PARTRIARCHY AND HIGHER EDUCATION IN CAMEROON

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This article, " Is on assessment of the role of patriarchy in promoting gender education in Cameroon." Traditional societies are into normal practices that constitutes obstacles in enhancing educational equality at tertiary level and as such prevents students especially female students from fostering their educational careers at higher levels hereby, preventing them from becoming pertinent actors in the socio-political and economic development of the nation. Within the context of this study, the social learning theory, the gender schema theory, the standpoint theory and the psychoanalytic theory were used to support the study. The research was carried out using the mixed method qualitative and quantitative research method whereby, the main instruments for data collection were the questionnaire, focus group discussion guide and interview guide. The simple random sampling techniques and the purposeful sampling techniques were used to obtain a sample size of 420 for the study. Basing the result on the hypothesis, they show that there is a significant relationship between Patriarchal role and promotion of gender education at higher levels.
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Key words: *Traditional Society,, Gender Education, Higher Education, patriarchy, promoting gender.*

Introduction

The government of the republic of Cameroon in other to achieve the vision 2035, has also embarked on promotion of women and girls' reasons being that these women have been identified as agent of development as such their participation in economic, social and political spheres are of paramount importance. The National Gender Policy of Cameroon was adopted in 2014 against a backdrop of efforts to strengthen the efficiency of the national institutional mechanism for the promotion of the equality of sexes which had become a development imperative and governance requirement. Pending issues such as the low level of education of girls, discriminations and violence against women, high maternal mortality rate, low economic power for women and the insufficient participation of women in public life and decision-making as well as the low level of impact and visibility of women and gender promotion policies. The government proposes solutions in the form of strategic axes which include the promotion of equal and equitable access for girls and boys, men and women to education, training and information as well as the strengthening of the institutional framework for the promotion of gender. Education must once again become one of the cornerstone values of our world today, it must once again flourish, it must be instilled as a force of happiness, fulfillment and hope Mandela (1996). In Africa and specifically in Cameroon, under enrollment and school dropout are significant problems that impede ensuring inclusive equitable and quality education at tertiary level.

BACKROUND OF THE STUDY

There has been an increasing number of students aspiring to careers in STEM (science, technology, engineering and mathematics) in the last decade. This STEM work force is also increasingly diversifying with respect to gender as female students in some STEM fields, such as biology, Medicine and Chemistry (Beede et al, 2011). However, females are still under represented in engineering computer Science and physical Sciences (Chen and Ho, 2012). A Multitudes of reasons for the gender disparities in STEM participation have been investigated, including gender differences in altitudes and beliefs, such as the valuing of various STEM domaine (Eccles et al, 1993. Ceci et al. 2014, Lounemam et al; 2015 Chergon et al. 2017). One of this relevant underlying belief that might be driving gender differences in STEM participation are traditional gender role belief about responsibilities and behaviors deemed

appropriate for woman and Men (Eccles, 1987, Williams and Best, 1990) predict aspirations choices and occupation out comes (Eccles et al; 1990).

Sex differences in education is a type of discrimination, 'education must once again become the cornerstone values of the world, it must once again flourish, it must be instilled as a force of happiness, fulfillment and hope" Nelson Mandela 1996. In Africa specifically in the northern regions of Cameroon, under enrollment and dropping out of school are significant problems that impede the achievement of the universal primary education, particularly among girls. Over three millions of young girls in this regions of Cameroon are under educated. the lack of support seriously infringe on the human rights of these girls, the dreams of these young girls are often undermined, by discrimination, unequal opportunities and violence despite the fact that these girls are brimming with great talents and creativity. The under enrollment of girls in Cameroon is explained by poverty, illiteracy of family members about girl's education.

Gender equality and the empowerment of women are human rights that lie at the heart of development. When women and men have relative equality, economies grow faster, children's health improves and there is less corruption. Gender equality helps reduce the root causes of poverty and vulnerability while contributing to sustainable growth and the achievement of the Sustainable Development Goals.

The seventeen goals which were adopted by the international community in 2015 set a variety of development targets for 2030. All touch on essential aspects of women's wellbeing and in turn, women's gender equality, women's empowerment and inclusive education for all are critical for the achievement of the goals.

Women continue to suffer forms of discrimination in many countries across the globe, including child and forced marriage, gender based violence, sexist policies, as well as barriers to participation in education and employment. Achieving gender equality globally is crucial to meeting development goals, reducing human suffering and solving our biggest environmental problems. The population growth is straining the earth's resources to the breaking point and educating girls is the single most important factor in stabilizing that. That, plus helping women gain political and economic power and safeguarding their reproductive rights Algore, former vice president of United States of America.

Barriers to gender equality include, in most if not in all countries, women do not have much power as men. They are disadvantaged in multiple ways including accessing education and employment opportunities, and in their ability to control their fertility, sexual health and safety from harm.

Patriarchal societal norms means that a woman's ability to determine the number and spacing of children are limited or nonexistent. In many developed countries, women often get paid less than men for the same jobs, face gender based discrimination violence, and suffer from misogynistic attitudes and sexist policies that restrict their autonomy over their own bodies. Traditions of child marriage violate human rights cause tremendous suffering, and reduce opportunities for education, autonomy and a decent quality of life. Early marriage also leads to larger families and brings greater risk of maternal death and injury related to childbirth. Globally one in every five girls get married, or in union, before turning age 18. In the least developed **countries,** that number increases to 40%, with a shocking 12 % married before age 15 UNFPA (2017).

JUSTIFICATION OF THE STUDY

The justification comprises of both personal and scientific reasons.

Personal Reasons

As a member and careful observer of traditional societies, it is realized that despite efforts made by stakeholders to promote gender education in Cameroon Universities, socio- cultural factors, traditional norms and gender stereotyping still remain as a hindrance to gender equality in education, thus maintaining a gender gap between boys and girls, men and women to attend higher level of education, women and girls are not regarded as agents to development and our societies are underdeveloped. Therefore, I was motivated to undertake this study on the role of traditional societies in promoting gender education. I deemed it necessary that it is just not enough to study gender education without knowing the indicators that contribute to gender disparity in education more especially at higher education. Every society has it customs and traditional practices to promote education positively or negatively, from interviews and focus group discussion (FGD) conducted with female and male students, and parents it was realized that these students have the stereotype that the society favors male child than the female child to attend higher level of education. Coming from a traditional society, and having personal experiences.

Scientific reason

As I was growing I realized that the lives of women and young girls were consisted of

household tasks and carrying for animals. They become very sad with their life styles and some said "if we have gotten educational opportunities, we might have had a good job and happy life". More so, I was an eye witness to much violence toward women in the family, neighbors and the society due to the lack of education.

Despite the worries of stakeholders to achieve gender equality and equity in education, this still remain a vision to most Countries in the 21st century. The reason why United Nation with the Sustainable Development Goals (SDGs) goal number four emphasizes on promoting inclusive and equitable quality education and life- long learning opportunities for all as a key to girls and women's progress, goal number five talks about achieving gender equality and empower all women and girls on the contrary this situation still persist therefore a cause for concern.

Research problem

Many societies, in Cameroon stick to the ideology that a male child have an upper hand in the pursuit of education at higher levels, compared to the female child. This is born by the fact that many of these societies are of patriarchal origin or backgrounds and tradition contribute a lot in hindering or giving access to education to female child. With this state of event, a structural gender inequality is being maintained to the detriment of sustainable development. Owing to the fact that with the set-ups in these societies, men or the boy child is guided to be a bread winner tomorrow, while the female child or women as house keeper, there is bound to be discrimination, domination by the male child and the women are obliged to subordination positions in this vein, remain passive in front of men. The society also fail to consider women or female child as partners in development. These women and girls are not invited in making decisions that concerns all. As a result of this, they encounter the problem of **"Gender Disparity in higher Education with its consequences being underdevelopment within our societies''** a problem which the researcher intended to investigate.

STATEMENT OF THE PROBLEM

According to UNESCO institute of statistics (2014), over three millions of girls in Cameroon are under educated, the lack of support for their schooling infringes enormously on their basic rights. Their dreams and potentials are often undermined by discrimination, violence and unequal opportunities despite the fact that they are brimming with talents and creativity. About 70% of the Cameroonian girls are illiterate UNESCO (2014), Cameroon is among the countries that are committed to implementing the sustainable Development Goal

(SDGs) goal number four is on ensure inclusive and equitable quality education and promote life -long learning opportunities for all which is one of the recommendation of united nation by 2035. This phenomenon affect girls between the ages 10 and 19 (UNESCO institute of statistics 2016) this under-enrollment of girls may be explained by several factors.

The main reasons are poverty, the illiteracy of their family members or even cultural norms and religion (Ministry of Economy, Planning and regional development 2010). Traditions often hinder 23.4 of girls' s Education of girls 12% are held in their studies because of early and unwanted pregnancy and 11.4% due to early marriage (community Barometer, 2016). Generally when they get pregnant, their relatives stop paying for their studies because they believe that the girls have chosen to discontinue education.

Therefore, despite their desire to pursue their education, they are forced to abandon it. According to traditional norms in Cameroon, boys are more likely to have the chance to go to school than girls. In some families even if they are educated with university degrees, they remain steadfast to basic traditions which stipulate that only the boy have the right to higher education. Even those who have agreed to send their daughters to school believe that knowing how to read and write is sufficient. Many traditions believe that an educated girl will sooner or later, become a wife that is disobedient, arrogant and always wishing to demonstrate her intelligence to her husband. Even in schools girls remain target of discrimination during teaching practice by school administration's and the behavior their peers. Worst yet, girls have become victims of sexual harassment by teachers, the boys behave aggressively and begin to show their authority over girls which leads to strained relations between boys and girls.

Objective of the Study

To assess the contribution of patriarchal attitudes in the promotion of gender education in universities in Cameroon.

Research Questions

What is the role of patriarchal societies in the promotion of gender education in Cameroon Universities?

Research Hypotheses

Ha : there is a relationship between Patriarchal role and promotion of gender education in Cameroon Universities.

LITERATURE REVIEW

On patriarchy and gender education

According to Ken (1998) traditional society and modern education is a Western project. Its roots go back at least to the European Renaissance. The gradual but accelerating pace of its development, extending over several centuries, has meant that from its most advanced technological achievements right down to the mere trappings of consumerism, the project has come to be taken for granted by the great majority of the population. Years ago, Lerner (1958) wrote that modern societies use science and technology in such ways that they are characterized by constant innovation and change. He even wrote of a 'religion of modernization'.

This has the great advantage for education in the West that the deepest structures of concepts that underpin the school curriculum are very widely shared. For the day-to-day purposes of teaching, learning and assessing, what constitutes evidence, how argument should be managed, the nature of received taste, the role of critical approaches in the disciplines, how we should handle experience, is largely uncontested save at very technical levels or by tiny dissenting groups, and then only in socially understood ways.

There is, in sum, a concept of 'mainstream' that can be appealed to in curriculum which is potentially very unifying. In contrast, in myriad parts of the world where traditional forms of life continue, the situation is more difficult. Western trappings (plastic sandals for children in Nigerian villages, the ever-present adult-plaything portable telephone of the affluent Middle East) are apparent. Closer acquaintance, however, reminds the Westerner that these are rather recent; familiarity with Western products is often only one or two generations deep. Many of the ideas, values and attitudes, the mental baggage that goes with them, have not necessarily been accepted at a deep level except by a small élite who have often been educated in the West or in Western-run schools. The issues he wanted to pursue relate to the consequences of this situation, in respect of the pedagogy and motivational aspects that teachers may encounter. Most of his illustrations are drawn from the Middle East, but there are analogies with other developing countries, and perhaps immigrant groups.

In the 1990s in particular there has been considerable interest in the impact of Western education on traditional cultures, noticeably so in journals on comparative education. On the one hand there is a concern, usually associated with studies of the Far Eastern 'little tiger' economies, to discuss the extent to which possession of a 'good' system of education has contributed to their development (Thurrow, 1992; Morris & Sweeting, 1995; Brown& Lauder, 1996; Williams & Altbach, 1997). The general conclusion is that a good system is a prerequisite,

but that there are a number of ways of being 'good'. The systems are this-worldly, well organized, thorough and systematic about the basics, respecting the cultural traditions of their societies but stressing well-prepared minds, able to motivate learners even from less literate households and with dedicated professionalized teachers.

The paradigm case is Japan (Simmons & Wade, 1988). Discussion tends to accept that there is no inherent contradiction between tradition and modernity in the educational sphere but play is often made about the issue of whether creativity is to some degree stifled by formal aspects of pedagogy in these systems. In any case their achievements such that Westerners cannot adopt any positions of superiority, rather the reverse. At the other end of the spectrum are studies of the impact of Western education on traditional and tribal village society, frequently located in sub-Saharan Africa. A recent example might be Booth (1997). The school is described as "the ultimate example of a transported, alien institution designed to create change" in a context of post-colonial society such as Swaziland. The disjuncture between traditional homestead-based Swazi culture and expectations and those of the school are apparent, but for modern sector employment those of the school must prevail. In between are studies of minorities with distinctive cultures, within societies such as China, and how these are, or might be, handled in respect of educational provision.

The Middle East is rather different and has tended to receive less empirical attention until quite recently as regards its educational characteristics. It is of great strategic interest to the West, and it is linked to the world capitalist economy in a very obvious way through oil. The Arab-Israeli conflict and the liberation from colonialism made it of considerable concern to political scientists. These great issues overshadowed the less salient concerns about its non-oil economy, its social institutions, education, health, public administration. Militant Islam has to some extent replaced the specter of communism as a focus of Western anxieties; the perennial armed conflicts in the region show few signs of abating, and there are now substantial Islamic minorities in several Western countries.

Received Orientalist views about the region have recently been forcefully challenged. Reappraisals of thinking about the Middle Fast and Islam are being energetically pursued. In this article, the writer is not concerned with village cultures, nor minorities, nor with administrative or institutional cultures in education, though all these are research areas for the region. Instead he is concerned with what Ayalon & Yogev (1996) have well characterized as "alternative worldviews" in their illuminating discussion of secular and religious schools in Israel. One of the outcomes of colonialism and modernity has been to cause traditional Islamic (and to an extent,

traditional Jewish) education to become deeply involved not just with religious values for their own sake but with defending the faith against colonial infiltration and the onslaught of modernity (Tabani, 1996). The most extreme cases are Pakistan, Afghanistan and Saudi Arabia, but the alternative world-views are present throughout the Middle East. In one sentence, then: what follows when a traditionalist world-view underlies Western curricular content? Globalism, Western Culture and the East Recent events have increased interest in the impact of Western culture and technology on the rest of the world. First, the rest of the world has struck back. At a cultural level, the 'Orientalist debate' how the Western scholars got it wrong and presented a distorted picture, certainly of the Middle East – has raised much controversy. Then, in economics, dependency theory, the one Third World contribution to development studies, though fiercely contested and regularly debunked, does not go away. In a revised form it still has explanatory value (Kay, 1989; Lays, 1996). In addition, the collapse of east European communist regimes extending to central Asia, together with the evolution of China and the 'little tiger' regimes of the Far East, have increased the appeal of globalism and the notion of a world capitalist economy.

All this, and there are doubtless, other factors, has raised the ideological stakes. A world market extends also, to some extent, to the labor market, and to how some groups are made ready for employment in it. More and more people, for the purposes of employment. Will have to accept conventions, procedures, and assumptions within which competition and cooperation can take place.

This cannot be explained entirely by reference to the inefficiencies of the school systems, significant as these often are. Cultural and attitudinal elements have their role to play. Older family members together with Imams and Rabbis, many of whom still have an almost wholly traditional intellectual formation, are alternative sources of authority and knowledge to the teachers, many of whom are foreign contract workers. Limited employment domains for women stemming from the view that they should not work in contact with non-family males, influences girls 'curricular choices, further marking off the gender division. This often means that all facilities, libraries, computer rooms, laboratories, have to be duplicated. Traditional thinking regarding the uselessness of education for girls, Mehran (1997) points out writing of Iran, restricts girls' access to education, reduces their exposure to educated female role-models, and brings about a shortage of female teachers especially away from the cities. Even at its most pervasive, traditional society saw changes, though changes had to be accommodated and explained by reference to tradition.

Western consumerism, the media and educational styles further catalyzes change. But how such widespread changes are received and understood, given the diffuse acculturation experienced by the children in residually or entirely traditional families, is not simple to explain and merits research. It would be a misleading simplification to conclude that their understandings would move wholly in a Westernizing direction of modernization and emancipation from traditional attitudes and commitments. Traditionally minded people have a marked tendency to look for religious justifications for their existence and conducts, in contrast with the Westernized condition where people look for economic success, social mobility, improving standard of living and consumerism. As Katz (1996) explains: Rather than founding their existence and aspirations on values and on knowledge yet to be discovered, people in traditional societies assumed that all the practical and theoretical knowledge that they require has been inherited by them from their forefathers and that it is man's destiny to act in accordance with the ancient customs.

Furthermore, there is the added assumption that there is no essential difference between the various spheres of human activity in the sense that all activities require justification in terms of religion. (p. 26) In addition to the issue of contested authority, this view of knowledge is clearly in tension with school knowledge whose justifications are sought in terms of science, rational and political, social values, economic concepts and more emancipated views of personal relationships

and gender. Benavot (1992) characterizes this well when he writes that even science education at the elementary level may be for some students their first exposure to a fundamentally different way of 'being in' and viewing the world.

This situation must have some impact on learning, competing, striving and aspiring, since it attributes a different meaning to experience, affecting conduct, motivation, relationships and what is judged relevant in the curriculum. In school, the cultural inheritance maybe handled differentially according to what is in play (e.g. taste in cultural forms, patriotic or nationalist sentiment, citizenship and so on), but usually to some extent critically, subject to discussion, group evaluation, and the prevailing official belief system. In Western-influenced school culture, all may expect to be steadily re-evaluated, to some extent critically, according to relatively explicit criteria which at higher levels of education may, indeed must, be subject to severe scrutiny. Especially after the age of about 16, the capacities of students to deploy an articulate critical outlook, to weigh arguments and to be aware of the nature of evidence and justifications, together with the capacity to juxtapose intellectual positions in a plural society, are expected and

rewarded in Western schooling.

In the Western learning community, learners' preconceptions are constantly and productively under duress. Students, in a consciously different context from the home, confront people with different opinions. The impact of residues of traditional world-views, in contrast, is often to produce a different style, frequently characterized by heaping up examples and illustrations, or mentions of theories, inconsiderable detail but not critically or analytically evaluated so much as exhibited sequentially, This is, for example, not uncommon in the literature searches of higher degree candidates in their dissertations: each paragraph may begin with a name and brief characterization – 'A says ...', 'B says ...', 'C says ...', but with little or no critical comparative judgment or evaluative commentary. It seems likely that this cast of mind is influenced by the tradition of appeal to scriptural authorities and texts. In traditional society, then, the religious world-view tends to permeate every sphere of activity.

The primary purpose of education becomes to teach religious values and content. Even where modern curricular content is included, the weight of religious elements limits the range for secular elements. Whilst in some parts of the Middle East, for example, religious education and the study of associated texts in the classical language may take up to a quarter of curriculum time in certain school years (severely restricting time that would elsewhere be spent on such things as expressive aspects of the curriculum), it is rare indeed for these to be studied critically. The impact of traditional values, however, is less a matter of schooling than of a mental outlook which stems from the fact that the children are born into them and enculturated directly in conducts, beliefs and understandings derived from traditional sources. To the extent that this is so, the conceptual world is molded by the unmediated impressions created on the child which convey a satisfying and safe world.

Thus the link between the child of the society and the tradition is created. The tradition is created through the unmediated contact with the surroundings. (Katz, 1996, p. 28). The practices of the generations are sufficient justification and may predispose students to a more uncritical view of how life is to be understood and its underpinnings legitimized. In the more self – conscious families there is legitimization by scripture, but for most, the key mechanism is this unmediated experience of face-to-face linkage, examples, expectations, rituals and resulting unexamined conducts and understandings. Because they are absorbed in this fashion, traditional beliefs may not be integrated with more modern material learned in school or even in higher education.

They form a deeper structure in the mind, a series of commitments, both moral and

intellectual, which may be below the level of consciousness until called upon by an emotional or other crisis. Diplomas may be gained along with competences of a high order in the modern sphere, but another view of reality, of truth and valid knowledge persists in the mind. Further, the function of education in traditional societies is to hand on traditional values and understandings rather than to transmit knowledge and skills of a practical kind, or to develop the capacities of the learner, or reconcile personal needs with those of society. As a result, a dualistic curricular and learning situation is apparent.

In parts of the Middle East there is a rather noticeable resistance to technical and vocational education at the craft level, a feature which may owe something to the outlook where training for earning a living has not been the highest educational priority and may be seen as the responsibility of other institutions. The fraction of the school curriculum devoted to religious education is often in the hands of traditionally educated and religiously committed teachers, usually with very little professional training in teaching.

Hence there is a marked tendency to rote learning, which spills over into secular subjects, and persists in higher education (Tibi, 1988). Even in universities there is not always a well developed tendency for staff to teach their students critical thinking or a challenging attitude to evidence (Landau,1997).On the other side, it needs to be stressed that many outstanding writers, academics, business people and politicians began their education in traditional religious schools. Such institutions must not be thought of crudely and backward-looking. Rather the need is to recognize that a combination of traditional elements and approaches in the curriculum and pedagogy with those of a modern secular origin in a unified and effective way presents formidable tasks.

There is a measure of divided authority within the schools and between the schools and many homes. This is more problematic because traditionally enculturated students usually find it difficult to accept authority that is shared with other agencies than the family head. This may even extend, it has been claimed, to eventual political attitudes where traditional groups favor authoritarian rather than democratic regimes. It is more difficult for teachers and leaders to inculcate commitment to a distant and diffuse government.

The abstract principles on which the latter rests are less easily grasped by children from such backgrounds so that civic education may be less convincing for them. Traditional groups usually understand political authority as a personal and direct relationship with the ruler of a small community. Such attitudes may even affect economic transactions and employment

relations since the common modern expectations of rationality in such spheres in the West cannot be taken for granted. Appointments to executive positions in firms apparently wholly Western in technology, are often made on a personal nota universalistic basis. The desire of distant family members and others they introduce, to deal only with the head of the firm (even for small transactions such as buying a pair of shoes) cannot easily be diverted and usually involves minor hospitality. This interferes with the imperatives of management as understood in the West. What may apply to schoolroom activities may similarly apply to informal and social activities, since to the traditional mind these are not accepted for their own sake, but more connected with religious and ritual occasions.

Thus, when children from families with such outlooks encounter facilities for simple enjoyment outside the group, tensions may be set up. There is substantially less role choice in employment, and gendered employment rules for those setting out in the adult world are often in evidence. Finally there are issues of handling multiple identities where different and to some extent conflicting cultures are in contact. Assimilation, Integration and resistance arise in complex forms. Grant's (1997) article exploring this problem concludes, "The implications for schools are profound". He emphasize again that the situation varies from society to society. Though presented here in quite black and white terms, the traditional/modern elements come in a variety of subtle blends and interact in their impact on education with other well known background factors such as deprivation, language acquisition, and all the factors for which in the West social class is a summary variable. Residues of traditional culture are one more, but an important, set of considerations affecting school learning and teaching in such cultural milieu.

They should not be overlooked when seeking an understanding of high rates of educational attrition, poor capacity to apply the formal content of schooling in new situations, readiness to profit fully from higher education as well as widespread existential problems which face young people in these situations, and which are imperfectly resolved. Teacher and School Development Obviously there are no quick answers to this situation. It is easy to over look that there is a substantial psychic price to be paid for a modern outlook. It was paid in the West over several generations. Elsewhere the process has been attempted much more quickly, sometimes within a generation. For cultural, but also for political reasons, there have been reactions back towards more traditionally legitimated forms, as currently in Turkey where Islamic Imam Hatip schools are making a big come back. It can of course be argued that modern communications, notably film and television, and the consumerist ethos that usually underpins them, will steadily

do the real work informally on the younger generation, and that commercial and technical modernization cannot but ceaselessly sabotage tradition.

Developing societies have entered into "a Faustian bargain" with modernity and eventually will have to pay up (El Musa, 1997). Some important groups in highly conservative regimes such as Saudi Arabia, on the other hand, would like to see the external trappings of modernity and massive technology transfer as a kind of stage-set against which a still traditionally governed life may be played out, rather than as an alternative and compelling reality to believed. Quite clearly, the great traditions which nations newly emerged from traditional cultures rightly cherish for the security, stability and sense of identity which they confer, will figure prominently in educational curricula however modernized. How schools, teachers and the educational process are to be employed to handle the intimate meshing of modernity and tradition needs to be consciously recognized and embodied in deliberate social and political decisions, certainly from the moment that borrowed or imitated school and higher education systems have reached a level of maturity and can embark upon more authentic planned development.

The imperatives of participation in the world economy are such that the creation of a high quality educational system in developing countries is a high priority. Studies have shown that there are many ways of being good but all the vibrant economies, for example in the Far East, have systems which are good in their different ways. Systems which are unclear about their goals and priorities are unlikely to generate the kind of confident élites who will be needed in all works of life to carry conviction at the various international bargaining tables. To opt out of the world system is not a serious option, as the cases of Albania, Iraq, Iran, and Afghanistan, in their different ways, show. Since in most regions where strong traditionalist elements remain, it is clearly not possible to keep modern schooling and religious elements strictly separate, every effort in curriculum and pedagogy will be needed to ensure that the two aspects do not sit uneasily beside each other in the school, juxtaposed but not integrated. There is reason to believe, based on the Turkish experience, that schools which do integrate traditional and modern are capable of sending their students on to successful higher education and careers in the modern economy (Barzin, 1997).

All moves, therefore, which would develop teachers who could operate in ways that would promote a more fundamental integration of traditional religious and Western secular studies, need to be encouraged. Very often teacher education and professionalization, at any rate in parts of the Middle East, is not accorded a high priority, though there are many exceptions,

particularly in Jordan. Over the last 30 years curriculum studies have come to take a central place in the professional formation of teachers. Major developments in research and practice have taken place, amongst which justifications for the inclusion and exclusion of domains in school curricula have had an important place. Though the issues are by no means fully resolved, as is to be expected in increasingly plural societies, selection of content, identifying and underpinning the mainstream curriculum, have become of central importance. The arguments have been brought to a high level of refinement.

This process still lags in the Middle East, and in other developing countries, since the critical mass of intellectuals and the necessary openness of debate is frequently lacking. Secondly, more effort could be expended in raising the positive regard that is urgently needed for science, technology and vocational elements in the curriculum for both genders. Resources are still allocated in unbalanced ways to meet the preferences amongst students for arts and humanities, Sharialaw and Islamic subjects where the more traditional mind set is not challenged. Even in these domains the professional formation of teachers could do much more to acknowledge the importance of developing critical rationality, tolerance of ambiguity and of alternative paradigms. This explored by Kanu (1996) with useful reference to Pakistan, There is a need to affirm the cognitive values central to modernity rather than leaving the field open to debased consumerist ones drawn from the media.

This need not mean that teachers should be recruited into an all-out effort for the radical recasting of society. Rather, it means facing up to the fact that living in the modern world of the developing global market and electronic communication is bound to mean that older preconceptions will necessarily be under constant and productive duress in any serious learning community. Smallish closed communities of the ultra-orthodox can survive as, for example, they do in Israel where there are some 45,000 students' in yeshivas (though, it is alleged, partly as a way of avoiding military service!) Similar forms of education are prominent in Saudi Arabia, though the graduates are often described as unemployable in the modern sector. Most young people will ultimately have to go out into the world and this will inevitably require stressful accommodations in outlook for which they need to be prepared. It is a function of modern schooling progressively to empower children and young people to meet such pressures by moving them onwards from the world of face-to-face relationships and introducing them to beliefs and conducts which are less narrowly contextualized.

This is not a matter of rites of passage but of continuing partial re-acculturations. These must ultimately extend even to deep-seated assumptions of traditional life which have to be

critically and reflectively reassessed. This does not mean that they are abandoned. Indeed, without this reflective examination, the great cultural traditions are thrown on the defensive and lose their dynamism, or, where they retain it, often become the blindly ideological belief systems of the dispossessed. At the heart, then, of the situation I have been illustrating are two key concerns: curriculum development and the professional formation of teachers. The decision makers in developing countries have to some extent bargained away their traditions and lifestyles for the treasures of modernity, but they have not carried all the populations with them as the post-liberation, nationalist phases have faded. Modernization and Westernism have not delivered to the masses. Teachers, trainers and all who are concerned with the promotion of behaviors appropriate to modernity and the modern sector labor market are themselves caught up in this condition and carried along. It is likely that the deeper, so called 'hidden' curriculum, the less avowed purposes underlying the rhetoric's of justification, is hidden from many of the teachers, too.

These purposes, Tabani (1996) points out, are concerned with the distribution of power in society and with principles of social control. Research insights and the professional experience of teachers are commonly ignored by entrenched bureaucracies and ideologically locked rulers. Other, wider changes in developing societies will have to take place before this situation is more fully faced. In the main time developing awareness is a goal. The time for forced-pace modernization and the wholesale adoption of Western assumptions and educational procedures is past and has had its day. Not the rapid development of democracy, but a little better government, not root and branch reforms in education, but a little more attention to curricula and teacher preparation, are sufficient tasks for the present. In pursuing them it needs to be remembered that cultures are hybrids. There needs to be sensitivity to the traditionalist perspective just as much as realization by the traditionally oriented that Western modernity is not wholly satanic.

When we take an in-depth look on Ken's (2006) work, we will realized that, ken talk about education and making reference to European renaissance which was gradual and accelerating the pace of it development.

This study, extended to past centuries focused on western culture and traditional thinking regarding education of girls to be useless by Mehran (1997) and point out girls in Iran are restricted for having access to education, girls are restricted from being exposed to female role models and bringing about shortage of female teachers especially away from cities. This work centered on the role of education in traditional societies which is to hand on traditional values and understanding to new generations rather than to transmit knowledge and skills of a practical

kind or to develop the capacities of learners. part of educational curriculum which is devoted to traditional and religious teachers usually with little professional training is not productive, this persist up to universities where staff are not well equipped to teach their students critical thinking or challenging attitude to evidence (landau, 1997). With this uncoordinated learning may persist to higher education or universities (Tibi 1988).

Traditional groups favors authoritarian attitude than democratic attitude thus helping to maintain a fragile system of education. The kind of integration which is practiced in education is between tradition and modern capable of sending students to successful higher education and career in the modern economy. This study is carried out in Europe, Asia, America and mention gender education in passing and does not actually talk about the gender disparity that exist between men and women, boys and girls while there exist. The work talk about traditional societies but failed to find out the impact of traditional societies in promoting gender education especially at higher education which the ongoing research seeks to find out in the central objective of the work.

Education is seen as a function of modern schooling, **P**rogressively to empower children and young people to meet such pressures by moving them onwards from the world of face-to face relationships and introducing them to beliefs and conducts which are less narrowly contextualized and does not reflect conventional system of education.
Resources are still allocated in unbalanced ways to meet the preferences amongst students for arts and humanities, sharia laws and Islamic subjects where the more traditional mind set is not challenged and maintaining high rates of underdevelopment within communities. However, a plus can be given to the work as seen below: "Considered the fact that modern curriculum is involved in certain schools which could include girls and boys, the primary purpose here is to teach religious values and content which is related to ongoing study with more emphasis being laid on function of education and traditional societies .A concept of 'mainstream' that can be appealed to in curriculum which is potentially very unifying this mainstreaming can in order word be extended to gender mainstreaming in higher education which the study intend to promote in the quest for achieving gender parity in higher education". Women's new role and implications for men's role and family dynamics.

Most children learn to categorize themselves by gender at the age of three from birth, children learn gender stereotypes and roles from their parents and environment. In a traditional view, males learn to manipulate their physical and social environment through physical strength or dexterity, while girls learn to present themselves as objects to be viewed. Social

constructionists claim for example that gender-segregated children's activities create the appearance that gender differences in behavior reflect an essential nature of male and female behavior.

According to Scholars Ajasa and Salako (2015), Maber (2014), Kissane (2012) and, Wallace, Haerpfer and Abbott (2009)discuss access, attainment, equal content, and progender equality curricula as valuable to getting women the skills they need to transform social norms that hinder gender and gender political equality.

Ajasa and Salako (2015) conducted some research work one looking at "education gender equality" and the other "gender empowerment;" some questionnaires were sent out to 300 "educated women" across Oyo, Nigeria. While the study looks at access and attainment, it briefly discusses the importance of also having pro-gender equality curricula in order for there to be social inclusion of women and men in society. The problem with this study is it only tests two dimensions of education, and is vague in regards to the level of attainment.

Maber's (2014) study is a qualitative study that discusses Myanmar's educational system. Maber explains access, equal educational content, and pro-gender equality curricula need to be implemented in Myanmar's educational system in order for gender equality to be achieved, and prepare women for leadership positions. Kissane's (2012) is also a qualitative that explores access and pro-gender equality curricula as the important dimensions of education needed to allow women in Afghanistan to fight against the patriarchal system, and lead the country toward democracy.

Finally, Wallace, Haerpfer, and Abbott's (2009) also carried out a qualitative study that examines the Rwanda's World Values Survey conducted in 2007 in order to determine whether age, gender, or level of educational attainment causes people to change their views of gender equality and gender political equality. This study concluded that women, despite level of educational attainment, believed in gender equality and gender political equality; the study also concluded that youth and level of educational attainment played a very important role in changing men's attitudes toward gender equality and gender political equality. Overall, while all of the literature does not discuss every dimension in one study (quantitatively or qualitatively), there is a consensus among them that without at least one of these dimensions gender equality is not achieved. They determine that these are the dimensions that contribute to a positive social change and growing belief in equality.

However, while these scholars and international organizations such as the United Nations believe that within these dimensions of education lie the secret to gender equality, there is still

debate by some scholars. A cross-section study by Okonkwo (2011) concluded his research explaining that despite the United Nations educational programs, gender equality was not achieved. However, while Okonkwo's research contradicted the arguments made above that access and attainment (at tertiary level) do change men's attitudes toward gender equality.

According to Natalia. N (2013), she wrote on the transition of culture in education, for her, there are several sources of heterogeneity across individuals other than cultural beliefs that may affect their educational attainment by boys and girls. Since many socio-demographic characteristics may well be influenced by culture and are thus endogenous, she used these characteristics to test whether culture affects educational outcomes directly or indirectly in later specifications. For instance, one might expect parents (and mothers in particular) of those children from countries of origin with more gender-equal cultures to have higher levels of education. In a similar way, it is reasonable to think that the type of school immigrants send their children to (single-sex schools and/or private schools) could be influenced by their culture. This ongoing research is different from that of Natalia, it seeks to investigate how custom and tradition can influence gender education.

Gender role theory "treats these differing distributions of women and men into roles as the primary origin of sex-differentiated social behavior, their impact on behavior is mediated by psychological and social processes. According to Gilbert Herdt, gender roles arose from correspondent inference, meaning that general labor division was extended to gender roles. Socially constructed gender roles are considered to be hierarchical, and are characterized as a male-advantaged gender hierarchy by social constructionists.

Characteristics of parents or households background such as parents' income and educational level of parents and the information of indicators for educational expenditure due to the impact of globalization. Furthermore, the parents' awareness of globalization in respect of their children's education is also investigated. The results of the study show that most variables of parents' characteristics are significant with educational expenditure. These include the variables of household income, mother's work status, job category of head of household and educational level of head of household. Remarkably, the variable of parents' awareness concerning the impact of globalization is also positive and significantly affects expenditure on education among the households.

This study reveals that transformation in the Malaysian educational system has changed the household behavior of attempting to provide better education for their children, especially to

meet the requirement of increased competition Noorasiah et al (2012) , on the demand for education, the determinants of demand for education include the in this age of globalization. According to Emily, B.(2016) She tried to suggest some answers to the question why do not feminists demand equality when inequality favors them such as in education by saying that it is just one of those things where feminism show its true colors. They have this remarkable ability to deny that men's issues exist, spin it around to make women still the victim, or say that the problem is not important. She further said I have never seen feminists address the education gap so I do not know which one this falls under.

Emily said personally, she think the best way to address this is to end all gender based scholarships as well as fixing the huge problem surrounding " yes means yes" campus law that is resulting in innocent young men being expelled from college simply for interacting with young women. Emily said "am not really sure how to do this, but the problems seems to be the schools are scared that if they do not expel accused men, they will be sued. Like Perhaps the best thing to do is remove colleges involvement in the problem. Make accusations this have to go through the court system so an actual proceeding can occur. The school if they behave under accordance and contacted state law enforcement, then cannot be held responsible for not adequately reacting to the claim. It would also deter false accusations if people knew this had to go through state courts and could not be decided based on no evidence and the college's fear of financial repercussions.

The term patriarchy, according to Andrew Cherlin, defines "a social order based on the domination of women by men, especially in agricultural societies". According to Eagly et al, they looked at the consequences of gender roles and stereotypes as sex-typed social behavior because roles and stereotypes are both socially shared descriptive norms and prescriptive norms Judith Butler in works such as Gender Trouble and undoing Gender, contends that being female is not "natural" and that it appears natural only through repeated performances of gender; these performances in turn, reproduce and define the traditional categories of sex and/or gender. Over the years, gender roles have continued to change and have a significant impact on the institution of marriage. Gender roles can be defined as the behaviors, values, and attitudes that a society considers appropriate for both male and female.

Motivated by the Women's Rights Movement and various other movements' gender roles have begun to change, resulting in the changing economic landscape, women entering the workplace and many more. Traditionally, men and women had completely opposing roles, men were seen as the provider for the family and women were seen as the caretakers of both the home and the family. However, in today's society the division of roles are starting to blur. More and

more individuals are adapting nontraditional gender roles into their marriage in order to share responsibilities.

This revolutionary view on gender roles seeks out equality between sexes. In today's society it is more likely that a man and woman are both providers for their family. More and more women are entering the workforce while more men are contributing to household duties . Despite the fact that there is still a gap between gender roles, today, roles are less gendered and more equal in comparison to how they were traditionally.

Throughout history spouses have been charged with certain societal functions with the rise of the New World came the expected roles that each spouse was to carry out specifically. Husbands were typically working farmers - the providers. Wives typically cared for the home and the children. However, the roles are now changing, and even reversing. Societies can change such that the gender roles rapidly change. The 21st century has seen a shift in gender roles due to multiple factors such as new family structures, education, media, and several others. A (2003) survey by the Bureau of Labor Statistics indicated that about 1/3 of wives earn more than their husbands. With the importance of education emphasized nationwide, and the access of college degrees (online, for example), women have begun furthering their education. Family structures are changing, and the number of single-mother or single-father households is increasing. Fathers are also becoming more involved with raising their children, instead of the responsibility resting solely with the mother.

METHODOLOGY

The primary and the secondary methods of gathering information was used, both qualitative and quantitative research sources. The method also allow for the collection of particular literature for a complete understanding of the main objective of the study and to answer research question. The research involves a review of circulating journals, articles on gender education in Cameroon and elsewhere, gender policy documents and statistical documents of Cameroon as well as reports and research on women's education in Cameroon.

Some Articles, journals and reports and policy documents were retrieved form online data bases, and the analysis of the data were based on interpretation of data got from the field from overall gender disparities that exist in education in Cameroon Universities.

As the objective of this study was to assess the contribution of patriarchal societies in promoting gender education in higher education in Cameroon, especially in communities where gender inequality is maintained and promoted. It seeks also to show how at times gender education can be used as a tool to liberate women and girls from obnoxious practices and encourage empowerment of women. Some women and girls in Cameroon were selected based on

their unique position as least educated and poorest social group. The critical criteria were that traditional norms, attitudes and cultural practices contribute to inequalities and feminization of women into poverty. Also most of these societies are governed by patriarchal system that follow strict traditional gender roles which influences women's level of education these traditional societies are rule by phallocrats with sexist policies thereby discriminating and dominating the women and girls in all spheres of life.

RESULTS

Table: Statistics on patriarchal role

		Patriarchal role	**Gender education**
Spearman's rho **Patriarchal role**	Correlation Coefficient Sig. (2-tailed) N	**1.000** **0.00** **419**	o.757 0.00 420
Gender education	Correlation Coefficient Sig. (2-tailed) N	**0.757** **0.00** **420**	**1.000** **419**

The correlation table above focuses on measuring the relationship between, There is a relationship between Patriarchal role and promotion of gender education. Using the Spearman rank correlation, we obtained a two tailed level of significance of 0.00 which is lesser than 0.05, which is the alpha and the standard error margin. Alternatively, looking at the spearman rank correlation index, 0.757 indicating that the link is positive and strong. These results reveals that there is a significant relationship between Patriarchal role and promotion of gender education in Universities in Cameroon.

Discussion

. Discussions on this hypothesis with reference to the review of literatures and theories are mentioned. On the other hand the various categories of traditional societies in the promotion of gender education are also involved.

HYPOTHESIS

Ha: There is a relationship between patriarchal role and promotion of gender education in higher education in Cameroon**.**

Ho: there is no relationship between patriarchal role and promotion of gender education in higher education in Cameroon.

From the spearman correlation coefficient table, the researcher started with a summary of analysis on hypothesis one to five which reveals that there is a relationship between patriarchal role and gender education at higher levels, with the use of spearman rank correlation, we obtained a two tailed level of significance of 0.00 which is lesser than 0.05, which is the alpha and the standard error margin.

Alternatively, looking at the spearman rank correlation index is 0.7 indicating that the link is positive and strong .these results reveals that there is a significant relationship between patriarchal role and promotion of gender education at higher institutions of learning. According to Abidemi, R. (2000), patriarchal structure has a major feature of traditional society. It is a structure of a set of social relations which enables men to dominate women within the society. Our findings shows that our culture promote discrimination between men and women boys and girls having access to higher education. Blackstone in (2003) supports the view by stating that traditionally, many western societies have believed that women are more nurturing than men, therefore , the traditional view of the feminine gender role prescribes that women should behave in a way that are nurturing. One way that a woman might engage in the traditional feminine role, would be to nurture her family by working full-time within the home rather than going to school and taking employment outside the home. On the contrary, men are presumed by traditional views of gender role to be leaders. The traditional view of the masculine gender role, therefore suggest that men should be providing financial support their families and making important decisions.

Similarly, Sigmund Freud's psychoanalytic theory highlight on patriarchal society ,Freud highlight in the early writings of Horneyn explaining the bond between the mother and the child in the gynocentric tradition, Horney et al, argue that society allows men to hold the power outside the mother and child relationship precisely because the power held by the mother over the infant is so awesome, the relationship produces a fear of female power in both men women, Dinnerstein explains that in the process of growing up, the individual flees up from the power of the mother and finds it easier to accept male than female authority. Men fear of becoming dependent on women. Whereas women carry a sense of an inadequacy throughout their lives because they can never live up to the magical power of the mother's image they experienced as

infants the origin of patriarchy within the society.

As briefly explained, the result is a society that accept and encourages male dominance.

The Sociologist Nancy Chodorow (1978), taking a similar perspective about the overwhelming effect of the mother –child relationship, argued that exclusively female parenting produces men

and women with different emotional needs. Women having been parented by an adult with whom they could identify, try unsuccessfully to re-experience this sense of unity in their sexual relationship with men.

According to George prince (2015) two types of patriarchy exist the private and the public patriarchy, Private patriarchy has to do with the kind of domination of girls and women occurring within the household in the hands of individual patriarchy. In this form of patriarchy, girls and women are socialized to believe that they cannot independently take decisions on their own but with support of men. Public patriarchy, on the other hand, is all encompassing. In this form of patriarchy, girls and women may participate in public life in terms of education, employment and politics, however, the quality and the levels of participation may be lower when compared to males (Alabi et al., 2013). For instance, in Cameroon, the gender gap in education with respect to enrollment, access, completion, and achievement favor boys from basic level through senior high school to the tertiary level.

Wallace Haepfer and Abbott (2009) study concluded that men's level of educational attainment especially at the higher level, helped change their perceptions and attitudes toward promotion of gender education. This is a great example of the importance of patriarchal role giving equal access to men and women and boys and girls to pursue education at higher or tertiary level which will impact gender and development in our society.

Also, scholar sunshine Hillygus (2005) also explained that educational attainment is important for both boys and girls, men and women because those graduating with degrees from social sciences like, marketing, Business law, management, Accounting are more likely to participate in the building of a sustainable society and providing life-long learning to their children both males and females without discrimination, subsequently, in order to reach a college, graduation , attainment by all must be met at primary and secondary levels, then the attainment of the tertiary level allows even more development of the necessary skills and knowledge relevant to the promotion of gender education. The tertiary attainment denotes credibility.

CONCLUSION

The overall findings of this study is that the indicator of patriarchal role and practices seem to be problems for gender parity in the tertiary education in Cameroon. These findings fall into five categories that becomes patriarchal role, customs and tradition, social organization, family structure, female perception. As suggestion will be made for further research based on the limitation of this study as well as the topic that need to be studied women and girls, men and boys with broader scope in Cameroon continue to face gender disparity with regards to access to higher education taking into consideration, economic, social and political empowerment.

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