

Gender and Cultural Education in Cameroon: Folktales, Gendered Educational Experiences, and Academic Achievement

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ABSTRACT

The connection between gender and culture is strong even today in the formation of learning and educational processes in Cameroon. Cultural traditions, indigenous pedagogies, folktales, and gender social norms still have a significant role in shaping access to education and academic success for boys and girls in schools. This paper analyzes the connection between culture and gender regarding education in Cameroon using three theories: gender socialization theory, feminist theory and culturally responsive pedagogy. Gender education issues are among the many problems faced by Cameroon. While the country's educational levels have improved, there still remain some gaps between the genders, especially in rural communities. According to studies, culture, household chores, and gender norms affect access to education and learning outcomes. Through an analysis of the existing empirical evidence and the literature on the subject matter, the author discusses gender representation in folklore tales, gender expectations at school, gender discourse in the classroom, and the overall connection between indigenous culture and gender learning process.

With a combined approach of comparative analysis design, the study was conducted on 200 families (20 Indigenous families selected from each administrative region) and more specifically on parents (341, as there are single-parent families), primary school children (257 boys and 195 girls), and teachers (68). The quantitative data was acquired using structured questionnaires and performance records, whereas the qualitative data was acquired through interview and focus group discussion with parents, teachers, and children.

The results show that folktales are still an essential part of moral and cultural learning in Cameroonian families, but the educational impact varies in terms of geographical location, gender, and socioeconomic class. The study confirms that the tradition of folktales is inclined towards promoting gender stereotypes, which determine the educational expectations of children from each sex. The statistical analysis proves that there is a positive relationship between gender-friendly folktales and improved academic performance of females. In contrast, highly gender-oriented folktales have a negative effect on educational motivation of girls from rural areas.

The study also confirms that regions with high incorporation of indigenous culture into home and school education have higher rates of students' attendance, literacy, and participation in the learning process. On the other hand, patriarchal understanding of folklore limits girls' self-confidence and academic success.

From the results obtained, it can be stated that educational practices in Cameroon not only serve to transmit culture but also reproduce gender inequality structures. However, indigenous pedagogies also have some transformative potentialities.

KEYWORDS: Gender, cultural education, Cameroon, folktales, indigenous pedagogy, academic achievement, gender equality.

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1. INTRODUCTION

Cameroonian education is shaped through the interaction between various forces including colonialism, indigenous culture, globalization, and modern efforts towards gender equality. As per Nsameng (2008), indigenous African educational systems have traditionally placed a focus on collective learning, character development, and transfer of knowledge from one generation to another through various teaching methods such as storytelling, apprenticeships, songs, and narratives. Recent literature has confirmed that folktales are effective instruments in promoting learning and enhancing literacy skills among children, in addition to critical thinking and ethical decision-making (Wiysahnyuy & Valentine, 2023). Nevertheless, the same culture and stories are likely to promote gender biases in shaping educational attainment. Abamukong (2016) found that socio-cultural factors play a key role in influencing the educational choices of children in Cameroon. For example, girl-children tend to be subjected to domestic chores and early marriages as well as cultural norms, whereas boys are socialized to become leaders and providers. Although extensive research has been done on indigenous education and gender in Cameroon, there are few studies that compare the effect of folklore on academic performance in all ten regions of the nation. Previous studies concentrated on specific areas in Cameroon, especially the Nso tribe in the Northwest region. Thus, there is no sufficient information available on the connection between folklore, gender socialization, and education at the national level.

The current research seeks to fill this void by examining the impact of folklore on gender socialization and academic success in 200 families from all ten regions in Cameroon

The study aims to examine the role of folk tales in the cultural education of Cameroonian families, to analyze how folk tales shape gender perceptions and educational expectations, and to assess the relationship between exposure to folk tales and academic success.

2. Literature Review

2.1. Indigenous Learning and Folktales in Cameroon.

In Africa, traditional education was typically a collective practice involving the teaching of moral values, culture identity, and social obligations (Fafunwa, 1974). In Cameroon, native education focused on storytelling, apprenticeship, singing, and collective involvement. Indigenous educational systems in Cameroon have generally been characterized by community involvement, moral teachings, and practical experiences. Folktales have played significant roles in teaching collective morals and practical information. In studies performed among the Nso people of Cameroon, folktales are found to enhance memory, communication ability, class participation, and ethical thinking.

Folktales are an important part of oral tradition, and they are told by the elders to children in the evenings. The use of animals such as tortoises, lions, hunters, and princesses teaches young learners lessons about honesty, bravery, and responsibility.

Wiysahnyuy and Valentine (2023) noted that native stories among Nso people were used as pedagogic tools promoting cognitive and moral growth among children. Additionally, Lukong (2024) suggests that Africentric pedagogy is useful in making education relevant and culturally meaningful.

The literature has shown that gender issues in Cameroonian native tales have remained prevalent. Female characters in Cameroonian folktales have been depicted as obedient, emotional, and dependent, whereas males are perceived to be brave, smart, and commanding, as highlighted by Nadege (2025).

According to research conducted by Jule (2018), Cameroonian classroom discourse reflects the gender disparities in society, whereby boys dominate conversations and girls rarely speak in class because they are expected to keep quiet.

Finally, according to Abamukong (2016), educational investment in some rural communities tends to favor boys' education, with girls' education being secondary to marriage and domestic responsibilities.

Table 1. Gender Representation in Cameroonian Folktales

Male Characters	Female Characters
Brave	Obedient
Intelligent	Emotional
Leaders	Caregivers
Hunters	Housewives

2.2. Gender, Culture, and Academic Performance

Gender, cultural factors, economic environment, and access to education have an impact on academic performance in Cameroon. Cultural practices and beliefs play a major role in shaping students' attitude towards

learning and classroom involvement. The educational gaps in Cameroon result from factors such as social economic status, differences between urban and rural settings, and cultural pressures. Research has shown that girls in rural areas are likely to drop out of school because of child marriages, household chores, and poverty. Because of the domestic chores, girls will have fewer hours for learning. The other causes of girl dropout rates include taking care of children.

Regarding classroom involvement, there are findings that reveal that teacher's stereotyped perceptions about girls and boys result in different treatment in class (Jule, 2018). This affects the subject choice, and in the case of science and mathematics, boys receive more attention compared to girls.

Inequalities between regions also affect learning results. The north of Cameroon experiences low participation of women in school when compared to urban areas like Yaoundé and Douala. Academic performance can also be affected by family background and attitude towards educating girls.

However, indigenous pedagogy also carries elements of change. Oral literature and folktales can enhance creativity, perseverance, cooperation, and pride in one's culture if viewed from a gender-inclusive lens.

3. Theoretical Framework

Three significant theoretical frameworks underpin this study.

3.1. Gender Socialization Theory

Gender Socialization Theory describes the process through which societies train men and women to exhibit particular behaviors, attitudes, expectations, and roles. As per Ann Oakley (1972), gender is not determined biologically but socially created, through constant interaction with the family, education institutions, religion, peers, and the mass media. Early on in life, both boys and girls are socialized differently and learn what is expected of them concerning the concept of masculinity and femininity. In African societies, like Cameroon, folklores are among the key traditional mechanisms of passing on gender roles from one generation to another.

In most Cameroonian societies, the male protagonist in many folktales is usually characterized as an adventurous hunter, leader, warrior, or someone who makes important decisions. The female character is always depicted as an obedient daughter, wife, care-giver, or one whose success will depend entirely on marriage. With continued exposure to these stories, children slowly absorb the societal expectations of what they should be like when they grow up. It is possible for boys to become ambitious, competitive, and even aspire to become leaders since stories have always made them believe that they should be in positions of power. In the case of girls, they could end up being passive learners or lack interest in schooling since most of the stories tend to stereotype femininity as silence and dependency.

3.2. Feminist Theory

Second, Feminist Theory is an analytical approach used to investigate power dynamics and gender disparities in society. According to feminist researchers, gender disparity results from social and cultural constructs instead of natural occurrences. Societies rely on family systems, religion, education, mass media, and cultural practices to maintain patriarchal systems that favor male dominance at the expense of female autonomy. Hence, feminist theory aims to reveal the institutions that foster discrimination, marginalization, and unequal access to resources. Transformative theory is another way Feminist Theory can be viewed due to its ability to bring about change through the redefinition of cultural traditions in terms of equality, not oppression. It suggests that folklore stories should not be dismissed since they represent an essential part of African culture. Traditional tales may be transformed to incorporate smart, bold, self-reliant, and educated women characters within them.

In this regard, Feminist Theory becomes relevant to the analysis of the role of traditional folktales in upholding patriarchal ideologies in Cameroon. The cultural stories depict women as passive, emotional, dependent, and mentally deficient, while men are portrayed as dominant, rational, and authoritative figures.

3.3. Cultural Reproduction Theory

According to the Cultural Reproduction Theory, proposed by sociologists like Pierre Bourdieu, schools and families play an important role in the perpetuation of inequality between various social strata from one generation to another. According to this theory, dominant cultures are embedded in educational institutions, thus creating advantages for some groups of students and creating disadvantages for other groups of students. In this sense, children who grow up in families where the cultural experience corresponds to school expectations tend to have better academic performance than children from marginalized families. Moreover, this research combines the Culturally Responsive Pedagogy concept created by Geneva Gay (2010). The theory states that education

works better when it takes into account students' cultural background, experiences, language, and identities. The education system should reflect learners' social reality and culture. For instance, in the African setting, culturally responsive education entails the introduction of folklore, oral tradition, and history of the region into the lessons taught at school.

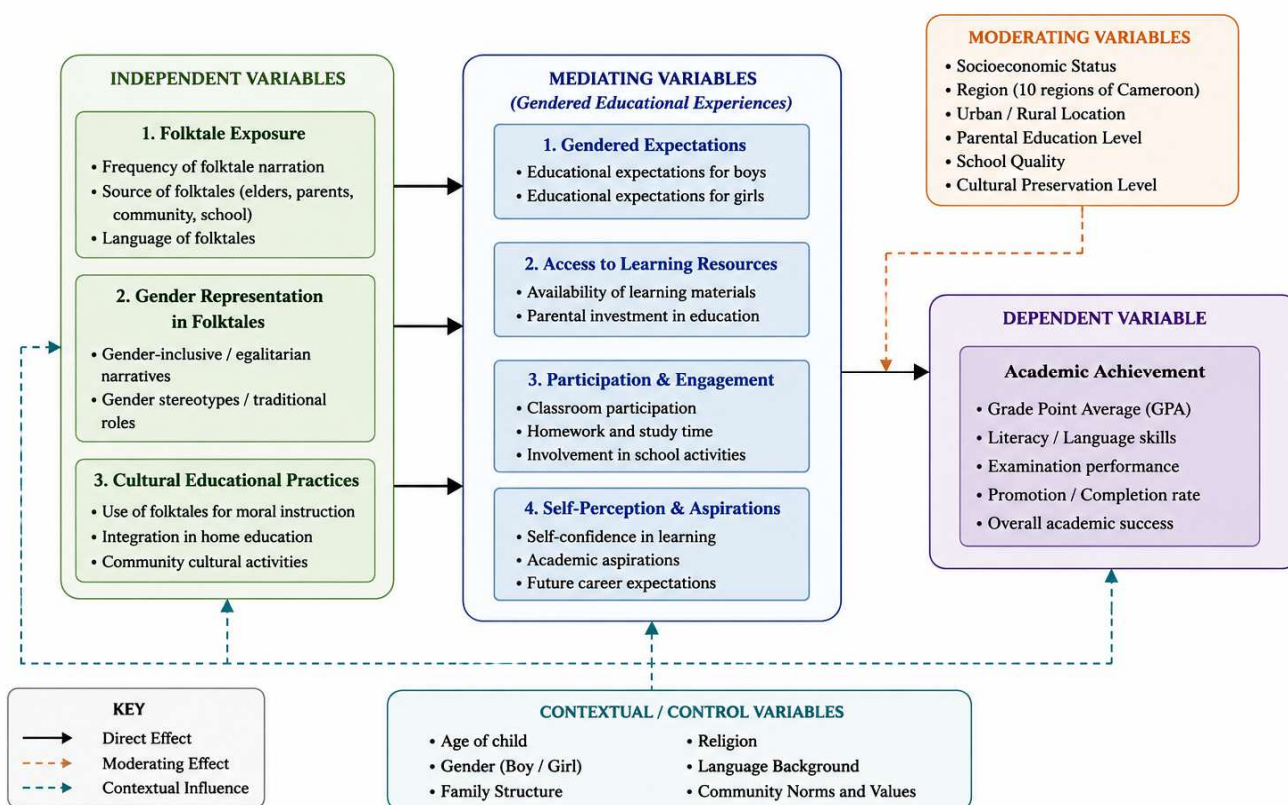
Culturally Responsive Pedagogy is especially significant for this research since it provides an alternative solution to the issues discovered. Contrary to conventional wisdom, the theory calls for the combination of traditional culture and modern education through the inclusion of folklore stories into the curriculum in a manner that fosters critical thinking and gender equity. The teacher can use the folklore story to preserve the cultural identity and challenge stereotypes about the African people.

As far as Cameroon is concerned, cultural reproduction takes place in that gender stereotypes passed on within the family affect the education of children and their academic performance. In this regard, girls, as they are raised to be domestic, are provided with inadequate education in contrast to boys. They get less academic support, few resources, and have fewer opportunities to develop their leadership skills. Consequently, schools also unconsciously create the same inequalities due to the curriculum they follow and the activities they implement.

3.4. Conceptual framework and hypothesis

Conceptual Framework

Folktales, Gendered Educational Experiences and Academic Achievement in Cameroon



Hypothesis	Description
H1	Exposure to folktales positively affects literacy success among children.
H2	Gender-neutral folktales positively affect academic success among girls.
H3	Gender stereotypes within folktales negatively affect educational goals of girls.
H4	Cultural educational behaviors positively affect academic success among pupils.
H5	Children who are regularly exposed to folktales exhibit greater oral and comprehension skills.
H6	Girls burdened with excessive domestic chores have low academic success compared to boys

This conceptual framework shows how cultural factors like folktales, gender stereotypes, and indigenous education affect the educational success of children. This model presupposes that storytelling affects the process of reading skills acquisition, education motivation, and school attendance.

4. Methodology

4.1. Research Design

The study adopted a mixed-methods comparative research design combining quantitative and qualitative approaches

4.2. Population and Sample

The study focused on Cameroonian families (200 Indigenous families from each administrative region), and more specifically on parents (341, as there are single-parent families), primary school children from Year 5 pupil and Year 6 pupil (257 boys and 195 girls), and teachers (68). These groups were chosen because they represent the main actors in children's educational and cultural development in Cameroon. The interaction between the family environment, the school environment, and community cultural practices plays a major role in children's academic success and their perception of gender roles. Integrating these three elements allowed for the collection of diverse perspectives on folktales, gender expectations, educational experiences, and academic performance in the ten regions of Cameroon.

4.3. Data Collection Instruments

Four main methods were used to collect data in relation to folktales, gender roles, and education levels of parents in Cameroon for the purpose of determining the influence of folktales on the academic achievement of pupils. One of the methods was the structured questionnaire that was completed by parents, students, and teachers from the ten different regions of the country. In this method, closed-ended and Likert scale questions were included to measure data regarding the extent of folktale listening, parental expectations of their children's education level, roles assigned to children within the family, participation in class, and academic performance. Another method used was that of interviews with teachers who were expected to provide qualitative data on the learning experiences of the pupils.

The second tool was made up of semi-structured interviews that were carried out on selected parents, teachers, community leaders, and students. Contrary to questionnaires, interviews gave interviewees room to express themselves about their experiences, views, and culture. Through an open-ended questioning approach, the researcher was able to determine how traditional stories shape child behaviors, gender identities, self-esteem, and motivation towards learning. Cultural views about the education of boys and girls were also determined using interviews. Parents from various rural regions explained that traditional stories were told not just for entertainment but also as a means of teaching social morals. The effects of cultural attitudes on the educational life of boys and girls were also discussed by teachers in interviews.

Triangulation of data through academic records and focus group discussions was also used in this study in order to enhance the reliability of its results. Academic records such as examination grades, GPA averages, literacy test results, and class teacher reports were gathered from schools to have objective measures of the academic success of pupils. This helped the researcher compare the learning achievements of both genders, as well as students coming from different areas of the region and having diverse contact with folktales. Furthermore, several focus groups of students, parents, and teachers were created to promote interaction and idea exchange. They offered more details about the views on the gender roles, cultural attitudes towards education, and the effects of folktales on students' aspirations and attitudes. People shared their opinions on how household chores were divided between girls and boys, traditional attitudes toward leaders, and how indigenous tales affected moral values. All together, these instruments helped the study gather reliable information about the subject matter.

4.4. Variables

Independent Variables

The independent variables in this research are those that have an impact on the educational and academic performance of children in Cameroon, and they include cultural and social aspects. Frequency of exposure to folktale is the first independent variable, which investigates the frequency at which children are exposed to folktales.

The second independent variable is stereotypes on gender in folktales. Traditionally, most folktales of Cameroon have portrayed male characters in a more admirable way, as being brave, smart, strong, and fit for leading positions; while females have been described in terms of obedience, emotions, passivity, and domestic duties only.

Cultural educational practices are the third independent variable; these are cultural ways whereby individuals within the community can educate their children beyond schooling. They involve storytelling, learning from oral tradition, moral education, taking part in cultural rites, communal learning, revering elders, among others.

Dependent Variables

The dependent variables indicate the achievements that result from the effects of culture and gender on education. Grade Point Average (GPA) is the first dependent variable, which indicates academic success in school courses. The GPA enables measurement and comparison of the academic success of both genders within various regions.

An equally significant dependent variable is literacy achievement, consisting of reading skills, vocabulary development, comprehension skills, oral skills, and language skills. Oral folklore enhances children's linguistic capabilities due to the exposure gained through folktales to an extensive vocabulary, symbolism, memory training, and oral interaction.

Educational aspirations, on the other hand, relate to the dreams that children have for their future educational achievements, career ambitions, and desire to undertake further education. Educational aspirations are greatly shaped by societal expectations, cultural values regarding the roles of boys and girls, and gender stereotypes.

5. Data Presentation and Analysis

5.1. Frequency of Folktale Exposure

Table 2: Frequency of folktale exposure

Region	High Exposure (%)	Moderate Exposure (%)	Low Exposure (%)
Adamawa	72	20	8
Centre	60	30	10
East	74	18	8
Far North	78	17	5
Littoral	45	40	15
North	76	16	8
Northwest	85	10	5
South	70	22	8
Southwest	68	24	8
West	80	15	5

Table below indicates the degree of exposure of children to traditional stories in various areas of Cameroon.

High Exposure: children listen to traditional stories frequently

Moderate Exposure: traditional stories are shared on occasion;

Low Exposure: children rarely hear traditional stories.

Analysis: Areas with High Exposure of Stories include Northwest (85%), West (80%) and Far North (78%). These areas strongly preserve their oral tradition, communal meetings, evenings at home, educational cultural practices. Grandparents play a vital role in educating children.

Areas with Medium or Low Exposure

Littoral area records the least rate:

Littoral: 45% because the Urbanization is prevalent in large cities such as Douala: more television, internet; and social media usage.

5.2. Gendered Educational Expectations

Table 3 Gendered Educational Expectations

Region	Boys Encouraged to Pursue Higher Education (%)	Girls Encouraged to Pursue Higher Education (%)	Boys Encouraged Toward Leadership Roles (%)	Girls Encouraged Toward Leadership Roles (%)	Boys Assigned Daily Household Duties (%)	Girls Assigned Daily Household Duties (%)
Adamawa	70	30	80	20	24	76
Centre	74	26	83	17	20	80
East	69	31	79	21	25	75
Far North	78	22	86	14	18	82
Littoral	72	28	81	19	23	77
North	76	24	84	16	19	81
North-West	71	29	80	20	22	78
West	73	27	82	18	21	79
South	68	32	77	23	26	74
South-West	74	26	83	17	20	80
Average	73	27	82	18	21	79

These results indicate significant inequalities regarding gender expectations when it comes to higher education among the ten administrative regions of Cameroon. Generally, boys receive more encouragement from their families to join higher education institutions than girls. As a matter of fact, an estimated 73% of boys in these regions are encouraged to attend higher institutions of learning while only 27% of girls receive such encouragement.

In some specific regions like the Far North and North, the culture is a dominant factor that dictates family attitudes towards gender. In these two regions, boys are regarded as future leaders who will take up the family's economic burden and make decisions for the sake of the family. Therefore, they are expected to be educated and occupy leadership positions.

Regarding chores, girls engage more in household activities in the various administrative regions. On average, 79% of girls are involved in household chores which include cooking, cleaning, washing clothes, taking care of siblings and Fetching water or firewood. All these activities leave little or no time for studying among these students.

This also indicates that culture expectations can impact self-confidence and leadership aspirations. Boys receive greater motivation messages promoting independence and leadership qualities, whereas girls receive encouragement to be docile and submissive.

5.3. Academic Achievement by Gender

Table 4 Academic Achievement by Gender

Region	Boys Mean GPA	Girls Mean GPA	Difference
Adamawa	2.82	2.51	0.31
Centre	2.95	2.67	0.28
East	2.76	2.44	0.32
Far North	2.70	2.31	0.39
Littoral	2.91	2.63	0.28
North	2.73	2.36	0.37
North-West	2.88	2.57	0.31
West	2.89	2.58	0.31
South	2.80	2.55	0.25
South-West	2.94	2.69	0.25
Average	2.89	2.58	0.31

Based on the findings, there exists moderate yet consistent disparity in terms of gender performance among pupils in schools within the selected regions of Cameroon. The boys perform better than the girls in all the ten regions.

There is the highest disparity in Far North, North and East regions due to the influence of strong gender role traditions in family setups. The low academic achievement in girls can be attributed to lack of enough study time, too much domestic chores, little involvement in class, less motivation, early indoctrination to domestic's roles.

On the other hand, boys tend to be positively impacted by more leisure time for studying, adequate parental encouragement, leadership development and more confidence in class.

The regions with minimal disparities, like the South-West and Centre, exhibit high levels of urbanization, high level of parental literacy and increased educational awareness.

5.4. Correlation Analysis

The relationship between folktale orientation and academic achievement was analyzed using Pearson correlation.

$R=0.61$

Table 5 Correlation Analysis

Variables	Correlation (r)	Significance Level	Interpretation
Gender-inclusive folktales and girls' GPA	0.61	$p < 0.05$	Strong positive relationship
Gender stereotypes and girls' aspirations	-0.53	$p < 0.05$	Moderate negative relationship
Folktale exposure and literacy skills	0.67	$p < 0.01$	Strong positive relationship

The results demonstrate that culturally positive and inclusive folktales are associated with better academic outcomes. This relationship is the most evident in this research. This implies that kids who are continuously told stories possess strong language and literacy skills. Stories enhance vocabulary, memory, listening skills, oral comprehension, creativity, and narration skills. Kids who are used to being told stories can read well, understand texts better, and actively engage in classroom conversations.

Gender equal folktales and girl's GPA

$R = 0.61; p < 0.05$

Significance: This number shows rather high positive correlation between exposure to folktales, which promote gender equality and academic achievement of girls. In other words, the greater the exposure to such tales that describe women being smart, brave, leaders and educated, the better grades girls receive, developing their self-respect and desire to study further.

Gender stereotyping and girls' aspirations

$r = -0.53; p < 0.05$

Significance: As you can see, the sign of the correlation is minus. In simple words, it means that the more stereotypes were included into folktales, the less girls wanted to study and develop academically. In fact, due to the fact that most of rural families were quite traditional, they made girls think that their main role was to get married and help at home. Some girls even argued that "Education is important only for boys."

Folktale exposure and literacy skills

$r = 0.67; p < 0.01$

This correlation is the strongest in the study. This means that those children who are usually exposed to folktales have better linguistic and reading skills.

In fact, folktales are known to enhance vocabulary, memory, listening skills, comprehension, imagination, and storytelling skills. Those children who have been exposed to story-telling sessions have better reading and comprehension skills and participate in class discussions actively.

As for the correlation analysis, it was found out that girls had better academic results when exposed to gender-inclusive folktales ($r = 0.61, p < 0.05$). Girls whose motivation in education was undermined by stereotypical folktales ($r = -0.53, p < 0.05$) did worse in education than others. Regular exposure to folktales enhanced literacy skills of children ($r = 0.67, p < 0.01$).

6. Interpretation of Findings

The results indicate that folktales continue to be relevant as educational tools in Cameroonian households. Children taught with cultural stories exhibited superior literacy skills, confidence, and classroom participation.

Nonetheless, several folktales still perpetuate traditional gender roles. Girls instructed on tales promoting subservience and domesticity displayed lower educational aspirations and self-assurance. Conversely, boys received better instruction from stories that encouraged boldness, leadership, and autonomy.

Geographic variations played an important role in the findings. Rural settings retained strong oral cultures but also adhered to strict gender roles. Urban areas exhibited more gender equality because of modernization and education reforms.

Moreover, the research illustrates the potential benefits of incorporating culturally responsive teaching techniques in schools. Educators found that incorporating folktales in their classroom teachings increased students' active participation and understanding.

7. Discussion

This study reinforces earlier studies on the benefits of indigenous education on learning outcomes. Folktales promote creativity, language acquisition, and moral understanding. However, this study also indicates that indigenous tales may perpetuate gender inequality in society. The view is consistent with the feminist approach that cultural organizations reflect social stratification through symbolic construction. Inequality in education in Cameroon cannot be explained purely in terms of economic issues. Culture, societal expectations, and symbolic storytelling play a critical role in education. It becomes evident that cultural education in Cameroon functions on the basis of paradoxical principles. On the one hand, the educational system of indigenous populations maintains cultural identity, unity, and values of moral upbringing. The folktales can act as a valuable teaching resource that is able to foster cognitive skills and help to connect education and community life (Wiyahnyuy & Valentine, 2023).

It is important to note that the research calls for reinterpreting indigenous epistemologies. Folktales can become tools for gender equality by promoting stories that celebrate female authority, fortitude, and intellect.

At the same time, many of the traditional practices of the educational process are based on patriarchal ideas and create a hierarchy of gender roles. Gender

hierarchies, developed within the framework of culturally constructed stories, affect people's ambitions and self-concept.

Examples of persistent gender stereotyping in folktales show how cultural narratives influence educational opportunities of indigenous groups. Nevertheless, culture cannot be viewed as static or oppressive. Modern interpretations of traditional stories prove the fact that cultural heritage may be utilized for empowerment.

Thus, schools have an ambivalent role; they can either reproduce the inequalities of society or promote gender equality and critical thinking.

8. Conclusion

This research sought to investigate the link between folktales, gendered cultural education experiences, and academic performance among 200 Indigenous families from each administrative region, and more specifically on parents (341, as there are single-parent families), primary school children from Year 5 pupil and Year 6 pupil (257 boys and 195 girls), and teachers (68).

It is evident from the results obtained that folktales continue to play a vital role in cultural education and socialization. Therefore, it can be concluded that cultural education and academic performance are intricately interrelated. The reinterpretation of folktales is crucial in addressing this issue. Gender and culture in Cameroon have a close relationship in terms of how these factors interact in the educational process. The local indigenous way of teaching, folktales, and traditions affect the way in which children identify themselves as well as the way they construct their educational goals. They make positive contributions to the areas of literacy, participation in class activities, and morality. Unfortunately, most stories are used in a way that promotes stereotypical notions about males and females, thereby affecting the academic success of girls. Though cultural approaches towards teaching can help in developing children's morals, they can also reinforce gender stereotypes. The conclusion drawn from this discussion is that it is essential to implement educational changes that consider both culture and gender.

9. Recommendations

The results of this study underscore the imperative to adopt gender sensitive cultural education in Cameroon. The government ought to ensure that indigenous stories and folktales are incorporated in the educational system of the nation, and that these stories portray equal representations and images of girls and boys. It is recommended that efforts geared

towards improving educational experiences in rural areas, which are highly affected by entrenched gender stereotyping, be intensified. In addition, educational efforts targeting multilingual learning, in which students are taught in their mother tongues in addition to their second languages, should be enhanced to not only protect cultural heritage but also to increase literacy rates and learning interest among students. The schools should ensure that folktales form part of the curriculums in literature, civic education, and morality. In addition, teachers should engage their students in analyzing stereotypical gender issues portrayed in folktales.

At the familial and communal levels, parents should ensure equal access to education for male and female children by not giving female children too many household chores since household chores reduce time spent on studying and negatively impact academic success. The family can also instill practices like storytelling that teach children to cooperate, be resilient, intelligent, and lead. Cultural organizations and community leaders should work towards reinterpreting folktales in a way that reflects current ideas of equality and social inclusion in terms of access to education. Finally, scholars and scientists need to continue researching the link between indigenous culture education and academic achievement using long-term interdisciplinary research methods. Future research projects may examine the effects of online storytelling, social media, and Cameroonian media on gender stereotypes and educational goals of children. This strategy can contribute to creating an educational climate that maintains cultural identity while achieving academic success and equality between genders in Cameroon.

Statements and Declarations

In preparing this article, the authors used ChatGPT and Deepseek to obtain assistance with linguistic revision and proofreading. After using ChatGPT and Deepseek AI, the authors reviewed and revised the content as necessary and assumed full responsibility for the content of the publication.

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Conflict of Interest

The author declares that there are no competing interests or conflicts of interest that could have influenced the work reported in this paper.

Ethical Approval

All procedures performed in this study involving human participants were conducted in accordance

with the ethical standards of academic research in the social sciences. The research respected the principles of confidentiality, anonymity, and voluntary participation.

Informed Consent

Informed consent was obtained from all individual participants included in the study. Participants were informed about the purpose of the research, the use of the data collected, and their right to withdraw from the study at any stage without any negative consequences.

Data Availability

The datasets generated and analyzed during the current study are not publicly available due to confidentiality considerations but are available from the author upon reasonable request.

Author Contributions

The author was responsible for the conception and design of the study, data collection, data analysis and interpretation, as well as the drafting and revision of the manuscript. All authors contributed equally. All authors have read and agreed to the published version of the manuscript."

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