

## Social Organizations and Gender Education in Cameroon Universities

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**Abstract:** This study was sets out to assess the impact of social organizations on the promotion of gender education in Cameroon. social organizations constitutes an 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 study 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. Content analysis was used to analyze qualitative data. The statistical instrument used to analyze quantitative data was the spearman rank correlation and the following results were obtained. Hypothesis three: In the third hypothesis, it was concluded that the nature of Social organizations significantly affects the promotion of gender education in higher education. This is based on the fact that the correlation index of 0.657show a positive and strong link between the variables under study. Based on these findings, recommendations were made to the various stake holders concerned.

**Keywords:** social organization, Gender disparity, Gender Education, Higher Education.



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### 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 to development as such their participation in economic, social and political spheres be 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.

It was drawn up using a participatory approach with the input of all ministries and support of development partners, particularly the United Nations System in Cameroon. It comprises four parts, including a situation analysis which identified 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 document also 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 and promote life-long learning opportunities for all particularly among girls. Education empowers people for their role in the society and therefore education is of vital importance to promote the sustainable development of our global community.

The Millennium Development Goals (MDGs) that was adopted by the UN general assembly in (2000) and the initiative proposed by the then UN secretary general, Koffi Annan during the 2002 world sustainable development (WSSD) in Johannesburg both underscore the role of education in improving peoples' lives.

While it is broadly understood that literacy and education for all plays a crucial role in preparing people for their future in a highly connected interlinked and globalized world, higher education in particular occupies an important position in shaping the way in which future generation learn to cope with the complexities of sustainable development. Universities form a link between knowledge generation and transfer of knowledge to societies in two ways; firstly, they prepare the future decision makers of the society for their entry into labor market. Such preparation includes education of teachers, who play the most important role providing education at both primary, secondary levels and universities. Secondly, they actively contribute to the societal development through outreach services to the society. Globalization has spurred technological, economic, social and cultural changes as well as the greater mobility of capital, information and labor.

This phenomenon has created a growing demand for society's capacity to acquire, process, disseminate and apply knowledge. Universities as important centers for research and learning, plays an important role in this context, in addition to fundamental research, they also have to undertake innovative actions oriented research. They should be particularly attuned to the provision of appropriate knowledge and skills relevant for sustainable development to the community as local knowledge centers. More to their traditional teaching functions, they must consider their role in retraining school teachers as well as local professionals to contribute to learning for sustainable development. Higher institutions are also important actors in the community, as employers, purchasers and service users. Universities can be considered and perceived as models for society in the pursuit of sustainable development.

Since attaining independence in 1994, the education landscape in South Africa has seen many changes, notably in government expenditure, access and the curriculum (National planning Commission, 2011). Van der berg (2002), acknowledges the role which the government has played in improving equity in school funding since 1994 but asserts that despite this, the quality of education for the poor has remained poor. Scholastic articles that points out to the links between poverty and education, are many and abound. One of them is Maarma (2009) study of schooling in informal settlements whereby he exposed the various bonds of poverty that hampers the learners' freedom to pursue academic experiences of their choices.

## **Statement of the research problem**

In Cameroon there is a significant gender disparity existing among student in the universities. From the beginning, the enrollment rates for boys and girls is high but as they move to upper classes, their number keeps reducing this is as a result of early marriages among girls and unwanted pregnancies, with this, rates of school dropout remains higher for girls while the boys continue to higher levels. As highlighted above, traditions and cultures are highly implicated in discussions on promoting gender education. Tradition has been seen to be subjugating women, and girls as such they lack behind men and boys.

I argued that of all the effects, the notion of gender disparity in education has been overbearing on women and girls because of the harmful traditional practices which only help to bring about underdevelopment and making our societies to be gender blind or gender insensitive. Domestic violence and sexual violence become recurrent but remain invisible for the perpetrators knows that they are right and their acts cannot be changed since they are beliefs laid down by not by them but by their ancestors, the women too for fear of exposing their husbands will not like to speak out .

This gives a rational for the emergence of feminist movements from the ninetieth century where we have the first wave feminist movement that was characterized by inequalities between men and women, after the first wave followed the second wave with liberation movement and the feminist politics and movement continue on to today.

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.

## **Research Objective**

To examine how social organizations and family structures influence gender education in Cameroon Universities;

## **Research Question**

What is the role of the government and other organizations in promoting gender education in Cameroon Universities.>

## **Research Hypothesis**

Ha3: The nature of social organizations affects the promotion of gender education in Cameroon Universities.

## 2.3 LITERATURE ON SOCIAL ORGANIZATIONS AND GENDER EDUCATION IN UNIVERSITIES IN CAMEROON

### 2.3.1 Gender Diversity in Education

Kshlerin Frieda (2018), posits that human diversity mainly stems from factors such as socio-economic status, ethnicity, cultural background, religion and gender. All across the world gender inequality is becoming an issue, with women everywhere understanding and campaigning for gender parity in things like pay and influence, because of this, it is a topic that is a feature in many lesson plans, but it is practiced in our schools. There is still a lot more to be done when it comes to achieving an equal balance between men and women in state schools, workforce. From studies carried out Frieda found out that despite the majority of teaching staff, (63%), in secondary school being females only (38%) of them are women head teachers. But this picture is more balanced at primary school where women make up (85%) of the teaching workforce and account for (73%) of head teachers.

Gender inequality has long been an issue in teaching, and it is not just about the positions held but pay also is a major factor. According to Frieda, women in the profession are paid on average (18.4%) less than men. The pay gap also exists in leadership positions, where two female head teachers are paid in a state school less than their male counterparts.

According to Flores (2018), explains how gender diversity and inclusive education are being understood and appreciated by women in education. Her study looked into the manner by which women engaged gender issues that continue to modify and shape the system of education and its environment and implementing education that is inclusive, respectful, soberly, value driven and person centered.

The results show that women in education claimed that the process of gender diversity and inclusive education is all about a dynamic, person centered and context sensitive consideration of gender issues and challenges within the system of education. Women believed that education informs the understanding of gender and vice-versa. Women defined, interpretation and communicated the dynamic meaning of diversity of womanhood, the human person, family-based values, the school and its community. "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus".

### 2.3.2 Gender Roles and Society

According to UNESCO (2011) Gender roles are based on the different expectations that individuals, groups, and societies have of individuals based on their sex and based on each society's values and beliefs about gender. Gender roles are the products of the interactions between individuals and their environment, and they give individuals cues about what sort of behavior is believed to be appropriate for what sex. Appropriate gender roles are defined according to a society's beliefs about differences between sexes.

**Table 4: Differences between sex and Gender Role**

Sex roles	Gender roles
Same for all societies and universal	Differ from one society to another
Can not be changed according to history	Can be changed according to history
Having only one role for each sex	Roles for both sexes
Biologically determined	Defined by culture and society not biologically determined

Source: Adapted from Hilary Lips 2018

Understanding the term "gender roles" requires the understanding of the term "gender" gender is a social term that is often confused with the term "sex". Sex and gender are different concepts. Sex

is a biological concept, determined on the basis of individual's primary sex characteristics. Gender on the other hand, refers to the meanings, values, and characteristics that people ascribe to different sexes. Ann Oakley (1972) was one of the first social scientists to distinguish between the terms sex and gender.

According to Oakley, gender parallels and the biological division of sex into male and female, but it involves the division and social valuation of masculinity and femininity. In other word gender is a concept that human create socially, through their interactions with one another and their environment, yet it relies heavily upon biological differences between males and females. Because humans create the concept of gender socially, gender is refer to as a social construction. This social construction of gender is demonstrated by the fact that individuals, groups, and societies ascribe particular traits, statuses, or values to individuals purely because of their sex, yet these ascriptions differ across societies and cultures and over time within the same society. Williams (1995) states that gender role can be linked to expectations of males and females in realms outside of the family as well as work. In the work place men and women often expected to perform different tasks and occupy different roles based on their sex Kanter (1977).

In the early 21st century many corporations operate from a perspective that favors traditional beliefs about gender roles by for instance offering parental leave benefits only to mothers and denying such benefits to a fathers. In addition, because the traditional perspective toward gender role remain predominant in many corporations, the position that women and men hold within a cooperation are often segregated by sex. Women are more likely to be expected to work like secretaries and men are more likely and expected to work as managers and executives. Men are presumed to be more ambitious and task orientate in their work while women are presumed to be more interested in and concerns about relationships with others at work. Some examples to demonstrate gender role shows that, gender roles are sometimes created on the basis of stereotypes about gender.

Williams (1995) Gender stereotypes are oversimplified understandings of males and females and the differences between them. Individuals sometimes base their perception about appropriate gender roles upon gender stereotype.

Gender stereotypes tend to include exaggerated or erroneous assertions about the nature of males and females. For example, a common gender stereotype about male is that they are not emotional. Females, on the other hand, are commonly stereotyped as being irrational or overly emotional and pacific. Political movement such as the feminist movement continue to work to deconstruct gender stereotype and offer alternative vision of gender roles that emphasize equality between women and men. Gender roles are often discussed in terms of an individual's gender role orientation, which is typically described as either traditional or nontraditional.

A traditional gender role orientation emphasizes differences between men and women and assumes that each sex has a natural affinity to particular behaviors. Those who maintain a traditional gender role orientation are likely to be influenced by the rules and rituals of the generation that came before them, by their parents and grandparents. Individuals with nontraditional gender role orientation are more likely to believe that an individual's behavior is not or should be determine solely by sex Kanern (1977). Individuals with nontraditional gender role orientation are more likely to believe in the value of egalitarian relationships between men and women and in the power of individual human beings to determine what roles they wish to occupy and the extent to which those roles are or should be associated with their sex.

Nancy (2016) Gender roles are that men and women are expected to occupy based on their sex. 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 ways that are nurturing. One way that a woman might engage in the traditional feminine gender



role would be to nurture her family by family working full- time within the home rather than taking employment outside of the home. Men on the other hand, are presumed by traditional view of gender roles to be leaders. The traditional view of the masculine gender role, therefore suggests that men should be the heads of their households by providing financially for the family and making important family decisions. While these view remain dominant in many spheres of society, alternate perspectives on traditional beliefs about gender roles have gained increasing support in the twenty-first century.

Different disciplines offer a range of perspectives on gender roles. An ecological perspective on gender roles suggests that gender roles are created by the interactions between individuals, communities and their environments. That is, while individual people play a role in constructing gender roles, so too do the social and physical environments within which people operate thus the concepts of possibilities and determinism comes into play in this ecological perspective. Biological perspective on gender role suggests that women have a natural affinity toward the feminine gender role and that men have a natural affinity toward masculine gender role. The biological perspective does not, however, suggest that one role holds any inherently greater value than another role. Sociological perspective towards gender roles suggests that masculine and feminine roles are learned and that masculine and feminine gender roles are not necessarily connected to male's and female's biological traits.

Studies carried out by sociologist Dimandja (2014) holds that different meanings and values exist between masculine and feminine gender roles in the society. These differences are related to sociological perspective, on a feminist perspective, gender roles might assert that because gender roles are learned, they can also be unlearned, and new and different one can be created. Feminist perspective point out that gender roles are not simply ideas about appropriate behaviors for males and females but are also linked to different levels of power that males and females hold in the society. For instance, maintaining economic control over themselves and their families is one way that men experience greater power in the society than women. Because men are expected to be the primary breadwinners of their families, women often find themselves to be in poverty if their marriages dissolve. In this same vein, a feminist perspective would assert that men tend to hold more power in their marriages than women since men are less likely to lose power or social status if their marriages dissolve.

### **2.3.3 Education for Empowerment and Intellectual Development**

The key to girls' progress is education and learning, Parents are advised to keep their girls child in school and make sure that they receive education up to the level they wish as it is their right, it is important for both personal and family, as well as to the social and economic reasons including postponement of marriage and support for psychological well-being and emergency assistance as the only option of extreme marital stress is to run away. In countries like Kenya and Ethiopia and Cameroon, many runaway end up in poor urban communities. In most of the developing countries like Cameroon, some local NGOs working in this field have begun to assist such girls and women, but their efforts are generally to mostly in rural communities Gathoni (2014). Girls and women who run away from unhappy marriages need emergency support as do those running away from parents forcing them into an unwanted marriage, or punishing them to enter a partnership without their consent.

Girls often lack support from traditional institutions is poorly funded and may have to operate in secrecy and is attacked for undermining cultural values. While women facing violence in industrialized countries, they may have access to counseling and other types of supports, these services are rare in developing countries. However some organizations exist to take care of women who have run away from violent marriage by offering to them shelters and are ready to help these women establish their own independence. Many girls and women do not run away but

those girls and women who remain in their marriages can benefit from the support of others through peer counseling, by local women's groups and so on.

Early marriage is closely associated with and contributes to poverty. Some interventions on adolescent have focus on improving their economic situation as a means of granting them higher status and more control over their lives including their options in marriage. Some of these approaches may include training in livelihood skills, support for teenagers in labor market and ensuring that marriage is not a precondition to obtaining a loan and saving. This will give them the needed financial self-reliance and autonomy and greater confidence as wives in their own families.

### 2.3.4 Women's Empowerment Framework

According to Sera Longwe (1997), she view Women's Empowerment framework as a way to conceptualize the process of empowerment through a sequence of actions. Longwe in her framework highlighted levels of gender equality in ascending order and they are reinforcing in nature, this can be used as a frame of reference for progressive steps towards increasing equality, starting from meeting basic needs from welfare to equality in control over resources. Care in (2014) also view Women's Empowerment as poor who are struggling to achieve their full and equal human rights. In this struggles, women strive to balance practical, daily, individual achievements with strategic, collective, long-term work to challenge biased social rules and institution with inequalities. Care therefore defines women's empowerment as the sum of changes needed for a woman to realize her full human rights. These changes could be realized through her involvement in agency, structure, and relations. The table below throws more light on the above:

**Table 5: Women's aspiration and power relations**

AGENCY	STRUCTURE	RELATIONS
Self esteem,self image	Marriage and rules, norms and Processes	Consciousness of self and others as interdependent
Legal and right awareness	Laws and practices of citizenship	
Information and skills	Information and access to Services	Negotiations, accommodation habit
Education	Access to justice, enforceability of rights	
Employment and control of own labor	Market accessibility	Alliance and coalition habits
Mobility in public space	Political representation	Pursuit, acceptance of Accountability
Decisions influence in households	State budgeting and practices	
Group membership and activism	Civil society representation	New social forms; altered relationships and behaviors
Material assets own	Body health and bodily integrity	

Source: adapted from care 2017

Women's empowerment is a process of social change; we only capture part of its richness when we assess the process of empowerment outcomes. The nature of power relation that trigger women's empowerment differ from one society to the other, from one culture to the other and from one context to another. Women's empowerment begins when their strategic needs are addressed. This happened when women mobilize to understand, identify and overcome the

structural underlying causes of discrimination and therefore achieve equality of welfare, equal access to resources, heightened conscientization, they can participate and control resources.

According to Longwe (1994), one of the vital tool for empowering women is through analyzing gender issues in development projects, with the Gender Equality and the Empowerment framework (GEEF). The framework identifies five levels at which gender gaps and concerns can exist. This is based on the premise that the closing of gaps is important for development to Structure , Agency and Relations. when this take place, there is full benefit of women and men in the community. The five levels of Women's Empowerment are arranged in a hierarchical order of increasing importance and significance:

### **Welfare**

This is the first stage which refers to the material wellbeing of both men and women. There is a gender gaps that exist in this level, the fulfillment of those basic needs and conditions that directly affect people's welfare. The factors that affect women's welfare include the unpaid workloads and their low nutritional intake leading to poor health and reduced quality of life. These gaps in the welfare can only be reduced when there are equal opportunities and access to resources between women and men.

### **Access**

At this level, longwe identifies access as "the right or means to obtain services, producers or commodities". Here equality of access is seen as essential for women's development, the first step on the path to empowerment. Women have heavier physical workloads (unpaid) and low nutrition, women generally have less access to appropriate technology and hired labor than men, and do not easily access the labor of men. In order to reduce the gender gaps in access, it is important that conventional attitudes and beliefs be examined and reassessed. and this can only happen through conscientization.

### **Conscientization**

This term was first coined by Brazilian adult educator Paulo Freire who define conscientization as "the process of becoming aware of the extent to which problems arise, not so much from individual's inadequacies but from the systemic discrimination against a social group, which puts all members of that group at a disadvantage". The obstacles to conscientization include beliefs that women may fail to give birth if they ride bicycles, that a man will become weak if he cooks food, that women's fertility will suffer if they eat too much high protein food. To bridge the gaps at this level, there is a need to re-examine prevailing beliefs and practices, and to realize that a transitions are fundamental to the increase of women's participation in development.

### **Participation**

The gender equality and empowerment framework (GEEF) identifies participation as " having a share or taking part in how things are done and resources allocated, however achieving gender equality in decision making" at this level, Empowerment will mean great women representation in decision making processes, greater participation of men in water and sanitation chores, and shared workloads at household and community levels. This will in turn give women more time to spend on other development related activities. To reach this level, concerted mobilization is crucial, by working collectively, will women be empowered to gain increase representation and ultimate, greater control.

### **Control**

Control is defined as the "ability to have direct influence over events, so that one's interests are taken care of and protected". At this level of equality and empowerment, women play a very active or important role in the development process and resources and benefits are shared equally



between women and men. Gender gaps at this stage are looked at in terms of control over resources and decision-making and greater control means the ability to acquire appropriate technology, have control over resources, and enjoy equal access to opportunities.

### Research Methodology

The thesis adopted the primary and the secondary methods of gathering information using 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 questions. 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 traditional 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 phalocrats with sexist policies thereby discriminating and dominating the women and girls in all spheres of life.

**Table 16 Respondents views on social organization in the promotion of gender education in percentages**

No	Items	Modalities	Frequency	Percentage
1	Division of labor in your opinion is equitably shared between boys and girls , men and women	SA	69	25.0
		A	64	15.2
		N	12	2.9
		DA	170	40.5
		SDA	105	16.4
2	The organization of labor affects the education of girls and women negatively compare to boys and men	SA	35	30.5
		A	124	29.5
		N	12	2.2
		DA	121	28.8
		SDA	128	9.0
3	Female child has the right to own properties which can help them to finance their education to higher levels	SA	115	27.4
		A	0	0.0
		N	95	22.6
		DA	128	32.8
		SDA	152	36.2
4	you are proud of the fact that family resources are judiciously used to invest in your education	SA	35	13.3
		A	26	16.0
		N	14	3.3
		DA	157	37.4
		SDA	129	30.0

*Source: Field data*

When consider respondents view on social organization, the item that seeks to know respondents opinion on the division of labor being equitable between men and women, boys and girls, 25.0 %

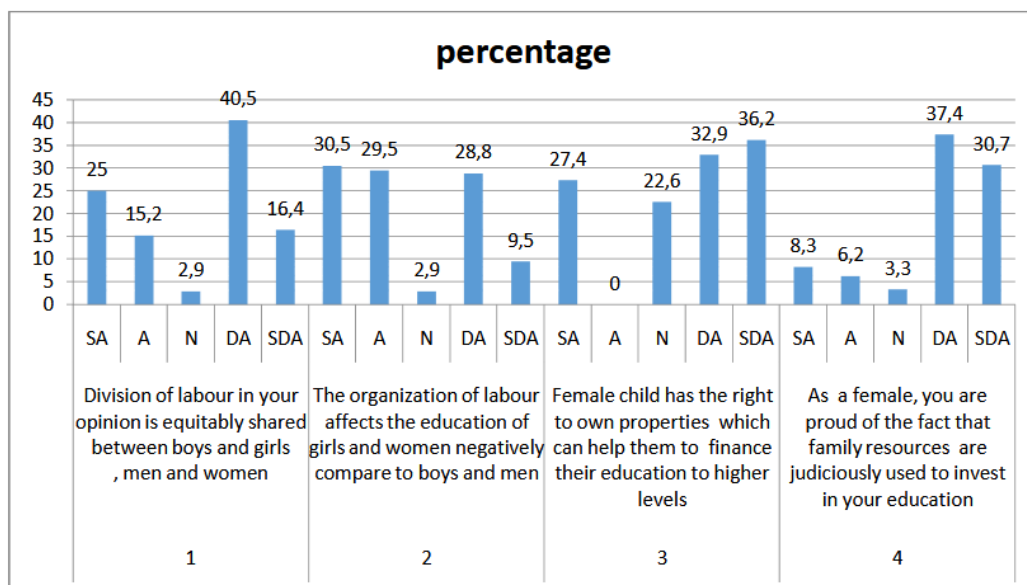
of the respondents strongly agreed that there is equality in the division of labor between men and women, boys and girls, and 15.2% agreed that labor is equally distributed between men and women, boys and girls while at the middle 2.9% of the respondents were uncertain that labor is equally distributed between men and women, boys and girls. On the contrary, there is another side of the respondents who have different believe, about 40.5% strongly disagreed on the point that labor cannot be equally divided between men and women, boys and girls this could be based on the fact that the division of labor consider that issue of women being a weaker sex, closely related to the group above are those who disagreed with a percentage of 16.4, these respondents also believed that women and girls are suitable for some kinds of jobs and there are equally other jobs are for men and boys. Item two on whether the organization of labor affects the education of women and girls negatively compare to men and boys 30.5% of respondents strongly agreed on the idea while 29.5% simply agreed that the organization of labor affects women negatively compare to men and boys, 2.2% of the respondents remain uncertain.

On the other hand, 28.8% disagreed and 9.0% strongly disagreed that organization of labor cannot affect the education of women and girls compare to men and boys this can be justified by the fact that when labor is organized the “theory of time management” sets in, time is given to particular activity and should not have an effect on gender education when activities respect the time allocated for that particular activity.

Item three seeks to know if female children has the right to own properties which can help them to finance their education in higher levels, on this note, we can see that 20.4% of the respondents strongly agreed and 11.0% is uncertain and 0.0% agreed this means that a big portion of the respondents are tied to the stereotype that women are not allowed to inherit and even own properties after their parents are no more, 32.0% of the respondents disagreed and 36.0 strongly disagreed this shows that traditional practices are harmful to women and girls as they are hindered from owning and managing family resources as a result, poverty play a role in maintaining gender disparity in education leading to underdevelopment.

Opinions on the fourth item were sort to know as a female you are proud of the fact that family resources are judiciously used to invest in your education, from these respondents 13.3% strongly agreed that they are proud and 16.0 % agreed and 3.3% are uncertain while 37.4% disagreed and 27.0% strongly disagreed that they are not proud of the fact that family resources are judiciously used to invested in their education at higher levels.

**Figure 14: Histogram on social organization in the promotion of gender education in percentages**



*Source: field data*

The figure 14 above, it reveals the outcome on the variable social organization, on this variable item one which says, division of labor in your opinion is equitably shared between boys and girls, men and women, 40.5% of respondents disagreed on the point while only 25% strongly agreed.

The second item which aims to find out if the organization of labor affects the education of girls and women negatively compare to men and boys. 30.5% of the respondents strongly agreed and 29.5% agreed on the point while 28.8% disagreed and 9.5% strongly disagreed.

On item number three that says female child has the right to own properties which can help them finance their education to higher levels under this variable 36.2% of respondents strongly disagreed and 32.9% disagreed respectively while, 27.4%strongly agreed and 22.6 % remain uncertain. Lastly on this variable we have the fourth item, which seeks to know whether respondents are proud of the fact that family resources are judiciously used to invest in the education of boys and girls.

### Hypothesis three

Ha3: The nature of Social organizations affects the promotion of gender education in Cameroon Universities.

Ho3: The nature of Social organizations does not affect the promotion of gender education in Cameroon Universities.

**Table 22: Statistics on social organizations**

			Social organizations	Gender Education
Spearman's rho	Social organizations	Correlation Coefficient	1.000	0.625
		Sig. (2-tailed)	0.00	0.00
		N	420	420
	Gender Education	Correlation Coefficient	0.625	1.000
		Sig. (2-tailed)	0.00	
		N	420	420

From the correlation table above we discover that the relationship between the nature of Social organizations and promotion of gender education in higher education is significant. This is based on the fact that the level of significance is 0.00 thus lesser than 0.05, which is the alpha and the standard error margin. Alternatively looking at the spearman rank correlation index is 0.625 indicating that the link is positive and strong. The results reveal that the Social organizations significantly influence the quality of gender education in Universities in Cameroon.

## DISCUSSION

### HYPOTHESIS THREE

Ha3:The nature of Social organizations affects the promotion of gender education in higher education.

Ho3:The nature of Social organizations does not affect the promotion of gender education in higher education.

From the correlation table, we discovered that the relationship between the nature of Social organizations and promotion of gender education in higher education is significant. This is based on the fact that the level of significance is 0.00 thus lesser than 0.05, which is the alpha and the standard error margin. Alternatively looking at the spearman rank correlation index is 0.739 indicating that the link is positive and strong.

The results reveal that the Social organizations significantly influence the quality of gender education in higher education. Our findings reveals that gender education requires social organizations to intervene and create awareness raising through sensitization of group members on the importance of promoting gender equality amongst men and women, boys and girls more especially at higher education.

The organizational change theory, expresses the readiness of organizations to let women access certain levels of higher education by where women can upon graduation become managers and occupy certain positions of responsibility and decision making arenas. Armenakis, and Mossholder (1993) defined Armenakis, Harris and Mossholder(1993) defined it as the influence a change agent has on the behavior of the members of an organization (Armenakis, Harris & Mossholder, 1993). Based on organizational climate research, organizational readiness refers to employees' perception of how ready their company is to welcome change in this line, Clement (1994) argued that leadership is the key factor for successful change.

More specifically, the example should come from the top of the hierarchy and in this sense, open communication, as well as visible and constant support from top managers is considered crucial to successfully achieve a change. Furthermore stereotypical discriminations against women could be seen in the works of Aristotle who believed that women were inferior to men for instance, in his book entitled politics (254b13-14), he stated "as regards the sexes, the male is by nature superior and the females inferior, the male rule and the female subject". In politics1.12 he wrote "the slave is wholly lacking the deliberative element, the female has it but, it lacks authority, the child has it but it is incomplete".

Similarly, Bandura (1977) in the social learning theory, explains that boys learn to be masculine and girls learn to be feminine because gender role appropriate behavior is rewarded and gender role inappropriate is punished or ignored. Children learn which behaviors are gender role appropriate by observing and imitating adult and peer models, as well as through trial and error in their own behavior. The theory suggest that a child is most likely to imitate a model who is readily available and perceive as powerful, nurturing and similar to the self (Mischel, 1970). According to this viewpoint, same sex parents who are models are most effective in influencing the child's behavior.

This theory equally suggest that parents and other socializing agents map out gender roles for the child and the child is differentially reinforced for following the appropriate one. By socializing and mapping out gender roles for children, and children imitating their peers and models contribute to influence the education of the child, the children are taught to behave according to their gender appropriate and they grow and maintained that same behavior and even past it on to another generation.

Zitha Ngulube in(2018) Gender Stereotype is a widely held and widely recognized association between a social group and an attribute or attributes. Stereotypes can be positive, negative, or neutral depending on the context in which they are being used; they can be derogatory, complementary, or indifferent (Fricker, 2007). However, stereotypes are mostly represented by the negative attributes that result in discrimination, stigmatization, and inequalities. This often affects the vulnerable members of society, among them, women and the poor (Beeghly, 2014).Significantly, Blum (2004) describes stereotypes as rigid, false generalizations about a particular group. I am interested in the words 'rigid' and 'false'.

The explanation for the rigidity in stereotypes is that when people hold a stereotype about a group, they internalize it and tend to ignore the other group members who do not share that stereotype; that in itself makes the stereotype false because it does not apply to all group members. Hence, one should not generalize. Besides, it is common knowledge that no diverse individuals in a group would have the same attribute.

From this description, Blum (2004) indicates what he calls the bad of stereotypes. Firstly, by not seeing members as individuals, all members of the group are considered alike and treated as such. Secondly, the internal diversity of group members is masked by the stereotype, such as seeing members of a given group through an attribute, for example, weakness in women. Lastly, moral distancing is the viewing members of a stereotyped group as different from other groups than they truly are.

This hinders people and groups from seeing each other as equals. Drawing from Fricker (2007), this generalization can present an injustice, especially when individual members of a stereotyped group are judged based on a stereotype which does not apply to them, considering that we usually use stereotypes to make credibility judgments of people. For example, women being stereotyped as emotional or illogical puts them at risk for being denied the chance to make decisions or be in high job positions. Moreover, males and females are usually stereotyped based on the characteristics they are expected to possess due to their biological nature (Crespi, 2004).

The matching of biological traits with stereotypical gender roles is particularly problematic for females, as they are usually stereotyped by traits which are meant to silence them by limiting their ability to make decisions and choices concerning their lives, family, and society at large. In affirmation, Lindsey (2005) states that negative stereotypes targeting females can result in sexism, the belief that the female status is inferior to the male. This belief is perpetuated by systems of patriarchy, male-dominated social structures whose norms operate and have become the standard to which people adhere, throughout all social institutions.

Sexism leads to the oppression of women and thus, the limitation of social and economic opportunities. Likewise, Manne, in her 2015 draft paper on misogyny, posits that patriarchal social structures and the ideology that governs them work to make women into men's attentive social subordinates and conceal many of the forms of dominance and power which men have over women which serve men's interests.

Gender Power Relation Gender is a social construct that society uses to organize itself (Cornell, (2009). Gender Power Relations Gender is a social construct that society uses to organize It involves social interaction through which power relations exist. According to Foucault, a French philosopher (as cited in Balan, 2010), power relations exist between spouses, parents and children, employers and employees, as well as members of society and political institutions.

These power relationships usually involve masculinity versus femininity, represented by male dominance and female subordination. Thesis historically and culturally constructed through gender roles. Foucault also reasoned that power relations among members of society are intended for the political system to work (Balan, 2010). Gender power is not an exception. A patriarchal system, which is the majority of systems globally, will have men in possession of power.

Thesis not something for which men fight women; it exists as a cultural norm that we are familiar with from our socialization. Gender power operates within social norms, which perpetuate the ideology of traditional gender roles and encourage negative stereotypes. This power disadvantages women by directly or indirectly limiting their opportunities.

Likewise, Fricker (2007) states that power is our capacity to influence how society operates. It can be exercised actively or passively by an agent or can be purely structural. When power operates through an agent, one party controls the actions of the other or others. When purely structural, the



aim is to create and maintain a given social order. Thus, this power may have no agent, but there is always a social group whose actions are being controlled (Fricker, 2007). For example, we can relate this to the power of gender roles: a woman is more likely to let a man make the final decision regarding a problem based on her gender-role knowledge of what action is expected of her in that particular situation.

Undoubtedly, her conduct is based on the internalized social order (role) that has already been created and maintained. The power relations in gender can also be seen in the agents of socialization through their roles as instructors, reinforces, and disseminators of gender-role knowledge (Lytton & Romney, 1991).

However, this does not only involve the agents transmitting their knowledge of gender roles coordination with their recipient; it also involves the whole social and cultural structure that governs these shared norms and values.

Likewise, Fricker (2007) refers to Thomas Wartenberg's concept of social alignment, which indicates that the significance of social power is to effect social control, whether through an agent or purely structurally. His idea is that power is socially situated. Thus, any power relationship depends on the coordination with social others as well as on the functioning of shared institutions, meaning, and expectations. In the same vein, Foucault's view is that power should be understood as a network of relations that encompass the whole society (Balan, 2010). Clearly, this chapter has brought us to an understanding of the construction of gender role socialization and the power play within it. However, further implications of gender roles will be discussed about Ghanaian society.

A more sophisticated approach was taken by Pratto, 1996,( Pratto and Walker, 2004) aimed at analyzing the male –female behavioral differences was to explain the observation that men often seem to be more social dominance oriented than female that is more interested than women in having their group dominate others.

This social dominance orientation are mostly found in societies that emphasize group dominance and organized hierarchically. The social dominance theory also posits that societies in which group dominance is important develop methods to maintain their dominance structures in such societies, the two sexes tend to be socialized toward and adopting different values. Women tend to adopt hierarchy attenuating values emphasizing equality and reducing the power and status difference between groups. Conversely men on the other hand, tend to adopt hierarchy enhancing a values that emphasize protecting and promoting the interest of elite, powerful groups. Cynthia Freeland wrote: Aristotle says that the courage of a man lies in commanding, a woman lies in obeying. That matter yearns for form as the female for , the male and the ugly for the beautiful, that women have fewer teeth than men, that a female is an incomplete male or as it were, a deformity. Aristotle believed men and women naturally differ both physically and mentally. He claimed that women are more mischievous, less simple, more impulsive more compassionate, more easily move to tears, more jealous, more querulous, more apt to scold, and to strike, prone to despondency and less hopeful, more void of shame, or self-respect, more false of speech, more deceptive, of more retentive memory and also more wakeful more shrinking and more difficult to rouse to action than.

He wrote that only fair skinned women, not darker women had a sexual discharge and climaxed. He also believed that this discharge could be increase by eating pungent food. Aristotle thought that a woman sexual discharge was a skin to that of an infertile or amputated male's. He concluded that both sexes have the material of generation but that the females contribution was in her discharge as in a male rather than within the ovary. Aristotle explains how and why the association between men and women takes on a hierarchical character by commending on male rule over barbarian. Or non Greeks by nature, the females has been distinguished from the slave. For nature makes nothing in the manner that the coppersmiths make the pelphie knife that is

frugally –but, rather, it makes each thing for one purpose. For each thing would do it work most nobly if it had one task rather than many. Among the barbarian the females and the slave have same status, this is because there are no natural rulers among them but, rather the association among them is between males and females slaves. He stated that, women are more prone to despondency. More void of shame or self- respect, more false of speech, more deceptive, and of having better memory.

## CONCLUSION

According to most of the societies in Cameroon, are patriarchal in nature and follow strict gender roles in the division of labor. Women spend most of their time working between home and the field as well as taking care of the children and elderly ones (sick persons). They do more house chores than their male counterpart, and this limit their time to take part in developmental community activities, where they have chance to address issues that concerns them. Additionally, Women and girls are socialized in roles like their mothers, therefore, they help with household activities and that impedes on their chances of attending higher education. However, if they attend school, this will increase their chances of dropping out of school.

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