Study of the people of the other world.	1	5	3.08	0.90

Source: Field Data, 2023

The descriptive statistics on students' rationale for studying the African Studies courses at the University of Education, Winneba, are outlined. Table 2b is further examined in this section. This descriptive analysis summarises the items in Table 2a. It is disclosed from the findings in Table 2b that students held different views on the rationale for studying African Studies course at the University of Education, Winneba. Indeed, the findings revealed that understanding the world from an African informed perspective was rated highest ( $M=3.87$ ,  $SD=0.68$ ), followed by appreciate past event in Africa ( $M=3.83$ ,  $SD=1.28$ ), appreciate African art and craft ( $M=3.75$ ,  $SD=1.19$ ), study of African beliefs and values ( $M=3.72$ ,  $SD=0.72$ ), achieving ones academic goals ( $M=3.70$ ,  $SD=0.63$ ), working for the empowerment of African people ( $M=3.70$ ,  $SD=0.57$ ), making sense

of the challenges facing the world (M=3.70, SD=1.46), study of foreign interest in Africa (M=3.69, SD=0.56), study of foreign influences in Africa (M=3.67, SD=0.55), making sense of challenges facing Africa (M=3.67, SD=0.67), study of the people of Africa (M=3.63, SD=0.75), understand the current events in Africa (M=3.62, SD=0.61), achieving their personal goals in education (M=3.58, SD=1.44), become an informed global citizen (M=3.58, SD=0.62), understand African cultures (M=3.56, SD=0.68), study of the people of the world (M=3.55, SD=0.58), study and discover languages of Africa (M=3.40, SD=0.92), connect and critique various forms of inequalities (M=3.38, SD=0.58), understand African music and dance (M=3.20, SD=1.07), study of the foreign policies in Africa (M=3.17, SD=1.14), understand African issues (M=3.12, SD=1.57), while study of the people of the other world (M=3.08, SD=1.08) was the least of the rationale based on the perception of the students on the rationale for the study of African Studies courses at the University of Education, Winneba. Based on the 5-point Likert scale used for the data where the mean is 3.0, it could be noticed that all the components of the rationale outlined in the study were above the mean, which implies that students perceived all the components of the rationale outlined in the study to be the many rationales behind the studying of African Studies courses at the University of Education, Winneba.

The quantitative findings give credence to Atta-Asiedu's (2020) research on "*African Worldviews and Research in African Studies: The Missing Ingredient*", which asserts that "using a non-African concept to explain an African concept was going to pose fundamental problems for research on Africa." On this note, it is high time that indigene scholars of Africa begin to create what is "our own" philosophy of African identity. While African ways of knowing and doing things have previously been 'misunderstood, misinterpreted, ridiculed and ignored' in colonial discourses (Ngara, 2007), we are at the stage where the very ambitious outcomes call for the need for the African youth to be sensitised on the rationale for studying African Studies. Croll (2008) argues that "it is not surprising given that young people today can be characterised as the 'ambitious generation.'" This section focuses on identifying the specific rationales that influence students in choosing African Studies courses. Findings of the various itemised descriptive statistics and their associated qualitative outcomes on students' rationale for studying the African Studies curriculum at the University of Education, Winneba, are further discussed in the subsequent paragraphs.

In addition to the quantitative data on students' rationale for studying African Studies courses, interview data was analysed to determine whether there are consistent outcomes with the quantitative results. This section expands on the quantitative findings and discussion by integrating the qualitative insights to check for alignment. The quantitative data in Table 2a, which focuses on students' rationale for studying African Studies courses, highlighted the most, middle, and least emphasised factors, and the qualitative data was used to explore these further. Tables (2a & 2b) were explicitly used for this analysis. The results and discussion were followed sequentially to check for consistency between the quantitative and qualitative findings. It thus utilises an explanatory sequential mixed-method design (QUAN → qual) with Directed Content Analysis (DCA). As Hsieh and Shannon (2005) outlined, DCA involves coding based on quantitative findings, starting with established theories or themes to create initial codes from the quantitative data. This method helps to interpret and explain the quantitative results.

To establish consistency between the quantitative and qualitative data on the rationale for studying African Studies courses. The majority of students agreed that the *rationale of studying African Studies is to understand the world from an African-informed perspective*. The interviews conducted on why the study of African Studies should be viewed from understanding the world from an African-informed perspective also augments the outcome of the questionnaire. Participant 3 had this to say:

*Learning about Africa as a continent and that of Ghana is very important so that, in one way or another, I can also contribute my quota to the development of my nation.* Another participant said this: *I studied the course to understand the experiences of African people and their cultures.*

More than half of the respondents admitted that they understand the rationale behind studying in the African Studies course to understand the world from an African-informed perspective. The outcome parallels Abrahamsen's (2017) research, which states that African Studies makes "it possible to study Africa simultaneously as a place in the world. Of the world, that is, in a manner that appreciates its specificity and its globality. By studying Africa from the ground up, as it is being constantly assembled by a multiplicity of local and global forces, the continent's politics and societies can be captured as both unique and global, as a window on the contemporary world and its articulation in particular settings." It indicates that if people study their heritage without learning their history and culture's truths, they risk inaccurately defining it. On an intellectual level, we have to acknowledge the realities of other worldviews, and we need to give them due consideration.

Most students agreed that their understanding of the rationale of studying African Studies is to help appreciate past events in Africa. Their reason for appreciating the past events in Africa is to help them decolonise all aspects of modern imperialism in their lives. Kessi et al. (2020) assert that "the paradigm of decolonising can be expanded as a call to remediate all forms of domination and elitism in African Studies and

academia more broadly.” This attests to the outcome of the interview and the rationale for studying African Studies, which is to understand current events in Africa. Participant 1 had this to say:

*A lot has happened in Africa in the past, and I believe it is through this course that we can unearth everything for our future use. The events that took place so many years ago have determined where we are today and where we really want to go.*

Most respondents agreed that the rationale for studying African Studies is to help appreciate past events in Africa. The responses show that only a few participants were unclear or unsure of the rationale for studying African Studies.

The itemise questionnaire on the rationale of studying African Studies is to appreciate African art and craft, which indicated that the majority assert the notion. In the interview on why the rationale for studying African Studies is to appreciate African arts and crafts, most participants were also consistent with the findings from the quantitative outcome. In accordance, a participant had this to say:

*Our environment is surrounded by arts and crafts of all forms, and it is only through this course that I will enhance my knowledge about them. I need to know much about them, their types and origins, and their usage in various cultures.*

The outcomes from the quantitative and qualitative analyses attest to the research conducted by Shava (2015), which states that “the term African aesthetic refers to the African perception and appreciation of the nature, beauty, and value of artistic expressions or representations of African origin. It is embedded in the plurality of African cultures and embodied in people’s practices within their lived African societal contexts.” From both analyses, it is very clear that most of students agreed to this rationale. This indicates that art and craft should have a centre stage in the African Studies curriculum. A perfunctory glance of the curriculum content shows otherwise as there is a little bit of arts and crafts running through almost all the courses in African Studies which makes it clear for consideration.

The rationale of studying African Studies based on the African beliefs and values indicated majority of the respondents affirming to that notion. Testing for consistency, most of the interviewee’s comments supported the outcome of the responses from the questionnaire. For instance, participant 1, had this to say:

*Many of us because of economic crises, education and marriage, have migrated to the cities and because of that we have lost touch of our roots. I find it difficult to visit my home town thereby learning about the values and beliefs of my people and others has been helpful. I can’t even remember the last time I attended my festival. It is through this course that would remind us about our values, traditions and customs.*

Almost all the respondents agreed that the rationale for studying African Studies is to appreciate African beliefs and values. In conformity and ascertaining the relevance of beliefs and values in our society, Idang (2015) asserts that “African culture and values can be evaluated, their relevance established and sustained to give credence to authentic African identity.” It could then be inferred that most of them chose the course because they believed it would inform them about the long-forgotten beliefs and values that would enhance their lives as African people.

The quantitative and qualitative items on whether or not the rationale of studying African Studies is to help understand current events in Africa, resulting in favour of the majority agreeing with the assertion. The following are excerpts from the interview on why the rationale for studying African Studies is to help current events in Africa. The following are some of the views of the participants. Kwame (not the real name) had this to say:

*The main rationale for studying African Studies is to learn about the current events around us. The course exposes me to the happenings within the African continent and its contribution to African development.*

On the same wavelength, Karanja (2008) asserts that “African Studies has provided students and scholars a dynamic means to investigate the current conditions and future prospects of African people.” Another participant brilliantly corroborated this by saying that there are a lot of issues in Africa that the African Studies course must address. Significant events such as unemployment, corruption, accessibility to education, poverty, migration, and entertainment have occurred. The rationale for the course must also be centred on some of these issues. More than half of the respondents agree to the fact that the rationale of studying African Studies is to help understand current event in Africa. The majority of the participants interviewed also supported the outcome of the questionnaire.

According to Basedau (2020), “While headlines on conflicts, diseases, poverty, and other problems dominate Africa’s image in the Western world, many long-term positive developments in political and socio-economic terms have also come about. Africa’s diversity and particular dynamics make the continent a rewarding and important region to study.” This research is in line with the outcome of the rationale of studying African Studies, which is to understand African issues. The majority of the respondents agreed with this assertion. However, few of the participants in the interviews were consistent with the quantitative outcome. For instance, a participant had this to say:

*My rationale for studying African Studies is to develop an interest in things happening inside and around Africa. It should also give an insight into Africa and its people's historical, economic, cultural, and environmental issues. It goes beyond the negative image formed about Africa.*

Hountondji (2009) corroborated this by saying that “things should also happen in Africa, and not always or exclusively outside Africa. Fairness to the Black continent demands that all the knowledge accumulated throughout centuries on different aspects of its life be shared with those who live there. It demands that adequate measures be taken to facilitate a lucid, responsible appropriation by Africa of the knowledge available, the discussions and interrogations developed elsewhere.” It could be inferred that most of them chose the course without prior knowledge and were ready to go with any idea.

Grounded on the research question, the preceding findings from the questionnaire and interviews bear credibility to the focus group discussion. One of the most significant opinions shared by a participant of the focus group discussion on the rationales for studying African studies was the fact, ‘*if you do not do African Studies, you cannot graduate*’ This means that the first reason that comes in mind when African Studies is mentioned is that the course is compulsory rather than the aims of inculcating ideal African identity in the lives of learners. In conclusion, students who offer African Studies perceive that the course is a requirement for certification and not necessarily to contribute to their lives, given that it is not even taught at Ghana's first and second-cycle institutions.

#### 4.4 Test of the Study's Hypotheses

$H_{01}$ : There is no statistically significant difference in the personal characteristics of students (sex, age, college/school/faculty) and their perception of the rationale for the study of African Studies courses at the University of Education, Winneba.

$H_1$ : There is a statistically significant difference in the personal characteristics of students (sex, age, college/school/faculty) and their perception of the rationale for the study of African Studies courses at the University of Education, Winneba.

An independent samples t-test was conducted to determine whether there are statistically significant differences in students' perceptions of the rationale of African Studies courses at the University of Education, Winneba. The results are shown in Table 3.

**Table 3: Independent samples T-test results for sex and students' perception of the rationale for the study of African Studies courses**

Variable	Sex	Mean	Std. Deviation	T	df	P-value
Motivating Factors	Male	2.10	0.49	-1.095	368	0.274
	Female	2.06	0.49			

Source: Field Data, 2023

The results in Table 3 indicated that, although male students recorded higher mean scores ( $M=2.10$ ,  $SD=0.49$ ) than female students ( $M=2.06$ ,  $SD=0.49$ ), the independent samples t-test results showed that there were no statistically significant differences between male and female students on their perception of the rationale for the study of African Studies courses [ $t(368) = -1.095$ ,  $p=0.274$ , 2-tailed] at 0.05. The results implied that students' sex did not statistically significantly influence their perception of the rationale for the study of African Studies courses at the University of Education, Winneba. The results suggest that male and female students hold similar views on the rationale for studying African Studies courses. Hence, the hypothesis that there is no statistically significant difference between the sex of the students and their perception of the rationale for the study of African Studies courses at the University of Education, Winneba, was accepted, whilst the alternate was rejected.

The influence of age on students' perception of the rationale for studying African Studies courses at the University of Education, Winneba, was examined using one-way between-groups ANOVA, and the results are displayed in Table 4.

**Table 4: One-way between groups ANOVA results for students' age and perception of the rationale for the study of African Studies courses**

Age in Range	Mean	Std. Dev.	Sum of Squares	Df	Mean Square	F	Sig.
16-20	2.06	0.47	2.773	5	0.693	2.901	0.021
21-25	2.11	0.49	134.075	365	0.239		

26-30	1.90	0.48	136.848	370			
31-35	2.16	0.50					
36-40	2.06	0.44					
<b>Total</b>	<b>2.08</b>	<b>0.49</b>					

Source: Field Data, 2023

To verify whether the assumption of homogeneity of variances for the dependent variables across the various age groups was met, the results have indicated that this assumption was not violated for age and students' perception of the rationale for studying African Studies courses (Levene Statistic=2.178,  $p>0.05$ ). Hence, as indicated in Table 4, the ANOVA results showed statistically significant differences in the rationale for studying African Studies [ $F(5, 365) = 0.2901$ ,  $p=0.021$ ] at 0.05 based on age. As a result, the study concluded that the age of students statistically significantly influenced their perception of the rationale of African Studies Courses at the University of Education, Winneba. Hence, the null hypothesis that "there is no statistically significant difference between students' age and their perception of the rationale for African Studies courses at the University of Education, Winneba", was not supported, whilst the alternative hypothesis is supported.

In determining the influence of college/school/faculty on students' perceptions of the rationale for studying African Studies courses at the University of Education, Winneba, the way-way between-groups ANOVA was used, and the results are shown in Table 5.

**Table 5: One-way between groups ANOVA results for students' college/school/faculty and perception of the rationale for the study of African Studies courses**

College/School/Faculty	Mean	Std. Dev	Sum of Squares	df	Mean Square	F	Sig.
Educational Studies.	2.21	0.53	2.288	9	0.286	1.184	0.306
Social Sciences Education.	2.11	0.42	134.560	361	0.242		
Science Education.	2.14	0.61	136.848	370			
Home Economics Education.	2.10	0.49					
School of Foreign Languages.	1.94	0.67					
School of Communication and Media Studies.	2.00	0.43					
School of Creative Arts.	2.01	0.41					
School of Business.	2.10	0.59					
College of Ghanaian Languages.	2.11	0.42					
<b>Total</b>	<b>2.08</b>	<b>0.49</b>					

Source: Field Data, 2023

Scrutiny of Levene's test results has indicated that the assumption of homogeneity of variances (Levene Statistic=4.179,  $p>0.05$ ) for the rationale for the study of African Studies was fulfilled. Therefore, a One-Way between groups ANOVA results in Table 5 showed there were no statistically significant differences in the perceptions of students on the rationale of the African Studies courses [ $F(9, 361) = 1.84$ ,  $p=0.306$ ] at 0.05 due to college/school/faculty of students. Therefore, the results implied that the college/school/faculty of students statistically and significantly influenced their perception of the rationale of the African Studies courses at the University of Education, Winneba. Therefore, the hypothesis that students' college/school/faculty will not statistically significantly influence their perception of students on the rationale for African Studies courses at the University of Education, Winneba, was accepted, whilst the alternate was rejected.

#### IV. CONCLUSIONS AND RECOMMENDATIONS

Students held different views on the rationale for studying African Studies course at the University of Education, Winneba. The main rationale for studying African Studies is to help students understand the current events in Africa in relation to the past. The rationale for studying African Studies is to know about the current things happening around us. The curriculum exposes students to the happenings within the African continent and its contribution to African development. The rationale for studying African Studies is to understand African issues. Studying African Studies is based on an interest in things happening inside and around Africa. It gives insights into the historical, economic, cultural and environmental issues of Africa and its people. It goes beyond the negative image formed about Africa. Exposure to the learning environment triggered and sustained students' curiosity and interest in diverse ways, leading to the rationale for course selection. Also, age differences

influenced students' perceptions of the rationale for studying African Studies at the University of Education, Winneba. There were statistically significant differences in the rationale for studying African Studies based on age.

It is, therefore, recommended that the Centre for African Studies (CAS) at the University of Education, Winneba, conduct an African Studies curriculum sensitisation drive on the rationales for teaching and learning in the centre. This will give members of the university the motives underpinning the establishment of the centre for both students and the university in general. In collaboration with CAS, the university's quality assurance directorate should create opportunities for all in-service African Studies lecturers and other teachers to engage in regular Continuous Professional Development (CPD) programmes on the rationale for African Studies in our school curriculum. This will sharpen their knowledge and skills in African identity and philosophy. Again, it was revealed that arts and crafts should be central to the African Studies curriculum. A superficial glance at the curriculum content shows otherwise, as there is a little bit of arts and crafts running through almost all the African Studies courses, making it straightforward for consideration.

#### Conflict of Interest

The author declares that there is no conflict of interest in this study. The research was conducted independently without any external pressures that could have influenced the results or analysis.

#### Data Availability

The data supporting this study's findings are available upon reasonable request from the author. Due to privacy restrictions, data may not be freely shared but will be available to legitimate researchers for academic purposes.

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