

**UNIVERSITY OF GHANA
COLLEGE OF HUMANITIES**

**THE STUDY OF CARE, GENEROSITY, AND SYMPATHY THE CHINESE
LEADERSHIP TRAITS FOR GHANAIAN DEVELOPMENT. THE CASE OF
UNIVERSITY OF GHANA.**

BY

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**THIS DISSERTATION IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON,
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DECLARATION

I Efia Mirekua Farcor, do hereby declare that the research work presented in this document entirely my original and authentic work. I have not submitted this work to any university or institution for any academic degree or qualification. Any material or ideas that are not my own have been attributed to their respective authors through appropriate citations, whether they appear in the text or outside of it. Plagiarism and intellectual dishonesty have no place in my work, and I have strived to uphold the highest ethical standards in conducting and presenting this research.



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CERTIFICATION

I certify that this thesis was supervised per procedures that University of Ghana laid down.

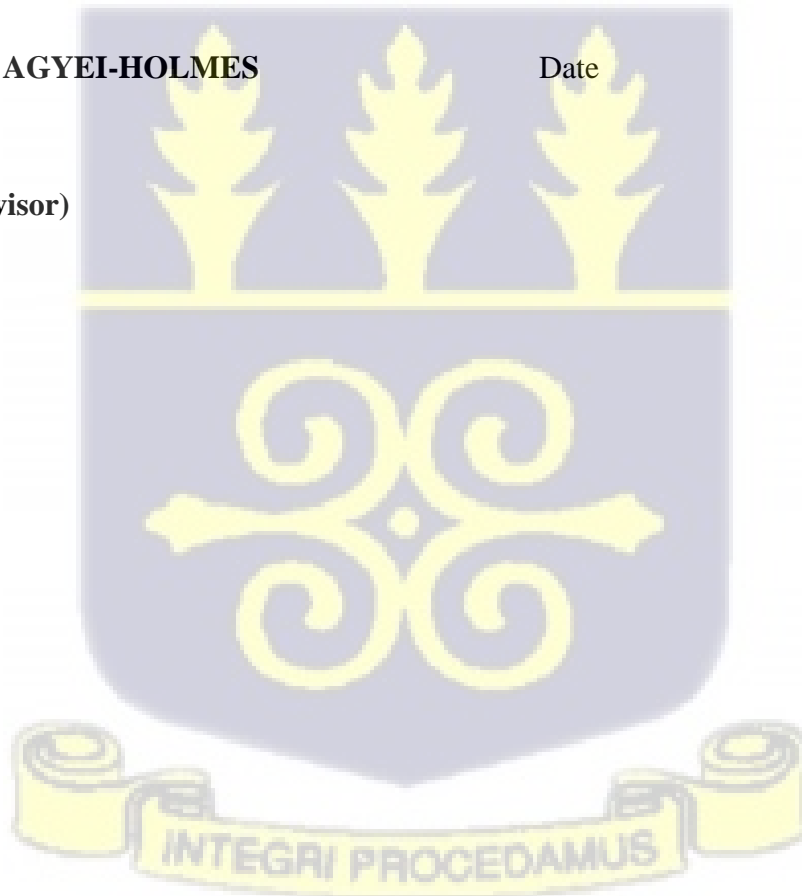


30th October, 2024

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Date

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DEDICATION

I dedicate this research work to God, for the unwavering source of wisdom, strength, and guidance throughout my academic journey, and to my cherished family members for their love and continuous support as my pillar of strength. This research is a testament to the collective support and belief in my aspirations. I am forever grateful for the blessings of God and the support of my loved ones and friends



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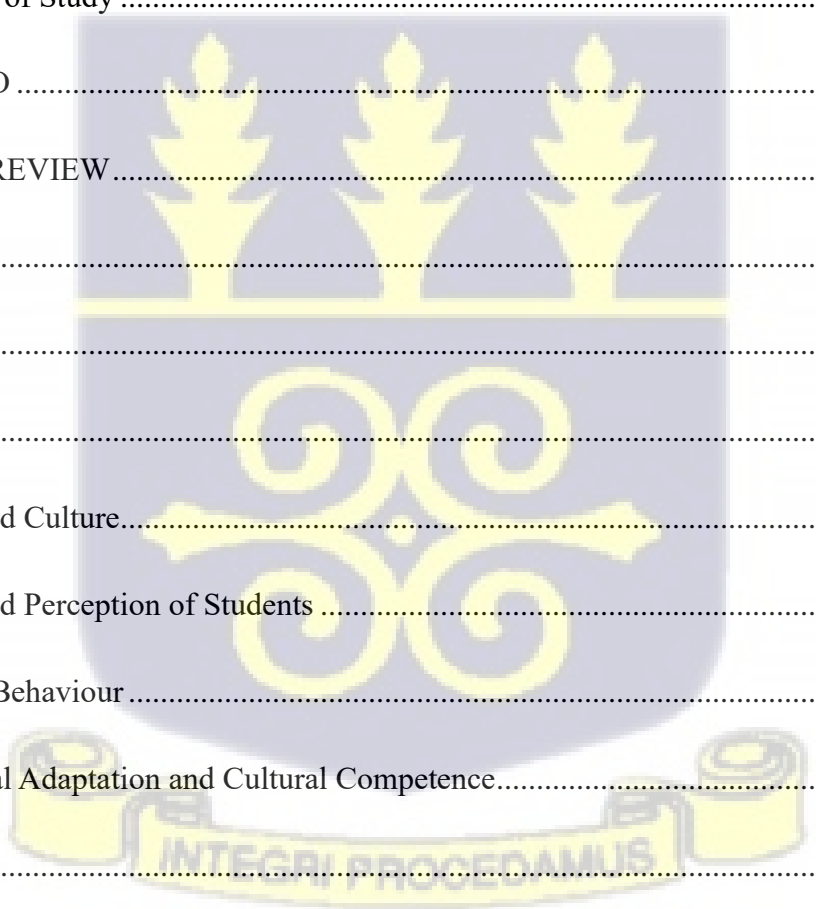
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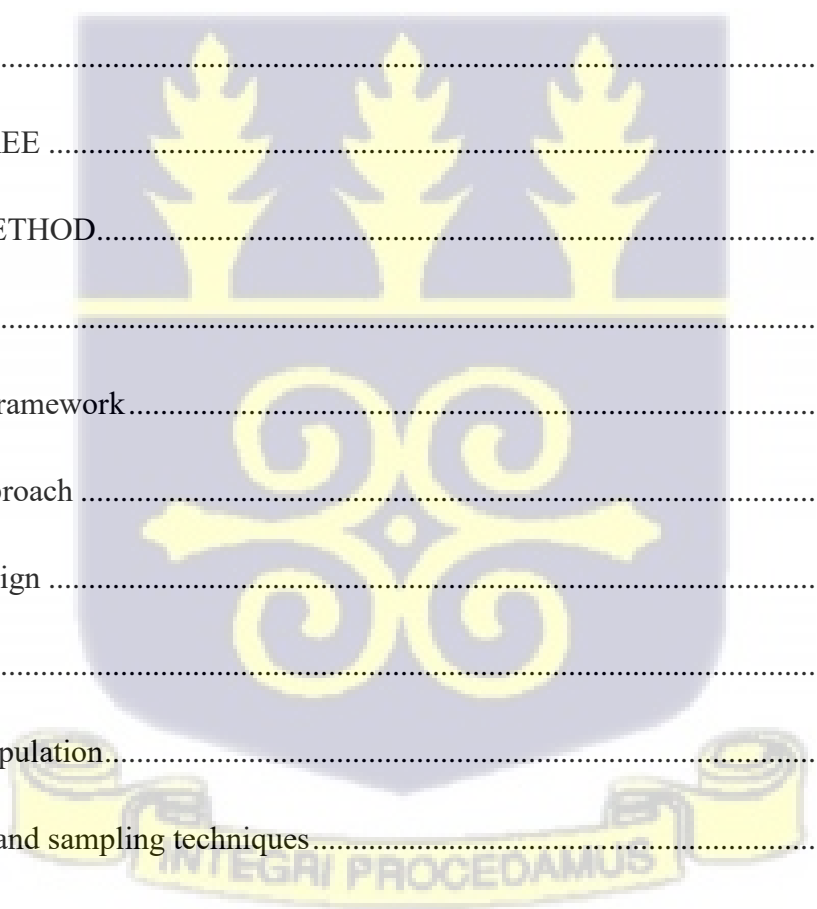
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LIST OF ABBREVIATIONS

CI	Confucius Institute
LISREL	Linear Structural Relation
SPSS	Statistical Package for the Social Sciences



ABSTRACT

This dissertation delved into the perceptions of University of Ghana students regarding Confucius's study, as well as the ethical principle of humanity (*Ren*) encompassing care, generosity, and sympathy, and its influence on students' conduct towards the elderly in society also studying the after-effects of students possibly taking on leadership roles in society. The study involved 240 students, equally divided between the Chinese and non-Chinese sections across all undergraduate levels. It utilised a mixed-method research approach, comprising questionnaires, in-depth interviews with lecturers and students from both sections, as well as parents, and a focus group discussion. The findings revealed a generally positive impression of the Confucius Institute, although some respondents displayed fewer positive reactions. Additionally, the study disclosed that while Ghanaian students may not be financially equipped for caregiving responsibilities, they do endorse the integration of the Chinese ethical principle of humanity into national policy, especially with regard to caring for the elderly. Moreover, the findings suggested a weak correlation between the ethical principle of humanity and the development of leadership skills among students.



CHAPTER ONE

1.0 Introduction

In an increasingly interconnected world, the exchange of ideas and philosophies transcends geographical boundaries, enriching societies far beyond their places of origin. One such philosophy that has traversed continents and centuries is Confucianism, rooted in the teachings of the ancient Chinese sage, Confucius. While Confucianism has profoundly shaped the cultures and societies of East Asia, its influence extends far beyond, reaching regions as diverse as Africa (Chang & Kalmanson, 2010).

In recent years, Ghana, a country known for its rich cultural heritage and vibrant academic community, has witnessed a growing interest in Confucian studies among its students. This burgeoning fascination raises questions about the potential impact of Confucian principles on Ghanaian students' personal development eventually leading to students taking on leadership roles. By delving into the intersection of Confucian studies and the principle of humanity (*Ren*) according to Confucius's ethical values and its impact on society within the Ghanaian context, we uncover a compelling narrative of cultural exchange and philosophical exploration.

1.1 Study background

Confucius's study has gained a lot of attention since its operation in the early 2000's. The Confucius Institutes are Chinese language schools they have been established by the Chinese government which operates them in collaboration with foreign universities and educational institutions to promote understanding of the Chinese language and culture (Ren, 2012). The first Confucius Institute (CI) was launched in South Korea in 2004 (Lien, et al., 2014). Since then, the

number of CIs has increased drastically. By December 2011, there were a total of 358 CIs and 503 Confucius Classrooms (mostly satellite facilities related to the CIs) in 105 countries and regions around the world (Xu, 2012). In Africa, 61 Confucius Institutes and 48 Confucius Classrooms were set in 46 countries (Hanban, 2021).

Oni (2021) states that these Confucius Institutes include: Benin Republic (University of Abomey-Calavi), Botswana (University of Botswana), Burundi (University of Burundi), Cameroon (University of Yaounde II), Congo (University of Marien Ngouabi), Egypt (Cairo University and Suez Canal University), Eritrea (Confucius Institute at National Board for Higher Education), Ethiopia (Addis Ababa Confucius Institute), Ghana (University of Ghana), Kenya (Egerton University, Kenyatta University, and University of Nairobi), Liberia (University of Liberia), Madagascar (Antananarivo University), Malawi (University of Malawi), Morocco (University of Hassan II and University of Mohammed V-Agdal), Mozambique (Eduardo Mondlane University), Namibia (University of Namibia), Nigeria (Nnamdi Azikiwe University and University of Lagos), Rwanda (Kigali Institute of Education), Senegal (University of Dakar), Sierra Leone (University of Sierra Leone), South Africa (Centre for Chinese Studies, Durban University of Technology, Rhodes University, and University of Cape Town), Sudan (University of Khartoum), Togo (University of Lomé), Zambia (University of Zambia), and Zimbabwe (University of Zimbabwe).

According to Nkrumah and Darko (2020) The Chinese language in Ghana started in 2008 when the University of Ghana started Chinese major, combination and minor programs, and 2012 and 2016 when the first and second Confucius Institutes were established at the University of Ghana and the University of Cape Coast respectively. The University of Ghana incorporated the study of Confucius into its academic curriculum in 2013, promoting the teaching and learning of the Chinese language and culture within the academic community. Currently, the Confucius Institute

at the University of Ghana in cooperation with universities, junior high schools, basic schools, and enterprises and beyond has established eight teaching sites and four special Chinese language programs (Confucius Institute Ghana, 2019). The Confucius Institute aims to enhance Ghana's understanding of the Chinese language and culture and facilitate increased economic, educational, and cultural collaboration between China and Ghana. Additionally, the institute endeavors to promote cordial relations between the two countries and encourage multicultural advancement between them. This CI program is part of the message China is sending to the world that, in Hong Kong parlance, China has had several bad centuries but is now back as the 'central state' Zhongguo (Starr, 2009).

According to Fengyan, (2004) Confucius laid great emphasis on moral education. Confucian moral education aims at a noble person who is characterised by the superiority of mind, character, ideals, or morals. The major ideas defining Confucianism as a humanistic philosophy are the ideal of the sage and the four virtues: *Ren* (humanity), *Li* (ritual propriety), *Yi* (appropriate conduct), and *Zhi* (practical knowledge) (Havens, 2013). *Ren* has been translated as "benevolence," "kindness," or "humanity". It is the central doctrine of Confucianism (Xu, 2011). This research would emphasis on humanity as a variable of investigation. Where humanity encompasses: care, generosity, and sympathy. According to Zhang & Zhang (2016), the word humanity (*Ren*) could also be translated, for example, as "care", "love" or "benevolence". Yang (1980) expands his thoughts on humanity concerning benevolence found its expression through the performance of *Ren* [rites, rituals, and the social and political order]. 'The simplest definition of benevolence Confucius gave to his disciples was 'Benevolence is to love all men' (Yang, 1980, p. 131). He also said 'Only a benevolent man can tell whom to love and whom to hate' (Yang, 1980, p. 35). Benevolence was viewed as the characteristic trait of the noble person. Confucius put forward two principles in

relation to being benevolent: 'A benevolent man, wishing to be established himself, seeks also to establish others; wishing success in everything for himself, he helps others succeed in everything, too.' (Yang, 1980, p. 65) and 'Do not do to others what you do not want yourself.' (Yang, 1980, p. 166).

1.2 Problem Statement

Due to China's position as a major economic force, non-native speakers worldwide desire to learn Chinese as a second foreign language (Wang, Maloney, & Li, 2013). According to Nkrumah and Darko (2020), Chinese is a rewarding language to study in Ghanaian universities perceptively. Nkrumah and Darko (2020) further argue that Chinese as a foreign language has become the liveliest modernity language among other foreign languages in the Ghanaian universities. Hence Ghanaian students generally have positive perceptions of learning the Chinese language, but those with unfavourable perceptions are likely to enroll in Chinese language courses if they become aware of the benefits associated with proficiency in Chinese (Opoku-Darko, 2023). Despite the growing interest in the Chinese language among Ghanaian students, there remains a dearth of exploring the implications of the Confucian principle of humanity with regards to having any impact on Ghanaian students studying Chinese hence leading to their personal development as well as taking on leadership roles and its reflection within society.

Thus, the central problem addressed by this research is does the influence of Confucian principles specifically humanity goes beyond their traditional geographic boundaries is a subject of growing interest. This study aims to explore the extent to which the humanity principle of Confucianism has impacted Ghanaian society, a context significantly different from its origin.

1.3 Research Objective

The main objective of this research is to examine the correlation between the influence of Confucius's principle specifically the ethical value of humanity on Ghanaian students studying Chinese and how it reflects in their outcome within the society. The specific objectives are:

1. To assess the influence of Confucius's ethical principle of humanity on Ghanaian students' perceptions of their societal roles.
2. To examine the effects of Confucius's ethical teachings on the development of humanity and moral values among Ghanaian students.
3. To analyse the relationship between Confucius's principle of humanity and the attainment of leadership positions by Ghanaian students in society.

1.4 Research Questions

The following three research questions served as a guide for this research:

1. What are the effects of Confucius's study on Ghanaian student's perceptions about their role in society?
2. What are the effects of Confucius's study on Ghanaian student's humanity in society?
3. In what way does the ethical principle of humanity lead the students to leadership positions in society?

1.5 Significance of study

Understanding how the principal humanity of Confucius's teachings affects Ghanaian students and the evolution of how crucial such teachings could impact the Ghanaian student's personal growth and their society. This understanding can foster cultural exchange, ethical growth, personal welfare, educational policies, and community advancement. It promotes intercultural dialogues,

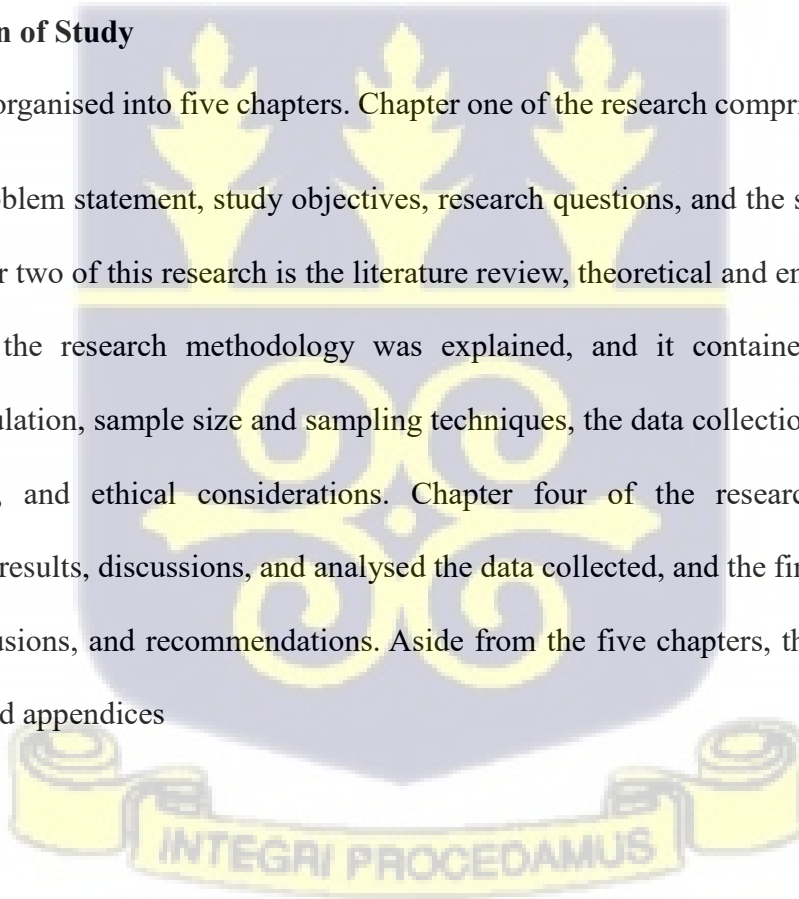
elevates moral judgment, provides insights for policy-making, and enriches conversations on human flourishing by drawing upon various philosophical viewpoints.

1.6 Research Scope

This research primarily examines how Ghanaian students, particularly those from the Chinese section, are influenced by Chinese culture and how it affects their societal outcomes at the community level. Specifically, it will delve into Confucius's ethical principles of humanity and their impact on individual growth and societal involvement. The study will focus on these dimensions – education, culture, and leadership.

1.7 Organisation of Study

This research is organised into five chapters. Chapter one of the research comprises the following: Introduction, problem statement, study objectives, research questions, and the significance of the research. Chapter two of this research is the literature review, theoretical and empirical review. In Chapter Three, the research methodology was explained, and it contained the conceptual framework, population, sample size and sampling techniques, the data collection instruments, the research design, and ethical considerations. Chapter four of the research presented, for interpretation of results, discussions, and analysed the data collected, and the final chapter was on summary, conclusions, and recommendations. Aside from the five chapters, there were sections for references and appendices



CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter provides a literature review on the impact of education on culture and its outcome on leadership. It covers the theoretical framework of various dimensions of education and the relationship between culture and outcomes. The second part of this chapter reviews the literature on empirical perspectives of education on culture.

2.1. Education

Davis and Sumara, (2008) define education, as a concept, has been approached from diverse perspectives throughout history, reflecting the complexity of its meaning and purpose. Cremin & Lawrence (1976) offer a comprehensive definition, describing education as a deliberate, systematic, and sustained effort aimed at transmitting, provoking, or acquiring knowledge, values, attitudes, skills, or sensibilities, encompassing any learning resulting from these endeavors. This definition underscores the multifaceted nature of education, highlighting its role in both the acquisition of knowledge and the cultivation of values and attitudes.

Similarly, Verma, Aman & Verma, and Kapil (2023) conceptualise education as a process encompassing the acquisition of knowledge, skills, values, and attitudes through various forms of learning. Further insights into the contemporary understanding of education are provided by Chazan & Barry (2021), who classify educational models into three main categories: the socialization model, the acculturation model, and the person-centered model. These models offer distinct perspectives on the goals and outcomes of education, ranging from the transmission of societal norms and values to the promotion of individual growth and self-actualisation.

The theoretical underpinnings of education are varied, reflecting different philosophies and approaches to learning. Learning theories can be categorised into four main types: behaviourism, cognitivism, constructivism, and humanism (Sahidu & Haerunisyah et al., 2021). Cognitive theory defined by Neisser (1967) stated that it involves the interaction between mental components and the information that is processed through this complex network.' As individuals learn, they actively create cognitive structures that determine their concepts of self and the environment (McEntire, 1992). Bandura (1997) and Demmert and Towner (2003) highlight the importance of cognitive learning theory, which posits that students learn more effectively when new information is connected to their prior knowledge and experiences. This perspective emphasises the role of active engagement and meaningful connections in the learning process, aligning with contemporary understandings of effective pedagogy.

Constructivism learning theory posits that students can construct their knowledge with assistance from others by actively engaging in learning activities. According to Sugrah (2019), students generate knowledge and meaning through their experiences. Bada & Olusegun (2015) define Constructivism as an approach to teaching and learning based on the premise that cognition (learning) is the result of "mental construction." Bada & Olusegun (2015) further cite an instance where students learning by fitting new information together with what they already know. Driscoll (1994), also state that constructivism learning theory is a philosophy which enhances students' logical and conceptual growth. The constructivism learning theory argues that people produce knowledge and form meaning based upon their experiences.

Since prior knowledge and new information are connected, mental representations are subjective (Applefield et al., 2001). While Vygotsky (1978) sees cognitive growth as a social process accomplished via interactions with other informed members of the culture, Piaget (1970, 1977)

reminds us that cognitive development is a product of the mind acquired through observation and experimentation.

According to Sahidu & Haerunisyah (2021), Behaviouristic learning theory views that stimulus (S) and response (R) are two causes of changes in student behaviour. Behaviourism theory views learning and education as the change in behaviours of an individual and throughout the process, it involves some exploration, trial, and error until a positive event occurs (Burhanuddin & Nur Aimi Nasuha et al., 2021). Skinner argues that behaviour change is caused by the relationship between S and R through student interactions with the environment. In other words, this learning theory focuses on developing student behaviour to become better (Nahar, 2016).

The last theory is the humanistic learning theory. This theory focuses on how to humanise students as human beings and how students can train their potential (Sahidu & Haerunisyah et al., 2021). The learning process according to this theory should begin and end with the students themselves. In other words, any theory may be used so that the goal of "humanising humans" (to obtain self-actualisation and so on) can be realised (Nast & Yarni, 2019). Learning based on the humanist learning theory will present a conducive atmosphere and acknowledge the differences that each student has, and humanist education can create a more democratic and cooperative learning process (Sidik, 2016).

2.2 Culture

Groysberg et al., (2018), define culture as the implicit social structure within an organisation. Culture can be understood as the collective identity of a group, encompassing its shared beliefs, values, and behavioural norms (Back, et al., 2012). According to Baldwin et al., (2006), it refers to the beliefs and patterns of behaviour that are characteristic of a specific society. This cultural framework influences individuals' attitudes and actions in significant and enduring ways.

Kroeber & Kluckhohn (1952) argue that culture can be understood as patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts. From a sociological perspective, culture is seen as the lens through which individuals perceive and interpret their social reality (Williams, 1976). Williams argued that culture encompasses not only beliefs and values but also the expressive forms through which these are articulated and transmitted, such as language, rituals, and artistic expressions.

Various theories have emerged to explain such gaps in student performance. Cultural deficit theory attributes the academic shortcomings of minority students to students' home culture and environment whereas cultural difference theories shift focus from the home to differences in language and communication styles between home and school (Erickson, 1993). Cultural compatibility Vogt, Jordan, and Tharp, (1993) and cultural congruence Mohatt and Erickson, (1981) theories similarly explain poorer student outcomes among some groups as a result of language differences and, more generally, cultural mismatch. The oppositional theory focuses on student responses to these mismatches, including broader societal inequities and experiences with discrimination (Ogbu, 1996).

2.3 Education and Culture

According to Sahidu et al., (2021), education and culture are two interconnected concepts. Despite some differences in approach and emphasis, all of these theories consider the degree of continuity and congruence between home and school (Kanaiaupuni et al., 2010). Cultural components must be integrated into curriculum planning to ensure educational system products meet the expected outcome's (Offorma, 2016). Culture plays an essential role in planning educational curricula, and

it is the driving force behind the content of each curriculum. Cultural values, norms, and beliefs significantly impact educational practices at all levels. According to Banks (2009), cultural diversity within educational settings enriches learning experiences by providing different perspectives and fostering critical thinking. For instance, Hofstede's cultural dimensions theory (1980) suggests that cultural values such as individualism vs. collectivism or power distance influence teaching methodologies and student-teacher interactions. In multicultural societies, educators face the challenge of adapting curriculum and instructional strategies to cater to diverse cultural backgrounds (Garcia & Guerra, 2004). This adaptation ensures that education is inclusive and relevant to all students, regardless of their cultural heritage.

Education plays a crucial role in transmitting cultural heritage from one generation to the next. Ogbu, (1981) argues that schools serve not only as sites of academic learning but also as institutions that socialize students into the dominant cultural norms and values of society. This process of cultural transmission can either reinforce existing cultural identities or lead to cultural hybridity as students navigate multiple cultural influences (Marginson, 2012).

Furthermore, multicultural education advocates emphasize the importance of teaching cultural competence and fostering intercultural understanding among students (Banks, 2009). By incorporating diverse cultural perspectives into the curriculum, educators promote respect for cultural differences and prepare students to thrive in a globalized world.

Globalisation has intensified the interaction between education and culture, blurring traditional boundaries and creating new challenges and opportunities. As education becomes increasingly internationalised, students encounter diverse cultural perspectives both in physical classrooms and through online learning platforms (Marginson, 2012).

However, globalisation also raises concerns about cultural homogenisation and the loss of indigenous knowledge systems (Spring, 2008). Educators must navigate these complexities by promoting cultural diversity while also fostering a sense of global citizenship among students (Giddens, 1990).

2.4 Education and Perception of Students

Educators' perceptions of students encompass a wide range of dimensions, including academic abilities, behaviour, motivation, and potential. These perceptions are often shaped by various factors such as socioeconomic status, cultural background, and previous educational experiences.

Gardner and Lambert (1972) argued that successfully acquiring a foreign language largely depends on the learners' perceptions of the speakers of that language and their willingness to adapt. For instance, studies by Smith (2019) and Chen et al., (2020) found that teachers tend to hold different expectations for students based on their race or ethnicity, often resulting in differential treatment and opportunities in the classroom.

Educators' perception significantly influences their teaching practices and classroom management strategies. Research by Jones (2018) highlighted that teachers' beliefs about students' capabilities can impact instructional approaches, with low expectations leading to less challenging tasks and limited opportunities for academic growth. Furthermore, perceptions of student's behaviour can affect disciplinary actions, as demonstrated by the work of Johnson (2021), who found that teachers are more likely to discipline students whom they perceive as troublesome or less capable.

The impact of educators' perspectives on student outcomes is well-documented in the literature. Studies by Wilson (2017) and Garcia (2019) revealed that students often internalise teachers' expectations, leading to self-fulfilling prophecies where students perform according to the

expectations set for them. This phenomenon can perpetuate inequalities in education, particularly for marginalised groups who are disproportionately affected by negative stereotypes and biases. Bandura's social cognitive theory emphasizes the role of self-efficacy in academic settings, positing that students' beliefs in their capabilities to achieve academic tasks influence their motivation and academic performance (Bandura, 1999). Students with higher self-efficacy are more likely to set challenging goals, persevere through difficulties, and achieve academic success. Research by Rosenthal and Jacobson (1968) on the "Pygmalion effect" suggests that teachers' expectations of students can significantly impact their academic performance. When teachers hold high expectations for students, they tend to perform better, demonstrating the influence of external perceptions on students' self-perceptions and behaviours. A study conducted by Chan et al., (2017) aimed to explore the perceptions of United States teachers to examine the extent of their agreement with the Confucian teaching philosophies and methodologies. The findings of the study indicate that teachers strongly support the application of Confucius's teaching philosophies and methodologies in the classrooms of the United States.

2.5 Culture and Behaviour

Hofstede (2018) found out cultural factors that have a major impact on behavioural tendencies across cultures. It provides individuals with a framework for interpreting their environment and guiding behaviour, influencing everything from communication styles to decision-making processes (Triandis, 1995). Cross-cultural psychologists, such as Geert Hofstede, have identified several dimensions of culture that impact behaviour. These dimensions include individualism-collectivism, power distance, and uncertainty avoidance (Hofstede, 1980). They help explain variations in communication styles, conflict resolution, and leadership preferences across cultures (Gelfand et al., 2007). Cultural norms, which represent common values and expectations, act as

recommendations for proper behaviour within a particular society. These standards, however, can differ greatly throughout cultures, giving rise to a variety of social norms and behavioural patterns. Research on cultural variations in conflict resolution, leadership, and emotional expression standards has been conducted by Gelfand et al., (2020), underscoring the significance of comprehending cultural context when evaluating behaviour. Violating cultural norms can lead to social sanctions or ostracization (Cialdini & Trost, 1998). Cultural frameworks also shape cognitive processes, influencing attention, perception, and problem-solving strategies (Nisbett, 2003). For example, Eastern cultures often emphasize holistic thinking, considering context and relationships, whereas Western cultures tend to focus on analytical thinking and categorization (Nisbett & Miyamoto, 2005). Moreover, cultural norms shape interpersonal relationships, family dynamics, and attitudes towards authority (Triandis, 1994). Culture significantly influences self-concept and identity formation. Individuals derive their sense of self from cultural narratives, values, and social roles (Markus & Kitayama, 1991). Cultural identity impacts psychological well-being, influencing perceptions of belongingness and self-esteem (Phinney, 1990).

2.5.1 Behavioural Adaptation and Cultural Competence

The ability to communicate with people from different cultural backgrounds effectively is known as cultural competence (Campinha-Bacote, 2002). Cross et al., (1989) also defines cultural competence as a set of congruent behaviours, attitudes, and policies that come together in a system, agency, or among professionals and enable that system, agency, or those professionals to work effectively in cross-cultural situations. Cultural competency has been linked to successful cross-cultural communication and a decrease in intergroup conflicts, according to recent research (Sue et al., 2019). Sue (2001) argues that cultural competence is not just a set of discrete skills or competencies but rather an ongoing process that requires individuals to critically examine their

assumptions, values, and behaviours in relation to cultural differences. Moreover, research has emphasised the significance of behavioural adaptation in multicultural environments, where people would have to modify their conduct to conform to cultural standards while preserving authenticity and showing respect for cultural diversity (Searle & Ward, 2021). Behavioural adaptation refers to the process through which individuals modify their behaviours in response to environmental or social changes, including cultural diversity (Bandura, 1977). Theoretical frameworks such as social learning theory (Bandura, 1977) posit that behaviour is learned through observation and modelling, suggesting that individuals can adapt by observing and imitating behaviours that are effective within a specific cultural context. The theory of planned behaviour (Ajzen, 1991) provides insights into how individuals acquire new behaviours and adjust their actions in different cultural settings emphasises the role of attitudes, subjective norms, and perceived behavioural control in shaping behavioural adaptation, underscoring the importance of cognitive processes in cultural adjustment.

Empirical research has examined behavioural adaptation and cultural competence in diverse contexts. Studies in educational settings have examined the effectiveness of multicultural education programs in promoting students' cultural competence and fostering inclusive learning environments (Bennett, 2015). Research by Banks (2008) highlights that multicultural education increases students' awareness of diverse cultural perspectives and histories, challenging stereotypes and promoting empathy. According to a study by Gurin et al., (2002), students who participate in multicultural education programs show improved skills in intercultural communication and collaboration, crucial for navigating diverse professional environments. Educators like Nieto (2004) and Gay (2002) argue that multicultural education prepares students to be global citizens who can contribute positively to multicultural societies and address

global challenges collaboratively. However Gay (2002) asserts that culturally responsive teaching enhances students' ability to navigate diverse environments, making them more effective global citizens. Ladson (1995) also argues that students must be equipped with skills to engage in multicultural societies and contribute to social justice, which aligns with the idea of preparing them to address global challenges. These educators have made great impact in shaping multicultural education influencing how teachers teach in a diverse classroom.

These empirical findings underscore the importance of developing cultural competence skills and adapting behaviours to enhance interpersonal interactions and professional practices across diverse cultural contexts.

2.6 Leadership

According to Northouse, (1999) leadership is a multifaceted concept that has been extensively studied across various disciplines, including psychology, sociology, and organisational behaviour. It encompasses a range of behaviours, styles, and theoretical frameworks that contribute to effective team dynamics and organisational success. This literature review aims to synthesise key themes and findings from recent research on leadership, focusing on styles, traits, effectiveness, and the role of context.

2.6.1 Leadership Styles

One of the foundational elements of leadership research is the identification of different leadership styles. The transformational leadership model, popularised by Bass (1985), emphasises inspiring and motivating followers to exceed their own self-interests for the good of the organisation. Transformational leaders are characterised by their ability to foster innovation and change, making this style particularly relevant in dynamic environments (Bass & Riggio, 2006).

Conversely, transactional leadership emphasises the exchanges between leaders and followers, emphasising structure and rewards (Barbuto, 1997). While effective in stable settings, transactional leadership may stifle creativity and adaptability. Recent studies suggest a blended approach, where leaders exhibit both transformational and transactional behaviours depending on situational demands (Goleman, 2000). According to Low (2012), leaders who practice humanity (*Ren*) are more likely to build strong relationships with their followers, leading to increased loyalty and commitment. This relational approach contrasts with authoritarian leadership styles, which often result in resistance and disengagement.

2.6.2 Leadership Traits and Characteristics

The trait theory of leadership posits that certain inherent qualities differentiate leaders from non-leaders. Research has identified key traits such as emotional intelligence, resilience, and integrity as critical to effective leadership (Goleman, 1995). Emotional intelligence, in particular, has gained prominence as it enables leaders to understand and manage their own emotions and those of their followers, fostering better communication and collaboration (Bar-On, 2006).

However, recent critiques argue that focusing solely on traits overlooks the situational factors that also influence leadership effectiveness (Day et al., 2014). This perspective has led to the emergence of contingency theories, which suggest that the appropriateness of a leadership style depends on various contextual variables, including organizational culture and team dynamics (Fiedler, 1964).

Confucius' views on leadership extend beyond personal morality; they encompass the idea of moral governance. He believed that a leader's moral integrity directly impacts societal order and justice (Tu, 1993). In this context, ethical leadership is not merely about achieving goals but also about nurturing the moral expectations of society. In contemporary studies, ethical leadership has been linked to positive organisational outcomes, including employee satisfaction and ethical

behaviour (Brown & Treviño, 2006). Leaders who exemplify Humanity (*Ren*) are seen as role models, inspiring followers to act ethically and responsibly. This notion aligns with Confucian ideals, where leaders serve as moral exemplars, reinforcing societal values through their actions.

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2.6.3 Leadership Effectiveness

Measuring leadership effectiveness is a complex endeavour (Hackman et al., 2005). Recent studies highlight the importance of adaptive leadership, which emphasizes the ability to respond to changing circumstances and challenges (Heifetz & Laurie, 2007). Adaptive leaders are seen as more effective in navigating the complexities of modern organizations.

Furthermore, the relationship between leadership and followership is critical. Effective leaders create an environment where followers feel valued and empowered, leading to higher engagement and performance (Kahn, 1990). This reciprocal relationship challenges traditional hierarchies and underscores the importance of collaboration in leadership dynamics (Uhl-Bien, 2006).

2.6.4 The Role of Context

Context plays a significant role in shaping leadership practices among students using Confucius ethical principle of humanity. Cultural differences, for example, can greatly influence leadership effectiveness (Hofstede, 1980). Leaders operating in collectivist cultures may find that participative styles yield better results, whereas those in individualistic cultures may benefit from

authoritative approaches. Additionally, the rise of remote work has prompted research into how virtual leadership requires different skills and strategies, emphasising communication and trust-building (McBurnie, & Ziguras, 2006).

2.7 Empirical Review

2.7.1 What are the effects of Confucius's study on Ghanaian student's perceptions? What we know?

While not specific to Ghanaian students, studies on Confucian ethics and moral development suggest that Confucian teachings can foster virtues such as filial piety, benevolence, and righteousness (Ames & Rosemont, 2011). Although little literature has been touched on the Confucius study in Ghana. Nkrumah and Darko (2020) conducted a comparative study examining the attitudes of Ghanaian university students learning Chinese as a foreign language at the University of Ghana and the University of Cape Coast. The study employed a quantitative research method using a questionnaire survey. The questionnaire consisted of two parts: the first part gathered information about the respondents' language background and attitudes, while the second part included 20 statements assessing their attitudes towards learning Chinese. A total of 492 students were selected using purposive sampling, with 123 students from each level of Chinese language study at the Confucius Institute of both universities. The data were analysed using frequencies, percentages, cross-tabulations, and one-way analysis of variance (ANOVA) with SPSS software.

The findings revealed that students at both universities exhibited positive attitudes towards learning the Chinese language. However, the study also identified challenges faced by the students,

such as reluctance, gender differences, peer pressure, social class, age, anxiety, lack of encouragement, and motivation.

2.7.2 What are the effects of Confucius's study on humanity in society?

Culture has a great influence on the perceptions and process of caring of family caregivers (Yiu et al., 2021). A specific culture can have many effects on caregiving behaviour, such as concepts of distress or burden, definitions of “good” and “bad” care, family styles of interaction, and beliefs about the “normal” as opposed to an “abnormal” ageing process (Ivey et al., 2012). Low (2009: 50) has highlighted these, “caring for the people and spreading the milk of human kindness” – is a global mind growth and a universal heart” which transcends racial, ethnic or national boundaries and barriers and this is of paramount importance.

Many studies of the lived experiences of caregiving have been conducted in Western populations (Tuomola et al., 2016). Although these studies did provide some insights into the influence of Confucianism on caregivers’ perceptions and process of caregiving, they mainly stressed humanity (Yiu et al., 2021). A study conducted by Yiu et al., (2021) on The Influence of Confucianism on the Perceptions and Process of Caring among Family Caregivers of Persons with Dementia: A Qualitative Study. The purpose of this study was to explore the influence of Confucianism on the perceptions and process of caring among Chinese family caregivers. A qualitative study was conducted using semi-structured interviews with 15 Chinese family caregivers of persons with dementia in three elderly care centres in Hong Kong. The interviews were audiotaped and transcribed, while a thematic analysis was performed to analyse the transcript at the latent level. Results: three themes emerged from the interviews: (a) setting family as a top priority, (b) growth and development in families, and (c) enhancing family relationships. Discussion: Our findings provided insights into how Confucianism influences the experience of family caregivers in caring

for persons with dementia in Chinese communities. These findings help develop culturally adapted interventions to improve the support for family caregivers of persons with dementia.

2.7.3 In what way does the ethical principle of humanity lead the students to leadership positions in society?

Research by Brown and Treviño (2006) suggests that ethical leadership, which includes principles like humanity and fairness, enhances organisational effectiveness and fosters trust among followers. A study conducted by Xu, (2011) focused on developing a scale of faculty members' perception of preferred academic leadership in Chinese universities. Seven factors were generated from the Confucian principles of leadership and were used to code and group items gathered through interviews. A survey consisting of 41 leadership items was administered to participants. Confirmatory factor analyses of three hypothesized models using LISREL 8.8 demonstrate that the survey is reliable with five confirmed factors-morality, nurturing, communicating/relating, fairness, and administrative competence. The findings suggest that the contemporary Chinese view of leadership is consistent with the Confucian philosophy of leadership. Although little empirical findings have been conducted in Ghana with regards to Confucius impact on leadership other studies have provided that leadership is an important outcome of Confucius's study to society.

2.8 Synthesis

Education, culture, and leadership are interconnected domains that significantly influence each other within societal frameworks. This synthesis explores how cultural contexts shape educational practices and leadership styles, and conversely, how education influences cultural perceptions and leadership development.

Cultural values profoundly impact educational systems, shaping curricula, teaching methods, and student engagement. According to Hofstede (1980), cultural dimensions such as individualism versus collectivism inform how education is structured and experienced. In collectivist cultures, education often emphasizes group harmony and collaboration, fostering a sense of community among students (Chen, 2011). Conversely, in individualistic cultures, education tends to prioritize personal achievement and critical thinking (Gibbons, 2018).

Culturally relevant pedagogy highlights the need for educators to incorporate students' cultural backgrounds into their teaching to enhance engagement and learning outcomes (Ladson-Billings, 2022). This approach not only affirms students' identities but also fosters a more inclusive learning environment.

Leadership styles are also shaped by cultural values. Transformational leadership, characterized by inspiring and motivating followers, is often effective in collectivist cultures where group goals are prioritized (Bass, 1985). Conversely, in individualistic cultures, transactional leadership focused on exchanges and rewards may be more prevalent (Hofstede, 1980).

Research indicates that culturally adaptive leaders who understand and navigate these differences can enhance organizational effectiveness (House et al., 2004). For instance, leaders who demonstrate cultural competence are better equipped to manage diverse teams and foster inclusive environments, leading to improved collaboration and innovation (Earley & Mosakowski, 2004).

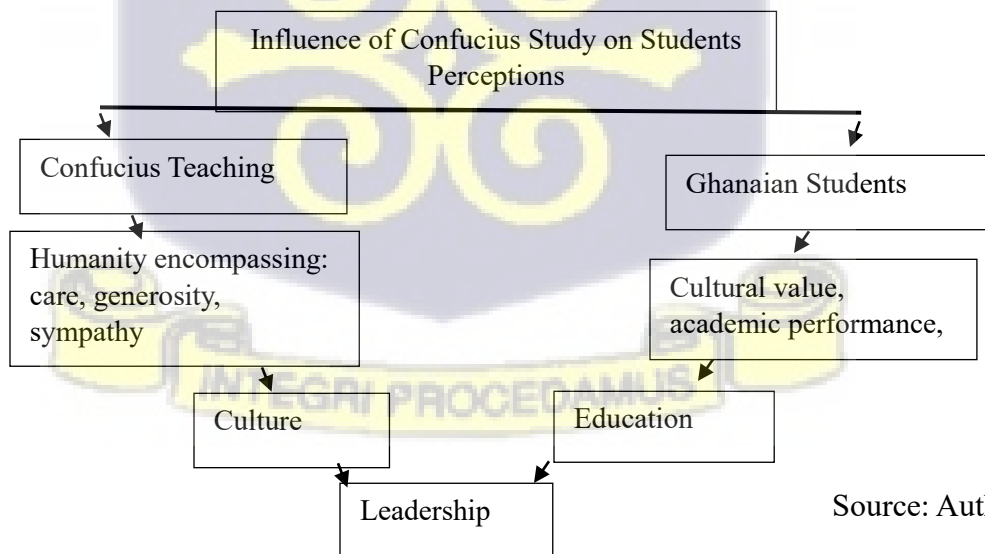
Education serves as a critical foundation for developing future leaders. Leadership programs that incorporate cultural awareness and ethical considerations prepare individuals to navigate complex societal issues. Studies suggest that educational experiences emphasizing critical thinking, social

responsibility, and ethical decision-making foster the emergence of effective leaders (Boyatzis, and Goleman, 2000).

Moreover, educational institutions that model democratic practices and collaborative learning environments contribute to the development of participative leadership styles (Katz & Kahn, 2015). This aligns with the notion that leadership is not only about individual traits but also about relational dynamics and social contexts.

The interplay between education, culture, and leadership is complex and multifaceted. Cultural contexts shape educational practices and leadership styles, while education plays a pivotal role in developing culturally competent leaders. Understanding these interconnections is essential for fostering effective leadership in diverse environments, ultimately contributing to more inclusive and equitable societies. Future research should continue to explore these dynamics, particularly in an increasingly globalised world.

2.9 Conceptual Framework



Source: Author, 2024

Figure 1 Conceptual Framework of Confucian Values and Leadership among Ghanaian Students

In this study, a comprehensive conceptual framework was developed to clarify the phenomenon and illustrate the relationships between the variables under investigation, as depicted in Figure 1. This framework, illustrated in Figure 1, establishes how Confucius's ethical teachings and characteristics of Ghanaian students interact to shape leadership outcomes. The study meticulously examines two primary independent variables which are Confucius ethical teachings and Ghanaian students, alongside contextual factors that provide a backdrop for these relationships. By investigating these elements, the study aims to shed light on how leadership is cultivated through the interplay of cultural and educational influences. The first independent variable in the study, Confucius teaching, is broken down into three core components under the ethical principle of which humanity (*ren*) was selected these include: care, generosity, and sympathy. These elements reflect key principles of Confucian philosophy, which emphasizes the importance of humane and ethical behaviour in personal and social interactions. Addressing care in the context of leadership as the eventual outcome of the study, care signifies the leader's ability to show compassion and attentiveness toward others. This trait is vital for fostering a supportive and nurturing environment where team members feel valued and understood. Thus, generosity is the willingness to give and support others selflessly, which can greatly impact leadership effectiveness. Leaders who exhibit generosity are often seen as more approachable and supportive, qualities that can enhance team cohesion and morale. The last component of humanity is Sympathy. Which is the capacity to empathize with others' feelings and experiences is another crucial aspect of Confucius teaching. Leaders who demonstrate sympathy are likely to build stronger, more trusting relationships with their followers, which can lead to more effective leadership.

Narrowing down to the characteristics of Ghanaian Students as an independent variable. The second independent variable, Ghanaian students, is further divided into cultural values and academic performance, both of which play significant roles in shaping leadership development. This comprises cultural values held by Ghanaian students that influence their attitudes and behaviours, including their approach to leadership. These values can shape how leadership is perceived and enacted within their cultural context. Academic performance reflects the educational achievements and capabilities of Ghanaian students. High academic performance often correlates with enhanced self-confidence and problem-solving skills, which are crucial for effective leadership.

The study also considers contextual factors that affect the relationship between the independent variables and leadership outcomes. These factors include cultural aspects related to Confucian teaching. The application and interpretation of Confucian principles may vary depending on cultural contexts. In Ghana, the integration of Confucian teaching into local cultural norms can influence how these principles are embraced and practised in leadership settings. Also, the educational factors related to Ghanaian students through an educational environment, including resources, teaching methods, and institutional support, can impact how well students are prepared for leadership roles. A supportive educational context may enhance students' ability to develop leadership qualities and apply them effectively. All eventually narrowed down to students taking on leadership roles within their community. Thus, the relationship among Confucian teachings, the cultural and academic backgrounds of Ghanaian students, and leadership development highlights the complex interplay of philosophical principles and contextual factors. Confucian values provide a moral framework that fosters ethical and people-centered leadership, while Ghanaian cultural values and academic achievements further shape students' leadership potential.

However, the educational environment and the students' ability to adapt to their cultural context determine how these influences manifest in leadership outcomes. Ultimately, the development of leadership skills among Ghanaian students is shaped by their exposure to ethical teachings, cultural influences, and educational experiences as illustrated by Figure 1.



CHAPTER THREE

RESEARCH METHOD

3.0 Introduction

This chapter delves into the method employed in the study, encompassing the conceptual framework, research approach, research design, testing, study population, sources of data, and sample size. Additional areas of emphasis include the adopted sampling techniques mode of collecting data and utilising or measuring tools, instruments, strategies for managing and analysing data, and ethical considerations.

3.1 Research Approach

Three primary research approaches hold significant influence in the field, namely the quantitative research approach, the qualitative research approach, and the mixed method research approach, harmoniously integrating both quantitative and qualitative research methodologies. The selection of a research approach is contingent upon the inherent characteristics of the research quandary and the desired outcomes that the research endeavour seeks to attain (Taherdoost, 2022). This research adopted the mixed-method approach to examine the relationship between Confucian ethical principle of humanity and its appreciation by Ghanaian students. The mixed methods approach enabled this research to acquire a more encompassing comprehension of the correlation between Chinese ethical culture humanity and its outcome on students. The quantitative data collection furnished this research with numerical evidence of correlations, whereas qualitative data yielded insights into the underlying mechanisms and contextual factors that impact this association. By integrating these methodologies, researchers can attain a more comprehensive and intricate

comprehension of the phenomenon being examined. The mixed-method approach in research denotes utilising both qualitative and quantitative methods within a given study. According to Dawadi et al., (2021) this methodology integrates data collection and analysis approaches from qualitative and quantitative research paradigms to comprehensively comprehend the research subject. The collection of quantitative and qualitative data in a mixed-method study is then integrated to offer a more comprehensive understanding of the phenomenon being studied by researchers. Other researchers have corroborated Dawadi et al., (2021) work as, mixed methods enable scholars to investigate research inquiries from various perspectives, facilitating a more profound comprehension of the subject matter and potentially revealing more comprehensive insights (Almalki, 2016)

3.2 Research design

Questionnaires were administered and conducted to various groups of participants along the lines:

Group A - Undergraduate students of the University of Ghana studying Chinese at all levels.

Group B - Undergraduate students of the University of Ghana studying other disciplines including French but not Chinese.

Group C - Lecturers of the University of Ghana from the Chinese department and another department.

Group D - Interviewing of parents of students studying Chinese in Group A.

The questionnaire would be administered to Groups A and B, with B being the control group, and Group C did participate in-depth interview.

3.3 Testing

This research adopted a correlational study as the design. A correlational study is a research design used to investigate the association between two or more variables. The process entails quantifying the variables of significance and ascertaining their correlation and the nature of their correlation. In correlational research, variables are not manipulated but observed and measured in their natural state (Cherry, 2023). The fundamental objective of a correlational study is to evaluate the magnitude and orientation of the association among variables. The correlation coefficient denotes the degree of association between variables (Curtis et al., 2016). Adopting the correlational studies as the study's design provided a means for which this research investigated the relationships between variables: the Chinese ethical principle of humanity and its educational outcome on students.

In this instance, the correlational analysis facilitated the research examining a correlation between educational and cultural ethics which encompasses student's perception towards Confucius study and their outcome within the society.

3.4 The study population

The study population targeted the University of Ghana who study Chinese language each respectively from the first level to the final years within the University of Ghana campus. Students from the Chinese section were selected because they have been taught Chinese for some time and would be able to relate to the Confucian ethical principle of humanity. To complement this a lecturer from the Chinese section was interviewed qualitatively for an in-depth view so as was a parent of a Chinese student. Studying the Confucian principle of humanity in this context helped the study explore the relationship between the two variables. The study also selected students from the other department section to ascertain the differences in view of humanity and their societal

outcomes between Chinese students and non-Chinese students. Qualitatively a lecture from the other department section was also interviewed as well as the parent of the other department student.

3.5 Sample size and sampling techniques

Two hundred and forty (240) students were selected as the sample for this study, 30 students from each undergraduate level (level 100 to 400) from the Chinese section as well as another 30 non-Chinese students from each undergraduate level from (level 100 to 400) that may include the French section. The research employed and simple random sampling methods to select the participants with the aim of ensuring its probabilistic sampling and minimising the bias leading to a high degree of confidence of the study. West (2016) stated that simple random sampling is a technique employed to select a subset of individuals or items from a larger population to ensure every member of the population has an equal probability of being chosen. This method ensures that the selected sample accurately represents the entirety of the population, rendering it a widely employed technique across diverse disciplines, such as statistics and research (Kirk, 2011).

Al-Omari (2012) argued that the process of minimising bias and enabling the formulation of generalisations about a population based on sample characteristics is facilitated by this approach. This study opted for this method because it can provide a robust representation of the sample group while minimising the potential for researcher bias compared to non-probability sampling techniques. The optimal sample size for this research aligns well with the chosen technique.

A purposive sampling technique was adopted for the focus group discussion and four participants were selected among lecturers of the Chinese department or Confucius school of the University of Ghana. The purposive sampling technique is where researchers deliberately select specific individuals or elements from a population based on certain characteristics or criteria. This approach

is often used when gathering information from a particular subgroup considered relevant to the research objectives (Etikan et al., 2016). Utilising this sampling technique facilitated this research in identifying and selecting competent and knowledgeable students well-versed in the phenomenon under investigation. Of the three institutions in Ghana that offers Chinese by Confucius study up to the undergraduate level are University of Ghana, University of Cape Coast and Kwame Nkrumah University of Science and Technology, thus being a student of the University of Ghana it is most suitable to adopt the study in here and the participants from the same university for ease and cost minimisation without compromising the validity of the investigations.

3.5.1 Data collection methods

Data collection methods refer to the systematic approaches, techniques, and procedures used by researchers to gather information from respondents or sources for analysis and interpretation (Creswell & Creswell, 2017). These methods can be categorized into qualitative and quantitative approaches, depending on the type of data being collected. According to Kothari (2004), data collection methods are “techniques used in research for gathering empirical evidence to answer research questions or test hypotheses” (p. 95). Patton, (2015) identifies interviews into three main types these included structured, semi-structured and, unstructured in use of qualitative data collection method. Whereas, Krueger & Casey, (2014) define focused group discussion as a small group (typically 6–12 people) discussing a topic, facilitated by a moderator. This method helps researchers understand shared experiences and collective perspectives Dillman et al., (2014) discusses the use of surveys and questionnaires as a in quantitative data collection method. In the context of this research a mixed method approach for data collection was used. Where in quantitative data collection the use of survey and questionnaires were distributed among participants both non-chinese and Chinese students. The use of Focused group discussion

along side in-depth interviews were conducted for qualitative data collection so as to explore the experiences of participants.

3.5.2 Development of Questionnaire

Roopa (2012) stated that questionnaires act as a set of interrogative inquiries intentionally formulated by a researcher to be responded to by individuals participating in a study. The rationale behind the utilisation of this instrument lies in its ability to facilitate the analysis of closed-ended questions. Assigning numerical values to individual responses facilitates the ease of statistical analysis and interpretation. Consequently, a structured questionnaire was developed to capture the research objectives effectively.

The questionnaire aimed to gather information from both Chinese and non-Chinese students regarding their perceptions and influences of Confucian culture. The questionnaire consisted of two main sections. Section A included seven (7) questions focused on collecting student demographic data, such as age, gender, and academic level. Section B was further divided into three parts to cover students' perceptions of Confucian study, behavior with respect to humanity, and leadership outcomes. Part one included five (5) questions, part two covered eighteen (18) questions, and the last part had nine (9) questions. In total, a set of thirty-nine questions were administered to the students.

3.5.3 Conducting the focus group discussion

After administering the questionnaire, six students from the two sections; three from the Chinese department of the University of Ghana and three from the other departments from the same university were selected using on purposive sampling technique and used for the focus group discussion. The six students were selected based on their subject knowledge. The researcher

moderated the discussions while the discussants probed into various aspects of the subject under investigation in an in-depth manner.

3.5.4 Conducting the Interviews

Similarly, with the interviews, a total of ten persons were selected individually for an in-depth interview with the researcher. These ten persons were divided into two groups. The first group were persons from the Chinese section where one lecturer from the Chinese department was interviewed, one parent of the Chinese student was interviewed and then finally three students who had not participated in the questionnaire were individually interviewed from the Chinese section. The second group was made of persons from the French department where a lecturer was interviewed, a parent of a student from the French section as well as three students from the French department were individually interviewed. This interview serves as an avenue to elicit further comparative responses for affirmation or otherwise to the questionnaire

3.6 Sources of Data

The research utilised a combination of primary and secondary data sources. The primary data was obtained by administering questionnaires and through the focus group discussion. The secondary data, in contrast, was obtained from scholarly journal articles and previously published materials, primarily books, official websites, and online sources. The research inquiries were addressed through the utilisation of primary data that was gathered. The utilisation of secondary data facilitated this research in contextualising the study within the broader landscape of scholarly discourse.

3.7 Data analysis method

The questionnaires were collected from the students after completion and carefully examined to maintain consistency. After collecting responses from the participants, the data underwent a rigorous filtering process to eliminate inconsistencies and inaccuracies. This step was essential to maintaining the credibility of the study by ensuring that only relevant and valid responses were included. Filtering involved reviewing the collected questionnaires to remove incomplete responses, contradictions, and any data points that did not align with the study's objectives. This process laid the foundation for effective data analysis by ensuring that only high-quality data were considered.

Once the data were filtered, they were coded to facilitate statistical analysis. Coding involved assigning numerical values to categorical responses, allowing for seamless integration into statistical software. For instance, gender responses such as "Male" and "Female" were assigned numerical codes (e.g., 1 for Male and 2 for Female), while responses on a Likert scale measuring perceptions were systematically converted into numerical values. This transformation was necessary because statistical software requires numerical inputs to perform meaningful computations. Following the coding process, the data were entered into an Excel spreadsheet, ensuring that each row represented an individual respondent and each column corresponded to a specific variable. Excel provided an initial platform for organizing the data systematically and conducting preliminary checks for errors or inconsistencies before exporting it into SPSS (Statistical Package for the Social Sciences). Once imported into SPSS, the data underwent extensive statistical analysis to extract meaningful insights.

Given the comparative nature of the study, different statistical techniques were employed. A t-test was conducted to compare the perceptions and attitudes of Chinese and non-Chinese students regarding Confucius studies and its effects on their roles in society. The use of a t-test in addressing research question one which sort to address What are the effects of Confucius's study on Ghanaian students' perceptions about their role in society? This test enabled the researcher to determine whether there were significant differences in perspectives between the two groups. Again, using the T-test the researcher compared and analysed data from the two groups, providing valuable insights. In order to explore research question two What are the effects of Confucius's study on Ghanaian student's humanity in society? the researcher employed the t-test to compare the two groups which consisted of Chinese and non-Chinese students. Additionally, an ANOVA test was performed to compare the means of multiple groups, particularly in assessing variations in leadership aspirations influenced by the ethical principle of humanity. The use of ANOVA was used to research sought to investigate how the ethical principle of humanity leads the students to leadership positions in society as an after-effect a correlation study between the ethical principle of humanity and leadership was examined among the two groups. Furthermore, a correlation analysis was conducted to explore the relationship between students' belief in humanity and their likelihood of assuming leadership roles in society.

3.8 Ethical considerations

This section elucidates the ethical considerations that form the foundation of the research. The researcher duly considered these ethical principles during the data collection phase of the study. Following the regulations set forth by the university overseeing the researcher's study, ethical

clearance was obtained before the researcher's fieldwork. The letter of consent was provided to the departments chosen for this study. The researcher prioritized respect for the dignity of the respondents. The participants in this study were guaranteed the protection of their privacy by implementing measures that excluded the inclusion and disclosure of their names and personal information. The researcher also endeavoured to secure the voluntary participation of respondents, ensuring that their full consent was obtained. No individuals were subjected to coercion or pressure to participate in the study. The participants were assured that the data collected would be utilised solely for academic objectives



CHAPTER FOUR

PRESENTATION OF FINDINGS, INTERPRETATION, DISCUSSIONS, AND ANALYSIS

4.0 Introduction

In this chapter, the study begins by presenting the data gathered during the study and then proceeds to analyse it. To provide a better understanding of the sample, this chapter included information about the demographic and Students' perceptions of Confucius and the study background of the respondents. Due to the comparative nature of the study, two groups were divided: group 1 was Chinese students and group 2 was non-Chinese students.

4.1 Demographic Characteristics and Academic Background of Respondents

The sample size of the study was 240, the researcher administered a total of 240 questionnaires. Of which all questionnaires were answered because questionnaires were printed out and handed to the students during their classroom hours and with the permission of their lecturers they answered them accordingly, all questionnaires were retrieved, and the researcher analysed and inference. The respondents' demographic data were examined and analysed in the following categories: age, sex, race, ethnicity, study area, academic level, academic program, and Chinese proficiency. The result of the demographic analysis is captured below in Table 1.

Table 1: Summary of demographic Characteristics

Group	Characteristics	Category	Frequency	Percentage
Chinese	Years	13-17	-	-
		18-24	120	50

		25- 34	-	-
		35-44	-	-
Non-Chinese		13-17	-	-
		18-24	120	50
		25- 34	-	-
		35-44	-	-
Chinese	Sex	Male	40.5	16.875
		Female	79.5	33.125
Non-Chinese		Male	40.5	16.875
		Female	79.5	33.125
Chinese	Ethnicity	Akan	52	21.66
		Ewe	25	10.416
		Ga	25	10.16
		Others	18	7.5
Non-Chinese		Akan	66	27.5
		Ewe	23	9.583
		Ga	18	7.5
		Others	13	5.416
Chinese	Level	100	30	12.5
		200	30	12.5
		300	30	12.5
		400	30	12.5
Non-Chinese		100	30	12.5
		200	30	12.5
		300	30	12.5
		400	30	12.5
Chinese	Chinese Proficiency	No proficiency	1	0.416
		Elementary proficiency	108	44.8
		Limited working proficiency	2	0.833

	Professional proficiency	2	0.833
	Full proficiency	1	0.416
Non-Chinese	No proficiency	126	52.5
	Elementary proficiency	-	-
	Limited working proficiency	-	-
	Professional proficiency	-	-
	Full proficiency	-	-

Source: Authors field data (2024)

Table 1 provides an overview of the demographics of Chinese and non-Chinese Ghanaian students, with both groups having (50%) falling within the 18-24 age range. Notably, there is an equal distribution in terms of gender, with (33%) female and (17%) male respondents. The ethnic composition of the Chinese group shows greater diversity, with Akan (21.66%), Ewe (10.416%), Ga (10.16%), and Others (7.5%). In contrast, the non-Chinese group exhibits a slightly different distribution, with Akan (27.5%), Ewe (9.583%), Ga (7.5%), and Others (5.416%).

The table further illustrates the academic background distribution of both Chinese and non-Chinese Ghanaian students, revealing an equal distribution of educational levels, with (12.5%) of respondents at each of the 100, 200, 300, and 400 levels. Regarding Chinese proficiency, the Chinese group demonstrates a varied distribution, with (44.8%) having elementary proficiency, (0.833%) limited working proficiency, (0.833%) professional proficiency, and (0.416%) full proficiency. Contrastingly, the non-Chinese group predominantly (52.5%) lacks proficiency in Chinese.

4.2 Ghanaian student's perceptions of Confucius's Study and its Role in society

To answer this question, what are the effects of Confucius's study on Ghanaian student's perceptions about their role in society? The researcher had to first narrow the question to understand the students' perception of Confucius's study. Table 2 below is a summary of a comparative study between Chinese students and non-Chinese students and their perceptions of Confucius study.

Table 2: Summary comparative statistics of student's perceptions of Confucius study

Items/ Responds	Study Area	mean	Stand Deviation
Do you know the Confucius Institute at the University of Ghana?	Chinese	1.01	0.091
	Non-Chinese	1.53	0.501
Yes			
No			
What is your overall impression of the Confucius Institute at the University of Ghana? Very Unfavourable=1; Somewhat Unfavourable=2; Neutral=3 Somewhat Favourable=4 Very Favourable=5	Chinese	3.56	0.896
	Non-Chinese	2.98	0.820
How familiar are you with the activities and programs offered by the Confucius Institute in Ghana? Not Familiar at All = 1 Slightly Familiar = 2 Moderately Familiar = 3 Very Familiar =4 Extremely Familiar =5	Chinese	2.53	0.916
	Non-Chinese	1.44	0.786
To what extent do you think Confucius studies are relevant to Ghanaian culture and society? Not Relevant at All = 1	Chinese	3.33	0.881
	Non-Chinese	2.75	1.154

- Slightly Relevant = 2
- Moderately Relevant = 3
- Very Relevant = 4
- Extremely Relevant = 5

How would you rate the overall quality of Confucius studies programs in Ghana?	Chinese	3.87	0.593
	Non-Chinese	3.29	0.893

- Very Poor = 1
- Poor = 2
- Average = 3
- Good = 4
- Excellent = 5

Do you think the Ghanaian government should provide more support and resources for Confucius studies in the country?	Chinese	3.93	0.753
	Non-Chinese	3.49	1.069

- Strongly Disagree = 1
- Disagree = 2
- Neutral = 3
- Agree = 4
- Strongly Agree = 5

Source: Authors field data (2024)

Table 2 provides a comparative summary between the Chinese students and the non-Chinese students of their perceptions they have about Confucius study at the University of Ghana. Notably, the mean value of (1.53) suggests that more non-Chinese student respondents answered "Yes" to the question. This indicates that they know the Confucius Institute at the University of Ghana. The larger standard deviation of (0.501) compared to the Chinese group indicates that there is more variation in the responses among non-Chinese student respondents, with some respondents knowing the Confucius Institute and others not knowing it. In addition to quantitative data when asked by the researcher about students knowing the Confucius Institute at the University of Ghana a respondent from the non-Chinese said *"I remember some time ago they did a free course for we students that do not study Chinese but want to study Chinese for a semester to know of the*

language. That made me know about the Confucius Institute at the University of Ghana” (Discussant response at an in-depth interview with a non-Chinese student, 2024).

This responses echo the fact that most non-Chinese students are aware of the Confucius Institute as a results of taking on free courses by the Institute hence bring about publicity about Chinese culture.

The second item in Table 2 “What is your overall impression of the Confucius Institute at the University of Ghana?” Chinese student respondents have a “somewhat favourable” impression of the Confucius Institute with a mean of (3.56) and a standard deviation (0.896) showing a positive impression, with some variation in responses exposure to the institute's activities, which may contribute to Chinese student respondents' positive impression Whereas the non-Chinese students a “neutral” to “somewhat favourable” impression of the Confucius Institute with a mean of (2.98) and a standard deviation of (0.820) showing a variation in responds.

“A number of them cherish the Chinese culture especially you know the number of students we have they are varied they have various diverse backgrounds so not all of them would cherish Chinese culture. But some of them would actually cherish it especially those who volunteer to learn these cultural activities I think they really admire the chines culture.” (Discussant response at an in-depth interview with a Chinese lecturer, 2024).

“I have seen at events the display of certain cultural things about China. So I can say the institute is doing well in terms of considering the fact that some students are able to speak Chinese in less than three years you can hear them. I don't speak Chinese but I can tell that they are able to hold effective conversations in Chinese so I think the Confucius Institute is doing relatively well.” (Discussant response at an in-depth interview with a non-Chinese lecturer, 2024). This suggests

that individual differences in experiences, perceptions, and expectations influence overall impressions of the Confucius Institute.

The mean for the third item among Chinese student respondents is (2.53) with a standard deviation of (0.916). The mean value of (2.53) falls between "Slightly Familiar" and "Moderately Familiar", suggesting that Chinese student respondents have a moderate level of familiarity with the activities and programs offered by the Confucius Institute in Ghana. The standard deviation of (0.916) indicates that there is some variation in the responses among Chinese student respondents, but overall, they tend to have a moderate level of familiarity with the Confucius Institute's activities and programs. Whereas non-Chinese students with mean (1.44) and standard deviation (0.786). The mean value of (1.44) falls between "Not Familiar at All" and "Slightly Familiar", suggesting that non-Chinese student respondents have a relatively low level of familiarity with the activities and programs offered by the Confucius Institute in Ghana. The standard deviation of (0.786) indicates that there is some variation in the responses among non-Chinese student respondents, but overall, they tend to have a limited familiarity with the Confucius Institute's activities and programs. Hence the Chinese student respondents are more familiar with the activities and programs offered by the Confucius Institute in Ghana compared to non-Chinese student respondents.

The data indicates that Chinese student respondents have a mean score of (3.33) and a standard deviation of (0.881) when considering the extent to which students think Confucius studies are relevant to Ghanaian culture and society. Hence perceive Confucius studies as quite relevant to Ghanaian culture and society, falling between "Moderately Relevant" and "Very Relevant." Conversely, non-Chinese student respondents, with a mean score of (2.75) and a higher standard deviation of (1.154), consider Confucius studies as somewhat relevant, but to a lesser extent than

Chinese student respondents. This suggests a more diverse range of opinions among non-Chinese student respondents. Overall, Chinese student respondents appear to hold a more positive view of the relevance of Confucius studies to Ghanaian culture and society compared to non-Chinese student respondents.

The average rating for the overall quality of Confucius studies programs in Ghana is (3.87), indicating that Chinese student respondents have a highly positive view of these programs, falling between "Good" and "Excellent." The low standard deviation of (0.593) suggests there is little variation in the positive opinions expressed by Chinese student respondents. On the other hand, non-Chinese student respondents gave an average rating of (3.29), indicating a generally positive view falling between "Average" and "Good." However, the higher standard deviation of (0.893) suggests greater diversity in opinions among non-Chinese student respondents. Comparatively, Chinese student respondents' views of the quality of Confucius studies programs in Ghana are more positive than those of non-Chinese student respondents.

Addressing the final item in Table 2: Do you believe that the Ghanaian government should offer more support and resources for Confucius studies in the country? The Chinese student respondent mean value of (3.93) falls between "Agree" and "Strongly Agree," indicating that Chinese student respondents overwhelmingly believe that the Ghanaian government should provide more support and resources for Confucius studies in the country. The standard deviation of (0.753) suggests relatively little variation in the responses among Chinese student respondents, indicating a strong and consistent opinion on this matter.

The mean value of (3.49) falls between "Neutral" and "Agree," suggesting that non-Chinese student respondents are generally in favour of the Ghanaian government providing more support and resources for Confucius studies, albeit with some reservations or uncertainty. The standard

deviation of (1.069) indicates greater variation in the responses among non-Chinese student respondents, implying more diverse opinions. "Although non-Chinese student respondents generally support the idea, they express some reservations or uncertainty, possibly due to various factors. However, it's important to consider their perspectives and address any concerns they may have." Hence the difference in opinions between Chinese and non-Chinese student respondents may be due to differences in cultural background, national identity, or exposure to Confucianism. The results suggest that there is a general recognition of the importance of Confucius studies in Ghana, but there may be differences in opinion on the role of the government in supporting these studies. Overall, the perceptions of Chinese and non-Chinese students show that Chinese students have a positive perception towards the study of Confucius.

In addressing the first research question What are the effects of Confucius's study on Ghanaian student's perceptions about their role in society? the study's findings showcase a diverse range of students' interpretations of Confucius' teachings. Drawing from Huttenga (2017) research, it is evident that non-native students hold significantly positive attitudes toward studying Chinese culture. Moreover, the study highlights the contrasting perceptions of students of Chinese and non-Chinese students' backgrounds. According to Sun & Lancaster (2013), students who have prior exposure to Chinese culture or who are interested in China's global role tend to have more positive attitudes toward learning the language. The table indicates considerable variability in responses among non-Chinese students, with some being aware of the Institute due to events such as free Chinese language courses offered by the Institute. This variability highlights that while some non-Chinese students are familiar with the Confucius Institute, others may not be aware of it, as reflected in the interviewee's comment about the visibility of these courses. This variability is reflective of broader patterns observed in similar studies, where non-native students' familiarity

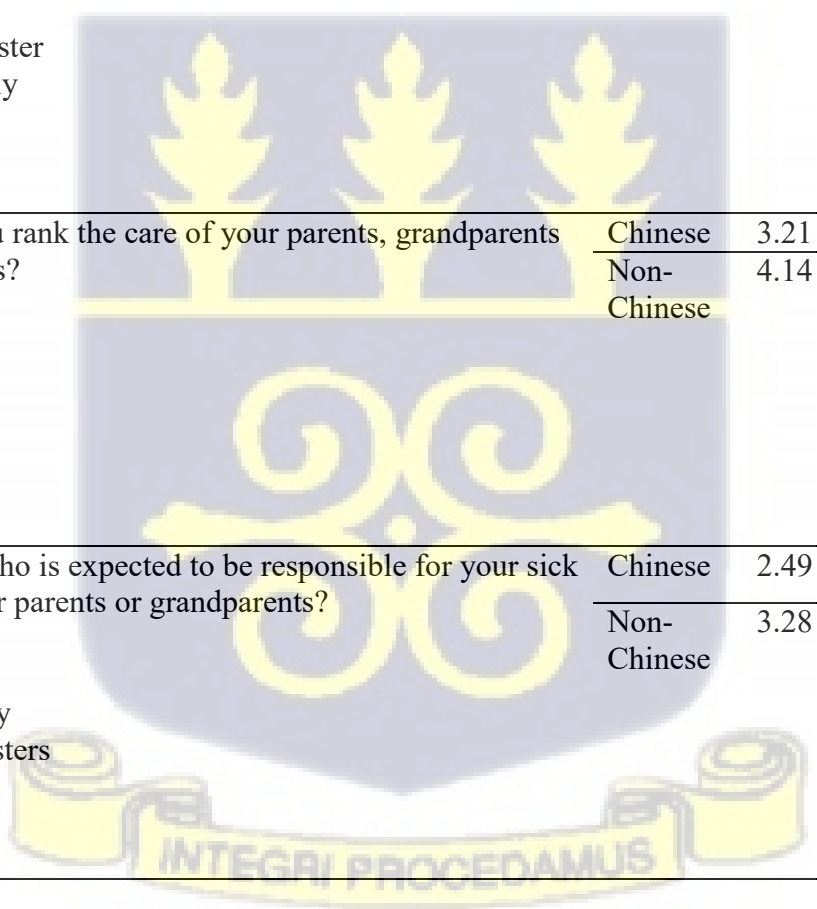
with the Confucius Institute often correlates with their level of engagement in cultural or language-related activities (Liu et al., 2018). In contrast, Chinese students generally have a more uniform awareness, likely due to their direct engagement with the Institute's activities. The more consistent awareness among Chinese students is supported by their direct exposure to the Confucius Institute's offerings which has been documented in various studies showing that Chinese students are more likely to participate in and benefit from Confucius Institute initiatives (Wang & Xu, 2021). As mentioned by a Chinese lecturer and a non-Chinese lecturer, the positive impacts of cultural events and effective language acquisition contribute to the favourable views held by both groups, though to varying degrees. The positive impacts of cultural events and effective language acquisition contribute to the favourable views held by both groups, though these effects vary depending on their level of exposure and engagement with the Institute's offerings (Liu, 2023). These observations align with broader research on the role of cultural institutions in shaping students' attitudes toward language learning and cultural appreciation (Nkrumah & Darko, 2020).

4.3 Effects of Confucius's study on Ghanaian students' humanity in society

In examining students' behaviour towards humanity, the study explores the display of care, generosity, and sympathy towards their relatives and the broader society. Furthermore, students were prompted to assess the ethical value of humanity in comparison to their perceptions of how Chinese individuals treat others in their society. Table 3 displayed below presents the results obtained from the analysis.

Table 3: Summary of comparative statistics of student behaviour with respect to humanity

Items/ Responds	Study area	Mean	Standard Deviation
Do you have aged parents, foster parents or grandparents who are ill?	Chinese	1.80	0.402
	Non-Chinese	1.81	0.395
Yes			
No			
Suppose you have an ill relative who takes care of them during their ill health with respect to feeding, washing, toilet, medication administration, cleanliness.	Chinese	2.72	1.323
	Non-Chinese	2.52	1.202
Care home			
Extended Family			
Your brother and sisters			
Hospital			
You			
Who takes care of the financials of your parents or grandparent or foster parents ill-being under care?	Chinese	2.72	0.852
	Non-Chinese	3.48	0.907
You			
Brothers and Sister			
Extended Family			
Insurance			
Nobody			
How would you rank the care of your parents, grandparents or foster parents?	Chinese	3.21	1.250
	Non-Chinese	4.14	0.929
Very poor			
poor			
acceptable			
good			
Very good			
In your view, who is expected to be responsible for your sick parents or foster parents or grandparents?	Chinese	2.49	0.944
	Non-Chinese	3.28	1.263
You			
Extended family			
Brothers and sisters			
Paid helpers			
Insurance			



To what extent do you think the Confucian values of selflessness and service to the community are reflected in Ghanaian culture and society?

Chinese	2.85	0.847
Non-Chinese	2.39	1.087

Not Reflected at All
Slightly Reflected
Moderately Reflected
Strongly Reflected
Extremely Reflected
I don't know

How important do you believe the Confucian emphasis on respect for elders and hierarchical relationships is in Ghanaian social and family structures?

Chinese	3.33	1.198
Non-Chinese	2.98	1.299

Not Important at All
Slightly Important
Moderately Important
Very Important
Extremely Important
I don't know

To what degree do you think the Confucian value of diligence and hard work is reflected in Ghanaian attitudes towards education and professional development?

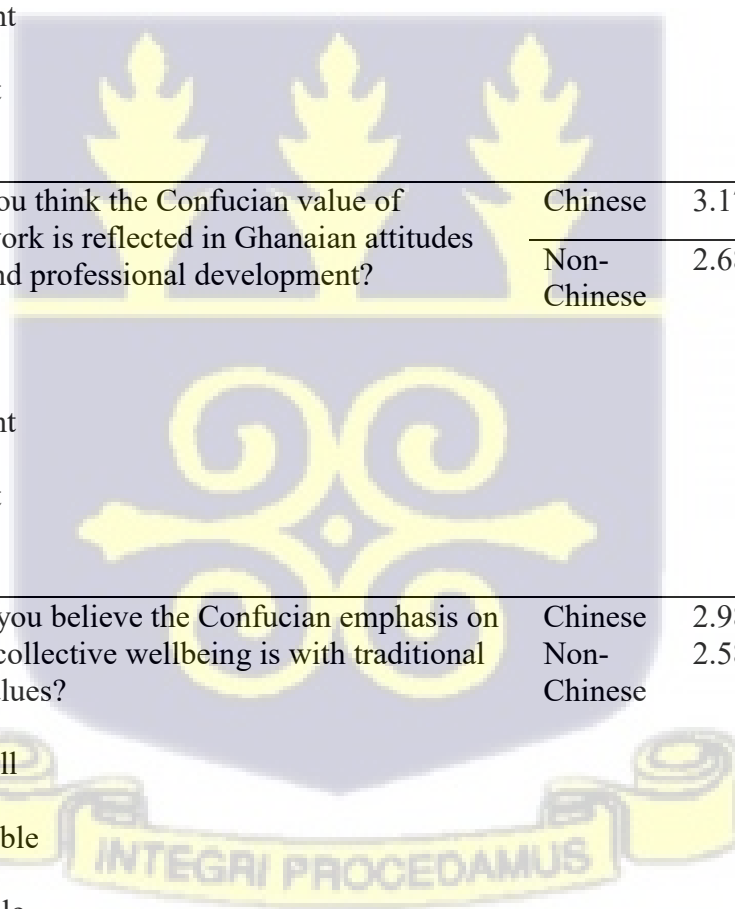
Chinese	3.17	1.147
Non-Chinese	2.68	1.189

Not Important at All
Slightly Important
Moderately Important
Very Important
Extremely Important
I don't know

How compatible do you believe the Confucian emphasis on social harmony and collective wellbeing is with traditional Ghanaian cultural values?

Chinese	2.98	0.907
Non-Chinese	2.58	1.042

Not Compatible at All
Slightly Compatible
Moderately Compatible
Very Compatible
Extremely Compatible
I don't know



To what extent do you think Ghanaian leaders and institutions should incorporate Confucian principles of benevolent governance and moral leadership?	Chinese	3.54	0.961
Not at All	Non-Chinese	2.93	1.200
To a Small Extent			
To a Moderate Extent			
To Large Extent			
To a Very Large Extent			
I don't know			
In your view which country gives willingly by way of assistance to other countries?	Chinese	1.70	0.460
Ghana	Non-Chinese	1.59	0.494
China			
In your view, which people give better care to their aged and vulnerable?	Chinese	1.58	0.496
Ghanaians	Non-Chinese	1.49	0.502
Chinese			
Of the two countries, which do you think has a national policy on paying attention to the aged, children and vulnerable in their times of need (aged, child and vulnerable benefits scheme)?	Chinese	1.72	0.453
Ghana	Non-Chinese	1.72	0.453
China			
which of the two country cultures places emphasis on the elderly bring responsibility to the young?	Chinese	1.53	0.501
China	Non-Chinese	1.56	0.499
Ghana			

Source: Authors field data (2024)

Examining Table 3 responses from Chinese and non-Chinese student respondents to a question about having elderly or sick family members. “Do you have elderly parents, foster parents, or sick grandparents?” The mean and standard deviation of Chinese student respondents were (1.80) and (0.402), respectively, whereas non-Chinese student respondents had a mean of (1.81) and a standard deviation of (0.395). Similar responses from the respondents are indicated by the mean scores between the two groups. The standard deviations for the two groups are comparable (0.402) for Chinese students and (0.395) for non-Chinese students, indicating that the range of responses is quite similar. When it comes to having elderly or sick family members, the mean scores of respondents who are not Chinese student and those who are not Chinese students differ by a rather slight margin.

The Chinese student respondents' mean score of (2.72) in the following item of the table, along with their standard deviation of (1.323), indicates that their score is marginally higher than that of the non-Chinese students, whose mean score was (2.52) with a standard deviation of (1.202). The mean scores show how the respondents perceived and used different caregiving options. This suggests that Chinese student respondents may, on average, rely more on or think that the mentioned caregiving options have a bigger role than respondents who are not Chinese students. Chinese student respondents appear to use or put slightly more weight to caregiving options including self-care, extended families, and care homes than do non-Chinese student respondents. Although the two groups show similar trends, there is little suggestion that Chinese responders Chinese student respondents had a mean of (2.72) and a standard deviation of (0.852), corresponding to the third item in the table, whereas non-Chinese students had a mean of (3.48) and a standard deviation of (0.907). The degree of accountability or engagement in handling the financial aspects of care is reflected in these scores. Chinese student respondents, on average,

exhibit lower levels of engagement mean of (2.72) when compared to non-Chinese student respondents mean of (3.48). This suggests that Chinese student respondents are less likely to rely on direct family assistance or handle the financial aspects of caring for themselves. The standard deviations are somewhat higher for non-Chinese student respondents, indicating a little more variety in their financial management procedures, even if they are still quite close, indicating similar degrees of variability in replies between the two groups. Chinese student respondents gave an average quality of care rating of (3.21), while non-Chinese student respondents gave an average rating of (4.14). This implies that Chinese student respondents generally give a lower rating than non-Chinese student respondents for the care provided to ailing relatives. Furthermore, the standard deviation of (1.250) was higher among Chinese student respondents than it was among non-Chinese student respondents (0.929). This indicates that while non-Chinese student respondents' judgments of care quality are more constant and marginally higher, Chinese student respondents' ratings are more variable. As a result, non-Chinese student respondents often give the quality of care a higher rating and are more consistent in doing so.

The following data illustrates how survey respondents perceive the expected responsibility for caring for sick parents, grandparents, or foster parents. Chinese student respondents had an average score of (92.49) with a standard deviation of (0.944), while non-Chinese student respondents had an average score of (3.28) with a standard deviation of (1.263). The average score represents the typical level of responsibility that respondents believe should be taken on by the options listed. This suggests that, on average, Chinese student respondents may feel less personal or familial responsibility for the care of sick relatives, and they may anticipate more involvement from "extended family," "paid helpers," or "insurance." The higher standard deviation for non-Chinese

student respondents indicates greater variability in their opinions about who should be responsible for caregiving.

The analysis that follows looks at how respondents see Ghanaian culture and society as reflecting Confucian characteristics, particularly selflessness and community service. The mean score for Chinese respondents was (2.85) with a standard deviation of (0.847), but the mean score for non-Chinese student respondents was (2.39) with a standard deviation of (1.087). Chinese student respondents gave the reflection of Confucian values a higher rating (2.85) than did non-Chinese respondents (2.39), suggesting that Chinese student respondents think Ghanaian culture more strongly embodies the Confucian values of selflessness and community service.

Chinese student respondents rated the importance at an average of (3.33) on a scale from "Not Important at All" to "Extremely Important," with a standard deviation of (1.198). This suggests that Chinese student respondents generally view these Confucian values as moderately important, with some variability in their opinions. On the other hand, non-Chinese student respondents rated the importance at an average of (2.98), with a standard deviation of (1.299), indicating that non-Chinese student respondents tend to view these values as slightly less important than the Chinese student respondents do, with a similar level of variability in their responses.

On a scale from "Not Important at All" to "Extremely Important," Chinese student respondents rated the Confucian values of diligence and hard labour an average of (3.17), with a standard deviation of (1.147). This suggests that the degree to which Chinese student respondents value diligence and hard effort in influencing Ghanaians' views on education and career advancement is moderate. Although they differ somewhat in their opinions, they all think it's rather important. On the other hand, respondents who were not Chinese gave the importance an average rating of (2.68), with a standard deviation of (1.189). This implies that, in comparison to Chinese student

respondents, non-Chinese student respondents think this value is a little less significant. Although there is some variation in their answers, students generally recognize the impact of

Chinese student respondents provided an average compatibility rating of (2.98) on a scale from "Not Compatible at All" to "Extremely Compatible," with a standard deviation of (0.907). This indicates that Chinese student respondents perceive the Confucian emphasis on social harmony and collective well-being as moderately compatible with traditional Ghanaian cultural values. Their responses demonstrate a moderate level of agreement regarding the alignment of these values with Ghanaian traditions.

Non-Chinese student respondents, on the other hand, gave an average compatibility rating of (2.58), with a standard deviation of (1.042). This suggests that non-Chinese student respondents perceive Confucian values as slightly less compatible with traditional Ghanaian values compared to Chinese student respondents. They also exhibit a similar level of variability in their opinions, indicating less consensus on the degree of compatibility.

On a scale from "Not at All" to "To a Very Large Extent," Chinese student respondents gave the degree to which Confucian principles should be applied an average rating of (3.54), with a standard deviation of (0.961). This indicates that the majority of Chinese student respondents think Ghanaian leadership and institutions should embrace the moderate to extensive application of Confucian ideals of moral leadership and good government. Their answers show that they firmly believe in the importance of these ideas. The extent was rated by non-Chinese student respondents with a standard deviation of (1.200) and an average of (2.93). This suggests that although non-Chinese student respondents are marginally less enthusiastic than Chinese student respondents, they still believe that Confucian ideals should be applied to a modest degree. The degree of variation in their answers is comparatively

Chinese student are rated slightly higher on mean of (1.58) compared to non-Chinese students with a mean of (1.49). The standard deviations (0.496) for Chinese students and (0.502) for non-Chinese student respondents are relatively close, suggesting similar variability in responses for both groups. Perceived Quality of Care, on average, Chinese individuals are perceived as providing slightly better care to the aged and vulnerable compared to Ghanaians. Based on these results, Chinese are perceived to provide somewhat better care to their aged and vulnerable compared to Ghanaians, although the difference is relatively small.

Chinese student respondents gave Chinese people's care an average rating of (1.58) on a scale where lower numbers probably correspond to better care. With a standard deviation of (0.496), this ranking indicates that, despite some disagreement, Chinese student respondents think their own people take decent care of the elderly and fragile. The average rating given by non-Chinese student respondents to the care given by Ghanaians was (1.49), with a standard deviation of (0.502). This suggests that respondents who are not Chinese students believe Ghanaians to be even more adept at caring for the elderly and weak than Chinese people. In conclusion, both groups think that elderly and vulnerable people receive good care overall, while non-Chinese student respondents typically feel

Both Chinese and non-Chinese student respondents rated the presence of such a national policy at an average of (1.72) on a scale where lower numbers likely indicate a stronger belief that the country has such a policy. The standard deviation for both groups is (0.453), indicating a similar level of consensus and variability in their responses. The consistent average rating from both groups suggests that respondents from both Chinese student and non-Chinese student perceive both countries as having some level of national policy or benefits scheme for the aged, children, and vulnerable populations. In summary, both Chinese and non-Chinese student respondents

believe that both Ghana and China have national policies or benefits schemes that address the needs of the aged, children, and vulnerable individuals. The data indicates a shared view between the two groups on this matter.

Chinese student respondents rated the emphasis on the elderly's responsibility towards the young in China at an average of (1.53) on a scale where lower numbers indicate a stronger emphasis. The standard deviation is (0.501), suggesting a moderate level of agreement among respondents. Non-Chinese student respondents rated the emphasis in Ghana at an average of (1.56), with a standard deviation of (0.499). This rating indicates that non-Chinese student respondents perceive Ghanaian culture as having slightly less emphasis on the elderly's responsibility towards the younger generation compared to Chinese culture, though the difference is small. In summary, both Chinese and non-Chinese student respondents agree that China places a stronger emphasis on the elderly having a responsibility towards the younger generation compared to Ghana. The ratings are close, but Chinese student respondents perceive this emphasis to be slightly stronger in their own culture.

In addressing research question two according to Yiu et al., (2021), studies have provided some insights into the influence of Confucianism on caregivers' perceptions and the process of caregiving, they mainly stressed humanity where humanity is the core of Confucianism. In both high-income and low- and middle-income countries, family caregivers are mainly responsible for the care of older persons. Family caregivers refer to relatives, friends, or partners who provide unpaid assistance to individuals in need of care (Feinberg et al., 2011; Hudson & Payne, 2009). Indicating relatively comparable levels of being elderly or sick by the Chinese and non-Chinese student respondents. This trend highlights a potential cultural divergence in how caregiving resources are valued and employed. In the examination of Financial Responsibility in Caregiving, it was found that Chinese students reported lower engagement in financial aspects of caregiving

(mean: 2.72, SD: 0.852) compared to their non-Chinese counterparts (mean: 3.48, SD: 0.907). This suggests that Chinese students are less likely to directly manage the financial responsibilities associated with caregiving. Conversely, non-Chinese students exhibited a wider range of financial management approaches, indicating a greater level of direct involvement and a broader spectrum of practices. This confirms Kyei-Arthur & Codjoe (2021) findings that Ghana found that adult children provided inadequate financial support to their parents due to their economic hardship. According to the Ghana Statistical Service (GSS) (2013), Ghana's potential support ratio for older persons has slightly declined from 11 working-age persons (15 - 64years) per one older person (65+ years) in 2000 to 9.6 working-age persons per one older person in 2020.

Although family caregivers provide valuable care to their care recipients, they can experience negative outcomes due to their unpreparedness before assuming caregiving responsibilities and inattention to their health (Adelman et al., 2014; Moon, 2017). The data indicates that both Chinese and non-Chinese students agreed that China places a stronger emphasis on the elderly's responsibility towards the younger generation compared to Ghana. This suggests that the values of humanity, encompassing care, generosity, and sympathy, may influence the care of the elderly.

4.4 Ways through which ethical principle of humanity drives students into leadership positions in society

The research aimed to investigate whether there is a connection between the ethical principle of humanity, which encompasses generosity, care, and sympathy, and the concept of leadership. An independent ANOVA study was conducted to further explore this connection. The study sought to measure the correlation between these variables and produced specific findings, which are detailed in Table 4, Table 5, and Table 6.

Table 4: Correlation between the ethical principle of humanity and students taking leadership positions

		Ethical Principles of Humanity	Leadership Position
Ethical Principles of Humanity	Pearson Correlation	1	.126
	Sig. (2-tailed)		.052
	N	240	240
Leadership Position	Pearson Correlation	.126	1
	Sig. (2-tailed)	.052	
	N	240	240

SPSS Computations (2024)

Table 4 reveals that The Pearson correlation coefficient between the Ethical Principle of Humanity and Leadership Position is (0.126), signifying a weak positive correlation. The significance (2-tailed) value is (0.052), just above the conventional level of (0.05), indicating marginal statistical significance. The weak positive correlation suggests that individuals prioritizing the ethical principle of humanity are slightly more likely to hold leadership positions. However, this weak correlation implies numerous exceptions to this pattern. Many individuals who prioritize humanity may not hold leadership positions, and many leaders may not prioritize humanity. The marginal significance of the correlation ($p = 0.052$) implies that the relationship between the two variables

is not highly robust and may be influenced by other factors. According to Ibarra and Hunter (2007), leadership positions can be based on a diversity of factors. Hofstede (2001), cultural differences across nations affect leadership styles and expectations. Leaders in multinational organizations must develop cultural intelligence to manage diverse teams effectively and respond to global market demands.

Table 5: ANOVA of Knowledge of Confucius

Knowledge Of Confucius					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	22.204	1	22.204	55.457	.000
Within Groups	95.292	238	.400		
Total	117.496	239			

SPSS Computation (2024)

The ANOVA test reveals a statistically significant difference in the level of knowledge of Confucius among the various groups or levels of the independent variable ($p < 0.001$). With an F-statistic of (55.457) and a p-value of (0.000), it is evident that the disparity between the groups is substantial and unlikely to occur by chance. These results indicate that the independent variable significantly influences the level of knowledge of Confucius.

Table 6: ANOVA of Leader Position

Leadership Position					
	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	.150	1	.150	.644	.423
Within Groups	55.433	238	.233		
Total	55.583	239			

Where as, the results of the ANOVA test suggest that there is no statistically significant difference in the leadership positions among the different groups or levels of the independent variable ($p = 0.423$). Both the F-statistic (0.644) and the p-value (0.423) indicate that the observed difference between the groups is not statistically significant and may be attributed to chance. Therefore, it appears that the independent variable does not exert a significant effect on the leadership positions. These findings imply that the independent variable may not strongly predict leadership positions and other factors could be more influential in determining who holds these positions.

When asked about the ethical principle of humanity and its application by Chinese students in their society, a Chinese lecturer provided his viewpoint, stating that *“Well, I have been working with the Confucius Institute since 2017 and I am not sure that the values were impacted by the Confucius institute or the teaching of the Chinese language so I tend to believe that those that tend to get these values have come have passed through personal upbringing or maybe they can have their own personal studies with other materials with books or something. Because I am not sure what we do here is to result to a character change as to make someone being uncompassionate to being compassionate. I am not sure our teaching has got to such an extent. But along the line if teaching or maybe the text that we read just maybe someone might after understanding the text might be influenced by it but I am not sure that there are any deliberate actions or maybe deliberate things seeking to impact these values to the student.”* (Discussant response at an in-depth interview with a Chinese lecturer, 2024).

Similarly, when asked whether one can acquire moral values such as humanity - comprising care, generosity, and sympathy - through the study of language, the non-Chinese lecturer responded, *“Not really, living in a global village enables us to connect with different people through*

language. However, I think moral values such as humanity are developed through one's upbringing” (Discussant response at an in-depth interview with a Non- Chinese lecturer, 2024).

The findings from the qualitative research provide evidence that the ethical principle of humanity does not appear to be a significant determining factor for students from these two groups when it comes to taking on leadership roles in their respective communities. This suggests that there are other influential factors at play in the decision-making process for students when they decide to assume leadership positions.

Trevino, Brown, and Hartman (2003) found that ethical leadership is not only associated with a leader's traits (e.g., honesty, integrity and trustworthiness) and ethical behaviours (e.g., openness, concern, fairness and ethical decision-making) but also linked to value-based management (e.g setting ethical standards through communication and rewards). Findings from the analysis encompass the correlation between the ethical principle of humanity and leadership roles, differences in Confucian knowledge across groups, and the broader implications of these findings based on qualitative insights from Chinese and non-Chinese lecturers. This weak correlation implies that while there may be a slight tendency for those who prioritize humanity to hold leadership positions, numerous exceptions exist. Many individuals who prioritize humanity may not be in leadership roles, and conversely, many leaders may not prioritize humanity.

In contrast, the ANOVA results for leadership positions show no statistically significant difference among the various groups or levels of the independent variable. The F-statistic of (0.644) and a p-value of (0.423) indicate that any observed differences in leadership positions are not statistically significant and could be attributed to random variation. This suggests that the independent variable does not have a significant effect on leadership positions, and other factors may play a more crucial role in determining who holds these roles. The weak positive correlation between the ethical

principle of humanity and leadership positions, coupled with marginal statistical significance, indicates that while there is a slight tendency for individuals who prioritize humanity to be in leadership roles, this relationship is not strong or consistent. The significant difference in Confucian knowledge across groups underscores the impact of the independent variable on understanding Confucian principles. However, this does not translate to a significant effect on leadership positions. Qualitative insights suggest that ethical values like humanity are more likely influenced by personal upbringing rather than formal education or exposure to language studies. This implies that while Confucian principles may be appreciated, their direct impact on leadership roles is limited.

Overall, the findings suggest that the influence of ethical principles on leadership roles is complex and may be overshadowed by other determinants.



CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

Chapter five of this study summarises the findings per the objective of the research derived from the collected data presents the conclusions drawn and offers recommendations.

5.2. Summary of findings

The investigation into the effects of Confucius's teachings on Ghanaian students' perceptions and their broader societal roles reveals a nuanced interaction influenced by both cultural context and individual experiences. The research aimed to explore three key aspects: the influence of Confucius's study on students' perceptions of their societal roles, the impact on their sense of humanity, and the correlation between ethical principles and leadership positions. The findings offer a detailed look at how Confucian principles resonate within a Ghanaian educational setting and their implications for leadership and humanitarian values.

Confucius's teachings, transmitted through the Confucius Institute at the University of Ghana, have sparked a varied range of responses among Ghanaian students. Non-Chinese students, typically introduced to Confucian ideas through free courses offered by the Institute, generally exhibit a broad awareness of Chinese culture. Their impressions of Confucius's teachings range from neutral to somewhat favorable, reflecting a spectrum of personal experiences and cultural backgrounds. This variability underscores the influence of individual exposure and the relative novelty of Confucian philosophy within Ghanaian educational contexts. Ghanaian students studying Chinese, however, display a notably more positive perception of the Institute and its relevance. Their views

align more closely with Confucian values, indicating that their cultural background may enhance their alignment with the philosophical principles espoused by Confucius.

When examining the effects of Confucian studies on students' sense of humanity, the study reveals that the impact is relatively modest. Both Ghanaian students studying Chinese and non-Chinese students show moderate familiarity with the Confucius Institute's activities. Ghanaian Chinese students perceive Confucian principles as somewhat relevant to Ghanaian culture, although not overwhelmingly so. Non-Chinese students view these principles as relevant to a lesser degree. The overall influence of Confucius's teachings on humanitarian values appears limited, suggesting that personal upbringing and individual experiences play a more substantial role in shaping students' views on humanity and societal care. This finding points to the complex interplay between educational exposure and ingrained personal values in influencing students' sense of humanitarian responsibility.

The investigation into the ethical principles of humanity and their correlation with leadership positions uncovers a weak connection. The Pearson correlation coefficient of 0.126, coupled with marginal statistical significance ($p = 0.052$), indicates a slight, though not strong or consistent, tendency for individuals who prioritize humanity to occupy leadership roles. ANOVA results reinforce this observation, showing no significant difference in leadership positions across varying levels of knowledge about Confucius ($p = 0.423$). This suggests that Confucian teachings do not substantially influence leadership outcomes. Qualitative insights further support the notion that moral values like humanity are more significantly shaped by personal upbringing rather than the study of Confucianism alone.

In comparative terms, the study highlights that Ghanaian students studying Chinese generally demonstrate a higher level of familiarity with the Confucius Institute's activities compared to their non-Chinese peers. The overall impression of the Institute is more favourable among Chinese students, who find Confucian studies more pertinent to Ghanaian culture. This stands in contrast to non-Chinese students, who exhibit a broader range of opinions. Both groups of students agree that care for the elderly and vulnerable is adequately provided, though there are slight differences in their perceptions of the quality of this care.

5.3 Conclusion

The primary objective of this comprehensive study was to explore the correlation between the ethical principle of Humanity by Confucius, encapsulating values such as care, generosity, and sympathy, and its influence on students undertaking leadership roles. The study focuses on two groups Chinese students and non-Chinese students. For this purpose, this study reviewed relevant literature on the concept of education, culture, students' perceptions towards Confucius's study, behaviour with respect to humanity, and the effects of the ethical principle of humanity.

The findings indicated that students have a positive overall impression of Confucius's study at the University of Ghana. However, differences in behaviour between Chinese and non-Chinese students with respect to humanity in catering for the elderly in society. Generally, both Chinese and non-Chinese students agreed that China places a stronger emphasis on the elderly's responsibility towards the younger generation than Ghana. In terms of applying Confucian principles to Ghanaian leadership and institutions, Chinese respondents favoured a moderate to extensive application whereas, non-Chinese students expressed somewhat less enthusiasm. This suggests that while both groups support the integration of Confucian ideals, Chinese students are more inclined to endorse their broader application. The research also explored the correlation

between the ethical principle of humanity and leadership. The research findings indicate that students aspiring to take on leadership roles need to embrace a broader range of values beyond just the ethical principle of humanity.

In conclusion, while Confucian studies contribute to a broader cultural awareness among Ghanaian students, their impact on perceptions of societal roles, humanitarian values, and leadership positions remains relatively modest. The study underscores the importance of personal background and individual experiences in shaping values and leadership attributes, suggesting that while Confucianism offers valuable insights, it does not singularly determine humanitarian or leadership outcomes.

5.4 Recommendation

One of the key findings of the study is that not all students are aware of the activities and benefits of the Confucius Institutes Programs in Ghana. To address this gap, educational policymakers should implement targeted awareness campaigns. These campaigns could include workshops, information sessions, and digital resources that provide students with comprehensive knowledge about Confucius Institutes. By increasing visibility and accessibility, more students can actively engage with the programs and benefit from their cultural and educational offerings.

Another recommendation from the study is integrating leadership training into Confucius studies. The research indicates that while Confucius' principle of humanity promotes values such as care and generosity, its direct influence on students assuming leadership roles remains limited. To strengthen this connection, leadership training should be incorporated as an extracurricular component of Confucius studies. These sessions could include mentorship programs, workshops

on effective communication, and training on fostering inclusivity in leadership roles. By equipping students with practical leadership skills, they can better apply Confucian values in real-world governance and community-building efforts.

Lastly, given the differences in perceptions between Chinese and non-Chinese students regarding the application of Confucian values, fostering cross-cultural exchange programs can bridge these gaps. Organizing study tours, cultural immersion projects, and student-led discussions on the ethical principle of humanity can help students appreciate diverse perspectives. Such interactions will enable Ghanaian students to compare and integrate ethical teachings within their own socio-cultural frameworks, enhancing their appreciation of Confucian ideals.

5.5 Recommendations for further studies

To deepen the understanding of the issues discussed particularly the integration of the Confucian principle of humanity into education, the impact on leadership development for students, and the awareness of Confucius Institute programs further research studies could be conducted. These studies would explore various dimensions such as the effectiveness of cultural inclusion strategies, their impact on leadership development, and student engagement with Confucius Institute programs.



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APPENDIX I

UNIVERSITY OF GHANA



INSTITUTE OF STATISTICAL SOCIAL AND ECONOMIC RESEARCH

QUESTIONNAIRE FOR STUDENTS

Dear respondent.

As a student at the University of Ghana, I am currently researching about how university of Ghana students see Confucius studies and its role in education and society-wide.

The researcher is a student undertaking this investigation in partial fulfilment of the requirements for attaining a Master of Arts degree in Development Studies with the University of Ghana. The findings obtained from this investigation are intended solely for academic use and must be handled with the requisite level of confidentiality and in accordance with the Right to Information (RTI 2019) Act 989 of Ghana.

Kindly assist in participating in this research by completing the questionnaire below, so as to improve knowledge within academic circles and its attendant possibly national policy evolution. I would greatly appreciate your response to the following questions.

Bio-Data

Tick the most suitable response to you.

1) Which age best describes you?

- a. 13 – 17 years []
- b. 18 – 24 years []
- c. 25 – 34 years []
- d. 35 – 44 years []
- e. 45 – 64 years []

2) Sex

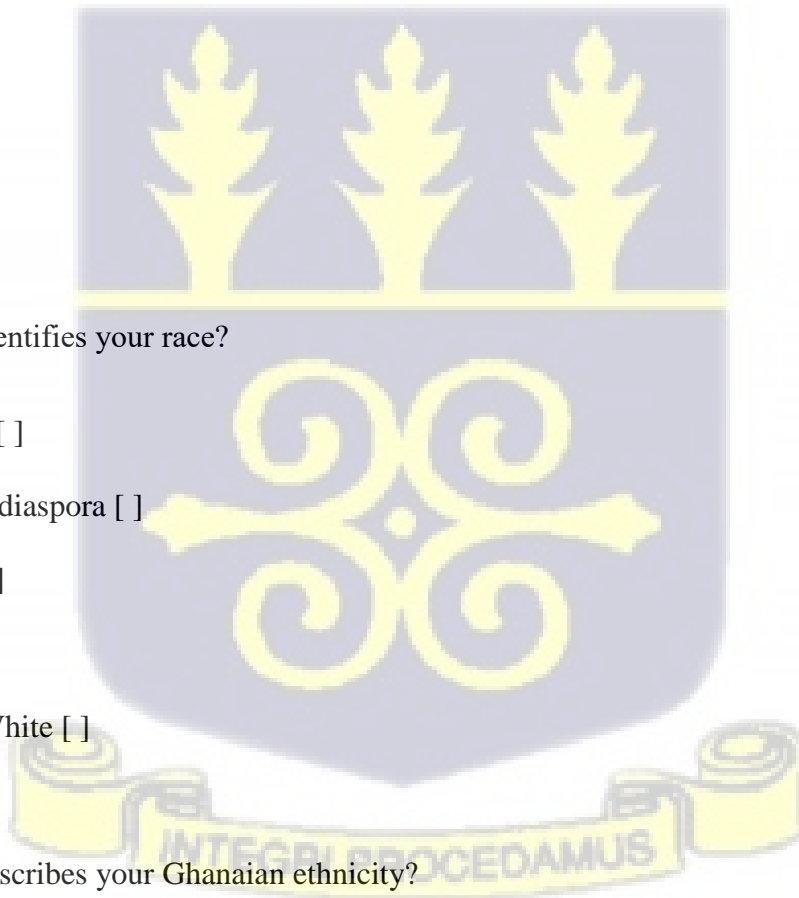
- a. Male []
- b. Female []

3. Which best identifies your race?

- a. African []
- b. African-diaspora []
- c. White []
- d. Asian []
- e. Asian-White []

4. Which best describes your Ghanaian ethnicity?

- a. Akan []
- b. Ewe []



- c. Ga []
- d. others []
- e. Non-Ghanaian []

5. Which below is your study area?

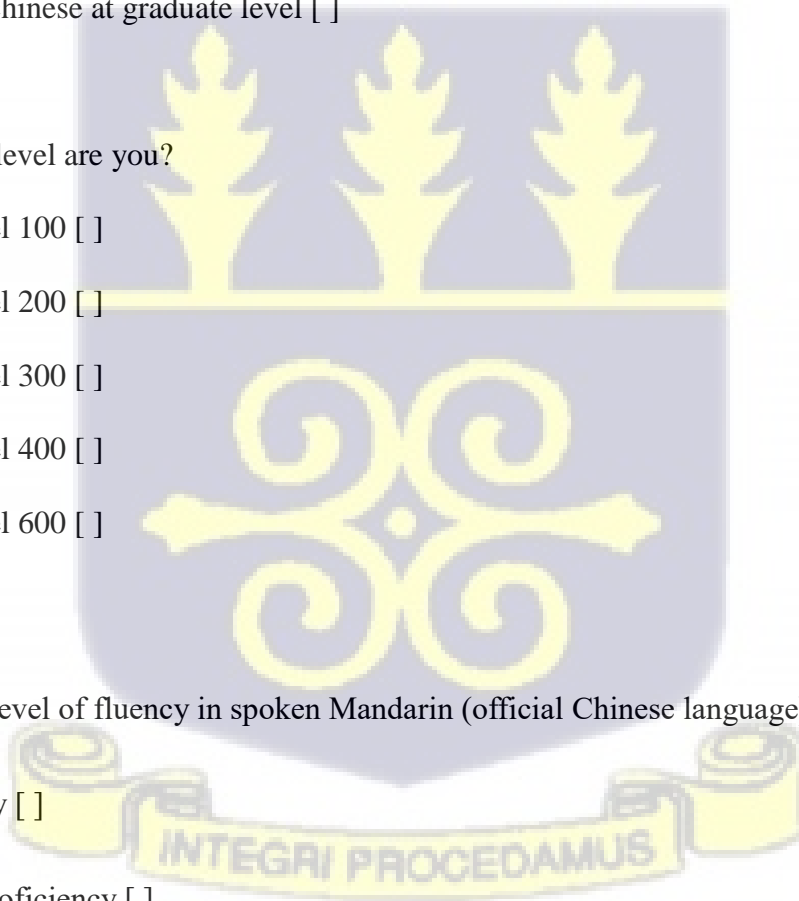
- a. Chinese or combined Chinese at undergraduate level []
- b. Non- Chinese at undergraduate level []
- c. Chinese at graduate level []
- d. Non-chinese at graduate level []

6. Which level are you?

- a. Level 100 []
- b. Level 200 []
- c. Level 300 []
- d. Level 400 []
- e. Level 600 []

7. What is your level of fluency in spoken Mandarin (official Chinese language)?

- a. No proficiency []
- b. Elementary proficiency []
- c. Limited working proficiency []



d. Professional proficiency []

e. Full proficiency []

Section B

Part One: Students Perception of Confucius study

8. Do you know the Confucius Institute at the University of Ghana?

a. Yes []

b. No []

9. What is your overall impression of the Confucius Institute at the University of Ghana?

a. 1 = Very Unfavorable []

b. 2 = Somewhat Unfavorable []

c. 3 = Neutral []

d. 4 = Somewhat Favorable []

e. 5 = Very Favorable []

10. How familiar are you with the activities and programs offered by the Confucius Institute in Ghana?

a. 1 = Not Familiar at All []

b. 2 = Slightly Familiar []

- c. 3 = Moderately Familiar []
- d. 4 = Very Familiar []
- e. 5 = Extremely Familiar []

11. To what extent do you think Confucius studies are relevant to Ghanaian culture and society?

- a. 1 = Not Relevant at All []
- b. 2 = Slightly Relevant []
- c. 3 = Moderately Relevant []
- d. 4 = Very Relevant []
- e. 5 = Extremely Relevant []

12. How would you rate the overall quality of Confucius studies programs in Ghana?

- a. 1 = Very Poor []
- b. 2 = Poor []
- c. 3 = Average []
- d. 4 = Good []
- e. 5 = Excellent []



13. Do you think the Ghanaian government should provide more support and resources for Confucius studies in the country?

- a. 1 = Strongly Disagree []

- b. 2 = Disagree []
- c. 3 = Neutral []
- d. 4 = Agree []
- e. 5 = Strongly Agree []

Part Two: Behavior with respect to humanity

14. Do you have aged parents or foster parents or grandparents who are ill?

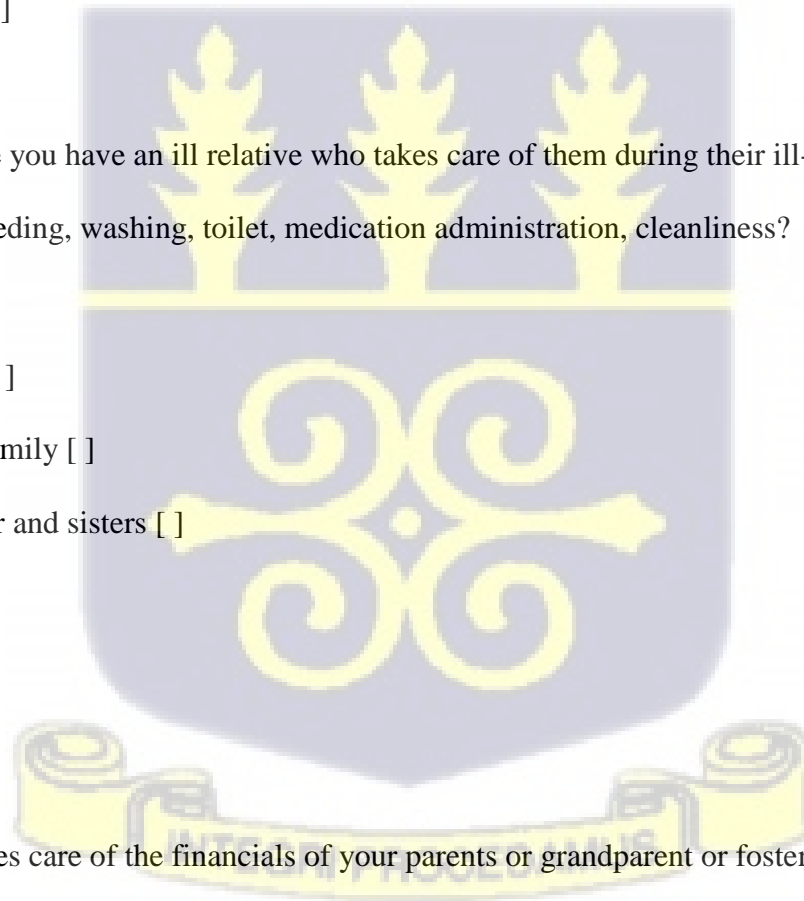
- a. Yes []
- b. No []

15. Suppose you have an ill relative who takes care of them during their ill-health with respect to feeding, washing, toilet, medication administration, cleanliness?

- a. Care home []
- b. Extended Family []
- c. Your brother and sisters []
- d. Hospital []
- e. You []

16. Who takes care of the financials of your parents or grandparent or foster parents ill-being under care?

- a. You []



- b. Brothers and Sister []
- c. Extended Family []
- d. Insurance []
- e. Nobody []

17. How would you rank the care of your parents or grandparents or foster parents?

- a. 1 = Very poor []
- b. 2 = poor []
- c. 3 = acceptable []
- d. 4 = good []
- e. 5 = Very good []

18. In an ascending order who pays attention to the care of your parents or foster parent or grandparent, say: you (1), brothers and sisters (2), extended family (3), career (paid helper) or career (4).

19. In your view, who is expected to be responsible for your sick parents or foster parents or grandparents?

- a. You []
- b. Extended family []
- c. Brothers and sisters []
- d. Paid helpers []



e. Insurance []

20. To what extent do you think the Confucian values of selflessness and service to the community are reflected in Ghanaian culture and society?

- a. 1 = Not Reflected at All []
- b. 2 = Slightly Reflected []
- c. 3 = Moderately Reflected []
- d. 4 = Strongly Reflected []
- e. 5 = Extremely Reflected []
- f. 6 = I don't know []

21. . How important do you believe the Confucian emphasis on respect for elders and hierarchical relationships is in Ghanaian social and family structures?

- a. 1 = Not Important at All []
- b. 2 = Slightly Important []
- c. 3 = Moderately Important []
- d. 4 = Very Important []
- e. 5 = Extremely Important []
- f. 6 = I don't know []

22. To what degree do you think the Confucian value of diligence and hard work is reflected in Ghanaian attitudes towards education and professional development?

- a. 1 = Not Reflected at All []
- b. 2 = Slightly Reflected []

- c. 3 = Moderately Reflected []
- d. 4 = Strongly Reflected []
- e. 5 = Extremely Reflected []
- f. 6 = I don't know []

23. How compatible do you believe the Confucian emphasis on social harmony and collective wellbeing is with traditional Ghanaian cultural values?

- a. 1 = Not Compatible at All []
- b. 2 = Slightly Compatible []
- c. 3 = Moderately Compatible []
- d. 4 = Very Compatible []
- e. 5 = Extremely Compatible []
- f. 6 = I don't know []

24. To what extent do you think Ghanaian leaders and institutions should incorporate Confucian principles of benevolent governance and moral leadership?

- a. 1 = Not at All []
- b. 2 = To a Small Extent []
- c. 3 = To a Moderate Extent []
- d. 4 = To a Large Extent []
- e. 5 = To a Very Large Extent []

f. 6 = I don't know []

25. In your view which country gives willingly by way of assistance to other countries?

- a. Ghana []
- b. China []

26. In your view, which people give better care to their aged and vulnerable?

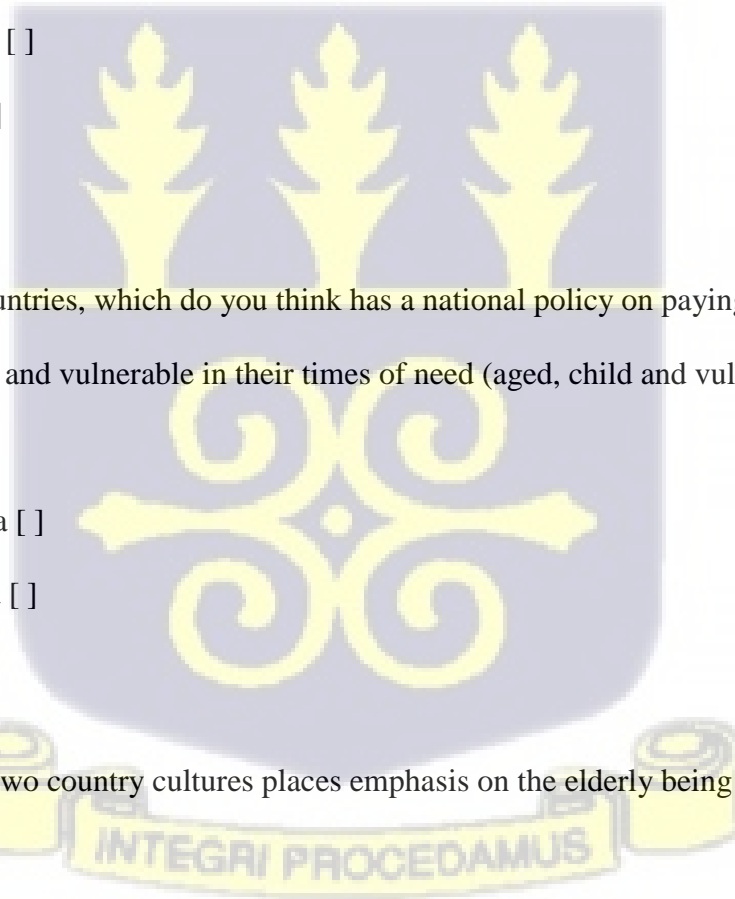
- a. Ghanaians []
- b. Chinese []

27. Of the two countries, which do you think has a national policy on paying attention to the aged, children and vulnerable in their times of need (aged, child and vulnerable benefits scheme)?

- a. Ghana []
- b. China []

28. Which of the two country cultures places emphasis on the elderly being responsibility by the young?

- a. China []
- b. Ghana []



29. How would you rank the sense of empathy among nationals of Ghana (a) and China (a)?

1 for No sense of empathy.

2 for sense of empathy.

3 for exhibition of empathy

a. Ghana []

b. China []

30. Of the two national cultures which has an inherent and written policy on caring for the vulnerable, child and aged?

a. Chinese []

b. Ghanaian []

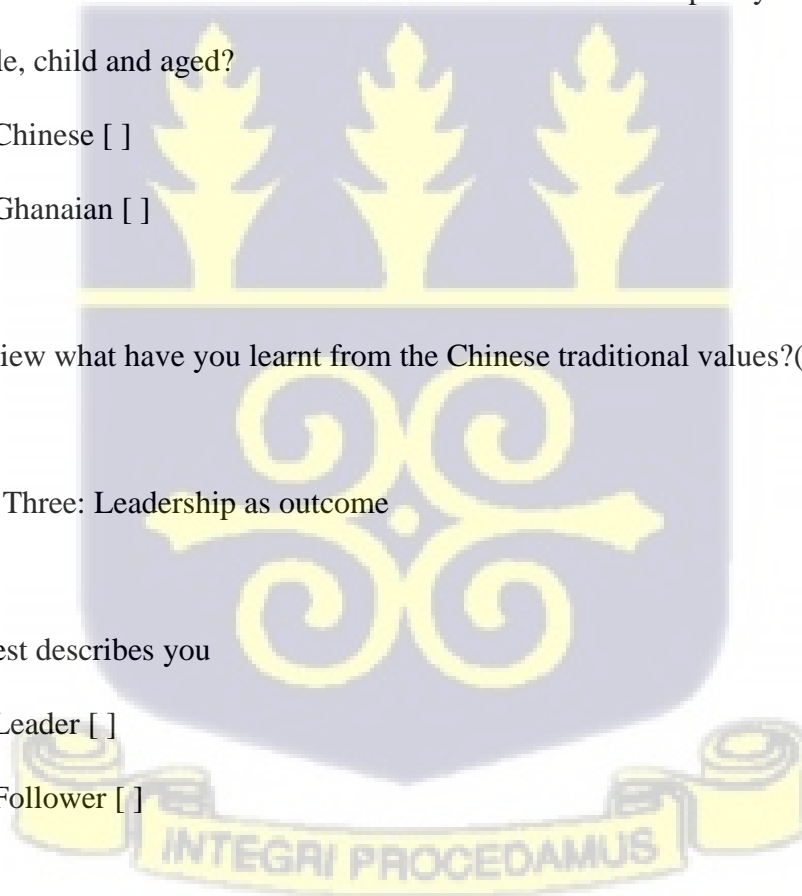
31. In your view what have you learnt from the Chinese traditional values?(short answers)

Part Three: Leadership as outcome

32. Which best describes you

a. Leader []

b. Follower []



33. Which of the leadership philosophy are you familiar with?

- a. European leadership []
- b. Japanese Leadership []
- c. African Leadership []
- d. Chinese Leadership []
- e. American Leadership []
- f. I don't know []

34. How did you come by the leadership philosophy you chosen in question 33?

- a. Reading text (books, magazines, online) []
- b. Taught in school or university []
- c. Formal meeting []
- d. Informal chat []
- e. Other []

35. Is leadership included in the curriculum for studying foreign languages?

- a. Yes []
- b. No []

36. Should foreign language studies include leadership components in the curriculum?

- a. Yes []
- b. No []

37. What value is most important for one to take on leadership roles in their society?

- a. Humility []

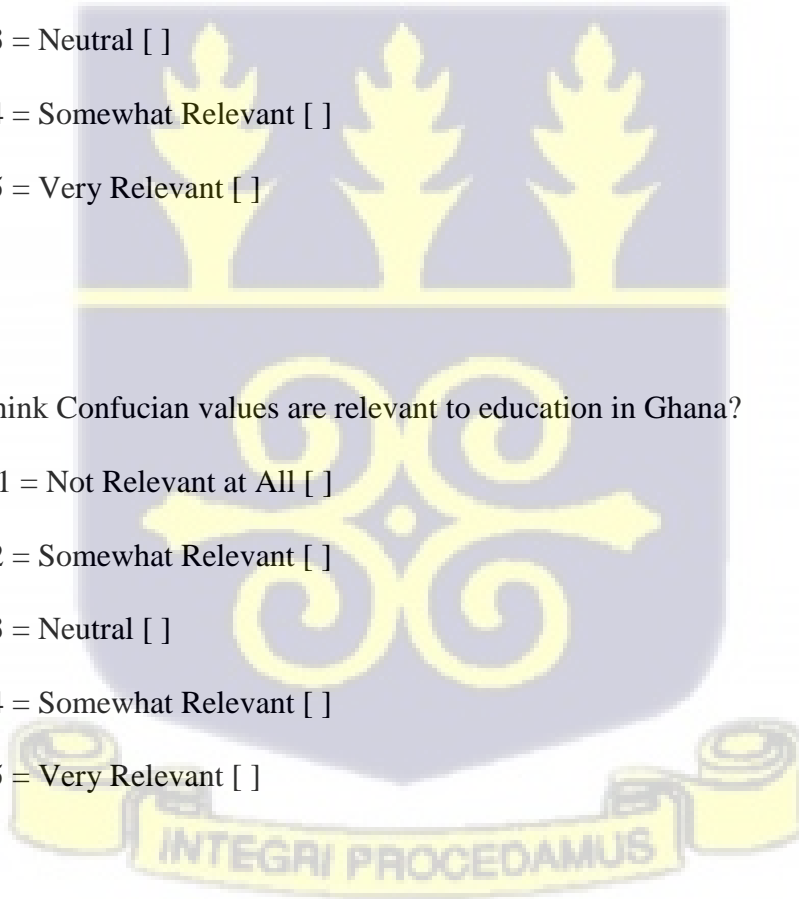
- b. Communication []
- c. Vision []
- d. Collaboration []
- e. Others []

38. Do you think Confucian values such as selflessness and respect for elders are relevant to leadership in Ghana?

- a. 1 = Not Relevant at All []
- b. 2 = Somewhat Relevant []
- c. 3 = Neutral []
- d. 4 = Somewhat Relevant []
- e. 5 = Very Relevant []

39. Do you think Confucian values are relevant to education in Ghana?

- a. 1 = Not Relevant at All []
- b. 2 = Somewhat Relevant []
- c. 3 = Neutral []
- d. 4 = Somewhat Relevant []
- e. 5 = Very Relevant []



Thank you for taking your time to complete this questionnaire which is a direct contribution to the body of knowledge.



APPENDIX II



UNIVERSITY OF GHANA

INSTITUTE OF STATISTICAL SOCIAL AND ECONOMIC RESEARCH

QUESTIONNAIR FOR CHINESE STUDENT

Dear Respondent,

Kindly assist in participating in this research by completing the questionnaire below, so as to improve knowledge within academic circles and its attendant possibly national policy evolution.

I would greatly appreciate your response to the following questions.

1. What motivates you to study Chinese?
2. How would you rank your understanding of Chinese culture learning?
3. Which of the key qualities of Chinese culture are you familiar with?
4. Which of the key qualities of Chinese culture has had a positive influence on your work life (profession)?

5. Which of the key qualities of the Chinese culture has had a positive influence on your personal life?
6. Which of the key qualities of Chinese culture has had a negative influence on your personal life?
7. Have you taken any leadership role before?
8. What Confucius ethical principle did you use when undertaking your leadership role?
9. Have you ever used the ethical principle of humanity while undertaking your leadership role?
10. Has there been any positive impact while using Confucian ethical principle in leadership within the community you find yourself?
11. What challenges do you think the study Chinese should address in order to impact moral value (humanity) as well as leadership skills to their student while teaching the course?
12. What recommendations would you suggest to improve Chinese students understanding of the values of the language being studies as well as incorporated leadership skills among students who take language courses?



APPENDIX III



UNIVERSITY OF GHANA

INSTITUTE OF STATISTICAL SOCIAL AND ECONOMIC RESEARCH

QUESTIONNAIRE FOR NON-CHINESE STUDENT

Dear Respondent,

Kindly assist in participating in this research by completing the questionnaire below, so as to improve knowledge within academic circles and its attendant possibly national policy evolution.

I would greatly appreciate your response to the following questions.

1. What motivated you to study a foreign language?
2. How would you rank your understanding of the foreign language?
3. Among the foreign languages taught at the University of Ghana which of them do you think has embedded a lot of culture transmission to its students?
4. Why do you think that the language taught at the University of Ghana teaches its students a lot more of their culture as compared to the other languages being taught?
5. As a distance observer do you see the language that has been positively transmitted to the students studying the language?
6. What is your understanding of the value of humanity?
7. How applicable is the value of humanity in the lives of students who study language?
8. Do you think the study of language can influence students to take up leadership roles?

9. What values do you think are key for a leadership role?
10. What challenges do you think the study of foreign language should address in order to impact moral values as well as leadership skills to their student while teaching the course?
11. What recommendations would you suggest to improve language students' understanding of the values of the language being studied as well as incorporate leadership skills among students who take language courses?



APPENDIX IV



UNIVERSITY OF GHANA

INSTITUTE OF STATISTICAL SOCIAL AND ECONOMIC RESEARCH

IN-DEPTH INTERVIEW QUESTIONNAIRE GUIDE FOR CHINESE LECTURE

Dear Respondent,

Kindly assist in participating in this research by completing the questionnaire below, so as to improve knowledge within academic circles and its attendant possibly national policy evolution.

I would greatly appreciate your response to the following questions.

Section A (Perceptions)

1. How do you perceive the role and importance of Confucius Institutes in Ghana?
2. What do you believe are the primary goals of Confucius Institutes in Ghana?
3. How do you think Confucius Institutes are influencing Ghanaian students' understanding of Chinese culture?
4. What aspects of Chinese culture do you think resonate most with Ghanaian students?
5. Do you think the Confucius study teaches Ghanaian students taking Chinese as a course about the ethical values of Confucian? If yes which one in particular and why?
6. The ethical value of humanity by Confucius how do you think Chinese students imply them in their daily lives?

7. How do the teachings of Confucius influence the leadership qualities of Ghanaian students?
8. Does the ethical principle of humanity in Confucian teaching reflect in the leadership style of students who take Chinese?
9. Can you provide examples of how Confucian principles have been applied by students in leadership roles?



APPENDIX V



UNIVERSITY OF GHANA

INSTITUTE OF STATISTICAL SOCIAL AND ECONOMIC RESEARCH

QUESTIONNAIRE GUIDE FOR NON-CHINESE LECTURE

Dear Respondent,

Kindly assist in participating in this research by completing the questionnaire below, so as to improve knowledge within academic circles and its attendant possibly national policy evolution.

I would greatly appreciate your response to the following questions.

1. How do you perceive the role and importance of foreign languages being taught in Ghana?
2. What do you believe are the primary goals of these foreign languages being taught in Ghana are?
3. How do you think Confucius Institutes are influencing Ghanaian students' understanding of Chinese culture?
4. What aspects of Chinese culture do you think resonate most with Ghanaian students?
5. Do you relate to the Confucian ethical value of principle of humanity?

6. What changes in behaviour or attitudes have you observed in Ghanaian students who have learnt Confucius study?
7. Do you think the study of language has somewhat an implication on the leadership behaviour of students who have been taught the course? If yes what are some of these behavior values applicable in leadership style?
8. Do these leadership values help society in the long run?
9. What recommendations can you give towards the integration of leadership development to language study?



APPENDIX VI



UNIVERSITY OF GHANA

INSTITUTE OF STATISTICAL SOCIAL AND ECONOMIC RESEARCH

QUESTIONNAIRE GUIDE FOR FOCUSED GROUP DISCUSSION INTERVIEW

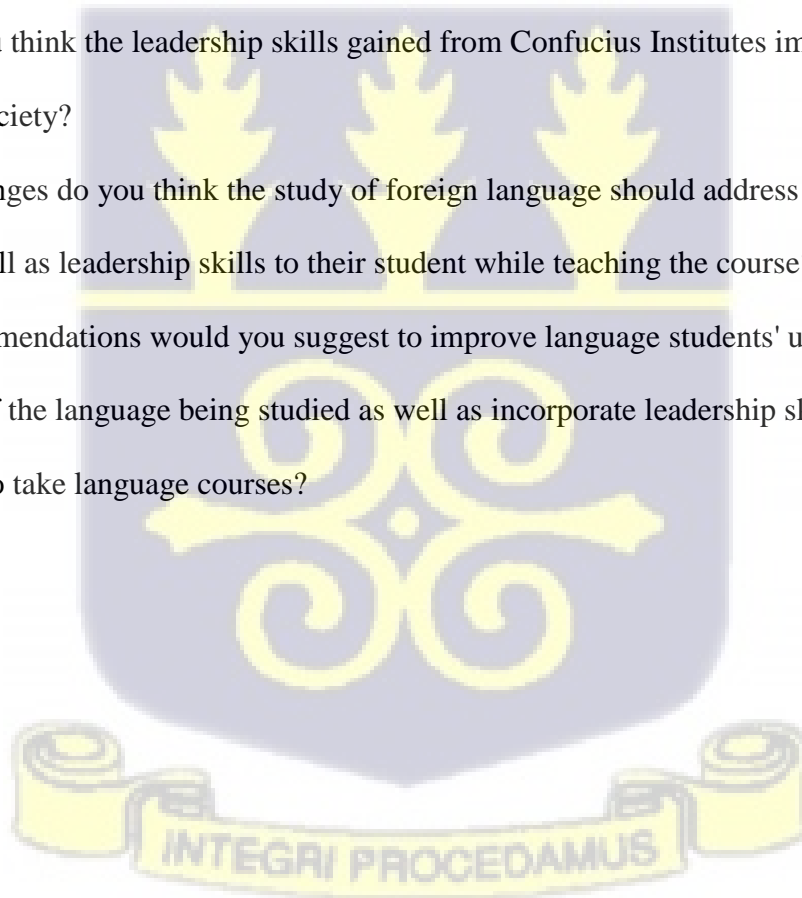
Dear Respondent,

Kindly assist in participating in this research by completing the questionnaire below, so as to improve knowledge within academic circles and its attendant possibly national policy evolution.

I would greatly appreciate your response to the following questions.

1. What are the general impression of the foreign languages being taught at the University of Ghana?
2. What are your general impressions of Confucius Institutes and their role in education?
3. How do you perceive the presence and activities of Confucius Institutes in Ghana?
4. How do you think Ghanaian students view Chinese culture as promoted through Confucius Institutes?
5. What do you believe are the key cultural values emphasised in Confucius study programs?
6. Do you relate to the Confucian ethical value of the principle of humanity?

7. What changes in behavior or attitudes have you observed in Ghanaian students who have learned Confucius study?
8. How do Ghanaian students integrate the teachings from Confucius Institutes into their daily lives?
9. How do the teachings of Confucius especially humanity influence the leadership qualities of Ghanaian students?
10. Can you provide examples of how Confucian principle of humanity have been applied by students in leadership roles?
11. Have you observed any impact on leadership among your peers who study Confucius?
12. How do you think the leadership skills gained from Confucius Institutes impact the wider Ghanaian society?
13. What challenges do you think the study of foreign language should address to impact moral values as well as leadership skills to their student while teaching the course?
14. What recommendations would you suggest to improve language students' understanding of the values of the language being studied as well as incorporate leadership skills among students who take language courses?



APPENDIX VII



UNIVERSITY OF GHANA

INSTITUTE OF STATISTICAL SOCIAL AND ECONOMIC RESEARCH

QUESTIONNAIRE FOR PARENTS INTERVIEW GUIDE

Dear respondent,

Kindly assist in participating in this research by completing the questionnaire below, so as to improve knowledge within academic circles and its attendant possibly national policy evolution.

I would greatly appreciate your response to the following questions.

1. What made you select a language study for your child when applying to the University of Ghana?
2. Have you seen any positive changes since the enrollment of your child for a language study?
3. Have you ever encountered an illness recently and your child displayed some care for you?
4. Do you believe the study of language can help your child take on leadership roles in your community?