

Socio-Cultural Determinants of Universal Primary Education Advancement in the Mbororo Community of the North West Region of Cameroon

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ABSTRACT

The main objective of the study was to assess the extent to which socio-cultural factors determine the advancement of Universal Primary Education (UPE) in the Mbororo community of the North West Region of Cameroon. Two null hypotheses were tested to verify whether or not there is a significant influence of socio-cultural determinants on the advancement of UPE in the Mbororo community. The study was informed by Charles Darwin's Classical Liberal Theory of Equal Opportunity, Social Capital Theory, Bourdieu's theory of Cultural Capital, and the Social Exclusion Theory. Using a mixed methods research design all the Mbororos in the North West Region were targeted from which 315 pupils and 63 parents from 7 divisions were sampled using the convenience and snow-ball sampling techniques. Data was collected using questionnaires and interview guides. Data was analyzed using qualitative and quantitative approaches with the aid of SPSS version 23.0. The descriptive statistical tools used were frequency count and percentages while the hypotheses of the study were tested using the Binary Logistic Regression Model Test which work in association with the Chi-square test. The findings revealed that the P value for all two determinants were less than 0.05 ($P < 0.05$) and the respective Nagelkerke values for Culture and Religion, were 0.320 and 0.334. The twonull hypotheses were, therefore, rejected and their corresponding alternatives upheld. On the basis of the findings, the study concluded that culture and religion have a strong and direct influence the advancement of UPE in the Mbororo community of the North West Region of Cameroon. From the findings, it was recommended that government policies on the education of indigenous people like the Mbororos should be reviewed under a completely free primary education framework. Policy makers should work with curriculum and psychosocial experts to design study programs that capture the needs of the Mbororo community, and to sensitize them on the importance of formal education to their socio-economic and cultural advancement.

KEYWORDS: Socio-cultural, Universal Primary Education, Mbororo Community, Cameroon

INTRODUCTION

Cameroon like many other countries across the globe upholds education as a fundamental human right and recognizes it as pivotal for the attainment of self-fulfillment and national development. Education is considered as the most important factor for achieving sustainable development and is used as a means for changing attitudes and behaviours. The Hyogo framework for action (2005-2015), which was adopted by 168 nations in January 2005 recognizes this and encourages governments and civic society to use education which facilitate knowledge and innovation, in order to build a culture of safety and resilience at all levels of the nation (Nakileza, 2007). As a result, governments have placed enormous resources, both financial and human, to enhance education in their respective countries (UNESCO, 2010).

However, advantages in primary education had diminished due to socio-political upheavals at the national and

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international levels, marginalization, social exclusion, socio-cultural practices, natural disasters and extreme poverty (World Bank, 2004). More so, various factors have seriously affected education systems today and will continue to have a negative impact in future due to the effects of globalization, climate change and political instability (Lavell, 2007). Thousands of teachers, educational personnel and students are being threatened by these factors (World Bank, 2001).

Many governments failed to meet Education for All in 2015. The dropout rate among learners is still rampant. If students are dropping out of school, there is no way in which their learning needs can be catered for. According to Coombs (1970, p. 14) educational planning, in its broadest generic sense, is the application of rational, systematic analysis to the process of educational development with the aim of making education more effective and efficient in responding to the needs and goals of its students and society. Nations

cannot achieve the goal of educational development if students who start a cohort dropout of the system for whatever reasons. Students should find it an obligation to complete an educational cycle with the aim of meeting their needs and that of society. The main reason why governments are trying to make education available to all is that education is considered to develop the individual's intellect, behaviours, attitudes and abilities. Such knowledge and skills empower the individuals so that they become more productive in society. It is not ideal therefore to drop out of school for one would not acquire the necessary talents that make one highly functional in society (World Bank, 1995).

It is argued that non enrolment or a high dropout rate in school diminishes the pool of well qualified people from diverse backgrounds who could have entered the professional and political ranks that make important policy decisions (APA, 2010). International Human Rights Conventions recognized the right to education. The right to education has also been ratified by UN Conventions, starting from the Universal Declaration of Human Rights in 1948 to the Convention on the Rights of the Child in 1989, which received the status of international law in 1990. According to Article 28 of the Convention on the Rights of the Child, governments have the responsibility of making primary education compulsory and available for free to all. Education is recognized as crucial not only to human development and to the eradication of poverty, but also to enable all people to live in dignity (Wils et al., 2006). The Education for All (EFA) movement and the Millennium Development Goals (MDGs) did beef up more attention to be paid to issues of both participation and completion in education. Moves towards Universal primary education started in Jomtien in 1990, and were reaffirmed in Dakar, 2000 and the Millennium Development Goals (MDGs), and was adopted by UN Member States in 2000 (UNESCO, 2005).

School systems are reaching more children, but losing them due to inefficiencies, poverty, political upheavals, marginalization and social exclusion, and socio-cultural practices of some societies, which lead to early school leaving. It is far more difficult and costly to reach children once they leave school than to address the barriers and bottlenecks in the systems (UNESCO, 2012, p. 1). The major concern out of the report is that of global dropout rates that do not seem to have gone down over the years. In many countries of the world, there are high rates of pupils leaving school without having completed a cycle and the situation is worsening in the developing countries, including Cameroon.

The objective of primary education in Cameroon, summarized by Law N°98/004 of 14 April 1998 is to provide pupils with basic literacy skills in academics and moral ethics, but, unfortunately, this objective has not been fully achieved due to the high level of pupils' dropout among the primary school pupils. Primary education in Cameroon is six years. It is compulsory in terms of enrolment and terminal in the sense of being complete in itself (MINEDUC, 2005). In an attempt to improve access to education and achieving universal primary education, the government of Cameroon alongside other education stakeholders, has embarked on the creation of Nursery and Primary schools in nearly all villages, and multiplies the capacities of those in the urban and city Centre's to ensure that every eligible child gets access to primary education (MINEDUC, 2010).

The Africa region has experienced an impressive increase in the number of students enrolled in primary school. Between 1990 and 2012, the number of children enrolled in primary schools increased, from 62 million to 149 million children. In sub-Saharan Africa, 15 countries have abolished school fees since 2000, enabling more children to attend primary school. Despite tremendous gains in primary school enrolment, no African country has achieved universal primary education. For a country to achieve universal primary education, all children must have completed a full course of primary schooling. Globally, 58 million children of primary school age were out of school in 2012. Out of this number, 38 million children were in Africa. About half of all out-of-school African children will never step foot in a school in their lifetime (UNESCO, 2015).

Universal Primary Education is a global agenda that formerly had 2015 as the target year for all primary school age children across the world to be in position to complete primary school cycle, and for boys and girls to have equal access to education at all levels. The major aim of the United Nations' Millennium Development Goals (United Nations, 2000) was to reduce the number of uneducated African youth. In line with the above goal, four United Nations agencies (UNESCO, UNICEF, UNDP and the World Bank) organized a conference in Jomtien, Thailand (1990) to seal a world declaration and commitment of inter-governmental organizations, NGOs and Individuals, to the struggle to make the fundamental right to education a reality in most countries (Fonkeng, 2010).

Culture is the traditional modes of conducts practiced by a given group of people and transmitted from one generation to another as a body of traditions either by writing or by oral transmission. Therefore, the sum total of the traditions of people makes up a part of what is called culture. Graham Wallas conceives culture to be an accumulation of thoughts, values and objects (Aletum, 2008). Culture to him is the social heritage acquired by a people from preceding generations, through learning, which is distinguished from the biological heritage that is passed on automatically through the genes (Aletum, 2008).

Culture is the way of life of a particular group of people at a particular time. It involves the custom, values, beliefs, and way of thinking and behaviour of the people. Issa, a Fulani pastoralist describes a respectable Mbororo as one who lives on the hills and owns cows and a family. He explained that, to a Mbororo, cows are a source of life and wealth from God, and anyone who abandons the hills for town life is a sinner (Kaddo) (M. Issa, personal communication, November 15, 2014). He feels that the teachings of Quran are good and the teaching of the "whiteman" is not good for their children. The main socio-cultural code for Mbororo Fulani group is known as "pulaaku", a code of behaviour and ethos believed to be peculiar to and distinctive of the pastoral Mbororo Fulani (Kirk-Greene, 1986). 'Pulaaku' provides both a moral framework and a code of conduct to the pastoral Mbororo Fulani. This code of conduct is intimately bound up with nomadic pastoralist and with good animal husbandry. It is also bounded by the fulfilment of duties to elders, wives and the lineage group, and the proper arrangement of marriages (MBOSCUDA, 2014).

According to Bouba (2012), the Mbororo tradition gives little recognition to a woman. This explains why they are often subjected to early marriages (12-13) years, which affect their education. To Bouba, the illiteracy rate of Mbororo Fulani women is around 98% according to data collected in 2011 by the Cameroon Indigenous Women Forum. Their lack of education blocks them from playing any major role in the social, economic and political affairs of the country. The situation is worst and a very sad one for the girl child who at times is forced into underage marriage.

In the Mbororo community, a woman's sole role is to bring forth children. Men and women including even husband and wife hardly sit in the same room, same hall, or walk along the road together. Information gathered during the field survey indicates that religion does not permit men to sit together with the women. During fasting, some Mbororo children stay away from school. This makes it difficult for them to come close to other societies that have a different culture and are advocating for the equality of all.

Statement of the Problem

It has been observed in the Mbororo community of the North West Region of Cameroon that not many children, both boys and girls in the Mbororo community go to school making it difficult to achieve UPE. The importance of primary education in the life of a child cannot be overemphasized knowing fully well that primary education is the backbone of development in every country especially the developing countries like Cameroon. Primary education is the very first phase of formal education. It is the first 6-8 years of schooling, starting at the age of 6. It lays the foundation of a child's mental development and growth in later times. The primary education cycle is the most critical stage in comparison to other phases of learning in the educational system. It takes the longest time and lasts for eight years. Children enroll at the age of six years and by the end of the cycle, they are adolescents. This period marks great milestones in a person's growth and development. Therefore it does not only ensure that children of school going age attend school, but also stays on till the end of the cycle (Ngugi et al., 2015).

Articles 28 and 29 of the Convention on the Rights of the Child (CRC), clearly outline the right of each child to education, Article 23 spells out the specific responsibility of the state to "ensure that the disabled child has effective access to and receives education in a manner conducive to the child achieving the fullest possible social integration and individual development." Therefore, denying children education on the grounds of culture, religion, poverty, disability or gender, or a combination of all contravenes the CRC and so is a violation of human rights (UN Conventions on the Rights of a Child, 1989). The Convention also calls on states parties to have special regard for the linguistic needs of the child who belongs to a minority group or who is indigenous. The specific references to indigenous children in the Convention are indicative of the recognition that they require special measures in order to fully enjoy their rights. In addition to the Convention on the Rights of the Child, the Universal Declaration of Human Rights (UDHR) 1948 article 26, states that "Everyone has the right to education". Various human rights treaties have played an important role in addressing the situation of indigenous children and their right not to be discriminated: the International Convention

on the Elimination of All Forms of Racial Discrimination, 1965, the International Covenant on Civil and Political Rights, 1966, and the International Covenant on Economic, Social and Cultural Rights, 1966. The 1996 constitution of the Republic of Cameroon on its preamble states clearly that the State shall guarantee the child's right to education. Primary education shall be compulsory. The organization and supervision of education at all levels shall be the duty of the State.

Socio-cultural determinants such as the exclusivist culture of the Mbororos, their religion, level of education of parents and the nomadic cattle rearing economy of the Mbororos have been identified as having an influence on the advancement of UPE in the Mbororo community of the North West Region of Cameroon. This paper, therefore, seeks to assess the extent to which culture and religion of the Mbororos influence the advancement of UPE in the Mbororo community of the North West Region of Cameroon. This study therefore aims at examining the different ways through which socio-cultural determinants can influence the advancement of UPE in the Mbororo community of the North West Region of Cameroon.

Objectives of the Study

Generally, the study sort to assess the extent to which socio-cultural determinants promote the advancement of universal primary education in the Mbororo community of the North West Region of Cameroon. Specifically, the study seeks to:

1. Find out how culture can influence the advancement of universal primary education in the Mbororo community of the North West Region of Cameroon.
2. To investigate how religion determines the advancement of universal primary education in the Mbororo community of the North West Region of Cameroon.

Research Questions

The study answers the following specific Research Questions

1. To what extent does culture influence the advancement of universal primary education in the Mbororo Community of the North West Region of Cameroon?
2. What is the link between the religion of the Mbororos and the advancement of Universal Primary Education in the Mbororo community of the North West Region of Cameroon?

Research Hypotheses

The study tested the following null hypothesis at .05 level of significance.

- Ho1** : There is no significant influence of culture on the advancement of Universal Primary Education within the Mbororo Community.
- Ho2** : There is no significant influence of religion on the advancement of Universal Primary Education within the Mbororo Community.

REVIEW OF RELATED LITERATURE

The question about the origin of the Mbororo Fulanis remains unanswered in the annals of history, although the bulk of the speculations are similar. Several scholars have shown interest in the identity of the Mbororo Fulani. However, a satisfactory conclusion has not yet been reached. Despite this seeming loophole, various theories have been exposed relating to the origin of the Mbororo Fulani.

Generally, it is believed that the Mbororos are from Semitic origin and descended from Jacob the grandson of Abraham in the Old Testament biblical history. Biblical history holds it that, Joseph the Son of Jacob was sold as a slave in Egypt, where he made progress and brought in his fellow tribes men from Israel. One of the Pharaohs made the Israelite to work hard as slave and labour and oppressed the people, including Fulani who were rich in cattle. They emigrated from Egypt and a group moved along the edges of the Sahara to Touat-Air and then to West Africa. (Kum, 2016) Those who came to Masina i.e Mali spread to the neighboring regions where they were rejoined by Fulani groups from Morocco.

In another work by St. Croix (1945), he narrates a legend which explains the origin of the nomadic Fulani. The narration indicates that the nomadic Fulani are descendants of a baby who was left in the bush by the mother due to a quarrel between her and her husband. A spirit found the baby and promised him that, he would roam continuously in the bush but would be rewarded with a lot of wealth. The boy was advised to go to a river wherein a line of cattle would emerge. He was counseled by the spirit to lead the line of emerging cattle and not to glance behind. The boy failed to obey the instruction and looked behind. He did so and the emerging cattle from the river stopped when the most beautiful beast was emerging.

The Mbororo Fulani arrived in Cameroon in the early eighteen century, entering through the Adamawa and Northern Regions. They later migrated and settled in eight of Cameroon's ten Regions with the exception of the South and Littoral Regions, which are not suitable for cattle rearing (Azarya, 1999). The Mbororos share a number of characteristics with the other pastoralist Fulani tribal groups including the Fulfulde language, 'racial' origin, Islam, and a cultural code of conduct known as 'Pulaaku'. However, the Mbororo Fulani exhibit several distinct socio economic and political features to the extent that they constitute a distinct ethnic category. The critical difference is their pastoral livelihood, which, in spite of the changing political economy, cattle rearing is still closely aligned to Mbororo identity (Azarya 1999: xiiix).

The Mbororo Fulani can be divided into three major ethnic groups identified by the colour of their cattle, style of decoration of their bowls, and migratory movements. These are the 'Aku-en', Bodaabe and the 'Jafun-en' (MBOSCUA, 2005). In Cameroon, Mbororos are found all over the national territory under four Lamidats (the paramount traditional institution), under whom are community leaders called Ardos. The four Lamidats are found in Fuigil in the North Region, Lompta in the Adamawa Region, Sabga in the North West Region and Didango in the West Region (MBOSCUA, 2005).

Social practices are those visible aspects of culture that manifest among the different segments of society. Sociology is all about society, and society cannot exist in a vacuum. It is embedded in culture that runs society. Whatever people are doing in the society is a manifestation of culture. Socio-cultural practices refer to the manifestation of a culture or subculture especially with regard to the tradition and customs of a particular ethnic or other cultural group. The socio cultural perspective can also help explain how a similar

construct is interpreted differently in different cultures and those conditions that helped shape the behaviour of the people of a particular group (Aletum, 2008). However, in practical usage, it commonly refers to the cultural norms developed within specific ethnic cultures, especially those aspects of culture that have existed since ancient times. Cultural manifestations are different in Europe, Africa and Cameroon, based on the cultural realities of the people. Cultural practice is a major component of the field of cultural studies, and is a primary focus of international works such as the United Nations Declaration of the Rights of Indigenous Peoples (UNESCO, 2013). Socio-cultural practices are concerned with how the different types of symbolic tools developed by human cultures throughout the course of their respective histories influence the way of life in societies across the world. Socio-cultural practices are manifested through belief systems, values and symbols.

A determinant is a factor or cause that makes something happen or leads directly to a decision. Something that controls or affects what happens in a particular situation. The word determinant has not strayed much from its roots in the Latin word for "determining." As a noun or adjective, it refers to determining or deciding something (Oxford Advanced Dictionary, 7th Edition). Positive socio-cultural practices could be a good determinant in advancing education in the Mbororo community. In educational research, anything described as determinant has an influence on the dependent variable (Amin, 2005)

Culture is the traditional mode of conducts practiced by a given group of people and transmitted from one generation to another as a body of traditions either by writing or by oral transmission. Therefore, the sum totals of the traditions of people make up a part of what is called culture. Graham Wallas (1921) conceives culture to be an accumulation of thoughts, values and objects. Culture to him is the social heritage acquired by a people from preceding generations, through learning, which is distinguished from the biological heritage that is passed on automatically through the genes (Aletum, 2008). Culture is the way of life of a particular group of people at a particular time. It involves the custom, values, beliefs, and way of thinking and behaviour of the people.

The Universal Declaration on Cultural Diversity adopted by UNESCO in 2001 is a legal instrument that recognizes cultural diversity as the "common heritage of humanity" and considers its safeguarding to be a concrete and ethical imperative inseparable from respect for human dignity (UNESCO, 2002).

Rossi (2001) pointed out that religion is frequently the forgotten variable in social scientific studies and literature reviews. Many social scientist shy away from incorporating religion in their studies maybe because of the perception that studying religion might be interpreted as legitimating religious beliefs (Rossi, 2001).

Religion plays a big role in social change. Sociologist study religion as an empirical observable social construct. It thus applies a sociological perspective to the description, understanding, and explanation of plurality of ways in which religion matters in society. Sociologists of religion are not concerned with inquiring into whether God exist or with

demonstrating the intellectual compatibility of religion and science. The focus, rather, is on understanding religious beliefs and explaining how they relate to world views, practices, and identities, the diverse forms of expression religion practices and meanings change over time, and their implications for, and interrelations with, other domains of individual and social action (Dillon, 2003).

A marginalized community is a group confined to the lower or peripheral edge of the society. Such a group is denied involvement in mainstream economic, political, cultural and social activities. Marginalization or social exclusion deprives a group of its rightful share of reach to productive resources and ways to utilize its maximum potential for prosperity. It's directed at groups who are seen to differ from perceived norms (Townsend, 2000). In Cameroon, the Mbororos are scattered on the Adamawa and western highlands in search of greenish and fertile land for their cattle. The Mbororos have long been strangers wherever they settle. They are a tribe without a specific village or area of origin as compared to the other over 250 ethnic groups in Cameroon. Due to regular conflicts between the indigenous farmers and the Mbororos grazers on land and space, coexistence and interaction between the ethnic groups even in school settings is not favourable. Schooling to some Mbororos is meant for non-believers and is a process carefully orchestrated by the west to erode their cultural norms and values (Abubakar, 2003).

Marginalization can affect a community at the macro-level, where its members may lack access to affordable formal education, equal employment or gender related opportunities. At this level, victims are denied influence or access to the official power structure and can't participate in decision making processes. At the micro-level, exclusion is manifested in income discrepancies, occupational status, and social networking around race, religion or gender (Suleiman, 2006). Social exclusion leads to subordination of one section of the society as another exercises economic, social and political dominance. Affected groups are usually socially illiterate, uneducated and reliant on others.

Theoretical Framework

This study reviews Charles Darwin's classical liberal theory of equal Opportunity, Social Capital theory, Bourdieu's theory of cultural capital and equity theories. These theories were reviewed because of their richness on how socio-cultural determinants can influence educational advancement. Drawing inspiration from these theories, for the education frame work on the MDGs and the SDGs to be advance, no fraction of the community should be left behind. Paying attention to the Mbororos in this study doesn't mean that the rest of the other ethnic and tribal groups in the country don't have educational problems, but that the situation of the Mbororos is critical to the student researcher.

RESEARCH METHODS

A mixed method approach was used to collect data from the Mbororos in the seven Divisions of the North West Region of

Cameroon. Primary data was collected using questionnaires administered to the Mbororo primary school children and focus group discussions with Mbororo parents and education stakeholders. Their views and opinions were used to complement other findings of the study. A four-point Likert scale questionnaire pertaining to the variables of the study was used and an interview guide. A total of 315 questionnaires were administered using the purposive and convenient sampling technique and all 315 questionnaires were returned. Questionnaires were filled and returned on the spot.

Data was analyzed using two approaches, the qualitative and quantitative approaches. Before the quantitative data was analyzed, Micro Soft Excel was used in entering the data. Before entering the data, the demographic information and the test items were coded with numbers. The data were then exported to SPSS version 23.0 (IBM Inc., 2015) for further consistency check, data validation, to identify invalid codes and eventually cleaning of the data in areas where inconsistency and invalid codes were observed.

The descriptive statistical tools used were (frequency count and percentages) while the hypotheses of the study were tested using the Binary logistic regression model test which work in association with the Chi-square test. The Binary logistic regression model which work in association with the Chi-square test was preferable over the normal Chi-square test because, the overall score of UPE was computed from the test items used and each of the test items for culture and religion were correlated to find out the extent to which each of the test items contribute to the advancement of UPE.

Finally, findings were presented using frequency distribution tables, thematic tables and charts with all inferential statistics presented at 95% confidence interval with alpha set at 0.05 levels.

Missing value analysis (MVA)

The missing value analysis was computed to calculate the proportion of data that was missing given that the participants did not responded to all the test items.

$$MVA = \frac{(\text{Total number of missing response})}{(\text{Total number of expected responses})} * 100$$

Total number of missing responses = 79

Total number of expected responses = 8,820

Therefore, the percentage of missing response was 0.9% which is less than 1%. The implication here is that only 0.9% of the data was missing which is far below the recommended threshold of 5% (Nana, 2012). Therefore, the 0.9% of missing data has no effect on the findings of the study; hence none of the test items with missing responses was discarded for analysis.

Table 1: A Recapitulative Table showing operationalization of variables

General Hypothesis	Research Hypotheses	Variables	Indicators	Modalities	Item	Instrument	Measurement scale
Ho1: There is no significant influence of socio-cultural determinants, on the advancement of UPE within the Mbororo community.	Research Hypothesis Ho1: There is no significant influence of the culture on the advancement of Universal Primary Education within the Mbororo Community.	Culture	-Early marriages -Traditional dances -Farming activities -Feasts -Gender equality -Quality pass rate	/SA/ /A/ /D/ /SD/	-The rate of early marriages (11-14 years) has greatly reduced in the Mbororo community. -Could the settlement of the Mbororos in one place contribute to the advancement of UPE among the Mbororos?	Questionnaire and Interview guide	-frequencies, -percentages -The Binary logistics regression model in association with chi square
	Ho2: There is no significant influence of religion on the advancement of Universal Primary Education within the Mbororo Community.		Religion		-Special facilities -Islamic schools -Gender equity -Increase adult literacy Availability of special care centers for disable children --		

PRESENTATION OF FINDINGS

Finding for each objective is presented using the stretched and collapsed format. In the stretched format, the participant's responses are presented based on the four-point Likert scale while, in the collapsed format, responses for strongly agree and agree were grouped together and that for disagree and strongly disagree grouped together.

Objective 1: Find out how culture can influence the advancement of universal primary education in the Mbororo Community in the North West Region of Cameroon

Table 2: Cultural determinants of the Mbororos

Test items	Stretched				Collapsed	
	Strongly agree (SA)	Agree (A)	Strongly disagree (SD)	Disagree (D)	SA/A	D/SD
The distinctive ethnic nature of Mbororos hinders education.	33 (10.5%)	64 (20.4%)	100 (31.5%)	116 (37.1%)	79 (31.0%)	216 (69.0%)
The rate of early marriages (children getting married at 11-14 years) has greatly reduced in the Mbororo community.	32 (10.3%)	110 (35.4%)	113 (36.3%)	56 (18.0%)	142 (45.7%)	169 (54.3%)
Pastoral nature distresses education.	28 (9.0%)	74 (23.7%)	152 (48.7%)	58 (18.6%)	102 (32.7%)	210 (67.3%)
We are obliged to attend cultural feasts, marriage ceremonies and practice traditional dances, and to speak only our dialect (Fulfulde language).	57 (18.3%)	73 (23.4%)	148 (47.4%)	34 (10.9%)	130 (41.7%)	182 (58.3%)
Little consideration is given to women in the Mbororo community (marriage ceremonies, cultural feast, tender cattle, dance etc.).	63 (20.2%)	104 (33.3%)	110 (35.3%)	35 (11.2%)	169 (53.5%)	146 (46.5%)
Multiple response set	213 (13.7%)	425 (27.2%)	623 (39.9%)	299 (19.2%)	638 (40.9%)	922 (59.1%)

In summary, finding showed that Mbororo children in their majority still hold tight to their cultural values. For instance, a majority of the Mbororo children 216(69.0%) disagreed that the distinctive ethnic nature of Mbororos hinders education. Also, while 142 (45.7%) of the children agreed that the rate of early marriage in the Mbororo communities has greatly reduced, a significant proportion of the children 169 (54.3%) disagreed. Finding equally showed that a majority of the Mbororo children 210 (67.3%) and 182 (58.3%) respectively pay adequate attention to their traditional dances within their community and pay less attention to official languages (French and English). Finally, while 145 (46.5%) of the Mbororo children disagreed that little attention is given to women, 167(53.5%) of the Mbororo children agreed.

The tables below present finding from seven focus groups discussion on how the culture of the Mbororo can be used to influence the advancement of UPE within the Mbororo community.

Table 3: Parents opinion as to whether if children get married when they are ready and matured, it will promote the advancement of UPE

Question: Do you think that providing children the opportunity to marry when they are matured and ready would lead to the advancement of UPE in the Mbororo community?	Justifications		
	Themes	Groundings	Sampled quotation
Yes	Result to the completion of primary school	7	<p>“Yes. This is because many girls will stay with their parents and go school” Many girls love school but as our culture demands that we get married at younger ages, because Islam don’t want faithful to be chasing men or women”. “Yes, when girls are allowed to attain the age of marriage as stated by law, they will have finished primary school and certainly transcend to another level” “Certainly yes. This is because when girls are allowed to attain the age of marriage as stated by law 15 and 18 for girls and boys, they most have finished primary education” Yes, this is because when girls are allowed to really get to their marriage ages as per the law, they must have finished primary education and even proceed to the secondary level”. “Yes, this is because many girls will stay with parents and because they are with their parents, they will have developed interest in schooling. Many of our girls now love schooling but as the culture demands that woman should get married earlier because is a bad practice in Islam to be fornicating”.</p>
	Lead to enrolment into secondary and high schools	4	<p>“Some of the parents are even ready to send their children to secondary and high schools” “Some parents who are viable would even continue to afford for education in the next level which is secondary. All these will lead to advancement of UPE”</p>
	Children now desire to become medical personnel and teachers	4	<p>“Many of our girls now even talk about what they like to become tomorrow like nurses, doctors and teachers” “Some girls are even planning for a future carrier in profession like nursing, doctors and teacher”</p>

Source: Research 2020

When parents were asked if they think providing children the opportunity to marry when they are matured and ready would lead to the advancement of UPE in the Mbororo community, finding showed that from all the seven focus group discussion, the participants said yes. Three justifications were given by the participants. The frequently mentioned reason is that children particularly the girls will stay at home with their parents thus resulting to completion of primary education as depicted in some of their statements “Yes. This is because many girls will stay with their parents and go school” Many girls love school but as our culture demands that we get married at younger ages, because Islam don’t want faithful to be chasing men or women”. “Yes, when girls are allowed to attain the age of marriage as stated by law, they will have finished primary school and certainly transcend to another level”. Another reason gave by the participants is that allowing children to get married when ready and matured will help some children to even enrol into secondary and high schools as depicted in some of their statements “Some parents who are viable would even continue to afford for education in the next level which is secondary. All these will lead to advancement of UPE”. Beside these reasons, some participants said children now in the Mbororo community have developed the desire to become teachers, medical doctors and nurses as depicted in some of their statements “Some of our girls now even talk about what they will like to become in future like doctors, nurses, teachers, etc.”

Testing of hypothesis 1. (Ho₁): There is no significant influence of the culture on the advancement of Universal Primary Education within the Mbororo Community.**Table 13: Likelihood Ratio Tests depicting the individual effect of cultural determinants on the advancement of UPE**

Predictors	Model Fitting Criteria	Likelihood Ratio Tests			Predictive power of model	
	-2 Log Likelihood of Reduced Model	Chi-Square	df	P-value	Cox and Snell	Nagelkerke
Intercept	859.772 ^a	.000	0	.	.311	.320
The distinctive ethnic nature of Mbororos hinders education.	890.442	30.670	21	.009		
Reduced rate of early marriage	883.891	24.119	21	.007		
Pastoral nature distresses education.	890.947	31.175	21	.001		
We are obliged to attend cultural feasts, marriage ceremonies....	878.430	18.657	21	.017		
Little consideration is given to women	882.343	22.571	21	.008		

Source: Research 2020

The binary logistic regression model was computed to appraise the effect of Mbororo culture on the advancement of Universal Primary Education. The variability explained by this model was significant ($P < 0.05$) and the explanatory power of the model is 32.0% (Nagelkerke=.320) which meant that the Mbororo culture to a greater extent affect the advancement of Universal Primary Education. Five out of five of the test items demarcated themselves to significantly influence the advancement of UPE. These items are distinctive ethnic culture of the Mbororos, reduction of early marriages; pay more attention to the Mbororo dialect than official languages (English and French), pay attention to traditional dance and understanding and little consideration to women with P-values < 0.05 . To further strengthened this hypothesis finding, finding from the seven focus group discussion also showed that reduction of early marriage will help children, especially girls to complete primary education, arouse interest in parents to send their children even to secondary and high schools.

Also parents advocated for the use of Mbororo dialect as a medium of instruction, the need to introduce driving in the school curriculum given that boys love driving and introducing their traditional dance as well. Above all, the parents advocated on the needs to respect the Mbororo culture. Therefore, the null hypothesis that states there is no significant influence of the culture on the advancement of Universal Primary Education within the Mbororo Community was rejected and the alternative that states there is a significant influence of the culture on the advancement of Universal Primary Education within the Mbororo Community was accepted.

Objective 2: To investigate how religion determines the advancement of universal primary education in the Mbororo community of the North West Region of Cameroon.**Table 14: Religious belief of Mbororo**

Test items	Stretched				Collapsed	
	Strongly Agree (SA)	Agree (A)	Strongly disagree (SD)	Disagree (D)	SA/A	D/SD
We are given a chance to pray in school and to celebrate feasts (Ramadan, Tabaski, etc.) while in school.	55 (17.6%)	80 (25.6%)	139 (44.6%)	38 (12.2%)	135 (43.3%)	177 (56.7%)
We are being encouraged by our Imams and Mallums to go to school.	25 (8.0%)	91 (29.1%)	126 (40.3%)	71 (22.7%)	116 (37.1%)	195 (62.9%)
Sensitization on the importance of education is frequently done in our community.	40 (12.8%)	84 (26.8%)	130 (41.5%)	59 (18.5%)	124 (39.6%)	189 (60.1%)
Religion does not allow boys and girls in the same class.	91 (29.1%)	130 (41.5%)	76 (24.3%)	16 (5.1%)	221 (70.6%)	92 (29.4%)
Formal education contradicts Muslim Religion	56 (17.9%)	133 (42.5%)	92 (29.4%)	32 (10.2%)	189 (60.4%)	124 (39.6%)
Multiple response set	168 (10.7%)	423 (27.1%)	658 (42.1%)	314 (20.1%)	591 (37.8%)	972 (62.2%)

Source: Research 2020

Finding showed that a majority of the Mbororo children 195 (62.9%) and 189 (60.1%) respectively disagreed that they are encouraged by their Imams and Mallums to go school and that sensitization on the importance of education is frequently done in their community. Also, a majority of the children 189 (60.4%) agreed that formal education contradicts the Muslim religion. Limited opportunities are given for prayers while in school, as a majority of the children 177 (56.7%) disagreed that they are given opportunities to pray in school.

The table presents the perception of parents on how Mbororo religion can be used to contribute to the advancement of UPE within the Mbororo community.

Table 15: Parents opinion on how UPE can be promoted without jeopardizing the Mbororo religion

Themes	Groundings	Sampled quotation
Sensitizing people on Mbororo religion	8	<p>“Carry out sensitization”</p> <p>“Sensitization should be equally done on the issue of religion and education in the Mbororo community”</p> <p>“By sensitizing the children to stop anti-Islamic values like drinking of alcohol”</p> <p>“We have to sensitize non Islamic children not to laugh at them”.</p> <p>“More sensitization campaigns should be carried out”.</p>
Need to construct more Islamic schools	4	<p>“Open more Islamic schools in the Mbororo community”</p> <p>“Open Anglo-Arabic schools in the Mbororo communities”.</p> <p>“Open more Islamic schools”</p>
No forcing of children to practice Christianity	4	<p>“By not asking Mbororo children to go for Christian prayers or imposing Christian religion on the Mbororo as a subject in school like in mission schools”</p> <p>“By not asking Mbororo children to go for Christian prayers or imposing Christian religion on the Mbororo as a subject in school like in mission schools”</p> <p>“By not compelling Mbororo children to attend Christian prayers”</p> <p>“By not imposing Christian religion on them as in the case with mission schools”.</p>
Need for teachers to respect the Mbororo culture	3	<p>“Teachers should respect the culture of the Mbororo”</p> <p>“Teachers who are not Muslims should respect the culture of the Mbororo”</p> <p>“Teachers teaching in the Mbororo community should respect the culture of the Mbororo”.</p>
Allow girls to plate their hairs	3	<p>“By allowing girls to do their hairs in school which is a religious obligation”</p> <p>“Asking them to shave their hair will automatically drive them away from western education as this will not only destroy their culture, physical beauty but also go against the Islamic religion. This may cause some parents to withdraw their children from school because it is a sin against Allah the ‘Most High’ for girls to be shaving their hairs”</p> <p>“Yes, allowing girls to do their hair in school is a religious obligation. Forcing them to get down their hair will send them home as this will not only go against their religion but equally destroy their natural beauty”.</p>
No forcing of children to do manual labour during fasting periods	3	<p>“By not forcing those children who are fasting during the month of Ramadan to do manual labour”</p> <p>“By not forcing those children who are fasting during the month of Ramadan to do manual labour”</p> <p>“By not compelling those who are fasting during the month of Ramadan to do manual labour”.</p>
Create a place for prayers at 1.30 in school	3	<p>“Create a place of prayer for the Mbororo children to pray at 1:30pm”.</p> <p>“Create a place for the Mbororo children to pray while in school”.</p> <p>“By creating a small place for the Mbororo children to pray at 1:30 pm”.</p>
Recruitment of Mbororo teachers	2	<p>“Train and recruit Mbororo as teachers”</p> <p>“Some educated Mbororo should be recruited to work with others”</p> <p>“Mbororo should be trained and recruited as teachers to act as model”.</p>
Need to accept long skirt in schools	1	<p>“School skirts that exposes the girls leg is against the Mbororo culture because they love decent dressing”</p>

Source: Research 2020

Participants from the focus group discussion proposed nine ways so that the religion of the Mbororo will not jeopardize the advancement of UPE. The first was that people should be sensitized about the Mbororo religion, the need to construct Islamic schools, no forcing of Mbororo children to accept or practice the Christian religion, the need for teachers to respect the Mbororo religion, the need to allow the Mbororo girls to plate their hair while schooling as some participants said *“Asking them to shave their hair will automatically drive them away from western education as this will not only destroy their culture, physical beauty but also go against the Islamic religion. This may cause some parents to withdraw their children from school because it is a sin against Allah the ‘Most High’ for girls to be shaving their hairs”*.

Other aspect strongly emphasized to be respected, is that children should not be forced to do manual labour when fasting during the period of Ramadan, creating a small place in schools for prayers at 1:30 pm for Mbororo children and the need to recruit Mbororo teachers to teach in the schools that their children will enrol so that they will act as role model as reported by some parents *“Mbororo should be trained and recruited as teachers to act as model”*. Another religious obligation advocated by the participants is the need to allow the Mbororo girls to wear long skirts to school given that putting short skirts is against

their religion as depicted in their statement “School skirts that exposes the girls leg is against the Mbororo culture because they love decent dressing”

Testing of hypothesis 2 (Ho₂): There is no significant influence of religion on the advancement of Universal Primary Education within the Mbororo Community.

Table 16: Likelihood Ratio Tests depicting the individual effect of religion on the advancement of UPE

Predictors	Model Fitting Criteria	Likelihood Ratio Tests			Predictive power of model	
	-2 Log Likelihood of Reduced Model	Chi-Square	df	P-value	Cox and Snell	Nagelkerke
Intercept	864.772 ^a	.000	0	.	.325	.334
Giving a chance to pray in school and to celebrate feasts (Ramadan, Tabaski, etc.) while in school.	893.258 ^b	28.486	21	.027		
Encouraged by Imams and Mallums to go to school.	888.905 ^b	24.133	21	.017		
Sensitization on the importance of education.	887.130	22.358	28	.014		
Religion does not allow boys and girls in the same class.	888.415 ^b	23.643	21	.011		
Formal education contradicts Muslim Religion.	889.625 ^b	24.853	21	.010		

The binary logistic regression model was computed to appraise the effect of Mbororo religious belief on the advancement of Universal Primary Education. The variability explained by this model was significant ($P < 0.05$) and the explanatory power of the model is 34.4% (Nagelkerke=.334) which meant that religion of the Mbororo to a greater extent affect the advancement of UPE. All the five test items on religion ($P < 0.05$) which are: empowering women to work like the men in public offices and to do jobs, claimed to be done only by men in the Mbororo community, sensitization on the importance of education, creation of special school facilities like prayer rooms which was equally strongly emphasized by parents during the focus group discussion so that Mbororo children can pray daily at 1:30pm, the construction of Islamic schools which was equally advocated by parents during the focus group discussion given that it ensure the maintenance of the Mbororo religion, enable children to learn the Holy Quran and Arabic.

Encouraging children to go to schools by Imams and Mallums was equally found to significantly contribute to the advancement of UPE. Other religious aspects were equally found to significantly influence the advancement of UPE which includes; not forcing of children to practice Christianity, need to allow girls to plate their hairs while in school, no forcing of children to do manual labour during fasting periods, the need to recruit Mbororo as teachers in schools and the need as well to allow children to put on long skirt to school given that all these are their religious practices. Therefore, the null hypothesis that states there is no significant influence of religion on the advancement of Universal Primary Education within the Mbororo Community was rejected and the alternative that states there is a significant influence of religion on the advancement of Universal Primary Education within the Mbororo Community was accepted.

CONCLUSION AND RECOMMENDATIONS

To conclude, it is clear that culture and religion of the Mbororos have a great influence on the advancement of UPE in the Mbororo community of the North West Region of Cameroon. More determined efforts are needed to promote the advancement of UPE in the Mbororo community of the North West Region of Cameroon. Elaborate sensitization and motivation have a vital role to play in the school attendance rate of the Mbororo children. Hopefully, the purpose of this study was not just for intellectual discovery but to motivate educational stakeholders to step up their efforts towards the advancement of UPE in the Mbororo communities. The Mbororos need to be adequately sensitized on the fact that education should be separated from religion, since it is only through education that the children of the rich and those of the poor can come to a common level. Infact, if culture and religion must play a role in the education of the Mbororos, it should complement their educational efforts and not stifle them. Education gives a voice to the voiceless and offers equal opportunities. The elitist Mbororos should sensitize their fellow brothers on the fact that culture is dynamic, and can better be practiced if the masses are well educated.

It was recommended that, cultural content in the current curriculum should be improved and efforts should be made to sensitize teachers about the Mbororo culture so as to motivate Mbororo children to enroll in school. The traditional dances of the Mbororos should be included in school extra-curricular activities. Mbororo Children should not be forced to do manual labour when fasting during the period of Ramadan and provision should be made for a prayer place in schools premises and time allocated for prayer.

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