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FACULTY OF SOCIAL SCIENCES AND HUMANITIES

DEPARTMENT OF COMMUNICATION SKILLS AND LANGUAGES

PERCEPTIONS AND VIEWPOINTS OF TAKING THE BACHELOR OF CULTURE AND HERITAGE STUDIES DEGREE AT BUSE

SUBMITTED BY

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I **B1852719**, do hereby declare that this research report is the result of my own work, except to the extent indicated in the acknowledgements, references and by comments included in the body of the report, and that it has not been submitted in part or in full for any other degree to any other university.

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DEDICATION

I do dedicate this to my son Gregg Blessings Kuyeri.

ACKNOWLEDGEMENTS

Abbreviations and acronyms

CHS   Culture and Heritage Studies

PG   Peace and Governance

SW   Social Work

CUT   Chinhoyi University of Technology

GZU   Great Zimbabwe University

HIT

GSU   Gwanda State University

FSSH   Faculty of Social Sciences and Humanities

NUST

BUSE   Bindura University of Science Education

BMM

Bsc(Hons)   Bachelor of Science Honours

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Abstract

CHAPTER ONE: INTRODUCTION

"Thus to omit a study of the parent people of humanity is to deprive oneself and humanity of a holistic and effective understanding of self." (Karenga in Robertson 2010:8)

1.1 Background to the study

Faced with knowledge bases where the African is seen as invisible, Africans in the diaspora have crafted and implemented degree programmes that seek to put Africans at the centre rather than at the periphery in world history. Departments of Africology, Black Studies, African Studies among others have come into existence as a way of decolonising the curriculum and also mainstreaming the African narrative in academia. Such strides have also received its own share of criticism by those who happen to see studies that mainstream and put Africans at the centre instead of the periphery getting traction. Various proponents in the name of Molefi Asante, Maulana Karenga and Ama Mazama have been instrumental in making Africans visible in American education. However, they have not been immune to criticism from other Eurocentric scholars who are of the contrary view.

Against the backdrop that there are links that bind continental Africans and diapsoran Africans, studies that magnify Africans rather than Europeans are beginning to take shape in Africa. In South Africa, Zimbabwean Professor Nyasha Mboti, proposed for the founding of a new field of studies - Arpatheid Studies, at the University of Johannesburg. Similarly, the University of Cape Town has a Centre of African Studies. Locally, The University of Zimbabwe (UZ) has established a department of History Heritage and Knowledge Systems which commenced in August of 2020. Midlands State University (MSU), another Zimbabwean university also has an African Languages and Culture department while Great Zimbabwe University's (GZU) niche is cultural heritage. The establishment of such centres or departments usually bring distinction to the university through discovering, recovering, constructing, deconstructing and reconstructing knowledge pertaining to the subject matter in the respective faculties since they

are multidisciplinary in scope. Against this exposition, BUSE introduced Culture and Heritage Studies (henceforth CHS) as a degree programme in 2018.

It is in the light of this that the study gains its impetus. However, what is obtaining from the introduction of the programme is a subtle academic bullying that tend to be exercised against the newly introduced degree programme. Since its inception in 2018, enrolled students have raised issues that they felt needed attention to their educators and degree programme coordinators. Obtaining from the informal *tete a tete* was the view that, Culture and Heritage Studies have been receiving derogatory remarks from various institutional stakeholders. Of the most common remarks were that the degree programme is not contemporary compared to the other degrees that are offered at a university whose niche is science education. In faculty wide courses where CHS students participate in mass lectures, in the initial two years of the degree programme, the participant researcher noted that they were subjected to emotional persecutions, vis-à-vis their discipline. This has in turn affected students' esteem and sense of belonging to the extent that they do question their self-worthy at an institution of higher learning, with a niche in pure sciences. Succinctly put, it is the peddled myth of intellectual dislocation among other deliberately constructed confusions that the study debunks.

1.2 Purpose of the study
The purpose of the study, against the explicated background is to gather and explore perceptions and reflections of taking Culture and Heritage Studies as a degree program at a Higher Science Institution (HEI), particularly (BUSE).

1.3 Statement of the problem
The study problematizes the perceptions and viewpoints of taking Culture and Heritage Studies at Bindura University of Science Education since its inception in August 2018. Culture and Heritage Studies is construed to be dislocated considering the university niche hence it is caricatured, marginalized, peripherised, and not well accepted. The discipline was not well

embraced as it was seen as a misfit at a HEI. This had far reaching implications to the enrolled students and the prospective students since generated stereotypes are long lasting.

1.4 Research objectives
The study seeks to:

- *expose* perceptions and viewpoints of the academic community and related stakeholders towards Culture and Heritage Studies (CHS).

- *interrogate* perceptions and viewpoints why stakeholders in the academia are (having an attitude) have the established attitude towards Culture and Heritage Studies(CHS).

- *bring* forth solutions on the teething challenges that are being faced by the CHS degree programme at BUSE.

1.5 Research questions
- On a comparative basis, how was the introduction of culture and heritage related studies perceived and viewed in different higher science education institution?

- To what extent is CHS promoted and introduced in different higher science education institution?

- How is CHS, as a degree programme, being embraced and promoted at the university?

- What are the people's perceptions and viewpoints of Culture and Heritage Studies at a higher science education institution?

1.6 Research assumptions
The study assumes that culture and heritage studies is being subtly bullied or seen as a misfit at BUSE comparison to pure and other social science degree. This is largely influenced by the fact that the institution, BUSE, has never adopted degree programmes from faculties of arts from other State universities since its niche is on sciences.

1.7 Significance of the study

Apart from being a requirement for one to graduate at for the Culture and Heritage Studies degree program, this study is of importance, especially to other universities that have a science niche, for instance institutions such as National University of Science and Technology (NUST), Chinhoyi University of Technology (CUT), Gwanda State University (GSU) and Harare Institute of Technology(HIT) among others especially when adopting new programs that they believe can help in accelerating heritage based education.

It is also important to the admissions office staff for them to be well acquainted with the way and manner they have to hanle prospective students from an informed position. This will be handy since this learning area is also being offered in the Ministry of Primary and Secondary Education, from ECD to A level.

The study is also of paramount to the Languages and Communication Skills department where the degree programme is housed. In terms of operations, it will be informed by the actual findings that are from the field. Furthermore, these insights will help in the establishment of the standalone, CHS department especially in crafting admission requirements and also marketing trajectory to those who would be interested in the degree programme.

1.8 Delimitations of the study

In terms of the exact location, the study revolved around BUSE's three campuses that are all in Bindura District, namely Town Campus, Main Campus and the Faculty of Science Engineering Campus. Though this research was confined to Bindura University of Science Education (BUSE), results obtained may be generalized in relation to other higher education institutions in Zimbabwe. The research study was confined to the perceptions and viewpoints concerning Culture and Heritage Studies at a Higher Education Institution, precisely the Bindura University of Science Education (BUSE). Bindura University of Science Education (BUSE) is a state university situated in Mashonaland Central Province of Zimbabwe.

1.9 Limitations of the research

The researcher, who was the primary investigator heavily pregnant during the course of research faced some health challenges in executing the research. The researcher had undergone a caesarian section operation which limited her from conducting fieldwork as per stipulated timelines had to postpone and later resumed after she had healed. As way of managing pain, the researcher used stop pain tablets so as to attain her targets. Weekends and holidays were used to catch up with required processes of the research study including the use of telephone and emails to get counsel from the academic supervisor. The researcher also had some limited time to access the required information due to the pandemic of COVID-19 restrictions such as lockdowns. The researcher was vaccinated, the first, second and booster dose to access offices were information rich respondents were based as per the COVID-19 protocols.

1.10 Definitions of key terms

Culture – a philosophy as lived and celebrated by its people.

Heritage – a legacy from the past, that we live with and also pass on to the next generation.

Perceptions – the way in which something is regarded, interpreted or understood

Viewpoints – a person's position or point of view.

1.11 Chapters outline

This research study is structured in the following sequence:

- Chapter One (Introduction) -This chapter includes background of the study, problem statement, the objectives, research questions and justification of the study.
- Chapter Two (Literature review and Theoretical framework) -This chapter gives other related authors and studies regarding perceptions and viewpoints of Culture and Heritage Studies in general. It will also review empirical evidence on the subject area.

- Chapter Three (Methodology) - This chapter outlines the techniques, tools, methods used in collection of data. Further, it discusses the issues to do with ethics, validity and reliability of the research.

- Chapter Four (Data Presentations) –this chapter focuses on data presentation, analysis and interpretation.

- Chapter Five (Conclusions and recommendation)-this chapter gives a summary and recommendations and further gives suggestions for research.

1.12 Chapter Summary

This chapter gave an exposition of the entire study. It detailed what the research is all about and the background of the topic. It unpacked among other major components of the study, background to the study, research objective, research questions, and the research project structure among others. The next chapter focuses on literature review and theoretical frameworks.

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

'If we wait for our official experts, who knows when, if ever, they will dare feel free, or find it profitable to talk candidly and intelligently with us' (Chinweizu 1987: xviii)

2.1 Introduction

This research reviews literature on the perceptions and viewpoints of culture and heritage studies at higher science education institutions. The study will start by reviewing literature on European, Asian and American scholars followed by African scholars and lastly Zimbabwean scholars. Thereafter, Afrocentricity theory by Asante and Mazama (year) was used to support the study.

2.2 Reviewing European and American Literature on Perceptions and Viewpoints of Culture and Heritage Studies

Oguz (2013) established that cultural value is a reflection of past and present knowledge, works, values, beliefs, structures, and customs. It provides identity to the society to which it belongs. For the purpose of conducting this study, the researcher used a focused group discussion and in-depth interviews to collect data. Heritage values preserve the knowledge and customs that societies have gathered over time; tying the past to the present and providing a strong foundation for the proper planning of the future. Cultural heritage, which consists of all the physical and intangible aspects of society's past and culture that benefit people spiritually, strengthens the sense of belongingness through the exchange of ideas. The study by Oguz (2013) is different with this ongoing research as it focused on German students at Lebniz University and this particular study is focusing on the perceptions and viewpoints of Zimbabwean students at Bindura University of Science Education (BUSE) on culture and heritage studies at higher institutions.

Oniel (2011) avers the commencement of culture and heritage studies at London University as a reflection of all learned behavior; including customs, laws, morality, beliefs, knowledge, art, and other skills and behaviors that man has gained as a member of society. The researcher spoke with some geography students through interviews. Oniel (2011) goes on to say that

culture and heritage studies is crucial because all the tangible and intangible traits that a society develops and transmits from one generation to the next create its own social identity and set it apart from other societies. Oniel's (2011) research differs from this on-going research in that it focuses on European higher education institutions precisely London University yet this study is focusing on Zimbabwean higher education institution particularly Bindura University of Science Education (BUSE).

According to the Turkish Language Association (2018), culture and heritage studies are viewed from several perspectives in higher education institutions. Culture and heritage are described as the tangible or spiritual legacy that one generation leaves for the next. Cultural heritage is the collection of all past and present created tangible and intangible values and assets that have both local and global importance. As previously said, the research concentrated on the attitudes and opinions of Karabuk students in Turkey about studies of culture and heritage at higher education institutions. Despite the fact that both the research under consideration and this research use the same starting point, these studies differ in Blake (2000) where it is stated that there have been developments in international cultural heritage law, as well as issues with cultural heritage, its nature, and definitions of terms like 'cultural heritage', 'identity', 'rights' and 'property'. It is argued that heritage sites may be made public in order to increase awareness among tourists, the opposite of what heritage conservationists believe. By highlighting the value of cultural heritage education, Blake (2000) also addressed the difficulties and demands of basic education in the Philippines. The study, on the other hand, to be more precise, also stated that there are various perceptions and points of view on culture and heritage studies; hence, this study is specifically focusing on those at Bindura University of Science Education.

Srivastava's (2015) findings established that lectures at the higher institution level in Danish higher institutions are aware of their cultural history. It was shown that female teachers

performed better overall than male teachers and had substantially higher levels of awareness, particularly in the cultural literary dimension. According to Srivastava's (2015) evaluation of curricula for raising awareness about protecting the natural world, the secondary geography curriculum appeared to be somewhat acceptable while the social studies curriculum was found to be deficient. The study of higher education institutions highlighted the fact that only a small number of higher education institutions in Denmark teach some courses connected to the preservation of the natural heritage.

Simsek and Kesici (2012) emphasize the significance of cultural and heritage studies in higher science education institutions; affirming that education is clearly necessary to raise people's awareness of the importance of appreciating, protecting, and passing down these heritages to future generations. From Europe to Asia, from America to Australia, heritage-related education programs have seen a sharp rise. They are now a major policy of both governments and higher education institutions. Education institutions, Non-Governmental Organizations (NGOs), which are becoming more and more significant, and the media, in addition to subject matter specialists, play a significant role in raising awareness regarding the protection of cultural assets. Simsek and Kesici's (2012) study therefore varies from this ongoing research in that it places more emphasis on importance.

According to Hooper and Greenhill (1999), one of the major advantages of culture and heritage studies in higher education institutions is that they give students the opportunity to learn in novel ways, engage in active learning, and make use of abilities and skills that are rarely used in primary and secondary schools. Higher education institutions like to teach culture and heritage studies because they offer remarkable insights on cultural heritage that allow students to learn interactively and experimentally, share the joy with friends, and gain from many other first-hand learning experiences. For presenting "heritage as complete, untouchable, and in the

past," and embodied in tangible things, the authorized heritage discourse (AHD), of which the UNESCO is a major organization, has drawn criticism in the past.

In higher education institutions in nations like the United Kingdom (UK) and Poland; cultural and heritage studies are not sufficiently common, according to MacCoy (1989). Instructors in Polish culture and heritage higher education institutions are aware of the need for renewal, likely as a result of the lack of support for cultural and heritage studies in higher education. The role of culture and heritage in education has become much more crucial as a result of the last century's advancements in culture and heritage studies, and relationships between higher educational institutions and culture and heritage are now widespread and systematized. Learning experiences have been aided by higher education institutions' interactions with culture and heritage. Since the World Heritage Convention was adopted in the year?, member nations have been urged to provide educational and informational programs, to strengthen appreciation and respect by their peoples of the cultural and natural heritage. Nevertheless, the World Heritage Programme's early years were characterized by a focus on conservation and restoration, which was followed by a rise in tourist interest in world heritage studies. Since the World Heritage Education Programme's inception in 1994; educational issues have only begun to gain prominence. The program includes including WHE in the curricula of schools as one of its goals. No Federal State in Poland has yet to implement the integration, despite suggestions to do so source?. However, a variety of institutions dedicated to studying world heritage sites and cultural heritage offer classroom materials in addition to on-site educational activities. However, despite the fact that the research under consideration deals with perceptions and viewpoints on cultural and heritage studies, there are differences between it and the research the researcher is conducting in that the former focuses on higher education institutions in Poland while the research under consideration focuses on higher education institutions in Zimbabwe particularly Bindura University of Science Education.

Tezcan (2003) avers that, students studying cultural and heritage at Turkey's Adiyaman University have a favorable attitude toward the ideas of cultural and natural heritage. These natural and cultural treasures must first be recognized by societies and nations if they are to be preserved and handed down to future generations. Students' interpretations of Turkey's cultural heritage assessments have focused on its visual, historical, scientific, artistic, and educational components. As a result of the time tunnel that has been extended from the past to the future, there are also certain descriptions in the research's conclusions that indicate significant potential for local and international tourism source?.

Fidan (2013) reports the perceptions of culture and heritage studies lecturers at Manchester University regarding the concept of cultural heritage by using metaphors. The researchers have developed a total 69 metaphors in 5 different categories. These categories are cultural heritage in terms of the importance, cultural heritage in terms of society, historical cultural heritage, cultural heritage in terms of values, and cultural heritage in terms of other aspects. As a result of the research it has been determined that heritage studies lecturers the have seen cultural heritage as the most important, the most valuable and essential element of society they have thought that the cultural heritage should be protected and they have been aware of the responsibilities for transferring the cultural heritage. Therefore this study is of the view of positive perceptions of culture and heritage studies lecturers at Manchester University in UK, hence the on-going study seeks to reveal perceptions and viewpoints on culture and heritage studies at Bindura University of Science Education (BUSE).

Carel (2014) reports that Socio-cultural Perspective Theory holds an inspiration reveal on the perceptions and viewpoints on culture and heritage studies in higher education institutions .The socio-cultural theory posits that culture and heritage studies are the most important tool and a cultural artifact that humans possess to mediate their connection to the world, to each other and to themselves. The theory believes that the fundamental concept of Socio-cultural Theory is its

claim that the human mind is mediated. In the same vein, the Socio-cultural Theory considers human mental functioning as essentially a mediated process organized by cultural artifacts, activities and concepts. Therefore, they suggest that the existing cultural artifacts enable human beings to regulate and modify their behavioral and biological activities. In Socio-cultural Theory, learning is thought of as a social event taking place as result of interaction between the learner and the environment. The socio-cultural perspective takes it further when it states that the learning process is not a solitary exploration of the environment by the student on his or her own; it is the student's appropriation of the methods and actions that exist in a given culture that enable him or her to learn. Therefore the socio-cultural perceptive differs from this on-going research in that it focuses on culture and heritage studies as a tool and a cultural artifact that humans possess to mediate their connection to the world ,hence this study seeks to reveal perceptions and viewpoints on culture and heritage studies at Bindura University of Science Education (BUSE).

Turuk (2008) asserts that pupils in China are entirely reliant on other people, typically their parents, who set the child's activity in motion by giving instructions. Considering that lecturers are cultural representatives, languages are mostly used to implement these instructions. Language is created by culture, and each person uses their own culture's language to express their opinions. According to the sociocultural hypothesis, students' participation in cultural, linguistic and historical contexts lead to the formation of personality. According to this statement, culturally created artifacts organize human social and mental activities. The theory that young native speakers learn the language system, as well as the codes and cultural concepts imparted by their mother tongue within a specific cultural framework. Sun (2013) argues that, culture and heritage studies in higher education institutions give knowledge which is directly associated with the target language and should be regarded as first and foremost studies. Most students know a lot of words and grammar very well but they lack the ability to use the language

properly .Therefore, Sun (2013) argues that if students do not know the cultural and heritage background, they cannot understand and use the language well. The connection between culture and heritage is established with the birth of an individual .Culture and heritage studies seem to play an important role in higher science education institution. Therefore, the perceptions and viewpoints of Sun (2013) differs from this on-going research which is focusing on perceptions and viewpoints on culture and heritage studies at Bindura University of Science Education (BUSE), however it will be helpful in giving an insight on the current research on Bindura University of Science Education (BUSE).

European and American scholars have positive perceptions and viewpoints of Culture and Heritage Studies at a Science institution. European scholars stipulated as an important means of cultural and heritage exchange as they develop mutual understanding of the history. Looking at the causes of the unbalanced global distribution of world cultural heritage made the underlying Eurocentric perspectives very clear. The notion that Europe is a superb haven of culture, history, and progress in contrast to conflicting impressions of portions of Asia, Latin America, and Africa, in particular was essential for the assumptions of the majority of research studies. It was closely related to others and explained how the unfamiliar 'other' is developed in contrast to the familiar. Neo-colonial narratives devalue the Global South by referring to it as pre-Colombian, primitive, savage, tribal, third world, underdeveloped, developing, archaic, traditional, and exotic. The statements made by the participants about the advancements of past civilizations or in terms of technology were frequently at odds with how people perceived and viewed Africa.

2.3 African Scholars' Perceptions and Viewpoints on Cultural and Heritage Studies
 According to Mboti (2006), other disciplines frequently claimed sections, if not all, of the cultural and heritage studies field during apartheid. However, it would be incorrect to believe that creating impermeable disciplinary borders is a simple procedure. First off, because

discipline is not a well-defined term, there are several, often conflicting definitions that can be applied to it. When more than a dozen university departments use the same name to refer to essentially the same subject matter, Mboti (2006) contends that there is a discipline this sentence is incomplete. His formulation has the advantage of emphasizing the necessity of including the institutional character of a discipline in its initial definition, even though it may neglect some other crucial components of what defines a discipline, particularly epistemological and methodological ones. Mboti(2006)'s research differs from this on-going research in that it focuses on the institutionalization of culture and heritage studies on Africa higher education institutions while this study is focusing on perceptions and viewpoints on culture and heritage studies at Bindura University of Science Education (BUSE).

Sikolile (2013) provides information on lecturers', universities', and students' perceptions on Ghana's higher education institutions' heritage. The research's findings indicate that traditional skills, tales, and handicrafts all enjoy greater acceptability than actual locations. Additionally, it has been discovered that instructors had better attitudes than college and higher education pupils (Sikolile,2013). This study, which aims to analyze perceptions and viewpoints on culture and heritage studies in higher education in Zimbabwe, notably at Bindura University of Science Education, will benefit from Sikolile's (2013) research on Ghanaian higher education institutions.

Sidekli and Karaca (2013) conducted research on pre-service instructors' perspectives at Botswana University on the use of local cultural heritage components in social studies instruction. According to the findings, the pre-service lecturers agreed that there can be a correlation between local cultural aspects and social studies course content and had favorable judgments about the use of such elements. Education institutions, Non-Governmental Organizations (NGOs), which are becoming more and more significant, and the media, in addition to subject matter specialists, play a significant role in raising awareness regarding the

protection of cultural assets. The importance of culture heritage is grounded in its contribution to a community's sense of place and its role in the development of individual identity. People assign meaning to places and derive meaning from them in their lives. Some place meanings translate into strong emotional bonds that influence attitudes and behavior. Sidekli and Karaca(2013) described the phenomenon of the relationship formed between humans and their surrounding environment through four tenets that are; places manifest the physical characteristics of a setting, activities and experiences in a setting, social phenomena and processes, and individual interpretations. It is this integral relationship that people feel with their landscape, both natural and built, that makes the positive perceptions and viewpoints of cultural and heritage studies important to higher education institutions. Therefore, the research by Sidekli and Karaca (2013) in Botswana higher education institutions will be helpful in this research which seeks to review the perceptions and viewpoints on culture and heritage studies in higher education in Zimbabwe particularly at Bindura University of Science Education (BUSE).

Gulersoy (2013) postulates that, higher education institutions' geography curricula have appeared to be quite acceptable despite the fact that culture and heritage studies curricula have been deficient. Researchers looked at institutes of higher learning and noted that part of their curricula dealt with the preservation of nature's legacy. According to some African preservationists, different communities appreciate different elements of the past and looking for wider trends as a basis of relevance does not provide a thorough cultural and heritage studies assessment. Professionals later decide what qualifies as heritage, which results in an urban landscape with distinct areas of the city that might also imply that there are places to remember and places where recollections of the past are useless. As a result, there may be official and unofficial perceptions and viewpoints on culture and heritage studies in higher education institutions in Zimbabwe depending on the professional and student community's varying

values. Therefore, the research by Gulersoy (2013) differs from this ongoing research in that it focuses on the curriculum for culture and heritage studies, whereas this study focuses on perceptions and viewpoints on culture and heritage studies in higher education in Zimbabwe, particularly at Bindura University of Science Education (BUSE).

Ncebulo (2009) posits that the notions of cultural and natural heritage are presented negatively. Identifying them is the first step that societies and nations must take if these cultural and natural heritages are to be preserved and passed on to future generations. In their interpretations of the legacy assessments; some college students have not given enough weight to the visual, historical, scientific, artistic, and educational components (Ncebulo, 2009). As a result of the time tunnel's extension from the past to the future, several of the conclusions' descriptions also mention reduced potential for domestic and international tourists. Additionally, it can be argued that students' attitudes show that learning and upholding the principles that define a society, folk, public, and a nation are not the most significant economic and personal obligations (Ncebulo, 2009). To analyze the perceptions and viewpoints on culture and heritage studies at Bindura University of Science Education, the researcher will find the study by Ncebulo (2009) to be very helpful in providing an overview.

Ampommah (2008) reports that there has been increasing acceptance of community participation in the field of culture and heritage studies in the African higher education institutions driven by a desire to diversify cultural heritage resources. Over the last decade there is a feeling that experts in the field must turn their preservation energies to a broader, more constructive and inclusive social purpose. The study moves beyond the problem of saving architectural artifacts and begin to think about the conservation of urban neighborhoods, rural landscapes, and natural resources for human purposes. This change of focus gives professionals an opportunity to embrace the wider heritage fabric and the benefits of community interaction in understanding the larger social process (Ampommah, 2008). Writings in the context of

preservation in Ghana, have noticed increased use of community involvement in the assessment of significance of cultural and heritage studies, which has led to the identification of values that professionals had not previously recognized as well as gained early public support for preservation efforts of cultural and heritage studies. However, there has been little research into the perceptions and views of cultural and heritage studies in higher education institutions because currently there are no simple guidelines for a good public process. This is an emerging area of interdisciplinary work, and in all of these related fields some practitioners are looking for ways to merge their knowledge and concerns with those of residents. Instead, the existing body of work explores the different methodologies that might be used to encourage participation with limited examination of study outcomes. This research shed more light in examining how Bindura University of Science Education as a higher science education institution, perceives and views the culture and heritage studies.

Olsson (2009) avers that culture and heritage studies in higher education institutions built heritage with historical value, as defined by heritage experts, and also created value for students studying culture and heritage. Thus, there is a need to further investigate how local citizens perceive and value the built environment as a heritage from their own perspectives. New approaches to preservation efforts, such as values-based significance identification, address multiple stakeholder views and have been used successfully when working with indigenous communities in places like Nigeria. The use of these techniques has not been wide-spread due to the significant barrier to this philosophy, which is the requirement of professional acceptance that community values will continue to shift over time source?. However, even with increasing support of local citizen participation within the field of culture and heritage studies there is a sentiment that when it comes to empowering the public to make decisions identifying what properties are culturally significant and how to manage them, there is a reluctance to give up authority. Instead perceptions need to be viewed as having a process that is community driven

and where the method is as valuable as its results. Even unsuccessful preservation efforts that do not save a desired place need to be viewed as beneficial to the higher institutions through the altering of student perceptions. As such, Olsson's (2009) research differs from this on-going research in that it focuses on Nigeria higher education institutions while this research interrogates on finding out whether Bindura University of Science Education in Zimbabwe has managed to alter lecturers' and students' perceptions and viewpoints on culture and heritage studies.

Olwig (2018), posits that the majority of cultural and heritage projects that allow students in higher education institutions in Namibia to assess their heritage resources take one or more of the following forms: they address perceived threats to the environment necessitating student's support, they result from policy requirements, or they are brought about by proposed changes to historic resources used by the higher institutions. These efforts can be unsuccessful due to a lack of understanding by professionals about the importance of community opinions about their heritage. A study of several surveys created by local heritage organizations working with their municipalities in the creation of town heritage plans showed little overlap between the finalized heritage plans and the early iterations by local community members. Further investigation by of this case study determined that professionals ignored the local heritage surveys because they felt they did not have time to perform adequate quality control on the sites. This lack of understanding of community members' beliefs about their heritage resources indicates that an assessment of the cultural and heritage studies is needed in higher institutions. Certainly, the study by Olwig (2018) is different from this study in that it focuses on Namibia higher education institutions while this study is aimed at examining the perception and viewpoints of culture and heritage studies at Bindura University of Science Education.

Chiede (2019) holds that architectural history provides an important perspective by understanding both larger national trends and local histories, as they are displayed at a single

site however, the professional could also mediate higher institutions viewpoints that might reveal previously unrecognized values culture and heritage studies. The objective of this ongoing study was to expose perceptions and viewpoints of Education stakeholders towards Culture and Heritage Studies. The traditional methodology of determining perceptions and viewpoints of Education stakeholders towards Culture and Heritage Studies leads professionals to monumentalize individual artifacts of the past and, often due to funding constraints, places a preference on national or global importance; however, practitioners recognize that locals' actions protect culture and heritage. Increasing interest in the protection of vernacular architecture, or everyday places, has pushed the role of locals. According to Chiede (2019), Culture and heritage is a means for significance, not just management, into a place of prominence within the contemporary discourse. This move toward widespread interest in vernacular heritage is recognized by preservationists, like Robert Stip; however, he states his concern that the higher institutions have not been apprised of changes in the study of culture and heritage field and is unable to conceive the importance of everyday architecture. Moreover, even these vernacular artifacts are often considered in terms of their larger implications that speak to national issues, instead of the ways in which the local community values. This indicates the acceptability of culture and heritage studies in higher education institutions and the community at large. Chiede's (2019) relevance in culture and heritage studies will be helpful in analyzing the perception and viewpoints of Bindura University of Science Education on culture and heritage studies.

The research concluded that the African scholars revealed that culture and heritage studies are important to students in higher education institutions and to the community at large. This exploratory study also showed that culture and heritage sites influence the perceptions and viewpoints of higher education institutions on culture and heritage studies. Additionally, the researches show that in Africa ,culture and heritage studies has the overall development pattern,

scale of construction, and general aesthetic that higher education institutions value, in addition to cultural and heritage sites which students see as vital cultural locations. This research supports the stance of an increasing number of cultural and heritage studies professionals in the twenty first century, that everyone can be an expert of their heritage if given the opportunity.

2.4 Zimbabwean Scholars' Perceptions and Viewpoints on Cultural and Heritage Studies

Muriro (2019) contends that in order for culture and heritage studies to be successful in higher education institutions in Zimbabwe, one must first have a basic understanding of what higher education is like in Europe; as that is where Zimbabwean studies went on to carve out a unique place for themselves. The work of Western sociologists in several areas is helpful in this regard. The most common metaphor used in this context is one of space, which can also be hostile source?. It is said that many professions physically engage in battles over territory and resources in order to claim and defend their own territory and borders against invading forces. As a result, and perhaps not surprisingly, it seems rather obvious that, like any new discipline in the European academy, culture and heritage studies has also had to deal with what Muriro (2019) refers to as the newcomer's dilemma, which is characterized by the need to satisfy two incompatible requirements. This study differs from this on-going research in that it focused on preliminary understanding of culture and heritage studies while this on-going study is focusing on perceptions and viewpoints on culture and heritage studies at BUSE, however it will be helpful in giving an insight on the current research on Bindura University of Science Education (BUSE).

Maguraushe and Mativure(2015) established that one of the millennium goals is to develop literate populations. Furthermore, one of which is musical literacy. Thus Maguraushe and Mativure(2015) note that the establishment of BMM at MSU is an attempt to fulfil this

developmental goal. The purpose of their study was to establish the views, perceptions and expectations of the MSU authorities towards the degree on offer. Maguraushe and Mativure(2015) adopted qualitative methodology in which interviews and questionnaire were used. Maguraushe and Mativure(2015) further note that the BMM degree program need to be reviewed in line with the millennium departmental goals so as to be attractive and make its graduates to develop the country's musical goals. Maguraushe and Mativure(2015) posit that there is need for the BMM to provide a forum to reform people's minds and develop a musically literate population. They also state that people of the society are stereotyped in as far as musical profession is concerned. Maguraushe and Mativure's(2015) study differs from the ongoing study in that it focuses on the views, perceptions and expectations of BMM at MSU unlike this study is focusing on the perceptions and viewpoints of CHS at BUSE.

Nziramasanga (2018) posits that the purpose of culture and heritage studies is to educate people who are conscious of the environment in which they live, who understand its importance and feel that it should be preserved, as well as people who can contribute to Zimbabwean society. The value of Zimbabwe's new curriculum to educate pupils about their cultural heritage is currently growing. One of the key outreach strategies for teaching students about cultural heritage is through student organizations, workshops, seminars, and conferences at higher education institutions (Moyo & Sikala, 2013). Initiatives for historical conservation must have the support and participation of the neighborhood to succeed. The essential actions are taken together by the concerned organizations, local governments, policymakers, decision-makers, and education managers to create. Having considered Nziramasanga's (2018) opinion, this study seeks to find out positive and negative perceptions and viewpoints Bindura University of Science Education have on culture and heritage studies.

It is challenging to ignore the experiences of the Zimbabwean society with regard to culture

and heritage studies, even if the focus of this study is mostly on the perceptions and viewpoints of culture and heritage studies at higher education institutions. Studies of culture and heritage are viewed as having multiple dimensions in Zimbabwean society. In actuality, it is defined and viewed differently depending on the culture, context, knowledge base, beliefs, and values of a civilization (Mageza, 2007). Culture and heritage have been subject to a variety of attitudes, from intolerance to persecution (Kisanji, 2009). It is sad that the tolerance was traditional because people who study culture and heritage are thought to be unable to make their own judgments and run their own lives. According to Mageza (2007), the majority of indigenous African views regarding culture and heritage are in ambivalent because they depict culture and heritage positively. Such mysterious deformities influence African religious and cultural perspectives. At most, this helps to identify whether Bindura University of Science Education has responded in giving positive space and recognition to culture and heritage studies.

Kahambe (2020) established that the subject of culture and heritage studies has a relatively shaky intellectual foundation, which has motivated a number of Zimbabwean scholars to work to enhance its foundation. Kahambe (2020) whose efforts in that direction are to be applauded; made the suggestion that it would be necessary to define culture and heritage studies in terms of a metaphysical component, shared ideals, symbolic generalizations, a common language, research techniques, as well as exemplars. The metaphysical dimension, for instance, would involve a distinct data orientation that would perceive Black people as participants rather than victims and an obvious, albeit unrecognized, Afrocentric influence. To document the historical experiences of Black people, Kahambe proposed relying on morality as a technique of recording. Kahambe believes that it may be possible to appropriate and transform selected methodologies used in other discipline such as the value contamination has not been introduced in Black studies or Africana studies. Therefore, this study differs from this on-going research

in that it focused on precarious intellectual standing of culture and heritage studies while this on-going study is focusing on perceptions and viewpoints on culture and heritage studies at Bindura University of Science Education (BUSE), however it will be helpful in giving an insight on the current research on Bindura University of Science Education (BUSE).

Chimedza (2019) argues that, in the Zimbabwean context culture and heritage studies are being marginalized and stigmatized due to modern technologies in higher education institutions. Among the Zimbabwean traditional societies, culture and heritage is equated with history. The reasons for valuing heritage had previously been discussed in studies that indicated that heritage was personal and interconnected with the ideas of family. However, source? showed that some Zimbabwean communities and higher education institutions are less connection to the more intimate scales of heritage. Further research would be needed to address the cause of this difference, although it likely is related to the limited number of communities with multiple generations of their families residing in the same neighborhood. Additionally, sites that might be assumed to have personal connections, like homes, are less likely than public places, like parks, to solicit such feelings. Natural cultural and heritage sites did resonate more with neighbors than architectural sites as had been previously suggested. Additionally, the sites selected by residents showed that there is a desire to preserve more than artifacts source?. Although the sites were physical locations, many were selected for their functions as places of community gathering and spaces that provided diverse connections, showing that it is the feeling of the place that residents want to protect. However, the study by Chimedza (year) focused on marginalization and stigmatization of culture and heritage studies while this research seeks to break the yoke by probing perceptions and viewpoints on culture and heritage studies, getting deeper into the perceptions and viewpoints of Bindura University of Science Education on culture and heritage studies, paying particular attention on whether they have measures to raise the status of culture and heritage studies.

Matsika (2005) argues that culture and heritage studies in Zimbabwe are often perceived as social studies. These perceptions lead to positive attitudes by students in higher education institutions. This has been an ongoing process and has roots in socio-economic, cultural and religious responses to culture and heritage studies. Survey responses reveal that culture and heritage was typically a positively associated term, related to history, culture, and tradition in a collective or community driven manner. The term was defined less in terms of places and items, instead focusing on the ideas of family and people source. Ranking of culture and heritage statements provided a quantitative means of assessing heritage perceptions by looking at discrete elements that contribute to neighborhood heritage and the ways this heritage connects to residents' daily lives. The heritage statements revealed that source? felt the most disagreement with the topics being studied; however, with some of the lower participation rates this trend is inconclusive. The heritage statement data also showed that residents in neighborhoods with city landmarks felt more agreement with the statement suggesting that their neighborhoods' heritage connected to the institution's heritage. These neighborhoods were also more likely to support the various elements being considered as contributing to their culture and heritage. There was also a larger trend that showed living in the neighborhood longer increases perceived importance of the neighborhood's culture and heritage. This study will therefore conduct a research on the perception and viewpoints on culture and heritage studies and the role of Bindura University of Science Education towards the place and space of culture and heritage studies.

Mapaya (2006) argues that cultural and heritage studies are very important in higher education institutions. As a result of the higher education institutions end up by introducing cultural and heritage courses which will further support the culture and heritage of Zimbabwe. Culture and

heritage preservation would benefit from acknowledging the importance of individualized relationships with the surrounding environment and cultivating a connection between people and their local heritage source?. Efforts in Zimbabwe's higher education institutions to use televised public presentations in which the public votes on which buildings should receive preservation funding is one method for trying to connect the students with their heritage .However, even in this instance the culture and heritage sites would be pre-selected by professionals as having relevant cultural value, which indicates a desire to continue to control the culture and heritage narrative .It is important to recognize the fundamental similarities between professionals and students when discussing cultural and heritage studies in higher education institutions. At a basic level; professionals, too, are driven by a desire to recover the past, to make human connections to find contemporary resonance. This study will therefore, go further from Mapaya's(2006) research conducting a research on the perception and viewpoints on culture and heritage studies at Bindura University of Science Education (BUSE).

Kadore (2018) claims that students from the department of geography at Midlands State University have little experience studying culture and heritage. However, comparable studies can be conducted on students in the geography departments of various universities that represent the diversity in Zimbabwe in order to ascertain their perceptions of their heritage and compare the outcomes with one another. Additionally, studies on how college students have understood the ideas of cultural heritage and natural heritage from the perspective of citizenship education can be improved. By planning various activities, heritage assets can be used in environmental education. Particularly, awareness can be assessed by learning about how students, teachers, educators, and the community perceive the significance and protection of the natural heritage, which has received relatively little attention in the literature review, so that development plans can be made for the future. It has been observed that colleges and the

students who periodically visit them have a favorable influence on students' perspectives. Students need to be introduced to both our tangible and intangible ideals through activities like trip-observation, theater, guest speakers, or hosting them in class. Every age group can thus become more conscious of both cultural and ecological heritage. What then remains in this study, is to examine the position of culture and heritage studies and to find out Bindura University of Science Education's perceptions and viewpoints on culture and heritage studies.

Chimbiru (2017) asserts that, higher education institutions' cultural and heritage studies enable societies to pass on to the following generations abstract and concrete values that reflect their indigenous qualities. The mutual interaction of environment and culture over time is what gives a location its distinctive heritage. In such situations, heritage properties stand out due to their natural, cultural, or a combination of both aspects. The importance and worth of cultural and natural heritage must be understood by all parties in order for them to take responsibility for protecting it. Individual education, together with knowledge and consciousness gained from personal experience, are both very significant in the conservation of heritage. The United Nations Educational, Scientific, and Cultural Organization (UNESCO) has made enormous efforts in this area to promote the growth of global consciousness. The World Cultural and Natural Heritage list that resulted from UNESCO's opening to signatures of "The Convention Concerning the Protection of World Cultural and Natural Heritage" on November 16, 1972 is regularly being updated. Therefore the study by Chimbiru(2017) differs from this on-going study in that it focused on survival of societies and in this regard, the purpose of this study, is to consider how relevant Bindura University of Science Education is towards the empowerment of culture and heritage studies.

Marira (2015) reports that, heritage perception analysis came in two pieces; the open response

definitions and the quantitative statements provided. Heritage descriptors were analyzed by frequency of responses and percent of respondents with a given answer, due to the multiple-answer format. Heritage statements were looked at in terms of means and standard deviation so that the relative importance of statements could be established. A summated rating scale allowed comparisons between tangible and intangible heritage elements, as well as those connecting to the future versus the past. A society's cultural heritage consists of the symbols and buildings that have been altered to reflect the manners, traditions, and way of life that have been passed down from one generation to the next (Marira, 2015). They are the principles that exemplify the traits shared by various cultural groups. They are man-made structures that serve as reminders of past civilizations' artistic, religious, and economic values. All the monuments that have survived from the earliest human civilizations can be referred to as cultural heritage. Marira's(2015) study differs from this on-going study in that it focuses on heritage perception analysis while this study seeks to examine whether culture and heritage studies are very important at Bindura University of Science Education .

The study concluded that the perceptions and viewpoints of Zimbabwean scholars on culture and heritage studies are based on arguments that culture and heritage studies are vital in higher education institutions .The Zimbabwean scholars also assert that community engagement should be used at the local level in decisions about cultural and heritage developments. The methods utilized provide a precedent for future research and professional investigations into community participation in cultural and heritage preservation in Zimbabwe. The researches reveal that cultural and heritage studies are important in higher education institutions.

2.5 Theoretical framework

A theoretical framework, according to Swanson (2013,) is a structure developed to clarify and comprehend a scenario that can help a research investigation. The theory that underlies and characterizes this investigation is presented in this theoretical framework. The Afro-centricity idea put forward by Asante and Mazama(2010) will guide this research**.**

2.5.1 Afro-centric Perspective

Asante and Mazama(2010) proposed the Afro-centric Perspective. Afro-centricity, according to Asante (1988,), is a way of thinking and acting in which African interests, values, and views are prioritized. He goes on to say that Afro-centricity is a knowledge exercise and a fresh look at the past. The objectives of Afro-centricity also include the reconstruction of African American culture and the development of a shared consciousness.

This viewpoint suggests that the civil rights movement and the ethnic social movements of the 1930s and 1940s in Africa served as the roots of culturalism. The idea also mentions how African-American ethnic movements that first appeared in the late nineteenth and early twentieth centuries had strong roots in cultural education, which is an offshoot of ethnic studies from the 1960s. He emphasizes that it developed in response to ethnic groups' aspirations for inclusion in curricula at schools, colleges and universities. During the 1980s; the instructional materials, authoritarian teaching methods, standardized texts, classroom culture, and other signs of a sick and unfair educational system were exposed, analyzed, and critiqued.

According to Asante and Mazama (2008), there was a need for the acceptance of differences— not so much to help minorities integrate into the majority society, but rather to create a steady foundation for the survival and advancement of various ethnic groups. Marshall (1998) defines a cultural society as one that values cultural diversity. In this piece, a cultural society is one that is made up of various cultural elements. The definition of culture and heritage studies is any type of instruction that combines the viewpoints, texts, histories, values, and beliefs of

individuals from various cultural backgrounds (Mapuranga and Bukaliya, 2014). According to Gay (2013), both minority and majority students must have access to accurate knowledge about racial and cultural diversity in order to combat inaccurate perceptions and harsh judgments.

Theorists of African and European culture and heritage contend that opportunities are provided for students to learn about social biases and the oppression and marginalization that result in allowing them to develop strategies to alter the existing quo and create a multicultural society (Mapuranga and Bukaliya, 2014). Gay (2013) points out that teachers however, tend to only cover the safe topics of cultural variety, such as cross-grouping similarities and celebrations, while ignoring more upsetting topics like inequality and the significant contributions made by ethnic groups to community and human life. As a result, some pupils would experience educational challenges as a result of missed cultural barriers (Abbort, 2013). Authorities in education also concur that multicultural education fosters the development of a larger and more sophisticated perspective of the world and revitalizes the liveliness of society via the diversity of its members' cultures (Mapuranga and Bukaliya, 2014). However, in order to ensure the academic achievement of the minority; it is important to acknowledge their cultural and linguistic rights to full participation in educational activities (Magwa, 2010).

Cultural and heritage studies, according to Abbort (2013), are founded on the idea that all students should have equal access to a quality education, regardless of their culture, and they work to dismantle barriers that prevent students from different cultural backgrounds from succeeding in their academic endeavors. Kubota (2012) places major emphasis on the need for second language teachers to be accepting of persons from varied racial, ethnic, and linguistic backgrounds. However, Parrish (2010) notes that these cultural difficulties persist externally among students who are deeply ingrained in cultural norms and ways of thinking that are challenging to dissociate from the educational process.

Cultural and heritage studies make the assumption that cultural identity has a significant impact on how students learn and think, and that in order to effectively teach culturally diverse pupils; it is necessary to use educational strategies that take into account their backgrounds. However, given that this is the case, Molosiwa (2009) claims that language education programs at higher educational institutions do not offer any courses in cultural and heritage education, which suggests that many teachers in schools are ill-equipped with the necessary skills to work in cultural and heritage classrooms, which causes learners to perform below their potential. In accordance with Abbort (2013), cultural and heritage education aims to enhance the academic performance of all students, particularly those from diverse cultural groups who have historically been underrepresented. The diversity of the learners' cultures and languages is undoubtedly noted in the curriculum and other policy documents, but it does not seem that issues of culturalism are addressed in teacher training. Cultural and heritage studies, according to Kubota (2012), promote both acceptance and appreciation of other cultures' traditions and works of art. Abbort (2013) also argues that universities should adopt more culturally and linguistically diverse teaching methods because they have been produced by the student population. The aforementioned research, however, demonstrates that the educational system disregards the language and cultural diversity among students (Molosiwa, 2009). Therefore, it seems that an Afrocentric perspective is the most practical way to think about how Culture and Heritage Studies are perceived and viewed in a higher science education setting.

2.6 Chapter summary

The second chapter concentrated on scholarly articles from different academics that discussed the perceptions and points of view of Culture and Heritage Studies in a higher science education institution. Additionally, the Socio-cultural Theory that impacted the study was described in the chapter. Research methodology will be discussed in the subsequent chapter.

CHAPTER THREE

'As an orientation to data, this method is concerned with the issues necessary to achieve human harmony' (Gray 2001:14)

3.0 Research methodology
3.1 Introduction

This chapter aims to presents the research methodology that will be used in examining the perceptions and viewpoints of culture and heritage studies at Bindura University of Science Education (BUSE). Research methodology alludes the ways to logically explicate the research problem as a skill of learning exactly how research is carried out scientifically. Therefore this chapter will provide numerous steps that the researcher adopted in reviewing the research problem alongside with the sensibleness behind. Discussed in the chapter are the research or data collection instruments, including the procedure and administration of the instruments and the data analysis methods used. The main thrust of the chapter is to give an overall perspective of how the study was conducted with justifications. Subsequently, the research instruments which are Focus Group Discussions (FGD), open ended interviews and questionnaires will be discussed. The chapter then discusses the methods of data presentation and analysis, the data collection procedure and the methods of ensuring trustworthiness of data. Finally, the chapter discusses the ethical considerations.

3.2 Research design

An architectural plan for a building is comparable to a research design for a research endeavour (Saunders et al., 2009). A research design may be defined once more as a strategy and set of processes used to collect data, as well as an effort to address the research questions raised by the project (Creswell, 2016). There are several types of research designs, including exploration, description, explanation, evaluation, and case study. The researcher employed a descriptive and exploratory qualitative method. Creswell (2008) defined qualitative research as a type of academic research in which the researcher depends on the participants' point of view, asks open-ended questions, collects data from participants that is primarily composed of words (text), describes these words, and analyses these words for themes.

In order to comprehend and explain the dynamics of social relations, qualitative research concentrates on those aspects of reality that cannot be quantified. According to Guerrero (2013), qualitative research focuses on the world of meanings, motives, ambitions, beliefs, values, and attitudes, which equate to a deeper realm of relationships, processes, and phenomena that cannot be reduced to the operationalization of variables. It is possible to measure the responses of numerous respondents to a set of questions using the quantitative approach and appropriate sampling. The results may be compared and statistically analyzed because each question only has a small number of possible responses. They can also be extrapolated to a larger population while staying under known error bounds (Patton 1986). Qualitative techniques offer the context needed to completely understand. The context provided by qualitative approaches enables a deeper comprehension of those findings. They fully express the experiences of others by capturing what they have to say in their own words. The texture of actual life in all of its variety is provided by qualitative data, which also provides insight into the thoughts and emotions that drive people to act. The standardization of quantitative approaches allows for the methodical collection of as many brief replies from clients as

possible. A qualitative method offers richer, more in-depth data about fewer, but more significant individuals. According to Tewksbury (2008), using research instruments allowed for a better knowledge of the perspectives and viewpoints on culture and heritage studies at BUSE. Qualitative research design provides a deep grasp of the issue at hand based on the replies from the data acquired.

Unlike qualitative research, the data can be quantified in quantitative research. The results are interpreted as representing a general and adequately thorough view of the entire population because the samples are typically big and regarded as representative of the population (Cramer 2003). The process of analysis and generalization of the data acquired assumes a fundamental importance for fields like mathematics and statistics. When it is possible to gather quantifiable measures of variables and inferences from samples of a population, quantitative research, which is focused on objectivity, is particularly appropriate. Structured processes and official tools are used for data collection in quantitative research. The information is systematically and impartially gathered.The researcher opts for a qualitative research approach because the research topic seems to be narrative in form and the intention was to use naturalistic techniques like interviews, and focus group discussions to explore and discover the various perceptions and viewpoints related to the culture and heritage studies at BUSE.

Advantages of qualitative methodology according to Creswell (2013) include that the methodology enables the researcher, emotive or sometimes controversial socio-cultural phenomenon. Saunders (2014) suggests that a disadvantage of the qualitative methodology is that it is time consuming. This is because qualitative data seeks in-depth descriptive and non-numerical data. The researcher will utilize a relatively small sample. This will ensure that the researcher does not spend an inordinate amount of time gathering data. The research methodology will also include focus group discussions which save time.

3.3 Research instruments

The instruments that were used by the research are questionnaires, focus group discussions and interviews. Sekaran and Bougie (2016) define a questionnaire as written pre-set of questions that respondents write down answers to those questions they are narrowly delimited options. (Sreejesh, Mohapatra & Anusree 2014) state that a questionnaire is imperious for excellent results from a survey. This means that it must be appropriately and thoroughly developed for an interview guide for collecting reliable and useable data. The researcher seeks to gather data by conducting interviews, focus group discussions and questionnaires with the pioneers of the program and to some extent those who are doing the program, lecturers from languages and communication skills, PG, SW, CHS Lecturers or even those who are studying SW and PG through the use of interview schedule guide and FGD. Researcher will also make use of questionnaires as a way of data collection from admissions office.

3.3.1 Semi structured interviews.

Interviews are oral forms of questionnaires. According to Easwaramoothy (2006), an interview can be a face to face form of data collection which involves an interviewer, who coordinates the process of the conversation and asks questions, and an interviewee, who responds to these questions. The advantages of this is it provides accurate screening and capture verbal and non-verbal ques. Therefore, the researcher seeks to use these interviews will allow the researcher to get first-hand information. Interviews can be an advantage to the researcher as they can be done though the telephone. However, this type of data collection many be expensive for the researcher to follow and can limit the sample size.

3.3.2 Focus group discussion

Focus group discussions are broad, with guided questions which did not strain the conversation. They allow new questions to arise during the discussion. According to Jha (2014), a focus

group discussion is informal and relaxed discussions which in this research allows respondents to pinpoint on the necessary issues they think are relevant to issue under study. Questions asked were from a focus group discussion guide that was prepared by the researcher in advance. FGD on students in the culture and heritage department at Bindura University of Science Education were conducted. According to Creswell (2013), a focus group discussion is whereby the researcher engages a diverse group of relevant participants in a group discussion moderated on the research questions. Yin (2014) opines that usually a focus group discussion includes 12 to 15 people and lasts for an hour or two.

According to Yin (2014), an advantage of FGDs is that they save time in that many participants are engaged in the same timeframe and setting. Furthermore, Saunders (2014) argues that an FGD is also useful in that it enables the researcher to compare and contrast diverse viewpoints in real-time as they are being debated by participants. A disadvantage of an FGD according to Kothari (2014) is that if poorly moderated, it may lead to more vocal participants dominating the discussion and suppressing the voices of other participants. The researcher will review literature and watch video tutorials of how to effectively moderate a FGD to alleviate this weakness.

3.3.3 Questionnaire Method

The study also used questionnaires as a method of gathering data from the field. There are two types of questionnaires which are close-ended and open-ended questionnaires. With an open-ended questionnaire, the respondent is given the freedom to respond to a question based on his own understanding and explanation; he is not limited to a particular type of answer. In contrast, with a closed-ended questionnaire; the respondent is not given a sufficient range of options from which to choose but is instead forced to make a decision. Participants can only respond with a fixed set of options, such as 'yes' or 'no'. This research adopted an open ended questionnaire because it gives room for the respondent to fully articulate his/her view better in

relation to a particular question compared to close ended which only restrict a respondent to a tick or an X.

Data from the admissions staff was gathered via questionnaires. According to (Brown, 2001), a questionnaire is any text-based tool that provides survey respondents with a set of questions or statements to react to. Participants can indicate their response by marking a page, writing a number, or checking a box on paper or online. The benefits of questionnaires include their simplicity in design, portability, and ability to be made available online. They can be used to gather large datasets relatively easily, either through direct contact, by mail, or online via the web or email. Additionally, the data gathered by questionnaires can be processed and analyzed relatively easily compared to spoken data, which must be recorded and transcribed before analysis (Young, 2016).

3.4 Targeted population and sample

The study targets all students, lecturers, admissions personnel, faculty and departmental secretaries on a higher education institution particularly Bindura University of Science Education. Research population refers to a collection of persons having one or more features of interest (Sekeran and Bougie 2016). According to Sekeran and Bougie (2016), the research population is an entire group that the researcher desires to study. The researcher will make use of judgmental sampling. With this type of data sampling the researcher will make use of subsets of the target population from which samples will be selected randomly. This will ensure that the population coverage is well represented as the researcher will be working with education stakeholders.

Thornhill (2007) avers that it is impossible to gather data from the whole research population and so a sample needs to be selected. A sample refers to a subset of a broader group of researchers and the researcher should derive inferences from this subset that may be generalized to the full population. The researcher ought to draw deductions that can be

generalizable to the whole population. The on-going research seeks to employ judgmental sampling in which those who have quality information will be sampled.

3.5 Purposive sampling technique

A non-probability sampling technique known as authoritative sampling, purposive sampling, or judgmental sampling selects the sample members solely based on the researchers' expertise and judgment. An advantage of purposive sampling according to Yin (2014) is that there is a high likelihood of sampling participants or key informants that will provide the most relevant data. Purposive sampling also serves time because the researcher can simply note and write down specific participants rather than carrying out a sampling process in the filed before conducting the study. For instance, in simple random sampling; the researcher may have to conduct a raffle like selection, drawing of lots and so on before distributing questionnaires. However, in purposive sampling, the researcher simply notes a relevant participant and goes to acquire informed consent and carry out the study. Creswell (2013) argues that a disadvantage of judgmental sampling is that it is biased. However, this bias is beneficial to the study. The judgmental sampled participants will therefore be as illustrated in the table below:

Table 3.1 Sample size

Participants	Frequency	Sampling technique	Research method
CHS, PG and SW students at BUSE	20	Purposive	FGD

Culture and heritage studies Lecturers and some lecturers from language and communication skills, PG and SW lecturers	5	Purposive	Interviews
BUSE Admissions office	3	Purposive	Questionnaires

3.6 Data gathering process

The researcher will seek permission to conduct the study of examining perceptions and viewpoints on culture and heritage studies from BUSE. The researcher will proceed to seek and acquire permission from the Department of Languages and Communication Skills since it is where the program, Culture and Heritage Studies (CHS) is currently housed on BUSE. The researcher will then acquire the informed consent of participants. The researcher will conduct one interview a day at the work premises of each of the interview participants. The researcher will ask for permission to electronically record interviews.

3.7 Validity and reliability

Validity examines if the study findings are actually about what they claim to be (Robson, 2012). The data collection techniques must be reliable in order to produce results that are valuable. This guarantees the validity of the discussions of the information gathered and the results obtained from it. In order to preserve the research's validity, the study used a variety of information sources. A measurement is said to be reliable if it produces consistent results with the same values (Blumberg et al., 2005). It assesses a research's reliability, accuracy, reproducibility, and consistency (Chakrabarity, 2013). When numerous researchers can utilize

a test in regular settings with dependable outcomes that do not change over time, it is said to be reliable.

Since more measurement errors result in less reliability; reliability is defined as the extent to which a test is devoid of those errors (Fraenkel & Wallen, 2003; McMillan & Schumacher, 2001, 2006; Neum, 2003). It can be viewed as a measure of how consistently and steadily a research approach produces outcomes. The degree to which repeated measurements made by a researcher under controlled circumstances will yield the same results is what reliability is all about. A pilot investigation was utilized in an effort to guarantee the study's validity and reliability.

3.8 Data Presentation and Analysis Methods

Data analysis, according to Babbie (2015), is a technique used to answer research questions and support hypotheses through the interpretation and scrutiny of data. A researcher must analyze and evaluate qualitative data, which consists of observations, opinions, ideas, and beliefs. The researcher will use the thematic analysis model to assess data obtained through qualitative means, categorizing the results in accordance with the study's anticipated themes. Thematic analysis, according to Cresswell (2018), is an independent qualitative methodology that is primarily a tool for detecting, interpreting, and reporting patterns or themes within data. According to Creswell (2018), this step; where data is gathered, categorized, synchronized, and integrated to make sense, is known as the data presentation stage. Data analysis, in the opinion of Rubin and Barbie (2019), is essential to the credibility of an academic argument since it reveals proof that a particular phenomenon exists and persuades the reader of the validity of one's position in the context of real life. According to the research's goals, the data will be processed, organized, and analyzed utilizing themes and narratives according to the thematic analysis methodology. Bazeley (2009) asserts that when data has been obtained; reading and interpretation serve as the foundation for insightful analysis. Therefore, the themes will often

be presented by first providing a brief summary and then supporting each point with a quote from the participants' responses. The researcher will proceed through the steps involved in finding a theme which include becoming familiar with the data, creating preliminary codes, looking for themes, reviewing themes, defining and naming themes, and eventually producing a report, Braune and Clarke (2006). According to Braune and Clark (2006):

- Transcribing data, reading and rereading the data, and scribbling down early ideas are all part of the first stage. The researcher will use this stage during interviews by writing down and editing the material gleaned from the interview.

- Coding intriguing elements of the gathered data is part of the second stage. Through this step, the research will look to pinpoint concepts and their connections to the subject matter.

- The third step entails grouping codes into potential topics and collecting data pertinent to each theme. At this point, the researcher organizes the data into themes that will help the study's findings.

- The application of the themes in respect to the coded extracts is checked in the fourth stage. This implies that the researcher will assess the relationship between the studied data and the research's core concepts.

- The continued study to polish the details of the subject is the fifth stage, and the final stage is the last chance for examination. This enables the researcher to produce analyzed data that are consistent with the research.

The researcher will follow these stages as described. The advantages of using thematic analysis as a method of analyzing data are that it is flexible in the sense that it can produce a rich and detailed complex account of data, allows for subjective analysis, taking into consideration participant's subjective conditions and point of view and also that it has wide range of analytic options. However, the limitations of using this method are that it has limited interpretative

power if not used within existing theoretical framework and that of lack of clear and concise guidelines.

3.9 Trustworthiness of Data

Trustworthiness of data refers to how accurately a method measures what it is intended to measure (Middleton, 2019). When a research has high validity that means it produces results that correspond to real characteristics and variations.

3.10 Ethical Considerations

Research ethics refer to the application of moral rules and professional codes of conduct to the collection, analysis, reporting and publication of information about research subjects (Babbie, 2016). Human beings deserve to be respected hence; the researcher will ensure that ethics are adhered to through considering the following ethical considerations which are confidentiality, informed consent, voluntary participation, and avoidance of harm.

3.10.1 Research Authorization and Informed Consent

According to Gibert (2008), informed consent provides that persons invited to participate in social research activities should be free to choose to take part or refuse; having been given full information concerning the nature and purpose of the research. To ensure informed consent, the researcher will explain in detail the purpose of this research giving room for respondents to ask questions before carrying about the study. The researcher will also give the respondents time to make the decision on whether to participate or not. Research authorization is obtaining permission to carry out a study in higher science institutions. To ensure research authorization, the researcher obtained a letter from the Department of Languages and Communication Skills.

3.10.2 Anonymity and Confidentiality

Anonymity is concerned with the security of the identities of the respondents whilst confidentiality is concerned with who has the right to access information given by the respondents. To ensure confidentiality and anonymity, the researcher will not disclose the

identities of the respondents without their permission. The researcher will also guarantee the respondents that the information provided will be used for academic purposes only.

3.10.3 Voluntary Participation

Before conducting the interviews, the researcher will make participants aware that participation in the study is voluntary, that they may withdraw from the study at any time if they wish to do so (Newman, 2016; Seidman, 2015). The researcher will ensure that this ethic is adhered to by respecting the participant's decision to withdraw and not force them to continue participating. However, the participants will be informed that their participation is important for this study and that it will contribute vital knowledge on perceptions and viewpoints of culture and heritage studies on a higher science institution which can be used to help other students who wish to do culture and heritage as a degree program.

3.10 Chapter Summary

This chapter presented the methodology which was used in the process of carrying out the research. The chapter also tried to shed light on the research approach, research design, research subjects and the research instruments and also the importance of considering research ethics when carrying out a research. The next chapter will mainly focus on data presentation and data analysis so that conclusions concerning the research may be drawn.

CHAPTER FOUR

"Such a cultural awakening…shall be eminent when significant numbers of our population have enough real information of our history, philosophy and culture to understand our potential, so that we are no longer labor under debilitating, cretinizing psychosocial caricatures, but see accurately what our culture was made of, why that culture was brought us to the present situation, and how, if we have the courage to seize the knowledge available to us and use it, we can create a better world." (Armah 2010 :11)

4.1 Introduction

The previous chapter gave a synopsis of how the research was conducted. The main thrust of this chapter is on the presentation of CHS as a degree program with specific attention to areas of the regulations of the current program as adopted from GZU courses, enrollment statistics, external examiners reports and respondents views in the presentation and analysis of data. The next subsection devotes its attention to the modules on offer under CHS degree.

4.2 An overview of BSc (Hons) CHS as a degree program at BUSE

In 2018, FSSH at BUSE adopted CHS from GZU and implemented it in the Department of Languages and Communication Skills. The programme exposes the students to Zimbabwean heritage and cultural property, thus the tangible and intangible attributes of society, inherited from the past, maintained in the present and bestowed for social, economic and political advancement. Learners are introduced to the identification, preservation and safeguarding of Zimbabwean norms, values (ubuntu/hunhu) and heritage in its diverse forms. The programme examines the significance of national symbols, ceremonies, and rituals and heritage sites in communities and at national level. The programme aims to produce a creative student learner who develops the knowledge to explore and exploit national resources for survival in a sustainable way using modern technologies.

The aims of CHS are to produce a self-confident and assertive graduate who can contribute meaningfully to the development of the nation, equip students with relevant knowledge and principles that enable them to solve any current challenges without sacrificing their heritage. Furthermore, it seeks to prepare students to become responsible citizens, who are patriotic, self-reliant and have a sense of national pride, to produce graduates who uphold the philosophy of Hunhu/Unhu/Ubuntu and to inculcate into students the knowledge of tangible and intangible heritage and how best to exploit it for survival while conserving it for posterity.

By the end of the programme, the student should be able to confidently and emphatically explore ethical variables in line with the country's social and economic objectives. They should also provide relevant knowledge and principles that enable others to solve challenges without sacrificing their legacy.

The Bachelor of Science Honours Degree in Culture and Heritage Studies programme shall enable students to acquire applied culture and heritage research methods and their contribution to the creation of cultural heritage, assesses the failures and significance of monuments, cultural landscapes, artefacts, traditional beliefs and practices among other cultural heritage resources. The students should be able to assess and develop concepts for the material and immaterial conservation and safeguarding of culture and heritage resources. Intended outcomes are to collect and analyse culture and heritage data in an academic manner for policymaking, innovation and industrialisation, apply innovative solutions to the developmental trajectory of the country and to engage in professional and academic interaction guided by the philosophy of unhu/ Ubuntu below are some of the modules of CHS since the introduction of the degree program.

Current CHS Regulations as adopted from GZU are as presented below:

1. Introduction to museum studies underwater cultural heritage
2. Introduction to archeology
3. Introduction to heritage management
4. History, theory and management of heritage institutions
5. Intangible heritage
6. Introduction to Zimbabwean history
7. The dry stone heritage of southern Africa
8. Museum curatorship
9. African religious and heritage
10. Heritage and landscapes
11. Heritage informatics
12. Tour guidance
13. Ecotourism and sustainable development
14. Heritage management and sustainable development
15. The rock art of Africa
16. Approaches to heritage conservation
17. African traditional music
18. Computer science
19. Health education
20. African philosophy and thought
21. Repatriation and restitution of cultural property
22. Cultural heritage and globalization
23. Introduction to Zimbabwe's culture and heritage
24. Colonial heritage
25. Conservation and management of museum collection
26. Heritage and politics
27. Legislative frameworks for the protection of cultural property
28. Archeology and geographical information systems
29. Conservation of historic buildings
30. Heritage, history and memory
31. Entrepreneurial skills for heritage industries
32. Issues in museums and heritage skills
33. Conceptual and epistemological perspectives on cultural heritage

Table 4.1: CHS regulations as adopted from GZU

4.3 Discussion and Analysis of Modules on Offer

What is obtained from the above courses is that CHS degree is interdisciplinary, cross disciplinary and multidisciplinary hence it has the ability to draw from archaeology, culture and heritage, museology, records and archives, among other array of disciplines, knowledge and skills needed to identify, define and solve real life problems faced by the present and future generations. Among the exit skills expected from CHS graduate is the ability to identify economic values associated with acquired cultural heritage knowledge and skills. It also empowers students to link research knowledge and skills with culture and heritage for purposes of contributing towards societal development. Furthermore, the degree program enables students to identify, document, preserve, manage, communicate and present wide array of cultural heritage resources. A breakdown of courses under CHS are categorised in relation to the below listed disciplines.

Among its entry requirements for one to qualify for normal entry into the Bachelor of Science (Honours) degree in Culture and Heritage Studies at Bindura University of Science Education, Prospective students is that in addition to satisfying the minimum conditions prescribed under the General Regulations, must have obtained at least five 'O' Level subjects including English Language passed with a Grade C or better and have obtained any two 'A' Level passes.

Discipline	Percentage representation
Cultural related modules	38,88%
Heritage related modules	30,55%
Archaeology related	8,33%
Museum related	11,11%

| University wide courses	11,11%

Table 4:2 discipline and percentage presentation

From the above exposition, it is evident that CHS is multidisciplinary and rooted in the above mentioned knowledge basis. To those traditionally nurtured in colonial education and curriculum where emphasis has always been on stand-alone disciplines, this has given them a problem, especially locating the discipline. The silo mentality which has already been overtaken by events has led some reviewers and external assessors to misconstrue CHS with archaeology. This has been problematic in situations where the reviewer or examiner initial training or expertise is largely guided or influenced by archaeology. As a sub-discipline relevant to CHS such reviewers tend to forget that archaeology among other race sciences such as museum studies and anthropology can be deconstructed, promoted, subverted and reframed despite the fact that they are regarded as impeccable sources on socio economic and spatial history of pre-colonial communities. Such a transformational practice has culminated in contemporary degree program such as CHS.

4.4 An Overview of Student Enrollment Since 2018

The researcher is one of the pioneers of the CHS degree program. In 2018 when the program was introduced the students were a group of 22 students thus 15 female students and 7 male students even though the group has 17 students left at the end of the program. In 2019, 17 students were enrolled in CHS class, followed by a group of 22 students that were enrolled in 2020 and in 2021 the number of the students that were enrolled into the program is 13 and as of 2022 a CHS class has about 15 prospective students that have been accepted and confirmed. Below is the enrollment statistics graph of intakes of CHS since August 2018 to August 2022.

August Student Intakes for CHS 2018-2022
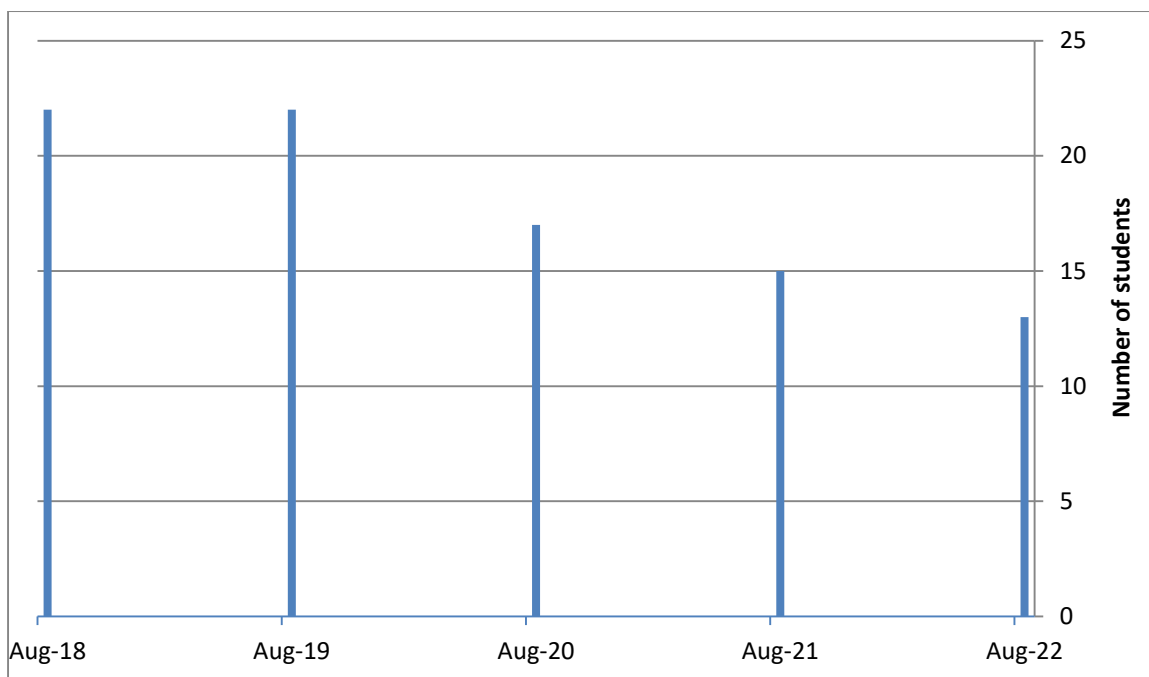
A graph above illustrates the trends in enrollment from 2018 to 2022. The enrollment trajectory is a bit disturbing since there are a low number of students enrolling for the program. This is in comparison with other degree programs under FSSH such as Bsc (Hons) PG and Bsc (Hons) SW where the numbers are almost 100 in each class. Below are insights generated as to proffer why there are attitudes and negative perceptions that has led to low numbers in the degree program.

4.5 Perceptions and Viewpoints of University's Stakeholders.

This section presents the perceptions and viewpoints of students and lecturers from CHS, PG, SW, Admissions office, Departmental and Faculty secretaries.

4.5.1 Perceptions and Viewpoints of Admissions Personnel Gathered Through Questionnaire (n=3)

Question	Response
When was CHS as a degree program placed on the undergrad application form?	2018

How many prospective students have enrolled for CHS (2022)?	15 or 17
As the first office to be confronted by prospective students, what advice do you give students in relation to CHS?	They should apply for the program if they wish to work for organizations that promote cultural values. If they wish to work in cultural places they are free to apply.
What are the minimum entry points for those interested in studying CHS?	2 points at 'A' Level
In relation to heritage 5.0, what is the significance of CHS?	I am not sure about the significance because education 5.0 has to do with the promotion of innovation and industrialization of Zimbabwe. Education 5.0 has to do with promotion of innovation and industrialization in the country thereby makes it difficult for me to relate the significance.
In your own view what are the career opportunities for a CHS graduate?	Working in museums. Working as cultural tourists.
CHS is offered at universities such as GZU, UZ, MSU among others. In your own view	I am not sure. Not sure.

how critical are heritage studies in the attainment of vision 2030?	

Table 4:3

4.5.1.1 Discussion and Analysis of Admissions Personnel's responses

Concerning the perceptions and viewpoints of Admissions and Registration Officers gathered through questionnaire, culture and heritage studies at BUSE was placed on the undergrad application form in 2018. The respondents articulated that, they only advice those who wish to work in organizations that promote cultural values to apply for CHS and they are free to apply. The Admissions Officers further averred that, the minimum entry points for CHS are 2 points at 'A' Level. In relation the significance of CHS under the education 5.0 philosophy, their responses was that they are not quite sure about it but they are just aware that Education 5.0 has to do with promotion of innovation and industrialization in Zimbabwe. The respondents further went on to say that, they have no role in the high/low numbers that are enrolling for CHS program because as the students came for enrollment they would have decided at home the degree choice and they went on to say in most cases CHS is taken with students who do not have many choices because of having low points .The respondents also pointed out that CHS is a last option and also in their own view working in museums and working as cultural tourists are the career opportunities for a CHS graduate.

From the above exposition, the admissions personnel seem to have limited knowledge on their understanding towards CHS as a degree program. This is despite the fact that they are the first or front line to be visited by high school graduates therefore their lack of knowledge concerning program, precisely newly introduced ones such as CHS is more of a disservice to the incoming undergraduate students. This is against the backdrop that, though it is not clear that they offer

career guidance they seem to be key players in shaping or directing what prospective students should study. In the light of this it becomes a problem when these admissions personnel are of the view that they consider CHS as a last option to those who would have come to study at BUSE. Furthermore, what complicates their attitude or views towards CHS is their limited knowledge in relation to career paths that arrive for a CHS graduate. They seem to know only about career prospects in the museum industry yet there are plenty of job opportunities that a CHS graduate can do which are in the cultural tourism sector. A CHS graduate can also work in the government ministries and departments which include Ministry of Sports, Arts and Culture and Ministry of Home Affairs and Culture and Heritage. Furthermore, there are ventures in the international organizations that one who studied CHS can be employed such as UNESCO, ICOMOS, Culture Fund and Cultural Diplomacy to mention but a few. A CHS graduate can also be employed in Non-Governmental Organizations, self-employment in consultancy, cultural film industries and organizing culture and heritage festivals.

 It is therefore critical for the admissions personnel to be capacitated with knowledge relevant for various degree programs, not excluding CHS, so that they become handy in channeling students to their respective degree programs other than working on assumptions.

From their renditions the academic and admissions personnel seem to be of the view that the degree program is of the dull or students of low performance. This can largely be attributed to lack of in-house training and proper orientation towards career guidance. Such trainings and workshops are vital for their work plan for them to effectively deliver in the university's quest for increasing its enrollment. In the words of Meki Nzewi(year) the admissions personnel become the ignorant experts for they are more of clerks rather than functional advisors in relation to prospective students. Makuwaza (year) seems to concur for he refers to such experts as 'educated uneducated'.

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The next section devotes its attention to views solicited from lecturers through the interview technique.

4.5.2 Interviewee/ Lecturer's Responses (n=5)

Below is a thematic summary of academic's viewpoints concerning CHS.

When was CHS introduced in the faculty of social sciences and humanities?	2018
How big are your classes?	15-22
What do you think is the contribution of high/ medium/ low numbers in relation to CHS program?	Not fully marketed. It is a new program. Those who are doing the program are not persuading others to apply for the program. Other departments such as Development Studies are fishing students from the CHS degree program.
In relation to Education 5.0 what is the significance of CHS?	It helps unlock creativity consistent with a peoples' being. Everything people learn and do is steeped in culture.
In your own view what are the career opportunities for a CHS graduate?	Tourism guides, museum curators, cultural officers, archivist. In consultancy, environment social and impact assessment.

CHS is offered at universities such as GZU, MSU, and UZ among others. In your own view, how critical is heritage in the attainment of vision 2030?	It is critical because without it nothing of substance can be achieved. Every nation carries a cultural identity based on its identity.

Table 4:4

4.5.2.1 Discussions and analysis of Academics concerning CHS

Concerning when CHS was introduced in the Faculty of Social Sciences and Humanities and how big are the classes the academics highlighted that CHS was introduced in 2018 and they further elaborated that their classes are between 15-22 in numbers. They went on to say that, the program is new, not fully marketed and those who are currently doing the program are not confident enough to persuade others to apply for the program thereby resulting in low numbers. In relation to the significance of CHS and the career opportunities, the lecturers averred that, it helps unlock creativity consistent with a peoples' being and everything people learn and do is steeped in culture. Furthermore, tourism guides, museum curators, cultural officers, archivist, consultancy, environment social and impact assessment experts are some of the careers that were mentioned by lecturers. According to academics, CHS is critical because without it nothing of substance can be achieved in the attainment of vision 2030 as they hold that every nation carries a cultural identity based on its identity.

From the above exposition, the lecturers seem to have a deeper appreciation of CHS because they are guided and informed in the philosophy of education 5.0 which promotes the utilization of our own resources for development for one cannot import development. Unlike the STEM which was backed with UN, education 5.0 affirms, appreciates, embraces that the nation's heritage is critical for development. The lecturers also seem to understand the paramount importance of CHS because of the current blueprint, 2030 agenda which situates culture at the

center of sustainable development. Besides there are also centers even in America or Britain which are ideological institutions in nature that cater for African studies and Black studies .In South Africa there is a center for Apartheid studies, led by professor Nyasha Mboti who is a Zimbabwean. This demonstrates that peoples' cultural and historical experiences are key in transforming a nation and human factor development.

The viewpoints academics generated are revisionist in nature for they seem to hold that there is a lot of misinformation concerning African knowledge bases. Much of the current literature on Africa was not written by Africans but rather by diarists, hunters, colonizers, enslavers and missionaries who had little knowledge and had received little or no tutelage therefore there is need for major revisions. Emanating from academics renditions is the fact that culture and heritage studies foster a deeper understanding and appreciation of the value of culture and heritage. Similarly, what academics say is similar to what Zazu (2013), drawing on UNESCO (2002 & 2010) advocates for. To them culture and heritage education practices taking place within museums and heritage sites, formal and informal settings provide learning experiences that can inspire and encourage the learners to collect, preserve, interpret, celebrate, present and disseminate their heritage. The relationship between an in-depth understanding and appreciation of one's heritage and one's consciousness of the need to protect and use heritage resources wisely is already acknowledged (Deacon, 2004; Makhoba, 2009; Saunders, 2007).

The next section devotes its attention to the responses from CHS students concerning perceptions and viewpoints of CHS at BUSE.

4.5.3 Responses for the CHS students
Below is a summary of the responses from CHS students.

How did you know about CHS as a degree program at BUSE?	At the admissions office.

What are your colleagues' (Peace and Governance and Social work) attitudes towards CHS as program at BUSE?	They call us team ZINATHA. They say that there are no job opportunities for CHS students. The CHS students are treated like they are studying something which does not exist. They say that CHS students are studying evil spirits.
In your own view what are the career opportunities for a CHS graduate?	Heritage facilitators. Archeologists. Museum curators. Tour guides. Heritage officers.
When you applied for CHS, did you select it as a first option, second option or last option?	It was not even there on the application form and we were just told that there is a new program on offer. First option. Second option. Third option.

Table4:5

4.5.3.1 Discussions and Analysis of Students Concerning CHS

Concerning how the students came to know about CHS degree programme and the people's attitudes towards it; the learners averred that they knew about it at the Admissions' office since it was a new program. Furthermore, they elaborated that people sarcastically call them Team ZINATHA due to their lack of understanding about the significance of the programme. In relation to the importance of CHS which is also offered at UZ and MSU among others, the undergraduate students mentioned careers such as heritage facilitators, archeologists, museum curators, tour guides and heritage officers. Five out of twenty students highlighted that CHS is a first option. Another five said that the program was not even there on the undergraduate form; they were just told that there is a new program on offer at admission office and also other five pointed out that CHS is a second option and five also said it is a last option.

What is obtained from the students' above exposition is the fact that there is negative attitude towards CHS as a degree program. This negativity borders on ignorance and lack of exposure to other institutions of Higher education such as UZ, GZU and MSU and even beyond our borders. From what was exposed by the students concerning how they came to know about the program, the program seems to be not fully marketed.

It is seen from the descriptions of CHS students who participated in this research that there is a positive attitude towards the degree programme since they embraced it upon hearing about its prospects. Therefore, the findings from CHS students revealed that they really appreciate CHS, however it is not well appreciated by other students at BUSE, precisely colleagues in their faculty who tend to call the degree program by pejorative and sarcastic terms such as traditional healers. This conceptualization seems to boarder on the fact that traditional healers are custodians of culture therefore those who despise the euphemistically or sarcastically seem to be suffering from what Asante (2006) calls self-hatred. Such attitudes coming from fellow colleagues reveal the negative viewpoints that they harbor concerning anything related to CHS.

Furthermore, Rodney (1972) seems to understand that these problems of looking down upon educational systems that relates with Africans is problem that can be traced back to colonial education. In the words of Rodney (1972) this is how Europe underdeveloped and continues to under develop African's codes and modes. This is aptly captured in the statement of FRELIMO (Mozambique liberation front) Department of Education and Culture (1968):

> *In the colonial society, education is such that it serves the colonialists…In a regime of slavery, education was but one institution for forming slaves*

From the above viewpoints, it is evident that caricaturing students who do CHS by those who study SW and PG is a clear manifestation of how ideological foreign knowledge basis cannot accommodate indigenous knowledge basis that finds expression in degree program such as CHS. Fannon (1968) seems to have a solution to those who have been nurtured in the womb of colonial education. He advocates for decolonization which he defines as, 'setting afoot a new man' or replacing another species by another species. He further elaborates that this is a violent process. In light of that, this study is of the view that fellow students look down upon the other students' degree program; it's a manifestation of violence. Asante and Mazama(2010:6), exposes that this scenario is also extant in the American education system:

> *In the United States we have practices a white –only-orientation in education. This has had a profound impact on the quality of education for all children. The African-American child has suffered out of proportion to white children who are also victims of diseased curricula.*

This study therefore argues that, the viewpoints and perceptions concerning Afro-centered degree programs such as CHS are deeply rooted in the ideological and hegemonic nature of Western education. A resentment of CHS is in the words of Freire (1994) *Pedagogy of the Oppressed.*

In relation to their viewpoints concerning the career opportunities that are associated with CHS degree program the students seem to have a deeper understanding of the sea of opportunities that are inherent in the heritage and culture sector. They mentioned careers such heritage facilitators, archeologists, tour guides, heritage officers and museum curator, however the students seem to have limited knowledge on the job opportunities for a CHS graduate. Apart from the career options that have been highlighted by the students which includes cultural tourism sector, Ministry of Sports Arts and Culture, Ministry of Home Affairs and Culture, UNESCO, ICOMOS, Culture Fund and Cultural Diplomacy.

4.6 Chapter summary

The chapter focused on the presentation of CHS as a degree program with specific attention to areas of the regulations of the current program as adopted from GZU courses, enrollment statistics, external examiners reports and respondents views in the presentation, discussion and analysis of data. The next chapter devotes its attention to the summary, conclusions, recommendations and areas for further research.

CHAPTER FIVE

'The field, nevertheless, remains as innovative, adaptive, and optimistic as its founders and the peoples it educates, studies, presents, services, and defends in the intellectual arena…'(Stewart 2004:322)

5.0 SUMMARY, CONCLUSIONS, RECOMMENDATIONS AND AREAS FOR FURTHER RESEARCH

5.1 Summary

The study interrogated the viewpoints and perceptions that BUSE's stakeholders have towards CHS. It established that admissions personnel have limited knowledge CHS since it is relatively new. These admissions personnel are clerical experts rather than career guiders therefore they are not functional when it comes to advising students emanating from the fact that they lack on knowledge of career opportunities. This is largely to the fact that they lack training or refresher workshops concerning degree programs at a higher institution. Like the admission, fellow students have negative perceptions towards CHS since they are of the view that it is synonymous of being a traditional healer. Such perceptions and viewpoints among others not only boarder on ignorance but also the clash of knowledge basis as PG and SW are largely Eurocentric. The students also lack in-depth knowledge of vast career opportunities concerning the CHS degree program. Unlike the students and admissions personnel, the academia has deep appreciation of CHS for they see it as one of the future knowledge basis critical in nation transformation and human factor development. The academia also established that CHS students are not being key players in as far as making the degree visible at the university with a pure science niche. They also pointed out that other departments such as development studies are fishing students from CHS department for they are paddling that the moderning narrative is in development studies and backwardness is in CHS.

5.2 Conclusions

The study concluded that there is a lot of work that need to be done in making people aware that even science itself is steeped in CHS. Compartmentalisation of knowledge is detrimental to the understanding of what people study. Departments are operating on a silo mentality which is detrimental to the integrating of knowledge. Stakeholders are not quite aware of the regulations that make up CHS at BUSE were adopted from GZU and as such problematizing the degree program is a subtle attack on a university such as GZU which has a niche in cultural

heritage. Such skewed perceptions are not informed by facts rather beliefs. The study concluded that the admissions team discourage students with higher grades to apply for culture and heritage studies.

5.3 Recommendations

This section therefore will provide recommendations which will assist on the perceptions and viewpoints concerning Culture and Heritage Studies at a higher education institution below are the recommendations:

- To involve teaching staff of emerging and new programs in the marketing of degree programmes for proved enrolment and correction of deep-seated misconceptions.
- Initiate schools and institutes as a way of eradicating silo mentality.
- Initiate workshops for admissions personnel so as to improve efficiency.
- To introduce CHS scholarship as a way of attracting students thereby increasing visibility.
- Introduce a CHS university wide course to foster appreciation and innovation hinged on a cultural base.

5.4 Further Research suggestions

The study focused on investigating the perceptions and viewpoints concerning Culture and Heritage Studies at a Higher Education Institution, precisely the Bindura University of Science Education (BUSE). There is need to conduct further studies on people's perceptions and viewpoints on new and upcoming degree programs such as Communication science. Furthermore, there is need to conduct further research students on the relevance and functionality of traditionally established degree programs in the 21st century.

REFERENCES

APPENDIX