UNIVERSITE DE YAOUNDE I

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TOWARDS MULTICULTURAL PEDAGOGY AND THE DEVELOPMENT OF ENGLISH LANGUAGE SPEAKING PROFICIENCY AMONGST THE FRENCH-SPEAKING STUDENT-TEACHERS IN GOVERNMENT BILINGUAL TEACHER TRAINING COLLEGES IN CAMEROON

A thesis submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy (PhD) in Sciences of Education (English Didactics)

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To my family

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ABSTRACT

As English language classrooms in Teacher Training Colleges across Cameroon become more diverse, there's an increasing necessity to integrate multicultural pedagogy into the learning process. The study was motivated by the persistent linguistics challenges observed amongst certified French-speaking teachers who struggle to teach English effectively at the nursery and primary school levels, despite their excellent performance in the Teachers' Grade One official examinations over the years. This study seeks to explore how multicultural pedagogy can affect the development of speaking skills among these student teachers in Bilingual Teacher Training Colleges in Cameroon. The research is grounded in various theoretical frameworks, including Second Language Acquisition, Social Constructivism, Critical Pedagogy, Communicative Competence, and Experiential Learning Theory. To carry out this research, a mixed-methods approach was adopted, employing a combination of questionnaires, a quasi-experimental design, and focus group discussions. Data was collected from a sample of 260 participants drawn from a total population of 725. Five primary hypotheses were formulated, and the collected data were analysed using both descriptive and inferential statistics. Folk tale instructional strategy can notably enhance the speaking proficiency of student teachers. Culturally diverse materials serve to engage these teachers more deeply in English lessons, helping to increase their participation and speaking skills. Furthermore, assessment strategies that are aligned with the experiences of culturally diverse students can enhance their ability to use the English language proficiently during speaking tasks. Last, culturally sensitive micro-teaching techniques create a supportive environment for students to refine their speaking abilities. At the conclusion of the study, several recommendations emerged. First, language teachers should consistently display a positive multicultural attitude towards students from diverse backgrounds, allowing them to engage and participate without fear of prejudice. Second, teachers need to implement culturally responsive instructional strategies, such as the folk tale instructional strategy, which provides student-teachers with rich, authentic vocabulary, enabling them to express themselves proficiently in real-world situations. Third, incorporating various culturally diverse instructional materials can spark students' interest in speaking activities. Fourth, adapting assessment strategies to align with the experiences of culturally diverse students will enhance their ability to use the English language accurately and proficiently during speaking tasks. Lastly, employing culturally sensitive micro-teaching techniques based on students' reflective observations and active experimentation will further improve their speaking skills.

Key Concepts: Multicultural pedagogy**,** multicultural attitude of the teacher, culturally responsive instructions, culturally diverse materials, culturally responsive assessment, culturally sensitive micro-teaching, and speaking proficiency.

RÉSUMÉ

Tout comme les classes d'anglais dans les Écoles Normales d'instituteurs au Cameroun deviennent de plus en plus multiculturelles, une nécessité croissante s'impose d'intégrer la pédagogie multiculturelle dans le processus d'apprentissage afin de favoriser le développement de la maîtrise de l'anglais chez les élèves maîtres (ses). Cette étude vise à déterminer dans quelle mesure la pédagogie multiculturelle pourrait influencer le développement de la maîtrise de l'anglais parmi les élèves-enseignants francophones dans certaines Écoles Normales Bilingues d'Instituteurs du Cameroun. Ce travail de recherche s'appuie sur les théories de l'acquisition de la seconde langue, du socioconstructivisme, de la pédagogie critique, de la compétence communicative et de l'apprentissage expérientiel. Au niveau de la méthodologie, un modèle de recherche mixte composé d'un questionnaire, d'un modèle quasi-expérimental et des discussions de groupe ont été utilisés pour collecter des données auprès d'un échantillon de 260 répondants tirés d'une population cible de 725 personnes. Cinq hypothèses de travail ont été émises et les données collectées auprès des répondants ont été traitées à l'aide de statistiques descriptives et différentielles. Les résultats provenant des cinq hypothèses de recherche ont indiqué que : les enseignants d'anglais qui manifestent une attitude multiculturelle positive envers les apprenants de diverses origines socioculturelles et écologiques peuvent les inciter de manière significative à participer activement aux activités orales dans les cours d'anglais ; la stratégie d'enseignement des contes populaires peut améliorer de manière significative le développement de la compétence orale en anglais des élèves maitres(ses) ; les matérielles didactiques culturellement diversifiés peuvent inspirer de manière significative les élèves maitres(ses) de diverses origines socioculturelles à participer activement aux cours d'anglais pour développer leur compétence orale en anglais et donc, les techniques de micro-enseignement culturellement sensibles peuvent fournir de manière significative un laboratoire sûr pour que les apprenants aiguisent leurs compétences orales. À la fin de l'étude, il a été recommandé d'abord que les enseignants de langues manifestent toujours une attitude multiculturelle positive envers les élèves maîtres de diverses origines socioculturelles et écologiques, pour leur permettre d'interagir et de participer activement sans aucune crainte de préjugés de la part de leurs pairs pendant les cours d'anglais. Deuxièmement, les enseignants de langues doivent utiliser des éléments adaptés à la culture, tels que la stratégie pédagogique des contes populaires, pour fournir aux futurs instituteurs un vocabulaire riche et authentique qui leur permette de s'exprimer avec compétence en utilisant des structures grammaticales appropriées dans des situations réelles. Troisièmement, les enseignants de langues doivent utiliser des formes de matériels didactiques culturellement diversifiés dans leurs cours d'anglais pour stimuler l'intérêt des élèves maîtres (ses) pour les activités orales. Quatrièmement, les enseignants de langues doivent adapter les stratégies d'évaluation culturellement adaptées aux expériences des élèves maîtres de diverses cultures pour leur permettre d'utiliser l'anglais de manière contextuelle et précise lors des activités orales. Cinquièmement, les enseignants de langues doivent utiliser des techniques de micro-enseignement sensible à la culture pour améliorer leurs compétences orales.

Mots-clés : Pédagogie multiculturelle, attitude multiculturelle de l'enseignant, instructions culturellement adaptées, matériels didactiques culturellement diversifiés, évaluation culturellement adaptée, micro-enseignement sensible à la culture, maîtrise de l'expression orale.

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LIST OF ABBREVIATIONS

BACC : Baccalauréat

BEPC : Brevet d'Etudes du Premier Cycle

CAPIEMP : Certificat d'Aptitude Pédagogique des Instituteurs de l'Enseignement Maternel et Primaire

CBA : Competency-based approach

CDM : Culturally Diverse Materials

CLT : Communicative Language Teaching

CONFEMEN : Conférence des Ministres de l'Education des Etats et Gouvernements de la Francophonie

CRA : Culturally Responsive Assessment

CRAS : Classroom-Based Assessment

CRIS : Culturally Responsive Instructional Strategies

CSMT : Culturally Sensitive Micro teaching

CVI : Content Validity Index

DELSP : Development of English Language Speaking Proficiency

DIPEN : Diplôme de Professeur de l'Enseignement Normal

DV : Dependent variable

ENIR : Ecole normale d'Instituteurs de Plein Exercice à Vocation Royale

ENIA : Ecoles Normales d'Instituteurs ~~et, d'Instituteurs~~ Adjoints

ENI : Ecoles Normales d'Instituteurs

ENIAET : Ecoles Normales d'Instituteurs et Adjoints de l'Enseignement Technique

ENS : Ecole Normale Supérieure

ENIEG : Ecole Normale des Instituteurs de l'Enseignement Général

ELT : English Language Teaching

ET : Explicit Teaching

FSLC : First School Leaving Certificate

GCE AL : General certificate of Education- Advanced level

GBTTC : Government Bilingual Teacher Training College

IELTS : International English Language Testing System

IPAR : Institut de Pédagogie Appliquée à Vocation Rurale

ICESCR : International Covenant on Economic, Social and Cultural Rights

IV : Independent Variable

LMA : Lettres Modernes Anglaises

L2 : Second Language

LO1 : First Official Language

LO2 : Second Official Language

LWC : Languages of Wider Communication

MINESEC : Ministère des Enseignements Secondaires

MPA : Mission Protestante Américaine

MPF : Mission Protestante Française

NCPBM : National Commission for the Promotion of Bilingualism and Multiculturalism

NCHRF : National Commission on Human Rights and Freedoms

PENI : Professeur des Ecoles Normales d'Instituteurs

NGO : Non-Governmental Organisations

PLEG : Professeur des Lycées d'Enseignement Général

PLET : Professeur des Lycées d'Enseignement Technique

SCT : Social Constructivist Theory

UNESCO : United Nations Educational, Scientific and Cultural Organisation

UNICEF : United Nations International Children's Fund

TOEFL : Test of English as a Foreign Language

ZAD : Zone of Actual Development

ZPD : Zone of Proximal Development

TBL : Task-based Learning

TTC : Teacher Training College

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CHAPTER ONE
GENERAL INTRODUCTION

Introduction

The concept of multicultural pedagogy, defined by its diversity and vibrant sociocultural exchange, has become increasingly significant in our globalised world. As discussed by Sipra (2007) and cited in Kramsch (2014), the lines separating national and international borders have become increasingly blurred due to the rise of global social networks and communication technologies. Factors such as wireless communication, electronic commerce, popular culture, and international travel have contributed to this trend. Consequently, English language classrooms are now more multicultural than ever before, not only in urban centres but also in rural and traditionally non-global regions.

In Foreign Language Teaching (FLT), embracing multiculturalism is crucial for promoting a deeper understanding of socio-cultural differences among learners, fostering empathy, and enabling students to acquire new language skills. Consistent with the findings of Kramsch (2014), Kapukaya (2020) opines that the cultural, linguistic, and intellectual capital of various societies can significantly flourish when language teachers view culturally and linguistically diverse learners not as problems to be solved, but as valuable assets who bring rich resources from their homes into the classroom.

Cameroon serves as a prime example of this phenomenon. Chumbow (1980) notes that the country has experienced significant internal migration due to various factors, such as the pursuit of better living conditions and the search for peace. This movement has led to the emergence of multiple and overlapping identities among learners in English Language Teaching (ELT) classrooms across the nation. Unfortunately, in these settings, students from diverse cultural and linguistic backgrounds may feel pressured to disengage from their own norms to conform to the expectations of the dominant group, creating a stressful learning environment, as Gay (2018) points out.

Navigating the linguistic, social, and cultural complexities of diverse classrooms poses significant challenges for educators teaching English as a foreign or second language. Gorgorió & Planas (2001) point out that the seriousness of an issue is often determined by how many individuals are at risk of being affected. Given that Cameroon is a highly multicultural country, language teachers in Teacher Training Colleges (TTC) in Cameroon are expected to provide a teaching and learning experience that is both socio-culturally and linguistically relevant.

Kramsch (2014) contends that language and culture are inherently intertwined; separate them, and the essence of both is lost. This view is further enriched by Banks (2013), who maintains that many ethnically diverse students may find foreign language classes uninspiring, as the curriculum often fails to reflect their sociocultural realities. Furthermore, Snow & McAdam (2000) note that most language teachers lack adequate training to address the unique challenges faced by students from varied cultural backgrounds, yet they are expected to ensure their success.

In alignment with these views, Beeman and Urow (2013) reiterate that multicultural pedagogy offers a more equitable approach to education, as it respects cultural diversity and allows students to express their authentic selves in language classrooms. This approach encompasses cultural values, language differences, socio-cultural skills, and overall academic performance. Complementing the views of the aforementioned researchers, Gay (2018) asserts that students thrive when they engage meaningfully with their environments and feel acknowledged within their learning community. To Gay, multicultural pedagogy can effectively address students' language needs by connecting new information to their existing knowledge and delivering it in ways that resonate with their natural learning styles.

Despite ongoing discussions around multicultural classroom issues in Cameroon since the 1960s, the solutions offered by various studies have often fallen short in enhancing oral skills instruction. In particular, the implementation of multicultural pedagogy within ELT classrooms in teacher training colleges in Cameroon has not received adequate attention.

Adopting multicultural pedagogy in the English Language Teaching (ELT) classroom can greatly contribute to the development of oral skills in the learners.

1.0. Background

This study examines multicultural pedagogy and the enhancement of English language proficiency among student teachers. The introductory section delves into four key dimensions: the historical, conceptual, theoretical, and contextual backgrounds related to the issue at hand. Additionally, it outlines the problem statement, objectives, research questions, hypotheses, scope, significance of the study, and definitions of key concepts.

Historically, as reported by Banks (2004), the origins of multiculturalism cannot be pinpointed to a single time frame; rather, its evolution is marked by significant global events. For the sake of clarity, this background will highlight developments in various countries, including the United States, Canada, Australia, Europe, and Africa. In the United States, for example, multiculturalism emerged in the aftermath of World War II during the 1950s. This period saw African American individuals begin to educate themselves about their own history, both in Africa and the United States of America (U.S.A), including their roles in these narratives. According to Banks (2004), four key movements shed light on issues of ethnicity, immigration, assimilation, social mobility, prejudice, and the respect for diversity, elements essential to the evolution of multiculturalism in the U.S. These movements include the Intercultural Movement, the Intergroup Movement, the Civil Rights Movement, and the Ethnic Studies Movement.

The Intercultural Movement, further reported by Banks (2004), began in the 1930s and lasted into the 1950s. In line with Banks (2004), Glazer (1998) reports that the primary aim of intercultural movement was to encourage the American Creed to embrace values such as freedom, justice, and equality for immigrants while emphasising the importance of allegiance to their new homeland. Various organisations, including schools, community centres, and newspapers published in immigrants' native languages, played a vital role in welcoming newcomers and easing their transition into American society. These institutions also implemented curricula and activities to celebrate and honour immigrant cultures.

Glazer (1998) further reports that the Intergroup Movement gained traction after World War II, amid significant changes in American lifestyles and neighbourhood compositions that sparked rising racial tensions. Returning African American soldiers demanded civil and human rights, prompting discussions about assimilation, cultural identity, and majority-minority dynamics. Banks (2004) echoes Glazer (1998) and notes that these intergroup tensions led to the development of school curricula aimed at fostering intergroup tolerance among students. The school curriculum addressed issues such as differing family lifestyles, community dynamics, awareness of American culture, and strategies for peaceful coexistence, promoting non-violent conflict resolution.

The third significant movement that shaped the evolution of multiculturalism in the United States, as reported by Bank (2004), was the Civil Rights Movement from 1955 to 1965. This movement involved the concerted efforts of various marginalised groups striving for equality and equity. It was not just a fight for civil rights; it addressed fundamental issues of freedom, respect, dignity, and social and economic equality. Primarily led by Black Americans, particularly those facing extreme forms of oppression like racial segregation and second-class citizenship, the movement challenged a complex web of laws and social customs that enforced a division between Blacks and Whites, maintaining control by White individuals. A landmark event took place in 1955 when Rosa Parks, an African American woman, defiantly refused to surrender her bus seat to a White man in Montgomery, Alabama.

The victories of the Civil Rights Movement were monumental, resulting in a legal system where every U.S. citizen, regardless of location, was evaluated without regard to skin colour. Inspired by the actions of African Americans and their allies, other groups, including women, the disabled, and the impoverished, and other communities, ramped up their own efforts to foster equity within society. Yang (2000) further notes that the Ethnic Studies Movement emerged from the Civil Rights Movement during the 1960s and 1970s. In this context, African Americans and members of various other ethnic minorities pushed for fairness and inclusion within housing and education policies. In major urban centres like Detroit and Milwaukee, parents, community members, and educators rallied to demand an end to de facto

racist policies such as segregation. As stated by Hu-DeHart (2009), advocates for ethnic studies during this period clamoured for more inclusive education policies that replaced the dominance of whiteness in textbooks with a broader and more accurate representation of the histories and cultures of African Americans, Native Americans, Asian Americans, and Latinos. Although these demands often encountered resistance, sometimes resulting in publishers printing two versions of the same textbook, one for the South and another for the North, this pushback often galvanised support for ethnic studies programs. As a result, many high schools and colleges began incorporating ethnic studies courses into their curricula, and several universities established dedicated departments and programs.

In Canada, as recounted by Berry (2008), the evolution of multiculturalism did not gain momentum until the 1960s. Before this period, particularly during World War I, many European immigrants, including Canadians of German and Ukrainian descent, were viewed as potential threats and detained in camps. Jewish Canadians, especially in Quebec, faced suspicion and prejudice fuelled by anti-Semitism, with the Catholic Church associating them with modernism and liberal values. Before the Canadian Bill of Rights was enacted in 1960, and its successor, the Canadian Charter of Rights and Freedoms, was introduced in 1982, civil rights in Canada were limited and often overlooked by the courts. However, since the 1960s, Canada has placed a strong emphasis on equality and inclusivity. Legislative changes, such as amending the Continuous Journey Regulation and the Chinese Immigration Act, which had previously favoured British, American, and European immigrants, opened the door to a diverse influx of individuals from Asia, Africa, and the Caribbean. The Canadian Multiculturalism Act of 1988 recognised the importance of preserving Canada's multicultural heritage, the rights of Indigenous peoples, and established English and French as the official languages. It also affirmed social equality under the law for all individuals, regardless of race, colour, ancestry, national or ethnic origin, creed, or religion, and safeguarded the rights of minorities to engage in and celebrate their cultures.

Yang (2000) also points out that, in Australia, non-European residents made up only 5.95% of the population before World War II. However, following the war, government policies shifted

significantly, with an increased focus on immigration and population growth. This surge placed immense pressure on Australia's assimilation model for migrant settlement, highlighting social inequalities that became increasingly evident by the early 1970s. As challenges to assimilation rose, government policies aimed to enhance access to welfare services to support the settlement and long-term integration of migrants. By 1976, Australia's population had reached 13,548,000, reflecting the nation's growing diversity and the ongoing changes in immigration policy.

In Europe, as noted by Kramsch (2010), the spread of multiculturalism was a direct outcome of social and political upheavals created by large-scale immigration into the industrialised European countries (Kapukaya, 2020). Unlike in the United States of America, cultural diversity was only accepted in European nations as a fact in the late 20th Century. According to Chin (2021), the post-war period saw a new kind of immigrants moving to Europe's shores. They were ethnically diverse in religious and cultural practices as they struggled to situate themselves in the new world order. Some of these immigrants came from colonies of retreating European empires during the post-war era of decolonisation. Others arrived under guest worker programs introduced by Western European countries during reconstruction efforts. Several European countries, like Britain, the Netherlands, and France, which had their nationals living in other parts of the world, reversed their immigration policy when they started receiving waves of migrants from their former colonies.

Berry (2008) reports that in Africa, multiculturalism did not enjoy widespread currency in her social thought as elsewhere in the world. This was because African societies were intrinsically multi-ethnic and multicultural. Nevertheless, multiculturalism was visible on a number of occasions. First, in the process of nation-building following independence, there was a concerted attempt to de-ethnicise the population and to construct a unitary conception of the nation. Second, multiculturalism was used in dealing with minorities, especially indigenous minorities in Africa. Third, it was necessary in the various efforts at coping with and managing diversity in the workplace. Finally, multiculturalism was a key player within the context of education.

Cameroon, like many other African countries, with an estimated population of over 30 million people and about 270 ethnic-bound cultures that co-exist, is thus defined by multiculturalism. Perhaps, it is in response to the multicultural needs of Cameroonians that the President of the Republic of Cameroon, in decree No: 2017/013 of January 23, 2017, created the National Commission for the Promotion of Bilingualism and Multiculturalism (NCPBM) in Cameroon with a view to maintaining peace, consolidating the country's unity and strengthening coexistence.

The history of pedagogy in the Western world is associated with the Greek tradition of philosophical dialogue, particularly the Socratic method of inquiry. Saviani (2024) argues that it is not easy to pin down the origins of pedagogy from human origins, because education was an inseparable component of human society. Balasanyan (2019) opines that the history of pedagogy can be better understood in terms of ages or epochs, such as ancient oriental worlds, the Middle Ages, the Renaissance, and the Enlightenment. Accordingly, the Ancient Chinese and Indian societies, for instance, heavily contributed to the construction of education in the oriental world. In classical times in China, teaching and learning took place in a room of an educational house. The walls of the room were often decorated with papers reflecting the thoughts of wise men. The classrooms were furnished with small desks and benches for learners and a larger desk and a tribune for the teacher. For the Chinese, a teacher needed to be strict and pedagogical methods were often compatible with this belief.

Jennifer (2020), corroborating Balasanyan (2019), explains that in China at the time, only the wealthiest members of the society could afford to send their children to school, and educators were key figures in the learning process. Rich families used slaves to escort their children to and from school, and they felt too important to do so. The slaves could also impart their knowledge to the children. It's from this idea that the word 'pedagogue' was formed, roughly translated as 'leader of children' and used in describing someone who guided and taught children, not only academically but, morally and spiritually.

Building on the aforementioned earlier researchers, Rahmanwati (2024) reports that the first models of an educational system were proposed by the Greek philosopher Plato (427 – 348

BC). According to Plato, the purpose of teaching was to create individuals who could perform functions that met their specific social status as prescribed by the education system. According to the Platonic testimony of classroom-based teaching, the structure of society could preserve its quality through education. The education system described by Plato was elitist, with only two subjects taught by soldiers and philosophers. Those who were prepared to become philosophers were selected from a very young age. To the Greek philosopher, pedagogy should be directed towards three basic goals: healing of body and mind and development of consciousness. He identified two groups of subjects: those who prepared the learners for citizenship and those who developed their personality.

Rahmanwati (2024) also reports that, in the Middle Ages**,** also referred to as the Renaissance period (476-1500AD), the world history of pedagogy was closely linked to religion and mostly the spreading of Christianity. Schools and universities were operating within the churches and were scholastic in nature. Pedagogical methods were directed to justify religious beliefs. In all of the countries of the Middle Ages, public education was seen as a threat to society, as the working class could turn away from publicly owned work. Thus, education was not meant for the masses. Three forms of being of the classical societies followed each other: theological, metaphysical, and enlightening. In its theological form, the classical society followed polytheism through myths and epics. In line with Rahmanwati (2024), Smith & Chen (2016) maintain that the scholastic society was concentrated on churches, and there was political disobedience. Science and pedagogy before the Enlightenment were focused on classifications and dogmas. It was the Enlightenment era that created the foundations for humanist pedagogy, accentuating critical thinking, eventually leading to the split between science and the church. Mass demand towards education was growing. The world society was entering a new stage, shifting from elite education to mass education, which was meant to utilise enlightened forms of pedagogical methods.

As reported by Smith & Chen (2016), during the 1700s, the philosopher Jean-Jacques Rousseau, in his novel ‘Emile’, presented his methodology on the education of children, centred on the story of the education of a young boy. Rousseau argued that everything good

comes from the creator, but degrades in the hands of man through the mechanical practices imposed on the child, which do not allow him to develop his skills. Accordingly, the child is naturally good, but it is society that distorts the child. Thus, the child should be isolated from society to grow up in nature by observing and touching things in his environment, to be able to think and act spontaneously. This reflection by Rousseau was in line with the views of experimental psychologists who believed that the child should not be treated as an adult but someone who is qualitatively different from the adult and that no one should make a man out of a child before the rightful hour because the child has his natural rhythm of evolution, possibilities, needs, personality and character. Wat (2014) reports that Froebel like Rousseau argued that children education rested on natural unfolding, play, holistic development and guided self-activity. It was in this connection that researchers, like Newhouse (2011), reiterated that the teacher must use new methods and educational games to get their message across. He further argued that teachers should use modern methods in teaching, which are not only concrete but lively and captivating. Thus, in a classroom situation, the activity centres on the learner and not on the teacher (IPAM, 1980). Since then, the term pedagogy has evolved to mean those actively engaged in teaching children.

Pestalozzi (1951), in Dodd (2019), reports that, in the late 18th and early 19th centuries, also referred to as the industrial age, pedagogy was characterised by science and industrialisation, which required more educated workers and fewer serfs. As such, there was pressure on various governments to send more children to school to have an adequate workforce. Schools effectively became workforce factories, with teachers constantly striving to drill discipline into children for life in the factories and mills. This meant making teaching as efficient as possible. Once science and psychology were added to the mix in the 19th century, pedagogy became an entirely different beast. Dodd (2019) further reports that, during the 19th century, emphasis was also laid on the importance of providing a loving, family-type environment in which the child could grow and flourish naturally, balancing their intellectual, physical, and technical abilities, with emotional, moral, ethical, and religious growth. Thus, education was centred on the child, not the curriculum.

Following these developments, Dodd (2019) proposed direct experience as the best method to accomplish this, advocating spontaneity and self-activity, in contrast to the rigid, teacher-centred, and curriculum-based methods generally used in schools. He advocated an inductive method in which the child first learns to observe to correct their own mistakes, and to analyse and describe the object of inquiry. To allow children to obtain more experience from nature, Dodd (2019) expanded the elementary school curriculum to include geography, natural science, fine arts, and music. He recognised the importance of play in order to allow creativity in children to unfold and blossom. His school included a large room for play, as well as a garden for the children to grow flowers and other plants. Thus, he developed the kindergarten garden for children where they could grow naturally, with support from their parents and teachers.

Challenging the views of other researchers, as noted by Han &Yang (2024), Johann Friedrich Herbart developed a very different approach to education based on philosophical realism and psychology, arguing that all mental phenomena result from the interaction of elementary ideas. His work and his belief that, science of education led to the establishment and acceptance of pedagogy as an academic discipline studied at the university level. In his work, Universal Pedagogy, Herbart advocated five formal steps in teaching, which were translated into a practical teaching methodology: First, preparation of new material to be learned should be relevant to previous knowledge to stimulate the student's readiness for the new lesson. Second, the new material should be presented in the form of an experience of a concrete object. Third, association by comparison of the new idea with existing ideas to find similarities and differences and thus implant the new idea in the mind of the student (associate the new lesson with ideas studied earlier). Fourth, generalisation of procedures designed to take learning beyond perception and experience of the concrete into the realm of abstract concepts by using examples to illustrate the lesson's major points. Finally, the application uses the newly acquired knowledge so that it becomes an integral part of the life of the student by testing students to ensure they have learned the new lesson.

By the 20th century, however, the steps had become mechanical, and Herbart's underlying ideas on ethics, psychology, and aesthetics were forgotten. In their place, new pedagogical theories, such as those of John Dewey in the United States of America, grew in popularity. Although his teaching methodology was overtaken by new ideas, Herbart's institution of pedagogy as an academic field has remained. The idea of a science of education, including psychology as a source of information about the nature of the learner as well as the learning process, has continued to advance teaching methods.

The post-modern age, according to Fukuyama (1996), was centred on the ideology of social institutions as societies around the world had become either monarchic, fascist or socialist. The modern world became an arena for clashes of ideologies as well as in pedagogies. In the post-modern world, all social institutions, including institutions of education, have pledged to be liberal-democratic, enabling the formation of new pedagogies for decentralised and global societies. Technological advances and information flows created greater complexity in the understanding of pedagogical methods and their social environments. The main idea behind the post-modern society was characterised by diversity. Such changes were conditioned by external and internal factors in educational institutions. The sharp increase in educational attainment in major countries of the world was the first factor contributing to the change of educational practices from modern to post-modern societies. The need for rapid allocation of educational resources emerged. Emphasis on effective internal management and quality assurance of education was attributed to the social demand for teaching and learning.

In 1985, for instance, educational institutions in the United States operated towards an increase in teaching participation, learning outcomes, assessment of quality of academic programs, and quality control with the aim of efficiently allocating human and material resources to educational outcomes. This was a process with the same basis of existence but having different illustrations. This process increased the power of learners to influence their educational attainment as they began to perceive themselves as decisive subjects for education. Growth in the number of teachers and learners across countries and across educational institutions led to the perception of teachers and learners as very diverse social

groups. This was another factor that contributed to the modifications of educational experiences to react to the demand for services that would simultaneously accommodate various teachers and learners in different contexts, regardless of their nationality, ethnicity and gender.

The post-modern age was equally characterised by post-modern pedagogy impacted by technological advancement. Technological development enabled the creation of virtual universities/learning environments and distance learning systems, which naturally created a community of teachers and learners unique to the space and time of the post-modern world. Technologies created new opportunities for teachers and learners to collaborate with other social communities and organisations. Innovative or advanced teaching methods were developed to address diverse ethnic, racial, sexual, and religious issues in various societies. Kilgore & Meade (2004) note that, in a post-modernist period, multiple pedagogical tools are used, including small group activities, experiential exercises and instructional games. Tomlinson & Imbeau (2023), complementing Kilgore & Meade (2004), note that teachers were expected to use differentiated instruction to respond to inconsistencies among students in the classroom. They explain that differentiated instruction could provide learners with a variety of alternatives for acquiring information through formative and ongoing assessment, group collaboration, recognition of students' diverse levels of knowledge, problem-solving, and choice in reading and writing experiences. According to Kumaravadivelu (2001), post-method pedagogy puts the language teacher at the centre of language teaching and values his/her beliefs, experiences and knowledge.

Cameroon also witnessed various changes in pedagogy. According to Fonkeng (2010), pedagogy in Cameroon has undergone several reforms and innovations. Before independence, the teaching-learning process in schools was based on the teacher-centred approaches because children were considered to be empty vessels in which teachers filled in knowledge, as learners only received and had nothing to offer.

According to Achankeng (2004), some of the pedagogic approaches used before independence included communalism, communalism, preparationism, perennialism,

holisticism and utilitarianism/functionalism. Parents used these approaches in moulding children to become useful and functional in the society in which they lived, MacOjong (2008). Ngeh et al. (2023) align with Achankeng (2004) and report that, Cameroon education system from the post-independence period has experienced pedagogic evolutions from the Objective-based Approach (OBA), Project-Based Approach, compensatory teaching, remedial teaching, mastery learning, cooperative learning, to the Competence-based Approach (CBA) or the Behavioural Objective-based Approach, which is currently in use today.

The development of multicultural pedagogy has passed through several stages. Banks (2004) reports that multicultural pedagogy developed from a range of ideologies in traditional Western immigration countries, each influencing educational planning, policy-making and the school curriculum. Banks (2004) also reports that multicultural pedagogy emerged in culturally and ethnically diverse countries that were politically democratic and shaped by political and philosophical considerations. Writers developed various teaching approaches with some general visible trends. Banks (2004), further, notes that the stages of development towards multicultural pedagogy in the United States began with the early ethnic studies movement and the intergroup education movement, the later ethnic studies movement between 1960-1970s, which then developed into separate phases of multicultural education, namely: laissez-fair immigrant education, assimilation, integration, multiculturalism and pluralism, Black studies, antiracism and later also multicultural antiracism. During the first phases of school response, cultural and historical contents were often incorporated into the curriculum because it was believed that the rapid assimilation of immigrants into the way of life of the dominant culture was a solution to their learning challenges.

However, a shift in thinking in the late 1960s and mid-1970s contributed to the development of an integrationist position through which immigrants were no longer expected to disregard their own cultures completely, and the white majority were expected to tolerate some differences between cultures. Language teaching was provided for immigrants, and additional thematic subject areas were added to the curriculum (Banks, 2004). During the 1970s, the positive values of bilingualism and of a culturally mixed society were highlighted. It was

argued that cultures other than the historically dominant Anglo-Saxon groups were not only to be tolerated but were also to be preserved. Concepts and information from ethnic studies were incorporated into the school curriculum. It was later realised that such incorporation was not enough to respond to the needs of ethnic minority students and to develop more democratic attitudes among all students. Other groups, such as the disabled, equally demanded incorporation of their perspectives into the curriculum.

As stated by Banks (2004), multicultural approaches in teaching reflecting cultural pluralism were equally developed. This phase sought to permeate the whole curriculum with a commitment to cultural diversity and to promote teaching materials and methods appropriate to the goals. Students from dominant cultures were to learn about the history, culture and contributions of subordinate groups. In the US, curricular guidelines and professional journals were published, and professional organisations for teachers committed to multicultural education emerged. Kapukaya (2020) reports that multicultural pedagogy has moved from small curricular revisions to teaching approaches that call for full transformations of the entire school's curriculum. It became prominent in foreign language teaching only in the 1980s, as a necessary supplement to the communicative language teaching approach. It has been much more closely linked to fields such as foreign/second language teaching, anthropology, sociolinguistics, pragmatics and discourse analysis, among other disciplines. Understanding the roots of the evolution of multicultural pedagogy, the researcher will be better equipped to investigate the impact of multicultural pedagogy on the English language proficiency of student teachers from diverse cultural backgrounds in Teacher Training Colleges in Cameroon.

The history of language proficiency dates back to the beginnings of language instruction. According to Richards & Rodgers (2014), the language teaching in the Classical Period, the Renaissance and the Modern Ages are parallel. Richards & Rodgers (2014) further point out that in classical Rome, for instance, instruction was focused on grammar and translation with emphasis on reading and writing. The Roman Catholic Church valued language learning for

the sake of reading religious texts. Language proficiency was largely measured by one's ability to translate and understand literary texts with no interest in listening and speaking.

The 1880s were a time of industrialism and colonialism, and ideas were spreading throughout the world. People needed to talk to others who spoke different languages. In schools, the Direct Method of language instruction was used, focused on conversation, repetition, everyday vocabulary and use of the target language (Richards, 2001). There was no emphasis on explicit grammar rules. The conception of language instruction shifted the focus from the written word to effective communication in line with the demands for globalised spoken language. Emphasis on spoken language and immersive learning experiences directly countered the rigidity of the Grammar-Translation Method, introducing a more dynamic and interactive classroom environment that laid the groundwork for contemporary communicative approaches (Larsen-Freeman & Anderson, 2013).

From 1945, World War II had a significant effect on language teaching in the U.S. and then eventually in the entire World. The need to supply the Army with fluent speakers of major European and Asian languages led to the training of personnel with an innovative and ground-breaking language teaching program. Since the conventional language methodologies of the time were not sufficient to train proficient speakers of any language, a new approach was needed. Thus, the emergence of the popular post-war Audio Lingual Method, in which the speaking skills were promoted through listening and repeating (Richards & Rodgers, 2014). Rather than teaching grammar rules explicitly, the audio-lingual method focuses on the memorisation of forms through drills. Behaviourism and training were the basis of the audio-lingual method, characterised by positive reinforcement for correctness and negative reinforcement for mistakes. The repetition activities were believed to achieve automation of speaking skills, and language was accepted as a continuum of hierarchically formed structures, from easy to more complex.

After Chomsky's structural language teaching methodologies based on explanation, repetition, memorisation, drills and production lost their popularity in the 1960s, language instruction swung the pendulum back to a focus on communication rather than correctness in

the 1970s and 1980s. Rather than teacher-centred classrooms, the focus of instruction shifted to group work and realistic tasks intended to generate authentic communication. With this methodology, learners' acquisition of communicative competency was the main purpose, and fluency was more important than grammatical accuracy (Richards, 2001). In the last few decades, the paradigm of language instruction has shifted from process to specific proficiency skills. With the development of the CEFR (the Council of Europe Framework of Reference for languages), language proficiency is now seen as a collection of many smaller skills which the speaker can undertake.

Conceptual Background

The conceptual background of this study is based on two key concepts that define this study: multicultural pedagogy and the development of speaking proficiency. The conceptual background of the study begins with the concept of multiculturalism, given that the concept of multicultural pedagogy stems from the concept of multiculturalism.

The concept of multiculturalism has been addressed by several researchers from various perspectives. Wieviorka (1998), for instance, views multiculturalism from three distinct perspectives, namely: Multiculturalism as a description of a society with a demographic diversity that makes up the population of a given country; Multiculturalism as a normative ideology or political goal involving a recognition and positive endorsement of diversity; and Multiculturalism as specific action plans. Wahlbeck (2013) reinforces Wieviorka's (1998) stance and further posits that multiculturalism can be perceived from three dimensions: sociological, political philosophy and political science. Wieviorka argues that multiculturalism from the sociological dimensions assumes that society as a whole benefit from increased diversity through harmonious coexistence of different cultures. It also addresses what occurs in such diverse communities, how cultural differences are produced, and how questions of identity are addressed. In reference to political philosophy, Wahlbeck (2013) maintains that multiculturalism is a state's capacity to effectively and efficiently deal with cultural plurality within its sovereign borders. It involves legal or political measures related to multiculturalist ideologies and policies, which vary widely. It is also seen as a

collection of policies, responses, and strategies aimed at managing diversity and the conflicts that arise from heterogeneity (Gad, 2005). From the perspective of political science, Wahlbeck (2013) posits that multiculturalism relates to the state of the society or the world in which there exist numerous distinct ethnic and cultural groups seen to be politically relevant. It also relates to the analysis of institutional and political forms through which multiculturalist principles are set up.

Alexander (2013) examines multiculturalism as immigrant integration within a conception of the civil sphere as a source for solidarity as well as moral principles. To him, collective identities have a role in every society. Thus, how a community responds to immigration is a matter of collective identity. What brings people together is a sense of belonging to the community, and this involves emotional connection to one's identity. In other words, immigrants to any society present the challenge to the perception of who forms the "we" of collective identity. Hence, the unique challenge of integration is how to balance the criteria of group membership in a community with principles of equality and moral accountability that are both bastions of the normative civil sphere. In other words, it involves strategies that can be used in incorporating immigrants from different cultures into an already existing way of life in the country.

Conceptually, Finley (2000) describes multicultural pedagogy as a form of teaching that engages learners whose experiences and cultures are traditionally excluded from mainstream settings. It aims at the development of positive ethnic and cultural identities in the learners while simultaneously helping them achieve academically. It also aims to support students' ability to recognise, understand, and criticise current and social inequalities in given societies. By putting these goals into practice, multicultural practitioners can empower students not only intellectually but also socially, emotionally, and politically. Multicultural pedagogy, therefore, includes both teaching and learning aspects. It refers to a combination of what teachers do, learning activities (what teachers ask learners to do) and learning assessments (assignments, projects or tasks that measure students' learning) based on different theories. Building on Finley's (2000), Gay (2018) contends that teachers' roles have significantly changed in recent

years because of globalisation and growing diversity. Teachers are required to respect students' perceptions of culture and their way of identifying with peers and teachers alike. Having respect for different aspects of culture could mean, for example, respecting students' preferences to learn in a group, using instructional materials that represent the cultural backgrounds of students, using traditional instructional strategies in teaching, using multicultural responsive assessment techniques, among other tools.

Similarly, Nunan (2004) underscores that, in the face of globalisation, teachers are expected to prepare students to be able to communicate effectively in real-life situations and not only to feed them with information which some of the students may remember for a while for written exams. Teachers are expected to become active participants, helpers, guides and facilitators during their language lessons when they work closely with their students. They are expected to regularly allow their students to use their own learning strategies, but at the same time, they suggest and direct them in the use of these strategies. When planning English language lessons, teachers are expected to consider the best ways to communicate the relevant information to enable learners to have the best learning experience, as well as take into account the context of the subject and their learning experiences in a bid to positively impact the level of their language skills.

At the level of learning, it involves acquiring relevant knowledge and skills to enable the learners to understand culture and communicate with people from different cultural backgrounds. Oxford (1990) believes that learners are expected to make learning easier, faster, more enjoyable, more self-directed, more effective, and more transferable to new situations using acceptable learning strategies. Equally interested in multicultural pedagogy, Kaya & Aydin (2013), echoing Oxford (1990), maintain that multicultural pedagogy is a form of teaching which aims to ensure that all students enjoy equal education under equal educational conditions, regardless of race, gender, culture, language, religion, or social class. To create an egalitarian, correct, fair, inclusive, pluralist and transformational society, under the guidelines of multicultural pedagogy, students need to be enabled to communicate actively and interactively with different cultures through social, civic and political activities.

Kaya & Aydin (2013) further contend that multicultural pedagogy allows students to understand the culture of their own community, remove cultural boundaries that are like a wall between other cultures, and build a society that is common to all. Multicultural pedagogy, therefore, is important in terms of creating a system where everyone will be inspired and satisfied to learn. In other words, to be effective as a language teacher, he /she must understand and acknowledge the critical role culture plays in the teaching and learning process.

According to Putnam (1993), education must take the experiences and interests of learners seriously, which lends support to the idea of a culturally diverse curriculum, which makes the school less alienating for learners from various cultural groups. In this view, all learners have equal opportunities to gain thorough and appropriate knowledge of their culture within the education system. Complementing Putnam (1993), Banks (2004) argues that schooling aims at preparing all future citizens, not only the minority, for a pluralistic society characterised by respect for diverse cultures and values. Respect requires some knowledge of the other culture, since one cannot respect what one does not know. Banks (2004) equally expresses the view that multicultural pedagogy incorporates inclusive teaching/learning strategies for all students, regardless of their social class, race, ethnicity, or gender. He goes on to reiterate that learners perceive themselves as needing to develop competencies in three dimensions, namely: content integration, knowledge construction and prejudice reduction dimensions.

Other scholars believe that multicultural pedagogy needs to be a necessary part of formal education across the world. Meyer & Rakhkochkine (2018), for instance, argue that educational practices at schools have to be multiculturally-oriented. These writers insist that schools should pay particular attention to global, international and multicultural concerns of those involved in educational practices. He believes covering all sorts of cultural topics could help the learners to think critically, develop argumentative skills and develop empathy, which are needed themes for a democratic society.

According to Gay (2002), multicultural pedagogy has undergone a number of stages, such as inclusion, infusion, deconstruction and transformation stages. In line with Gay's perspective,

inclusion, the first of these stages, focuses on factual content on the histories, heritages, ethnic cultures, and contributions of heroes, amongst others, which traditionally were excluded and underrepresented in the educational curriculum. The inclusion of these factual contents can be used to teach the English language.

The second stage of multicultural pedagogy is the infusion stage. In Gay's (2002) perspective, infusion consists of systematic integration of multicultural content, contexts, examples, and viewpoints from diverse cultural groups to illustrate key concepts, principles, theories, and methods of inquiry from multiple perspectives into the entire curriculum across core content areas, disciplines, programs, and courses. Infusion necessitates substantial changes in the educational process and curricular structure to ensure that cultural pluralism is integral to the learning experiences of all students. Infusion may take comparative-thematic and current issues and approaches to teaching cultural diversity, or target one broad dimension of diversity and examine the impact of important variables related to discipline-specific knowledge and processes. Infusion pedagogy, therefore, moves beyond multicultural content into cultural diversity and structures of teaching and learning.

Gay's third stage of multicultural pedagogy is that of deconstruction, often referred to as critique, interrogation, and knowledge deconstruction by theorists. Banks (2004) argues that reconstruction enables students to perceive concepts from diverse perspectives, essential to critical thinking about cultural diversity. According to Gay (2002), the deconstruction stage directs teaching and learning toward grooming students to be healthy sceptics who are constantly question existing claims to social and academic truths and accuracy and to determine if the perspectives of difference ethnic, cultural groups, culturally pluralistic knowledge, perspectives, and experiences are used as criteria for re-examining basic premises and assumptions on which educational system is grounded. Deconstruction stage learning activities, conducted in relation to issues of cultural diversity, might include: discerning authors' biases; determining whose story is being told and validated from which vantage point; engaging in perspective taking; being self-monitoring, self-reflective, and self-

renewing (Gay, 2002). Deconstruction stage approaches to multicultural education are generally assumed to take place most effectively within the curricular model of infusion.

The fourth stage of multicultural pedagogy is the transformation stage, which, according to Gay (2002), is the action response to the learning processes of the deconstruction stage. While deconstruction focuses on thinking and imagining new explanations of culturally pluralistic social situations, the transformation stage takes the processes to their ultimate conclusion by acting upon the mental constructions. Gay (2002) further explains that students at this stage may be engaged in model building, simulations, and actual creations of social and political action, both within and outside of schools, which symbolise their moral and ethical commitments to freedom, equality, and justice for culturally diverse peoples. Like deconstruction, the transformation stage of multicultural pedagogy is located within the curricular model of infusion. However, the transformation's emphasis on social and political action to solve problems logically carries it beyond the traditional classroom context.

Writing on the conceptual background of English language proficiency, Omaggio (1983) points out that proficiency-oriented language instruction is a general framework for organising teaching/learning, curriculum, and assessment, rather than a method or a theory. Within this framework, language learners practice the four language skills (listening, speaking, reading, and writing) to communicate meaningfully, effectively, and creatively in the target language 1for real-life purposes. Proficiency-based instruction is student-centred and builds upon what students need, already know, and can do. It respects diverse learning styles while encouraging the development of a wide range of skills and learning strategies.

Furthering Omaggio's (1983) hypotheses, Thomas (1992) contends that, in proficiency-oriented classrooms, opportunities must be provided for students to practice: using language in a range of contexts to be encountered; carry out a range of functions tasks likely to be necessary for dealing with others in the target language; Develop linguistic accuracy from the beginning of instruction; Use proficiency-oriented approaches compatible with the affective needs of students as well as to their cognitive needs and promote cultural understanding in various ways so that students are prepared to live more harmoniously in the community. They

suggest that language teachers should use teaching approaches, methods, strategies, and activities suitable to the learning styles of the learners to help them achieve their English language proficiency.

Canagarajah (2006), complementing Thomas (1992), contends that modern understanding of language proficiency is not only concerned with linguistic correctness but also includes the contexts of language use and asserting appropriate functions for the language. For English learners today, to be proficient language users, they should be conscious of the norms connected to native English as well as to all other existing varieties of English. This is even more important because interaction between people with different linguistic and socio-cultural backgrounds may generate new norms of communication which are used in varying ways in diverse discourses. Krashen (2008), on his part, views second/foreign language proficiency as the ability for the second language learner to use the English language functionally for communication in social conversations, jokes, and inquiry, as well as use forms of the structure of the English language, such as grammar, sentence structure, and syntax. Krashen (2008) equally believes that language proficiency refers to the use of the English language fluently by speaking it as well as demonstrating a wide development of essential, varied vocabulary.

In line with aforementioned researchers, Chomsky (1986) points out that English language speaking proficiency is the ability to communicate effectively through spoken language encompassing several key components, including pronunciation, vocabulary accuracy, grammar and fluency. It entails the practical application of language in real-time spontaneous conversation and tasks such as presenting, negotiating or simply interacting with others in oral communicative activities

Theoretical Background

This work is built on the following theories: Vygotsky's Social Constructivist theory, Krashen's Second Language Acquisition theory, Paulo Freire's Critical Pedagogy, Canale and Swain's Communicative Competence and Kolb's Experiential Learning Theory.

First of all, the Vygotskian social constructivist theory (1981) of language learning is used because it emphasises the importance of culture and context in the process of knowledge construction and accumulation. According to Kibinkiri & Tieme (2022), social constructivist theory focuses on the development of cognitive skills and patterns of thinking in learners as products of activities practised in a socio-cultural environment in which the individual grows up. The theory is relevant to this study in that it focuses on the social nature of knowledge and the belief that knowledge is the result of social interaction and language usage. Knowledge is thus shared, rather than an individual experience. Social interaction always occurs within a sociocultural context, resulting in knowledge that is bound to a specific time and place.

Krashen's second language acquisition theory, which consists of five hypotheses (acquisition/learning hypothesis, monitor hypothesis, natural order hypothesis, input hypothesis, and the affective filter hypothesis), is used in this study. Accordingly, Second Language Acquisition is very similar to the process children acquire their first language. It requires meaningful interaction and communication in the new language, during which speakers are concerned with the messages they are conveying and understanding and not only with the grammatical form of the language. Krashen (1988) believes that social communication, in a natural setting is the optimal way to learn a second language and that the ideal situation for teaching, according to the acquisition-learning hypothesis, is to put students in situations that are as authentic as possible to enable them acquire language naturally instead of learning a language through grammar rules or repeating sentences (Abukhattala, 2013).

The Critical Pedagogy by Freire (1970) rejects claims that knowledge is politically neutral and posits education and teaching as political acts. It seeks to awaken students to the social, cultural, political, and economic milieu in which dominant forms of knowledge are constructed and through which power functions, and to enable them to understand the way injustice manifests and is reproduced in order to engage in praxis, critical reflection and action toward societal transformation. The theory of Critical Pedagogy is also used in this study because the theory seeks to promote an inclusive learning environment where diverse

sociocultural, political and economic experiences and perspectives of student teachers are valued. Thus, language teachers who incorporate critical pedagogy in their language classroom create a more inclusive and effective English language learning environment that can inspire learners to interact actively during speaking activities.

This study also considers aspects of Canale and Swain's (1980) communicative competence, which stipulates that the ability to communicate requires four different sub-related competencies, which are: grammatical or linguistic, sociolinguistic, discourse, and strategic competencies. This theory is important to the study in that it allows for more positive interactions of various ages, genders, linguistic races, and cultural backgrounds.

Finally, Kolb's Experiential Learning Theory focuses on adult development learning or constructive learning model which emphasizes on an adaptive and holistic process to learning based on learning by doing through active participation in real-life activities is used in the study According to McCarthy (2016), Kolb believes that learning takes place through reflective observations, abstract conceptualisation, active experimentation emotions, cooperation, trust, sharing of concrete experiences, and observing real working conditions.

Contextual Background

Cameroon is one of the most multilingual countries in Africa. It has a population of about 24.8 million inhabitants and is home to a total of 270 languages, of which 274 are living and 9 are dead or extinct (Chumbow, 1980; Echu, 2003; Atechi and Angwah, 2016). Apart from being a highly multilingual country, Cameroon has an added complexity of having two colonial languages, both French and English, in an official capacity due to its colonial history. Statistics from Eberhard et al. (2019) show that ten Cameroonian languages are Languages of Wider Communication (LWCs).

According to Asombang (2017), Cameroon embraces several of the groups into which African peoples have been classified. These include: Guinea coal, Western Atlantic, or Nigritic, Chadic, Western Sudan or Hamitic, Bantu and Semi-Bantu. Scholars equally point out that the adaptation of Cameroon's people to their geography and environment through

cultural innovation is partly responsible for the rich and diversified culture. Cameroon, equally, has three out of the four major African language families. These languages are: The Afro-Asiatic phylum represented by the Arabic family of the Northern Cameroon; The Congo-Kordofanian phylum to the Southwest represented by the Bantu languages and the West Atlantic subgroup (Fulfulde); The Nilo-Saharan phylum represented by Kanuri.

From the over 270 cultures, Tadadjeu et al. (1983) report that four major cultural zones have been demarcated in Cameroon. The following constitute the major sociocultural ecological zones: The Grass field sociocultural ecological zone comprises the North West and the West Regions of Cameroon. This cultural sector is noted for its unique artefacts and museums. The Region is also acclaimed for its grand performances and captivating celebrations, as well as traditional dances. Their traditional attire includes ndop and the togho. The Grass field languages are a branch of Bantoid languages spoken in the Western High Plateau of Cameroon, including the Bamum, Yamba, Bali and the ring languages (Kom, Nso, Oku), Yamba, Mankon and Bameleke. Major dishes include: Topsi banana, DG, achu, kondre, kati kati, koki and corn chaff.

The Fang-beti cultural zone, according to Awah (2021), comprises the Centre, East and South Regions of the Bantu ethnic conglomerate of over twenty distinct tribes governed by traditional chieftaincies. Some of the Bantu-speaking ethnic groups include: the Bassa, Beti and the Baka, often referred to as the pigmies. The people of this zone include: Eton, Bafia, Fang, Massa, Bassa, Bulu and Ewondo. The people of this zone include: Eton, Bafia, Fang, Massa, Bassa, Bulu and Ewondo. They live in hunter-gatherer societies. Their customs are intricately woven around mythological narratives, fables, folklore lore and an inherent talent for artistic and musical interpretations. They are also noted for their vibrant annual cultural events and festivities characterised by dance, theatre, music and painting amongst others. Their traditional attire common to them is the obom. The cuisine of the Fang beti cultural zone is heavily based on cassava dishes, often featuring cassava leaves (kpem), boiled cassava tubers, cassava flour, okok, ndomba nam ewondo, mfiang, n'do'o, ekomba, mbol and kwa ni ndong.

The Sawa cultural zone, comprising the Littoral and South West Region sociological zone, forms part of the larger Bantu group. According to Awah (2021), the Sawas share a rich historical lineage deeply entrenched in ancestral values. The Sawa cultural zone hosts languages like Duala, Oroko, Mungo Malimba Bakole, Oroko, Bakweri, Bamboko, Isubu, Limba and Batanga. Their traditional attire includes the kaba ngondo and sandja. They usually organise their annual festival, Ngondo, once every year. During such celebrations, they invoke the protection of their water-dwelling forebears. Some of the common dishes in the Sawa sociocultural ecological zone are: Mbongo tchobi, sangha, mintoumba, ekwang and eru.

The Sudano-Sahelian cultural zone comprises the Adamawa, North and Far North Regions. This sociocultural ecological zone is a melting pot of migrants, which includes a multiplicity of ethnic groups and languages, such as Toupouri, Hausa, Fulani, Matakam, Giziza, Mafa, Mundang, Gisey, Massa, Matakam, Musgoum and Musey. The dominant languages in this zone include Hausa, Arabic, Fulfulde, and Fulani, mostly used as a lingua franca. The people are noted for their resilient traditional societies arranged into Lamidats, Sultanates and chiefdoms. The convergence of religions such as Christians, muslims and traditionalists has cultivated a multicultural and tolerant society. An array of festivals is organised annually in the principal cities of the zone, especially from November to May of each year. Common dishes in this zone include: sauce folore, kilichi, Bili bili, la boule, kotoko. The traditional attire common among Hausa, Fulani, and Kanuri, Soa-arab, is the Boubou.

The criteria of classification into sociocultural zones are based on the different aspects of Cameroon national cultures (dances, folk tales, proverbs, songs, habits, customs and traditions amongst others); the different ways of adaptation of the populations in their environment; life styles of the indigenous population (traditional family, society and economy, health care, rights and duties of individuals, traditional strategies to ensure security of people, media and traditional communication tools amongst others); social interactions that make sense for Cameroon as well as per the historical, cultural archaeological and geographical backgrounds of, the people.

In addition to the criteria of national cultures, the cultural zones with some similarities and for convenience sake, have also been mapped out in conformity with the administrative structure of the country (Asombang, 1988). Nevertheless, some cultures are found in different administrative Regions in Cameroon. For instance, the Basas are widespread in the Nyong and Kelle Division of the Centre Region, lodged in the Fang Beti sociocultural ecological zone. According to Awah (2021), this could be attributed to the fact that, during the colonisation of Cameroon, colonial languages (English and French) and colonial boundaries were carved out without taking into consideration the ethnic and linguistic boundaries of the natives.

Many legal frameworks to which Cameroon is signatory exist to attest to the importance of multicultural pedagogy. At the international level, UNESCO (2001), Universal Declaration on Cultural Diversity, for instance, identifies cultural diversity as a fundamental element of humanity's common heritage with emphasis on its critical role in shaping collective identity and values. Building on this foundation, UNESCO (2005), Convention on the Protection and Promotion of the Diversity of Cultural Expressions, highlights cultural diversity by advocating for member states to establish policies that effectively safeguard and promote varied cultural expressions.

Besides, the Common European Framework of Reference for Languages (2001) guide offers comprehensive insights into language teaching, learning, and assessment with emphasis on not just the mastery of language skills but also on intercultural competence, a diverse range of cultural contexts, perspectives, linguistic diversity and the curriculum that can enrich the communication abilities of learners.

Similarly, UNICEF’s (2001) Universal Declaration on Cultural Diversity emphasises that multiculturalism and inter-ethnic relations in education foster and ensure respect, tolerance, and acceptance. UNICEF further recommends that teacher training programs, both for preservice and in-service training, incorporate content designed in accordance with multicultural goals to counteract ethnic stereotypes in culturally diverse classrooms, and that frequent opportunities for genuine interactions should be encouraged.

An additional landmark on multicultural pedagogy is the Council of Europe's Reference Framework of Competences for Democratic Culture (2016), highlighting the essential skills needed to nurture a democratic society, which inherently honours linguistic and cultural diversity within educational settings to encourage students to connect with a variety of cultures and languages.

Likewise, Plan International (2017) on the right to inclusive and quality education states that the school curriculum should actively combat discrimination or prejudice on the basis of sex, sexual orientation, ethnicity or culture in the school milieu. This is to promote the culture of peace, dignity, equality and sustainability and to enable learners to engage with issues relevant to their lives. In other words, Plan International advocates for school safe environments that are open to diversity and educational values brought by all learners to school.

In the context of Cameroon, it is important to recall that the teaching of official languages in Cameroon started following the reunification of British Southern Cameroons and La République du Cameroun on 1 October 1961, when official bilingualism was instituted in the new Federal Republic. As reported in (Ndille, 2016), the Federal Constitution made it clear in paragraph 3 that the official languages of Cameroon shall be French and English. The government's attention became fully directed to increasing the number of literates in the two official languages. English, which was the language of education in Anglophone schools, was introduced into francophone schools. Similarly, French, which was used as a medium of instruction in francophone schools before reunification, was introduced into Anglophone schools. In 1964, the then President of the Federal Republic of Cameroon, President Ahmadou Ahidjo reiterated the importance of bicultural nature of Cameroon when he declared: "When we consider English language and culture and French language and culture, we must regard them not as the property of such and such a race, but as an acquirement of the universal civilisation to which we belong.' Emphases were also laid on the idea that English and French shall be the two official languages in Cameroon, following the constitutional

changes in the unitary constitution of 1972, through the revised constitution of 18 January 1996, which states that:

"The official languages of the Republic of Cameroon shall be English and French, both languages having the same status. The State shall guarantee the promotion of bilingualism throughout the country. It shall endeavour to protect and promote national languages" in Article 1, paragraph 3

By so doing, it was envisaged that in the long run, all Cameroonians would become proficient in the two official languages. Chimbe (2006) reports that the Federal government, by then, through the assistance of UNESCO, funded a nationwide bilingual programme known as "l'Ecole sous l'Arbre (school under a tree). Unfortunately, by 1969, the programme failed due to inadequate funding. In addition to this, the Federal government also set up a Bilingual Grammar School for the promotion of English and French languages through the establishment of Alliance Franco-Camerounaise, the British Councils, and the French and American Cultural Centres in the national territory in Man-O-War Bay, which later moved to Molyko, Buea in 1962.

The promotion of the policy of Official Bilingualism has been visible through the use of English and French in the basic, secondary and tertiary levels in Cameroon. The presence of two official languages in Cameroon has imposed two distinct educational systems. Within the Anglophone system, English language is taught and used as the first Official language (LO1) to Anglophone Cameroon, but taught as a Second Official language (LO2) to French-speaking Cameroonians.

Section four in Law No. 98/004 of 14 April 1998 on General Guidelines on Education in Cameroon lays emphasis on the promotion of cultural values, national languages and the need to adapt the educational system to the socio-cultural realities of Cameroon. Accordingly, the general mission of education is to train the child for intellectual, physical, civic and moral development and harmonious integration into society, taking into account economic, socio-cultural, political and moral factors (Ndille, 2016; Tambo, 2003).

Furthermore, Arête N°. 332/14 of 10/09/2014 by the Minister of Secondary Education, revising the syllabuses for the Teacher Training Colleges in Cameroon, by extension, the introduction of didactics of national languages and cultures to ensure that pre-service teachers use basic knowledge from national languages and cultures in solving professional problem situations related to their teaching profession.

Moreover, the Presidential Decree No. 2017/013 of January 2017 establishing the National Commission for the Promotion of Bilingualism and Multiculturalism, tasked with advancing initiatives in both bilingualism and multiculturalism.

One of the latest legal frameworks on multiculturalism is found in the Presidential decree No. 202/434 of 4th October 2023, which lays down the organisation and functioning of Teacher Training Colleges in Cameroon. Additionally, the National Policy of Inclusive Education (2024) outlines a strategic framework designed to ensure inclusivity within educational practices, further reinforcing the commitment to embracing linguistic and cultural diversity.

The Evolution of Private Teacher Training Colleges in Cameroon

According to Ndongko & Tambo (2000), cited in Yaro (2024), formal training of teachers in Cameroon dates back to the late 19th century, where the earliest kind of teacher education appeared in the training of men to teach the doctrine of various religions. The first stage in the formal training of teachers began in 1925, by the missionaries began. Yaro (2024), citing Ndongko & Tambo (2000), also reports that, in the early 1930s, teacher education was influenced by societal needs and other welfare provisions. This was the situation in Southern Cameron, administered as part of Nigeria. The policy of ruralisation of education in Eastern Nigeria in 1931 was also applied in southern Cameroon. The growth of teacher education witnessed the introduction of a three-year course for elementary teacher training, leading to the Grade III teacher certificate. Entry was through a competitive examination, with a prerequisite of the First School Leaving Certificate, a Standard Six certificate. The grade III certificate teachers were specifically prepared for teaching in the lower primary classes. The three-year teacher's grade III course was not terminal but provided grounds for admission to

the two-year Higher Elementary Training Course. Students who qualified for the higher elementary course went to Nigeria. In some cases, they did a straight four-year course.

As expressed by Ndongko & Tambo (2000), the second stage of the growth of teacher education in Cameroon was in the early 1940s, with the creation of private teacher training Colleges by the Missionaries. Ndongko & Tambo (2000) further assert that the advent of teacher training colleges in Anglophone Cameroon began with denominational and private teacher training colleges. The Roman Catholic Church opened a number of teacher training colleges, including Teacher Training College Njinikom in 1944, Saint. Francisca Teacher College opened in Kumba in 1949; St. Paul Teacher Training College, Muyuka, in 1955; Saint Pius the X, Teacher Training College, Mankon, in 1957; and Teacher Training College Tatum, in 1966. In addition to the Catholics, the Basel mission opened its first Teacher Training College, Nyasoso, in 1944 and in Bali in 1947. Closely followed were the Baptist Mission Teacher Training College in Buea in 1950 and another one in Ndop in 1985. The Presbyterian mission was not left out. The first Presbyterian Teacher Training College (PTTC) was opened in Mbengwi in 1966.

With regards to French-speaking Cameroon, the American Protestant Missionaries, 'Mission Protestante Américaine' (MPA) and French Protestant Mission, 'Mission Protestante Française' (MPF) created a teacher training college in Foulassi in 1925, headed by a Canadian. Worthy of note is that the students of the first batch of this institution composed a rallying song which became the Cameroon National anthem in 1957. The French Protestant Mission also trained their teachers in the Ndoungué seminary Bible School, Foumban, in 1944 and in 1947 created a teacher training college in Bafoussam. The Seventh-day Adventist Mission created classes to train their teachers 1937 in Nanga Eboko in 1937. In 1955, complementary classes on Biblical studies were intensified to train teachers for evangelisation. In 1957, a teacher training college was created in Meiganga by French Missionaries.

The third phase of teacher education in Cameroon was characterised by the creation of government teacher training colleges. Tchombe (2005) reports that the first government

teacher training college in Cameroon was opened in 1967 in Yaoundé. At the time, it was called Ecole Normale d'Instituteurs de Plein exercice a Vocation Rurale (ENIR). It hosted another structure, known by its French acronym as Institut de Pedagogie Appliquée a Vocation Rurale (IPAR), which was partly concerned with the training of teachers. The first batch from this school graduated in 1970, and INIR was transferred to Ngoumou. In 1975, additional structures were added. It then became Écoles Normales d'Instituteurs et d'Instituteurs Adjoints (ENI-ENIA) and Écoles Normales d'Instituteurs et Adjoints de l'Enseignement Technique (ENIAET), all in one school. In 1977, ENI-ENIA-ENIAET were created in all the then-provincial headquarters in Cameroon. Ten years later, precisely in 1987, all these schools were closed down.

Some Reforms Carried out in Teacher Training Colleges in Cameroon

In 1995, after eight years of closure, all the TTCs (ENI-ENIA-ENIAET) in Cameroon were reopened and transformed into Ecoles Normales d'Instituteurs d'Enseignement Général (ENIEG). All the teacher training colleges in the Regional headquarters of Cameroon were transformed into Government Bilingual Teacher Training Colleges (GBTTC), except the South West Region, in which GBTTC is lodged in Kumba. One of the latest teacher training colleges transformed into GBTTC is that of Edea in the Sananga Maritime Division of the Littoral Region in 2019. The latest reforms in teacher training colleges in Cameroon are found in the presidential decree No 202/434 of 4th October 2023, which lays down the organisation and functioning of Government Teacher Training Colleges in Cameroon.

Tchombe (1997) notes that the first significant initiatives, policies and patterns to strengthen teacher education were drawn in the 1995 national education forum and in the 1998 guideline on education in Cameroon. The 1995 national education forum redefined the profile of a teacher, and the following year, specifically on the 29th of March 1996, the then Minister of National Education signed and put in place national syllabuses for the training of primary and nursery school teachers in Cameroon. These syllabuses reflected the recommendations of the national education forum on the professionalisation of teacher training in Cameroon in accordance with the policies outlined by the service in charge of teacher training in the then

Ministry of Secondary Education. Student teachers were expected to undergo intensive training.

Bilingual Training

In 1996, the Ministry of Education through Order N^{o} 21/E/59 of 15 May 1996 to reorganise the Grade One teacher certificate examination, stipulating that graduates will henceforth teach all subjects in the syllabus for the primary and nursery schools, including the second official language course. Kouega (1999) reports that, by Order No 66/C/13 of 16 February 2001, it was also decided that the Second Official Language will henceforth be a subject in both the written and the oral parts of the First School Leaving Certificate examinations and those of the Certificat d'Etudes Primaires (CEP) , its French equivalent.

In addition, and through a number of ministerial orders, ordinances, decrees, service notes and circulars, a number of measures were taken to encourage the practice of English in the school milieu. Among these are the creation of bilingual schools, bilingual clubs circular letter B1/1464/MINESEC/IGE/IGP/BIL of December 2, 2002, the institution of national day of bilingualism in public and private schools (circular N^{o} 49/06/LC/MINESEC/IGE/IP/BIL of November 21, 2006, the national anthem to be sung in English and French in alternate days and national week of bilingualism (Decision N^{0} 1141/B1/1464/ MINESEC/ IGE/IGP/BIL of October, 2002). These batteries of measures were completed by circular letter No. 31/MINESEC/ IGE/IP-BIL of 30 September 2009, which introduced bilingual games in schools.

Another reform carried out in teacher training colleges in Cameroon is inherent in Arête N°. 332/14 of 10/09/2014 by the Minister of Secondary Education, revising the syllabuses for the teacher training colleges to enable student teachers to acquire adequate proficiency in the second official language, to teach it to pupils in the Nursery and the Primary schools. One of the latest reforms in teacher training colleges is found in the Presidential decree No. 202/434 of 4th October 2023, which lays down the organisation and functioning of Teacher Training Colleges in Cameroon.

Admission into teacher training colleges in Cameroon is through competitive examinations usually organised by the state. Holders of Baccalaureate certificates undergo a two-year course (Kuchah, 2013). The exit qualification for all the levels is the Teacher's Grade One certificate, referred to in French as Certificat d'Aptitude Pédagogique d'Instituteurs de l'Enseignement Maternelle et Primaire (CAPIEMP). As Tosam (2016) reports, the majority of student teachers are admitted into the training colleges with limited English language speaking proficiency.

The curriculum for English language in teacher training colleges is divided into two phases. First, there is the theoretical teaching of English language and English language teaching methodology which provide learners with the content of the curriculum. Second, there is the practicum or teaching practice, a stage of apprenticeship during which students are sent to practice in primary and nursery schools to gain practical and professional experience. It enables them to apply the educational theories they have acquired during training. It is a practical teaching activity that gives student teachers the opportunity, in real school situations, to demonstrate and improve their pedagogical skills over a period of time.

The teaching of English in French-speaking student teachers in TTCs in Cameroon is overseen by the Inspectorate in charge of Bilingualism in the Ministry of Secondary Education, whose duty is to promote and develop linguistic autonomy in the use of official languages and to deploy, as well as all possible strategies, with a view to improving the quality of citizens. The exigencies of the national policy of bilingualism and the advantages that the knowledge of the English language offers in Bilingual Cameroon compelled the state to make English a compulsory subject in the francophone curricula and a compulsory language during teaching practice and end-of-course teachers' grade one exams, CAPIEMP.

With respect to the curricula, the new curricula for the TTCs were drawn up in 2013 and revised in 2014, adapted to a pedagogic paradigm in line with the CBA using life skills that take into account socio-cultural and local experiences of the student teachers. The syllabuses define knowledge, skills, attitudinal know-how, and essential competences that should be acquired by the learner during training in TTCs. They also provide guidelines to teacher

trainers on how to organise pedagogic activities in terms of methodology. At the level of presentation, the new curricula are presented in a tabulated form of knowledge, skills, attitudinal know-how and suggested activities with stated terminal and intermediate competences. The curricula also propose that evaluation should be diagnostic, formative, criterion-referenced and integrative using problem-situations. Didactic materials to be used include: objects, illustrations, audio-visual equipment, amongst others, to enable learners to understand the concepts and good classroom practices. To that effect, student-teachers are expected to produce didactic materials from local and salvaged materials.

The curriculum, therefore, aims at enabling students to communicate adequately both orally and in writing in real-life situations based on the idea that language is meant for communication; sharing of experiences, informing and communicating ideas and feelings. Consequently, the curriculum seeks to make every learner proficient in English. In terms of lesson preparation, the new curriculum proposes the following stages for the preparation: introduction, presentation of the lesson, guided practice, through autonomous practice to consolidation. Other learning activities to be stated include intermediary objectives, resources to be used during lessons, teachers' activities, learners' activities, didactic materials to be used, evaluation exercises and duration of the lesson.

The pedagogic approach used in the new curriculum is the CBA, translated through an explicit teaching strategy to facilitate the training of student teachers to apply what they learn in class to real-life situations. In a CBA class, the language is introduced and practised in different situations that are similar to situations that could occur in real life. The CBA facilitates the development of skills through the practice of Project-Based Learning, Cooperative Learning and Integrated Theme Learning. The underlying philosophy of the CBA requires that learning should be based on the potential of the learner. The learner should be responsible for his/her own learning. Focus is on learning and not on teaching. It is important for the classroom teachers to diligently determine the characteristics of their learners.

The curriculum design includes; objectives, linguistic content, activities, learner roles, teacher roles, and the role of instructional materials. Thus, the curriculum include methodology (objectives, contents, procedures, materials and evaluations of outcomes and organisation).

As reported by Kuchah (2013), the competency-based approach inherent in the syllabuses for English language and language teaching methodology does not provide adequate information as to where and how language teachers can contextualise their teaching to reflect the sociocultural and ecological backgrounds, experiences and perspectives of learners.

The school year comprises three terms with at least 28 weeks of effective classes broken into six evaluations. Two types of evaluations are usually conducted: formative and summative evaluations. The formative evaluation is done twice a term. It provides the teacher with feedback on capacities and informs them on what has not been assimilated. When results are poor, remedial lessons are carried out to upgrade retarded students. Such evaluation exercises usually comprise four sections, namely, grammar, vocabulary, comprehension and composition. The summative test occurs at the end of the school program to evaluate the whole syllabus.

The teaching of English as a second d official language to French-speaking Cameroonians in teacher training colleges using plausible teaching methods and tools has always been a thorny issue for the English language teacher trainers and the educational community at large (Tosam, 2016). Dealing with these issues requires the teacher trainers to be competent with a fair degree of mastery of teaching approaches, methods, techniques, strategies, resources used to support learning, and assessment techniques to support learning outcomes as aligned by the Ministry of Secondary Education in Cameroon.

1.1 Statement of the Problem

This researcher, while supervising student teachers on internship in the field from 2015 to 2017 school years, discovered that over 85% of the cooperating teachers, who in themselves were certified practising primary and nursery school teachers, could not adequately teach the English language in their various classes. Their speaking skills were generally embedded with

problems of intelligibility. This was suggestive of the fact that, majority of them had not been adequately trained to teach the English language in the primary and nursery schools. On the contrary, analyses of the results of Francophone candidates on Anglais in the CAPIEMP exams from 2015 through 2017 indicate that the percentage passed were quite high; 71.18% in 2014; 74.80% in 2015 and 83.15% in 2016. Following these brilliant performances, one would expect majority graduates to teach English language effectively in the primary and nursery schools, but it was observably not the case.

As (Nkwetisama, 2012; Nfor, 2016; Angwah & Tangong, 2022) argue, the teaching of English in the majority of our colleges seems to have been reduced to enabling students to pass the different written examinations, a situation that does not permit learners to effectively use what they acquire in school in real-life situations. On the contrary, the syllabuses for English language and English language methodology for TTCs in Cameroon are conceived to provide French speaking student-teachers with English that could be used in teaching in the primary and nursery schools, their daily life requirements and other aspects of the English-speaking culture, foster bilingualism and national integration. According to the syllabuses, the student-teachers are also expected to use language in real-life situations in the Cameroonian context in order to prepare student-teachers towards improved social interactions in their environment by stating the various language skills that are necessary for effective communication.

Although much has been written on the teaching and learning of English as a Second Official Language to French-speaking Cameroonians in the nursery, primary and secondary schools, very little has been written on the teaching of the English language in teacher training colleges from a cultural perspective. Perhaps, the limited availability of research on cultural related instructional strategies in English language teaching in teacher training co

lleges could also account for the inabilities of the majority of certified French-speaking primary and nursery school teachers to effectively teach English language in their classrooms. Researchers like Chiatoh & Akumbu (2014), contend that poor performance in English by learners can be registered if instructional strategies that are culturally appropriate to the live

styles and experiences of learners are not employed in ELT classrooms. This study was therefore, inspired by the discrepancy between the instructional strategies employed in ELT classrooms and the speaking proficiency of student teachers.

1.2 Objectives of the Study

The objectives of the study are twofold: a general objective and specific objectives.

General Objective

This study seeks to examine the extent to which multicultural pedagogy contributes to the development of English language speaking proficiency among the French-speaking student teachers in government teacher training colleges in Cameroon.

Specific Objectives

Specifically, the objectives of this study are fivefold:

1-To establish the extent to which the multicultural attitude of the English language teacher influences the development of English language speaking proficiency amongst French-speaking student teachers in Government Bilingual Teacher Training Colleges.

2-To examine the impact of culturally responsive instruct through folk tale instructional strategy on the development of English language speaking proficiency amongst the French-speaking student teachers in Government Bilingual Teacher Training Colleges.

3-To determine the role of culturally diverse materials on the development of English language speaking proficiency amongst the French-speaking student teachers Government Bilingual Teacher Training Colleges.

4-To establish the role of culturally responsive assessment on the development of English language speaking proficiency amongst the French-speaking student teachers in Government Bilingual Teacher Training Colleges...

5-To investigate the impact of culturally sensitive micro teaching on the development of English language speaking proficiency amongst the French-speaking student teachers in Government Bilingual Teacher Training Colleges.

1.3 Research Questions

The research questions are two-fold: general research questions and specific research questions. They arose from the objectives of the study.

General Research Question

To what extent does multicultural pedagogy contribute to the development of English language speaking proficiency of French-speaking student teachers?

The main Research question cascaded into specific research questions with emphasis on the impact of multicultural pedagogy on the development of English language speaking proficiency of French-speaking student teachers.

Specific Research Questions

This general research question finds expression in the following specific research questions, which guided the study.

1. To what extent does the multicultural attitude of the language teacher contribute to the development of English language speaking proficiency amongst the French-speaking student teachers in Government Bilingual Teacher Training Colleges?

2. To what extent does culturally responsive instruction through folk tales instructional strategy contributes to the development of English language speaking proficiency amongst the French-speaking student teachers in Government Bilingual Teacher Training Colleges?

3. To what extent do culturally diverse materials contribute to the development of English language speaking proficiency amongst the French-speaking student teachers in Government Bilingual Teacher Training Colleges?

4. To what extent does culturally responsive assessment influence the development of English language speaking proficiency amongst the French-speaking student teachers in Government Bilingual Teacher Training Colleges?

5. To what extent does culturally sensitive micro-teaching contribute to the development of English language speaking proficiency amongst the French-speaking student teachers Government Bilingual Teacher Training Colleges?

In this study, the issues related to the above questions are explored through the use of both qualitative and quantitative research methods. The study does not pretend or attempt to offer definitive solutions to the above questions and concerns. It is hoped that through the investigation of the relationship between the use of multicultural pedagogy and the speaking proficiency of learners of English in teacher training colleges in Cameroon, more significant contributions would be made to teaching English as a foreign/ second language.

1.4 Research Hypotheses

This study will explore both the general research hypothesis and the specific research hypotheses.

General Research Hypothesis of the Study

The use of multicultural pedagogy in an ELT classroom contributes to the development of English language speaking proficiency amongst French-speaking student teachers in Government Bilingual Teacher Training Colleges. The above research questions were transformed into hypotheses.

Specific Research Hypotheses

In order to operationalise the general hypothesis, it was transformed into specific research hypotheses.

1. The multicultural attitude of the language teacher contribute to the development of English language speaking proficiency amongst the French-speaking student teachers in Government Bilingual Teacher Training Colleges in Cameroon.

2. Culturally responsive instruction through folk tales instructional strategy contributes to the development of English language speaking proficiency amongst the French-speaking student teachers in Government Bilingual Teacher Training Colleges in Cameroon.

3. Culturally diverse materials contribute to the development of English language speaking proficiency amongst French-speaking student-teachers in Government Bilingual Teacher Training Colleges in Cameroon.

4. Culturally responsive assessment contributes to the development of English language speaking proficiency amongst the French-speaking student-teachers in Government Bilingual Teacher Training Colleges.

5. Culturally sensitive micro-teaching contributes to the development of English language speaking proficiency amongst French-speaking student-teachers in Government Bilingual Teacher Training Colleges.

1.5 Justification for the Study

Through the use of both quantitative and qualitative research methods, this study aimed at investigating the effects of multicultural pedagogy on the development of speaking proficiency amongst the Francophone student teachers in teacher training colleges in Cameroon. Many studies have been conducted on the teaching of English and its impact on the performance of student teachers in TTCs in Cameroon. However, little research exists on the use of multicultural pedagogy and development of speaking proficiency of student-teachers. On-going reforms carried out by the inspectorate in charge of teacher education in the Ministry of Secondary Education in Cameroon aim at empowering the trainees with knowledge, skills, and attitude to function in a changing world.

The study can help to enhance the quality of aforementioned reforms by informing policymakers on the indicators of more inclusive pedagogic approaches, methods, techniques, and strategies, thereby contributing to the review process of educational policies based on research findings. Cameroon being a signatory to many international instruments on education such as the Universal Declaration of Human Rights (UDHR), United Nations Educational, Scientific and Cultural Organization (UNESCO) and United Nations International Children's Emergency Fund (UNICEF), this study is in line to investigate on how pedagogic practices are carried in TTCs in Cameroon and how they contribute to solving some education gaps in

Teacher training. Other instruments on education, spearheaded by the Cameroon government, include the National Commission on Human Rights and Freedoms (NCHRF), National Commission for the Promotion of Bilingualism and Multiculturalism (NCPBM) amongst others.

1.6 Significance of the Study

The value of any research lies in its contribution to the scientific community at large. This study aims to establish the relationship between the use of multicultural pedagogy and the development of language proficiency of student teachers in Cameroonian TTCs. It employed an interdisciplinary system of knowledge, skills, and integrated socio-cultural, psychological, and pedagogical competences to handle diversity in ELT classrooms.

Significance to Curriculum Designers

Understanding the relationship between multicultural pedagogy and English language speaking proficiency can inspire the development of inclusive language policies and culturally relevant curricula in Cameroon. In other words, the study can provide valuable information to pedagogic inspectors, textbook writers, curriculum developers, and language teachers in designing language programs that cater to learners' diverse cultural needs to enhance their language learning outcomes.

Significance to English Language Teachers

The study can influence English language teachers to develop a positive multicultural attitude towards students from diverse socio-cultural and linguistic backgrounds, use culturally responsive instructional strategies, exploit culturally diverse instructional materials, practice culturally responsive assessment techniques as well and use culturally sensitive micro teaching techniques that can develop the English language speaking proficiency of student teachers.

Significance to the Students

Investigating the relationship between multicultural pedagogy and English language speaking proficiency can provide insights into effective learning strategies tailored to learners' cultural

backgrounds. A situation that can hone their critical thinking skills on topics surrounding cultural and social lives, thereby using English in real-life situations.

Significance to the Parents and Communities

Parents and the entire community can benefit from the results of the findings because multicultural pedagogy provides greater opportunities for student-teachers to carry out oral discussions with their peers. When students from diverse cultures express their thoughts orally, each of them looks at circumstances from unique viewpoints, which in turn develop into a wealth of perspectives that can bring in a wide collection of innovative ideas that benefit the entire community.

Significance to the International Community

The study can enable educational partners, especially non-governmental organisations such as the United Nations Educational, Scientific and Cultural organisation (UNESCO) and Conférence des Ministres de l'Education des Etats et Gouvernements de la Francophonie (CONFEMEN), to reorient technical and financial assistance to the Ministries in charge of education in Cameroon.

Significance to School Administrators

The study can help school administrators to identify culturally diverse students in their schools to adapt inclusive administrative strategies in the discharge of their duties that promote multicultural understanding and collaboration amongst students on the one hand and their trainers on the other hand.

Significance to Policy Makers

The study can help policymakers, in charge of the implementation of the policy on Multiculturalism and Bilingualism, to use the language classroom as a laboratory centre for the promotion of multiculturalism and bilingualism in Cameroon.

Significance to Advancement of Theory and Research

Investigating the relationship between multicultural pedagogy and English language speaking proficiency can add to the existing body of knowledge, theories, and methodologies on

English language teaching and learning, as well as pave the way for further research on a more comprehensive theoretical framework and practical applications in the field of language pedagogy and communicative competence.

1.7 Scope and Delimitation of the Study

The scope of this study presents thematic delimitation, geographical delimitation, temporal delimitation, spatial delimitation, theoretical delimitation and methodological delimitation.

Thematic Delimitation

Thematically, this study is limited to the impact of teachers' multicultural attitude, culturally responsive instructional strategies, culturally diverse materials, culturally responsive assessment, and culturally sensitive micro teaching on the development of English language speaking proficiency of student teachers. The study falls within the domain of sociolinguistics because it focuses on language in a sociocultural context, especially on how student teachers with different socio-cultural identities express themselves orally in the English language. The study equally falls within the domain of psycholinguistics since it concerns the complex relationship between language, mind and the brain. Moreover, the study also falls within the domain of cultural and critical pedagogy because it cuts across all forms of teaching that incorporate the histories, texts, values, beliefs, and perspectives of people from different cultural backgrounds, aimed at promoting academic, professional achievement and critical thinking in language students from diverse cultural backgrounds. Additionally, the study also falls within the domain of educational linguistics since it examines how language is used to teach, learn, and communicate in various educational settings.

Geographical Delimitations

This study was carried out in four Government Bilingual Teacher Training Colleges (GBTTC) located in the four major sociocultural and ecological zones of Cameroon, namely, GBTTC Bafoussam for the Grass field cultural zone; GBTTC Maroua for the Sudano Sahelien cultural zone; GBTTC Douala for the Sawa cultural zone; GBTTC Yaoundé for the Fang Beti cultural zone. The choice of these teacher training colleges was inspired by the fact that regional headquarters are characterised by an influx of people from diverse cultural

backgrounds of Cameroon in search of better living conditions, jobs or displaced by socio-political crises, as stated earlier. The sociocultural ecological zones are carved out based on the different aspects of Cameroon's national cultures, the different ways of adaptation and lifestyles of the indigenous population, historical, cultural, archaeological and geographical backgrounds of the people (Asombang, 1988).

Temporal delimitation

This study was carried out from 2017 through 2024.

Spatial delimitation

As far as spatial delimitation is concerned, 260 French-speaking student teachers of examination classes for the 2023/2024 school year were drawn from four Bilingual teacher training colleges in the four major socio-cultural ecological zones of Cameroon.

Methodological delimitation

With respect to methodological delimitation, this study is a mixed-mode design that combines qualitative and quantitative data to help generate unique insight into a complex social phenomenon that is not available from either type of research design. The choice of the mixed design helped the researcher answer questions that could not be answered using only qualitative or quantitative methods alone, given that mixed designs provide a more complete picture of the problem under study by noting trends and generalisations as well as in-depth knowledge of participants' perspectives. The findings on the quantitative research were supplemented by a qualitative approach aimed to provide an in-depth explanation of the quantitative results. The following intellectual tools of inquiry were used for data collection: the questionnaire, quasi-experimental design (pre-test/post-test, non-equivalent group design) and focus group discussions with French-speaking student teachers. These instruments guided the ways of implementing multicultural teaching and learning strategies to enhance the mastery of English language proficiency by student teachers in teacher training colleges in Cameroon.

1.8 Operational Definition of Key Concepts

As far as this study is concerned, it is important to provide operational definitions of the following key concepts: multiculturalism, pedagogy, multicultural pedagogy, teachers' multicultural attitude, culturally responsive instruction, culturally diverse materials, culturally responsive assessment and culturally sensitive micro teaching.

Multiculturalism

According to Spencer-Oatey & Franklin (2009), the term multiculturalism literally means between cultures in which the cultural distance between the participants is significant enough to have an impact on communication, obvious to at least one of the parties. From the perspectives of Nieto (2009), multiculturalism refers to the coexistence of various cultural structures in the same living environment. It may appear in a town, a city, a country or simply in a narrower context, such as in a language class. Banks (2004), on his part, views multiculturalism as a way of reinforcing the socio-cultural identities of learners from all communities. Such education stimulates learners' self-esteem by developing their knowledge of the characteristics and achievements of their own communities.

Within the confines of this study, multiculturalism is a societal approach that promotes the values and respects the diversity of cultures, languages, customs and beliefs of all individuals and groups within a community. It recognises the importance of preserving and celebrating cultural differences while also fostering social cohesion, equality and inclusivity.

Multicultural Pedagogy

The term multicultural pedagogy is difficult to define, as one rarely finds two scholars with similar definitions. As pointed out by Gorski (1996), multicultural pedagogy is premised on the principles of social justice, educational equity and the desire to ensure that learners realise their full potential in and outside the classroom. From the angle of Banks (2004), multicultural pedagogy incorporates the idea that all students, regardless of their gender, social class, and ethnic, racial, or cultural characteristics, should have an equal opportunity to learn in a multicultural classroom. From the standpoint of Gay (2018), multicultural pedagogy

refers to a type of pedagogic model that introduces students to various cultural backgrounds, beliefs and values.

For this study, multicultural pedagogy refers to teaching approaches, strategies and techniques that acknowledge, value and incorporate diverse cultural backgrounds, experiences and perspectives of student teachers from the four major sociocultural ecological groups in Cameroon.

Multicultural Attitude of the Language Teacher

According to Ponterotito et al. (1998) multicultural attitude of the teacher is an umbrella term that reflects the teacher's awareness of comfort and sensitivity to issues of cultural pluralism in the classroom. In the views of Morris et al. (2005), the multicultural attitude of the teachers refers to the prevailing tendency for teachers to respond favourably or unfavourably to an object, person or group of people, institutions or events in a given multicultural community. This concept is used to cover teachers' multicultural thoughts, points of view, feelings, as well as the actions they take in relation to their beliefs, thoughts and emotions.

For this study, the multicultural attitude of the teacher refers to the teacher's ability to recognise, appreciate and value the diversity of cultures, languages and experiences represented in the ELT classroom by student teachers in TTCs in Cameroon. Thus, the multicultural attitude of the teacher is characterised by a willingness of the teacher to adapt to diverse perspectives and to create an inclusive and equitable learning environment that incites student teachers into active participation in speaking activities.

Culturally Responsive Instruction

Culturally responsive instruction, according to Gay (2002), is any type of teaching/ learning strategies, which a teacher uses to enable students to improve their performance. Responsive instruction, as per Sushma & Padmaja (2011), is a teaching strategy characterised by cultural experiences and perspectives of ethnically diverse students as conduits to allow learners to engage with new materials in a way that suits individual learning styles. Kassem (2019), on her part, defines culturally responsive instruction as activities used by the teacher to involve

students in conveying cultural background, fostering the subject matter and requiring that students participate in learning activities, share with other learners, and react to the learning experiences.

The definition of culturally responsive instruction is backed by Vygotsky's concept of social interaction in learning, suggesting that students learn cognitively through collaborative dialogues with more knowledgeable peers. This theory is equally pinned down on Krashen's input hypothesis. Understandably, culturally comprehensive instruction can provide comprehensive input/content that is relevant and meaningful to learners from diverse cultural backgrounds.

In the context of this study, culturally responsive instruction refers to a teaching strategy that acknowledges, values and incorporates cultural backgrounds, experiences and perspectives of diverse learners into the instructional process. It acknowledges that folk tale plays a significant role in engaging learners during the teaching/learning process, as well as convey complex concepts and foster empathy and critical thinking in the student teachers.

Culturally Diverse Materials

Ogalde & Bardavid (2003) define culturally diverse materials as all those means and resources used to facilitate the teaching-learning process within a global and systematic educational context that stimulate the senses to facilitate the acquisition of concepts, abilities and skills, as well as the formation of attitudes and values. In the view of Tomlinson (2016), culturally diverse materials comprise teaching tools such as texts, materials, references, and historical examples that are understandable to students from different cultural backgrounds or that reflect their particular cultural experiences. From the perspectives of Ogalde & Bardavid (2003), culturally diverse materials are learner-centred tools that incorporate and reflect the cultural diversity of learners in the classroom, aiming at engaging students to actively participate during the learning and teaching process.

As far as this study is concerned, culturally diverse materials refer to educational resources, texts, images, audio and multimedia that reflect the diverse sociocultural and ecological

backgrounds, experiences and perspectives of student teachers to promote inclusivity, diversity and equity in ELT classrooms. These materials are also used to challenge stereotypes, foster critical thinking and empathy in the student teachers, as well as promote active participation in speaking activities in ELT classrooms. Accordingly, the definition of culturally diverse materials is grounded in the theoretical frameworks of critical pedagogy because this framework emphasises the importance of promoting diversity, equity and inclusivity in education (Freire, 1970). The definition is also rooted in Krashen's affective filter hypothesis, which focuses on several emotional variables (motivation, self-confidence, anxiety and personality traits.

Culturally Responsive Assessment

Multicultural responsive assessment refers to assessment designs, processes and adaptation to individual students and classrooms as well as to assessment outcomes that are sensitive to cultural variations in ways of participating, thinking and learning. From the angle of Hanna & Tanenhaus (2004), culturally responsive assessment is a process through which students are given tasks by the teacher of a given subject, along with instructions to evaluate their performance in that particular subject. As per the views of Padilla & Borsato (2008), it is a form of assessment that focuses on the evaluation of learners, taking into account their cultural context, which involves a continuing and open-ended series of substantive and methodological insertions and adaptations designed to mesh the process of assessment and evaluation with the cultural characteristics of the learners.

For this study, culturally responsive assessment refers to the systematic and intentional use of assessment practices that acknowledge, value and incorporate the cultural backgrounds, experiences and perspectives of diverse student teachers. It recognises that culture plays a significant role in shaping students' learning, behaviour and academic performance, as well as creating a fair, equitable and inclusive assessment environment that promotes valid and reliable measures of student achievement. The definition of culturally responsive assessment is grounded in the theoretical frameworks of critical pedagogy because this framework emphasises the importance of promoting diversity, equity and inclusivity in education (Freire,

1970). The definition is also anchored on the theory of critical pedagogy, which highlights how language learners should question and challenge the beliefs and practices that dominate in the classroom.

Culturally sensitive micro teaching

Wallace et al. (2022) view culturally sensitive micro teaching as a system of simplified ways of teacher training through which different teaching skills are practised by student trainees under carefully controlled conditions. According to Killen (2007), culturally sensitive micro teaching is practice teaching by trainees in real teaching situations to develop their skills and self-assurance, and the effectiveness of the teaching process increases due to meaningful feedback provided by trainees and peers.

As far as this study is concerned, culturally sensitive micro teaching refers to a teaching that acknowledges, values and incorporates the cultural background, experiences and perspectives of diverse student teachers into a micro teaching process. This technique recognises that culture plays a significant role in shaping learners' cognitive, affective and social processes. The technique also seeks to create a culturally responsive and inclusive environment that promotes active participation in speaking activities. In culturally sensitive micro teaching, the complexities of real teaching are scaled down to provide teacher trainees with greater multicultural opportunities to perk up and improve their teaching skills in real-time teaching experiences. This definition is anchored on the theoretical framework of experiential learning (Kolb, 1984). It is also rooted in Vygotsky's concept of Scaffolding, which shows how learners can be more incited to do better in their learning process when given a chance to perform multicultural speaking tasks based on their linguistic backgrounds.

English Language Speaking Proficiency

According to Hymes (1972), cited in Bagarić (2007), English language speaking proficiency refers to the concept of communicative competence (knowing the grammatical systems of the English language as well as the ability to apply that knowledge in oral interactions). From the perspective of Carnal (1983), speaking proficiency is a measurement of how well an individual has mastered the spoken English language. In other words, English language

speaking proficiency refers to the ability to communicate orally and comprehend using language accurately and appropriately in its oral and written forms in a variety of settings.

In the context of this study, English-speaking language proficiency refers to the ability to communicate effectively and accurately in a spoken language encompassing various aspects such as pronunciation, fluency, vocabulary, grammar, and discourse. It involves the capacity to convey meaning, express thoughts and engage in interactions with others in a range of contexts, including formal and informal settings. This definition is grounded in the theoretical framework of communicative competence because it emphasises the importance of considering various aspects of language use, including pragmatic and sociolinguistic factors.

Chapter summary

The first chapter of this study has focused on multicultural pedagogy and the development of English language speaking proficiency of student teachers. The background to the study has been discussed on four dimensions, namely, the historical background, the conceptual background, the theoretical background and the contextual background of the problem under study. The statement of the problem under study has been highlighted; the objectives of the study, research questions and research hypotheses, the scope of the study, the significance of the study and key concepts used in the study have been defined.

1.9 Structure of Thesis

This thesis consists of five chapters.

Chapter One focuses on the introduction, which includes the background to the study, justification of the context of the study, research questions, purpose of the study, statement of the problem under study, scope of the study, the significance of the study and the outline of the thesis.

Chapter Two is centred on conceptual review, theoretical framework and the empirical review of related literature. The first part of the chapter reviews related literature of the key concepts of the study, such as the concept of teachers' multicultural attitude, culturally responsive instructions, culturally diverse materials, culturally responsive assessment, culturally sensitive

micro teaching and the concepts of English language speaking proficiency. The second part of Chapter Two outlines the theoretical framework of the study and develops the theoretical justification on which the interpretation of the current findings is based. The following theories have been exploited: the theory of Second Language Acquisition by Krashen, Vygotsky's Social Constructivist Theory, Freire's Theory of Critical Pedagogy, Experiential learning theory by Kolb, the theory of Communicative Competence by Canale and Swain (1980). The third part focuses on an empirical review of scholarly articles and research works carried out on multicultural pedagogy and English language speaking proficiency in Cameroon and the world at large.

Chapter Three focuses on the research methodology. It outlines a detailed description of and the rationale for the methodology and research process used to attain the objectives of the study. It also describes the method and instruments used to collect data for the study, as well as presents the research design, the area of the study, population of the study, sample and sampling procedure, instrument for data collection, validation of research instruments, data collection and method of data analysis, ethical consideration, and plan of research activities.

Chapter Four presents the data on information collected through the questionnaire survey, focus group discussions and quasi-experimental design to attain the research objectives. The data is analysed from the perspectives of multicultural pedagogy in an ELT classroom in relation to the objectives of the study.

Chapter Five discusses the results of the present study in the light of prior research and theoretical perspectives in accordance with the research questions. Some conclusions are drawn and recommendations made in relation to the study.

CHAPTER TWO
REVIEW OF RELATED LITERATURE

2.0. Introduction

This chapter delves into essential concepts, relevant theories, and empirical studies. To enhance clarity and structure, it is organised into a conceptual review of related literature, the theoretical framework, and a discussion of empirical studies.

2.1. Conceptual Review

This section discusses the views of some researchers with respect to multicultural pedagogy and the development of English language speaking proficiency of student teachers in teacher training colleges in Cameroon. Multicultural pedagogy is examined from the perspectives of multiculturalism, culture, pedagogy, multicultural pedagogy, teachers' multicultural attitudes, culturally responsive instructions, culturally diverse materials, culturally responsive assessment, culturally sensitive micro teaching, and English language speaking proficiency.

Culture

Although there are varying opinions about the concept of culture, most researchers accept that culture is a society's way of life, encompassing literature, religion, music, dance, cuisine, and behaviours. According to Boas (1940), cited in Nkwi (1976), culture is a complex whole that includes knowledge, beliefs, art, morals, law, customs, and habits acquired by individuals in society. Culture is learned, shared and dynamic, developed through diffusion, migration and innovation. It shapes people's behaviours and perceptions. These researchers reject the idea of a single evolutionary path for all cultures. Writing on culture, Strauss (1953), cited in Hall (2003) diverge from Boas' emphasis on contextual uniqueness to universal structures by arguing that culture is a system of underlying structures that shape behaviour, reflecting universal patterns of human thinking. Developing from the aforementioned scholarships, Geertz (1973) contends that culture is a system of inherited conceptions expressed in symbolic forms by means of which people communicate, perpetuate and develop their knowledge and attitude towards life. This researcher further argues that culture is a web of

significance spun by humans to interpret their experiences, focusing on public symbols like rituals. Thus, culture is better understood within a specific context and not just observable behaviour. In the view of Byram (1990), culture is a unique characteristic associated with a large group of people, such as those in a city or a nation. It is entirely a human product rather than a natural phenomenon, which may explain why geographically separate communities have such different cultures.

Writing on the various types of culture, Gay (2002) argues that culture can be high-context and low-context. To Gay, high-context cultures in Cameroon are characterised by implicit communication. People often rely on shared knowledge, context, and relationships to convey meaning. Such cultures prioritise collectivist values over individual interests, such as the family, community, and social harmony. They also exhibit respect for authority like elders, traditional leaders (Hall, 2003; Wildsmith-Cromarty & Balfour, 2019).

The majority of societies in Cameroon have high-context cultures, especially the traditional societies in the Grass fields region, in which societies place great emphasis on community, respect for elders, and traditional practices, and the Sudano-Sahelian societies in the greater North of Cameroon, known for their resilient traditional structures, arranged into lamidats, sultanates, and chiefdoms. While Cameroon's cultural landscape is predominantly high-context, there are areas with more low-context tendencies, particularly in urban areas like Yaoundé and Douala, probably due to Western influences and modernisation. Low-context cultures are characterised by explicit communication. People tend to communicate directly and clearly, valuing precision and accuracy. Individualistic values are priorities. Personal freedom, autonomy, and self-expression are prioritised. From another dimension, Kramsch (2014) introduces the idea of a "third culture," which arises at the intersection of the learner's native culture and the target culture associated with the language being studied. This third culture becomes a fertile ground for the development of new ideas and perspectives.

With the above views in mind, it is possible to assert that culture is a defining characteristic of an individual’s identity because it influences how they perceive themselves and the group they belong to.

2.2-The Concept of Multiculturalism

The review on multiculturalism examines the points of convergence and divergence amongst researchers. Researchers agree that multiculturalism is a crucial concept that acknowledges and values diversity. As per Noble (1988), the word, multiculturalism can be broken down into its constituent parts: 'multi' which means many, and cultural, referring to a group's ways of thinking and living This design for living encompasses shared knowledge, consciousness, skills, values, expressive forms, social institutions and behaviour that enable the groups' survival as a people. Complementing Noble's (1988) views, Nieto (2009) contends that multiculturalism has a range of perspectives within the contexts of sociology, political philosophy, language and colloquial use. As a political philosophy, multiculturalism is a policy that recognises, values and promotes the diversity of cultures, identities and perspectives within society. It is the preservation of diverse cultures or cultural identities within a unified society, as a state or nation, whose views merit equal respect. Based on the recognition of social and cultural diversity, multiculturalism is therefore a version of political integration which acknowledges the rights and needs of minority groups within the political mainstream, the practical adoption of which varies considerably between places and nations.

From a sociological stance, Nieto (2009) perceives multiculturalism as a synonym for ethnic pluralism, in which various ethnic and cultural groups exist in a single society. Nieto also notes that multiculturalism is equally used to describe a mixed ethnic community area where multiple cultural traditions exist or a single country such as Cameroon, Switzerland, Belgium and Russia. Spencer-Oatey & Franklin (2009) corroborate Nieto (2009) who maintains that multiculturalism from the context of sociology means between cultures in which the cultural distance between the participants is significant enough to have an impact on communication, which is obvious to at least one of the parties. It is the co-existence of various cultural structures in the same living environment. Multiculturalism may appear in a town, a city, a country or simply in a narrower context, such as in a language class. The members of a multicultural society are the people who represent different cultures, civilisations, beliefs, types of lives, world views, amongst others. This view is equally echoed by Kramsch (2001),

who argues that multiculturalism is created by differences in behaviours and world views among people who speak different languages and who belong to different cultures.

From the perspective of education, Banks (2013) views multiculturalism as an educational reform movement, and a process which incorporates the idea that all students, regardless of their gender, sexual orientation, social class, and ethnic, racial, or cultural characteristics, should have an equal opportunity to learn in school. It is an approach that values and celebrates diversity, promotes equity and fosters inclusivity in the classroom and beyond. Banks (2013) further states that some students, because of these characteristics, have a better chance to learn in schools as they are currently structured than do students who belong to other groups or who have different cultural characteristics.

However, there is a variation amongst researchers in the perspectives of multiculturalism. Kymlicka (2010) emphasises the importance of multicultural citizenship and the need for policies that promote diversity and inclusion. Skrzeszewski & Cubberley (1998) maintain that, in the present century, information technology has widened the focus of multiculturalism to include cultural groups within a global society. In such a technological global society, people are all members of minority 'tribes', interacting and developing as individual human beings in a multicultural context. The world can, therefore, be said to be multicultural by nature. De Ruijter & van Londen (2006) echo, Skrzeszewski & Cubberley (1998) state that the world is becoming smaller every day because advanced technology is turning the world into a global village. People from practically all societies are confronted with aspects of other societies and cultures. Thus, the concept of multiculturalism includes not only cultural groups within a nation but also cultural groups within a global society. In reference to language teaching in TTCs in Cameroon, multiculturalism refers to the socio-cultural identities of learners from all four major sociocultural and ecological zones of Cameroon.

The insights from the studies earlier cited suggest that multiculturalism is a complex and multifaceted concept that encompasses a broad range of cultural, social, and political dimensions. It has sparked extensive discussions and debates among scholars, policymakers, and the general public, focusing on how diverse cultural identities can coexist within a single

society. This idea involves not only the recognition and appreciation of different cultures, languages, and traditions, but also the challenges and benefits that arise from living in a multicultural environment. As societies become increasingly diverse due to globalisation and migration, the implications of multiculturalism are critical in shaping policies that promote inclusion, social cohesion, and understanding among various communities. The complexities of multiculturalism also raise questions about identity, integration, and the balance between cultural preservation and adaptation, making it a vital topic in contemporary discourse.

Approaches to Multicultural Curriculum Reform

Banks (2004) emphasises the importance of integrating multicultural content into the curriculum at four levels. The first approach is the contribution approach, which emphasises the contributions of minority groups to the broader society. This method incorporates narratives of ethnic heroes and special observances celebrating minority communities into the mainstream curriculum while the core components of the curriculum remain predominantly unchanged. Although this approach allows for relatively straightforward integration, it risks treating diverse groups as mere additions rather than fostering a comprehensive understanding of ethnic and cultural diversity. Consequently, it may inadvertently reinforce stereotypes and misconceptions about minority populations, as it neglects to address critical issues such as oppression, victimisation, racism, and poverty. Consequently, the lack of discourse regarding inequality and discrimination constrains students' awareness of these vital topics.

The second approach is the additive approach to multicultural curriculum reform, which entails the inclusion of various ethnic heritage themes and perspectives into the curriculum without making substantial alterations to its framework. Similar to the contribution approach, the additive method shares the same limitations, failing to equip learners with the ability to perceive society from diverse ethnic viewpoints (Banks, 2004). Both the additive and contribution approaches focus predominantly on inserting information about various minority groups into the curriculum, but do not empower students to articulate their perspectives or cultivate critical thinking skills that challenge discrimination and societal inequities (De La Torre, 1996).

In contrast, the transformative approach to multicultural curriculum reform seeks to modify the internal structure of the curriculum to incorporate the perspectives and experiences of ethnic, racial, and other minority groups. This primarily critical approach encourages students to scrutinise underlying cultural assumptions and study diversity in relation to the dominant culture. It promotes democratic values by advocating for equity and justice, enabling students to appreciate concepts from multiple viewpoints. Moreover, this approach enhances students' comprehension of society and its diverse cultures (Rothenberg, 2000).

Finally, the social action approach is designed to foster critical thinking and decision-making skills among students, empowering them to critically evaluate white privilege, societal issues, and racism. This approach prepares students to instigate and support social change, encouraging them to recognise inequality and discrimination within both educational institutions and society at large. Ultimately, it empowers students to become actively engaged in initiatives aimed at promoting social transformation (Banks, 2004).

Dimensions of Multicultural Education

The dimensions of multicultural education, as asserted by Banks (2004), are a framework for teachers to promote diversity, equity, and inclusion in the classroom. Banks framework includes interconnected components, each targeting a specific aspect of education reform, ensuring that teachers adopt a holistic approach to inclusion. These dimensions encourage teachers to reflect on their practices, promote cultural competence and implement strategies that allow all students to engage meaningfully in the learning process and dismantle barriers to education.

Firstly, content integration constitutes a crucial aspect of multicultural education. It involves the use of examples, data, and information from a variety of cultures, including the curriculum of works by members of the underrepresented groups.

Secondly, knowledge construction in multicultural education helps learners to understand how knowledge is created and how it is influenced by other cultural dimensions (Banks, 2004). As maintained by Kramsch (2014), cultural context and awareness in language

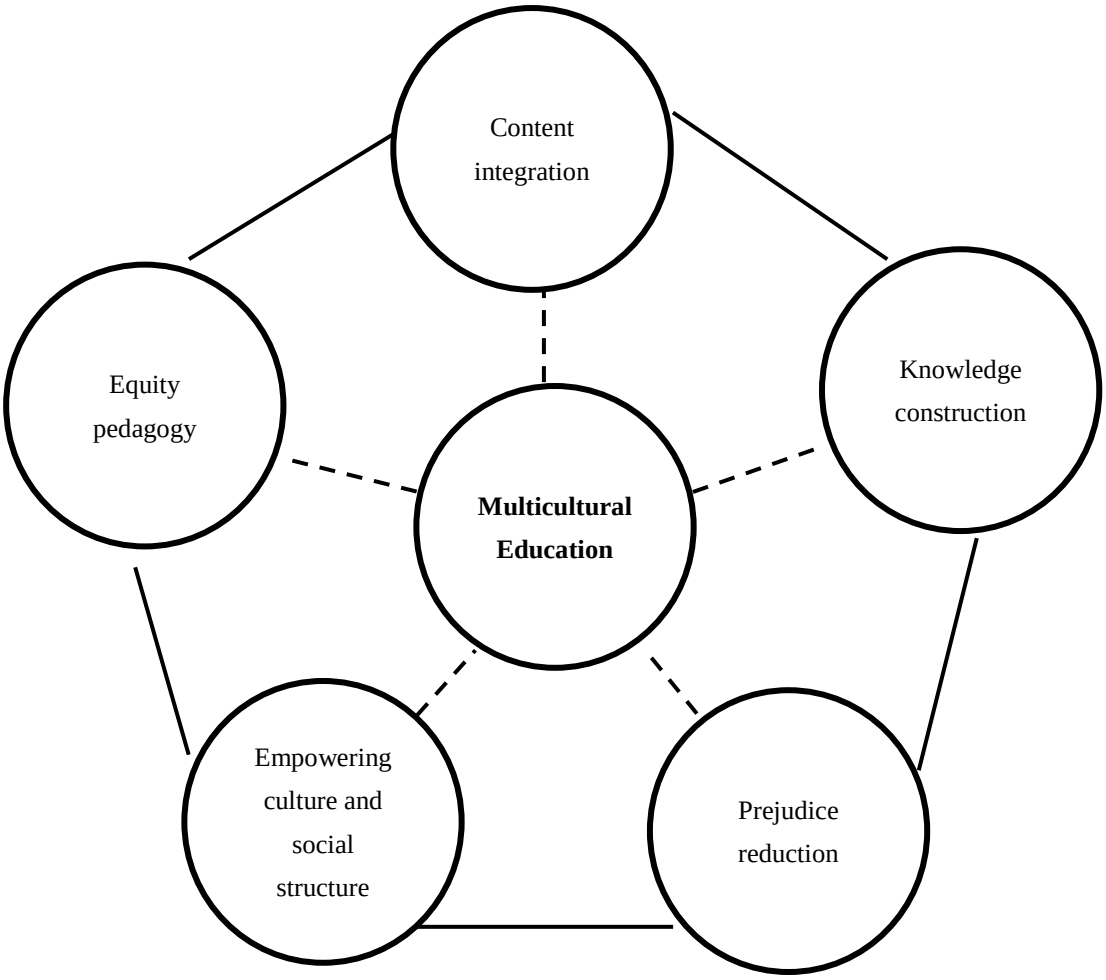
learning promote intercultural understanding and competence. This entails grasping the cultural nuances, values, and practices that shape language use. By taking into account the learners' cultural background, teachers can foster a more inclusive and effective learning environment.

In the same vein, prejudice reduction is a critical goal of multicultural education, which relates to the positive relationships among teachers and learners of different sociocultural backgrounds. By addressing and challenging biases, stereotypes, and prejudices, language teachers can create a more inclusive and equitable ELT classroom. This involves recognising and acknowledging one's biases, promoting empathy and understanding, encouraging critical thinking and reflection, fostering open dialogue and discussion, as well as incorporating diverse perspectives and experiences (Cooper & Slavin, 2004; Bank, 2009).

In addition, equity pedagogy is a crucial dimension of multicultural education. It focuses on teaching practices that promote fairness, justice, and equal opportunities for all learners. Thus, it involves recognising and addressing systemic barriers and biases, creating an inclusive learning environment, using culturally responsive teaching practices, providing opportunities for diverse voices to be heard, and challenging dominant narratives and power structures in the classroom. As suggested by Kramsch (2014), employing traditional methods such as cultural asides, culture capsules, role-playing, and classroom decorations can boost cultural awareness and understanding. Tapping into learners' cultural backgrounds can also enhance student engagement and motivation in language acquisition. Furthermore, by examining both cultural differences and similarities, students can cultivate a more sophisticated understanding of the target culture and its complexities.

Finally, an empowering school culture is a vital dimension of multicultural education. It involves creating a school environment that: values diversity; fosters a sense of belonging and community, encourages students' voice and agency, supports student empowerment and self-advocacy, as well as challenges systemic barriers and promotes social justice.

Figure 2.1: Dimensions of Multicultural Education



Adapted from Banks' Five Dimensions of Multicultural Education (2013)

Types of Multiculturalism

Gorski (1996) identifies various types of multiculturalism, such as liberal multiculturalism, assimilation multiculturalism, pluralist multiculturalism, and cosmopolitan multiculturalism. First, liberal multiculturalism, according to Gorski (1996), is based on the assumption that the flourishing of cultures is a necessary precondition for individual freedom. Liberalism presupposes that there are meaningful alternatives to choose from, and meaningful choices can be made only against a backdrop of a certain cultural context in which people are deeply immersed. In other words, freedom can be meaningfully exercised only within a societal culture, whose shared vocabulary people possess through earlier inculcation and habituation. Societal culture, therefore, provides its members with a meaningful way of life across the full range of human activities, including social, educational, religious, recreational, and economic

life, encompassing both public and private spheres. In multiculturalism, liberalism is the right of the individual to retain, practice, and celebrate their culture and cultural identity.

Advocating for liberal multiculturalism, Kymlicka (1998) argues that it champions individualism and freedom. Liberal multiculturalism, therefore, serves as the context of choice, which provides many options. It is not simply membership in any culture but one's own culture that must be preserved. Kymlicka (1998) moves away from these cultural instruments to an egalitarian claim, arguing that members of minority groups are disadvantaged in terms of access to their own cultures, in contrast to the members of the majority cultures. Thus, minority cultures should therefore be entitled to special protections, a situation that has been described by critics as luck egalitarian.

The second type of multiculturalism is assimilation multiculturalism, also referred to as conservative multiculturalism or melting pot multiculturalism. Key elements of melting pot multiculturalism include: cultural assimilation or adoption of dominant cultures, merging diverse cultures, and common identity in contrast to salad bowl multiculturalism. According to Gorski (1996), the melting pot theory is often illustrated by the metaphor of a foundry's melting pots in which the elements, iron and carbon, are melted together to create a single, stronger metal, steel. The imagery has its origin in containers used for heating up and mixing different metals, with a new metal as the result. The melting pot is, therefore, a common metaphor for the assimilation model. It is a practice through which people from minority cultures adopt the majority culture. In turn, the majority culture may absorb certain elements from the minority cultures (vocabulary, food preferences, certain beliefs and values, amongst others), making them part of a unified whole. Conservative multiculturalism also embraces the idea that, for unity to occur, there can be no diversity and therefore cultural homogeneity is required and that cultural homogeneity and unity can be achieved through assimilation, because monoculturalism fosters national unity.

Thus, melting pot multiculturalism rejects the idea of unity in diversity and focuses on cultural assimilation. Consistent with the perspectives of Gorski (1996), Cooper & Slavin (2004) maintain that in melting pot multiculturalism, various minority groups tend to melt

together, abandoning their individual cultures and eventually becoming fully assimilated into the predominant society. Traces of conservative multiculturalism in Cameroon could be manifested in areas in which some Cameroonians are reminded to speak in one official language at the detriment of the other official language. Critics of melting pot multiculturalism, like Kymlicka (1989), claim that assimilation as a model may lead to cultural minorities feeling discriminated against, as a result of what may be seen as a lack of tolerance and respect for their cultures.

The third type of multiculturalism is known as pluralistic multiculturalism, often referred to as the salad bowl theory. Key aspects of salad bowl multiculturalism include: cultural preservation, diversity celebration and co-existence, a contrast to melting pot multiculturalism. This approach is centred on societies in which individuals can preserve their unique cultural and religious identities while coexisting together. Like a salad bowl, society is composed of a large variety of elements that make the salad more delicious because they keep their distinctive qualities. The salad bowl theory, therefore, refers to the idea that many different components in a salad have all been mixed. Even though all of these ingredients are mixed, one can still distinguish the individual components. One can clearly distinguish the lettuce from the tomatoes and the olives from the dressing. The salad bowl is, therefore, used as a metaphor for an integrated society.

In contrast to melting pot or cultural assimilation multiculturalism, where cultures and religions are merged into an overarching majority culture, Kymlicka (1989) argues that in pluralistic multiculturalism, each individual is accepted and integrated into society while being able to maintain their individual cultural practices. Pluralism not only places more emphasis on integration than assimilation but also advocates diversity. In other words, diversity is not only a healthy component of society, but also a desirable component. Pluralist multiculturalism is similar to liberal multiculturalism, but it extends further than the acceptance and tolerance of cultures that align with liberal ideologies. Whilst liberal ideologies are tainted with notions of racism and colonialism when it comes to which cultures can be tolerated, pluralism is void of these cultural biases. Pluralist multicultural education is

accepting of competing political ideologies, moral values, and cultural practices or beliefs. Under this form of multicultural education, complete civic cohesion is unattainable, as there is the question of which beliefs can be tolerated.

The fourth type of multiculturalism is cosmopolitan multiculturalism, focusing on the notion that a global community unites to celebrate diverse cultures and viewpoints. The pick and mix of cultures in cosmopolitan multiculturalism often results in the hybridity of many different cultures, which can weaken and blur distinctive cultures. According to Waldron (2002), cosmopolitan multicultural education seeks to create a unified international culture and values cultural diversity only to the extent to which one can pick and choose valuable parts of the culture. Policies for cosmopolitan multicultural societies have to carefully balance everybody's interests to avoid conflicts. Cosmopolitan multicultural education, however, values cultural diversity but only to the extent that components of cultures can be shared and adopted as part of a wider goal to establish a unified identity.

The Importance of Multiculturalism

Firstly, multiculturalism can provide student teachers with a deeper understanding of different cultures and traditions to better comprehend the linguistic nuances and idiomatic expressions that are inherent in a language. This, in turn, can enhance their language proficiency and make them more effective communicators. According to Banks (2004), multiculturalism celebrates the diversity of cultures, languages, and traditions within a society, and by that token, no one culture is superior to another. Multiculturalism encourages individuals to appreciate, respect different cultures, preserve and share cultural heritage. Recognising and valuing the different cultures within a society promotes the continuation of cultural traditions, languages, and customs that may be at risk of being lost. Kymlicka (1989) shares a similar view and further explains that, when a society embraces multiculturalism, it creates an inclusive environment where people from different backgrounds feel valued and included. This promotes social cohesion and reduces the potential for social division and conflict.

Secondly, multiculturalism can promote empathy and tolerance towards students from different cultures as well as enable students to learn to appreciate and respect the diversity of

cultural backgrounds, beliefs, and values. By so doing, their intercultural communication skills can be improved upon. This can lead to a more tolerant and harmonious society. It can contribute to the economic growth of a society by creating new teaching opportunities, promoting trade, and attracting foreign investment. Multiculturalism also recognises that cultures are not isolated entities but are influenced by and have an impact on one another.

Thirdly, multiculturalism can encourage critical thinking and creativity. When students are exposed to different cultural perspectives, they are challenged to question their own assumptions and biases. This can foster a more open-minded approach to learning and inspire new ideas and ways of thinking.

Fourthly, multiculturalism can prepare students for a globalised workforce. In today's interconnected world, cross-cultural competence is a valuable asset for teachers as professionals. By incorporating multiculturalism into foreign language teaching and learning, student teachers can develop the skills necessary to teach students from diverse sociocultural backgrounds effectively. This is informed by the fact that individuals who are exposed to different cultures can broaden their understanding of the world, increase their empathy and tolerance, as well as acknowledge the interconnectedness of cultures and their histories.

Today, the positive impact of multiculturalism on citizens of various countries in the world has pushed governments of other countries, including Cameroon, to introduce it in the school curriculum as a national policy. In Cameroon, for instance, a Presidential Decree No 2017/03 of the 23rd January 2017, the National Commission for the Promotion of Bilingualism and Multiculturalism (NCPBM) was created to function as an advisory body with legal personality and financial autonomy, responsible for the promotion of Bilingualism and Multiculturalism in Cameroon and placed under the Presidency of the Republic. As it is, Cameroon is one of the most multilingual countries in Africa with over 270 national languages (Chumbow, 1999). In addition, Cameroon has an added complexity of having two colonial official languages, English and French, with an official capacity due to its colonial history.

2.3-The concept of Pedagogy

According to Watkins & Mortimore (1999), pedagogy is at the heart of teaching. It is about rules and principles that guide effective and efficient activities, which lead to learning. It is about teaching methods and principles of instruction. In this sense, it focuses on the ways and practices that can be used to realise the aims of education, often identified with the transmission of knowledge, fostering skills, and development of character traits to help students develop their intellectual and social abilities as well as psychomotor and affective learning. In line with Watkins & Mortimore (1999), Alexander (2000) contends that pedagogy is the performance of teaching with theories, beliefs, policies, and controversies that inform it. Broadly speaking, pedagogy encompasses extensive areas that teachers and policy-makers involved in the field of education must be aware of.

A model knowledge base for teaching according to Turner-Bisset (2001), comprises following: subject knowledge- substantive and syntactic knowledge, beliefs about the subject; knowledge of the curriculum; knowledge of different models of teaching; Pedagogical knowledge, both general and pedagogical content knowledge; knowledge of learner, both cognitive and empirical; knowledge of self, that is the teacher itself and knowledge of the educational contexts. Complementing Alexander (2000), Pritchard & Woollard (2010) argue that the definition of pedagogy has become more complex over time because the knowledge base is continuously changing due to extensive research conducted to elucidate how teaching and learning should be best conducted. More so because an understanding of a learner or a teacher is getting more explicit, the differentiation of educational settings according to the level of learners, and educational contexts has extended beyond the realm of the school. Pritchard & Woollard (2010) further argue that, if pedagogy is about teaching a learner or learning from a teacher, then teaching is inextricable from learning. Pedagogy, therefore, is any conscious activity by one person designed to enhance learning in another. This view, therefore, extends the meaning of pedagogy by including learning by the learner. Any act of teaching is impossible without the learner; to say that a learner is central to the learning process.

Pedagogy could therefore, then be defined as the act or art of teaching and learning in which a teacher is a person who designs, plans, and devises any conscious activity to implement learning in the learner, who is central to the learning process. It is the conscious activity devised by the teacher that determines how learning is organised and implemented for learning to take place. The teaching and learning process during any conscious activity must consider a variety of factors, such as the knowledge base, that is, the type, age, or need of the learner; different pedagogical approaches of teaching and the instructional strategies that inform the act or art of teaching. The aforesaid definition of pedagogy situates a teacher and a learner together in the learning process.

The Paradigm of Learner-Centred Pedagogy

Learner-centred pedagogy refers to a constructive approach that places students at the centre of teaching and learning activities. Thus, during teaching and learning activities, teacher talk diminishes drastically to give way to student talk, learner-learner interaction. Teachers act as mediators by guiding learners by encouraging them to create and develop their own learning styles. As stated by O'Neill & MacMahnon (2005), teachers are expected to convey and digest information from one situation to another and adapt instructions to the developmental level of the students, as well as pay attention to individual differences and expectations of the learners, given that each student is unique. Furthermore, language teachers are also expected to provide useful, practical suggestions and constructive feedback as a resource for monitoring students' progress. This will help students cope with unexpected situations in class, cope with their different learning styles, create their own materials, to help students plan their learning.

As noted by O'Neill & MacMahon (2005), learner-centred pedagogy not only promotes peer communication, collaboration, and active learning but also transforms learners into independent and autonomous learners. The learner's role is an active one, being encouraged to interact with others and get involved in investigation and problem-solving, thus enhancing growth and development. Drawing on preceding scholarship, Cojocariu (2012) notes that the learning process is active, volitional, and internally mediated, and meaning is discovered and

constructed from information and experience, filtered through the learner's unique perceptions, thoughts, and feelings. The goal of the learning process is to create "meaningful and coherent representations of knowledge, regardless of the quantity and quality of data available.

Learner-centred pedagogy, according to McCombs & Whisler (1997), focuses on students' needs, given that each learner is unique in terms of personality, socio-economic background, creativity, motivation, past experiences, previous acquisitions, learning style, and learning rhythm in responding to new information. The learner constructs new knowledge based on existing and future guided knowledge, experience, and present applications and practice in a unique and meaningful way. Learners should acquire higher-order thinking skills that may allow them to display creative and critical thinking, and also flexibility in responding to new situations, as the basis for lifetime learning.

Learner-centred pedagogy takes into consideration the learner's system of beliefs, values, interests, goals, expectations, and emotional states as motivational influences that may be positive or negative on the learning process. Learning is influenced by the learner's intrinsic motivation, which manifests itself in involvement, curiosity, and enthusiasm for understanding what they have to learn.

Multicultural Pedagogy

Multicultural pedagogy is an approach to teaching that recognises and values the diversity of students' cultural backgrounds and experiences. Multicultural pedagogy starts from the assumption that the prevailing identity of teachers may or may not match that of students, and that, to effectively engage in a diverse language classroom, a broad set of relevant multicultural factors, such as gender, socio-economic status, race, cultural heritage, ethnicity, among others, must be considered (Ladson-Billings, 2014). Many researchers agree that multicultural pedagogy can promote more effective language learning. According to Gay (2000), culturally responsive teaching can enhance students' motivation and engagement, leading to improved language proficiency.

Extending the work of earlier scholars, Gay (2018) argues that multicultural pedagogy addresses teaching and learning methods throughout the globe. In other words, it specifically addresses the similarities and differences amongst students within the context of classroom activities. Gay (2018) further notes that multicultural pedagogy is also a functional way of viewing reality in a diverse classroom in terms of content integration, equity pedagogy, empowering of school culture and social structure, and prejudice reduction.

Additionally, Marx & Moss (2011) challenge language teachers to explicitly take into consideration the legitimacy of the beliefs, languages, and cultural practices amongst learner diversities, to create learning experiences that make the content of the language lesson more meaningful to the learners. Expanding the work of earlier writers, Killen (2013) contends that conscious language teachers must first of all know their learners as students coming from diverse socio-cultural backgrounds, and that culture plays a significant part during the learning and teaching process. This researcher further argues that multicultural pedagogy embodies teaching and learning underpinned by democratic beliefs and values that assert cultural pluralism in culturally diverse classrooms. Jones et al. (2010) share similar views by reiterating that multicultural pedagogy is the common term used to describe the type of pluralist teaching and learning strategies in diverse classrooms. Multicultural pedagogy, therefore, supports and extends the concepts of culture, diversity, equality, social justice, and democracy in the classroom using classroom practices in providing equal opportunities for students from diverse linguistic and cultural backgrounds to enable them to attain their maximal potential and educational excellence. It encompasses all policies and practices, language teachers' use in class to improve on learning language outcomes, not only for students of different ethnic, social, and religious backgrounds, but also for students of different genders and exceptionalities.

Ladson-Billings (2014) in line with Jones et al. (2010) goes further by stating that multicultural pedagogy explores connections as well as strategies that acknowledge individual differences and the diversity of learner needs, abilities, and interests, tailoring strategies to

differing learner needs for personal control and choice as well as assessing the efficacy to meet diverse and emerging individual learner and learning community needs.

However, many researchers diverge on the most effective ways to implement multicultural pedagogy in language education. Valdes et al., (1986) further argue that the use of the culture of the learner in a foreign language classroom is useless to language learners because that it is not a good practice for a language teacher to teach a foreign language without using the cultural content of the target language to provide learners the opportunity to cope with experiences in a different ways Gutiérrez & Rogoff (2003) argue that multicultural pedagogy should consider the cultural and linguistic diversity of students. Banks (2004) notes that multicultural pedagogy should be integrated into the entire curriculum, rather than being treated as a separate entity. Banks (2013) argues that multicultural pedagogy emphasises the use of cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them. Banks (2013) complements his earlier views by stating that, when academic knowledge and skills are situated within the live experiences and frames of reference of students, they are more meaningful and are learned more easily and thoroughly. Banks (2013) further argues that multicultural pedagogy emphasises the use of cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them. Villegas & Lucas (2002) suggest that teachers should focus on developing their cultural competence and awareness to effectively teach diverse students.

Alptekin (1993) offers a counterpoint to the views of Villegas & Lucas (2002) by arguing that the focus on the culture of the target language is for commercial purposes. It offers lucrative deals to writers and publishers of the target language. Alptekin (1993) further contends that teaching a foreign language using the culture of the target language forces learners to express a culture of which they have scarcely any experience and does a disservice to the learners, as they would find themselves in an undesirable position of tackling

unfamiliar information in their immediate environments. Thus, the language has no function independently of the social context in which it is used.

Echoing Alptekin (1993), Sobel et al. (2011) reiterate that multicultural pedagogy is the key to meeting the needs of diverse learners. In this connection, Sobel et al. (2011) argue that using the culture of the learner in an English language classroom can decisively help the learner to enhance their English language proficiency given that the culture of the learner can be: validating and affirming because it acknowledges the strengths of students' diverse heritages; comprehensive because it uses cultural resources to teach knowledge, skills, values, and attitudes; multidimensional given that it encompasses many areas and applies multicultural theories to the classroom environment, teaching strategies, and multicultural assessment techniques; can provide students with opportunities to excel in the classroom and beyond and to translate academic competence, personal confidence, courage, and can be transformative because teachers and their students often defy educational traditions and the status quo.

In this study, multicultural pedagogy is viewed as an inclusive teaching/learning strategy that encompasses the teacher's multicultural perspectives, culturally responsive instructions, culturally diverse instructional materials, culturally responsive assessment, and culturally sensitive micro-teaching aimed at improving the English language proficiency of student teachers. It is the integral part of everything that happens in the education enterprise, including content, policy, learning climate, instructional delivery, leadership, and assessment of academic and professional competencies of students, among others. It allows students to feel safe and accepted in their learning environment.

The implications of the collective perspectives of researchers reviewed above suggest that multicultural pedagogy can be a valuable approach in developing English language speaking proficiency. Teachers are expected to adopt a friendlier attitude towards students from diverse cultural backgrounds, use culturally responsive instructional strategies such as the folk tale, and prioritise culturally diverse materials, culturally assessment strategies and culturally sensitive micro teaching in their pedagogic practices.

Characteristics of Multicultural Pedagogy

Multicultural pedagogy is an area of exploration for numerous scholars, each shedding light on its various dimensions. Gay (2010) highlights that a fundamental aspect of multicultural pedagogy is respect for diversity. As it stands, many students arrive at school with preconceived negative attitudes towards various ethnic and cultural groups. Multicultural pedagogy, therefore, not only prioritises respect for diversity but also aims to recognise and appreciate each student's unique cultural background, identity, and experiences. This approach ultimately encourages more positive attitudes toward different ethnic and cultural communities.

By focusing on diversity, Goodhart (2008) maintains, language teachers create a safe and welcoming environment where all students feel comfortable expressing their thoughts and opinions without fear of judgment or discrimination. This atmosphere fosters respect for varying languages, religions, customs, values, beliefs, and lifestyles. Moreover, understanding students' backgrounds is key in multicultural pedagogy. Goodhart (2008) further argues that teachers in culturally diverse classrooms are expected to familiarise themselves with the varied cultures of their students. This understanding empowers educators to critically assess their policies, practices, and curricula for any inherent biases. Goodhart also emphasises that multicultural educators should be aware of the challenges faced by different student groups to communicate effectively with them. In alignment with aforementioned views, Carlson (2003) contends that teachers are also expected to observe and draw upon their students' cultural knowledge, behavioural patterns, and skill-behavioural their teaching methods.

Another important aspect of multicultural pedagogy is crafting an inclusive curriculum that mirrors cultural diversity. This involves weaving materials from a multitude of cultures into lessons and activities, ensuring all students can see themselves represented in the academic content. Alptekin (1993) points out that the curriculum must present different cultures with respect, steering clear of stereotypes and oversimplifications. Integrating diverse content requires a deliberate effort to include examples and information from various cultures, highlighting contributions from underrepresented groups. Alptekin challenges the notion that

teaching should be confined to the culture of the target language, arguing that such an approach may cater more to commercial interests than to the actual learning needs of students. She cautions that language teachers who limit English instruction to its cultural elements could disadvantage students, who will ultimately encounter a wide array of unfamiliar concepts in their surroundings, as language intrinsically exists within its social context.

Furthermore, multicultural pedagogy promotes collaborative learning environments where all students can feel comfortable working together, regardless of their cultural or linguistic backgrounds. As Byram (1990) notes, such environments foster meaningful dialogue among students from various backgrounds, allowing them to learn from each other's perspectives and experiences while building mutual respect for their differences. This collaborative spirit also encourages teachers to share best practices, creating a more equitable learning environment for everyone. In these settings, activities are designed around students' cultural behaviour patterns to enhance students' access to information, as language acquisition and learning thrive on interactions among speakers within their sociolinguistic and sociocultural contexts.

Additionally, multicultural pedagogy emphasises the importance of knowledge construction and transformation, encouraging learners to critically question previously accepted curricula that may harbour biases. Teaching content about ethnic and cultural groups is central to the learning process, helping students understand how knowledge is influenced by cultural factors. According to Banks (2009b), a multicultural approach creates a cultural framework for learners, empowering them to better understand cultural differences, attitudes, and the process of acculturation during English language instruction. Such cross-cultural interactions are essential for reducing prejudice and promoting inclusivity.

Another dimension of multicultural pedagogy as recorded by Banks (2011), focuses on reducing prejudice through education, fostering positive relationships among learners from diverse cultural backgrounds, and promoting more democratic and tolerant attitudes towards one another In this approach, both teachers and students critically assess the education system for inequalities, as educators value learners who challenge norms, seek answers through inquiry, and adopt a social justice mind-set to construct knowledge.

According to Banks (2011), further exploration of multicultural pedagogy emphasises student empowerment, which involves granting learners ownership of their education by allowing them to delve into topics related to their cultural backgrounds, as well as those beyond their own experiences. This approach encourages students to take the lead on projects that address multicultural issues and actively participate in classroom decision-making, such as selecting discussion topics or planning group activities focused on multicultural themes. By engaging in these empowering experiences, students can build their confidence while gaining insight into their role within a broader social context that transcends their individual cultural or identity groups.

In the realm of multicultural pedagogy, the focus is on reducing prejudice, fostering positive relationships among learners from diverse cultural backgrounds, and cultivating more democratic and tolerant attitudes (Banks, 2011). Educators and students are encouraged to critically examine educational institutions for any inequities, valuing those who ask questions, seek answers through inquiry, and adopt a mind-set of social justice in their quest for knowledge. Banks (2011) emphasises the empowerment of students by giving them ownership of their learning experiences. This can be achieved by allowing them to explore subjects related to their cultural heritage as well as those beyond their own experiences. Furthermore, students should be given opportunities to lead projects based on multicultural themes and to participate actively in decisions regarding classroom discussions and activities related to these topics. By engaging in such initiatives, students can boost their self-confidence while gaining a deeper understanding of their role within a broader social context, beyond just their own cultural identity.

Another critical aspect of multicultural pedagogy is its commitment to equitable instruction. This approach tackles systemic inequalities in the classroom, ensuring that quality education is accessible to all students, irrespective of their backgrounds or identities. It involves employing diverse teaching strategies that engage students from various cultural backgrounds in meaningful learning experiences.

Additionally, multicultural pedagogy provides extra support for those facing challenges, such as language barriers due to their cultural backgrounds. According to Banks (2011), multicultural pedagogy aims to tear down obstacles during lessons and create educational opportunities for students from various cultural backgrounds, directing more attention toward those who are underrepresented or experiencing lower academic achievement. Alagjozovska (2018) echoes the Bank's perspective, noting that language teachers who adopt multicultural strategies might modify or discard certain educational policies, programs, materials, and instructional techniques that are either discriminatory or inadequately inclusive of diverse cultural viewpoints. Incorporating multicultural texts, instructional materials, and historical references that resonate with students from different backgrounds is essential for nurturing a supportive school culture and promoting the emotional growth of all learners.

Besides, multicultural pedagogy focuses on developing cultural competency among students. This involves fostering an understanding and appreciation of diverse cultures through activities like debates on cultural issues, field trips, engaging with guest speakers from varied backgrounds, and participating in service-learning projects with organisations from different communities. Triandis (1995) highlights that effective cultural competency strategies consider how students learn and think, which is profoundly influenced by their cultural identities and heritage. Teaching diverse students effectively requires educational methods that acknowledge and value their unique cultural backgrounds, as students thrive in environments where cooperative learning strategies are employed. By cultivating these cultural competency skills, students can learn to interact respectfully with individuals from different cultures, both within and outside the classroom setting.

Moreover, multicultural pedagogy also emphasises community engagement. This aspect connects classroom learning with members of diverse communities outside school, allowing students to better understand how individuals from different backgrounds interact in daily life. By involving students with various communities, teachers can forge stronger links between classroom lessons and real-world experiences. Kaikkonen (2014) identifies several factors that promote multicultural learning, highlighting the importance of individuals' cultural

identity and awareness as they seek to strengthen their roots. A person's cultural roots, shaped by the socio-cultural environment they inhabit, play a crucial role in their approach to multicultural learning, influencing their perceptions and values.

The Relationship between Multicultural Pedagogy and English Language Speaking Proficiency

In today's world, learning English has become a global trend, as it serves as the common language for communication need for multicultural pedagogy in the ELT classroom in TTC in Cameroon is, therefore, a call for concern, given that English language proficiency is a crucial skill in today's globalised world. More so because the English language is considered a lingua franca of business, science, and international communication, which opens up countless opportunities for individual teachers in both their personal and professional lives (Guilherme, 2007). Cultural knowledge in relation to the learner is a prerequisite for any meaningful interaction to occur in a language classroom.

Focusing on the relationship between multicultural pedagogy and ELT, Kumaravadivelu (2001) argues that this shift has led researchers, language teachers, and policymakers worldwide to focus intently on English as a second or foreign language. Mastering a language goes beyond just grasping grammatical rules and expanding vocabulary; it also requires an understanding of the cultural nuances interwoven with that language. Culture plays a crucial role in language acquisition, as language and its use are deeply rooted in the cultural context from which they arise. Language learners must not only develop their linguistic skills but also cultivate cultural competence to communicate effectively and appreciate the subtleties of a foreign language. Cultural competence entails a thorough understanding of the social norms, values, beliefs, and customs of the community that speaks the target language, as these elements significantly impact how the language is used and interpreted.

Additionally, multicultural pedagogy, as opined by Banks (2004), is important as it focuses on the equality of opportunities provided to diverse learners who may be expected to learn to speak, read, and write in an unfamiliar language. Kramsch (2014), on her part, highlights the importance of integrating the learner's culture in the English Language Teaching (ELT)

classroom, more especially as a "third culture" that arises at the intersection of the learner's native culture and the target culture associated with the language being studied. This third culture becomes a fertile ground for the development of new ideas and perspectives. Kramsch emphasises the vital role of cultural context and awareness in language learning. She advocates for language instruction that weaves in cultural elements to promote intercultural understanding and competence. Her framework is pivotal in the ELT classroom because it focuses on building intercultural skills that enable students to communicate effectively across a variety of cultural settings by grasping the cultural nuances, values, and practices that shape language use.

By taking into account the learner's cultural background, language teachers can foster a more inclusive and effective learning environment. Incorporating the learner's culture into the ELT classroom offers several benefits. Learners gain a deeper appreciation of cultural differences and nuances, which equips them to communicate more effectively in diverse situations. Tapping into learners' cultural backgrounds can also enhance their engagement and motivation in oral communication. Furthermore, by examining both cultural differences and similarities, students can cultivate a more sophisticated understanding of the target culture and its complexities.

Moreover, scholars like Brown et al. (2019) note that a higher level of cultural competence can boost language proficiency, as it equips learners to navigate cross-cultural communication challenges more adeptly. Wang & Li (2019) also explored the role of multicultural sensitivity in language teaching and learning, given that learners who possess strong multicultural awareness tend to pick up English language skills more effectively. The need to integrate cultural elements into English language teaching methodologies is paramount. For instance, Lee (2019) argues that using culturally relevant materials and teaching strategies can significantly enhance students' motivation in taking part in oral activities. This researcher further states that learners who grasp the cultural context behind idioms demonstrate greater proficiency in understanding and using idiomatic expressions. Liu (2019) complements these findings by arguing that learners from diverse cultural backgrounds often encounter

difficulties with culturally appropriate pragmatic language, emphasising the necessity of explicit instruction and cultural awareness in language classrooms.

The need for multicultural pedagogy in the ELT classroom in TTCs in Cameroon is, therefore, a call for concern, given that English language proficiency is a crucial skill in today's globalised world. More so because the English language is considered a lingua franca of business, science, and international communication, which opens up countless opportunities for individual teachers in both their personal and professional lives. Cultural knowledge in relation to the learner is a prerequisite for any meaningful interaction to occur in a language classroom (Guilherme, 2007).

Challenges of Multicultural Pedagogy

Multicultural pedagogy also presents several challenges to English language teachers. Firstly, as pointed out by Kramsch (2014), multicultural pedagogy may involve discussions of sensitive or controversial topics, which can be uncomfortable for some students who are exposed to different perspectives and worldviews that challenge their own beliefs and values. Learners who do not share the same cultural, social, psychological, and religious values, among others, may not feel comfortable during lessons. As pointed out by Krashen (1998), when their affective filter level is too high, students' learning capacity can be low, but when the filter level is low, learning capacity can be high. Students may also experience conflicts between their own cultural identity and the dominant culture presented in the classroom, as they may have different learning styles that do not align with the other cultures.

Secondly, language teachers may face resistance from students who are not familiar with or friendly to multicultural education. According to Kramsch (2014), adapting to a new cultural context and educational system can be challenging for some teachers as some of them may be accustomed to different teaching methods and learning styles. Kramsch (2014) further notes that English language teachers may struggle to balance their cultural identity with the dominant culture of the classroom, potentially impacting their sense of belonging. They may also face stereotyping or bias from peers or teachers, which can negatively impact their learning experience.

Kramsch (2014) equally believes that cultural misunderstandings are particularly valuable to note, ponder on to use such misunderstandings to help student overcome their language challenges. In other words, some language teachers may not be culturally responsive in teaching a multicultural classroom, given that they may not come from the same cultures as the students. Banks (2009) notes that teaching a multicultural class can be a challenging task even with veteran language teachers because some of them may not b**e** cross-cultural or multicultural experts and**,** as a consequence**,** find it challenging to handle the conflicts and miscommunications among the students from diverse cultures. As Banks (2009a) further reiterates, language teachers not only need to have a clear understanding of multicultural communication but also need to be equipped with multicultural competencies and skills to effectively teach students from diverse cultural backgrounds.

Additionally, multicultural pedagogy can be a challenge in classrooms in which language teachers prioritise some students more than others. In such classrooms, the teacher may not adequately relate to all the students from diverse cultural backgrounds and the underprivileged, which in turn can be counter-productive in terms of classroom participation. Samovar et al. (2013) point out that, sometimes, teachers act as if the culture of the learners is deviant and abnormal simply because the culture is different from that of the teacher. Perhaps, it is in this connection that Chamberlain (2014) challenges language teachers to develop multicultural competence, cultural awareness, dimensions of cultural variability, and become knowledgeable about how their attitude to culture influences the teaching the learning process.

Writing on the challenges of multicultural pedagogy, Thomas & Collier (1995) observe that finding the right balance between promoting national unity and shared values while honouring diverse cultural identities can be a tricky endeavour. These scholars further argue that creating curricula that genuinely reflect a variety of perspectives and histories, while adhering to national standards, can prove difficult. They also maintain that teachers often need specialised training to effectively implement multicultural practices and cater to the needs of students from different backgrounds. And that some individuals or groups of teachers may resist

changes to traditional teaching methods or curricula due to concerns about preserving national identity or values. Ensuring equal opportunities and outcomes for students from diverse backgrounds is another significant challenge, especially when tackling systemic inequalities. Furthermore, teaching students who speak various languages or dialects can lead to communication hurdles, necessitating extra support.

According to Gay (2004), a significant hurdle of multicultural pedagogy lies in developing assessment methods that consider diverse learning styles and cultural backgrounds. D'Souza (1996), on her part, believes that multicultural pedagogy is based on cultural relativism, a doctrine that considers all cultures to be equal, none being superior, nor inferior, and that cultural relativism does not work because minority cultures do not accept this doctrine, since each culture considers its own values, norms, and beliefs superior to other cultures.

2.4- The Concept of Multicultural Attitude of the Teacher

The concept of multicultural attitude of the teacher refers to the teacher's awareness of, comfort with, and sensitivity to issues of pluralism (Ponterotto et al., 1998). Researchers like Nieto (2013) stresses that teacher's need to affirm students identities and cultures, recognise and challenge biases, power dynamics and be committed to social justice during lessons.

To unravel the concept of the multicultural attitude of the teacher, it is important to understand what attitude stands for. Morris & Maistro (2005), cited in Soibamcha (2016), view attitude as an individual's prevailing tendency to respond favourably or unfavourably to an object, person, or group of people, institutions, or events in a given multicultural community. They equally point out that attitude is sometimes learnt through life experiences, which makes an individual behave in a characteristic way towards others, profession, objects, issues, situations, amongst others to which they are related, and that attitudes can influence one's behaviour negatively or positively. Attitude from the perspectives of Ahmad & Sahak (2009) is a mental or neutral state of readiness, organised through experience, exerting a directive or dynamic influence upon an individual's response to all objects and situations with which it is related. Also investigating the meaning of attitude, Maende (2012) states that an attitude refers to the way people reason or act. It may be positive or negative. According to

Leite (1994), teachers' attitude is perceived from three angles: affective component of feelings or emotions, cognitive or belief component, as well as behavioural component. Kreitner & Kinicki (2007) share similar views and point out that, in most situations, the affective, cognitive, and behavioural components appear concomitantly to shape teachers' classroom postures, through direct and indirect interaction between society, school, and teachers.

The multicultural attitude of English language teachers is a crucial factor in shaping students' language learning experiences and outcomes. Researchers agree that teachers' multicultural attitude plays a significant role in creating an inclusive and supportive learning environment.

The concept is used as an umbrella expression covering teachers' culturally diverse thoughts, points of view, feelings, as well as the actions teachers take in relation to their beliefs, thoughts, and emotions. In other words, the English Language teacher's attitude towards himself, towards the teaching of the English language, and towards the student teachers, cuts across the components of affective (feelings or emotions), cognitive (beliefs or ideas), psychomotor, and equal participation.

Characteristics of Attitudes

Attitudes are related to the affective domain based on behavioural characteristics such as feelings, interests, attitudes, emotions, and values. Kroenung & Eckhardt (2011) use the terms cognition, affection, and conation for the three components of attitude. Cognition deals with knowledge, understanding, and beliefs about objects. Affection concerns feelings by responding to objects, whereas the connation concerns the tendency to act or behave in relation to objects.

According to Kroenung & Eckhardt (2011), several characteristics of attitude can be integrated into language teaching and learning. These researchers argue that attitude is characterised by resilience, a force that can cause a person to survive, be strong to suffer, or overcome the burden they are carrying. Resilience also means tenacity, which is an active effort with a strong will in using the ability to achieve goals. Indicators of resilience include

not being easily discouraged in overcoming difficulties when answering questions, sturdy defending opinion, and being able to answer questions well.

Kroenung & Eckhardt (2011) also note that attitude is also characterised by discipline, an act which indicates an orderly and obedient behaviour to various provisions and regulations. Indicators of a discipline attitude include the right on time to start and end the discussions, answer questions at the time of the speaking test according to the time provided and comply with the rules in force. Another manifestation of attitude is self-reliance, an attitude of being capable of acting according to circumstances without asking or being dependent on others, committed to decisions taken and able to behave in accordance with the values believed. Kroenung & Eckhardt (2011) further state that attitude is also self-initiative in the drive to identify problems or opportunities and be able to take action to solve problems or capture opportunities. Indicators of self-initiative include being able to take the initiative and being able to overcome difficulties.

Teachers' Beliefs towards Cultural Diversity

Attitudinal beliefs refer to the way teachers perceive and think, which may lead to the actions related to their teaching practices in diverse classrooms. According to Clemente (2001), teachers' attitudes can be seen from the dimension of their predetermined beliefs. Although teachers' actions and performance might not fully indicate their attitude, their feelings and beliefs about the cultures of the learners can influence and affect their practice of teaching. Ambe (2005) share a similar point of view and further points out that one of the reasons why schools do not always meet the literary needs of students of diverse cultural backgrounds is due to a mismatch between the home culture of students and that of the school.

Basturkmen et al. (2004), in analysing conclusions drawn by scholars regarding the effect of teachers' beliefs on their behaviours, point out that teachers' beliefs could motivate instructional practices in the classroom. Beliefs tend to guide and form teachers' thoughts, behaviour and instructional practices (Borg, 2001). In a similar study carried out by Pajares (1992), results indicate that belief plays an important role in teachers' behaviour and organises information and knowledge during the teaching and learning process. Similarly,

Clemente (2001) asserts that the dimension of belief is about the teacher's sense of plausibility regarding the techniques, methods and approaches they adopt in their teaching practices, and that controls behaviour in the classroom. Beliefs, therefore, have a significant part in determining the roles of teachers during language lessons as they assist teachers to employ their understanding and knowledge in a particular way in agreement with the rules of the teaching methodologies and approaches they adopt in classrooms.

Cultural Sensitivity and Awareness of the Language Teacher

The importance of cultural sensitivity and awareness in language teaching is paramount for multicultural ELT classrooms. Cultural awareness and sensitivity involve respecting and valuing the diverse backgrounds, experiences, and perspectives that students bring to the classroom. Researchers have varying views on how cultural awareness and sensitivity could impact teaching. Rychly & Graves (2012) believe that, in a multicultural English Language Teaching (ELT) classroom, a teacher's inclusive teaching practices play a significant role. This means adapting teaching methods to meet the various learning styles and needs of students from different cultural backgrounds. By fostering an environment where students feel at ease sharing their thoughts, opinions, and insights, teachers can truly enhance the classroom experience. Rychly & Graves (2012) state that designing activities that facilitate cultural exchange can greatly contribute to mutual respect and understanding among students. Additionally, addressing cultural biases, stereotypes, and misconceptions helps to develop a more nuanced appreciation of diverse cultures. As argued by these researchers, creating a safe and inclusive learning environment is crucial, as it allows students to feel valued and respected. Providing individualised support tailored to the unique needs and challenges of students from diverse backgrounds can make a significant difference.

Diverging from the above perspectives, Hall (2018) emphasises the need for teachers to develop cultural awareness and sensitivity to effectively teach diverse students. Continuous professional development is essential for teachers. Engaging in ongoing training helps enhance cultural competence and keeps educators informed about the wide variety of cultures and effective teaching methodologies. By regularly reflecting on their biases, assumptions,

and teaching practices, teachers can continually seek ways to improve cultural sensitivity and inclusiveness in their classrooms. Garcia (2002) argues that teachers' cultural sensitivity can enhance students' language learning experiences and outcomes.

Teacher's Self Perception

The teacher's self-perception refers to the ability of the teacher to identify his strengths and weaknesses and to develop strategies to cope with them. A language teacher, who manifests a firm self-efficacy cultural belief about himself, demonstrates a good sense of humour during language lessons. On the contrary, Nieto (2004) argues that a language teacher who cannot cope with his own attitudes and beliefs about other cultures will find it very difficult to take care of the learning outcomes of students from diverse cultural backgrounds. It is what teachers think, what teachers believe, and what teachers do at the level of the classroom that ultimately shape the kind of learning that learners get. Teachers' beliefs or visions about themselves impact their planning, teaching, interaction and actions in the classroom and can be changed with practice and experience.

Language teachers interested in teaching culturally diverse students should first of all educate themselves about other cultures in addition to their own before they can teach multicultural students. Writing on the attitude of teachers, Rychly & Graves (2012) opine that educating themselves about other cultures exposes language teachers to the difficulties and the anxieties culturally diverse learners go through in language classes to achieve academic success. On the contrary, language teachers who are not versed in diverse cultures and most especially the cultural backgrounds of the learners are often unable to estimate the learner's competence accurately during lessons (Villegas and Lucas, 2002). Such language teachers treat learners as if they all come from the same cultural background. Such a generalised approach in an ELT classroom may create a disadvantage to the students from diverse cultural backgrounds. It is in reaction to this state of affairs that Howard (2010) argues that all students need to have their sociocultural backgrounds taken into account during the teaching and learning process. The multicultural attitude of the teacher towards him/herself could either positively or

negatively affect the development of English language speaking proficiency of student teachers.

Teachers' Commitment to the Teaching Profession

The attitude of the teacher could be seen through his commitment to work. Commitment, according to Nias (1989), is a term used to identify teachers who are caring, dedicated, and who take the job seriously from those who are not. Commitment is an important work attitude in teaching because committed teachers are expected to be willing to teach harder in order to attain course objectives (Kreitner & Kinicki, 2007). According to Kelchtermans (2005), teachers do not all have the same level of commitment to their teaching profession. For some teachers, commitment is a major part of their lives, and it is their top priority. Others may perceive it differently, seeing teaching as just a job. Kelchtermans describes committed teachers as courageous, enthusiastic, honest, caring, and fair. It is easy to see how these words may be associated with commitment. Understandably, committed language teachers could motivate learners to participate actively during speaking activities, a situation that may help students improve their English language speaking proficiency.

The various sources cited above tend to share one thing in common, namely that the attitude of language teachers includes their attitude towards themselves, commitment and dedication to the teaching profession, intellectual attitudes, emotional reactions towards students, and personality traits that affect the learner's academic performance, personality, and interest in learning, amongst others.

Teachers' Attitude to Stereotypes and Hate Speech in a Culturally Diverse Classroom

Weis and Fine (2001) believe that stereotypes and hate speech in a classroom are a crucial and multifaceted issue. Understanding this connection and the impact of stereotypes and hate speech can provide valuable insights into fostering a healthier learning environment. Weis and Fine (2001) also observe that stereotypes and hate speech can foster an environment where students feel unwelcome, unsafe, or marginalised. Such an atmosphere can lead to significant increases in anxiety levels for students, making them less likely to engage in class

discussions. When a teacher or peers use derogatory language on students, it can result in feelings of isolation and discomfort, which diminishes students' confidence in their abilities to communicate effectively in a foreign language. The researchers further argue that the presence of hate speech can create a pervasive fear of being ridiculed or judged, particularly among students who might already feel vulnerable due to their language skills or cultural background. This fear can manifest as reluctance to express thoughts or participate in discussions, as students may worry that their contributions will be met with disapproval or derision. This fear not only hinders individual expression but can also stifle diverse perspectives that enrich language learning.

As Guirdham (2005) maintains, stereotypes and hate speech can exacerbate existing language anxiety, which is characterised by the fear of speaking or using a second language. When students feel that their identity or linguistic capabilities are under threat, it can create additional stress, making it even more difficult for them to communicate in their target language. This heightened anxiety can lead to negative self-perceptions regarding their language proficiency, further compounding the challenges they face. Elevated anxiety levels can lead to a significant drop in student involvement during lessons. When students are anxious, they may withdraw from interactive activities, be less inclined to answer questions, or shy away from group discussions. This withdrawal not only hampers their learning experience but can also diminish their motivation and lead to lower academic achievement in language studies. Anxiety can disrupt crucial cognitive processes needed for effective language acquisition. It often interferes with students' ability to focus on tasks, process information, and articulate their thoughts clearly. As a result, students may struggle to recall vocabulary or grammar rules during conversations or written assignments, which can further undermine their academic success and retention of the language.

To break the circle**,** Guirdham (2005) suggests that teachers have a vital role in establishing an environment that prioritises respect and safety. This involves creating clear guidelines for acceptable communication and behaviour within the classroom. Encouraging students to speak up against hate speech and providing timely interventions can contribute to a more

inclusive atmosphere. Additionally, teachers need to encourage empathy and inclusivity among students. This can be achieved through structured activities that celebrate diversity and promote open dialogues about different cultural perspectives. By valuing each student's voice and experiences, language teachers can help dismantle barriers that perpetuate feelings of anxiety. Moreover, teachers must provide resources that assist students in managing anxiety and addressing experiences with hate speech. This may include access to counselling services, workshops on effective communication or stress management techniques, and informative materials about handling behaviour in educational settings. Ensuring students have the necessary tools and support systems in place will empower them to thrive in their language-learning journey. By proactively addressing the issues of hate speech and anxiety, English language teachers can cultivate a more inclusive and supportive language learning environment. Such an environment not only benefits individual students but also enriches the entire classroom dynamic, promoting positive interactions and shared learning experiences.

Teachers' Empathy towards Students in a Multicultural Classroom

Research by Larson and Silverman (2000) emphasises the importance of developing a caring and respectful relationship between teachers and students. Caring teachers hold all students to the same rigorous standards by seeking first to understand the cultural backgrounds of the students. According to Nodding (1995), caring refers to the ability of the teacher to actively take part in students' concerns by sharing in their dreams and doubts, and a quiet word of encouragement is what the student needs. She equally suggests that empathetic teaching units in a diverse classroom, such as themes of love, friendship, parenting styles, and caring for strangers, among others, could be used to teach speaking skills, given that students tend to participate actively in class when the teacher nurtures and cares for their feelings.

Nodding further notes that learners may not be able to participate in speaking activities if they realise that their teachers do not show empathy towards their customs and traditions. Noddings (1995) is also of the opinion that the entire school curriculum should be built around the ethic of care. She contends that teachers' caring relationships with students not only make students comfortable with taking risks and active participation during lessons, but

also enable teachers to design multicultural responsive teaching strategies specific to individual students. Nodding's views are equally shared by Tang & Hu (2022), but note that students may get agitated during their English-speaking performance when they perceive their teacher does not manifest any form of love towards them. In such cases, students feel disturbed during their oral performance because they are intimidated by the attitude of teacher. If, on the contrary, the teacher is approachable and shows genuine love towards students, anxiety in speaking activities during lessons will be conquered.

Empathy can equally be manifested through positive reinforcement from the teacher to encourage active participation during lessons. Verbally praising a shy or friendless student from a minority culture could be a turning point for their self-esteem and confidence level to actively participate during speaking activities in class. A student may be born with a socio-linguistic talent, but someone, such as a language teacher, needs to realise and believe in the student; otherwise, such talents may never be nurtured. It is critical for students from diverse linguistic and cultural backgrounds to feel positive about themselves as individuals, to gain self-confidence to learn the English language. Noddings (1995) argues that students' self-esteem is strengthened when they see and read about contributions made by their own cultural groups. Such an inclusive strategy can provide students with adequate avenues for discussions and comparison of the similarities and differences between their cultures. Language teachers could adapt the curriculum to focus on content that is meaningful to students from diverse cultural backgrounds. This kind of focus, according to Noddings, allows students to practice all the language skills.

Teachers' Participatory Ethos

Caring for students includes positively influencing their decisions related to their active responsibilities and participation during lessons. As stated by Carlson & Hastie (1997), students learn more when they are challenged by their teachers who set high expectations for them. These researchers further observe that teachers' and students' agendas need to overlap and to support each other for positive learning outcomes. The strength in a socio-constructivist-based classroom is in the lessons and activities of the students from diverse

cultural backgrounds. Claxton (1996) believes that the learning process should be organised in such a way that students from diverse backgrounds take responsibility for their own learning. Creating a safe learning environment that is conducive to learning for students from diverse backgrounds is essential for language teachers.

Writing on expectations for all ethnically, culturally, and linguistically diverse students, Cole (2008) observes that students could learn better when they are challenged by teachers who have high expectations for them. Language teachers who convey high expectations equally convey the belief that their students from diverse cultural backgrounds can succeed in demanding activities. In carrying out such activities and taking into consideration the diverse cultural nature of the class, all rules are contextually enforced consistently and fairly for students, irrespective of linguistic and cultural backgrounds. In which case, students from diverse backgrounds would no longer have to worry about being bullied in the classroom in connection to their cultural background, but would feel comfortable taking an active part in speaking activities.

Attitude to Individualised Instructions

Writing on the importance of cultural learning styles in the classroom, Ladson-Billings (1995) argues that students learn differently according to their distinct cultural backgrounds. Accordingly, understanding cultural learning styles can help teachers tailor instructions in accordance with the diverse needs of the learners. Consistent with Ladson-Billings' (1995) views, Tudor (2001) contends that by valuing and incorporating diverse learning styles, teachers are at the same time promoting inclusivity, thereby making learning more relevant and engaging to learners. Thus, understanding cultural learning styles not only helps teachers to tailor their teaching to meet individual learners' needs but also promotes cross-cultural understanding and respect, as well as facilitates effective communication between teachers and learners from diverse backgrounds. Perhaps, it is in this connection that Gay (2003) argues that the ability of the teacher to provide every student a chance to succeed, especially within the context of speaking skills, to an extent, depends upon an understanding of the culture of the learner. Consequently, knowing each student, especially their culture, is

essential preparation for facilitating, structuring, and validating successful learning outcomes. Gay (2003) further reiterates that teachers can no longer assume that students are 'simply' students, or that they are bundles of discrete variables. Rather, students are complex human beings who bring with them to the classroom their own individual personality as it is at a given point in time, and this influences how they interact with what we do as teachers.

This could imply that language teachers must become conversant in both students' cultural backgrounds and their learning styles in order to teach effectively. At the start of the course or semester, the teacher may distribute questionnaires, ask about students' interests, hand out surveys, gather information about learning styles, hold open discussions, or allow students to talk about positive experiences from past classes. Teachers should demonstrate a desire to adapt instructional strategies that can help students feel valued. Cultural learning styles, therefore, provide a useful pedagogic weapon which language teachers can resort to at the time of planning their lessons, designing practice or application activities, assessing their learners, and engaging them in active learning opportunities (Tudor, 2001).

When language teachers teach language using diverse socio-cultural activities, students become active and independent agents of their own learning. Students from diverse backgrounds need a form of individualised instruction to be actively involved in their learning. When providing daily instruction for students with special needs, the curriculum content, materials, abilities, and teaching methods require thoughtful consideration. Accordingly, McNergney & Keller (1999) observe that effective teachers think and behave in certain ways with students who come from especially from minority cultures.

From the weight of the above argument, one could say that the multicultural attitude of the teacher, within the context of this study, includes teachers' beliefs about other cultures, teacher's behaviour towards students from other cultures, teacher's readiness to suspend belief about other cultures, curiosity and openness on other cultures as well as their attitude towards students from diverse cultural backgrounds in ELT classrooms. This is important because the multicultural attuned attitude of the teacher manifests, could influence their interactions with others, the learners, because these attitudes generally create expectations of

disbeliefs or previously held perceptions they hold about others related to ethnocentrism and cultural stereotypes. Learners learn better in situations that are lively to them could incite and sustain the attention of the learner both emotionally and psychologically during language lessons. Students' arousal likely depends on the teacher's emotions and the correlations of the interests and language needs of the student, and high participation during language lessons could be registered if the teacher demonstrates or adopts a positive attitude towards the students from diverse cultural and linguistic backgrounds. In this connection, students can be able to produce correct sentences because they are positively reinforced when they say something right and negatively reinforced when they say something wrong.

Table 2.1: Multicultural Attitude of the Teacher

	Culturally insensitive Teachers	**Culturally sensitive Teachers**
Perceptions of student learning Difficulties	- Attribute learning difficulties to learners' background and characteristics - Believe that students bring culturally related problems into the learning environment - Do not believe that the cultural background can provide good learning structures	- Feel accountable for problems with student learning (for what they do/don't learn) - Believe they are capable of finding solutions to students' culturally related learning problems - Believe that learning problems are related to lesson structure.
Conceptions of Knowledge	- Are concerned with finding activities they can use (things for students to do) in class rather than learning the subject deeply - Often justify lesson content based on generalised norms or on their authority as the teacher	- Are quick to admit a lack of cultural knowledge - Show willingness to acquaint with other cultures - Try to identify important cultural components of learners and create steps when teaching new concepts - Rely on logical or technical explanations of context to justify lesson content
Reflective Practice	- Perceive only limited diversity in student knowledge, ability, and skill. - Base instructional programs on their subject knowledge and materials available rather than the needs or abilities of students - Do not assess student competence or progress when making planning or in-class decisions	- Recognised a range of student abilities and knowledge of other cultures - Lessons are linked to continual student assessment (informal, subjective, and reflexive) and used to appraise difficulties and find supporting activities - Make decisions for teaching activities based on subjective student performance observations

Adapted from Centre for Advanced Research on Language Acquisition (2011).

The research reviewed above points to the fact that teachers' multicultural attitudes have a significant impact on the speaking proficiency of student teachers. Teachers' cultural competence, along with an awareness of their own biases towards student teachers, is vital for teachers in creating an inclusive and supportive learning environment. Thus, a positive attitude creates a supportive learning environment that encourages students to practice and improve their language speaking proficiency. English language teachers who prioritise cultural competence, sensitivity, and awareness to create an inclusive and supportive learning environment, promote students' confidence and motivation to take an active part in speaking activities. Furthermore, language teachers who manifest empathy to their students in their ELT classroom language classes may indirectly propel them to actively participate in speaking activities. If, on the contrary, students find their teachers' attitude discouraging, they will emotionally and negatively react in the form of disappointment with the English language speaking activities.

2.5- The Concept of Culturally Responsive Instruction Through Folk Tales Instruction Strategy

Culturally responsive instruction is a teaching strategy that considers the cultural backgrounds and experiences of learners in the teaching process. Many researchers have diverse views on this instructional strategy. Sushama (2011) contends that culturally responsive instruction is a teaching strategy that emphasises the significance of the cultural experiences and perspectives of ethnically diverse students, allowing them to engage with new materials in a way that aligns with their individual learning styles. Gay (2002) subscribes to this view and adds that this approach highlights the cultural knowledge, prior experiences, and unique frames of reference of these students. By doing so, it makes learning more relevant and effective. In fact, culturally responsive instruction encompasses any teaching method that helps students improve their performance, making the learning experience enjoyable and practical. Accordingly, culturally responsive teachers are keenly aware of the diverse cultural backgrounds in their classrooms and strive to facilitate lessons that resonate with each student. Creating such an inclusive learning environment requires a strong sense of cultural

competence, as well as a sincere effort to understand students' cultural backgrounds. Effective teachers deliver course material in engaging ways that encourage students to practice various skills. The more culturally responsive strategies a teacher incorporates into their toolkit, the better they can reach all their students and foster independent, strategic learners.

Researchers with diverging views, like Hammond (2015), maintain that culturally responsive instruction is crucial for recognising and valuing students' cultural identities, ultimately enhancing learning outcomes. This pedagogical approach embraces students' cultures, languages, and experiences, and integrates them into classroom learning. Complementing Hammond's views, Nieto (2013) suggests that culturally responsive practices can help cultivate a more inclusive and welcoming classroom environment. By tapping into the cultural dimensions of instructional strategies, teachers can boost student participation and engagement, making a positive impact on the overall learning experience.

Folk Tale Instructional Strategy

In today's multicultural language classrooms at Teacher Training Colleges (TTCs) in Cameroon, language teachers are increasingly recognising the importance of providing a truly stimulating learning environment. Regardless of the methods or combinations they choose, the goal remains the same: to foster an atmosphere where students can learn both consciously and unconsciously. This can be achieved by tailoring instructional strategies to meet the diverse cultural and linguistic needs of learners.

Some researchers have explored the effectiveness of the folk tale instructional strategy to develop the English language speaking proficiency of learners. Scholars like Corson (1983) agree that folk tales can help students from various socio-cultural backgrounds to develop their English language speaking skills. Tales with familiar themes or relatable characters can motivate learners to draw comparisons, highlight both similarities and differences, and articulate justified opinions. Corson (1988) also contends that learning outcomes can be significantly enhanced through the folk tale instructional strategy. This improvement can be achieved by varying teaching methods, techniques and approaches to align with learner needs. Corson (1988) emphasises that teachers should value students' oral contributions, often

stepping back to listen. By providing engaging topics for discussion and fostering an atmosphere of trust and respect, teachers can encourage meaningful dialogue. This approach not only builds learners' self-confidence for future classroom activities but also helps them realise their ability to understand and be understood by others. Incorporating folk tales into the learning experience creates a supportive environment that promotes acceptance and understanding.

However, some researchers suggest that folk tale instruction constitutes an indispensable traditional pedagogic tool for teaching in ELT classrooms. One of these scholars is Ahmed (2019), who argues that folk tales from any culture can serve as valuable resources for students to grasp language features, including vocabulary, expressions, grammar, and grammatical patterns. As Taylor (2001) concurs, the cultural elements embedded within folk tales can help bridge cultural gaps while also illuminating the differences that exist between them. Thus, folk tales can be adapted to meet the specific needs of learners in English language classrooms. Farrant (1987) maintains that such strategies are rooted in the belief that learners can successfully navigate their challenges. Similar to therapeutic settings, storytelling encourages relaxation and unlocks learners' potential, fostering creativity, initiative, collaboration, responsibility, and team spirit. In this context, the teacher's role is to guide learners while also acting as a resource, ensuring that the knowledge acquired leaves a lasting impact on students.

Characteristics of Folk tales

According to Talla (1989), folk tales are anonymous, timeless, and the most common forms of stories circulated orally among African people, meant to hand down knowledge and wisdom from parents to their children. Talla also observes that folk tales are stories about day-to-day issues of humanity and that folk tales may involve people, animals or supernatural beings. These views are equally echoed in Tosam (1997), who opines that different societies may have various versions of folk tales, but the skeletons remain the same, irrespective of the society. He goes on to say that, in the field of language teaching, folk tale instructional strategy offers natural language experiences for students.

Folk tales usually have flat characters that are usually very good or very bad, with most characteristics exaggerated. The hero and heroine are usually young, honourable, courageous, unselfish, and caring, with special abilities or powers. At the level of setting, it is usually described easily and briefly to fit the typical geography of the culture. The setting of the story may equally be placeless. Time is fantasy time, which may be timeless or in the past, usually long-ago embedded within the history of the culture. The plot of a folk tale is usually simple, interesting and full of action, followed by specific and simple patterns. The plot usually starts with fast-moving action that grabs the listener's interest and keeps it. Conflicts are usually resolved with great deeds or acts of human kindness related to good and bad/evil.

The themes are often centred on universal truths, lessons, and values related to people, their actions, and/or material goods that are valued by the group that created the folk tale. Often, the tales tell what happens to those who do not obey the group's traditions. Some of the themes include; problems of young adults; security, fear of leaving home, fear of not having children, fear of not being loved or giving love, values and concerns of different cultures, good and evil, right and wrong, justice and injustice, happiness, kindness, friendship, loyalty, good triumphant over evil, love and loyalty, love and loyalty can transform and basic values of people magic among others.

The style employed in folk tales is usually descriptive and straight to the point. The style is also often plausible with repeated phrases to develop logic and sequential thinking. The tone is often characterised by good versus bad/evil and reflection of human strengths, frailties, weaknesses, or imperfections. The tales are often narrated using third-person narrative. Tala (1989) equally observes that folk tales have distinctive linguistic and structural features such as novel words, onomatopoetic sounds, repeated parallel phonological and grammatical patterns that create interesting rhythms in class, which can enable learners to master the various language forms to achieve specific communicative purposes.

Njuosi (1994) shares similar views to the aforementioned researchers and further explains that typical features in folk tales usually have an opening which may begin with a formulaic expression such as "Once upon a time". The characters are often introduced early in the tales.

Common characters include humans and animals, but sometimes there are mythical creatures. The story is often set in areas such as a house, in the forest, beside a river, or on a mountain. The introduction of the problem of the tale is sometimes centred on conflict. Different connected happenings or events are described, which lead to a final result and resolution. Often, the intelligent, hard-working usually win over the lazy and arrogant. The kind and courageous find a happy ending. In contrast, the unkind and cruel pay a high price and/or learn a lesson. At the close of narration, a moral is explicitly stated or implied.

Types of Folk Tales

According to Andi (2019), various subtypes of folk tales exist such as: Humorous tales which allow people to laugh at themselves from absurd situations or character; Cumulative tales that build upon actions, characters which could be animal, vegetables, human and ability; Beast tales in which animal usually appear as character that talk and act like human; Magic and wonder tales which contain some elements of magic and wonder. Good and bad magic can be performed. Folk tales could also be classified according to the various themes such as hard work, obedience, love, kindness, egoism and deceit, among others.

For the sake of convenience, these tale types can be grouped into tricksters, etiological tales and human-interest tales. To begin with, trickster tales are tales about animals in which characters try to deceive each other using trickery, often to overcome a stronger opponent. Such tales highlight the tricks animals play on each other. The basic pattern of trickster tales begins with friendship between two or more animals, through the formation of an oral contract. This is closely followed by the violation and the discovery of the violation, and finally, the end of friendship between the animals. Examples of trickster tales include: the hare and the tortoise, and why the snail's muscles never ache. Students, from different diverse cultural backgrounds, tend to have different beliefs, attitudes and experiences about trickery, wits and wisdom, and thus are likely to respond differently to the rivalry and fairness of action taken by the characters through the sequence of events in such a trickster tale. The second type of tales, etiological tales, treats the interaction between animals, human beings and supernatural forces. These tales attempt an explanation of why certain incidents beyond

human understanding happen the way they do. The third type of tales, human interest tales, is centred mostly on human beings. They have a direct bearing on the day-to-day life experiences of mankind.

Sources of Folk Tales for Language Classrooms

There are different places where both students and teachers can search for stories to use in ELT classrooms. According to Duggan et al. (2016), the most common sources are the Internet, a series of graded readers, picture books and magazines or periodicals for children. Teachers and students can visit popular websites on the internet where they can find folk tales in English from different cultures. From some online sources, teachers can download pages of text or drawings for classroom use. They can also get folk tales from a series of graded readers and periodical publications, from which they can find folk tales provided with some illustrations. These tales are usually modified, and long ones can be broken down into several episodes published through several continuous volumes. Picture books published by international and national publishers are now found more frequently in the bookshops of developing countries. Teachers and students can consider many different sources and, over time, accumulate a collection of folktales that can be used in their classrooms. More importantly, both language teachers and students can tell folk tales from their own individual cultures.

Importance of Folk Tales in the ELT Classroom

According to Cameron (2001), the use of folk tales in the ELT classroom has enormous benefits. First, folk tales are enjoyable and engaging to language learners, thereby making the foreign language learning fun and motivating for learners. Folk tales provide wonderful opportunities for language teachers to design activities that not only engage learners but also create a stress-free, non-threatening environment for learning to occur. Cameron (2001) further observes that folk tales can also provide meaningful, authentic, comprehensible input towards meaningful communicative activities.

Furthermore, folk tales often provide a good source of cultural information, given that teaching language involves teaching culture. As an intrinsic part of everyday life, Kaminski

(2002) notes that folk stories can be used to facilitate cross-cultural understandings. In agreement with other researchers, Worthy & Bloodgood (1992) maintain that folk tales are even more important as a medium for cultural knowledge, especially in situations where the foreign language teacher is not a member of the culture whose language s/he is teaching. Apart from teaching language structures, the language teacher needs to address the culture of the learners. This is possible because quite a number of folk tales have many differing versions, and the changes or differences between versions carry cultural information about the community in which each is told. To learn about and appreciate a culture, it is necessary to be familiar with its literature. Thus, folk tales can be excellent sources for illustrating both the uniqueness and the commonalities between cultures. Folk tales typically carry two levels of meaning. At the surface level, it is often a literal story about people or a person. Hidden in the literal story is often a moral or a second metaphorical story that provides a window into the cultural origins of the literal story. These two levels allow teachers to utilise the story and lead students into a deeper understanding of how to read for meaning, to scaffold an appreciation for figurative thought and to acknowledge the nature of different cultures.

Mantra et al. (2018) also believe that folk tales' instructional strategy encourages imagination and creative thinking in language learners as they find new solutions to problems presented in the story or to make predictions about what will happen next in the story. This is possible given that folk tales offer a whole imaginary world with miracles, mythical and magical animals and many different surprises from which language learners can both enjoy the magical, amazing world while learning language at the same time. Learners' experiences with folk tales map subconsciously onto their real-world experiences and become a kind of script for life. This state of affairs provides opportunities for learners to make sense of metaphors and metaphoric language, something difficult to achieve within conventional teaching practice. Accordingly, as they develop the ability to interpret figurative language, learners not only expand their capabilities for creative thought and communication, but they also acquire insights into expressive forms of language, allowing them to comprehend both text and speech on a deeper and more meaningful level.

Corroborating with earlier researchers, Bean (1999) points out that carefully selected or modified folk tales have features such as parallelism and meaningful, natural and rhythmic repetition of language and thus, can enhance learners' abilities to learn the language informally. Thus, folk tales allow the creation of a wide range of engaging activities which respond to the different learning styles prevalent among learners. Such tales can also promote learner's learners' imagination and creative thinking in learning the language and broaden their knowledge about other people living in different cultures. Listening to or reading folk tales is not just the literal story that is made accessible to language learners, but understanding the literal story also allows language learners to develop imagination and creative thinking about the world. Learners do have their own hypotheses about what can happen and why it happens in the story. They can have their own opinions and explanations for the series of events presented in the folk tale. They can also form their own opinions and make judgments about the characters in the story.

Narrating Folk Tales to encourage Speaking Activities

It is generally accepted by many cognitive and socio-constructivist theorists that the success of any learning activity depends very much on the degree of motivation of the learners and that students learn better in situations that are lively and relevant to them. Since folk tales are quite entertaining, they can provide a conducive learning context in which they could be inspired to part in speaking tasks. It is in this perspective that Tosam (1997:35) states, "folk tales incite and sustain the attention of the listener both emotionally and psychologically*"* and that, 'students' arousals, likely depend on their interests in what is taught and on the correlation of their interests with their learning needs'. One would normally experience a high level of involvement in speaking activities among learners if they are interested in the activities. During the folk tale narration process, learners begin to understand that they do understand and that they can be understood by others. Luma (1983:269) elaborates further when she argues that such a language teaching strategy is "based on the therapist's belief in the capacity of his patient to deal constructively with his situation".

Aligning with other researchers, Njuosi (1994) points out that folk tale instructional strategy aims at relaxing and releasing the learner's capacity through the creation of an atmosphere of acceptance and understanding. It also helps to develop in the learner ingenuity, initiative, a sense of collaboration, responsibility and team spirit. The role of the teacher in such a language classroom is to guide the learners to express themselves orally and at the same time serve as a resource agent, given that students are particularly attentive and the knowledge they obtain makes a lasting impression on them. Since folk tales are the most common forms of oral tradition in Africa and in Cameroon in particular, they can be adapted to the needs of the learners in second/foreign language classrooms. According to Corson (1988), the learning outcomes of learners in the language classroom could be improved upon using folk tale narration as a teaching strategy.

In a language classroom, learners not only narrate stories, but are also motivated to learn the rules of the language. This view is supported by Fromkin & Rodam (1983:333), who point out that students *"*learn to produce correct sentences because they are positively reinforced when they say something right and negatively reinforced when they say something wrong*"* In such instances, the teacher can identify and later on correct learners' mistakes as they narrate the tales. In so doing, learners gradually demonstrate expertise with language and storytelling with a significant improvement in their level of English language proficiency.

Also writing on the importance of folk tale narration, Laing (1992) notes that, during classroom sessions, the teacher as well as students use as much direct speech as possible, varying the pace and pitch of the speech to suit the mood of the story. The story is narrated using probes, prompts, teaching/learning aids and acted out the various parts of the folk tale to heighten the meaning of words being spoken. Students equally learn the stories in their own way, either by thinking about the rhythm or key points of the story, avoiding learning a story literally, word for word. Apparecida (1992) shares similar views but goes further by suggesting that both teachers and students play diverse roles during folk tale narration. Among other roles, teachers should: make sure that students exchange roles; encourage the audience to participate actively to help narrators who are in trouble during the narration

session; give students from diverse cultural backgrounds equal opportunities, as well as take cognisance of cultural aspects embedded in the tales.

Whatever the case, teachers must not try to overcorrect the students, especially at the beginning of each exercise, but should concentrate on making suggestions towards improving their language proficiency. Language errors can be noted down and discussed in the later part of the lesson. Lack of ability in certain areas of the language can suggest future lessons for the other classes.

Parvis (2008) provides more appropriate techniques on how folk tales can be incorporated into language classes. First, language teachers can choose age-appropriate stories and, in accordance with the language structure to be taught. Second, teachers can provide context to help students fully appreciate the cultural and historical significance of the folk tale. This might involve discussing the cultural traditions from which the story originates or providing some historical background on the period in which the story was created. Third, teachers can encourage critical thinking by encouraging students to analyse the characters, plot, and themes of the story and consider how these elements relate to the social and cultural context in which the story was created. Fourth, the promotion of empathy and understanding could be encouraged. By exploring stories from different cultures and traditions, students can gain a deeper appreciation for the diversity of human experience and develop greater empathy for people who may be different from themselves. Furthermore, teachers can also incorporate creative and kinaesthetic activities.

Mariah (2007) shares similar views with Parvis (2008) but proposes other techniques such as: supplied-content story, clued story, endless story, and collaborative story. The first technique Mariah (2007) proposes is the supplied-content story. Through this technique, the teacher provides the content of the story. Students can be asked to write their own stories or modify the existing ones. The second technique is the clued story technique. Teachers can provide some clues for students to narrate folk tales. The clues may be some words, phrases, pictures, or charts, and if possible, teachers may include the characters involved in the folk tale. The students then follow the frame to do the narration. Another way of doing a clued story is by

giving students two or three archetypal characters and having them narrate the folk tale by using the characters provided. It is also possible to have students prepare cards with various characters, settings, and plots. The cards, then, are placed in boxes that are labelled “character”, “setting”, and “plot”. After that, the teacher may have students choose a card from each box and make up a story incorporating various ideas.

In an endless story, the students are free to tell the stories in whatever direction they prefer. The procedure is simple. First, teachers must select one student to begin their stories. After that, the student may point out another student to continue the story. At this stage, the student who is pointed out has to begin their story by continuing the previous story told by the first student. To a certain extent, they may direct the story to whatever he or she want. Then, it is the turn of another student.

Narrating Folk Tales to Teach Vocabulary

Writing on word classes, Palmer (1975), cited in Tosam (2016), argues that the two most important classes of words in the English language are nouns and verbs. Tenses, for instance, are very important in language learning. If a learner can use and understand different forms of tenses in English, they will be able to communicate effectively in any situation. If a learner of a language is unable to find the correct form of a tense needed to express an idea, it could be a frustrating experience in speaking that language. Folk tale instructional strategy, therefore, can be aptly used in teaching speaking skills with respect to the use of tenses in a second and foreign language classroom. Echoing other researchers, Cameron (2001) notes that simplified versions of folk tales often make use of the simple present tense for narrative because, in learner EFL curriculum, the present tense is seen as being simpler and is taught first. If a story is told through pictures, the present continuous tense is often used. Teachers using folk tales expose language learners to both types of narrative and dialogue discourse and to the use of both indirect and direct speech.

As mentioned earlier, Talla (1989) notes that, “folk tales may be set in any time and any place” Glaring in this standpoint is the issue of time. Time determines which tense a speaker can employ when talking about an action. Though folk tales are narrated dominantly in the

past tense, they are often interspersed with dialogue which employs all three major time frames, namely, the present, the past and the future. Folk tales teaching strategy, therefore, can be used to teach the different forms of tenses in the English language.

Dramatising Folk Tales to Promote Speaking Activities

Dramatising folk tales provides rich, authentic vocabulary in a culturally responsive ELT classroom as it stimulates discussion and activity among students. With natural dialogue, language learners have the chance to acquire various genres and hear natural speech. Depending on the language focus, teachers can modify the original story by turning some narrative parts into dialogue. This is very important because during folk tale dramatisation sessions, students are brought closer to the teacher to identify challenges in their speaking skills. This view is supported by Talla (1989), who maintains that the oral tale narration far transcends ordinary verbal communication; it is a dramatic performance. It can be inferred from the above assertion that dramatisation of folk tales stimulates participation as learners, listen, watch, smile, laugh, frown, enjoy, dance, give opinions and above all dramatise their own tales. In so doing, they discover knowledge for themselves. Tosam (1997) complements Talla's (1989) views by stating that, dramatisation of folk tales makes use of learners' ideas, invites voluntary participation, stimulates interest and above all recognises the different interests of learners and their spans of concentration. Dramatisation of folk tales thus encourages the interactive approach, which is in line with Vygotsky's concept of mediation. Thus, the dramatisation of folk tales in ELT classrooms can effectively increase students' motivation to speak fluently and contextually using new vocabulary.

Furthering the discourse initiated by earlier researchers, Hakim (2022) contends that dramatisation offers oral practice of foreign and second languages by learners through role play, physical action, repetition, creativity, emotional involvement and personalisation. Folk tales performed as group work and cooperative activity provide opportunities for different levels of linguistic development by settling individual differences and using the strengths of each member of the group. Hakim (2022) also observes that folk tales appeal to all kinds of cultural learning styles. For instance, aural learners benefit from rehearsal and production

stages, visual learners from script writing and preparing masks, props and costumes, while kinaesthetic learners learn through non-verbal communication, like miming, facial expressions and body movement.

Moreover, dramatising a folk tale is enjoyable and motivating and relieves learners of their inhibitions caused by shyness and embarrassment at speaking a foreign language. It is sometimes the shyest students who show the greatest potential in drama activities (Lee, 2005). In addition, the dramatisation of folk tales enables learners to use English in context, instead of using isolated words, students practice whole phrases and language 'chunks', structures and functions. Language is used for communication between drama characters, which stresses the communicative aspect of dramatisation. Listening and speaking can serve as a powerful tool to provide practice in specific grammatical, lexical, functional and phonological areas.

Dramatising Folk Tales to Teach Vocabulary

Using folk tales as media in teaching vocabulary is an alternative way to create pleasure and minimal pressure in the ELT classroom. As suggested by Tosam (1997), in teaching vocabulary, the teacher must ensure that the learner understands, retains and recalls information relating to what is taught. The degree of recalling or remembering taking place depends, to an extent, on the motivational strategies used during the learning process.

Echoing Tosam (1997), Lee (2005) argues that in any learning situation, the vocabulary to be learnt could constitute an important asset to memory reinforcement. If the vocabulary has meaning for the learner, he remembers it more readily than if it does not. The effort to make sense out of something greatly influences a person's ability to remember it. A good teaching strategy that promotes learning may, therefore, make remembering easier. Thus, the pleasurable nature of folk tales reinforces understanding of the new words, thereby enabling students to attain an acceptable level of mastery and use of vocabulary when speaking. Folk tale dramatisation is based on a kind of hidden repetition of certain words, sentences, actions of the tale or retelling the tales. In this way, the desired language skills could be developed. Writing on the importance of repetition of vocabulary items, Lee (2005) reiterates that, "repetition is basic to language learning, but not the repetition of mechanical drills…. but it

seems to be repetition of successful and interesting communication which counts and which has the most encouraging language advancing and motivation effect. It could be deduced from the above standpoint that repetition is to ensure understanding and to fill in information gaps, but not for memorisation and rote learning.

Based on the views of various researchers, it is evident that folk tales are a valuable tool in teaching English as a foreign language to student teachers in Cameroonian TTCs, given that folk tales provide authentic, rich, meaningful input and facilitate the process of acquiring the target language. The folk tale instructional strategy helps students to: develop a heightened interest in the English language; process new vocabulary in a fun way; strengthen essential grammar when dramatising folk tales; visualize unknown objects, figure and describe them creatively**;** develop fluency and coherence in thought and speech**;** lay the foundation for advanced language use in the future; develop listening accuracy; get interested in stories from around the world and develop confidence while learning to retell or dramatise stories. Folk tale instructional strategy is, therefore, a remarkable teaching strategy for helping students develop speaking and listening skills. When students learn to tell or dramatise tales, they take their speaking skills to a whole new level and learn to speak more clearly, with intention and care for their audience. And when they work in small groups, they learn to support each other with attentive listening. The use of folk tales in teaching the English language can truly measure how well a student can integrate the three dimensions of academic literacy (linguistic, cognitive, socio-cultural) as well as the four language skills needed to be proficient in speaking skills.

The findings by aforementioned researchers could collectively suggest that folk tale-based instruction can significantly enhance student teachers' English language speaking proficiency, particularly in areas such as fluency, vocabulary, and pronunciation. These tales provide a culturally relevant context for language learning, which increases student engagement and motivation. Additionally, folk tales serve as authentic materials that allow students to connect with the language in a meaningful way. The narrative/ dramatic contexts of folk tales make language learning more engaging and memorable. They help student teachers develop

vocabulary and idiomatic expressions in relevant contexts. Furthermore, folk tales facilitate cultural exchange and understanding, promoting cross-cultural awareness and appreciation.

2.6- The Concept of Culturally Diverse Materials

Using culturally diverse materials in language instruction can significantly impact students' language learning experiences and outcomes. According to Ogalde & Bardavid (2003), culturally diverse materials are learner-centred tools that incorporate and reflect the cultural diversity of learners in the classroom, aiming to engage students to actively participate during the learning and teaching process. Ogalde & Bardavid (2003) further note that culturally diverse materials include all those means and resources used to facilitate the teaching-learning process within a global and systematic educational context. It aims at stimulating the senses, acquisition of concepts, abilities and skills, as well as the formation of attitudes and values. Such materials are used for the primary benefit of the learners and not necessarily the teacher.

As Bishop (1990) puts it, incorporating culturally diverse materials promotes positive social interactions as well as creates a supportive learning environment that values and respects students' cultural identities and experiences. Everything that serves as culturally diverse material serves as the most appropriate way, the teacher can have, to create an appropriate teaching and learning environment in a multicultural classroom. Gay (2018) complements the views of Bishop (1990) by asserting that culturally diverse materials serve as mirrors in which learners see a reflection of their identity and daily life experiences. Harmar (2007) also shares similar views with Gay (2018) by arguing that, learners in second or foreign language classes, learn better when the physical environment is highlighted by diverse culturally materials such as; pictures, posters, art, books, maps, flags, music, videos, audios, electronic materials, films, games, giant maps, sports items such as rings or balls, models, work books, index cards and colours. Such diverse instructional materials fulfil the three primary reasons in the classroom, namely: catch the attention of the learners' focus, expose the learner to the main idea of the topic and help the learner to have a hands-on experience. On the contrary, when students do not see themselves in the didactic materials used in the language lessons, they are demotivated to actively participate in oral communicative activities.

Incorporating Diverse Content Materials to Enhance Speaking Skills

Diverse content materials cover a wide range of didactic materials that reflect different cultures, perspectives, genres, formats, levels and topics. Hamot (1996) posits that ELT lessons built on materials that represent various cultural backgrounds, traditions and perspectives promote inclusivity, understanding, appreciation of different perspectives and cultures and above all, engage learners actively in oral communication tasks. Gay (2018), complementing the views of Hamot (1996), argues that when the content of the lesson is based on students' experiences, interests, identities, and cultures, it develops learners' critical thinking as well as increases their motivation and interest in taking part in oral communicative activities in ELT lessons. More so, because the students may also form personal connections to the content area, value these connections, and invest more time and attention in producing higher-quality performance. English language teachers can therefore use content where students identify with characters and circumstances as bridges to improve oral communicative skills. Gay further states that culturally responsive content also exposes students to new ideas and different perspectives, and helps develop their confidence when expressing themselves orally in the English language.

Culturally Diverse Learning Styles

According to Ladson Billings (1995), cultural learning styles refer to how individuals from different cultural backgrounds process, retain, and apply information. These styles are shaped by cultural values, traditions, and experiences. Understanding cultural learning styles can help teachers tailor instructions in accordance with the diverse needs of the learners from various cultural backgrounds. Ladson Billings (1995) further adds that by valuing and incorporating diverse learning styles, teachers are at the same time promoting inclusivity, thereby making learning more relevant and engaging to learners. Thus, understanding cultural learning styles not only helps teachers to tailor their teaching to meet individual learners' needs but also promotes cross-cultural understanding and respect, as well as facilitates effective communication between teachers and learners from diverse backgrounds. Echoing the perspectives of Hamot (1996), Ladson Billings (1995) observes that variations in learning

styles may stem from diverse socio-cultural contexts because different cultures possess unique value systems. Consequently, the values, attitudes, methodologies, and behaviours that encompass culturally diverse learning styles should be evident in the didactic materials. In a classroom populated with culturally diverse students, differences in learning styles are clearly evident. The didactic materials should therefore be culturally sensitive to this fact.

Incorporating Cognitive Learning Style to Enhance Speaking Skills

Another learning style that can be used in the ELT classroom is the cognitive learning style, which specifically deals with characteristic styles of learning, such as a person's typical mode of thinking, remembering or problem solving. Cognitive learning style is usually described as a personality dimension which influences attitudes, values, and social interaction. Writing on cognitive learning, Sternberg (1997), cited in Tosam (2016), points out that cognitive learners have the tendency to approach the environment analytically, as opposed to a global fashion. Theoretically, cognitive and learning styles could be used to predict what kind of instructional strategies or methods could be most effective for a given individual and learning task. Understandably, one of the most well-known forms of cognitive learning styles is field independence versus field dependence cognitive learning styles. At a perceptual level, field-independent personalities can distinguish figures as discrete from their backgrounds compared to field-dependent individuals who experience events in an undifferentiated way. In addition, field-dependent individuals have a greater social orientation relative to field-independent personalities' learning. Accordingly, field-independent individuals are likely to learn more effectively under conditions of intrinsic motivation and are influenced less by social reinforcement.

Other learning styles include learning styles related to personality type. These types of culturally diverse instructional materials can be used in a foreign language classroom to positively impact the English language proficiency of student teachers in TTCs in Cameroon. Fleming & Baume (2006**)** contend that multiple learning styles include: Auditory and aural learners, in which students learn best when using sound and music; Kinaesthetic learning style, through which students learn best by doing; Visual-learning style, in which students

learn best by seeing (reading and writing learners), and audio-visual learning style, in which students learn best by seeing and hearing. Other learning styles include cognitive learning styles and personality learning**.**

Incorporating Culturally Diverse Visual Materials to Enhance Speaking Skills

Culturally diverse visual materials are educational resources incorporating imagery, graphics and visual representations reflecting a range of cultures, traditions and contexts relevant to learners. The cultural representation of such materials uses images and illustrations to depict diverse cultural settings, people and traditions. As noted by Gay (2018), the materials are also inclusive in nature, showing variety in ethnicity, clothing, and environments that align with learners' experiences. Examples of culturally diverse materials in Cameroon include illustrations of local festivals, posters with local flora/fauna reflecting Cameroon's biodiversity, traditional clothing visuals, as well as infographics on local practices.

Lombardi (2004) also points out that visual aids are useful in the teaching of abstract or technical concepts. It is a well-established fact that generally, people retain visual information for a longer period of time in their memory, and that visuals help in achieving a deeper understanding of complex elements. In alignment with Lombardi (2004), Kiss & Weninger (2017) maintain that the use of culturally diverse visuals aids in a diverse classroom, improves oral proficiency of language learners, given that visual aids stimulate and motivate students' interest to actively take part in speaking activities. Kiss & Weninger further explain that visuals may also simplify and clarify language points as students share various cultural ethos, thoughts, and beliefs in the EFL classroom. Canale & Swain (1988) also advocate for the use of culturally diverse visual materials in the English language classroom to create and sustain the attention of the diverse student population during the teaching and learning process... Accordingly, the use of culturally diverse materials enhances communicative activities and develops learners' capacity to be proficient in a second/foreign language in real-life situations.

Incorporating Culturally Diverse Audio-Visual Materials to Enhance Speaking

According to Carmona & Fransisco (2006), culturally audio-visual diverse materials combine sound and visual elements reflecting cultural contexts, languages and traditions relevant to learners to enhance engagement and relatability during lessons. These materials blend audio (music, narration) and visual (images, video), fitting cultural themes. Culturally diverse audio-visual materials provide multi-sensory experiences and filter in through multiple sensory avenues or gateways in the teaching-learning process. When learners use audio-visual materials, they not only see them but also feel them, and they actively engage with them. This means that these experiences filter in through our sensory organs, eyes (see), ears (hear), nose (smell), tongue (taste), skin (touch) and are hence also referred to as the gateways of Knowledge. Carmona & Fransisco (2006) further point out that, since these materials incorporate either the audio, visual or both the audio-visual elements, they provide multi-sensory experiences to the learners. They elicit the attention of the learners, motivate them to be part of the learning process, sustain their attention and motivation, ultimately achieving the end goals desired by the language teacher. Building on earlier researchers, Kibinkiri (2018) suggests that teachers should be trained on the development of audio-visual tools which can be used to incite learners to action during lessons. Incorporating culturally diverse audio materials into speaking activities can help learners develop their pronunciation, intonation, and communicative skills.

The views of the aforementioned researchers demonstrate that using culturally diverse authentic audio-visual materials in ELT can significantly propel English language learners to master the speaking skill effortless. In other words, culturally diverse audio-visual materials are great facilitators in exposing English language users to real life English use, helping English language learners hear and imitate correct pronunciation, linguistic fluency as well as enhancing oral communication across diverse cultural landscapes. Thus, language teachers are expected to use a variety of culturally diverse audio-visual materials in their language

classrooms to develop the listening and speaking skills of learners needed for real-world communication in a multicultural Cameroon and the globalised world at large.

Incorporating Culturally Kinaesthetic Materials to Enhance Speaking Skills

Culturally diverse materials for kinaesthetic learners incorporate hands-on, movement-based activities reflecting cultural contexts and traditions, engaging learners through physical interactions and experience. These materials are characterised by hands-on cultural activities, role-playing of local scenarios, and cultural games, amongst others. Some of the cultural activities compatible with kinaesthetic learners include dramatisation, role play and games. These activities consist of cultural tools and artefacts to enable learners to participate actively in English language lessons. Marhamah,2017; Amwazir et al. (2013) highlight the significance of incorporating movement-based activities in teaching and learning, arguing that such integration transforms traditional instruction into a more dynamic and engaging experience for students. These researchers further maintain that integrating kinaesthetic didactic materials into ELT lessons greatly boosts learners' confidence and encourages more active participation, especially in speaking practice, which often poses a challenge during language acquisition. As pointed out by Murphy & Maeda (2012), teaching students from diverse cultures, through kinaesthetic activities, can be a way to minimise disparities that are embedded in diverse cultural values represented in class. Teachers who use multicultural games in their activities must, of necessity, talk about the history and origin of such games to further expose students to different cultures from around the world.

Gick &Derrick (2009) backs preceding perspectives and maintain that blending kinaesthetic elements, like physical movements, into phonetic lessons not only enhances sensory engagement among learners but also leads to significant improvements in pronunciation. They also emphasise the benefits of embodied prosodic training in refining both pronunciation and intonation. Adding to this viewpoint, Hamad (2017) underscores that a variety of kinaesthetic activities, such as action songs, miming, and acting, are crucial in enhancing students' oral language performance. Since pronunciation and intonation are key components of effective

oral communication, using these engaging strategies can lead to noticeable improvements in students' language skills.

The researchers reviewed the above point to the conclusion that culturally related materials for kinaesthetic learners in ELT help to propel them into engaging speaking activities, including improved fluency, accurate pronunciation and grammar as well as vocabulary. Gestures, movements and facial expressions can be used to teach pronunciation. Retelling stories and simulations of cultural scenarios can be used to teach grammar and vocabulary concepts.

Using Democratic Oriented Culturally Diverse Materials to enhance speaking skills

Democratic, culturally oriented materials are used within a context of democratic ideals and accompanying civic virtues to foster open discussion that brings to bear divergent thinking on issues, problems, and trends as opposed to biased presentations. Patrick (1996) contends that, focus of democratic oriented culturally diverse materials is on the capacity of the materials to nurture socio-cultural harmony in the classroom. This unbiased approach is critical if students are to gain a respect for multiple cultural perspectives because the way in which the materials present content will impact student development of intercultural competence. Implicit in this criterion is the potential use of the materials to empower students from victimised groups. In so doing, such materials vitalise essential elements of effective and responsible democratic citizenship, such as empathic communication, respect for fairness and active participation in one's community. Using democratically oriented culturally diverse materials exposes learners to diverse topics and helps them to pick up culturally specific terms, expressions, new words and phrases. In addition, relatable culturally diverse materials can spark discussions, increase speaking practice and improve oral communication skills.

Incorporating Culturally Diverse Digital Materials to Enhance Speaking Skills

Technological devices such as smartphones, laptops and computers, as well as web technologies, are widely used to support student learning in a language classroom setting. Gillen et al. (2018) suggest that modern technologies such as interactive white boards, cameras, recording devices, audio players, programmed toys, remote control toys, role-play devices, visualisers, iPads and walkie-talkies could be used in diverse classrooms to provide valuable creative and interactive learning opportunities that improve student motivation and autonomy within the classroom. In the same light, Suh & Len (2023) point out that blended learning has a significant influence on the professional development of student teachers in teacher training colleges in Cameroon. Ahmed & Nasser (2015) equally argue that the use of digital and screen technologies in a language classroom can significantly increase the variety of speaking activities. Furthering the discourse by Ahmed & Nasser (2015), the use of iPads can support communicative competence of learners in a number of ways: YouTube for songs, internet searching to support open-ended language activities, and listening through recorders to improve their sense of sound and diction. Comparably, Nikolopoulu (2019) reiterates that computer technology, internet sites for social networking, online video and audio tools such as YouTube, Skype and MP3 players and smartphones or tablet apps have a more significant impact on the speaking skills of the learners. Huang & Pella (2013) expand on the views of Levy (2009) and maintain that digital technologies promote learning and motivate learners through their increased engagement and interactivity by means of individual and collaborative experimentation.

In line with the views of other researchers, Cutter (2015) asserts that digital technologies promote socially active language and authentic contexts during the teaching process. It equally provides language teachers with various opportunities to create better and more effective instructional materials to teach not only the language structures but also the various cultures represented by the students. Another alluring benefit of digital technologies is that they provide authentic communication in an interactive environment that facilitates the

teaching of language through culture. Through the use of interactive media, language learners become less dependent on the printed word but more engaged with authentic cultural content they can explore freely, because they have more control over the selection and application of materials and resources.

The insights from the aforementioned scholars lead to the conclusion that a variety of culturally related digital didactic materials can significantly boost the speaking skills and the overall proficiency of student teachers in teacher training colleges in several impactful ways. Firstly, utilising multilingual digital resources, such as the Google Translate tool, can support students in their native languages. Incorporating videos with subtitles in multiple languages and images that resonate with students' cultural backgrounds can encourage learners to engage in speaking activities effortlessly. Secondly, diverse digital texts and materials reflecting students' cultural experiences and inclusive language practices can further motivate learners to participate in oral communication tasks. Language educators can also leverage interactive tools like online discussion forums and video conferencing for real-time discussions, prompting students to hone their oral communication skills actively. Additionally, gamification strategies and interactive activities such as role-plays based on cultural events can create realistic scenarios for practising speaking. Furthermore, virtual field trips to locations that highlight students' cultural backgrounds can be a great avenue for teaching linguistic concepts. Lastly, adaptive learning platforms, including AI-driven tools that offer immediate feedback and support, can foster a more inclusive and engaging English Language Teaching (ELT) environment. In all, culturally digital technologies can be used in foreign language classrooms to teach the four major language skills of listening, speaking, reading and writing, as well as sub-skills like grammar, vocabulary, pronunciation, amongst others, and simply accessing a foreign language web can motivate language learners to numerous aspects of language.

Materials in Course Books

It is widely acknowledged that course books are a key component in most language classrooms, used to meet the needs of language learners to function linguistically and culturally well in English communicative acts. Hinkel (1999) points out that course books must include vital culturally diverse materials that are appropriate to cultural backgrounds and the level of the learners. As Wainkem (2015) reiterates, instructional materials, especially those of the course book in ELT, constitute a source of activities for learners' practice and communicative interaction as well as a source for stimulation and ideas for classroom activities.

Other writers like Du Bravac & Gonglewski (2008) suggest that English language course books should be rich with all forms of didactic materials to enable the teacher to prepare activities compatible with diversity in the classrooms. González (2006) shares similar views and adds that some English language course books contain pictures and graphic materials that may be more efficient than the teacher's descriptions and explanations. They may also contain all kinds of objects that the language teacher may find difficult to bring into the classroom, but which may foster speaking proficiency.

Regrettably, as argued by Byrnes (1988), certain aspects of learners' culture, such as oral and written history, oral traditions, music, drama, dance, visual arts, celebrations, and lifestyles, are often neglected by some textbook writers. Perhaps, it is in this connection that Belinga (2009) proposes some orientations for Cameroonian course book writers/designers. To him, good course books for Cameroonian schools should include anthropological, historical, epistemic, scientific, axiological and political components to reflect realities of Cameroon. He further states that it is important that the literature in the course book is authentic, written by authors of the particular culture, about the said culture or by those who have taken the time to research and write about those cultures in a positive and authentic way.

From the weight of the aforementioned argument, Belinga is, therefore, suggesting that instructional materials in the course, books, should reflect the socio-cultural, political, and historical backgrounds and all areas of life of the student-teachers. Belinga is also proposing

that course books for our colleges should be written by Cameroonians who, in themselves, master the real problems and challenges facing our society in order to foster socio-cultural, economic and political development of Cameroon. In this light, learners could benefit because they would not only learn for the sake of passing exams, but could be inspired by their overall capacity to listen, speak, read and write proficiently in real-life situations. This implies that, when selecting images for visual foreign language classes, it is important to consider cultural sensitivity and representation. They should ensure that images authentically and respectfully represent cultures represented in the classroom and avoid perpetuating stereotypes or biases. Teachers should select visuals that promote critical thinking, inclusivity and positive cultural exchange and encourage fact-based analysis and interpretation. They should prioritise accuracy and authenticity by verifying image descriptions, sources and contextual information from reliable and credible platforms, websites, or archives.

Using Culturally Diverse Materials in an ELT Classroom

According to Banks (2004), teachers should incorporate diverse perspectives and materials that reflect students' cultural identities to promote a more inclusive and engaging environment and to make language learning more relevant, engaging and enjoyable. Echoing Banks (2004), Tosam & Kibinkiri (2024) maintain that, culturally diverse visual, audio, and kinaesthetic materials, by their nature, serve as mirrors in which learners see a reflection of their identities and daily life experiences. This constitutes significant tools that can propel interest in taking part in oral activities in ELT lessons. These writers further state that language Teachers can use culturally relevant questions to prompt students to observe, interpret, compare, contextualise and reflect on visual representations from diverse cultures, promoting a deeper understanding and appreciation for multiculturalism:

First, language teachers may ask students to take a look at the image or artwork, say what cultural elements or symbols they see in the picture or image, and how these elements contribute to understanding the artwork's cultural context. Second, the language teacher may ask what emotions or messages the students think the artist is trying to convey through the visual representation, and how these emotions or messages can be influenced by the artist's

cultural background. Third, the student teachers might be asked to compare the artwork with another artwork from a different culture by bringing out the similarities or differences they notice in terms of style, subject matter, or use of symbols and how these similarities or differences reflect the respective cultures. Fourth, the language teacher may ask the student-teacher to consider the historical and social context in which this artwork was created. How might that time's cultural events, traditions, or societal norms have influenced the artist's choices and the overall meaning of the artwork? In addition, student teachers may be asked to say how this artwork challenges or expands their understanding of different cultures and the new perspectives or insights they have gained from analysing this visual representation.

Aforementioned researchers imply that culturally diverse instructional didactic materials can enhance student teachers' engagement and motivation to learn the English language. By using materials that reflect the cultural backgrounds of the students in ELT lessons, their speaking proficiency in English can significantly improve as they connect the language to their personal experiences and contexts. When materials represent the students' cultures, they provide an authentic framework for language learning. Additionally, when materials are relevant to students' lives, in ELT classrooms, speaking activities become more meaningful, enjoyable and effective.

2.7- The Concept of Culturally Responsive Assessment

To have a solid grasp of the concept of culturally responsive assessment, it is important to understand the meaning of assessment and related concepts. Poole et al. (2018) describe assessment as the process of collecting evidence about student knowledge or competence, making a judgement about student knowledge or competence and the outcomes of the process. According to Murchan & Shiel (2017), assessment is used to promote learning and to find out what students have learned. For instance, formative assessment that promotes learning is frequently implemented while teaching is underway, during lessons or during particular units of work, so that the information yielded is used to help students learn, while summative assessment sums up students' achievement at a particular point in time.

Many researchers agree that culturally responsive assessment can promote more equitable and inclusive assessment practices. Culturally responsive assessment, as explained by Jankowski (2017), is an assessment that evaluates students' knowledge, skills, and understandings in a way that takes into account their unique cultural identities. It incorporates flexibility and choices to enable learners to leverage their own cultural perspectives and demonstrate their mastery of a given subject area. In line with preceding findings, Evans (2021) notes that culturally responsive assessment is sensitive to student populations in a language that is appropriate for all students. Gallagher (2012) contends that culturally responsive assessment must effectively align with the learning outcomes/competencies, assessment techniques, content and instructional strategies to attain learning objectives as stated in the curriculum. Understandably, it is conducted for various purposes such as checking placement or aptitude levels and or students' proficiency.

Notwithstanding, some scholars have differing perspectives on the application of culturally responsive assessment. Stembridge (2020), for instance, argues that it is a flexible and adaptive assessment strategy that provides students from diverse cultural backgrounds the opportunity to bring their own cultural references and influences into English language classrooms. Such an assessment includes students as part of the design process, and a demonstration of students' heritage and community cultural practices. Carroll (2008) shares similar views and further contends that culturally responsive assessment not only informs the language teacher on how well students have acquired knowledge, but equally indicates whether the instructional strategies, pace and intensity should be adjusted or not to help all students learn.

Culturally responsive assessment in this study, therefore, broadly refers to assessment that incorporates the sociocultural and ecological experiences of students from the four cultural backgrounds of Cameroon and beyond. It can be used by the English language teachers in describing the degree to which they want the students from diverse cultural backgrounds to demonstrate particular English language speaking skills, sense of values, attitudes and interest in the use of language.

Principles of Culturally Responsive Assessment

According to Walker et al., (2023), culturally responsive assessment involves several principles to assess students' knowledge, skills and abilities in ways that respect and reflect their cultural backgrounds. Firstly, culturally responsive assessment requires a process that shares power across all concerned parties at all stages of the assessment process. Giving a voice to all the cultures represented in the ELT classroom helps to ensure that the assessments are culturally inclusive. Student teachers can feel more connected and motivated in assessment tasks when they see themselves in the assessments. Secondly, assessments should be designed to foster academic engagement. This principle focuses on the desire to design assessments that reflect the test taker's identity and life experience. For speaking proficiency, this means incorporating activities like role playing, discussion or storytelling that are meaningful and familiar to students. Thirdly, culturally responsive assessments should reflect the expectation that all students have the potential to perform at high levels. Such high expectations for all students will help to overcome the influence of negative biases that often hinder student performance. Fourthly, culturally responsive assessments should be designed to maximise flexibility to account for individual differences in culture, interests, and identities of all learners. By accommodating the test takers' diverse backgrounds, culturally responsive assessments allow test takers to use their particular talents to maximum advantage. Additionally, (Mislevy et al., 2003; Walker et al., 2023) maintain that assessments should be designed in a supportive environment where students' efforts are valued, and cultural assets are seen as strengths to enable them to build confidence and see their progress. Such an assessment should enable students to move from the mind-set of 'I can't do' to 'I think I can'. Culturally responsive assessments should offer a variety of ways for students to demonstrate their speaking skills beyond traditional tests. This allows student teachers to use their strengths and reduces bias related to cultural differences in communicative styles. Moreover, culturally responsive assessment should promote collaboration and communication through collaborative and interactive learning activities that reflect cultural learning styles, such as group discussions or using oral traditions to facilitate learning.

The aforementioned principles represent pillars of the assessment design structure, supporting the assessment triangle of the three vertices of cognition or models of how students learn and represent knowledge, observation or the kinds of tasks that elicit students' behaviours to demonstrate key knowledge, as well as interpretation, of how learners make sense of the information collected from observations. These principles support transparent processes to ensure that every test taker is maximally represented in each phase of design and development.

Understanding the Purpose of Culturally Responsive Assessment

Biggs (1997) cited in Slavein (2012), contends that, the use of culturally responsive assessment during lessons help teachers in several ways such as: providing day to day feedback to the language teacher, providing useful information about what students from diverse backgrounds have learnt, and allowing the teacher trainer to address learners' misconceptions or lack of understanding on diverse cultural experiences in a timely way to foster good working relationship with the students from diverse cultural backgrounds. Slavein (2012) also reiterates that culturally responsive assessment helps the student to develop self-assessment, reduce feelings of isolation, especially in large classes, and increase understanding and the ability to think critically about course content. It fosters interest in success in the classroom, increases an attitude that values understanding and long-term retention and shows the teacher's interest and care about the success of the student teacher from diverse cultural backgrounds. Slavein (2012) further notes that culturally responsive assessment can also help to reinforce course-related competencies and skills, as well as create awareness for the language teacher in terms of indigenous teaching methods, class management skills, use of culturally diverse materials, among other teaching tools.

In line with preceding scholarships, Bennett (2011) asserts that, an understanding of the purpose of culturally responsive assessment requires the language teacher to assess diverse students in relation to their learning outcomes to ensure that students understand not just how the assessment fits into their learning but, equally, how all the practices and content they engage with assist them in achieving success in the course. Building clear alignment between

learning outcomes, assessments, and practices can build mutual clarity on the learning journey and lessen students' anxiety and questions. It is important to understand that a teacher may want to assess to determine the extent to which the students met the intended learning outcomes of those lessons and give an assessment that counts toward the students' final grades. In this case, the purpose of the assessment is summative. A teacher may want to find out what students did and did not understand so that, in the next lesson, the teacher can best meet students' learning needs. In this case, a formative function. There are three main distinctions between formative and summative assessment.

Tosam & Kibinkiri (2024), on their part contend that, designing assessments that are culturally responsive to engage student teachers; behaviourally through collaborative activities, effectively through their emotional connection to the content of the assessment, and cognitively through rigour and intellectual challenges to stimulate participation in oral activities constitutes one of the most important roles of English language teachers in ELT multicultural classrooms is to one of the most important roles of English language teachers in ELT multicultural classrooms. In other words, these researchers are saying that culturally responsive assessment reveals how well students have learned what they are expected to learn as prescribed in the official curriculum for TTCs in Cameroon.

Speaking Assessment Tasks

First, in the assessment of speaking proficiency, the choice of tasks is dependent on the chosen sub-construct within speaking proficiency and on the type of language in the specific context being assessed. For instance, speaking tasks in which pre-service teachers are prepared for multicultural classrooms include cultural story telling oral presentation assessments, multilingual role plays assessments, cross-cultural dialogue tasks, information gap activities, multicultural picture description tasks, cultural artefact description, intercultural group discussions, and activities. Focus areas include smoothness of speech fluency, grammatical and pronunciation accuracy and contextual use of words (Bachman & Palmer, 2010). Progress in speaking proficiency by a learner entails not only increasing linguistic, socio-linguistic, discourse and strategic competencies but also the ability to operate

these competencies in more diverse contexts and on more diverse topics. A highly proficient speaker, however, should be able to handle many different situations and be able to talk about many topics, including socio-cultural topics.

Hulstijn (2011) argues that core language skills, such as linguistic knowledge (vocabulary, grammar, pronunciation) and automaticity (speed of processing), can be reliably and efficiently measured using discrete-point methods, assessing one element of language at a time. This is taken up by Van Moere (2012), who argues for using elicited imitation, a task in which speakers quickly and accurately repeat sentences, to assess automaticity in speaking. Either way, the language test constructor needs to consider the specific construct and design tasks accordingly. For instance, when interaction is part of the intended construct, using only monologues as tasks will not capture the full construct (Roever & Ikeda, 2022). As another example, Van Batenburg et al. (2018) targeted the measurement of strategic competence in interaction and therefore used scripted role-plays specifically eliciting these strategies.

Constructive alignment of the Speaking Assessment Task

The most important consideration when designing tasks is the specific sub-construct that is to be assessed. Construct alignment ensures that learning outcomes, teaching strategies and assessment tasks are harmonised. When an assessment is classroom-based and learning related, the construct to be measured is set by the learning goals and reflects the type of tasks that learners practice, following the principle of constructive alignment (Biggs, 1996). For instance, if the learning goal for a series of lessons were learning to request information, the teacher would use teaching materials such that students practice requests, and the aligned assessment would predictably gauge the extent to which the students can request information.

Washback of Speaking Assessment

Washback must have an impact on assessment on teaching and learning. If no conscious or purposeful alignment is created by the teacher, an assessment may influence the teaching that precedes it. This is because teachers always want to prepare their students as well as possible for the assessment, and students, in turn, want to learn what will be covered in the assessment. Washback can be positive, especially when the assessment consists of authentic tasks

reflecting students' potential future communication outside the classroom. In this case, both the teacher and the students will want to practice such authentic tasks. The negative washback consists of little practice of speaking in the classroom (Fulcher, 2012; Vogt & Tsagari, 2014).

Interlocutor/ Examiner

No matter what the assessment task is, a test taker always directs their speaking to a recipient, because speaking is always directed at someone. It may be face-to-face or an AI interlocutor, or it may be a simulated role-play directed at a computer. The examiner's role is to facilitate the assessment by asking questions and reacting appropriately to the student's speech. In a multicultural classroom, it is crucial to ensure that the examiner or teacher is culturally sensitive to avoid unconscious bias and to create a comfortable environment for the students. In the case of a real interlocutor, it may be a language teacher interacting with student teachers to assess speaking skills in an authentic context. Similar to the choice of tasks, the choice of the interlocutor(s) and their interactional behaviour should be driven by the targeted construct. To reach authenticity, interlocutors would need to be competent, capable of evaluating sensitivity.

Criteria of Speaking Assessment

Assessing speaking skills in a multicultural classroom requires clear criteria. Key criteria include smoothness and flow of speech (fluency), grammatical correctness and pronunciation, vocabulary use, interaction skills, cultural sensitivity, and coherence. According to Weigle (2002), the scoring criteria of a test represent the theoretical basis on which it is founded and are thereby an embodiment of a test's construct. The speaking assessment criteria thus need to consider the many aspects that L2 learners need to master to become proficient. Indeed, teachers usually score multiple components to evaluate speaking proficiency, following Bachman & Palmer's (2010) construct of language ability.

Scoring of Speaking Assessment

Scoring assessment tasks involves evaluating performance against a defined criterion. Eckes (2009) believes that scoring must minimise potential cultural bias to ensure fair and accurate evaluation of a diverse student population and to create a comfortable environment. Thus, scoring should be based on clearly defined criteria and rubrics to ensure consistency across all students. According to Ismailia (2021), some of the rubrics and criteria for speaking proficiency include:

Fluency (30 marks**)**

5 marks: Speaks fluently and naturally, with minimal hesitation or repetition;

4 marks: Speaks with some fluency, but may hesitate or repeat words occasionally;

3 marks: Speaks with noticeable hesitation or repetition, but can still convey meaning;

2 marks: Speaks with significant hesitation or repetition, making it difficult to convey meaning;

1 mark: Speaks with extreme difficulty, making it impossible to convey meaning.

Pronunciation (20 marks**)**

5 marks: Pronunciation is accurate and clear, with minimal accent or errors;

4 marks: Pronunciation is generally accurate, but may have some accent or errors;

3 marks: Pronunciation is noticeable, but can still convey meaning;

2 marks: Pronunciation is difficult to understand, making it hard to convey meaning;

1 mark: Pronunciation is extremely difficult to understand, making it impossible to convey meaning.

Accuracy in Grammar and Vocabulary (20 marks)

5 marks: Uses complex grammar and vocabulary accurately and appropriately;

4 marks: Uses simple grammar and vocabulary accurately and appropriately;

3 marks: Uses grammar and vocabulary with some errors, but can still convey meaning;

2 marks: Uses grammar and vocabulary with significant errors, making it difficult to convey meaning;

1 mark: Uses grammar and vocabulary with extreme difficulty, making it impossible to convey meaning.

Comprehensibility (30 marks**)**

5 marks: Speech is easily understood by listeners, with minimal effort required;

4 marks: Speech is generally understood by listeners, but may require some effort;

3 marks: Speech is somewhat understood by listeners, but may require significant effort;

2 marks: Speech is difficult to understand, making it hard for listeners to follow;

1 mark: Speech is extremely difficult to understand, making it impossible for listeners to follow.

Synthesising these criteria, the total Score will be represented as follows:

- 90-100: Advanced;
- 80-89: Proficient;
- 70-79: Intermediate;
- 60-69: Basic;
- Below 60: Novice.

The sample rubric may be adjusted to fit your specific teaching context and assessment goals.

Cultural Validity of Test Instruments

Cultural validity of test instruments refers to the extent to which a test or assessment tool accurately measures what it intends to measure, taking into account the cultural context and characteristics of the students' population being tested. According to Solano-Fores & Nelson-Barber (2021), the conceptual relevance of cultural validity is supported by evidence that culture and society shape an individual's mind and thinking. To attain cultural validity, the process of assessment development must consider how the sociocultural context in which students live influences the way they learn. These sociocultural influences include values, beliefs, experiences, communication patterns, teaching and learning styles and the epistemologies inherent in the students' cultural backgrounds as well as socio-economic conditions prevailing in their cultural groups. These researchers contend that current

assessment techniques of item independence and standardisation are limited as they lack sociocultural perspectives.

To the aforementioned scholars, the cultural validity of test instruments must respect a number of key conditions. Firstly, the test instrument must be culturally appropriate, respecting the cultural norms and values of the test takers. Secondly, test items must be contextually relevant, reflecting the cultural and social realities of the diverse test takers. By accommodating the test takers' diverse backgrounds, culturally responsive assessments will allow test takers to use their particular talents to maximum advantage. Culturally responsive assessments, therefore, should be designed to reflect asset-based perspectives that measure what students know and can do and disrupt traditional deficit narratives. Thirdly, the test instrument must avoid or minimise bias by ensuring that test items are not unfairly advantageous or disadvantageous to the cultures represented in class. Furthermore, test items should be fair in assessing students from diverse cultural backgrounds.

Cultural Reliability of Assessment Items

Cultural reliability of assessment items refers to the consistency and dependability of assessments considering cultural factors influencing performance. Test items are reliable when the items are consistent across diverse cultures represented by students in the classroom. Such items must be compatible with the cultural norms and communication patterns of the students. Assessors must apply the same criteria consistently across cultures and mirroring real-life communication. Assessors must also minimise cultural bias to unduly favour or disfavour some of the students. In the context of cultural reliability of English language speaking assessment, items must be consistent and dependable in evaluating spoken skills and considering cultural factors.

Aligning Content, Teaching Strategies and Learning Outcomes

Aligning the content of English language lessons with teaching strategies and learning outcomes in culturally responsive assessment can have a significant impact on the development of English language speaking proficiency of learners. According to Hutchings (2016), aligning content, instructional strategy, and learning outcomes ensures that these

educational elements fit and respect the cultural contexts of learners, enhancing effectiveness in diverse settings.

Alignment is possible when the content of the lesson reflects local themes related to the cultures of the learners to boost learners' engagement during lessons. Writing on alignment of content and learning outcomes, Marietta (1992) opines that when students learn a foreign language through familiar content, it makes more sense to them. A multicultural content makes use of integrated themes related to the lives of the student teachers, such as the homes, village/town, school, various occupations, travelling, health, games, and communication. These themes can help to bring learning closer to the students and, by that token, impact the speaking skills of student teachers during English language lessons. Such integrated themes constitute vectors of speaking activities that can be employed for instructional purposes since socio-cultural experiences are about good and bad happenings, in the past and in the present and future. As Kramsch (2014) posits, the integration of cultural themes in language teaching is based on the assumption that one cannot be explored without the other because they are all interrelated.

Alignment of teaching approaches, techniques and strategies should fit local communicative and interactive norms to aid meaningful learning, as well as learning outcomes align with local cultures to enhance learners/ dignity. Furthermore, alignment also takes into consideration the use of cultural examples and scenarios, respect for diversity and understanding cultural nuances to fit local cultural problem-solving. Fasoglio et al (2015), writing on the fidelity of teaching approaches, strategies and assessment, observe that some language teachers tend to teach out of context as they focus more often on audio lingual and specify grammar and vocabulary structures that prioritise accuracy rather than the development of speaking skills of learners. Fewer emphases are laid on communicative content in which learners are expected to cover interesting socio-cultural communicative language functions often presented in topics through which students listen, speak, read and write, as well as perform in specific situations such as making a request, asking for directions.

To better understand how alignment can impact the development of speaking proficiency, Diaz (2004) identifies the different types of learning outcomes. First, behavioural objectives which describe linguistic behaviour, its context and criteria for evaluation. Second, process-related learning outcomes, which describe the teaching and learning processes. Strategies and techniques which learners are expected to master to perform certain tasks of behaviour. If the behaviour to be performed is reading a passage, for example, process-related objectives will indicate whether learners are expected to use scheming, scanning, guessing, inferring, or predicting techniques. Process-related learning outcomes are concerned with indicating how learners are expected to perform language behaviour. Third, proficiency-related learning outcomes which describe the quality of performance that is expected from learners at different macro levels: listening, speaking, reading and writing. It assesses the level at which learners have attained proficiency in the four language skills: beginner, intermediate or advanced learners through performance indicators. Last, performance-based assessment, as described by Baker et al. (1993), uses open-ended tasks and focuses on higher-order or complex skills. It employs context-sensitive strategies, complex problems requiring several types of performance and significant student time, as well as individual or group performance and a significant degree of student choice. These characteristics imply that such tasks require much more than the recall of knowledge.

However, some authors have contrary views. Johnson et al. (1998), for instance, maintain that performance-based tests require a lot of attention because validity and reliability issues are challenging to construct.

2.8- The Concept of Culturally Sensitive Micro Teaching

Culturally sensitive micro-teaching is a teacher training and faculty development technique which stands at the forefront of innovative educational practices, harmoniously merging a scaled-down approach of traditional micro-teaching with the foundational principles of culturally sensitive teaching. This powerful instructional strategy empowers pre-service teachers to cultivate multicultural competence, a vital skill in today's diverse ELT classroom, in some of the teacher training colleges in Cameroon. By fluidly incorporating culture into

English language speaking activities, this instructional strategy effectively tailors teaching to meet the distinct needs of learners from the four diverse socio-cultural and ecological backgrounds of Cameroon.

Culturally sensitive micro-teaching is a technique that considers the cultural backgrounds and experiences of learners in the teaching process. The primary objective of culturally sensitive micro-teaching is to empower pre-service teachers to cultivate and refine the essential skills needed to enhance cultural understanding and improve interactions with students from diverse backgrounds. Importantly, these brief lessons are grounded in authentic teaching scenarios. This realism equips pre-service teachers to navigate the complexities of diverse classrooms competently, providing them with practical experience for an ELT classroom in TTCs in Cameroon that surpasses mere theoretical knowledge. Many researchers have varying perspectives on this technique. In Chaman's (2014) views, culturally micro teaching lessons focus on adapting lesson content and delivery to students from diverse cultural backgrounds, respecting diverse cultural learning styles and prior knowledge, fostering trust and creating an inclusive learning environment throughout the process. The goal is to develop teaching skills that are not only effective but also respectful and relevant to a diverse student population.

However, some researchers are divided on the technique of culturally sensitive micro-teaching, with differing opinions on its theoretical foundation. According to Vygotsky (1981), cited in Endeley (2014), culturally sensitive micro teaching is built on the social constructivist theory's concept of cognitive apprenticeship. Much important learning by the student teacher occurs through social interaction with a skilful trainer. The trainer may model behaviour and/or provide verbal instructions for the learner, what Vygotsky refers to as co-operative or collaborative dialogue, as the learner seeks to understand the actions or instructions provided by the teacher trainer, then internalises the information, using it to guide or regulate their own performance. As Endeley (2014) further observes, during modelling, the apprentice observes the master demonstrating how to do different parts of the task. The master makes the target processes visible, often by explicitly showing the apprentice what to do.

Similarly, during multicultural micro teaching, the student teacher observes the teacher trainer for a specified period of time before they begin teaching to be able to imitate the trainer. Scaffolding or guided practice is the support the master gives apprentices in carrying out a task. This can range from doing almost the entire task for them to giving occasional hints as to what to do next. Fading is the notion of slowly removing the support, giving the apprentice more and more responsibility. As per Collins et al. (1991), micro lessons are characterised by a professional development relationship in which a more experienced participant assists a less experienced one in developing a career or their potential. The master coaches the apprentice through a wide range of activities, including choosing tasks, providing hints and scaffolding, evaluating the activities of apprentices and diagnosing the kinds of problems they may have.

Role of Culturally Micro-teaching in Boosting English Language Speaking Proficiency

Culturally sensitive micro-teaching is a fundamental element of teacher education, empowering pre-service teachers to develop the critical skills necessary for creating inclusive classroom environments. This instructional technique recognises the importance of integrating students' diverse cultural backgrounds into the learning process. As Hascher (2010) observes, pre-service teachers often face difficulties in expressing themselves orally and fluently in terms of vocabulary and grammar. Error correction, differentiated activities, and other tasks can be stressful; to minimise these challenges.

Culturally sensitive micro-teaching significantly increases engagement and self-efficacy, bridges achievement gaps, and prepares students to excel in an increasingly diverse global society. It also creates classroom environments that are safe, inclusive, and respectful for all students. When student-teachers see their unique identities validated in an ELT classroom, they cultivate a deep sense of belonging and enhance their overall learning experience, especially in oral language skills.

Additionally, the micro-teaching format provides invaluable opportunities for pre-service teachers to present lessons to their peers and receive constructive feedback on their speaking proficiency in relation to accurate use of grammatical structures, pronunciation, fluency, and contextual use of words. Also expanding on the views of earlier researchers, Kpanja (2001)

posits that effective micro teaching regularly helps reduce anxiety of pre-service teachers and build confidence and resilience, as well as prepares them to deal with the dynamic challenges of ELT classrooms. This preparation is crucial as the pre-service teachers' transition to teaching pupils in the primary and nursery schools from various cultural backgrounds, ensuring they are equipped to thrive in their professional roles.

Thirdly, culturally sensitive micro teaching fosters a culture of reflective practice among pre-service teachers, compelling them to critically evaluate and adjust their instructional approaches, methods, techniques and strategies in ELT classrooms. In the view of Benton-Kupper (2001), culturally sensitive micro teaching empowers pre-service teachers to effectively address the diverse cultural needs and experiences of their learners, leading to improved instructional outcomes.

Besides, implementing culturally sensitive micro-teaching practices is directly linked to enhanced academic performance, especially in oral production. In Amobi & Irwin's (2009) views, a typical problem for genuine ESL pre-service teachers is practising varying teaching tactics during micro lessons. Richards & Farrell (2011) share similar views but go further and argue that micro-teaching sessions are extremely beneficial in preparing instructors to better increase students' second language acquisition. By valuing and integrating cultural diversity within lessons, pre-service teachers are empowered to reach their maximum potential in accurate use of grammatical structures, pronunciation, vocabulary, as well as speaking fluently in real-life scenarios.

Likewise, culturally sensitive micro-teaching heightens engagement of pre-service teachers in ELT classrooms. Larson (2005) argues that, when the curricula of the English language in teacher training colleges actively reflect and value students' cultural identities, learners are more likely to feel acknowledged and engaged in English language speaking activities during and after ELT lessons. Thus, culturally sensitive micro-teaching can significantly boost student interest, fostering active participation and enthusiasm in oral communicative activities.

What is more is that, at the level of society, culturally sensitive micro-teaching can play a transformative role in the preparation of a diverse Cameroonian society. Educating student teachers on the significance of understanding and appreciating diverse cultures equips them with essential skills for interpersonal interactions in and out of the classroom. In an increasingly interconnected world, these competencies are vital for navigating multicultural relationships and fostering informed Cameroonian and global citizenship.

In the same vein, culturally sensitive micro-teaching is important in the mitigation of social barriers in and out of the classroom. By acknowledging and embracing the diverse socio-cultural backgrounds of learners, pre-service teachers can confront and dismantle social barriers that contribute to disparities in academic achievements in terms of English language speaking proficiency. This commitment to cultural sensitivity guarantees equitable opportunities for all students, paving the way for a more just and equitable ELT classroom in teacher training colleges and beyond.

Micro Teaching Cycle in a culturally sensitive Classroom

A culturally sensitive micro teaching circle integrates principles of multicultural pedagogy into the traditional micro teaching circle (Plan, teach, observe/feedback, re-plan, re-teach, re-observe/re-feedback). Like a regular micro lesson, Reddy (2019) posits that culturally sensitive micro teaching obeys several principles aimed at developing the teaching skills of the pre-service language teacher. Reddy also maintains that micro-teaching usually targets one skill at a time. Additional skills could only be targeted when the initial skill is mastered. Secondly, only a limited content should be handled for easy instructions. Reddy goes on to reiterate the importance of experiments in testing the skills of the teacher trainee, and that instantaneous feedback should always be carried out once a session ends.

Planning phase

Like every other human endeavour, micro-teaching lessons for a diverse classroom requires adequate preparation and planning that accommodate students' unique ways of learning to incite them to participate actively in speaking activities during lessons. Such a preparation

reduces anxiety and instils self-confidence in the teacher trainees As per Villegas & Lucas (2002), in planning micro lessons for a diverse classroom, pre-service teachers needs to consider several factors that influence learning such as; identification of learners' profile, setting of learning objectives to be achieved, selection of culturally responsive instructional strategies, selection of culturally diverse materials and resources, learning process, class management, classroom situations, multicultural assessment techniques, teaching and learning time, place of learning, and who the learners are (age, level of education, and gender). Chaman (2014) complements Villegas & Lucas (2002) by stating that trainee needs to learn about students' cultural backgrounds, hobbies, and learning styles to inform lesson design. The trainee also needs to consider students' cultural contexts to ensure activities and strategies are appropriate and engaging for all. The lesson content should be relevant by connecting it to diverse cultural experiences using literary cultures and incorporating examples from varied backgrounds.

Teaching Phase

As per Grant & Asimen (2006), the cycle of the teaching phase begins with a brief, concentrated teaching session during which the student teacher focuses on delivering a specific skill or concept. This phase requires the teacher trainee to use culturally sensitive pedagogical instruments in teaching. Examples and texts that resonate with students' diverse cultural identities and experiences could be used. The pre-service teacher can equally focus on communicative tasks familiar to the socio-cultural experiences of the learners to provide a natural context and greater opportunities for interaction, collaboration and speaking activities. As Namaziandost (2019) puts it, learners think in the language they are using to carry out an assigned task and by so doing, they learn to speak by speaking. This position is complemented by Barnawi &Arifin (2016)**,** who explains that, during the teaching phase of a micro lesson, the pre-service teacher is expected to possess some teaching skills such as; introductory skill, skill of probing questions, skill of explanation, skill of stimulus variation, skill of writing on the board, skill of achieving closure, skill of reinforcement, skill of using teaching and learning aids and that several aspects of skills during implantation phase. The

service teacher can equally use multicultural theme-based instruction or task-based instruction to link the different dimensions of communicative competence.

Furthermore, the would-be teacher must be inclusive in the use of language during the teaching and learning process to avoid biases. As Namaziandost (2019) puts it, a teacher who manifests a high self-efficacy and cultural belief about himself, demonstrates a good sense of humour and can incite students to take an active part in speaking activities during his teaching.

Namaziandost (2019) further observes that, the way a pre-service teacher views and treat students (peers) from diverse cultural backgrounds has a tremendous, long lasting effect on the rate at which the learner take part in speaking activities and that, a teacher who does not cope with his own cultural attitudes and beliefs about other cultures, finds it very difficult taking care of learning outcomes of students from diverse cultural backgrounds. Thus, participation in speaking activities by learners can be affected negatively if the pre-service teacher consciously or unconsciously, directly or indirectly manifests negative attitudes towards the culture of the learners. If the teacher trainee adopts a positive attitude in class, the minds of the learners from diverse cultural backgrounds will be awakened to think positively and to actively take part in speaking activities.

Culturally Informed Feedback Phase

This phase provides feedback to the pre-service teacher and helps the teacher on how to make their teaching culturally responsive. Monika & Suganthan (2023) contend that the first step in feedback is self-reflection, during which the pre-service teacher watches a recording of the teaching session to identify areas in which they need to improve upon such as their teaching skills, cultural biases, pronunciation, fluency, use of grammar and vocabulary. He also watches the reactions of the students, especially what the students seem to enjoy and what is challenging for them. By taking the time to reflect on his teaching, he can be sure to provide the best possible learning experience for the students. The second step involves debriefing with the trainer, classmates playing the roles of students, as well as observers and perhaps an instructor.

Incorporating insights from other writers, Ogeyik (2009) cautions that participants in giving feedback after a micro lesson session should be specific, honest, direct, and constructive and focused on the way the pre-service teacher can improve on his teaching skills, pronunciation, fluency, contextual use of words and grammar. With this new information taken into account, the English language trainer or any participant playing that role summarises the comments generated during this session. This is intended to provide positive reinforcement and constructive criticism. The student teacher could be encouraged by this to express himself orally using the English language and to interact freely during similar sessions. Monika & Suganthan (2023) believe that quality feedback clarifies performance expectations, facilitates self-assessment and peer-assessment in learning, and that feedback equally provides high-quality information to pre-service teachers about their micro lessons and promotes positive motivational beliefs and self-esteem. Above all, feedback provides ways to close the gap between current and desired performance, as well as provides useful information to the pre-service teacher to adjust their teaching in a multicultural setting.

Re-planning Phase

Mastering a skill in micro teaching is an ongoing process. Thus, once the cycle of micro teaching revolves, the process is repeated or re-planned. At this stage, the preservice teacher reflects on their biases and how they have impacted the lesson. The lesson plan can be revised to better align with the cultural and language needs of the students. The teacher trainee re-plans his lesson, incorporating the points of strength and fine-tuning the points not skilfully handled in the previous attempt, related to cultural bias, use of grammatical structures, amongst others. Re-planning enables the teacher trainee to master the targeted skills. The time duration is kept as same as the previous class. This method contributes to practising the skill repeatedly (Reddy, 2019)**.**

Re-teaching Phase

The re-teaching phase follows the re-planning phase of a micro lesson. As explained by Reddy (2019), the pre-service teacher repeats the lesson with a new class, amending his/her

presentation in light of the trainer's advice. If the lesson is to be repeated to the same group of students, the topic can be changed. If, on the contrary, the lesson is taught to a different group of students, the same topic could be taught. This is done to remove boredom or monotony on the part of the students. Reddy (2019) further notes that the pre-service teacher teaches the class with renewed courage and confidence to perform better than the previous attempt. The teacher trainer and the pre-service teacher watch the playback of the repeated lesson and evaluate the effectiveness of the remedial actions. Re-teaching a culturally sensitive micro lesson amends presentation in light of the feedback to take the experience to another level and to improve speaking proficiency. The phase of re-teaching is closely followed by re-feedback.

Re-feedback Phase

At this stage, the pre-service teacher receives further feedback and continues the circle for refinement. According to Johnstone (1981), at this stage, the discussion and conclusion step is repeated. This phase contributes significantly towards the mastery of the intended skill. This is the most important component of micro-teaching for behaviour modification of pre-service teachers in the desired direction in every skill practice.

Re-teaching Phase

The re-teaching phase of a culturally sensitive micro lesson involves revisiting and refining teaching strategies compatible with diverse learners. After attaining mastery level and command over each of the skills, the teacher trainee integrates all these skills and transitions to actual classroom teaching. The re-teaching phase helps the pre-service teacher to develop more accurate pronunciation, greater accuracy in their language use, including grammar and vocabulary, through repeated feedback and practice.

Micro Teaching Skills

In the world of culturally sensitive micro teaching, there is a diverse array of skills to refine and master, and each skill contributes to the holistic development of effective teaching practices.

First of all, effective questioning is a cornerstone of engaging in a micro-teaching lesson. As Ashita (2024) puts it, teaching without asking the right kind of questions is similar to constructing a building without the essential support pillars. Thus, it is important for the pre-service language teacher to ask thought-provoking questions related to the socio-cultural experiences of the learners that can stimulate critical thinking and active participation in ELT classrooms. For instance, asking students whether they can propose alternative ways to their homes. Ashita (2024) also cautions teachers to ask questions between the lessons, instead of waiting for the lesson to complete, and also to vary the types of questions asked (closed-ended, open-ended, probing) to encourage different levels of thinking. Questions should be paced in order to allow sufficient time for students to formulate thoughtful responses.

Secondly, a culturally sensitive demonstration in micro teaching requires the pre-service teacher to adapt physical and verbal actions to a diverse audience, incorporating relevant cultural contexts, materials that affirm students' identities and ensuring clarity and respect in language and gestures. Ashita (2024) describes the micro teaching skill of demonstration as a 'show and tell' or model inclusive behaviour for teaching, given that it involves explaining and illustrating concepts, ideas, principles, laws, or teaching points by using specimens, devices, or experiments during the teaching and learning process. It is a technique that relates the content of the lesson to real-life situations by showcasing real-world examples or practical applications in front of the students. Instances abound, such as role plays, field trips, and demonstrations using live experiments are all examples of demonstrations. A teacher trainee can use such a variety of demonstration techniques to cater to the culturally diverse learning styles of students. They can combine culturally diverse demonstrations with hands-on activities or simulations to inspire student interest in taking part in speaking activities.

Additionally, micro teaching skill is characterised by reinforcement to actively shape the responses and behaviours of learners. It encourages positive behaviours or correct responses, discourages cultural biases, hate speech and stereotypes during lessons. This helps create a friendly and positive learning atmosphere. The goal is to get everyone from diverse socio-cultural backgrounds involved and achieve better results in the teaching-learning process.

Furthermore, micro teaching is also characterised by illustrations with examples. Illustrations, in the context of teaching, refer to the use of specific instances or examples. According to O'Flaherty et al. (2023), illustrations are used to clarify and explain abstract or complex concepts. It involves providing real-world scenarios, diverse materials or tangible cases that help students from diverse cultural backgrounds to better understand and relate to the content of the lesson being taught. Illustrating with examples is a powerful technique in a teacher's arsenal. It bridges the gap between the known and the unknown, making learning more relatable and engaging. This skill helps learners to drive students to analyse, synthesise, or apply knowledge creatively using oral language. As pointed out by O'Flaherty et al (2023), illustrations, especially non-verbal illustrations such as gestures, body language, visuals, and physical objects, can be particularly effective for students with diverse cultural and varying learning styles.

Another key skill of a culturally sensitive micro skill group is management. It involves effectively and efficiently overseeing a small group of students during micro-teaching sessions. This skill is essential for maintaining a conducive learning environment and maximising student engagement in speaking activities to achieve the desired learning outcomes. It also involves active listening and empathic communication, understanding unspoken cultural cues, asking clarifying questions to avoid assumptions and using respectful language to make all team members feel valued. Successful group management ensures that students stay on task, especially interact productively, and participate actively in the classroom, during which the teacher communicates clear expectations for group work, assigns roles, and establishes guidelines for respectful communication within the group. Students can also practice proactive classroom management strategies, address conflicts emanating from socio-cultural differences, and foster a sense of community within the group to enhance collaboration and development of oral communication amongst learners.

The evidence from the studies reviewed above indicates that culturally sensitive micro-teaching equips pre-service teachers with the essential tools and insights necessary to navigate the complexities of diverse classroom environments successfully, significantly enhancing

educational outcomes for all students. It emphasises the importance of recognising and valuing the cultural knowledge and experiences that students bring into the classroom. It employs effective strategies to build upon this existing knowledge, enriching the educational experience for everyone involved. This instructional strategy underscores the critical importance of cultural sensitivity, proactive relationship-building, and adaptive instructional practices and assessments, making it an indispensable framework for contemporary strategies.

2.9-The Concept of Speaking Proficiency

Speaking proficiency, as per Cloud et al. (2000), refers to the ability to communicate orally using language accurately and appropriately in its oral in a variety of settings. These researchers go on to say that a student who is proficient in a particular language can use the language in oral form appropriately in real-life interactions, which are spontaneous. Students who are good at speaking English are described as fluent, disarming, wise, privileged, and hardworking. They can fulfil the demands of speaking tasks with sustained, coherent discourse and a demonstration of an effective use of grammar, pronunciation and vocabulary. In other words, students who speak English fluently have a well-paced flow of speech that is clear and intelligible, with minor lapses in areas such as grammar, vocabulary, pronunciation and intonation patterns. They exhibit a fairly high degree of automaticity and control of basic and complex structures, with some minor errors that do not obscure meaning. Cloud et al. (2000) further point out that speaking proficiency presupposes the ability to use language accurately and appropriately in its oral form in a variety of settings.

Characteristics of Speaking Proficiency

One of the goals of language teaching is to develop speaking proficiency. As Nkeck-Bidias (2012) puts it, oral expression is a competence a learner acquires progressively in diverse situations during the learning process. In line with earlier thinkers, Abbaspour (2016) maintains that mastering the speaking skill requires learners to know not only linguistic/grammatical knowledge, but also the culturally acceptable ways of interacting with others in various situations and relationships. Several factors contribute to effective speaking, including vocabulary, grammar, accuracy, fluency and comprehension.

Grammar as an Important Characteristic of Speaking Proficiency

Grammar is one of the micro-skills that complements each macro skill. Grammar is a comprehensive concept that includes morphology, phonology, semantics, syntax, pragmatics, vocabulary, and mechanics that concern speaking. Crystal (2005) describes grammar as the business of taking language to pieces to see how it works. As Chomsky (1965), referenced by Maksimova (2014), puts it, grammatical competence constitutes the theoretical and practical knowledge of grammatical rules.

According to Harmer (2001), to be grammatically accurate means using the appropriate grammatical structuring; this latter includes the length and the complexity of the sentences and the ability to use the subordinating clauses. Abbaspour (2016) shares similar views and goes further to reiterate that to understand meaning, learners need to have knowledge of words and sentences as well as figure out how words are segmented into various sounds, how sentences are stressed in particular ways and how to use sentences correctly in conversation.

In relation to this study, student teachers can speak proficiently if they master the grammatical structures of the English language. Without a mastery of the grammar of a language, learners may find it difficult to use appropriate grammatical structures when speaking. For instance, the use of wrong tenses can lead to an inappropriate meaning. Grammatical proficiency, therefore, helps speakers to understand and use English language structures accurately. In a grammar instruction classroom, the teacher can prepare and give a brief lesson or segment that uses examples to clarify a grammatical rule, such as tenses, subject-verb agreement, and embedded clauses, among others. This allows for concentrated practice in breaking complicated topics down into steps, offering clear explanations, developing examples, and assessing comprehension.

Vocabulary as an Important Characteristic of Speaking Proficiency

Speaking proficiency is also seen in the use of vocabulary when speaking. A learner's ability to effectively use and understand words in a language determines their level of vocabulary proficiency. As per Nation (1990), vocabulary can increase learners' language use and

provide a strong base for the development of the four language skills, and that vocabulary is both passive and active in nature. Passive vocabulary, on the one hand, refers to the ability to recognise a word and recall its meaning when it is encountered. On the other hand, productive vocabulary, or active vocabulary, refers to the ability to retrieve the needed vocabulary from memory by using it at the appropriate time and in the appropriate situations. Drawing from preceding scholarship, August & Snow (2007) maintain that vocabulary occupies an important position in learning to listen, speak, read and write because vocabulary is mapped onto the oral vocabulary. From different angles, vocabulary depends on the suitable selection and use of words during speaking.

Pronunciation as an Important Characteristic of Speaking Proficiency

Another characteristic of speaking proficiency is pronunciation. According to Bobda (2000), pronunciation refers to the way in which words or languages are spoken, focusing on the sounds, stress patterns, intonation, and rhythm used in speech. As it stands, learners are expected to practice pronunciation repetitively to ease the flow of speech, including segmental articulation, rhythm, phrasing and intonation, in addition to paralinguistic, for instance, gestures, body language, and eye contact. So, pronunciation is a central ingredient of oral communication, which also includes grammar, vocabulary choice and so on. Learners are also expected to be aware of the sound and their features, where words should be stressed, when to use rising intonation and when to use falling intonation to achieve clear, understood spoken English. A problematic pronunciation area, such as silent letters, vowel sounds, minimal pairs, and so on, is chosen by the teacher, and a 5-minute drill employing tongue twisters, minimal pairs, and phonetic alphabet introduction is created. It allows for the improvement of drill facilitation, precise modelling, feedback on mispronunciation, and making exercises more exciting.

Fluency as an Important Characteristic of Speaking Proficiency

Furthermore, speaking proficiency is also characterised by fluency. In Hedge's (1993) view, fluency refers to the ability to express oneself in an understandable, accurate and reasonable

way without too much hesitation; otherwise, the communication will break down because listeners will lose their interest. It is natural language use occurring when a speaker engages in meaningful interaction and maintains comprehensible and ongoing communication despite limitations in his or her communicative competence. Hedge further explains that fluency relates to the production and is normally reserved for speech. It is the ability to link units of speech together with facility and without strain or undue hesitation. Thornbury (2005) echoes Hedge and further explains that fluency in a language classroom can be developed by creating classroom activities in which students must negotiate meaning, use communicative strategies, correct misunderstandings, and work to avoid communication breakdowns. Achieving the learners' goal of becoming fluent in terms of speaking production, the teachers can train them to use the language freely in order to express their own ideas and then to avoid imitations of a model of some kind. Activities focusing on fluency include: natural use of language, focus on achieving communication, meaningful use of language, use of communication strategies, production of language that may not be predictable and linking language use to context.

Accuracy is an important characteristic of Speaking Proficiency

Speaking proficiency is equally characterised by accuracy, which in simple terms refers to the ability to produce grammatically correct sentences as well as the ability to produce sounds, intonation and rhythm accurately. According to Abbaspour (2016), accuracy is the ability to speak with a good command of intonation, vocabulary, and grammar, the ability to communicate ideas effectively and the ability to produce continuous speech without causing comprehension difficulties or a breakdown of communication. Accuracy, therefore, requires that learners focus on several things in their production of the spoken language, such as the grammatical structure, vocabulary and pronunciation. Without structuring accurate speech, speakers may be ambiguous, and listeners may lose interest if they make incorrect utterances during communication. Activities that focus on accuracy include; classroom use of language, formation of correct examples of language, practice language, practice out of context and practice with small samples of language that do not require meaningful communication control, choice of language.

Fluency and accuracy are related because accuracy is the basis of fluency, while fluency is a further improvement of a person's linguistic competence. Accuracy emphasises formal instruction, language acquisition and grammar competence, while fluency relates to a level of proficiency in communication and emphasises procedural skill, expression proficiency, lexical phrase, social interaction, necessary topic and discourse.

Stages of Speaking Proficiency

To understand the development of proficiency, it is important to equally understand the development of second/foreign language acquisition. According to Krashen (1988), students go through several stages in their second /foreign language development, such as; preproduction stage, early stage, speech stage, speech emergence stage, intermediate fluency stage and advanced fluency stage. Building on Krashen's stance, Sushama (2011 explains that the first stage of second/foreign language acquisition is the preproduction stage, during which students may have a few words in their receptive vocabulary but do not verbalise language. They may equally have minimal comprehension and may draw or point, or nod to say yes or no. The second stage of language acquisition is the early production stage. During this stage, students have limited comprehension and may be able to produce one or two responses to participate in familiar activities using only the present tense. The third stage of language acquisition is the stage of respect to speech emergence, in which students demonstrate good listening comprehension and can produce simple sentences, though in many instances with grammatical and pronunciation errors. Students at this stage can equally initiate short conversations with peers. The fourth stage is the intermediate fluency stage, during which students have excellent comprehension and make fewer errors in grammar. Students at this stage begin to use more complex sentences when speaking and writing. They are equally willing to express opinions and share thoughts as well as ask questions for clarification. The last stage, according to Krashen, is the advanced stage in which students are expected to acquire near native levels of language.

Language teachers need to identify the various stages of language acquisition to provide effective differentiated instruction to the students. Presumably, an understanding of the stages

of second/ foreign language acquisition development, as suggested by Krashen (1988), presupposes an understanding of the development of oral language proficiency. Perhaps, it is in this connection that Gersten (2007) advocates the development of conversational language proficiency to enable learners to use English in real-life situations. Gersten (2007 further argues that oral proficiency helps learners to effectively receive and respond to information, leave a good impression on the other party, as well as interact effectively and confidently with others.

Challenges in Learning to Speak

According to Huwari (2019), speaking is a challenging task for students who are afraid of making mistakes, struggle with shyness, anxiety, lack confidence, lack motivation, as well as lack adequate vocabulary. Huwari (2019) further underscores that one of the most important challenges students face is a lack of adequate vocabulary. As Dewi & Jimmi (2018) reiterate, speakers need words to speak; without words, speakers cannot build the message they wish to communicate to people. Students with limited lexicons will undoubtedly struggle to speak. Furthermore, a lack of adequate vocabulary might prevent students from speaking fluently. Therefore, the importance of vocabulary in the learning of speaking cannot be underestimated.

Another speaking challenge that students face is fear. Fear is an emotional reaction to something that seems unsafe or unsure. It is evoked by discrete and acutely threatening stimuli (Tovote et al., 2015). In learning to speak, making mistakes is the threatening stimulus that leads students to feel uncomfortable and uncertain. As noted by Aftat (2008), fear is linked to the issue of correction and negative evaluation. When students receive unfavourable comments from others for their errors, they choose to be passive during lessons. Juhana (2018) complements the views of Aftat (2008) and observes that this is also much influenced by the student's fear of being laughed at by other students or being criticised by the teacher. This psychological variable hinders the students from speaking and engaging in speaking and learning activities. They may be reluctant to use the target language because they may be afraid of making mistakes (Tridinanti, 2018). In addition, sometimes, students may forget

what they want to say because of their fear of making mistakes when speaking in English, and their fear of being laughed at by their classmates or the teacher (Juhana, 2018). Hence, fear of mistakes is a serious challenge in learning to speak faced by students.

Similarly, timidity constitutes a significant challenge to students learning to speak. To such scholars as Crozier (1999), timidity is a state or emotion rather than a temperament or a trait. Crozier further states that shyness is elicited by the anticipation of social assessment as well as the unfamiliarity of the individual with whom one expects to engage. As per Arifin (2017), shyness is a psychological condition that makes a person uncomfortable in social circumstances, which can impede enjoyment or lead to complete avoidance of social interactions. Arifin further observes that shyness is characterised by negative reactions such as feelings of awkwardness and discomfort, gaze aversion, tension, concern, and inhibition of normally expected social behaviour. Often, these students can be successful in written assignments but fail in areas that require participation with classmates or presentations in front of other students. Students who suffer from shyness face difficulties in talking, stammer, stutter, blush, shake and sweat, as well as forget what to say when speaking around others.

Anxiety also constitutes another fundamental challenge to students learning how to speak. Tridinanti (2018) believes that speaking anxiety is a common phenomenon in learning English as a foreign language. Gumartifa & Syahri (2021) define anxiety as a physiological arousal situation marked by heightened nervous system activity, as well as brief emotional reaction intensity and discomfort sensations. Researchers, such as Hanifa (2018), assume that speaking is the most-provoking anxiety skill and that anxiety appears to be the most important emotional element that has a detrimental effect on students' oral performance among the many affective factors that affect foreign language learning, particularly speaking. Tovote et al. (2015) share similar views and further explain that anxiety is often characterised by sustained arousal, vigilance, and apprehension, resulting in specific patterns of defensive behaviours and concomitant autonomic responses, depending on the nature of the threat and the situational context.

Arifin (2017) points out that students who have speaking anxiety in both physical and psychological aspects will manifest symptoms such as trembling, sweating profusely, quickened heartbeat, parched mouth, and jumbled thoughts. Kayaoğlu & Sağlamel (2013) complementing Arifin (2017), identify several causes of language anxiety such as linguistic difficulty in the form of lack of vocabulary, lack of grammatical understanding, and bad pronunciation, cognitive challenges in the form of feelings of fear to communicate, fear of failure, fear of making mistakes, shame to fail in front of others, low self-esteem and lack of understanding of the original language and teacher's role and competitiveness.

According to Murray (2006), when a student has self-confidence in anything, he or she is unconcerned about the outcome and simply assumes that everything will go smoothly. A student who has a high level of self-confidence is more likely to produce positive, successful outcomes, and vice versa. On the contrary, low confidence affects students' speaking performance. Ansari & Oskrochi (2004) reinforce Murray's (2006) stance by stating that self-confidence is related to selection, motivation, perseverance, vulnerability, and patterns of subjective expectations, ambition, and the ambitious influence of one's self. Self-confidence, thus, can significantly contribute to the learner's willingness to communicate in a foreign/second language.

This section presented and examined the views of diverse researchers on the extent to which the multicultural attitude of the teacher, the use of culturally responsive instruction, the use of culturally diverse materials, the use of culturally responsive assessment and the use of culturally sensitive micro-teaching could impact the development of speaking proficiency of Francophone student teachers in teacher training colleges in Cameroon.

2.10- Theoretical Review

This research work is anchored on the following theories: The Theory of Second Language Acquisition by Stephen Krashen (1988), Lev Vygotsky's Social Constructivist Theory (SCT) and Freire's (1970) Theory of Critical Pedagogy, Experiential learning theory by Kolb (1984), and the theory of Communicative Competence by Canale & Swain (1980).

The Theory of Second Language Acquisition by Krashen (1988)

Second language acquisition theory is an applied linguistic theory which explores how people learn a second language, focusing on the cognitive, social, and environmental factors that influence language acquisition. In his 1988 work, Krashen proposes that acquiring a second language closely mirrors the way children learn their first language. This process hinges on meaningful interaction in the new language, where natural communication takes centre stage, and speakers focus on conveying and understanding messages. Krashen argues that error correction and explicit grammar instruction aren't critical for language acquisition. Instead, optimal learning happens when students prioritise the purpose of communication over the specifics of linguistic form (Schutz, 2019).

Krashen's theory of second language acquisition is built around five main hypotheses: the Acquisition-Learning hypothesis, the Monitor hypothesis, the Input hypothesis, the Affective Filter hypothesis, and the Natural Order Hypothesis. The first, the Acquisition-Learning hypothesis, suggests that there are two distinct paths for learning a second language. Language acquisition occurs unconsciously; as pointed out by Ellis (1985) in Řepová (2004), this natural development of language skills happens through comprehension and meaningful use of the language. Generally, learners are unaware of this acquisition process and its results. This occurs through engaging in natural communication, where the focus is on meaning rather than form, much like how a child picks up their native language. Critical to this process is the active interaction in the target language, where speakers are immersed in the communicative experience itself. This aligns with the study’s third hypothesis, which posits that integrating culturally diverse materials in English Language Teaching (ELT) classrooms significantly enhances student teachers' English proficiency. According to this hypothesis, learners unconsciously acquire language skills. When student teachers connect with the instructional materials used by educators, they are more likely to engage in meaningful, natural communication while learning language structures.

Krashen's Monitor hypothesis referenced by Tosam and Kibinkiri (2024), asserts that when learners produce speech in a second language, their utterances stem from the acquired system,

while conscious learning acts as a secondary factor. In this context, learners focus more on ensuring grammatical accuracy rather than on conveying meaning. Schütz (2019) explains that monitoring is a practical result of acquired grammar, where the acquisition system generates utterances, and the learning system serves as a monitor or editor. Thus, the monitor's role involves correcting any deviations from standard speech and refining overall expression. Schütz (2019) further contends that language instruction can only effectively promote acquisition and proficiency when students genuinely engage with the content being taught. This monitor hypothesis ties in with the study's second hypothesis, suggesting that the cultural elements found in folk tales can help bridge cultural gaps, thereby enhancing language use and production.

Krashen's third hypothesis, the Input hypothesis, highlighted by Schutz (2019), focuses on how learners naturally develop their language skills when exposed to interesting and enjoyable content. This hypothesis emphasises acquiring language over the learning process. Consequently, learners progress through a natural order when they receive input that challenges their current level of linguistic ability. Krashen (1988) challenges the idea of teaching language solely based on grammar, arguing that this approach can stifle authentic communication and make the input feel tedious. The Input hypothesis aligns with the study's third hypothesis, which claims that using culturally diverse instructional materials in an ELT classroom significantly boosts speaking proficiency among student teachers. Those who resonate with these materials are more likely to participate actively in speaking activities.

The fourth hypothesis of Krashen's theory of second language acquisition is the affective filter hypothesis. As noted by Chin Lin (2008), this hypothesis involves several emotional factors, such as motivation, self-confidence, anxiety, and personality traits, which play a supportive, though non-causal, role in language learning. Learners who display high motivation, strong self-confidence, a positive self-image, low anxiety levels, and extroverted characteristics tend to achieve greater success in acquiring a second language. Therefore, it is crucial to foster a positive and stress-free learning environment that keeps students open to language input. This hypothesis is closely related to the second hypothesis of the current

study, which suggests that using culturally responsive instructional strategies in an English Language Teaching (ELT) classroom can improve student teachers' speaking proficiency. Engaging pedagogical methods, such as folk tale narration, not only capture students' interest but also enhance their micro language skills across listening, speaking, reading, and writing.

Moreover, Krashen's fifth hypothesis, known as the natural order hypothesis, asserts that language learners acquire grammatical structures in a predictable sequence, similar to how they learn their first language. According to Krashen (1988), as cited in Schutz (2019), certain grammatical structures are usually acquired early, while others come later, regardless of the learners' age, linguistic background, or exposure to the language. Krashen further dismisses the idea of strict grammatical sequencing, emphasising that the primary goal is to facilitate language acquisition.

All five hypotheses of the second language acquisition (SLA) intertwine with this study, addressing various factors that define ELT classrooms. The theoretical framework of SLA is crucial for enhancing effective English language speaking proficiency, especially in multicultural ELT settings. A deep understanding of the complexities of SLA is essential for educators, as it informs the development of strategies designed to improve language learning outcomes.

In the same vein, grasping the SLA process allows teachers to create instructional approaches that meet the diverse needs and backgrounds of their students. This involves recognising and addressing individual differences, whether in language learning styles, varying levels of motivation, or the unique experiences each student brings to the table. For example, some learners may thrive in collaborative environments, while others might prefer more structured, independent tasks. By acknowledging these differences, educators can tailor their lesson plans to effectively engage students, paving the way for their distinct journeys toward language proficiency.

Krashen's theory of Second Language Acquisition (SLA) suggests that language learning is a natural process that flourishes when learners are exposed to comprehensible input. This

theory emphasises the role of teachers in providing meaningful input to help students develop their English speaking skills more naturally and spontaneously. It also underscores the importance of nurturing a supportive and non-threatening environment, which can boost learners' confidence in communicating orally in English. By prioritising communication and the construction of meaning, teachers can encourage students to use authentic language in context. Furthermore, Krashen points out that creating a low-anxiety classroom atmosphere helps learners feel more at ease in oral communication, thereby reducing their language anxiety. By integrating Krashen's SLA theory into multicultural teaching practices, English language teachers in teacher training colleges in Cameroon can create a nurturing and effective learning environment, ultimately enhancing English language speaking proficiency among their students. Though Krashen's theory of second language acquisition can improve English language speaking proficiency in a multicultural classroom, some scholars perceive weaknesses in its implementation. The theory has been criticised by Schachter (1988), who argues that a second language cannot be acquired in the same way children acquire language. White (1987) also criticises the input hypothesis for its lack of precision and limited focus on social, cultural and political factors that influence language learning.

Lev Vygotsky's Social Constructivist Theory (1981)

Socio-constructivist theory is an educational and psychological framework that emphasises the socio-construction of knowledge and understanding. According to Turuk (2008), Lev Vygotsky's social constructivist theory (1981) focuses on the social nature of knowledge and the belief that knowledge is the result of social interaction and language usage. Knowledge is thus shared, rather than an individual experience. Vygotsky's social constructivist theory is also based on the fact that language and culture are the frameworks through which humans experience, communicate, and understand reality. This is to say that learning is transmitted by means of language, interpreted and understood by experience and interactions within a cultural setting. Since it takes a group of people to have language and culture to construct cognitive structures, knowledge, therefore, is not only socially constructed but co-constructed. In a broader perspective, Vygotsky maintains that knowledge and the knower are inseparable.

Social constructivist theory, therefore, accepts reality as a construct of the human mind and, as such, reality is perceived to be subjective.

Vygotsky's concept of the zone of potential development, commonly known as the zone of growth, as cited in Liang (2013), plays a crucial role in understanding how learners can progress in their educational journeys. This concept particularly relates to the second hypothesis, which proposes that culturally responsive instructional strategy, such as the use of folk tales as strategy, can effectively propel learners beyond their current capabilities, referred to as their zone of actual development, into their zone of potential development. To elaborate, the zone of potential development encompasses the skills and knowledge that a learner has already mastered and can perform independently. Folk tale narration and dramatisation serve as vital mediators or cultural tools within this framework. By engaging students in storytelling and role-playing activities rooted in familiar cultural narratives, educators can bridge the gap between familiar linguistic structures and more advanced forms of expression. This dynamic approach not only nurtures a sense of connection to students' cultural backgrounds but also encourages them to experiment with new vocabulary and grammar in a supportive environment.

As learners participate in folk tale activities, they are provided with opportunities to practice and refine their oral communication skills. They advance from merely recounting stories with familiar language (the zone of actual development) to expressing themselves more articulately and creatively (the zone of potential development). Ultimately, this instructional strategy fosters greater proficiency in verbal communication, enabling learners to convey their thoughts and ideas with confidence and clarity.

Vygotsky’s (1981) concept of mediation, as cited in Tambo (2012), is related to the third hypothesis of the study, which states that the use of culturally diverse materials in an ELT classroom contributes to the speaking proficiency of student teachers. The role of the teacher is not enough to generate learning. Teachers are expected to use, among other techniques and strategies, culturally diverse didactic materials to incite learners to attain their zone of potential development (ZPD) and what they would like to achieve.

Another component of socio-constructivist theory is the concept of scaffolding, which states that, in a social interaction, a knowledgeable participant can create supportive conditions through which the learner can participate to improve from their current level of competence to a high level of competence. Through scaffolding, the teacher models the desired learning strategy by gradually shifting responsibility to the learners. Vygotsky's concept of Scaffolding, according to Tosam & Kibinkiri (2024), is congruent with the fifth research hypothesis, which states that, culturally sensitive micro teaching technique in an ELT classroom contributes to the development of speaking proficiency of student teachers. Scaffolding in a culturally sensitive micro-teaching classroom enables the teacher trainer to observe trainees practising how to teach.

Vygotsky's concept of collaboration with emphasis on co-participation, cooperative learning, and joint discovery of knowledge. The theoretical foundation of this concept is based on cultural and linguistic factors which shape learning as well as determine pedagogical approaches used in language classes. The concept is related to the fifth research hypothesis, which states that culturally sensitive micro teaching technique in an ELT classroom contributes to the development of speaking proficiency of student teachers. Vygotsky (1981), cited in Endeley (2014), describes the concepts of collaboration as some form of dialogue through which the learner seeks to understand the actions or instructions provided by the teacher trainer during micro teaching, then internalises the information and uses it to guide or regulate their own performance. During micro-teaching sessions, the teacher trainer, through collaborative dialogue, modelling, coaching or mentoring, guides the student teacher into acquiring teaching competencies through the micro-teaching technique. By and large, Vygotsky's socio-constructivist theory is quite pertinent in this study because constructivism and multiculturalism, though from different origins, work together for the maximum success of students because of some of the beliefs that they both share.

To conclude, socio-constructivist theory emphasises the crucial role of social interactions and cultural context in shaping knowledge and learning experiences. Within a multicultural pedagogy framework, this theory underscores how essential these interactions are for learners

to develop their English language speaking skills. Engaging with peers, teachers, and others through meaningful communication allows for effective language acquisition and production. Collaborative learning activities, such as group discussions and joint projects, serve to enhance the development of oral communicative skills. Moreover, socio-constructivist theory acknowledges that cultural context significantly influences knowledge and learning. Teachers can make language learning more relevant and enriching by incorporating culturally pertinent materials and topics. The theory also offers strategies for educators to provide scaffolding support, gradually shifting responsibility to learners as they become more confident speakers. By emphasising contextual learning, teachers can utilise real-life scenarios and authentic materials to engage students more effectively. Integrating the principles of socio-constructivism into multicultural pedagogy, language teachers can cultivate a supportive and interactive learning environment that nurtures English language speaking proficiency among their students. Notwithstanding, the application of socio-constructivist theory in multicultural English language teaching has been criticised for some observed limitations. Some scholars argue that socio-constructivist theory lays too much emphasis on social interaction with little attention to individual cognitive processes and linguistic accuracy (Sweller, 2010; Jin, 2024).

Freire Paulo's (1970) Theory of Critical Pedagogy

The theory of critical pedagogy is a social justice/educational philosophy that emphasises the role of education in promoting social justice, critical thinking and empowerment (Freire, 1970). Luke & Gore (1992) view critical pedagogy as a teaching approach that enables language learners to question and challenge the beliefs and practices that dominate in the classroom. It focuses on critical consciousness, empowerment, challenging the status quo, dialogue, and reflection. It therefore centres on a re-examination of the curriculum of the classroom, especially on the role of the student from object to active critical subject. In doing so, students can undergo a struggle for ownership of themselves and strive for something different. Of course, achieving such a goal is neither automatic nor easy. Students need to be assisted by teachers to separate themselves from unconditional acceptance of the conditions of their own existence.

From the angle of Vibert et al. (2002), critical pedagogy seeks to awaken students to the social, cultural, political, and economic milieu in which dominant forms of knowledge are constructed and through which power functions to enable them to understand the way injustice manifests and is reproduced to engage in praxis, critical reflection and action toward societal transformation. Mohammad & Fatemeh (2012) concur with Vibert et al., (2002) and further point out that, critical pedagogy has three tenets; a reflection upon the individual's culture or lived experience; development of voices through a critical look at one's world and society as well as transformation of the society towards equality for all citizens through active participation in democratic imperatives. Language learners' understanding of the world could be affected by their views and values, since any practice of language learning and teaching is intrinsically political and socio-culturally constructed.

As Shimizu (2001) argues, during the teaching and learning process, teachers must become learners alongside their students. They must become experts beyond their field of knowledge and immerse themselves in the culture, customs, and lived experiences of the students they aim to teach. Shimizu (2001) further contends that language teachers really need to change their relationship with students by making them co-researchers in the inquiry into learning. The teacher in an ELT classroom is critical in the process for any effective change to take place. The teacher not only abdicates his authority in a student-centred classroom but assumes the mature authority of facilitators of student inquiry and problem-solving. Students, in turn, gain autonomy in attaining expected learning outcomes. They gain the ability to become self-directed human beings capable of producing their own knowledge. Once this separation is achieved, then students may be prepared for critical re-entry into an examination of everyday life.

Also interested in the role of teachers in the context of critical pedagogy, Degener (2001) argues that they play a central role because they spend most of the time with students and consequently have the greatest impact on how students learn in the classroom. He equally suggests that a critical teacher should be able to elicit student opinions about program structure and curriculum, set up a classroom that is involved in dialogic interaction, and find a

way when class discussions are obstructed. Crabtree & Sapp (2004) share a similar view to Degener (2001), but go further and observe that self-reflection during the teaching and learning process enables teachers to make their classes student-centred by accepting unsuccessful educational ideas and oppressive forms in their own educational practices. As Horton & Freire (1990) argue, a teacher in exercising critical pedagogy has to be an authority on the subject matter and at the same time should be open to sharing what he knows through interaction with students. Extending the views of (Horton & Freire 1990; Ohara et al., 2000) maintain that teachers should communicate with students about society and culture to help them reflect critically on various aspects of the diverse cultures of learners.

Writing on the teaching and learning process, Giroux (1997) contends that learners are active participants during the learning process, and together with the teacher share their ideas and learn to challenge assumptions. Degener (2001), on his part, argues that, by enabling students to reflect on their common-sense knowledge, they learn how to transform their lives. This is what Freire (1970) refers to as a shift from a naive consciousness to critical consciousness. To help students engage in critical consciousness, language teachers are expected to empower learners to reflect on their own world through self-assessment. Guthrie (2003) shares similar views and reiterates that both teachers and students are co-agents, in which the teacher's authority directs the class. This is equally echoed by Dheram (2007), who observes that both students and teachers act like awareness-raising critiques, aiming at identifying positive and negative aspects of the language aspect taught.

Building on the views of other researchers, Kincheloe (2008) outlines several key principles of critical pedagogy. Firstly, it emphasises the development of critical consciousness. As learners become aware of power dynamics, cultural dominance, and underlying biases, they shift from a passive acceptance of reality to an active questioning of it. This involves engaging with probing questions, problem-posing scenarios, and prompts for reflection. Secondly, critical pedagogy is rooted in Dialogical Knowledge. Knowledge is co-created through an interactive dialogue between teachers and students. In this setting, they exchange ideas, negotiate meanings, and collaboratively construct understanding through structured

group discussions, ensuring that every voice is valued and considered. The use of translanguaging can also be encouraged when necessary. Additionally, transformative Learning is a central aspect of this approach. Education should inspire action, where knowledge becomes a tool for effecting change in social, academic, and personal circumstances. After reflecting on their learning, students can conceptualise a solution, develop a campaign, or create a product in the target language, which they can then present to others. Finally, critical pedagogy is fundamentally concerned with social Justice. Education must confront inequities and amplify the voices of marginalised groups, fostering a sense of solidarity and responsibility towards creating a fairer society. This can be achieved by integrating texts and themes that highlight issues of injustice, while also assessing not just language skills but also students' critical awareness and ability to advocate for change.

As stated in chapter one of this study, the rapidly changing demographics of the classroom in Cameroonian teacher training colleges have resulted in an unprecedented amount of linguistic and cultural diversity. Informed by the tenets of critical pedagogy, language teachers in multicultural settings ought to re-examine their own personal assumptions, values, and beliefs and how these perceptions and actions could enhance the development of English language speaking proficiency of linguistically, politically, socially, and economically diverse students.

The theory of critical pedagogy is quite pertinent to all the research hypotheses, especially the first research hypothesis, which states that the multicultural attitude of the teacher contributes to the development of English language speaking proficiency of student teachers. Freire's (1970) concept of empowerment, as cited in Paudel (2015, notes that language learning can be empowering when the language classroom is transformed to a place where teachers understand and accept the identities of the learners, fight against cultural stereotypes and above all, have a cross-cultural mind. Teachers who believe in the empowerment of learners value their cultures and traditions and turn them into critical and active agents who use the English language to question and rewrite their world. The teacher becomes a facilitator, creating dialogue-rich, problem-solving tasks that link language learning to real-life issues. The application of Freire's concept of empowerment boosts speaking proficiency, especially

when they take risks in oral activities and use vocabulary and linguistic structures to express themselves orally in the English language. Thus, a positive multicultural attitude of the language teacher can significantly impact the development of English language speaking proficiency of student teachers, as observed by previous studies and as demonstrated by the findings of the study. Additionally, Freire's concept of social justice is related to the third hypothesis, which states that culturally diverse materials contribute to the development of English language speaking proficiency of student teachers, as it advocates a critical exploitation of culturally diverse materials in the ELT classroom by questioning power structures and turning learning into a practice of equity that boosts speaking proficiency.

In conclusion, critical pedagogy undeniably plays a pivotal role in multicultural pedagogy and the enhancement of English language speaking proficiency among student teachers. Firstly, it empowers students to take ownership of their language learning, fostering autonomy and self-directed development. Additionally, critical pedagogy values the diverse cultural backgrounds of students, which significantly boosts their sense of belonging and motivation to communicate spontaneously, leading to improved fluency as well as accurate grammar and pronunciation. Moreover, it nurtures critical thinking skills, social justice, and cultural awareness, empowering students to analyse and evaluate language use in context and express themselves confidently and fluently with precise grammar, pronunciation, and vocabulary, enabling effectively. The application of the theory of critical pedagogy has been criticised for its limitations despite its contributions. Pennycook (2004), for instance, argues that critical pedagogy, though focuses on critical thinking, language and power, it places less focus on practical language skills.

Experiential Learning Theory by Kolb (1984)

Experiential learning theory is an educational psychology theory which emphasises learning through direct experience, reflection, conceptualisation and experimentation. According to Kolb (1984), experiential learning theory is a model that explains how people learn through experiences. This theory focuses on bringing together behaviour, perception, cognition, and experience in the learning process. Learning takes place through emotions, cooperation, trust,

sharing of experiences, and observing real working conditions. It emphasises that learning is a process of creating knowledge through the transformation of experiences. Kolb's Experiential Learning Theory can be highly applicable to the fifth research hypothesis, which states that culturally sensitive micro teaching contributes to the development of English language speaking proficiency of student teachers.

Building on Kolb (1984) insights, McCarthy (2016) posits that, students learn through a circle of four stages: Concrete experience and direct involvement during which learners engage directly with given tasks; Reflective observation on their experiences, focusing on observation and analysis of experience; Abstract conceptualisation based on reflection as learners form new ideas or modify existing ones and; Active experimentation as learners apply their new know knowledge testing them out and making adjustment as needed to put their understanding to practice.

Kolb's concept of concrete experience exposes the language learners to a live presentation of a culturally sensitive micro lesson. Concrete experience presupposes that pre-service teacher have the opportunity to watch culturally sensitive micro lessons presented by their trainer. Watching these lessons makes learning more relatable and engaging for students from various cultural contexts. Building on Kolb (1984), Baker et al. (2002), contend that during the concrete experience phase, learners with diverging learning styles look at things from a different perspective. Meanwhile, learners with assimilating learning styles look for good, clear information. They can logically format the given information and explore analytic models. They are more interested in concepts and abstracts than in people.

In Kolb's concept of reflective observation and adaptation, the pre-service teacher steps back and reflect on what happened. This stage involves; reviewing the teaching experience, identifying what worked and what did not work, considering the different perspectives and reflecting on feelings and thoughts. During this stage the teacher trainer asks questions related to what the learners have noticed after the micro lesson presentation, especially with respect to pronunciation, fluency, comprehension and accurate use of grammar and vocabulary in real-life situations. Reflective observation helps student teachers to be more aware of cultural

biases and adjust their attitudes towards learners, instructional and assessment strategies and the use of didactic materials to better support students from different cultural backgrounds. Through reflective practices, student teachers can also assess their weaknesses, which may include hesitation, grammatical errors, or a lack of confidence when expressing themselves orally in the English language.

Kolb's concept of abstract conceptualisation in the views of Baker et al. (2002 is a crucial element in the thinking stage of culturally sensitive micro-lessons. This phase encourages pre-service teachers to engage in hypothesis building, which fosters a deeper understanding of the concepts being taught. By connecting these hypotheses to the cultural frameworks and linguistic structures introduced during the lesson, pre-service teachers can gain a deeper understanding of how these elements influence classroom practices. Furthermore, applying these concepts in real-life situations, allows future pre-service teachers to integrate theoretical knowledge with practical experience. This connection not only enhances their teaching skills but also promotes a culturally sensitive instructional strategy, essential in diverse classroom in TTCs in Cameroon.

Kolb’s concept of experimentation requires each pre-service teacher to deliver a culturally sensitive micro lesson and then receive rapid feedback from the more knowledgeable others and the teacher trainer to provide scaffolds. This provides a safe space for pre-service teachers to practice and refine their skills and their ability to teach speaking skills in a culturally sensitive way to enable student teachers to become more effective language instructors for diverse student populations. For instance, Kolb's concept of active experimentation can be demonstrated through the use of folk tale narration and dramatisation in an ELT multicultural classroom. As pre-service teachers narrate and dramatise folk tales, they apply abstract concepts in real contexts. Such sessions promote confidence, authentic language use, peer feedback, multicultural relevance and at the same time enhance their speaking skills. Thus, every folk tale narrated or dramatised not only boosts the narrator's confidence and lowers anxiety level but also helps pre-service teachers to reflect and accelerates their English language speaking proficiency. By experimenting with various didactic materials,

instructional and assessment strategies, pre-service teacher trainers can identify what works best for their pre-service teachers and refine practice in a bid to enhance their English language speaking proficiency. Notwithstanding, the theory is criticised for lack of guidelines for developing specific language skills.

Based on the views of the aforementioned researcher, it can be inferred that Kolb's experiential learning theory highlights the significance of direct experience and reflection in the learning journey. This approach encourages learners to dive into real-life activities, discussions, and projects, which can enhance their English speaking skills in a more genuine context. By integrating diverse cultural experiences and perspectives, language learning becomes more meaningful and relevant to students' lives. The theory also underscores the role of reflection and feedback, enabling learners to pinpoint areas for improvement in their English speaking abilities while fostering a growth mind-set. Moreover, engaging in collaborative projects and activities promotes peer-to-peer language learning. Weaving experiential learning principles into multicultural pedagogy, pre-service teachers can cultivate a vibrant and engaging learning environment that nurtures the development of English language speaking proficiency among their students. By integrating the Experiential Learning Theory into culturally sensitive micro-teaching, language teachers can create a more inclusive, effective, and culturally responsive learning environment that meets the speaking needs of students from diverse backgrounds. Student teachers not only build confidence in their teaching ability and a sense of safe efficacy, but equally sharpen their pronunciation, fluency, accuracy, grammar and vocabulary. Notwithstanding, the implementation of Kolb’s experiential learning theory has been criticised by some researchers. Freire (1992), for instance, argues that experiential learning theory may lack clear goals, objectives, or assessment criteria and that it may not account for individual differences or tailor appropriate activities for speaking skills.

Canale & Swain’s (1980) Communicative Competence Theory

The theory of communicative competence is an applied linguistic theory that emphasises the ability to use language effectively and appropriately in social contexts. It is one of the theories

that underlie the communicative approach to foreign language teaching. The theory emphasises the importance of communication in language learning, which is essential in developing the speaking proficiency of learners. The theory recognises the importance of linguistic, cultural diversity and the functional use of language, which helps learners to appreciate different cultures and languages as well as develop the language skills they need to communicate effectively in real-life scenarios. Canale & Swain (1980) argue that the ability to communicate requires four different sub-competencies, including grammatical or linguistic, sociolinguistic, discourse, and strategic competencies.

In the first place, components of grammatical or linguistic competence include syntax, morphology, phonology, semantics and pragmatics. Canale & Swain (1980) further explain that Grammatical Competence is also considered the mastery of the codes of linguistics, the ability to comprehend the morphological and syntactical features of a language, to use these features effectively in interpreting, encoding and decoding words and sentences. Canale & Swain also point out that grammatical competence is an important concern for any communicative approach whose goals include providing learners with knowledge of how to determine and express the literal meaning of utterances. They believe that knowledge of these rules can be crucial in interpreting utterances for social meaning, particularly when there is a low level of transparency between the literal meaning of an utterance and the speaker's intention.

Canale & Swain's linguistic competence model is related to the second hypothesis of the study, which states that culturally responsive instructions contribute to the development of English language speaking proficiency. Linguistic competence provides a context through a folk tale instructional strategy for teaching grammar, making it more engaging and meaningful. Moreover, retelling folk tales allows students to practice using grammatical structures correctly, a situation that enhances the development of English language speaking proficiency. Linguistic competence is also related to the fifth hypothesis of the study, which states that culturally sensitive micro-teaching contributes to the development of English language speaking proficiency. In culturally sensitive micro ELT lessons, pre-service teachers

can learn grammar rules and vocabulary in context, enabling them to communicate proficiently.

Canale & Swain's linguistic and discourse competence model is related to the fourth research hypothesis, which states that culturally responsive assessment contributes to the development of English language speaking proficiency. Accurate use of linguistic structure, such as correct tense usage, could be checked when students carry out debates or role plays. In terms of discourse competence, the teacher may check if the presentation Itwas logical and linked.

In the second place, Canale & Swain's Sociolinguistic Competence refers to appropriate use of language in contexts, application of cultural norms, register and politeness as well as adapt language to different situations. It sets out to redress what these researchers regard as the narrowness and inadequacy of Chomsky's (1965) definition of linguistic competence. Building on earlier scholarship, Canale & Swain (1980) maintain that language users not only need to create and understand grammatical utterances, but also need to gain knowledge about cultural norms to judge the social situation correctly so as to produce appropriate speech. As Mizne (1997) points out, one of the contributing factors for incompetence in language use is when a speaker does not know which utterances are appropriate in the social situation in which he or she is speaking. This position is also highlighted in Ngam (2019), who argues that, in terms of paralinguistic communication and gestures, meaning lies beyond simple lexis. In other words, there is communication outside the words themselves, such as pitch, intonation, voice, facial expressions, body gestures, and tone are all crucial for language speakers. Without sociolinguistic competence, accurate grammatical utterances can convey a meaning entirely different from that which the speaker intended. These researchers are insinuating that communication takes place in discourse and sociological contexts in which the speakers use appropriate language to interpret messages, and that communication is a constantly changing process of production. A student who demonstrates sociolinguistic competence knows how to produce appropriate language and interprets language appropriately, given diverse contexts.

Canale & Swain's (1980) concept of sociolinguistic competence relates to the second hypothesis of the study, which states that culturally responsive instructions contribute to the development of English language speaking proficiency. Folk tale instruction as a culturally responsive instructional strategy offers insights into cultural nuances and social contexts, helping students understand appropriate language use. Understandably, dramatising folk tales can help students develop their ability to communicate proficiently in various social settings. Sociolinguistic competence is also related to the fifth hypothesis of the study, which states that culturally sensitive micro-teaching contributes to the development of English language speaking proficiency. During micro lessons, pre-service teachers can be able to understand social norms, roles, and expectations in different cultural contexts, enabling them to use language appropriately.

Thirdly, Discourse Competence involves the ability to combine sentences into cohesive and coherent texts, manage conversation structure and use cohesive such as connectors to link ideas. These competencies involve the ability to be a sender and receiver of messages and to appropriately alternate those roles in conversations or written language. According to Canale & Swain (1980), discourse competence concerns the mastery of how to combine grammatical forms and meanings to achieve a unified spoken or written text in different genres, the cohesion and coherence of utterances or sentences. It is used to refer to two related, but distinct abilities. Textual discourse competence refers to the ability to understand and construct monologues or written texts of different genres, such as narratives, procedural texts, expository texts, persuasive texts, descriptions and others. These discourse genres have different characteristics, but in each genre, some elements help make the. With respect to the rules of discourse, the focus is on expressiveness using paralinguistic communication and the rules of cohesion and coherence.

In line with earlier researchers, Coelho & Rivers (2004) contend that discourse competence also involves speaking or writing at an appropriate level of formality for the situation, observing cultural norms with respect to conventions, and recognising or using varieties or dialects of English. Appropriateness could be measured through oral (role-play of speech

acts), multiple choice, speech-act-level, select the appropriate utterance exercise, written composition, formal request letter and informal note.

Canale & Swain's (1980) concept of Discourse competence is related to the second hypothesis of the study, which states that culturally responsive instructions contribute to the development of English language speaking proficiency. Culturally responsive instructional strategies, like the folk tales can be used to teach students how to organise their thoughts using linguistic devices to create cohesive narratives. In addition, folk tales can be used to help students develop the ability to structure their thoughts and express themselves clearly. Discourse competence is also related to the fifth hypothesis of the study, which states that culturally sensitive micro-teaching contributes to the development of English language speaking proficiency. Through active experimentation, pre-service teachers can learn to produce and understand different types of texts, including conversation, presentation or debates in a culturally sensitive manner.

Fourthly, Strategic Competence involves teaching language learners to use effective communication strategies to achieve their goals. As per Canale & Swain (1980), strategic competence refers to the ability to use communicative strategies to overcome language gaps, paraphrase, describe or use gestures to convey meaning and manage communication despite limitations. In other words, it refers to verbal and non-verbal communication strategies that may be called into action to compensate for breakdowns in communication due to performance variables or to insufficient competence. It involves the development of strategies such as how to get into or out of a conversation, break the silences, hold the floor in conversations, and deal with strategies to continue communicating when faced with a communication breakdown. Canale & Swain (1980) further note that strategic competence also relates to the way learners manipulate language to meet communicative goals. Every learner has a different strategy to learn or master English speaking, like how to master vocabulary, pronunciation and grammar. Further, strategy competence can be the ability to make up for faulty knowledge of linguistic, sociolinguistic, and discourse rules.

Canale & Swain's (1980) concept of strategic competence relates to folk tale instructional strategy because narrating tales can help students develop compensatory strategies to communicate effectively even when faced with unfamiliar vocabulary or grammatical structure. Strategic competence equally relates to culturally sensitive micro-teaching. As students experiment through culturally sensitive micro lessons, they develop strategies to overcome communicative difficulties such as paraphrasing, asking for clarification, making polite requests, carrying out debates to express their opinions, using transitional phrases or using non-verbal cues, amongst others.

In conclusion, the theory of communicative competence highlights that effective instruction in a multicultural English language teaching (ELT) classroom requires English language teachers to go beyond merely having linguistic and sociolinguistic skills. It is crucial for them to also exhibit discourse and strategic competence. Mastering these areas is vital for fostering learners' English speaking proficiency. While Canale and Swain's (1980) communicative competence has significantly contributed to English language speaking proficiency, its implications has some limitations. The theory is criticised for prioritising fluency over accurate use of language structures potentially leading to fossilised errors and that the theory does not pay adequate attention to pragmatic competence by demonstrating how learners can communicate appropriately in social contexts, taking into account factors such as audience, purpose and cultural norms.

2.11- Empirical Review

The empirical framework presents research works related to the variables of the study, their nature, methodology and results arrived at. The empirical review of this study focuses on scholarly articles and research works carried out on multicultural pedagogy and English language speaking proficiency in Cameroon and the world at large.

Multicultural Pedagogy

Mbah (2024) carried out a study on teaching methods and the implementation of multicultural education in Cameroon's Primary Schools in Fako Division of the South West Region of

Cameroon, aimed at examining methods of implementing a language-based multicultural education model from the perception of stakeholders. Mbah (2024) argues that, multicultural peculiarity of Cameroon education is closely linked to the ethnic, cultural, tribal, political, and colonial manoeuvres that have formed the foundation of Cameroon.

Citing Nieto (2000), Mbah argues that there was often disagreement on the form, approaches, and type of multicultural competencies required from teachers and learners in a context as culturally diverse as Cameroon. In connection with this, the researcher formulated a number of research questions to examine stakeholders' perspectives on teaching methods for implementing multicultural education in the secondary school system, which could be part of the panacea for managing the multicultural challenges in Cameroon. Such teaching methods could enhance multicultural education and thus contribute to a more equitable and quality management of Cameroon's diversity.

Through qualitative and quantitative research methods, data were collected from educational stakeholders in Fako Division of the South West Region of Cameroon on the methods of teaching multicultural classrooms (Parents, primary school teachers, head teachers and inspectors of basic education) using a questionnaire, interview guide, and focus group discussions. The results showed that there was a total agreement rate of 81% on the proposed teaching material for multicultural education. And that, direct instruction, dramatisation, early initiation to language and allocation of teaching hours for multicultural education were found to be important in the teaching of multicultural education. The author concluded that policy modification and teacher development must take into account the complex multicultural realities in schools and classrooms to provide equitable education for all learners.

Dias (2019) carried out a research study on the effects of multicultural education on English language learners in California, aimed at determining the extent to which multicultural education affects English language learners, psychologically, socially, and academically. Donna (2019) was inspired by the history of America, in which immigrants had been integrated into society from diverse cultural backgrounds. Renshon (2011) reports that education was obliged to be more inclusive because of the diverse population in America at

the time. Multicultural education became a framework for the curriculum necessary to implement the stories and histories of different cultural experiences. To collect data, interviews were conducted with teachers and principals. Students were surveyed with a questionnaire. The sample population consisted of three teachers, two principals, and twenty-four students.

The findings indicated that multicultural pedagogy is necessary for the academic success, psychological well-being, and social competency of language students. Furthermore, the results also indicated that students can develop positive self-esteem as well as participate with confidence during lessons without feeling unwelcome or judged by their peers or their teachers. Thus, when multicultural pedagogy is employed during ELT lessons, students are more willing to participate actively during lessons. The researcher also found out that, when there is no knowledge of the different cultures and language differences in a multicultural community, misconceptions, prejudice, and bias can be implemented towards diverse groups of people. One solution to part of the discrimination these people face due to their differences can be the use of multicultural education in classrooms.

Rodriguez et al. (2023) carried out research work on pedagogical multicultural communities in teacher preparation in South African and the US classrooms aimed at highlighting the challenges school teachers face in diverse linguistic classrooms and to show how multiculturalism can be used to enhance learning in such classrooms. According to these researchers, South African schools, for instance, have long been fraught with debate, tensions and sensitivities, particularly concerning the continued exclusion and marginalisation of African languages. Likewise, in the US classrooms, conflicts in language preference reflect the multifaceted issue of learner diversity, characterised by racial, class, gender, religious, linguistic, physical and other differences (Gay, 2002). Handling such challenges equitably poses a number of challenges to teachers. Rodriguez et al. (2023) in this study, used surveys, interviews, classroom observations and focus group discussions to determine how they perceive and teach linguistically and culturally diverse learners. Data was collected from 183 selected teachers (79 from South Africa and 104 from the US).

Data was collected through an interview and a questionnaire. Interview data were compiled from an English native speaker lecturer of a university class where the students came from. Then, a questionnaire was distributed to the students to investigate their cultural experiences in learning English and their perception of the role of cultural knowledge and understanding in their English language learning. Findings revealed that cultural integration into language learning helps the students to have an understanding and appreciation of how the language is used within a particular language community (Stern et al.,1992). Furthermore, in designing and deciding activities, the students can have the opportunity to use the language in its functional and pragmatic aspects within a socio-cultural setting.

Serafimovska (2021) carried out a study on multiculturalism in English language teaching aimed at presenting certain contemporary trends on multiculturalism in the student environment in North Macedonia to determine the extent to which multiculturalism could improve the learning and success of all students, particularly students from cultural groups that were historically underrepresented during lessons. Serafimovska (2021) further argues that multicultural teaching/learning is predicated on the principle of educational equity for all students, regardless of culture, race, gender, among others, and that multiculturalism strives to remove barriers to create opportunities and success for students from diverse cultural backgrounds.

With respect to the findings, Serafimovska (2021) recommend that multicultural pedagogy should not be a one-size-fits-all approach to assessing student learning outcomes because such an assessment could be disadvantageous to students from different cultural backgrounds. More so because the students could be unfamiliar with a number of slang, customs, or cultural references and that assessment should provide sufficient accommodations for students from diverse cultural backgrounds.

Multicultural Attitude of the Teachers

Mbengi (2024) carried out a study on teachers’ characteristics and their impact on students' professional training in the teachers' training colleges in Fako Division, Cameroon. The

purpose of this study was to examine teachers' characteristics and their impact on students' professional training in some teacher training schools in Fako Division. Mbengi (2024) believes that teachers need to be mindful of the various ways in which students' learning can progress. This involves considering learning diversities, language, and culture, as well as individual temperament, interests and approaches to learning, and teachers' character plays a vital role in the development of learners' capacity to become responsible citizens. This researcher is also of the opinion that students' professional training can be influenced by many factors, which can be student-based, teacher-based, and or home-based. Teachers bear direct responsibilities for shaping students' professional training and constitute the most crucial school-based influences on student education. Factors associated with teachers may stem from cultural orientation and personal perspectives or attitudes toward students. As Ajayi (1998) claims, the poor quality of teachers in schools today can be traced to poor training received in teacher training institutions. Specifically, this study seeks;

To investigate if teachers' content mastery influences students' professional training, determine whether teachers' communication skills have any significant influence on students' professional training, and establish a relationship between teachers' motivation and students 'professional training.

At the level of methodology, this study employed a descriptive survey research design with data collected using a questionnaire from a target population of 100 teachers in two teachers' training colleges (GTTC Buea and GTTC Limbe). Analyses were done using the Statistical Package for the Social Sciences.

The findings reveal there was a positive relationship between teachers' content mastery, communication, motivation, and personality on students' professional training. Secondly, the findings on this research question also reveal that teachers' communication skills have a great impact on students' professional training.

A study carried out by Abacioglu et al. (2020) on teachers' multicultural attitude perspective-taking abilities as factors in culturally responsive teaching aimed at identifying quantitative

evidence in support of teachers' multicultural at perspective-taking abilities. By identifying the strength of the suggested relationships, Abacioglu et al. (2020) aimed to examine the generalizability of previous findings in the literature and inform teachers' professional development and interventions. To Abacioglu et al. (2020), culturally responsive teaching has been associated with increased student engagement and achievement. Its practice in classrooms, however, is less than optimal. In general, students feel valued, more capable of learning, and more engaged with the learning environment and materials when the teacher is responsive to their needs.

The researcher used a sample of 143 primary school teachers from different parts of the Netherlands who responded to our online survey. Abacioglu et al. (2020) conducted a multivariate multiple regression analysis to investigate the relationship between these qualities and teachers' engagement in two separate but related components of CRT (socially sensitive and culturally sensitive teaching). The results of the findings yielded significant relationships between the two teacher qualities and the frequency with which teachers engage in socially and culturally sensitive teaching. Perspective taking was a stronger predictor for both aspects of culturally responsive teaching. These findings also indicated the importance of incorporating especially perspective-taking experiences and exercises into teacher education and professional development programs, which could benefit all students regardless of their backgrounds.

Kustati (2019) carried out a study on teachers’ attitudes towards language learners: A Case of Multicultural Classrooms, aimed at describing the impact of English teachers’ attitudes on the learning outcomes of multicultural students in six Islamic secondary schools. Indonesia is a multicultural country, and multicultural presence in existing schools often raises challenges in carrying out the learning process. In a society with cultural diversity, various problems and issues arise, including assimilation, prejudice and ethnocentrism (giving birth to superiority and inferiority).

To deal with the multicultural challenges, Kustati (2019) believes that cultural diversity should be introduced at an elementary school age. This study used a mixed-method design

that combines both qualitative and quantitative methods in one study (Johnson & Onwuegbuzie, 2004). A total of 30 respondents (20 female teachers and 10 male teachers) randomly participated in filling out the questionnaire. The instruments used to collect data were the questionnaire, interview, and observation. After the questionnaires were filled in and the students' scores were calculated, the researchers then selected 12 out of the 30 teachers purposively to be interviewed and observed. After the data were collected, data analysis was done.

The findings of the study by Kustati (2019) showed that most of the teachers who taught English in the six Islamic secondary schools of West Pasaman, Indonesia, had positive attitudes towards multicultural students and, consequently, on their learning outcomes. Teachers who had a less accepting attitude towards multicultural students tended to produce students with lower English scores. Meanwhile, teachers who accepted and appreciated multicultural students produced better learning outcomes from these students. The positive attitudes of teachers are reflected in their habits and the atmosphere they create in the teaching process each day. Conversely, negative attitudes from a language teacher can negatively affect the learning outcomes. Kustati's (2019) recommendations on teachers' positive attitudes towards multicultural students and, consequently, on their learning outcomes do not seem to provide a clear framework on the attributes of a multicultural teacher and how such attributes could enable learners to improve their speaking proficiency.

Culturally Responsive Instructional Strategy

Yuliantari & Huda (2023) investigated on integration of culturally-responsive teaching (CRT) in English Learning aimed at exploring the integration of culture-responsive teaching in English learning within the context of the new paradigm in education. Yuliantari & Huda (2023) believe that, since the education systems have become increasingly diverse and multicultural, there is a growing recognition of the importance of incorporating students' cultural backgrounds and experiences into the learning process, where the focus is on promoting inclusivity, equity, and cultural competence in the classroom. These researchers further observe that the traditional approach to English language teaching often prioritises

standardisation and conformity, focusing primarily on grammar, vocabulary, and pronunciation without incorporating cultural elements that are essential in language acquisition and communication.

The research design used in this study was a qualitative descriptive approach to describe the analysis of culturally responsive implementations in teaching English. Three sessions were observed to obtain supporting data on the application of the culturally responsive teaching approach in the classroom. Through the analyses of the results of the interviews and observations, Yuliantari & Huda (2023) concluded that by infusing culturally responsive teaching principles into the classroom discussions and teaching materials, students are allowed to explore literature and language from a more inclusive and nuanced perspective. Through this approach, students are encouraged to critically analyse texts, identify underlying biases, and engage in meaningful conversations about the diverse experiences portrayed in literary works. As a result, the students become more receptive, empathetic, and open-minded learners, fostering a more inclusive and enriching educational environment. Furthermore, Yuliantari & Huda (2023) suggest that language teaching should be integrated with local cultural learning to improve students' intercultural communicative ability.

Mantra et al. (2018) researched on enhancing the EFL learners' speaking skill through folk tales based instruction to improve the EFL learners' speaking skill through the implementation of Folk tale Based Instruction. Mantra et al. (2018) argue that having the ability to communicate productively is essential for students to be able to convey their ideas, thoughts, opinions and other issues that they may have in their mind. These researchers further note that many studies have been carried out in search of appropriate strategies that can be used in class to improve students' speaking skills. In spite of these attempts, it seems to be very difficult to get the best strategy for every learning situation. It is in this connection that Mantra et al. (2018) were inspired to carry out a study on the use of folk tales to improve the students' speaking skills.

Folk tales have characteristics that have the potential to facilitate the improvement of students' speaking skills. To these researchers, the use of local folk tales may develop the

students' knowledge and understanding of local culture related to everyday life, customs and norms.

The study was conducted in two consecutive cycles. The teaching sessions were strongly focused on the learners' active engagement in various communicative classroom activities to ensure that the learners gain a higher level of speaking ability. The data was collected from 30 EFT adult learners by administering a pre-test, a post-test and a questionnaire. Pre-test was conducted before the treatment was given, while two post-tests were conducted after treatments were given at the end of each cycle.

Meanwhile, a questionnaire was given at the end of the teaching cycle. In every teaching cycle, there were three main indicators to assess learners' speaking skills, namely, fluency, understanding, and accuracy, measured using scoring rubrics. The students were asked to perform their speaking through retelling a folk tale, while the teacher immediately after the presentation asked questions concerning the students' opinions, ideas, feelings, or experiences related to the folk tales. The data obtained from the pre-test and post-test were analysed using the Mean score formula, in which the total score of the students was divided by the total number of students. Meanwhile, the questionnaire was analysed using a rating scale from 1 to 4 to figure out the changes in behaviour and motivation during the learning cycle took place.

After analysing the data, the results indicated that, Mantra et al. (2018) found that learning to speak through folk tales was quite interesting. The students' positive attitude towards the use of folk tale-based instruction improved their speaking ability. This was clearly seen from the result of the post-test. All in all, Mantra et al. (2018) concluded that folk tales-based instruction can be used to improve the students' speaking skills and the students' motivation in learning speaking. Furthermore, folk tales can be used to educate, inspire and engage the students in various speaking activities as well as enrich the students' local cultural awareness.

Although Mantra et al. (2018) suggest that the plausible nature of folk tales improves the motivational and speaking skills of learners, these researchers fail to consider the relevance of sociocultural and linguistic diversity in an ELT classroom and how such diversity could impact the development of English language speaking skills of learners. In addition, the study

does not explain concretely how folk tale instruction could be carried out in an ELT classroom to improve learners' speaking skills. Moreover, these recommendations do not highlight specific areas of speaking skills, such as pronunciation, fluency, accuracy, and grammar that could be positively impacted by the folk tale instructional strategy.

Culturally Diverse Materials

Chaika (2023) carried out a research study on multicultural education in foreign language Teaching: Task-Based Approach in Ukraine, aimed at proposing a methodological framework for incorporating multicultural education into foreign language teaching using a task-based approach. Three specific objectives were targeted, namely to investigate the role of multicultural education in foreign language teaching (FLT), examine the effectiveness of the task-based approach in promoting intercultural competence and understanding in FLT, and finally to provide recommendations for the integration of multicultural education into FLT in Ukraine, based on the findings of this study. Chaika (2023) presents a literature review on the role of multicultural education in foreign language teaching, which emphasises the need for learners to develop intercultural competence alongside language proficiency. The effectiveness of task-based language teaching (TBLT) in promoting intercultural competence and understanding is also discussed, with several studies suggesting that TBLT can be an effective approach for promoting intercultural competence among learners. The study was conducted using a case study approach, which involved collecting data from multiple sources, including interviews, observations, and document analysis.

The results of the study indicated that incorporating multicultural education into TBLT can enhance learners' intercultural competence and understanding, as well as their motivation to learn the language. The research findings also revealed that the use of authentic materials and tasks that reflect the diversity of cultures and experiences of learners encourages collaboration and interaction among learners from diverse cultural backgrounds, a situation that provides opportunities for learners to reflect on their own cultural background and values, as well as those of others. Moreover, scaffolding of tasks and activities appropriately during language classes ensures that all learners can participate and succeed, regardless of their cultural

background or language proficiency, and that multicultural pedagogy provides greater opportunities for teachers to assess learners' performance based on both language proficiency and intercultural competence.

Hasanah et al. (2021) investigated multicultural education-oriented digital teaching materials to improve students' pluralist attitudes, aimed at analysing the effectiveness of digital teaching materials oriented to multicultural pedagogy in improving students' pluralist attitudes in Indonesia. As a country whose society is pluralistic, Indonesia consists of various ethnicities, races, customs, groups, and religions, and social strata. The method used in the study was the quantitative method with a quasi-experimental design using a one-group pre-test and post-test design with a control group design.

The findings of the study indicated that the use of multicultural value-based digital teaching materials enables students to become familiar with multicultural values packaged in the form of messages from simple stories and attitudes. To these researchers, this demonstrates the willingness of learners to accept input and respect the opinions of others, accept individual cultural differences, as well as the willingness to make friends and groups with anyone without differentiating their ethnicity, race and religion.

Ako et al. (2023) carried out a study on Didactic Material: Road Map for the Implementation of Competency-Based Approach to English in Secondary Schools in South West Region to evaluate the effect of didactic material on teaching and learning on the implementation of CBA in English language lessons in secondary schools. These researchers were inspired by the continuous decline in the results of the English language at the GCE ordinary and advanced levels despite the introduction of the CBA in secondary schools since 2012. The objective of the study was transformed into the following research hypothesis: The use of didactic materials in English language lessons affects the performance of students. The research design used for this study was a survey using a questionnaire to collect data from the respondents.

From the findings, the study demonstrated that there was significant statistical evidence to suggest that didactic materials have a significant effect on the implementation of CBA in English language lessons in secondary schools in the south-west region. The researcher suggested that stakeholders should equip the schools with modern, valuable didactic materials, involve teachers in decision-making on curriculum change and that policymakers should not import and adapt language teaching approaches from the West without contextualising such approaches.

Culturally Responsive Assessment

Akongoh (2021) carried out an investigation on Teacher-Based Assessment of Speaking in Cameroonian Secondary Schools aimed at highlighting the importance of speaking, both in English language teaching and English language assessment. Akongoh (2021) argues that, in Cameroon, much of teacher training effort is often directed at teaching practices, and content and those teachers seem to have challenges as far as knowledge about testing is concerned. She regretted that many English language teachers are completely ignorant of the principles of Teacher-Based Assessment of Speaking in Cameroonian Secondary Schools, whereas the formative character of assessment within the framework of the CBA aims at improving students' understanding, and by extension, teaching methodology.

The study employed a mixed-methods approach using a survey design and interviews. With the maximum variation principle in mind, four teachers were purposively selected and interviewed by phone, taking into consideration gender balance, linguistic diversity and the geographical spread of Cameroon. Concerning the questionnaires, 259 of them were randomly administered to teachers of Ordinary Level English marking the 2019 session of the Cameroon General Certificate of Education (CGCE) and members of the Cameroon English Language and Literature Teachers' Association (CAMELTA). The data was analysed both qualitatively and quantitatively.

The results of this study revealed that pre-service training on the assessment of speaking is still very negligible, both for teachers who have formal training and teachers who have just an

educational qualification at the university or high school. It was also discovered that although many teachers had received in-service training through seminars and workshops, the number of teachers confident to test the skill was still very low. It was recommended that teacher training colleges should include and improve courses related to assessment.

Nortvedt et al. (2020) investigated aiding culturally responsive assessment in schools in a globalising world to address how migrant students are affected by assessment, both summative and formative, at the classroom level. According to Nortvedt et al. (2020), classroom assessment tasks and responsibilities are becoming more diverse due to increased migration. Migrant students form a heterogeneous group, with diverse backgrounds, legal statuses, and rights that affect assessment in schools. Understanding differences in such factors as students' values, interests, competencies and experiences is relevant for classroom learning and assessment. Reviewing current literature, Nortvedt et al. (2020) note that assessment strategies are more culturally fair or culturally responsive to students from diverse cultural backgrounds. First, in performance-based assessment, the use, application and demonstration of knowledge and skills should be evaluated, as opposed to merely recall of knowledge. Such assessment strategies target a wide variety of tasks, with a focus on open-ended tasks, higher-order and complex skills, context-sensitive strategies and complex problems that require several types of performance and significant student time. As such, performance-based assessment may accommodate both individually and collectively oriented students. Second, peer and self-assessment can potentially create more equitable assessment practices in multicultural classrooms (Heritage & Wylie, 2018).

In peer and self-assessment, the student teachers are active participants who assess their own performance or that of their peers and share responsibility for assessment with the teacher. To enable such practices, the teacher should establish classroom norms that foster collaboration, trust and the appreciation of differences (Heritage & Wylie, 2018). Both peer and self-assessment can include feedback on evidence from a variety of assessment formats, such as tests, oral presentations, portfolios and skilled behaviour, or the assessment may be conducted in response to classroom activities, such as problem-solving tasks. Third, in creativity

assessment, strategies are used to assess students' abilities for creative thinking. Kim & Zabelina (2015) define creativity as that which produces 'something that is novel and useful and showing few differences across gender or ethnicity. Fourth, dynamic assessment strategies are used to consider students' language proficiency.

Lidz (2001) describes the central feature of dynamic assessment as assessment that relies on active interaction between students and assessors. The assessor observes and records events that are presumed to exist within the child. This approach focuses on tasks for completion as the teacher analyses the child's approach to problem solving and guides the child towards success through promoting mastery of generalizable principles and strategies.

Brown et al. (2022) investigated culturally responsive classroom-based assessment (CRAS): a case study of five secondary schools in Ireland as part of a project, including partners from three other European countries, aimed at investigating the challenges and opportunities for culturally responsive assessment in the classroom. The CRAS project focused on classroom assessment, which may be either formative or summative. Brown et al. (2022) drew on several sources to propose approaches for embedding formative assessment that has become widespread across the globe. The approaches employed in CRAS consisted of identifying and communicating learning intention, identifying and communicating success criteria, providing useful feedback, effective questioning, peer assessment and self-assessment (Murchan & Shiel, 2017).

To collect data, a case study protocol was developed to obtain information concerning the beliefs and practices of staff regarding culturally responsive assessment in the five case study schools. The procedural guide for the collection of data for a case study included a set of field questions representing the researcher's mental agenda (Yin, 2014). The interview questions were broad and open-ended enough to gain information on knowledge, practice, beliefs, and attitudes related to addressing the assessment needs of students from diverse cultures.

The findings demonstrated that good classroom practice requires teachers to be trained to teach the language needs of the students for the benefit of all and that examination questions

should be screened for appropriate language, as they might not reflect the diversity of students in class. Moreover, teachers should focus on developing assessment instruments for the classroom, consisting of topics and methods that suit the particular cohort of students in their classes.

Culturally Sensitive Micro teaching

Richard (2021) carried out a study on the impact of micro teaching lessons on Teacher Professional Skills: Some Reflections from South African Student Teachers, intended to explore how participation in micro lessons develops trainees' skills which are key in the teaching profession. The research study was a response to a call by Ping & others (2013) that more reliable knowledge about conducting micro lessons should be availed to universities using the technique. The study also responds to the criticism of micro lessons by Sen (2010) that micro lesson experiences are not usually assessed. A qualitative research approach was used to explore and understand the feelings, perceptions, and experiences of people. As an instrument for data collection, focus group interview was used to collect data through which participants expressed their views and perceptions about how their participation in micro lessons developed their teaching profession skills. Experiential learning theory was used to guide this study. Purposive sampling was used to select 14 fourth-year Bachelor of Education student teachers. The findings revealed that participation in micro lessons develops teacher professional skills such as lesson planning, craft of teaching, how to use resources, reflection, decision making, time management, responsibility and professional conduct.

Chukwunyere et al. (2017) researched the impact of micro teaching in developing teaching skills among Pre-Service Teachers in Alvan Ikoku College of Education, Owerri, Nigeria, to determine its impact on their acquisition of the requisite teaching skills. According to Chukwunyere et al. (2017), training a teacher how to teach in the classroom has never been an easy task in teacher training programs. Before the development of microteaching, several techniques had been exploited in training teachers, such as the observation of a master teacher, after which the trainee teacher was asked to teach, as well as the trial-and-error method, in which the student teacher acquired teaching skills during their individual teaching

sessions. These two strategies were flawed with a number of challenges; thus, the need for microteaching. The research used a qualitative research paradigm with a pre-test post-test quasi-experimental research design.

The study entailed observing the pre-service teachers' teaching skills before exposure to the micro-teaching program. The participants were then exposed to the micro-teaching program as designed by the researchers, after which they were treated to a post-treatment observation in a normal classroom situation. A sample of 90 student teachers was purposively drawn from the second-year degree students in the college who were preparing to embark on teaching in the 2016 teaching practice program. Data collected was analysed using descriptive and inferential statistics.

The findings of this study underscore the importance and need for micro-teaching in teacher preparation. The micro teaching intervention was found to enhance the teaching skills post-test scores of the pre-service teachers who took part in the experiment. These findings were found to be in line with those of Kilic (2010), who found a model of micro teaching effective in improving teacher behaviours in all dimensions. As resonates by Remesh (2013) micro teaching technique needs to be implemented in teacher training institutions to help pre-service teachers develop and nurture skills.

Despite the positive impact of micro teaching on the preparations of pre-service teachers, as demonstrated by Chukwunyere et al. (2017), the study tends to focus more on the transmission of professional teaching skills without considering the socio-cultural and linguistic diversity in the classrooms. Furthermore, the scope of the qualitative research design of observation used in the study is too limited to have allowed for any general statements on the positive impact of micro teaching on the development of speaking skills. A quasi-experimental research design could have provided a greater weight to the results.

Speaking Proficiency

Achiri-Taboh & Lando (2017) carried out a research study on issues of teacher language proficiency in Cameroon aimed at investigating the extent to which teachers of English as a

second language (ESL) in Cameroon master the language they teach. These researchers were inspired by the fact that, many Cameroonians keep making their way into the English language teaching industry as a result of the rapid expansion of English as a global lingua franca, the quality of language input administered to learners seems to leave much to be desired as reflected in the standards of English in Cameroon as well as the performance of students in the English language at the General Certificate of Education (GCE) examination which have been on a steady decline. A Homogeneous Purposive Sampling Technique was used to carry out the study.

A sample of 40 ESL teachers in Tiko and Buea Subdivisions of the South West Region of Cameroon was investigated using questionnaires and interviews. After the analyses of the data collected, results indicated that, majority of teachers had difficulties with spelling, punctuation, pronunciation, capitalisation, agreement and above all with sentence construction. Amiruddin et al. (2022) conducted a research study on speaking skills for English as a foreign language in Video-based discussions aimed at determining if video-based discussions improve students' English-speaking abilities. Conversations with people can sometimes be challenging because speakers might be unable to succinctly communicate their thoughts, arguments, and sentiments. Amiruddin et al. (2022) equally argue that accuracy, fluency, and comprehensibility are three categories of speech components that can enable students to concentrate on the phonological, grammatical, and conversational components of their spoken utterances. These researchers further argue that discussions, role play, open conversation, communicative activities and media constitute effective strategies that can be used to teach language to increase the speaking abilities of learners.

This study employed a true experimental design (The Pre-test-Post-test Control Group Design), which involved two groups that were randomly assigned to one another, each of which underwent a pre-test before receiving a different treatment, and both of which underwent a post-test at the conclusion of the study (Torgerson et al., 2015). As a pre-test and post-test, an English proficiency test was used with 30 students in eight lesson plans, utilising video-based discussions were implemented. Speaking tests and the video-based discussion

approach were used to gather data on the students' speaking abilities. The test results were collected and put through a t-test and percentage analysis. The findings revealed a probability value (0.00) which was less than the threshold of significance (0.05), implying that the use of video-based discussions to learn English can considerably improve students' speaking abilities. Put differently, Amiruddin et al. (2022) at the end of the study found that students' speaking skills can improve significantly after being treated with video-based discussion.

Islam & Stapa (2021) investigated on students' low proficiency in spoken English in private universities in Bangladesh aimed at determining the current situation of the proficiency in spoken English among the students at the private universities in Bangladesh; the barriers to the improvement of students' proficiency in spoken English and to determine possible initiatives that can be taken to help students overcome the barriers. Using the context of Bangladesh, Islam & Stapa (2021) argue that it is unfortunate that communicative language teaching (CLT) introduced in 1996 has not produced the desired results after its implementation of CLT for two decades. These researchers attribute the low development of spoken English among students in Bangladesh to the complex nature of speaking, inappropriate application of instructional methods, teachers' low proficiency in spoken English and controlling behaviour, students' psychological factors, sociocultural factors, students' inadequate linguistic resources, L1 interference, and large class size.

To obtain the sample population, Islam & Stapa (2021) randomly selected twenty-one students from five private universities located in Dhaka, the capital of Bangladesh, with the help of the teachers of those universities, to determine their proficiency level in spoken English and an IELTS-style speaking test. The study employed two instruments: the International English Language Test System (IELTS) speaking tests and an interview protocol. The IELTS speaking tests were collected from Cambridge IELTS. In addition, semi-structured email interview protocols (separate protocols for the teachers and the students) were used to gather data on the teacher participants' evaluation of the test scores, the participants' perceptions of the barriers to the students' development of speaking skills, and lastly, the participants' perceptions of the remedies that might help the students overcome the

barriers. In terms of assessment, the tests were examined by two IELTS trainers. The same student took the same test at two different times on two different days, given by the two trainers alternatively. The scores given by the two trainers to each student were consistent since the inter-rater reliability was within a high acceptable value (α = .849). For the selection of the students, the main author of the study contacted the teachers of those five universities.

The test scores were analysed using SPSS for inter-rater reliability and frequency. The scores were also analysed for alpha value to examine the inter-rater reliability of the test scores given by the two trainers. In addition, a thematic analysis procedure was used to analyse the qualitative data for themes and categories (Braun & Clarke, 2006). At the end of the study, Islam & Stapa (2021) found that task-based and cooperative learning, integrating listening to speaking instruction, teaching speaking through collocation, integrating ICT applications, promoting SRL, and strengthening teacher education can enable language learners to improve their speaking proficiency.

Summary of the Chapter

This chapter has provided a literature review on the relevant concepts within the field of multicultural pedagogy, particularly in relation to English language speaking proficiency. Conceptual framework on multicultural pedagogy with respect to the multicultural attitude of the teacher, the use of culturally responsive instructions, the use of culturally diverse materials, the use of culturally responsive assessment and the use of culturally sensitive-based micro can contribute to the development of English language proficiency of French-speaking student teachers in Cameroonian teacher training colleges. It has been demonstrated that in a multicultural ELT classroom, teachers' attitudes set the tone for culturally diverse materials and culturally responsive assessments. Folk tale instructional strategy and culturally sensitive micro teaching provide concrete experiences for ELT classrooms. In addition, the chapter has also made use of related theories that have guided the research. Moreover, the chapter has provided a review of some of the studies that have been conducted in this domain, particularly those with similar focuses to the study. Having discussed all these elements, the literature review has led to the main focus of my study which is about the use of multicultural pedagogy

and the development of the speaking proficiency of French-speaking student teachers in TTCs in Cameroonian English language classroom.

Table 2.2: Empirical Review of Multicultural Pedagogy and the Development of English Language Speaking Proficiency

Ref	**Author(s)/ Date**	**Problematic**	**Methodology used**	**Sample used and target population**	**Results obtained**	**Limitations**
	Dias (2019)	Impact of multicultural education on English language learners in California,	Mixed research method using Interviews and principals.	The sample population consisted of three teachers, two principals, and twenty-four students.	Findings demonstrated that, multicultural pedagogy is necessary for the academic success, positive self- esteem, psychological well-being, and social competency of language students.	Studies focuses only on teachers and administrators without demonstrating practically how multicultural education can be integrated into ELT classroom to positively impact the performance of learners from diverse sociocultural backgrounds.
	Mbah (2024)	Teaching methods and the implementation of multicultural education in Cameroon's Primary Schools in Fako Division of the South West Region	Qualitative and quantitative research method (Questionnaire, interview and focus group discussions)	Parents, primary school teachers, head teachers and inspectors of basic education	Findings indicated that, policy modification and teacher development must take into account the complex multicultural realities in schools and classrooms to provide equitable education for all learners	Study does not explicitly demonstrate how multicultural teaching methods can be explored to prepare teachers for multicultural classrooms
	Mbengi (2024)	Teachers' characteristics and its impact on students' professional training in Cameroon.	A descriptive survey research design using a questionnaire	Sample population of 100 teachers in two teachers' training colleges (GTTC Buea and GTTC Limbe)	The findings revealed a positive relationship between teachers' content mastery, communication, motivation, and personality on student's professional training. Findings also revealed that	Study seem to be based Study fails to highlight specific language skills and how teacher characteristics could positively impact.

					teachers' communicative skills have a great impact on students' professional training.	
	Kustati (2019)	Teachers' attitudes towards language learners	Mixed research method using questionnaire interviews and observations	30 respondents (20 female teachers and 10 male teachers).	Findings indicate that, teacher's positive attitudes towards multicultural students produce higher English scores while teachers with less accepting attitude tend to produce students with lower English scores	Study does not adequately provide a clear attributions of the multicultural attitude of the teacher and how such attributes could enable learners from diverse sociocultural backgrounds improve on specific learning outcomes
	Wiysahnyuh & Valentine (2023)	Folk tales as indigenous pedagogic tools for educating school children: A mixed methods study amongst the Nso of Cameroon	Qualitative descriptive design- Interviews focused on teachers	20 teachers and 05 parents constituted the sample population.	Findings indicated that most teachers and parents support the idea of integrating folk tales into teachers' pedagogic practices.	The study does not show how folk tales could help teachers in their professional practices.
	Hakim et al. (2022)	Teaching speaking through story telling: South Sulawesi folk tales and its influence to the students speaking competence	Mixed research design- Questionnaire addressed to students and experiment (pre-test and post-test to collect data from evaluation sheet)	40 student teachers were used for the experimental study	Findings indicated that, the use of South Sulawesi folk tales as a teaching media is beneficial to students and impact their speaking competence positively.	The study does not show specific language structures that were measured to determine the level of speaking proficiency of the students.
	Yuliantari & Huda	Integration of culturally-responsive teaching	Qualitative descriptive		Findings indicated that, positive results for students are allowed	-Fails to show how culturally responsive

	(2023)	(CRT) in English Learning	approach- Interviews and observations		to explore literature and language from a more inclusive and nuanced perspective	teaching could practically impact specific language skills (fluency, pronunciation etc.)
	Akongoh (2021)	A study on Teacher-Based Assessment of Speaking in Cameroonian Secondary Schools	Mixed-methods approach using survey design and interviews	04 teachers selected and interviewed by phone and 259 questionnaires administered to teachers of Ordinary Level English	-The results of this study revealed that pre-service training on the assessment of speaking is still very negligible for teachers. –The results indicated that, the number of teachers confident to test oral skill is still very low.	Fails to show how aligning assessment with content and instructional strategies could enhance the development of oral skills; -Absence of experimentation research design for more reliable results
	Mantra et al. (2018)	Enhancing the EFL learners' speaking skill through folk tales-based instruction	Mixed research design using questionnaire and quasi experimental research design	Data was collected from 30 EFT adult learners	Findings indicated that, learning speaking through folk tales is quite interesting and motivating.	-Fails to consider the sociocultural diversity of learners during lessons -Fails to explain concretely, how folk tale instruction could be carried out in an ELT classroom
	Tosam (1997)	An investigation into the use of folk tales in the teaching of English as a second language: the study of some primary schools the North West Province	A descriptive survey research design using a questionnaire	Data was collected from 235 pupils	-Findings indicated that folk tales help students to participate actively during English language lessons; -Also indicated that folk tales help in memory reinforcement and in the acquisition of grammatical structures such as verb tenses	-The study largely focused on the use of folk tales in in monolingual setting. -Moreover, attention was only centred on motivation and the teaching of verb tenses. Little interest was given to the various skills of communicative competence

						of the learners
	Nkong (2022)	To investigate the competency base English language didactics materials in Cameroon education and its implementation in primary schools.	Descriptive survey-Instruments used were a questionnaire, document analyses and classroom observation check list	Data was collected from 457 teachers in three regions (South West, Littoral and the Centre Region)	Findings show that majority of primary school teachers lack the competency of using competency-based approach and suitable English language didactic materials in teaching language syllabus	The study does not show the necessity of using didactic material that reflect the socio-cultural experiences of the students
	Brown et al. (2022)	Culturally responsive classroom-based assessment (CRAS) in secondary schools in Ireland and partners	Protocol was developed to obtain information concerning the beliefs and practices of staff.-	The sample was made up of 34 teachers,111 students and 01 parent were interviewed	Findings indicated that, there is a need to screen question items for appropriate language, as they might not reflect the diversity of students in class	Fails to practically demonstrate specific aspects of speaking skill targeted
	Richard (2021)	Impact of micro teaching lessons on teacher professional skills: Some reflections from South African student teachers	A qualitative research approach using focus group interviews	14 fourth year Bachelor of Education student teachers constituted the sample population.	Findings indicated that, micro teaching helps the teacher plan, teach, and manage time and instructional resources.	Fails to take into consideration the sociocultural backgrounds of learners to better prepare them for multicultural classrooms
	Chukwunyere et al. (2017)	The impact of micro teaching in developing teaching skills among Pre-Service Teachers in Alvan Ikoku College of Education Owerri, Nigeria	Pre and post-treatment observation	A sample of 90 student teachers was purposively drawn from the sample	Folk tales were found to enhance the teaching skills of the pre-service teachers	Study tends to focus more on the transmission of professional teaching skills without considering the socio-cultural and linguistic diversity in the classrooms..

CHAPTER THREE
RESEARCH METHODOLOGY

3.0. Introduction

This chapter discusses in detail the methodology and instruments used to carry out this research. It emphasises the research design used, the area of the study, the population of the study, the sample and the sampling procedure, the instruments used for data collection, the validity and reliability of the instruments used, methods used for data collection and data analysis, as well as the ethical considerations observed in the study.

3.1. Research Design

Research design is a plan that specifies how data related to the problem under study were collected for analysis. The study employed a mixed-methods approach, which, according to Riazi & Candlin (2014), allows for a multi-level analysis of complex issues, improves validity and increases the acceptability of findings to more audience than those done exclusively quantitatively or qualitatively. Accordingly, when results obtained from one method are elaborated, enhanced, illustrated, and clarified by using the results obtained from another method, the purpose of mixing methods is said to be complementarity. The logic behind complementarity was to consider each social phenomenon as being multi-layered. In this way, different layers of social phenomena can be investigated by utilising quantitative and qualitative methods. More specifically, the study combined the survey design, focus group discussions and a quasi-experimental design**.**

Methodological triangulation was used in this study. It involved blending various data collection methods such as questionnaires, experiments, and focus group discussions to gather a wide range of insights on multicultural pedagogy and the development of English language speaking proficiency amongst student teachers. Focus group discussions for the qualitative design were particularly valuable in digging deeper into the "why" and "how" behind the quantitative data obtained from questionnaires, allowing for a more nuanced understanding that the quantitative method could not provide. While the questionnaire tracked outcomes of the relationship between multicultural pedagogy and the development of English language speaking proficiency of learners, the experimental design assessed the difference between the performance of students taught using multicultural pedagogic tools and those taught without. Meanwhile, focus group discussions delivered rich, subjective insights into participants'

experiences, perceptions, and the social dynamics associated with multiculturalism and the development of English language speaking proficiency.

The qualitative research designs employed in this study are the pre-test/post-test, non-equivalent group design and Focus Group Discussions. According to Amin (2005), qualitative research design focuses on promoting in-depth understanding of the way things are, and the reason for their being the way they are and that qualitative approach is considered suitable when the researcher either investigates a new field of study or intends to ascertain and theories prominent issues. A qualitative research process provides an understanding of a social setting as viewed from the point of view of participants. Amin (2005) further states that, in a qualitative design, the data collected is usually subjective, and the main measuring tool used for data collection is the investigator themselves. Qualitative design, according to Denzin & Lincoln (2008), provides the researcher with a means of understanding a phenomenon by observing or interacting with the participants of the study. Therefore, qualitative researchers are interested in exploring and/or explaining phenomena as they occur in the natural setting. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. Qualitative research design has the potential to generate rich descriptions of the participants' thought processes and tends to focus on reasons why a phenomenon has occurred.

The study equally made use of a quantitative research method. According to Amin (2005) quantitative approach in research has to do with a research type which has methodological principles of positivism as well as neo-positivism as its basis, and also adheres to the principles and standards of developing a research design that is as strict as a prerequisite for proper research to begin. Therefore, quantitative research is are structured way of collecting and analysing data obtained from different sources and above all uses computation, statistical and mathematical tools in analysis to arrive at results. The tool used for the quantitative design in this study is the questionnaire addressed to student teachers. It involved the collection of numerical data from respondents in order to explain, predict and control the phenomenon of interest, as well as analysing statistical data and testing the hypotheses of the study.

Consistent with Vygotsky's (1981) perspective, the study considers the socio-constructive context to be inseparable from individual or group actions. Hence, the primary concern of the study is to interpret the network of relationships between teachers' multicultural pedagogic

practices and the development of English language speaking proficiency of student teachers in Teacher Training Colleges in Cameroon

Ontological and Epistemological Perspectives

This study is grounded in a pragmatic research paradigm, which is particularly suitable for addressing complex educational problems in multilingual and multicultural contexts such as Cameroon (Creswell & Plano Clark, 2018). Pragmatism is particularly well suited to educational research in a multicultural and multilingual context such as Cameroon because it prioritises the research problem and practical consequences of inquiry over rigid adherence to a single philosophical tradition. As argued by Amin (2005), knowledge emerges through experience and interaction with real-life situations, making pragmatism especially relevant to complex educational settings shaped by cultural and linguistic diversity. In a country with over 270 local languages and a dual official bilingual system, language learning is simultaneously measurable and socially constructed. Pragmatism allows the researcher to integrate quantitative evidence of speaking proficiency development with qualitative insights into participants' lived experiences, thereby addressing both outcomes and processes. Methodological scholars such as Creswell et al. (2018) argue that pragmatism provides the philosophical foundation for mixed-methods research because it focuses on "what works" in answering research questions. Similarly, Tashakkori & Teddlie (2010) contend that pragmatism accommodates methodological pluralism, enabling researchers to draw on both positivist and constructivist assumptions when investigating complex social phenomena. In the context of Cameroon's multilingual teacher education system, pragmatism therefore offers the flexibility, contextual sensitivity, and problem-solving orientation necessary to examine how multicultural pedagogy can enhance English language speaking proficiency among French-speaking student teachers.

This study is equally situated within a pragmatist philosophical paradigm, underpinned by a pluralistic ontology and a practical constructivist epistemology. Ontologically, the study assumes that reality is both objective and socially constructed (Morgan, 2007). The development of English language speaking proficiency among French-speaking student teachers in Government Bilingual Teacher Training Colleges in Cameroon is understood as a multidimensional phenomenon. On one level, speaking proficiency can be measured and evaluated through observable performance outcomes, thus reflecting an element of objective reality. On another level, it is shaped by cultural interaction, institutional norms, linguistic identity, and learners' lived experiences within Cameroon's bilingual educational framework.

Reality in this context is therefore viewed as layered: partially measurable and partially constructed through social engagement in multicultural pedagogical settings.

Epistemologically, the study adopts a pragmatic stance which according to Amin (2005) holds that knowledge is generated through methods that best address the research problem. Rather than privileging either positivist objectivity or purely interpretivist subjectivity, this study recognises the value of methodological complementarity. Quantitative data derived from the sur vey, measures provide empirical evidence of the extent to which multicultural pedagogical interventions influence speaking proficiency. At the same time, qualitative insights from focus group discussions and quasi-experimental enable deeper understanding of how student teachers perceive, experience, and interpret these pedagogical practices within the sociolinguistic realities of Cameroon's bilingual system. Knowledge is therefore viewed as both empirically examined and socially interpreted. This epistemological position acknowledges that while speaking proficiency gains can be statistically analysed, the processes through which such gains occur are embedded in cultural interaction, identity negotiation, and institutional context. The integration of quantitative and qualitative strands allows for a more comprehensive understanding of how multicultural pedagogy operates in practice and how it contributes to linguistic development among French-speaking student teachers.

This philosophical positioning justifies the adoption of a mixed-methods design, where quasi-experimental procedures assess measurable change, surveys capture broader trends and perceptions, and focus group discussions illuminate contextual and experiential dimensions. By aligning ontology, epistemology, and methodology within a pragmatic framework, the study ensures coherence between its philosophical assumptions and its research design while remaining responsive to the complexities of bilingual teacher education in Cameroon.

3.2. Area of the Study

This study was carried out in the four major sociocultural ecological zones in Cameroon, namely: the Grass field cultural zone, the Sudano-Sahelien cultural zone, the Sawa cultural zone and the Fang Beti cultural zone. Cameroon is often referred to as 'Africa in miniature due to its geological and cultural diversity.

Cameroon got its name in the 15th and 16th centuries from the Portuguese, who called it Rio dos Camaroes, meaning 'River of Prawns', referring to the estuary of the Wouri River (Ngoh, 1996). Cameroon is a former colony of Germany, France and Great Britain, and it is this 'triple colonial heritage' that makes it a unique nation fused with many political, economic

and social complexities. The official languages are French and English, although over 270 indigenous languages and local dialects exist (Konings & Nyamnjoh, 2003). Awah (2021) shares a similar view with Konings & Nyamnjoh (2003) and further explains that, when African territories were annexed by European countries, the annexation did not consider ethnic and linguistic boundaries. In Cameroon, for instance, Britain and France defeated Germany in 1916, and Cameroon was divided into two. Britain took the territory bordering Eastern Nigeria and named it British Cameroon, and France took the Eastern territory and named it French Cameroon. As colonial policy, colonial languages and colonial boundaries were carved out without taking into consideration the ethnic and linguistic boundaries of the natives.

Demographically, Cameroon has a population of about 30 million and is globally ranked as the 52nd most populous country (World Population Review, 2019). Cameroon, constitutionally, is a unitary, decentralised, secular, democratic and pluralist State that guarantees public and individual liberties and respect for fundamental rights of citizens regardless of his/her origin, religious, philosophical, or political opinions or beliefs. From the map of Africa, Cameroon is located on the border between the western, characterised by an English-speaking zone of influence (Nigeria) and the Eastern and Southern French-speaking zone (Chad, the Central African Republic, Gabon, Congo). The only exception is Equatorial Guinea, which has Spanish as its official language, although since 1998, French has become the second official language. Cameroon has a surface area of four thousand seven hundred square kilometres, embracing a varied landscape of plains, highlands and plateaux. The Cameroon Mountain is the highest peak in all entire West Africa. In terms of vegetation, the southern part of the country is covered by a dense tropical rain forest, the central part by various types of Savannahs and the northern part by Sahelian vegetation.

Politically, Cameroon is made up of ten Regions headed by Regional Governors appointed by the President of the Republic, fifty-eight Divisions headed by Senior Divisional Officers equally appointed by the president and three hundred and sixty sub-divisions headed by sub-divisional officers. The political and commercial capitals of Cameroon are Yaoundé and Douala, respectively. The political headquarters of the Republic of Cameroon is Yaoundé (located in the Centre region) with a population of 4.16 million. The Economic headquarters is Douala (located in the littoral region with a population estimated at 3.355 million inhabitants (World Population Review, 2019). Sixty per cent (60%) of the Cameroonian population today is under twenty-five (25) years old, making the demand for quality teacher

training. The focus of this study was on the student teachers of the examination classes in four bilingual teacher training colleges (GBTTC) located in the four major sociocultural ecological zones of Cameroon, namely: GBTTC Bafoussam for the Grass field cultural zone; GBTTC Yaoundé for the Fang Beti cultural zone, GBTTC Douala for the Sawa cultural zone and GBTTC Maroua for the Sudano Sahelian cultural zone.

Government Bilingual Teacher Training College (GBTTC) Bafoussam

GBTTC Bafoussam is one of the areas in which this study was carried out. The Teacher Training College is found in Bafoussam, the regional capital of the West Region of the Grass field socio-cultural and ecological zone of Cameroon. Statistics from the Directorate of Examinations in the Ministry of Secondary Education indicate that GBTTC Bafoussam has 153 Francophone student teachers in the examination classes for the 2023-2024 School Year. The socio-cultural and ecological zone of the Grass field is made up of the Bamenda and Bamileke Grass Field and is physically located in the Savana, though overlapping into the Forest, Coastal and Sahel ecologies. Farming is the main occupation of these people. They live in mountainous areas and are commonly classified as the Semi-Bantus of Cameroon. The people of this socio-cultural ecological zone are very migratory in pursuit of better economic opportunities. The main ethnic groups here are the Bamileke, Bamoum, Ngemba, Bali, Kom, Moghamo, Ngemba, Nso, Mbum, Widikum and Yamba. Their cultures belong to the Semi-Bantu language family, a unique language group borrowing from many central African language families, and generally practice traditional religions that worship nature and ancestor spirits. About 38% of Cameroonians fall into this broad ethnic category, with the largest specific ethnic groups being the Bamileke and Bamoun.

Bafoussam is the capital and largest city of the West Region of Cameroon. It is the 3rd most important (financially) city in Cameroon, after Yaoundé and Douala. According to the Sustainable Urban Mobility Plan (2018), the population of Bafoussam is expected to be over 480,000 inhabitants. Tourist attractions in Bafoussam include the mountainous Region with many traditional palaces, crater lakes and colourful funeral ceremonies and the ‘ngoun’, a great annual festival of the Bamoum people. As home to the enterprising Bamum and Bamileke kingdoms, the West is an economic bright spot and one of Cameroon's most developed Regions. Bafoussam, like the entire Region, sits at the geologic crossroads of Cameroon; the soil varies greatly within a relatively small land area. The land along the Noun River and at the Bamendjing Reservoir, for example, is a lightly evolved blend of various raw minerals.

Government Bilingual Teacher Training College (GBTTC) Yaoundé

GBTTC Yaoundé was another area of study, found in Yaoundé of the Centre, which doubles as the political capital of Cameroon. Yaoundé falls under the Fang Beti sociocultural ecological zone of Cameroon. Centre Region Statistics from the Directorate of Exams in the Ministry of Secondary Education indicate that GBTTC Yaoundé has 186 Francophone student teachers in the examination classes for the 2023-2024 School Year. Awah (2021) reports that Yaoundé is found among the various ethnic people living in the southern part of Cameroon, in the tropical region of the Beti-Fang-Bulu origins. They depend on farming for subsistence. The people of this zone include the Ewondo, Eton, Fang, Bulu, Bafia, Baka, Massa and Bassa. Their languages come from the Bantu language family, and for most of their history, they lived in hunter-gatherer societies that moved about the jungles. Some of these ethnic groups still maintain these traditions to this day. All in all, about 30% of people in Cameroon identify with one of these ethnic groups.

Yaoundé, also known as the city of seven hills, is the second largest city in Cameroon after Douala. Yaoundé is at the heart of the Centre Region, drawing people from the rest of the country to live and work there. According to World Population Review (2019) projections, Yaoundé has a population of one million two hundred and ninety-nine thousand, three hundred and sixty-nine (1.299.369) with a surface area of 180 square kilometres (Temgoua, 2014). Yaoundé has several small manufacturing and processing industries in Cameroon, such as breweries, saw mills and printing presses. Tourists attractions, include: the Mvog Betsi zoo one of the best in Africa capital play host to almost all the animals in the world; the Mfoundi market, one of the largest in Yaoundé; Arts artisanal specializes in traditional art, the Reunification monument which represents reunification of Cameroon, sports palace for national and international soccer; the Benedictine Monastery on the slopes of Mont Febe of Cameroon and many primary, secondary and higher educational institutions among as well as so many beautiful hotels other site attractions.

Government Bilingual Teacher Training College (GBTTC) Douala

GBTTC Douala is found in the Sawa cultural zone of Douala. Statistics from the Directorate of Exams in the Ministry of Secondary Education indicate that GBTTC Douala has 149 francophone student teachers in the examination classes for the 2023-2024 School Year. Douala, the Regional Headquarters of the Littoral, is also the economic capital and the industrial nerve of Cameroon that harbours about 80% of Cameroon′s industries.

The coastal socio-cultural and ecological zone of Sawa in Cameroon corresponds largely to the Littoral and South-West regions. According to the Sawa cultural zone has been the destination for a large number of migrants from different parts of the country. Its attractiveness is the result of its early exposure to European traders and missionaries, the existence of a relatively developed transport and communication infrastructure, and numerous opportunities in international trade and industry. Most of the inhabitants in this zone identify themselves with Sawa was initially created by the Dualas in 1996 to lay claims on some political and social benefits that they thought they could not obtain. This concept of Sawa was later extended to other neighbouring groups of people having similarities with them but not being Douala. Their invitation was extended to ethnic groups that were even unrelated to Doualas but shared the Littoral and South-West physical ecology. The influx of populations into this zone has largely offset the traditional social and cultural structure of the native people. The contact of these people with the migrant population has also established evolving new forms of social organisations and tremendous changes in lifestyles and languages spoken. The underlying rituals peculiar to people of the zone are still performed.

Awah (2021) further reports that urban development is more noticeable in Douala than any other city in Cameroon because of the centralised nature of economic activities in the city by the State, and that Douala has experienced a persistent increase in its urban space through demographic pressure and sprawl and consequently has influenced the development of fronts in the city. The port City of Douala, one of the main economic hubs of Cameroon, lies on a low coastal plateau, with many natural drains and flood-prone valleys. According to the Sustainable Urban Mobility Plan (2018), the population of Douala is expected to jump to 4.5 million by 2024. Douala's rapid growth is particularly pronounced on the outskirts, where Urban sprawl is forcing people to travel further distances to access jobs, markets, health, and education. This combination of factors has pushed inhabitants to rely on informal motorcycle taxis and mini-bus services, instead of more sustainable modes such as walking, cycling and higher capacity public transport.

Touristic attractions: include the Ngondo festival, deeply rooted in the culture of the Sawa people. Other seaside pastimes abound as the indigenes of this Region celebrate their intimate relation with water. Douala is the entry point into Cameroon for most visitors and harbours a lot of historic monuments. Natural attractions, such as the Sahelian hills of Ekom Kam, Lake Ossa and large commercial plantations, are some of the prominent historical sites. One of the major industrial Centres of Central Africa, Douala houses breweries, textile factories, and

palm oil, soap, and food-processing plants. It also produces building materials, metalwork, plastics, glass, paper, bicycles, and timber products. Other activities include boat and ship repairing, railway engineering, and radio assembly. Offshore reserves include petroleum and natural gas. Douala's deep-water port handles most of the country's overseas trade. It has special installations for handling timber products, bananas, gasoline, and bauxite, as well as fishing facilities. Douala houses a branch (economics) of the University of Yaoundé; a variety of commercial, agricultural, and industrial schools; research institutes for health, forestry, textiles, oil seed derivatives, and meteorology.

Government Bilingual Teacher Training College (GBTTC) Maroua

GBTTC Maroua was another area of study. Statistics from the Directorate of Exams in t, the Ministry of Secondary Education indicate that the training college has 237 Francophone student teachers in the examination classes for the 2023-2024 School Year. The Teacher Training Co, College is found in Maroua, the regional capital of the Far North Region of Cameroon, of the Sahelien Sudano sociocultural ecological zone of Cameroon. This zone is located in three northern regions of Cameroon (Adamawa, North and Far North Regions). The Far North on its own is the most populous region in the country, with a population of over 3.4 million inhabitants. The region is suitable for livestock farming and the cultivation of cotton, onion, millet, Irish potatoes, groundnuts and white yams. The rivers and lakes are rich in fish stocks, and fishing represents a very lucrative activity in the Logone and Chari localities of the region. The zone has come under the influence of the Arabic and Nok culture, and the civilisation of the Arabic and Kanem-Bornu empires, ushering in the Arabic and Hausa languages. Even before Europeans carved out the territory known today as Cameroon, which marked the beginning of the growth of towns, such settlements already existed in Sudano-Sahelian Cameroon. That may explain the dense population it harbours compared with other regions in the country. It is equally a melting pot of migrants who, over the centuries, have moved across the area to and from what are today referred to as Chad, Niger, Nigeria, and the Central African Republic. This has led to the presence of a multiplicity of ethnic groups, amongst which are the Fulani, Hausa, Mousgoum, Massa, Gisey and Musey, Toupuri, Mundang, Giziga, Mafa and the Matakam. Though the people here have respective languages, Hausa, Arabic and Fulani are dominantly used as lingua franca (Awah, 2021).

According to the Sustainable Urban Mobility Plan (2018), Maroua is projected to have a population of over 400,000 inhabitants. Tourist attractions include numerous wild animals, which make this Region a pleasurable destination for hunting. Maroua has a variety of traditional rulers' palaces, lunar landscape in Kapsiki, caves and lakes with a high concentration of hippopotamus, handicraft shops and horse displays, national parks, namely, the national park of Kalamaloué at Kousseri, the national park of Waza at Waza and the national park of Mozogo at Koza. Maroua is also an important marketing centre and lies at the intersection of roads from Mokolo (northwest of Maroua), Bogo (northeast of Maroua), and Garoua (southwest). A textile research institute, a cotton factory to the south, and an agricultural school reinforce Maroua's position as a major trade centre. Maroua town is a seat of handicraft centres (embroidery, leatherwork and metalwork, jewellery, pottery) and contains an ethnographic museum.

3.3- Population of the Study

The population of this study comprised French-speaking student teachers for the 2023-2024 school year in bilingual teacher training colleges in Cameroon. Amin (2005) defines population as any set or group of things, including people that are alike in respect to some particular characteristics. Population also defines the limit within which the research findings are applicable. Drawing from the receding scholarship, Nanga et al. (2021) posit that a population is the sum of subjects that are within or that conform to or are identified with a stated set of specifications, which represent the entire group a researcher is interested in and contain the potential for generalisation of results obtained.

The target population

According to Nanga et al. (2021), the target population refers to groups of individuals who make up a group with relevance and specific attributes known as participants. It is the refined part of the general population ready for exploitation, and the results of a study will be applied. The target population for this study consisted of the 1351 Francophone student teachers of examination classes in the eleven bilingual teacher training colleges in the four major cultural zones in Cameroon for the school year 2023-2024. The following GBTTCs constituted the target population:

Table 3.1: Target Population

N0	Colleges	No of Francophone student teachers
01	GBTTC Yaoundé	186
02	GBTTC Ebolowa	60
03	GBTTC Bertoua	174
04	GBTTC Bamenda	11
05	GBTTC Bafoussam	153
06	GBTTC Kumba	06
07	GBTTC Douala	149
08	GBTTC Ngaoundere	183
09	GBTTC Garoua	153
10	GBTTC Maroua	237
11	GBTTC Edea	39
Total		**1351**

Source: Directorate of Examinations MINESEC- 13/12/2023

Accessible population

The accessible population refers to the population which the researcher can reach. The accessible population for this study consisted of 725 final year French-speaking student teachers from four (04) of the eleven (11) bilingual teacher training colleges located in the four major sociocultural and ecological zones of Cameroon for the school year 2023-2024 selected using purposeful sampling technique. The choice of these teacher training colleges was inspired by the fact that the Regional headquarters are characterised by an influx of people from diverse cultural backgrounds in search of better living conditions, jobs or displaced by socio-political crises, as stated earlier. The choice of the final year student teachers was inspired by the fact that the syllabus for the English language is expected to be completely covered in the final year classes.

Sample

A sample is a small group of elements drawn through a definite procedure from a specified population. A sample, as stated by Amin (2005), is one that will reproduce the characteristics of the parent population with the greatest accuracy within the restrictions imposed by size. It is part of the total population. It means that if the population is very large, it is unlikely that the researcher can learn all that exists in the population. In harmony with Amin (2015), Creswell & Garrett (2008) contend that a sample is a subgroup of the target population that the researcher plans to study for generalising about the target population. The sample population for this study consisted of 260 Francophone student teachers of the examination

classes drawn from an accessible population of 725 French-speaking student teachers, namely, GBTTC Bafoussam, GBTTC Yaoundé, and GBTTC.

Table 3.2: Showing the Distribution of Accessible and Sample Population of Student Teachers per Cultural Zone

	Teacher Training Colleges	**Cultural zones**	**Cultural zones per GBTTC**	**Accessible population**	**Sample population Questionnaire**	**Focus Group Discussions**	**Pre-test and post-test**
1	GBTTC Yaoundé	Sawa	Sawa	186	67	02	40
			Fang Beti				
			Grass field				
			Sudano-Sahelian				
2	GBTTC Bafoussam	Fang Beti	Sawa	153	55	02	
			Fang Beti				
			Grass field				
			Sudano-Sahelian				
3	GBTTT Douala	Grass field	Sawa	149	53		
			Fang Beti				
			Grass field				
			Sudano-Sahelian				
4	GBTTC Maroua	Sudano-Sahelian	Sawa	237	85	02	
			Fang Beti				
			Grass field				
			Sudano-Sahelian				
TOTAL				**725**	**260**	**02**	**40**

3.4- Sampling Techniques

Sampling in a research study refers to the process of selecting respondents or participants from the target population in such a way that the selected participants reflect and represent the entire target population. Choosing the proper sampling technique is one of the most critical decisions a researcher makes when conducting a study.

For the quantitative research design, the probability sampling, also known as the simple random sampling (SRS) was used to select the 260 student teachers from the accessible population of 725. A simple random sampling technique is used for populations which are highly homogenous, where the members of the research are randomly selected to participate in the research. Moreover, in this method, the researcher develops a numeric list of all sample sizes and uses a computer program to generate random numbers when dealing with a large sample size (Rahi, 2017; Thomas et al., 2020).Through this process, pieces of paper were written with 'Yes' and 'No' and then coded 1 for yes and 2 for No, folded. Participants were asked to select once. Those who picked papers with 'Yes' (1) automatically became participants in the study. In Bhardwaj's (2019) views, simple random sampling is the simplest and most common method of selecting a sample, in which the sample is selected unit by unit, with equal probability of selection for each unit at each draw.

At the level of qualitative research design, a purposive sampling, or judgmental sampling, a non-probability sampling technique, was used to intentionally select participants for the experimental design and Focus Group discussions because the sample had to be constituted by a few from the general sample size with precise knowledge and skills. Amin (2005) expresses the view that convenience sampling, also called purposeful sampling, is a sampling technique used in selecting units (individuals, groups of individuals, institutions) based on specific purposes associated with answering a research study's questions. Maxwell further notes that purposive sampling is a type of sampling in which particular settings, persons, or events are deliberately selected for the important information they can provide that cannot be obtained as well from other choices.

In line with earlier researchers, (Cohen et al.,2011; Robinson,2014) maintain that, purposeful sampling is used to gather data from members of the population who are conveniently available to take part in research. This technique includes deliberate identification, recruitment and selection of participants who are keen on participating in the research and who volunteer to be a part of the study. It is a non-statistical technique and is mostly used in qualitative research.

Student teachers of examination classes were used because examination classes are expected to have completed the syllabuses to attain the expected learning outcomes. Some teacher training colleges were contacted via email and telephone calls, and the information sheet was sent. The contact numbers and the email address of the researcher were given to the Principals and Deans of studies. The researcher was later contacted by some of these teachers for a face-to-face meeting during which the aim and objectives of the study were established. Four participants from the accessible population were later considered for a pilot study.

3.5- Instrument used for Data Collection

A questionnaire, a quasi-experimental design and focus group discussions were used to collect data from four Bilingual Teacher Training Colleges in four major sociocultural ecological zones in Cameroon. In the first place, a questionnaire was addressed to a sample population of 260 Francophone French-speaking student teachers of examination classes, drawn from an accessible population of 725. Secondly, a quasi-experimental design was conducted using a sample of 40 student teachers in GBTTC Yaoundé. Lastly, focus group discussions based on the variables of the study were organised with 8 students, two from each of the four bilingual teacher training colleges that made up the sample population.

The Questionnaire for Student Teachers

The questionnaire addressed to student teachers comprised closed-ended questions, intended to collect factual information and to investigate the use of multicultural pedagogy and the development of English language speaking proficiency of French-speaking student teachers in Teacher Training Colleges in Cameroon. The questionnaire was addressed only to those in the examination classes. The choice of examination classes was inspired by the fact that the syllabus for the English language is expected to be completely covered in the examination classes. The first part of the questionnaire sought to survey the students' academic and professional qualifications and longevity of service, as well as their opinion on the subject under study. The second part sought out information on how the attitudes of the teacher in a multicultural classroom may contribute to the development of English language speaking proficiency of French-speaking student teachers in TTCs in Cameroon. The third part sought to investigate the relationship between the use of culturally diverse materials and the development of speaking proficiency; the fourth sought to investigate the relationship between the use of culturally responsive assessment strategies and the development of speaking proficiency. The fifth part sought to investigate the relationship between the use of a multicultural micro-teaching strategy and the development of speaking proficiency. The last

part sought to investigate the opinion of student teachers on the development of speaking proficiency.

Administration of the Questionnaire for Data Collection

The questionnaire was accompanied by a cover letter, which explained the purpose of the research project and the confidentiality of the data gathered. The participants were briefed on why the research was carried out, mainly to collect perceptions on the impact of multicultural attitude of language teachers, culturally responsive instructional strategies, culturally diverse materials, culturally responsive assessment and multicultural micro-teaching techniques on the development of speaking proficiency of student teachers in TTCs in Cameroon. In addition, the respondents were provided with the contact information of the researcher (telephone number and an e-mail address) so that they could carry out relevant inquiries or obtain the results of the study if they wished.

Pre-Testing and Pilot Study

According to Sekaran (2003), pre-test and pilot study are both essential parts of questionnaire survey design. They must be conducted before the initial data collection phase or main survey in order to validate the instrument and to ensure that the survey questionnaire is free of errors and ambiguities. Therefore, one pre-test and a pilot study were conducted before using the survey questionnaire in the main study. The purpose of pre-testing and a pilot study was to avoid participants' confusion and misinterpretations, as well as to identify and detect any errors and ambiguities. Pre-testing is a preliminary assessment of questionnaire with a group of respondents for the purpose of detecting problems in the questionnaire content, wording, or layout, whether the respondents had any difficulty in understanding questions or whether there were any ambiguous or biased questions. In this research study, the pre-test was conducted by distributing questionnaires to student teachers of examination classes ENIEG Mbalmayo. Twenty-five questionnaires were distributed and 23 returned, representing a 92 % return rate.

From the pre-testing, it was realised that some students did not quite understand certain concepts. Others complained that the questionnaire was too long and needed to be reduced. Moreover, the informants highlighted some potential problems with wording and inappropriate sequencing of the questionnaire design and identified some ambiguities. In a more serious note, majority of the students had serious issues with understanding English language.

Faced with these challenges, it was necessary to reduce the number of items in the questionnaire and to translate the entire questionnaire into French language to facilitate understanding. Additionally, the researcher revised and simplified the wordings of items as observed by the respondents. Thus, ambiguous questions were either revised and simplified or simply deleted in accordance with the suggestions of the respondents in the pre-test.

Validity of the Questionnaire

The concept of validity is concerned with the extent to which the questionnaire measures what it purports to measure. Determining the accuracy of a question involves the degree to which the question truly and accurately reflect the intended focus and the degree to which the question accurate captures the exact thoughts of the respondents. Crosswell (2006) postulates that the accuracy of the instrument in measuring what the researcher intends to measure depend on the validity. The questionnaires for the student teachers had 45 instruments each divided into six sections. Section 1 was designed to identify the respondent, section 2, designed to identify the subject and sections 3, 4, 5 and 6 and 7 were designed according to the five hypotheses to collect data related to the opinions of the respondents on multicultural pedagogy and the development of speaking proficiency of Francophone student teachers in TTC. We were also concerned with the level of comprehension and proficiency amongst some of the respondents and so the questionnaires were designed and arranged in such a way that the respondents would be required to do little reading as possible. While perfect questions are difficult to achieve, a number of steps were taken to assess and improve the validity of the questionnaire such as; Face validity, content validity and construct validity were taken into consideration to ensure the reliability and validity of the information to gather.

Face Validity

Face validity seeks to establish that the tool is an appropriate tool to find out what is measured. First of all, the questionnaires were given to colleagues and the supervisor for scrutiny to ensure that language and content were appropriate and comprehensive. This was done before copies of the questionnaire were distributed to the respondents.

Content Validity

The content validity focuses on the extent to which the content of the instrument corresponds to the content of the theoretical concept it is designed to measure. The researcher took cognisance of the objectives and hypotheses of the study to validate the content of the instrument-questionnaire. The questionnaires were administered to some ten (10) colleagues,

who are English language teachers, to judge how well items in the questionnaire represented the intended areas. The judgment was based on whether sub-items were included in correct proportions for the intended purpose. To cover the content validity index (CVI). Out of the ten (10) senior colleagues, who acted like judges, seven (07) agreed that the items in the questionnaire were valid. The inter-judge Coefficient of validity stood at 0.7. This was repeated for all the items of the questionnaire, and an average was computed. This was an indication that the coefficient of stability was high and that the items were consistent and reliable, in line with Amin (2005), who contends that, for any instrument to be accepted as valid, the average index should be 0.7 or above.

The questionnaires were pre-tested on some student teachers who were not part of our sample population to ensure face and content validity. The data were analysed with the assistance of 10 colleagues under the guidance of the supervisor. The average index stood at .7 after analyses. This was an indication that the questionnaires were valid.

Construct Validity

Construct validity focuses on the assessment of whether our questionnaires were related to other measures consistent with theoretically derived hypotheses concerning the relationships among the concepts. Our questionnaires were guided by five theories and the conceptual framework.

Reliability of Instrument

Reliability of an instrument refers to the degree of consistency with which an instrument actually measures what it is designed to measure. As per Gay (2003), an instrument is reliable if it produces the same results whenever it is repeatedly used to measure a concept from the same respondents, even by other researchers. The reliability of our questionnaires was determined by administering a test and a retest reliability.

Table 3.3: Questionnaires to student-teachers

Distributed	Returned	Returned rate	Incomplete	Complete	Adjusted return Rate
260	260	100	00	260	100

Quasi-Experimental Design: Pre-Test/Post-Test, Non-Equivalent Group Design

The quasi-experimental design used for the study was the non-equivalent group pre-test and post-test. GBTTC Yaoundé was purposefully selected for the experimental design. The choice of the school was motivated by the fact that it is located in the political capital of Cameroon. Given the cosmopolitan nature of the town, the school represented a significant multicultural setting with student teachers from diverse socio-cultural and linguistic backgrounds, congruent with the four major cultural zones of Cameroon.

Before the start of the research treatment, two classes of 20 students each were selected. A pre-test was prepared and conducted for the two groups to investigate the prior knowledge of the students' speaking ability before the treatment. After the administration of the pre-test, the two classes were taught, one using multicultural pedagogical strategies and the other without the use of multicultural pedagogy strategies. The controlled group, class A, was taught through regular Explicit Teaching (ET), whereas class B, the experimental group, was taught using a multicultural strategy.

A well-designed and carefully prepared post-test was conducted with the help and support of colleagues from the English language department. The results were collected and data were analysed through the SPSS statistical tool, which enabled the researcher to come to the conclusion and recommendations. This study was conducted from 22nd and 23rd May 2024.

Treatments

The treatments were conducted in two meetings, during which the experimental group was taught the regular past simple tense using folk tales, and the control group was taught without the use of Folk tales.

Post-test

Post-test was given after the researchers conducted the treatments. The objective of the post-test was to find out whether there was any improvement or not in the students' speaking ability.

Culturally responsive assessment for the Experimental Group

To assess the expected learning outcomes/competencies of the experimental group, the researcher employed an individualised assessment technique in order to meet the needs of the students and expected learning outcomes/competencies as prescribed by the official syllabuses for the teaching of English language and English language methodology.

Assessment was carried out in the following domains: Accuracy in the use of vocabulary, pronunciation, grammatical structures and fluency to score the students' speaking ability. To score the various competencies, the various scoring criteria were used:

First, the level of accuracy was scored on 5 and interpreted as very good if the speaking activity had only two or three minor grammatical and lexical errors and if pronunciation was slightly influenced by the mother tongue. In addition, accuracy was scored on 4 and interpreted as good if pronunciation was still moderately influenced by the mother tongue, with a few minor grammatical and lexical errors. Moreover, the level of accuracy was scored on 3 and interpreted as average, if pronunciation was seriously influenced by the mother tongue, but with few serious phonological errors and several grammatical and lexical errors, as well as with two or more errors confusing. Also, the level of accuracy was scored on 2 and interpreted as poor if pronunciation was seriously influenced by the mother tongue, with the error causing a breakdown in communication, as well as with many basic grammatical and lexical errors. Lastly, the level of accuracy was scored on 1 and interpreted as very poor when serious pronunciation errors, as well as many basic grammatical and lexical errors, were made, as well as a complete absence of mastery of any of the language skills.

Second, the level of fluency was scored on five and interpreted as very good when the student teacher spoke without too great effort, with a wide range of expression or searched for words occasionally but with only one or two unnatural pauses. Furthermore, fluency was scored 4 and interpreted as good when the student teacher made an effort at times to search for words, but with a smooth delivery on the whole and only a few unnatural pauses. Moreover, the level of fluency was scored as 3 and interpreted as average when the respondent made an effort at times and searched for words with few unnatural pauses. Additionally, the level of fluency was scored on two and interpreted as poor when the student teacher used long pauses while searching for the desired meaning, as well as frequently, fragmentary, halting delivery. Lastly, the level of fluency was scored on one and interpreted as very poor when the student teacher spoke and at times gave up making any efforts.

Third, the level of fluency was scored on five and interpreted as very good when it was easy for the listener to understand the speaker's intention and general meaning. Very few interruptions or clarifications were required. By the same token, fluency was scored on four and interpreted as good when the student teacher s' intention and general meaning were fairly clear, with limited interruptions by the listener for the sake of clarification. Besides, the level of compressibility was scored on three and interpreted as average, when most of what the

speaker said was easy to follow. The attention was always clear, but several interruptions were made to help him convey the message or to seek clarification. The speaker made more complex or longer sentences. Besides, the level of fluency was scored on two and interpreted as poor when the student teacher made only short sentences and phrases that could be understood with considerable effort by someone who was used to listening to them. Lastly, the level of fluency was scored on 1 and interpreted as very poor when anything said by the student teacher was hardly understood, even when the listener made a great effort, but the speaker was unable to clarify anything.

The perspectives of the aforementioned researchers imply that teachers' understanding of their students' cultural backgrounds and experiences informs the design of assessment tasks in ELT classrooms that are relevant to students' lives and interests. In other words, culturally responsive assessment practices in ELT classrooms tailored to align with students' cultural backgrounds, diverse learning styles, and experiences can enhance student engagement, motivation, and confidence in developing their English language speaking skills. Additionally, such assessments help student teachers feel more confident in their English language abilities, boosting their self-esteem and motivation to learn. Above all, these practices prepare student teachers for diverse classrooms and promote culturally responsive teaching.

Focus Group Discussions

The researcher used focus group discussion as a method, technique, as well as an instrument for collecting qualitative data on the use of multicultural pedagogy in an English Language Teaching classroom. According to Gilflores & Alonso (1995), a focus group refers to nondirective techniques that result in the controlled production of a discussion of a group of people. A moderator typically facilitates the discussion. Participants in focus group discussions constitute a purposive sample of the target population, and the number of participants in a focus group can range from 6 to 12 people. Gilflores & Alonso (1995) equally note that Focus Groups can be used alone or in combination with other methods. Compared to surveys and interviews, focus groups can provide richer and more in-depth information because they allow interaction both between the moderator and participants and among participants themselves (Lederman, 1990). Focus group discussions can also enable members from the target population to express their ideas in a spontaneous manner that is not structured according to the researchers' prejudices.

According to Gumperz (2003), focus group discussions are widely used in studies of culture and language to provide ethnographic information on participants and settings as well as to aid in the explanation of communicative interactions. Patton (2002) shares similar views but argues that data could vary depending on the structure of the interview, sets of questions and schedules, to informal without questions and a schedule. Richards (2003), writing on focus group discussions, cautions that data obtained from a group interview method could also be influenced by the degree of defectiveness of the interview and the subjects discussed and that an incompatible relationship between the interviewer and the interviewee could also influence the data collected. Also writing on the importance of focus group discussions in research, cited in Wiśniewska (2011) argues that highly detailed information could be obtained through interviews, but warns that the data could be unreliable and the ability to generalise the results greatly reduced by the small size of the participants. From the aforementioned, one could say that focused group discussions are culturally influenced with their own dynamics and constraints.

The focus group discussions method was selected for the study because it provides an effective way of eliciting in-depth personal information related to the use of multicultural pedagogy and the development of English language speaking proficiency of student teachers in Teacher Training Colleges in Cameroon.

Focus group discussions were organised using two students from each of the selected teacher training colleges, namely, GBTTC Yaoundé, GBTTC Bafoussam, GBTTC Douala and GBTTC Maroua. The researcher got to the students through the Principal and Deans of Studies of the respective teacher training colleges. In all, eight students were involved in the focus group discussions. The material or tool needed for the digital exercise was an Android phone and internet data. With this, they actively participated and contributed to discussions from any of their comfort zones. This made the process faster and less costly for the researcher as well as for the participants.

The focus group discussions were structured into seven parts: The first part focused on introduction, the second part on warm-up, third part on preliminary information. The fourth was designed to gain in-depth information on the relationship between the multicultural attitude of the language teacher and the development of English language speaking proficiency of the student teacher. The fifth part sought to investigate the relationship between the use of culturally responsive instructional strategies and the development of English language speaking proficiency. The sixth sought to investigate the relationship

between the use of culturally diverse materials and the development of English language speaking proficiency. The seventh sought to investigate the relationship between the use of culturally responsive assessment strategies and the development of English language speaking proficiency, and the last part sought to investigate the relationship between the use of the micro teaching strategy and the development of English language speaking proficiency. Informal questions were asked in order to better understand the responses of the participants.

Before the first focus group discussions, the researcher had prepared pre-determined questions and follow-up questions to encourage and clarify doubts in the participants and to extend their responses with greater understanding and precision. Participants were equally schooled on the basic rules and modalities for group discussions. Discussion days, hours and duration were then decided upon. The researcher also created a WhatsApp group for discussions and provided participants to activate their internet connection. The discussions (text, audio, and video) were automatically recorded and stored electronically in the WhatsApp group. Eight (08) participants were involved in the discussion process as they presented their opinions on every question asked.

Two sets of focus group discussions were conducted. The first focus group discussions were conducted in February 2024. The second one was conducted in May 2024 to discuss the interpretations, participants' feelings and comments on the research and explore unresolved or interesting concerns that arose during the course of the research. The separate occasions provided the researcher with classifications that the initial discussions were objectively done. At the end of the focus group discussion process, analyses were done with respect to the questions asked and responses or reactions in accordance with the research variables.

In addition to this, a test of coder reliability was carried out, and all questions in the study were coded by an expert in our field of study. The technique employed a trial coding of 10% by a co-worker, randomly selecting responses on each question. This process allowed for any irregularities and misunderstandings to be clarified. It also resulted in the refinement of some categories for some responses. The final test for coder reliability involved a random sample of 20% of all responses to all questions.

Less structured discussions with emphasis on validity and closeness of answers to the real views of the respondents were used. It provided respondents' ample opportunity to answer questions with more details as they wanted. It equally provided the researcher with greater

opportunities for probing deeper into highly personalised data given by an interviewee. It also allowed greater flexibility in wording sequences and direction as the interview was taking place. Some degree of standardisation was put in place to compare answers given by participants in relation to their socio-cultural background and attitudes towards the same subject.

The language chosen for the discussions was English, given that the researcher intended to elicit and identify some of the difficulties Francophone student teachers faced during English language lessons. However, participants were equally allowed to use the French language if they wished or were unable to express themselves in English. A number of participants did this on a few occasions for brief periods of time.

The Focus Group Discussions enabled us to communicate, interact with the participants and elicit meanings from the conversations. This method proved very useful as it brought out real feelings, opinions, and attitudes of student teachers on the extent to which the use of multicultural pedagogy in an ELT classroom can impact their English language speaking proficiency.

3.6. Method of Data Analysis

Data analysis consisted of a combined statistical tool to analyse the data obtained from the survey. To organise and give meaning to the data, we used various statistical tools: descriptive statistics, mean, standard deviation, the Student t test, ANOVA, the Pearson Product-Moment Correlation Coefficient and the Stepwise multiple regression analysis. To describe our data analysis techniques, the various steps and statistical tools were used.

Quantitative data analysis of this study involved two major steps: First, data preparation in which data was logged, checked for accuracy, and entered into the computer using SPSS, designed to analyse, display, and transform data. Second, data organisation was developed and documented into a database structure that integrated the various measures present in the data. The survey phase consisted of questionnaire administration in the various schools of our sample. Surveys are the primary source of data collection of this nature. In so doing, the results from the 5-point Likert scale questions of the survey were analysed using SPSS software. Frequencies of distribution, such as frequency tables, were used to describe multiple variables, such as standardised test scores and demographic data. The central tendency of a distribution is an estimate of the centre of a distribution of values according to Trochim & Donnelly (2007), used to determine and describe the median of sets of values of the data that

require this approach. Ranges, which are measures of dispersion in a frequency distribution, were also used to describe the variability of data values. In order to do this, researchers summarise the data so that readers can construct a mental picture of the relationship between the data and the phenomena under study.

For the focus group discussions, we began by carefully transcribing the recordings of the focus group discussions (FGDs) verbatim to ensure that every word was captured accurately, including variations in participant expressions, pauses, and emotions. This transcription served as the foundational document for your analysis. After transcription, we identified and coded key themes and topics that emerged from the discussions highlighting patterns within the text and developing a coding framework that categorised recurring ideas, phrases, or sentiments concisely for easier reference during analysis. Third, the coded data was analysed to identify patterns and similarities across different participants and groups in terms of commonalities in responses, contrasting opinions, and insights related to the research question. This comparative analysis revealed how various demographics or experiences influenced perspectives within the discussion. Finally, a synthesis of the findings was conducted to extract meaningful insights that align with the original research objectives. Identified themes and patterns generated a deeper understanding of the subject matter and conclusions that could lead to actionable recommendations or contribute to broader discussions in your field.

According to Gay & Airasian (2003), the use of descriptive data analysis for answering questions about how participants view issues within a given reality helps readers to have an idea of the typical values in the data and how these vary. To do this, the data were summarised so that readers could construct a mental picture of the relationship between the data and the phenomena under study.

Representing the Data

Trochim & Donnelly (2007; 183) state that the use of graphic displays is "particularly valuable in making the logic of mixed-method design explicit". In this perspective, Trochim & Donnelly (2007) affirm that most techniques for displaying evidence are inherently multimodal, bringing verbal, visual, and quantitative elements together. In so doing, a variety of charts, line graphs, and figures to represent quantitative data analysis graphically were used. In this regard, statistical graphics and maps are visual-numerical fields labelled with words and framed by numbers. Tables were also used to report results related to the research

questions. According to Creswell & Plato (2007, 135), “these visual forms depict the trends and distributions of the data” and allow readers to better understand the quantitative result Student's t-test in a summarised form.

Bivariate Descriptive Statistics

A frequent goal in data analysis is to efficiently describe and measure the strength of relationships between variables (Trochim & Donnelly, 2007). In this regard, bivariate descriptive statistics describe such relationships were used in the study.

The Student T Test and One-way ANOVA

The experiment was conducted with two independent groups, which necessitated the use of the Student's test to compare the experimental effect between the two groups. We also conducted the t-test and the one ANOVA to determine the variability of learning effectiveness by personal characteristics (gender, age, professional training, highest qualification …)

Correlation

The correlation coefficient was used to test our research hypotheses. The purpose was to measure the degree of association between the independent variables in our research hypotheses and learning effectiveness, symbolised by the correlation coefficient. The correlation coefficient is a simple descriptive statistic that measures the strength of the linear relationship between two variables (Amin, 2005). The value of the correlation coefficient r ranges from -1 for a perfect negative correlation to +1 for a perfect positive correlation. The degree of association between two variables is described by the coefficient of correlation, which indicates the strength of this association. In this study, in order to determine existing relationships between two variables, the researcher used Pearson’s r correlation coefficient because the purpose of this study is to predict the dependent variable from the independent variable. In so doing, the Pearson Product-Moment Correlation coefficient was used because the data in this study are parametric, that is, its interpretation does depend on the population fitting a parameterised distribution. Thus, the quantitative data in this study were numerically interpreted. The researcher also preferred to use parametric statistics because results were going to be generalised to a larger population.

Interpreting the Pearson Product-Moment Correlation Coefficient

The usefulness of a correlation depends on its size and significance (Amin, 2005). If r reliably differs from 0.00, the r-value is statistically significant, that is, does not result from a chance

occurrence, implying that if the same variables were measured on another set of similar subjects, a similar r-value would result. If r achieves significance, it is possible to conclude that the relationship between the two variables was not due to chance. According to Amin (2005), the size of any correlation is generally evaluated as follows:

Table 3.4: Correlation table

Correlation value	Interpretation
0.00 to 0.10	Weak
0.11 to 0.29	Low
0.30 to 0.59	Modest
0.60 to 0.79	Moderate
0.80 to 0.89	Strong
0.90 to 1.00	Very strong

However, it is important to state that correlation does not imply causation. In this regard, just because one variable relates to another variable does not mean that changes in one cause changes in the other. In other words, other variables may be acting on one or both of the related variables and affect them in the same direction. Cause-and-effect may be present, but correlation does not prove cause (Fraenkel & Wallen, 2009). In this study, the researcher was not interested in verifying if the occurrence of one variable caused or increased the occurrence of the other variable. We were only interested in determining the strength of the correlation between the variables.

Coefficient of Determination (r2)

The relationship between two variables can be represented by the overlap of two circles representing each variable, as in Figure xx. If the circles do not overlap, no relationship exists. The area of overlap represents the amount of variance in the dependent (y-variable) that can be explained by the independent (x-variable). The area of overlap, called the per cent common variance, is calculated as r^2*100

Multiple regression analysis

In order to gain a full understanding of the nature of learning effectiveness in Cameroon, it was necessary to proceed with a more refined statistical tool (Stepwise multiple regression analysis) to see which of our variables emerges as the best predictor for learning effectiveness. Multiple regression deals with the use of many predictor variables to predict a

criterion variable. Correlation and regression analysis are related in the sense that both deal with relationships among variables. Neither regression nor correlation analyses can be interpreted as establishing cause-and-effect relationships. They can indicate only how or to what extent variables are associated with each other. The correlation coefficient measures only the degree of linear association between two variables. Any conclusions about a cause-and-effect relationship must be based on the judgment of the analyst.

Content analysis

This study used a focus group discussion to collect data from participants. Much of human activity is not directly observable or measurable, nor is it always possible to get information from people who might know of such activity from first-hand experience (Fraenkel & Wallen, 2009). Content analysis is a technique that enables researchers to study human behaviour indirectly, through an analysis of their discourses. It is just what its name implies: the analysis usually, but not necessarily, written contents of a communication. A people or group's conscious and unconscious beliefs, attitudes, values, and ideas are often revealed in their communications. To conduct a content analysis, Fraenkel & Wallen (2009) give the following steps: Copy and read through the transcript, make brief notes in the margin when interesting or relevant information is found;

Go through the notes made in the margins and list the different types of information found. Read through the list and categorise each item in a way that offers a description of what it is about. Identify whether or not the categories can be linked in any way and list them as major categories (or themes) and or minor categories (or themes). Compare and contrast the various major and minor categories.

When the above is done with all of the transcripts, collect all of the categories or themes and examine each in detail and consider if it fits and its relevance. Once the entire transcript data is categorised into minor and major category's themes, review to ensure that the information is categorised as it should be. Review all of the categories and ascertain whether some categories can be merged or if some need to them be sub categorised. Return to the original transcripts and ensure that all the information that needs to be categorised has been done. The process of content analysis is lengthy and may require the researcher to go over and over the data to ensure they have done a thorough job of analysis.

The analysis of qualitative data was done by using content analysis to extract the meaning that the participants gave to multicultural pedagogy in impacting student-teachers' development of English language speaking proficiency. The categories were constructed based on the same

categories of our questionnaire and interview guide, and by giving more attention to the occurrences of meaning in the discourses of the participants. The two sets of data were analysed in a separate way. Since the questionnaire was our principal method, the presentation of results was done as follows: Every analysis category in the quantitative aspect was supported by data discourses drawn from individual interviews. By so doing, we clarified the quantitative results with the qualitative data.

3.7. Ethical considerations

In carrying out research, some ethical considerations are taken to minimise the upsurge of tensions. According to Cohen et al. (2017), ethical considerations involve putting in place ethical principles such as Non-maleficence (avoidance of provoking harm), beneficence to human dignity. However, what constitutes harm might not be clear because one person's harm could be a benefit to society. Sometimes, a little harm for a few is tolerable in the interest of a major benefit for all, or even for the person concerned. The most important concern now will be asking the question if the end justifies the means; thus, as a general principle, one would advocate the application primum non nocere (first of all, do not harm).

Beneficence, on the one hand, focuses on the welfare of the research participants or the benefits of the research participants. Many participants were persuaded to take part in research as it became clear that the research was going bring personal, educational and social benefits. The research participants and the administration of teacher training colleges were informed of the benefits of the study, namely to: establish the extent to which the attitudes of language teachers can enhance language proficiency of student teachers; establish the level of relationship between culturally responsive instructions and the enhancement of English language proficiency of students; demonstrate the extent to which the exploitation of culturally diverse materials contributes to the enhancement of English language proficiency of student teachers; demonstrate the extent to which the use of culturally responsive assessment influences the enhancement of English language proficiency of student teachers; demonstrate the extent to which the use of culturally sensitive based microteaching contributes to the enhancement of English language proficiency of students in teacher training colleges.

After getting required permission from the Ministry of Secondary Education and the various principals of GBTTCs, preliminary meetings with language teachers were held to inform them about the purpose and the importance of the research. Informed consent was obtained from the volunteer teachers making it clear that they had the right to withdraw from the research at any time. During data collection, the participating student teachers were also

assured that the data collected would be kept confidential and would be used only for the purpose intended. Anonymity of participants was maintained through assigning letters of the Alphabet. For instance, during the focus group discussions, participants were not given real names and were coded as A, B, C, D, E, F, G, and H. The researchers also made sure that the data reported did not contain any identifying elements of the students who participated in the focus group discussions. Other ethical dilemmas which the researcher took into consideration in this study were: Privacy, Anonymity, Confidentiality, Betrayal, and Deception.

Informed Consent

The principle of informed consent arises from the participant's right to freedom and self-determination. Informed consent thus protects and respects the right of self -self-determination and places some of the responsibility and rights on the participants, should anything go wrong in the course of the research (Cohen et al., 2017). Informed consent is defined, by Diener & Crandall (1978), as the procedures in which individuals choose whether to participate in an investigation or not when informed of facts that would be likely to influence decisions. This definition connects to four elements which are; competence, voluntarism, full information and comprehension. Competence entails that responsible and mature individuals make correct decisions if they are given the relevant information. It was incumbent on researcher to ensure that they did not engage student teachers incapable of making sound decisions. The students used for the research were above the ages of 18 and were therefore considered matured and psychologically balanced to make correct decisions. This then satisfied the ethical value of competence, which is an element in the ethical principle of informed consent.

Voluntarism entails applying the principle of informed consent by ensuring that participants freely choose to take part or not in the research and guarantees that risk exposure is undertaken knowingly and voluntarily. This was ensured by the informed consent form, which was administered to the student teachers involved in the research in order to ascertain their willingness to take part in the research, taking into consideration the fact that they had been well informed on what the research entails.

Full information, which is another element of informed consent, implies that the consent is fully informed. In actual terms, it is often quite difficult to inform the participants about all the various aspects of the research which do not directly concern the consent like the statistical tests which would be used for analyses, for instance. In this study, all the

information necessary for the research project was given to the student teachers to ensure that they understand what the research entailed before participating.

Comprehension refers to the fact that participants fully understand the nature of the research project, even when procedures are complicated and face-to-face participants fully understood the nature of the research project through verbal explanations and before the administration of the informed consent form. The various Deans of studies were schooled by the researcher to explain the research needs of the study to student teachers who face language challenges.

Access and Acceptance

The principle of informed consent, with respect to access and authorisation, is very crucial to every research. There is a need for the researcher to get formal access to an institution or organisation where the research is to be conducted, and accept by those whose permission one needs before embarking on the research. At this stage, the researcher has the opportunity to present his or her credentials as proof of being a recognised investigator and this further establishes their ethical position with respect to their proposed research. In doing these, the first thing is to gain official permission to undertake one's research in the target community. This would either be through contacting the administration face to face or through writing.

By proper planning and foresight, both the researcher and the institution help the two parties to have a greater understanding of what is expected from each of them. Getting access to the research site through formal authorisation from the Ministry of Secondary Education and permission from the school administration minimised practical challenges. Gaining access and acceptance to carry out research, the researcher had the opportunity to re-examine appropriateness of the research topic, the design adopted for the research, the methods used for the research work, as well as the guarantee of confidentiality. Dissemination of findings was negotiated with relative openness, sensitivity, honesty, accuracy and scientific impartiality.

After collecting the research permit from the Ministry of Secondary Education, it was presented to the principals of the selected institutions. Upon presentation of the research permit, the researcher was most often questioned on what the research work was all about, and the researcher explained to them explicitly what the research work entailed and the kind of information he would need from the students and from the language teachers. In most of the teacher training colleges, after further deliberations and clarifications with the principals,

the researcher was then assigned to the Dean of Studies, who technically assisted in providing the necessary information needed to meet the students and teachers.

Privacy

The right to privacy may easily be violated or even denied when the researcher has been their completed. According to Diener & Crandall (1978), privacy during research is considered from three perspectives, namely, the sensitivity of the information provided by the participants, the setting where the research is being carried out, and the dissemination of the information. Sensitivity of the information refers to the extent to which the information collected is potentially threatening or considered personal to the respondent or the research participants. Therefore, the more sensitive the information, the more respect for the privacy of those providing the information. The setting of the research may vary. The home, for example, is considered a very private setting and therefore, the researcher must obtain the consent of the respondent before getting into someone's home for research purposes. Dissemination of information concerns the ability to match personal information with the identity of the research participants.

According to Ade (2021), personal data or information by law refers to the data which uniquely identifies the individual providing it. If such data is published with names, then it is a violation of privacy. Moreover, the participants of a research may decide whether or not they want the information given to the researcher to be made public with their names. Normally, it is through the informed consent that a research participant will formally inform the researcher if they would like certain private information of theirs should be made public or not. Furthermore, the right to privacy means that a person has the right not to take part in the research. In other words, the participant has the right not to answer questions, not to be interviewed, not to be identified by their names, and not to answer telephone calls, amongst others.

The researcher made sure that there were minimal sensitive issues involved in the research. To observe the ethical principle of privacy, the participants were assured that their results would not be published with their personal details and would be analysed in line with the objectives of the study.

Anonymity

The ethical principle of anonymity, according to Frankfort-Nachmias & Nachmias (1992), underlines the need for confidentiality of participants' identities. Doing the contrary of this

should agree with the participants. The main idea behind the principle of anonymity is that the information provided by participants should in no way reveal their identity. Therefore, a research participant is considered anonymous when the information they provide does not reveal their identities. When this situation is in place, the privacy of the research participants is guaranteed, no matter how personal or sensitive the information they provide is. To ensure anonymity was ensured, codes and password-protected files to identify participants were used.

Benefits

Participants had no direct benefits. It was hoped that through their participation, much would be learned, especially in terms of how teachers can equip themselves to teach increasingly diverse classrooms in Teacher Training Colleges in Cameroon. Participation in the research was absolutely voluntary. They had the right to participate or not. They were free to withdraw during the survey, but were asked to inform the researcher through email.

Table 3.5: Research Objectives, Data Generation and Instrument, Analytical Tool and Data Source

N0.	Research Objectives	Data Generation and Instrument	Analytical Tool	Data Source
11	To establish the extent to which the multicultural attitude of the teacher contributes to the development of English language speaking proficiency amongst the Francophone students in Government Bilingual Teacher Training Colleges.	-Questionnaire - Pre-test/post-test, non-equivalent group design -Focus group discussions	Analysis of Variance(ANOVA) Pearson's correlation Multiple Regression	-Francophone student teachers of selected GBTTC from the different cultural zones
2	To establish the extent to which, culturally responsive instructions through folk tales instructional strategy contribute to the development of English language speaking proficiency amongst the Francophone students in Government Bilingual Teacher Training Colleges.	-Questionnaires - Pre-test/post-test, non-equivalent group design -Focus group discussions	Analysis of Variance (ANOVA) Pearson's correlation Multiple Regression	-Francophone student teachers of selected GBTTC from the different cultural zones
3	To demonstrate the extent to which the exploitation of culturally diverse materials contributes to the development of English language speaking proficiency amongst the Francophone students in Government Bilingual Teacher Training Colleges.	-Questionnaires - Pre-test/post-test, non-equivalent group design -Focus group discussions	Analysis of Variance (ANOVA) Pearson's correlation Multiple Regression	-Francophone students and teachers of selected GBTTC from the different cultural zones
4	To demonstrate the extent to which culturally responsive assessment contributes to the development of English language speaking proficiency amongst the Francophone students in Government Bilingual Teacher Training Colleges.	-Questionnaire - Pre-test/post-test, non-equivalent group design -Focus group discussions	Analysis of Variance (ANOVA) Pearson's correlation Multiple Regression	-Francophone student teachers of selected GBTTC from the different cultural zones
5	To demonstrate the extent to which culturally sensitive microteaching contributes to the development of English language speaking proficiency amongst the Francophone students in Government Bilingual Teacher Training Colleges.	-Questionnaires - Pre-test/post-test, non-equivalent group design -Focus group discussions	Analysis of Variance (ANOVA) Pearson's correlation Multiple Regression	-Francophone student teachers of selected GBTTC from the different cultural zones

Table 3.6: Recapitulative Table Specific Research Questions and Hypotheses, Indicators, Variables, modalities

Specific research questions	Research hypotheses	Independent variable	Indicators	Modalities	Dependent variable	Indicators	Modalities	Measuring scale	Statistical technique
To what extent does the multicultural attitude of language teachers contribute to the development of speaking proficiency amongst the French-speaking students in GBTTC in Cameroon?	The multicultural attitude of language teachers contributes to the development of speaking proficiency of French-speaking students in T TCs	The teacher's multicultural attitude	- Manifestation of a positive multicultural attitude -Prohibition of hate speech -Imposition of teachers' cultural beliefs -Acceptance of diverse cultural differences -Freedom to share my cultural experiences	-Strongly agree -Agree -Neutral -Disagree -Strongly disagree	Development of English language speaking proficiency	-Grammatical structures -Vocabulary items -Fluency. -Pronunciation -Accuracy	-Strongly agree -Agree -Neutral -Disagree -Strongly disagree	Nominal scale	% -X2
To what extent does the use of culturally responsive instructional strategies contribute to the development of speaking proficiency amongst the French speaking students in GBTTCs in Cameroon?	The use of culturally responsive teaching strategies contribute to the development of speaking proficiency of French-speaking students in Teacher Training Colleges	Culturally responsive instructional strategies	- Narration of folk tales by the teacher; -Narration of folk tales by the student - Dramatisation of folk tales by students - using folk tales as reading comprehension passages - Poetic presentation of folk tales	. -Strongly agree -Agree -Neutral -Disagree -Strongly disagree	Development of English language speaking proficiency	-Grammatical structures -Vocabulary items -Fluency.	-Strongly agree -Agree -Neutral -Disagree -Strongly disagree	Nominal scale	% -X2

To what extent does the use of culturally diverse materials contribute to the development of speaking proficiency amongst the French-speaking students in GBTTCs in Cameroon?	The exploitation of culturally diverse materials contributes to the development of speaking proficiency of French-speaking students in Teacher Training Colleges	Multicultural instructional materials	- The use of cultural auditory materials - The use of cultural visual materials - The use of cultural audio-visual materials - The use of cultural kinesthetic activities - The use of culturally oriented digital technologies	-Strongly agree -Agree -Neutral -Disagree -Strongly disagree	English language speaking proficiency	-Grammatical structures -Vocabulary items -Fluency -Pronunciation -Accuracy	Strongly agree -Agree -Neutral -Disagree -Strongly disagree	Nominal scale	% -X2
To what extent does the use of culturally responsive assessment contribute to the development of speaking proficiency amongst the French-speaking students in GBTTCs in Cameroon?	The use of culturally responsive assessment contributes to the development of speaking proficiency of French-speaking students in Teacher Training Colleges	Culturally responsive assessment	- Assessment of competence using cultural experiences of the student -Assessment items that reflect culturally diverse materials - Assessment related to cultural ceremonies -Cultural content for assessment -Assessment that requires comparing diverse cultures	-Strongly agree -Agree -Neutral -Disagree -Strongly disagree	Development of English language speaking proficiency	-Grammatical structures -Vocabulary items -Fluency -Pronunciation -Accuracy	Strongly agree -Agree -Neutral -Disagree -Strongly disagree	Nominal scale	% -X2
To what extent Does the use of culturally sensitive microteaching contribute to the	The use of culturally sensitive micro teaching for the development of speaking proficiency	Multicultural micro teaching	- Micro lessons planned, taking into consideration the diverse cultural origins	-Strongly agree -Agree -Neutral -Disagree	Development of English language speaking	-Grammatical structures -	Strongly agree -Agree -Neutral -Disagree	Nominal scale	% -X2

development of speaking proficiency amongst the French-speaking students in GBTTCs in Cameroon?	of French-speaking students in Teacher Training Colleges		- Micro lesson planned, taking into consideration cultural ways of learning - Micro lessons taught using cultural teaching strategies - Micro lessons taught using culturally diverse materials - Feedback received after a culturally sensitive micro lesson	-Strongly disagree	proficiency	Vocabulary items -Fluency -Pronunciation -Accuracy	-Strongly disagree		

Chapter Summary

In this chapter, the method and instruments of data collection for the study has been described. The research design, area of the study and population of the study, sample and sampling procedure, instrument, validation of research instruments and method of data analysis, ethical consideration in research have also been described

CHAPTER FOUR
DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter presents the results of data from field work and how they relate to the research questions. The chapter begins with the analyses of results of the questionnaire since this was the first research instrument used in the field work to select participants as well as collect data. The first part of the questionnaire starts with the analysis of background characteristics, followed by analyses of different variables. The second part focuses on the analyses of data for the focus group discussions closely followed by empirical analyses of research hypotheses. The final area to be analysed in this chapter is the experiment. It comes last because it is necessary to draw on the other data sources to be able to properly interpret participants' views on the impact of multicultural pedagogy on the development of English language speaking proficiency of student teachers. The technique used in presenting the data is one in which various characteristics are presented and analyses are made to show their impacts on the study as a whole. It uses tables and charts to give a descriptive representation of results. At another level, inferential statistics are presented by analysing the possible relationship between variables.

4.1. Presentation of Survey Data Analysis

In this section, we present and analyse the data collected from the sampled population, with respect to the personal characteristics of the respondents. The data, obtained from the opinions of the respondents following the order of items in the constructed questionnaire were analysed and presented through percentages, tables, charts and graphs to draw the trends.

Presentation and Description of Socio-Demographic Data

In this section, we present and analyse the socio-demographic data collected from the sampled population with respect to the personal characteristics of the respondents following the order of items in constructed questionnaire.

Distribution of Respondents According to Schools

The distribution of respondents according to schools is displayed in figure 1. It can be seen that the highest number of respondents (83) in the sample population came from GBTTC Maroua making a percentage of 29.02% student teachers. This proportion is followed by GBTTC Yaoundé with 75 student teachers, making up 26.22% of the sample population.

Also, GBTTC Bafoussam with 68 student teachers, making up 23.78% of the sample population. Finally, GBTTC Douala with 60 student teachers, making up 20.98% of the sample population.

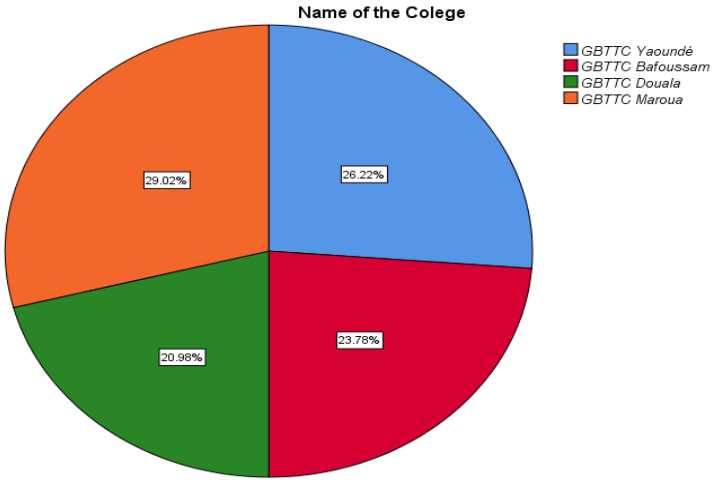


Figure 4. 1: Distribution of Respondents According to Academic Level

Figure 4.1 presents the distribution of respondents according to the academic level of education of student teachers. We observe from the above table that 86.71% of the respondents (about 248 students) are Baccalaureate level. On the other hand, while 7.69% of students are Probatoire II level, 4.55% of students are BEPC III level. About 1.05% of students did not indicate their academic level of education.

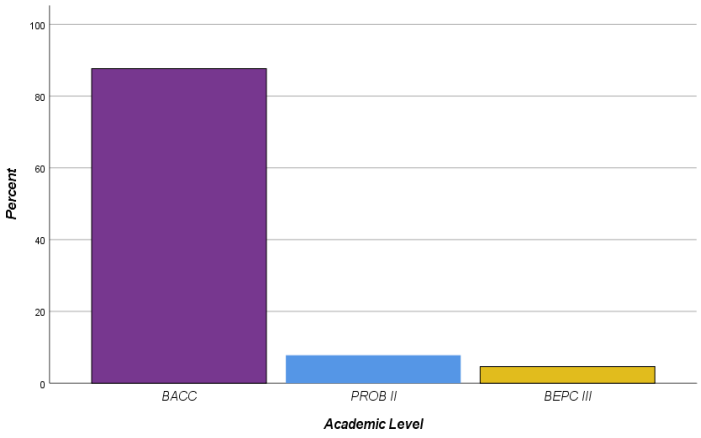


Figure 4. 2: Distribution of Respondents According to Gender

Figure 4.2, above, shows that the total number of female student teachers in the sampled population is greater than that of the male students. 214 female student teachers filled in the questionnaire making a percentage of 74.83% while 72 male student teachers did not which represents 25.17% of the sampled population. These statistics seem to show that the female student teachers were more interested than their male counterpart in the study. Nevertheless,

the reality is that the female represents the majority student population in the majority of the GBTTC.

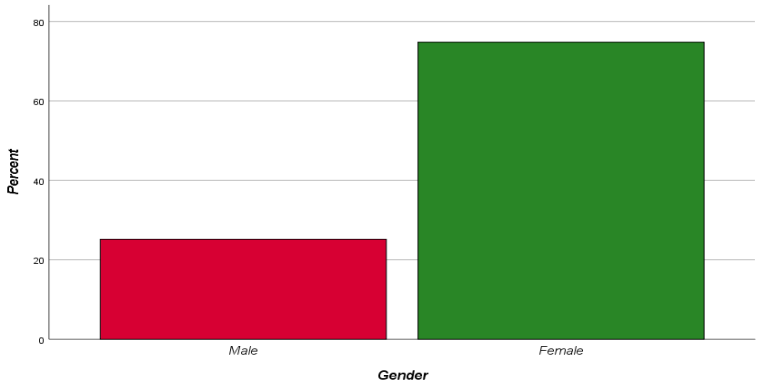


Figure 4.3: Distribution of Respondent According to Age Range

Distribution of the sampled population according to age range would effectively provide a proper response to the research question. Figure 3 below present the age of our respondents in categories. The presentation revealed that, majority of the student teachers were between 21-25 years old with the total number of 159 student teachers representing 55.59% of the total sampled population. Still from the table above, it can be seen that, 78 respondents were between 26-30 years old, representing 27.27% of the respondents. Still from the table above, it can be seen that 43 respondents were below 21 representing 15.03% of the respondents. Another small proportion (1.75%) of respondents were student teachers between 31-35 years old. And the rest of the proportion, about 0.35% of student teachers is more than 35 years old.

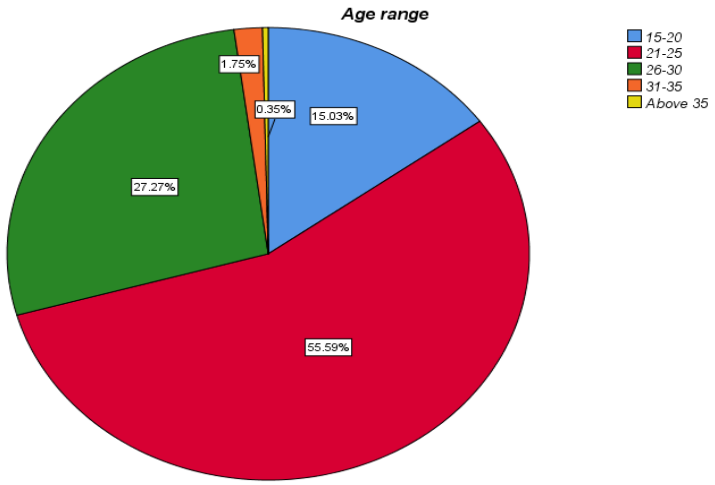


Figure 4.4: Distribution of Respondents According to Entry Qualification

Figure 4.4 presents the distribution of respondents according to the entry qualification of student teachers. We observe from the above table that 87.41% of the respondents (about 250

student teachers) gained entry into the training school with a Baccalaureate certificate. On the other hand, 7.69% of student teachers gained entry into the training school with a Probatoire certificate while, 4.90% of student teachers gained entry into the training school with a BEPC certificates.

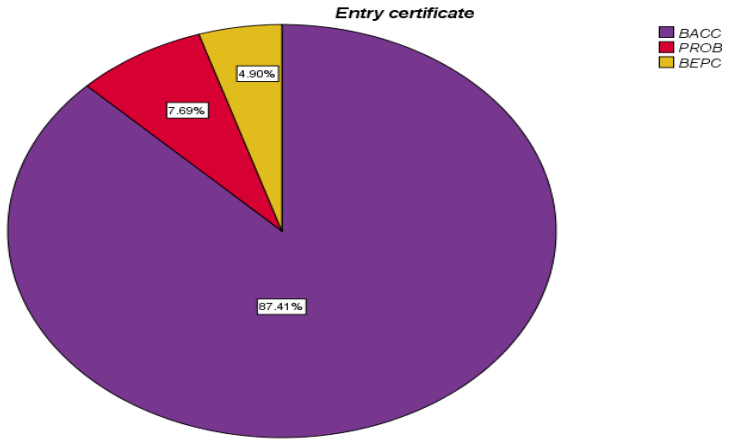


Figure 4.5: Distribution of Respondents According to Official Language

Looking at figure 4.5, it is observed that the first language of majority of the respondents is French language (271 student teachers) making 94,76% and about 15 student teachers are of English language making 5,24%.

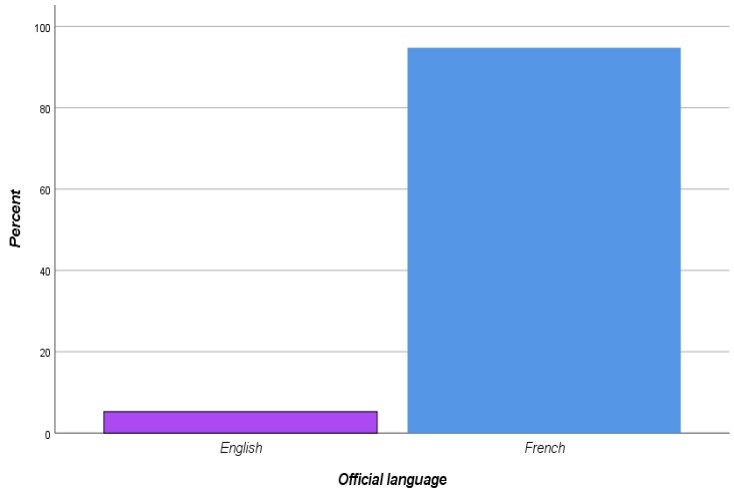


Figure 4.6: Distribution of Respondents According to Cultural Zone.

The cultural zones of the respondents are presented in figure 6, where it can be observed that, the highest number of respondents (111) in the sample population are from the Grass field cultural zone, making a percentage of 38,81%, followed by student teachers from the Sudano Sahelien cultural zone (101) representing a percentage of 35,31%. Another proportion of 82 trainees representing (20,28%) are from the Fang Beti cultural zone and finally the rest of the

respondents, about 5,24% student teachers came from the Sawa cultural zone,, making (38) student teachers.

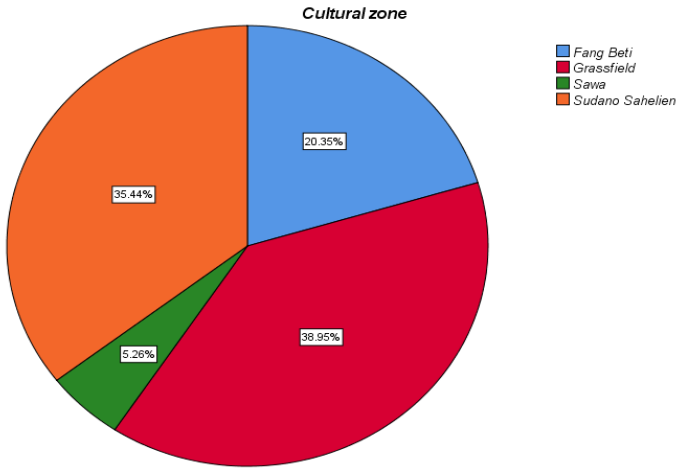


Figure 4.7: Distribution of Respondent According to Cultural Zone

In this section, we present and analyse the data collected from the sampled population with respect to the personal characteristics of the respondents and the data obtained from the opinions of the respondents following the order of items in the constructed questionnaire.

Distribution of Respondents' Opinions on Multicultural Attitude of Teacher

Table 4.1 below provides the distribution of the respondents' opinions on multicultural attitude of teacher. The results on the table reveal that many student-teachers declare that when the teacher imposes his cultural beliefs on them during ELT lessons, it discourages them from actively taking part in speaking activities (M=2,74). This signifies that a very high majority of the respondents expect their teacher to accept diverse cultural differences during ELT lessons, and this attitude can boast their self-esteem to positively engage more in speaking activities (M= 2,23). It appears from the results that when the teacher prohibits hate speech during ELT lessons, it inspires theme to actively participate in speaking activities (M=2, 05). In the same vein, many respondents agreed that when the teacher allows them to share their cultural experiences during ELT lessons, they are inspired to actively take part in speaking activities to improve on their pronunciation (M=1, 98); and when the teacher demonstrates a positive multicultural attitude, such as love and kindness during ELT lessons, they are inspired to actively take part in speaking activities (M=1, 83).

Table 4.1: Distribution of Respondents' Opinions on Multicultural Attitude of the Teacher

Respondents' Opinions	Mean	Std. Deviation
When my teacher demonstrates a positive multicultural attitude, such as love and kindness during ELT lessons, I am inspired to actively take part in speaking activities.	1.83	1.12
When my teacher prohibits hate speech during ELT lessons, it inspires me to actively participate in speaking activities.	2.05	1.21
When my teacher imposes his cultural beliefs during ELT lessons, it discourages me to actively take part in speaking activities.	2.74	1.40
When my teacher accepts diverse cultural differences, during ELT lessons, my self-esteem is positively activated to engage more in speaking activities.	2.23	1.29
When my teacher allows me to share my cultural experiences during ELT lessons, I am inspired to improve my speaking skills	1.98	1.22
Multicultural attitudes of language teacher	2.17	.77
N = 286		

Distribution of Respondents' Opinions on Culturally Responsive Instructional Strategies

Table 4.2 below presents the distribution of the opinions of the respondents on culturally responsive instructional strategies. From the results in the table, we observe that student-teachers attach value to the use of dramatization of folk tales during ELT lessons because dramatisation enables them to unconsciously use grammatical structures such as adjectives when speaking (M=2,51). Also, narration of folk tales by both the teacher and student teachers during ELT lessons enables them to speak more fluently and accurately (M=2, 47). Likewise, the use of folk tales as reading comprehension passages during ELT lessons enables the student-teachers to unconsciously use new words when speaking (M=2,36). Similarly, the poetic presentation of folk tales during ELT lessons helps student teachers to improve on their pronunciation when speaking (M=2, 26).

Based on the experiences of student-teachers, related to cultural themes in their daily life, folk tale narration can enable them to unconsciously use new words when speaking (M=2,23). Furthermore, when they narrate folk tales during ELT lessons, it enables them to use tenses accurately when speaking (M=2, 17).

Table 4.2: Distribution of respondents' opinions on culturally responsive instructional strategies

Opinions on culturally responsive instructional strategies	Mean	Std. Deviation
Narration of folk tales by the teacher during ELT lessons, enables me to speak more fluently and accurately	2.47	1.08
When I narrate folk tales during ELT lessons, it enables me to use tenses accurately when speaking.	2.17	1.15
Dramatisation of folk tales in ELT lessons enables me to unconsciously use grammatical structures such as adjectives when speaking.	2.51	1.22
The use folk tales as reading comprehension passages during ELT lessons enables me to unconsciously use new words when speaking.	2.36	1.20
The poetic presentation of folk tales during ELT lessons helps to improve my pronunciation when speaking.	2.26	1.27
Relating cultural themes with my daily life during folk tale narration enables me to unconsciously use new words when speaking.	2.23	1.15
Culturally responsive instructional strategies	2.33	.73
N = 286		

Distribution of Respondents' Opinions on Culturally Diverse Materials

Table 4.3 below presents the distribution of the opinions of the respondents on culturally diverse materials. From the results in the table, we observe that student-teachers attach value to the use of culturally diverse kinaesthetic activities such as dramatization of traditional weddings during ELT lessons that enables them to improve on their pronunciation (M=2,47). Also, the use of cultural audio-visual materials such as videos of traditional ceremonies during ELT lessons enables them to use new words more accurately and confidently when speaking (M=2, 30). Likewise, the use of culturally oriented digital technologies such as; online cultural exchange, enables them to use figures of speech such as verbs and adjectives more accurately when speaking (M=2, 21). Similarly, the use of diverse cultural auditory materials such as traditional songs in English related to diverse cultural backgrounds during ELT lessons enables them to improve on my speaking skills (M=2,20). Based on the experiences of student-teachers, the use of cultural visual materials such as drums, traditional dresses during ELT lessons enables them to use new words contextually when speaking (M=2,26)

Table 4.3: Distribution of respondents' opinions on culturally diverse materials

Opinions on culturally diverse materials	Mean	Std. Deviation
The use of cultural visual materials such as drums, traditional dresses during ELT lessons enables me to use new words contextually when speaking.	2.26	1.20
The use of cultural auditory materials such as traditional songs in English related to diverse cultural backgrounds during ELT lessons enables me to improve on my speaking skills.	2.20	1.18
The use of cultural audio-visual materials such as videos of traditional ceremonies during ELT lessons enables me to use new words more accurately and confidently when speaking.	2.30	1.14
The use of cultural kinaesthetic activities such as dramatization of traditional weddings during ELT lessons enables me to improve on my pronunciation.	2.47	1.17
The use of culturally oriented digital technologies such as; on line cultural exchange, enables me to use figures of speech such as verbs and adjectives more accurately when speaking.	2.21	1.12
Multicultural instructional materials	2.29	.78
N = 286		

Distribution of Respondents' Opinions on Culturally Responsive Assessment

Table 4.4 below presents the distribution of the opinions of the respondents on culturally responsive assessment. From the results in the table, we observe that when assessment requires student-teachers to compare diverse cultures during ELT lessons, they are motivated to engage more in speaking activities (M=2, 39). Also, when the teacher uses cultural content for assessment, they are inspired to unconsciously use new words when speaking (M=2, 36). Likewise, when the teacher uses assessment that requires them to describe how cultural ceremonies are carried out in their culture, it enables them to use adjectives and adverbs more accurately when speaking (M=2, 22). Similarly, when the teacher assesses the student-teachers' proficiency in speaking skills using their cultural experiences, it enables them to express themselves better in English language (M=2, 17). In that line, when the teacher introduces assessment items using culturally diverse materials such as pictures, it enables the student-teachers to actively take part in speaking activities (M=2, 07).

Table 4.4: Distribution of Respondents' Opinions on Culturally Responsive Assessment

Opinions on culturally responsive assessment	Mean	Std. Deviation
When my teacher assesses my competence in speaking skills using my cultural experiences, it enables me to express myself better in English language	2.17	1.25
When my teacher introduces assessment items using culturally diverse materials such as pictures, it enables me to actively take part in speaking activities.	2.07	1.19
When my teacher uses assessment that requires me to describe how cultural ceremonies are carried out in my culture, it enables me to use adjectives and adverbs more accurately when speaking.	2.22	1.21
When my teacher uses cultural content for assessment, I am inspired to unconsciously use new words when speaking.	2.36	1.12
When assessment requires me to compare diverse cultures during ELT lessons, I am motivated to engage more in speaking activities.	2.39	1.10
Culturally responsive assessment	2.24	.79
Valid N (list wise)		

Distribution of Respondents' Opinions on Culturally Sensitive micro teaching

Table 4.5 below provides the distribution of the respondents' opinions on multicultural micro teaching. The results on the table reveal that a high proportion of student-teachers declare that when micro lessons are planned taking into consideration their cultural ways of learning, it enables them to use tenses accurately (M=2, 37). This signifies that a very high majority of the respondents declare that micro lessons taught using culturally diverse materials such as drums, a traditional dress provides them with greater opportunities, to improve their speaking skills (M= 2,29). It appears from the results that micro lessons planned, taking into consideration the diverse cultural origin of learners, enables them to use words culturally oriented, when speaking (M=2,23). similarly, many respondents agreed that micro lessons taught using cultural teaching strategies such as folktale narration, enables them to speak more fluently (M=2,23); and feedback received after a multicultural micro lesson, enables the student-teachers to improve on their fluency when speaking (M=2,29).

Table 4.5: Distribution of respondents' opinions on culturally sensitive micro teaching

Opinions on culturally sensitive micro teaching	Mean	Std. Deviation
Micro lessons planned, taking into consideration the diverse cultural origin of learners, enables me to use words culturally oriented, when speaking	2.23	1.12
Micro lesson planned taking into consideration my cultural ways of learning enable me to use tenses accurately.	2.37	1.15
Micro lessons taught using cultural teaching strategies such as folk tale narration, enables me to speak more fluently.	2.23	1.19
Micro lessons taught using culturally diverse materials such as drums, a traditional dress provides me with greater opportunities, to improve my speaking skills.	2.29	1.24
Feedback received after a multicultural micro lesson, enables me to improve on my fluency when speaking.	2.32	1.18
Multicultural micro teaching	2.29	.81
N = 286		

Distribution of the Respondents' Opinions on the Development of English Language Speaking Proficiency

Table 4.6 below provides the distribution of the respondents' opinions on students' critical thinking skills development. The results on the table reveal that student-teachers can speak English fluently while applying grammatical rules (M = 2.63). This signifies that they can use English words contextually with respect to various cultures (M=2.49). In that same line, many respondents agreed that they can practice to be fluent by reading texts aloud (M = 2.30). This signifies that many respondents declare that they can use parts of speech such as verbs, adjectives, adverbs accurately, when they speak during lessons (M = 2.24). Also, when they don't remember a word, they can replace it with another word from either French or their mother tongue (M = 2.24). Likewise, the student-teachers are usually excited when the teacher asks students to figure out grammatical rules from a discussion with classmates (M = 2.23). Similarly, they can practice using new words/expressions while speaking (M = 2.17). Equally, the student-teachers can improve on their pronunciation when corrected by their teacher or more proficient classmates (M =2.02). That is why they can also use the English dictionary to improve their pronunciation, grammar and vocabulary (M =3.23); and they can use their cultural background knowledge to develop their vocabulary when speaking (M =3.23).

Table 4.6: Distribution of the Respondents' Opinions on Critical Thinking Skills' Development

Opinions on critical thinking skills' development	Mean	Std. Deviation
I can use my cultural background knowledge to develop my vocabulary when speaking.	2.14	1.21
When I don't remember a word, I replace it with another word from either French or my mother tongue.	2.24	1.25
I can practice using new words/expressions while speaking.	2.17	1.11
I can use English words contextually with respect to various cultures.	2.49	1.20
I can improve my pronunciation when corrected by my teacher or more proficient classmates.	2.02	1.24
I can use the English dictionary to improve my pronunciation, grammar and vocabulary.	1.91	1.18
I can use parts of speech such as verbs, adjectives, and adverbs accurately, when I speak during lessons.	2.24	1.14
I am excited when the teacher asks students to figure out grammatical rules from a discussion with classmates.	2.23	1.15
I can speak English fluently while applying grammatical rules.	2.63	1.28
I can practice being fluent by reading texts aloud.	2.30	1.30
The Development of English Language Speaking Proficiency	2.24	.76
Valid N (list wise)		

4.2. Presentation of Focus Group Discussion Data Analysis

Before collecting data for this qualitative descriptive study, it was not known how student-teachers, in most of the Government Bilingual Teacher Training Colleges, described their experiences of multiculturalism and their influence on the development of English language speaking proficiency.

This qualitative descriptive study used a focus group discussion interview guide. The overarching research question was, "How do student-teacher describe their experiences of multicultural pedagogy in relation to the development of English language speaking proficiency in Francophone Teacher Training Colleges in Cameroon?" In addition, the five primary research themes provided the opportunity to gather information on the phenomenon.

Conceptualisation of Multicultural Pedagogy and Speaking Proficiency

In an increasingly interconnected world, the classroom has become a microcosm of global diversity. Student-teachers, tasked with guiding the next generation, face the crucial challenge of fostering not only academic excellence but also a deep understanding and appreciation of diverse cultures. This is where multicultural pedagogy emerges as a powerful tool, weaving together the threads of cultural understanding, language acquisition, and effective teaching

practices. It's not just about teaching English; it's about nurturing a proficiency in the English language that reflects cultural awareness, empathy, and respect for the rich tapestry of voices that make up our classrooms. Multicultural pedagogy goes beyond simply acknowledging diversity; it actively embraces it. This means recognising the unique experiences, perspectives, and linguistic backgrounds of every student, and weaving them into the fabric of the learning process. For student-teachers, this translates to a shift in mind-set, moving away from a singular "correct" way of speaking English to a celebration of the myriad ways English can be used, spoken, and understood. It emphasises cultural responsiveness, encouraging student-teachers to be mindful of how their teaching practices might intersect with different cultural norms and values.

Multicultural pedagogy is a multifaceted strategy to education that acknowledges and celebrates the diversity of cultures within a learning environment. It's not a singular, fixed model but rather a constellation of ideas and practices that constantly evolve with the changing landscape of our world. From the opinions of student-teachers, multicultural pedagogy and how they shape their English language proficiency involves integrating diverse cultural perspectives and experiences into the curriculum itself. It moves beyond traditional Eurocentric narratives to incorporate voices, histories, and perspectives from a multitude of cultures. Some student-teachers mentioned that:

- Multiculturalism refers to the existence of many cultures in society (A#FangBeti).
- Multiculturalism refers to the existence of many cultures and languages (B#FangBeti).

In the classroom, as the opinions of student-teachers revealed, the multicultural activities are daily used in learning English as a tool to explore different cultural perspectives, leading to a more nuanced understanding of language as a medium for cross-cultural communication. They become adept at incorporating diverse sources and texts into their teaching, fostering a richer and more engaging learning experience for students.

I am a fan of multicultural activities. Therefore, the use of multicultural activities in my daily study life can be rated to be highly frequent (D#Grassfield).

The use of multicultural activities in my daily life can be rated to be very frequent (H#Sudano).

I use multicultural pedagogy as often as need arises in multicultural activities in my daily life (B#FangBeti).

The use of multicultural activities in my daily study life can be rated to be highly frequent (F#Sawa).

By understanding and embracing these different conceptualizations of multicultural pedagogy, student-teachers can cultivate a deep and nuanced understanding of English language proficiency. They become not just language teachers, but facilitators of cultural understanding, empowering their students to become confident, engaged, and effective communicators in a diverse and interconnected world.

Defining English Language speaking proficiency goes beyond simply being able to speak grammatically correct English. It encompasses a broader range of skills and abilities crucial for creating an inclusive and effective learning environment. From their opinions, student-teachers declare that:

From my point of view, speaking proficiency refers to the ability to communicate orally (F#Sawa).

To add to what my friend has said, speaking proficiency to me, refers to the ability to communicate orally and accurately in the use of grammar (A#Fangbeti).

Speaking proficiency refers to the ability to the effective use of grammar and vocabulary when speaking (H#Sudano).

Speaking proficiency has to do with our speech. Speech that is clear, fluent with minor mistakes in pronunciation and grammar (G#Sudano).

Student-teachers should be able to articulate their ideas and instructions clearly, using appropriate vocabulary and grammar for their audience. They should be able to deliver engaging lessons and presentations, fostering active student participation. By understanding English language speaking proficiency, student-teachers can cultivate a truly empowering approach to English language proficiency, fostering an inclusive and effective learning environment for all students.

Multicultural Attitude of the Teacher (Theme 1)

A teacher's attitude toward English language speaking proficiency in a multicultural context is paramount in shaping a multicultural classroom. It's not just about teaching the mechanics of language, but about creating a space where all students feel valued, empowered, and celebrated for their linguistic identities. Examining the relationship between multicultural attitude of the teacher and the development of speaking proficiency of student teachers, the

opinions of student-teachers revealed the following implications of multicultural attitude of the teacher:

From my point of view, multicultural attitude of the teacher simply refers to the behaviour of the teacher (F#Sawa).

Multicultural attitude of the teacher refers to the behaviour of the teacher within cultural setting (A#Fangbeti).

Other student-teachers added that:

I believe we cannot talk of the multicultural attitude of the teacher without talking about the behaviour of the teacher towards the culture of the students (B#Fangbeti).

I will like to add that, multicultural attitude of the teacher also describes teacher's points of views, feelings and actions towards other cultures (H#Sudano).

While agreeing with previous speakers, I will also like to say that, multicultural attitude of the teacher may refer to whether the teacher masters his personal culture or not (G#Sudano).

Arguing on to what extent can the teacher's multicultural attitude or love for students from diverse cultural backgrounds develop their English language speaking proficiency, the student-teachers "believe to a very high extent, that, a teacher who demonstrates genuine love to students from diverse cultural backgrounds can positively impact the development of their English language speaking proficiency of student teachers" (F#Sawa). Other opinions added that, when the teacher shows love towards [student-teachers] cultural identity, [they are] so elated to express [themselves] orally during lessons (F#Sawa). In that sense a student-teacher corroborated these opinions and added that:

I feel more comfortable talking about issues I master especially issues related to my cultural background (F#Sawa);

The results revealed that when the teacher shows appreciation to student-teachers despite their cultural background, they feel encouraged to thrive more in English speaking activities as opinions revealed:

To me, I strongly believe that, a teacher who shows too much love towards students encourages them to be inactive in class especially so because English is difficult (C#Grassfield);

I share a similar view like C#Grassfield because showing love to students from primitive cultures may not even motivate them to talk during lessons. Therefore, the impact of teacher's multicultural attitude of love for students from diverse cultural backgrounds cannot greatly contribute to the development their English language speaking proficiency (H#Sudanosahelian).

Considering the extent which the teacher's multicultural interested in the cultures of her students can develop their English language speaking proficiency, the student-teachers affirm that: "It is evident that, a teacher who develops interest on the diverse cultures of students can positively develop their speaking skills" (F#Sawa);

Some of our teachers may manifest a negative attitude towards students from diverse cultural backgrounds especially during ELT lessons. According to student-teachers, these are some of the attitude traits;

Arrogant towards diverse cultures other than hers (C#Grassfield);

Does not master the diverse cultures of Cameroon (F#Sawa);

Imposes her cultural views on my culture (A#Fangbeti);

Uninterested in the cultures of her students (D#Grassfield);

Considering other manifestations of negativity towards students from diverse cultural backgrounds, the student-teachers pointed out that;

Favours students from particular cultures (A#Fangbeti);

Does not appreciate diverse cultural values of the students (H#Sudanosahelian);

Does not show care and kindness towards students (G#Sudanosahelian);

Too strict and does not allow students to use their mother tongue or French language during lessons (E#Sawa).

The results related to the relationship between teacher's multicultural attitude and their speaking proficiency with respect to fluency, accuracy, pronunciation, use of grammar and vocabulary during speaking activities and the opinions of student-teachers affirm that:

If teacher takes my culture into consideration during lessons, I will be motivated to take active part in oral activities during lessons (G#Sudanosahelian).

When my teacher keeps on encouraging me to understand that, I can speak fluently if I keep on trying to express myself orally in English, I am determined to do so each time I am opportuned to speak (F#Sawa).

Other opinions asserted that:

The more I feel listened to by the teacher, the more I am motivated to sharpen my pronunciation when speaking (D#Grassfield);

When my teacher prohibits students from throwing insults at others based on their cultural backgrounds, it can motivate me to debate with others (H#Sudanosahelian).

The more I feel valued by the teacher, the more I express myself fluently in the English language. On the contrary the more I feel isolated, the more I am passive in Class (C#Grassfield);

When my teacher makes a mockery of my pronunciation challenges, I am no longer inspired to speak during lessons (B#Fangbeti);

When my teacher is sensitive to my cultural experiences, I am inspired to participate in speaking activities during lessons (E#Sawa).

The findings, related to the multicultural attitude of the teacher, celebrate the diverse dialects, accents, and linguistic variations that students bring to the classroom. These variations are not errors, but rather expressions of rich cultural backgrounds and identities which teachers can positively explore to enable student teachers to actively participate during lessons to develop their speaking proficiency.

Culturally Responsive Instructional Strategy (Theme 2)

Culturally responsive instructional strategies are essential tools for student-teachers who want to nurture English language proficiency in a diverse classroom. These strategies recognise that students come from different cultural backgrounds, bringing with them unique experiences, learning styles, and language preferences. By integrating these strategies into their teaching, a learning environment is created in which every student feels valued, empowered, and supported in their journey to become confident English language speakers.

Considering the role of culturally responsive instructional strategies in developing English language speaking proficiency, the results of the relationship between culturally responsive instructional strategy and the development of speaking proficiency of student teachers revealed that some student-teachers have issues with instructional strategies by language

teachers. The student-teachers in their perceptions, consider culturally responsive instruction to mean,

From my point of view, culturally responsive instruction refers to a teaching strategy that takes into consideration the culture of the students (F#Sawa).

To add to what A has said, culturally responsive instruction to me refers to the ability to teach the cultures of the learners (A#Fangbeti).

Other student-teachers, in their opinions, added to the meaning attached to speaking proficiency:

Yes, I believe we cannot talk about culturally responsive instruction without talking about the use of culturally diverse materials as well as students' cultural ways of learning (B#Fangbeti);

I would like to add that, culturally responsive instruction denotes the multicultural mastery of teachers in teaching students from diverse backgrounds (H#Sudanosahelian);

Agree with other speakers. I will also add that, culturally responsive instruction presupposes the use of techniques and technics that reflect students' background (G#Sudanosahelian);

In their opinions, student-teachers perceive the use of culturally responsive instruction in an ELT classroom as a factor that can impact the development of speaking proficiency.

It is an instructional strategy that can help me to use the right words when speaking during lessons (A#Fangbeti).

It is a good instructional strategy that can enable me to improve on the use of tenses when speaking in class (D#Grassfield).

Other opinions corroborate these affirmations:

To me, this strategy can reduce the fear I usually develop when asked to say something in class (B#Fangbeti);

To me, this strategy can provide me with greater opportunities to improve my fluency (C#Grassfield).

Analysing culturally responsive instructional strategies revealed how they are crucial for fostering English language proficiency in student-teachers, impacting both the teaching process and the learner's experience. For instance, folk tales' narration as one of the major culturally responsive instructional strategies can facilitate the development of your speaking proficiency.

During folk tale narration in class, I can be corrected, especially when I make grammatical mistakes, a situation that can enable me to improve on the use of the past tense when speaking (C#Grassfield).

I share a similar idea with my friend but, would like to add that, when I narrate folk tales in class, the chances are high that, my level of fluency can be improved upon (F#Sawa);

To me, folk tale narration can enable me to express myself in English in front of a crowd without any fear (A#Fangbeti);

To me, dramatization of folk tales can help me to use words in context in real life situations (D#Grassfield).

Considering the examples of folk tale narration, student-teachers added that:

Folk tale narration is simply the best activity that can help me to express myself in English without fear of making mistakes (B#Fangbeti).

I enjoy folk tale narration because such sessions can provide me with greater opportunities to express myself orally in class (E#Sawa).

The findings further revealed that the higher the rate at which the use of the folk tale instructional strategy is used, the higher it can facilitate the development of speaking proficiency, especially at the level of grammar, vocabulary, fluency, and pronunciation during speaking activities.

Culturally Diverse Materials (Theme 3)

The use of culturally diverse materials in the classroom is not merely a matter of "representation." It is a crucial component of fostering English language proficiency and promoting inclusivity. Analysing the content of these materials revealed their impact on both teachers and student-teachers. Considering the relationship between culturally diverse instructional materials and the development of speaking proficiency, it appeared that culturally diverse materials can be used during language classes. For the student-teachers, culturally diverse materials mean:

Culturally diverse materials refer to teaching aids used by both the teacher and the students during lessons (F#Sawa).

Culturally diverse materials to me refer to teaching and learning materials used during lessons that reflect the cultural backgrounds of the learners (A#Fangbeti);

I would like to add that such materials must reflect the cultural learning styles of the learners (D#Grassfield);

Culturally diverse materials include any materials that can motivate students to participate actively during lessons (B#Fangbeti).

Culturally diverse materials are any form of learning tools that are student-friendly during lessons (H#Sudanosahelean).

Agree with other speakers. I will also add that culturally diverse materials are materials which are culturally sensitive to the needs of the learners (G#Sudanosahelean);

In assessing the relationship between the use of culturally diverse instructional materials during lessons and the development of speaking proficiency of student teachers, the latter declared that:

There is a significant relationship between the two. One complements the other (A#Fangbeti);

The two have a very strong relationship because the use of culturally diverse materials takes into consideration the interest of learners from diverse cultural backgrounds (D#Grassfield);

The two have a very strong relationship because, when I identify myself with the materials used by the teacher, my interest in participating in speaking activities is greatly increased (B#Fangbeti).

Other opinions of student-teachers asserted that:

The development of English language proficiency very much depends on the type of materials used. Diverse materials compatible with diverse learning styles can enhance the development of English language proficiency of student teachers (E#Sawa).

Based on examples of how the use of culturally diverse instructional materials in an ELT classroom fosters your speaking proficiency with respect to fluency, pronunciation, use of grammar and vocabulary during speaking activities, student-teachers declare that:

The use of didactic materials, especially real objects which reflect my cultural background, motivates me to speak in class without fear of being mocked at by my classmates or my teacher (D#Grassfield);

Using culturally diverse materials, such as language games that reflect my cultural background, enables me to use the right vocabulary when speaking (F#Sawa);

Using culturally diverse materials that reflect my cultural background, such as real objects to demonstrate how socio-cultural ceremonies are organised in my culture, enables me to use appropriate adjectives and adverbs when speaking (A#Fangbeti);

Using diverse materials, such as flash cards, to teach speaking skills can enable me to improve my pronunciation, especially when I am corrected (D#Grassfield).

Suggesting other examples, the student-teachers emphasised that:

I share similar views with other speakers, but will add that culturally diverse materials, such as culturally based digital technologies, can provide authentic communication in an interactive environment that facilitates accurate use of vocabulary and pronunciation (B#Fangbeti);

I am most inspired to practice how to pronounce words correctly in English when culturally diverse games are used during speaking activities (H#Sudanosahelean).

Overall, the content analysis reveals the vital role of culturally diverse materials in creating inclusive learning environments by representing a diverse range of voices, cultures, and perspectives. These materials contribute to a more inclusive and welcoming multicultural classroom environment. Also, it enhances language acquisition, and through exposure to diverse language models, learners can develop greater fluency, vocabulary, and a nuanced understanding of the English language. It equally fosters cultural understanding and empathy by engaging with diverse materials, promoting cultural awareness, empathy, and respect for different ways of life, and preparing students for a globalised world.

These findings emphasise the significance of actively integrating culturally diverse materials into English language teaching. They highlight the positive impact these materials have on student-teachers, fostering inclusivity, promoting language acquisition, and cultivating a deeper understanding of our diverse world.

Culturally Responsive Assessment (Theme Four)

Culturally responsive assessment is more than just adapting tests to include diverse content. It is about recognising and valuing the unique experiences, learning styles, and language development of each student, ensuring that assessments accurately reflect their strengths and needs. This approach plays a crucial role in shaping English language proficiency for student-teachers and learners alike. Examining the relationship between culturally responsive assessment and the development of speaking proficiency, the way teachers carry out

assessment may have an impact on your performance. From the opinions of student-teachers, culturally responsive assessment is conceived as

> In my opinion, culturally responsive assessment is a form of assessment that evaluates students' cultural ways of learning (F#Sawa).
>
> Culturally responsive assessment, to me, refers to the use of cultural tools that reflect students' diverse cultural backgrounds (A#Fangbeti).
>
> Other meanings attached to culturally responsive assessment were revealed from the opinions of student-teachers that:
>
> I would equally like to say that culturally responsive assessment refers to the adaptation of assessment items to meet with varying needs of students (B#Fangbeti)

In evaluating the relationship between the use of culturally responsive assessment and the development of fluency, pronunciation, accuracy in the use of vocabulary and grammar, student-teachers declared that:

I believe that culturally responsive assessment can positively impact my fluency when expressing myself in English (H#Sudanosahelean).

The two have a very strong relationship because the use of culturally responsive assessment takes into consideration the interests of my cultural background (C#Grassfield).

Other opinions related to the evaluation of the relationship between the use of culturally responsive assessment and the development of fluency, pronunciation, accuracy in the use of vocabulary and grammar, show that:

The two have a very strong relationship, especially when the content of the assessment test is within the confines of my cultural experiences (D#Grassfield).

The two have a dependable relationship especially when such an assessment is tailored to test my speaking skills (F#Sawa).

Yes. I will also add that culturally responsive assessment has a very strong relationship with speaking proficiency because such assessment takes into consideration my cultural learning styles (C#Fangbeti).

In providing instances on how the use of culturally responsive assessment can foster the development of fluency, pronunciation, use of grammar and vocabulary during speaking activities, student-teachers declared that:

Asking me to recount folk tales from my culture to assess my speaking proficiency can help me in the accurate use the past tense (C#Grassfield);

Assessing my pronunciation proficiency using culturally based language games can help me to improve my pronunciation (F#Sawa).

Assessing my proficiency in the use of adjectives and adverbs by asking me to describe the road to my village (A#Fangbeti).

I am most inspired to practice how to pronounce words correctly in English when culturally diverse materials, such as cultural games, are used during speaking activities (D#Grassfield);

The findings further revealed that the alignment of culturally responsive assessment with learning outcomes can highly incite learners to actively take part in speaking activities.

In conclusion, culturally responsive assessment is a crucial element of effective English language teaching. It requires a shift in perspective from a standardized, one-size-fits-all assessment technique to a more individualised and culturally sensitive and culturally sensitive form of assessment that values diversity and fosters authentic language development and, by extension, speaking proficiency.

Culturally Sensitive Micro teaching (Theme Five)

Micro teaching, a valuable technique for developing teaching skills, can be even more impactful when infused with cultural sensitivity. This technique can help student-teachers develop a nuanced understanding of how cultural backgrounds influence language acquisition and communication. Considering how culturally sensitive microteaching impacts English language proficiency, teachers usually carry out microteaching activities to prepare trainees to acquire teaching skills. From their opinions, culturally sensitive micro teaching means the following:

From my point of view, culturally sensitive microteaching refers to the practice of teaching in which several student teachers from diverse cultural backgrounds are guided on how to teach (F#Sawa).

To add to what my mate has said, culturally sensitive micro teaching, to me, refers to some kind of simulation carried out by student teachers to teach culture (A#Fang beti).

To me, culturally sensitive microteaching is a kind of practice teaching used by the teacher to reduce anxiety in student-teacher when teaching (D#Grassfield);

Student-teachers also proposed other meanings attached to multicultural microteaching:

Yes, I believe culturally sensitive micro teaching is a kind of teaching practice used to build confidence in the student teacher (B#Fangbeti);

I would like to add that culturally sensitive micro teaching refers to some kind of practice teaching used by trainees to prepare them to deal with the challenges of a multicultural classroom (H#Sudano sahelean).

In assessing the impact of culturally sensitive micro-teaching technique and the development of their fluency, pronunciation and accurate use of new words and grammar when speaking, student-teachers asserted that:

I strongly believe that the use of culturally sensitive micro-teaching techniques has a positive impact on the development of my speaking fluency (D#Grassfield).

To me, the use of culturally sensitive micro-teaching techniques has a positive impact on the development of my grammatical fluency (B#Fangbeti).

Other opinions of student-teachers emphasised that:

To me, the use of culturally sensitive micro teaching has a positive impact on the development of my speaking proficiency in that it can help me to use new words in context (A#Fangbeti).

The impact of culturally sensitive micro-teaching on my English language proficiency can be very high (H#Sudanosahelean).

I would also like to say here that culturally sensitive micro teaching technique can have a positive impact on my speaking fluency (F#Sawa).

When asked to provide concrete instances on how the use of culturally sensitive microteaching techniques can improve their level of fluency, pronunciation, use of grammar and vocabulary during speaking activities, student-teachers declared that:

A culturally sensitive micro lesson on adjectives using traditional wedding can spur me to actively take part in speaking activities (A#Fangbeti);

The fact that I practice how to teach in a multicultural classroom helps me to improve on my pronunciation (H#Sudano sahelean).

To me, recognising that each student brings unique cultural contexts to the classroom helps them express themselves orally in English (D#Grassfield);

To me, practising how to teach in a multicultural classroom helps me to develop confidence in expressing myself when teaching (C#Grassfield).

Overall, culturally sensitive micro teaching offers a valuable platform for developing culturally responsive teaching practices. It provides a safe space for student-teachers to experiment with culturally appropriate teaching methods and receive feedback from peers and mentors. It fosters intercultural understanding by engaging with diverse perspectives and communication styles, and both student-teachers and learners develop a deeper appreciation for the richness of cultural diversity. Equally, it promotes effective English language acquisition by addressing cultural considerations and adapting teaching strategies, student-teachers can create a more engaging and effective learning environment for all students.

These findings reveal that culturally sensitive micro-teaching is more than just a teaching exercise. It's a powerful tool for fostering intercultural understanding, developing culturally responsive teaching practices, and promoting authentic English language speaking proficiency for both teachers and learners.

Following the presentation and analyses of the data, obtained from the opinions of the respondents on items in the constructed questionnaire and focus group discussions, participants saw in the proceedings of the questionnaire and the focus group discussions, generative potentials in the sense that they were able to clearly identify pedagogic practices which they would like their teachers to explore in their ELT classrooms. This was also because the multicultural practices presented to them were conducted in the discussions that resonated with their own sociocultural ecological experiences. It is clear that the journey towards truly effective English language teaching lies not in homogenization, but in embracing the vibrant diversity of voices that make up English language classrooms in TTCs in Cameroon. Multicultural pedagogy, far from being a mere addendum, is the very foundation upon which authentic English language speaking proficiency can be built. It’s about recognising that language is not a monolith, but a dynamic expression of cultural identities, experiences, and perspectives.

Additionally, as we have explored, multicultural pedagogy empowers student-teachers to become more than just language instructors; they become cultural ambassadors, weaving together linguistic skills with intercultural understanding. By demonstrating positive emotional energy towards students, embracing culturally responsive instructional strategies, incorporating culturally responsive materials, and fostering inclusive assessment practices, as

well as regularly carrying out culturally sensitive micro teaching, language teachers create a learning environment where every student feels valued and empowered to express their sociocultural values and daily experiences in diverse oral communicative events.

Furthermore, multicultural pedagogy does not reduce the importance of grammatical accuracy or fluency; rather, it enriches them. When students feel comfortable, respected, and connected to the learning process, they are more likely to engage, take risks, and ultimately achieve proficiency in fluency, accuracy, pronunciation, grammar and vocabulary with greater confidence and ease. Ultimately, the impact extends beyond the classroom. Students who are empowered to embrace their cultural identities and develop their English language proficiency within a culturally responsive framework are better equipped to navigate the complexities of an inclusive ELT classroom. They become confident communicators, critical thinkers, and empathetic citizens and above all proficient English language speakers who are ready to exercise their teaching skills in inclusive classrooms (the nursery, primary and post-primary schools) in Cameroon and beyond. The future of English language teaching lies in embracing the power of multicultural pedagogy. By embracing diversity, celebrating individual voices, and fostering a genuine appreciation for the beauty of different cultures, student teachers can empower a generation of learners who are not only proficient in English but also equipped to thrive in a world that is increasingly interconnected and diverse.

4.3. Inferential Statistics

Inferential statistics is a branch of statistics that involves using sample data to make predictions or inferences about a larger population. By analysing a subset of data from a population, we can make educated guesses about the entire population. This process involves the use of probability theory and hypothesis testing to determine how likely it is that the observed patterns in the sample data would occur by chance alone. Inferential statistics plays a critical role in decision-making, particularly in fields such as business, healthcare, and social sciences, where it is often impractical or impossible to collect data on an entire population. Properly conducted inferential analyses can lead to more informed decisions and improve outcomes in a variety of settings. This section presents the variability of the development of English language speaking proficiency by background characteristics and the verification of research hypotheses related to the study.

4.4. Variability of the Development of English Language Speaking Proficiency

The usual goal in data analysis is to efficiently describe and measure the strength of relationships between variables (Muijs, 2004). In this regard, bivariate descriptive statistics describe such relationships. The survey was conducted with a sample population of student teachers with special interest in their background characteristics. So, the one-way Analysis of variance test and two-way Analysis of variance test are used to determine the variability of the respondents' opinion on the development of English language speaking proficiency by background characteristics (school, academic level, gender, age category, entry certificate, first official language and cultural zone).

Variability of the Development of English Language Speaking Proficiency by School

It was necessary to see if the student-teachers' development of English language speaking proficiency varies by the schools. In other terms, does the development of English language speaking proficiency differ across GBTTC Yaoundé student-teachers, GBTTC Bafoussam student-teachers, GBTTC Douala student-teachers and GBTTC Maroua student-teachers? So we will compare the development of English language speaking proficiency of the four groups by using the one-way Analysis of variance test as shown in the table 4.7 below

Table 4.7: Descriptive of the Development of English Language Speaking Proficiency by School

	Descriptive Statistics				ANOVA Test	
School	N	Mean	Std. Deviation	Std. Error	F	p-value
GBTTC Yaoundé	75	2.2187	.80197	.09260	4.139	.007
GBTTC Bafoussam	68	2.3147	.71514	.08672		
GBTTC Douala	60	2.4600	.88590	.11437		
GBTTC Maroua	83	2.0313	.59693	.06552		
Total	286	2.2378	.75930	.04490		
Note: N = 286 ; df = (3, 282); ns = (p > 0,05)						

Table 4.7 above shows that there were some relative differences in the Means and Standard Deviations of the various schools involved in the study: GBTTC Yaoundé (M = 2.22; SD = 0.80), GBTTC Bafoussam (M = 2.31; SD = 0.71), GBTTC Douala (M = 2.46, SD = 0.88) and GBTTC Maroua (M = 2.03, SD = 0.60). However, the main issue at this level was to test whether the differences in the development of English language speaking proficiency were

significant between student-teachers in these different schools. The One-way ANOVA test of the differences between these schools is presented in table 4.7. The test of the differences in the development of English language speaking proficiency between the different schools as illustrated in table 08 above reveals that studying in a particular training school, does affect the development of English language speaking proficiency in a significant way as the results of this study show, F (3, 282) = 4.139; p = 0.007. The table 4.7 shows that the development of English language speaking proficiency is higher for the student-teachers of GBTTC Douala, followed by GBTTC Bafoussam, then GBTTC Yaoundé and lastly the GBTTC Maroua scored significantly lower.

Variability of the Development of English Language Speaking by Academic Level

We want to see if the student-teachers' development of English language speaking proficiency varies by their academic level. In other terms, does the development of English language speaking proficiency differ across Baccalaureate student-teachers, Probatoire Two student-teachers and BEPC Three student-teachers? So we will compare the development of English language speaking proficiency of these three groups by using the one-way Analysis of variance test as shown in the table 4.9 below.

Table 4.8: Descriptive Statistics of the Development of English Language Speaking Proficiency by Academic Level

	Descriptive Statistics				**ANOVA Test**	
Academic level	N	Mean	Std. Deviation	Std. Error	F	p-value
BACC	248	2.2710	.76601	.04864	2.028	.133
PROB II	22	2.1818	.80097	.17077		
BEPC III	13	1.8462	.40128	.11130		
Total	283	2.2445	.75948	.04515		
Note: N = 286 ; df = (3, 282); ns = (p > 0,05)						

Table 4.8 above shows that there were some relative differences in the Means and Standard Deviations of the various academic levels involved in the study: BACC (M = 2.27; SD = 0.76), PROB II (M = 2.18; SD = 0.80) and BEPC III (M = 1.84; SD = 0.40). However, the main issue at this level was to test whether the differences in the development of English language speaking proficiency were significant between student-teachers in these different schools. The One-way ANOVA test of the differences between these academic levels is presented in Table 4.8.

The test of the differences in the development of English language speaking proficiency between the different academic levels, as illustrated in Table 4.8 above, reveals that being at a particular academic, does not significantly affect the development of English language speaking proficiency, as the results from Table 4.8 show, F (2, 283) = 2.028; p = 0.133. Table 4.8 shows that the development of English language speaking proficiency is relatively homogeneous or the same for the student-teachers of the different academic levels.

Variability of the Development of English Language Speaking Proficiency by Gender

We want to see if the student-teachers' development of English language speaking proficiency varies by their gender. In other terms, does the development of English language speaking proficiency differ across male student-teachers and female student-teachers? So we will compare the development of English language speaking proficiency of these two groups by using the one-way Analysis of variance test as shown in table 4.9 below.

Table 4.9: Descriptive statistics of the development of English language speaking proficiency by gender

	Descriptive Statistics				**ANOVA Test**	
	N	Mean	Std. Deviation	Std. Error	F	p-value
Male	72	2.1194	.63526	.07487	2.348	.127
Female	214	2.2776	.79409	.05428		
Total	286	2.2378	.75930	.04490		
Note: N = 286 ; df = (1, 284); ns = (p > 0,05)						

The results show that on average, the variability of the development of English language speaking proficiency in the study was not significantly different for male student-teachers (M = 2.12, SD = 0.63) than for female student-teachers (M = 2.28, SD = 0.79), F (1, 284) = 2.348; p = 0.127. The results reveal a non-significant variability of the development of English language speaking proficiency for male and female student-teachers in our study.

The test of the differences in the development of English language speaking proficiency between the different schools, as illustrated in Table 4.9 above reveals that studying in a particular training school does not significantly affect the development of English language speaking proficiency, as the results from Table 16 show, F (1, 284) = 2.348; p = 0.127. Table 4.9 shows that, though we observe a difference between male and female student-teachers, the development of English language speaking proficiency is relatively homogeneous or the same for male and female student-teachers.

Variability of the Development of English Language Speaking Proficiency by Gender

We want to see if the student-teachers' development of English language speaking proficiency varies by their age category. In other words, does the development of English language speaking proficiency differ across the age category of student-teachers? So we will compare the development of English language speaking proficiency of these five groups by using the one-way Analysis of variance test, as shown in table 4.10 below.

Table 4.10: Descriptive Statistics of the Development of English Language Speaking Proficiency by Age Category

	Descriptive Statistics				ANOVA Test	
	N	**Mean**	**Std. Deviation**	**Std. Error**	**F**	**p-value**
15-20	43	2.5000	.81708	.12460	3.305	.011
21-25	159	2.2767	.77257	.06127		
26-30	78	2.0218	.61952	.07015		
31-35	5	2.2600	1.12161	.50160		
Above 35	1	1.5000	.	.		
Total	286	2.2378	.75930	.04490		
Note: N = 286 ; df = (4, 281); ns = (p > 0,05)						

Table 4.10 above shows that there were some relative differences in the Means and Standard Deviations of the various schools involved in the study: 15-20 years (M = 2.50; SD = 0.80), 21-25 years (M = 2.27; SD = 0.77), 26-30 years (M = 2.02, SD = 0.62), 26-30 years (M = 2.26, SD = 1.12) and Above 35 years (M = 1.50, SD = 0.00). At this level, the primary concern was determining whether the student-teachers' development of English language speaking proficiency varied significantly among these various age categories. Table 4.10 shows the results of the One-way ANOVA test comparing the differences between these age categories.

The results of this study demonstrate that being in a particular age category does affect the development of English language speaking proficiency in a significant way (F (4, 281) = 3.305; p = 0.011). This is evident from the test of the differences in the development of English language speaking proficiency between different age categories, as illustrated in Table 4.11 above. Table 4.10 demonstrates that student teachers between the ages of 15 and 20 have significantly higher development of English language speaking competency, followed by student teachers between the ages of 21 and 25; student teachers between the ages of 31 and 35; student teachers between the ages of 26 and 30; and finally, student

teachers over the age of 35 have significantly lower development of English language speaking competency.

Variability of the Development of English Language Speaking by Entry Qualification

It was necessary to determine whether the admission certificate has an impact on the English language proficiency growth of the student-teachers. Stated differently, how does the acquisition of English language proficiency vary depending on the admission certificate held by student-teachers? As indicated in Table 4.11 below, we will thus use the one-way Analysis of Variance test to compare the three groups' progress in speaking English.

Table 4.11: Descriptive Statistics of the Development of English Language Speaking Proficiency According to Admission Certificate

	Descriptive Statistics				ANOVA Test	
Entry certificate	**N**	**Mean**	**Std. Deviation**	**Std. Error**	**F**	**p-value**
BACC	250	2.2672	.76613	.04845	2.408	.092
PROB	22	2.1682	.79785	.17010		
BEPC	14	1.8214	.39648	.10596		
Total	286	2.2378	.75930	.04490		
Note: N = 286 ; df = (3, 282); ns = (p > 0,05)						

The means and standard deviations of the different entry certificates used in the study, BACC (M = 2.26; SD = 0.76), PROB (M = 2.17; SD = 0.80), and BEPC (M = 1.82; SD = 0.40), varied somewhat, as Table 4.11 above demonstrates. At this stage, the primary concern was determining whether there were any significant variations in the development of English language speaking proficiency depending on student-teachers' admission certificates. Table 4.11 displays the results of the One-way ANOVA test comparing the variations in admission certificates.

According to results in Table 11, admission based on a specific certificate does not significantly impact the development of English language speaking proficiency, F (2, 283) = 2.408; p = 0.092. This is demonstrated by the test of the differences in the development of English language speaking proficiency between the various admission certificates, as shown in Table 4.11 above. Table 4.11 illustrates how, regardless of entrance certificate, the development of English language speaking competency for student-teachers is comparatively homogeneous.

Variability of the Development of English Language Speaking by the Official Language

Our goal is to find out if the student-teachers' improvement in English language speaking proficiency is influenced by their first official language. Put otherwise, how does the first official language that student-teachers possess affect their acquisition of English language proficiency? Thus, in order to compare the two groups' improvement in speaking English, we will employ the one-way Analysis of Variance test, as shown in Table 4.12 below.

Table 4.12: Descriptive Statistics of the Development of English Language Speaking Proficiency According to First Official Language

Languages	**Descriptive Statistics**				**ANOVA Test**	
	N	**Mean**	**Std. Deviation**	**Std. Error**	**F**	**p-value**
English	15	2.7467	.87901	.22696	7.267	.007
French	271	2.2096	.74385	.04519		
Total	286	2.2378	.75930	.04490		
Note: N = 286 ; df = (1, 284); ns = (p > 0,05)						

The findings indicate that, on average, there was a statistically significant difference in the variability of the development of English language speaking proficiency between English-speaking and French-speaking student-teachers (M = 2.748, SD = 0.88 vs. M = 2.21, SD = 0.74; F (1, 284) = 7.267; p = 0.007). The development of English language speaking proficiency for English-speaking and French-speaking student-teachers in our study and based on the data, showed a statistically significant difference.

The test of the differences in the development of English language speaking proficiency between the first official language, as illustrated in Table 4.12 above, reveals that having a particular first official language, does significantly affects the development of English language speaking proficiency, as the results from Table 4.12 show, F (1, 284) = 7.267; p = 0.007. Table 4.12 shows that though we observe a difference between English-speaking and French-speaking student-teachers, the development of English language speaking proficiency is significantly higher for English-speaking student-teachers as compared to French-speaking student-teachers.

Variability of the Development of English Language Speaking by Cultural Zone

Our goal is to find out if the student-teachers' improvement in English language proficiency is influenced by the cultural zone. Put differently, how does the acquisition of English language proficiency differ across cultural zones (Fang Beti, Grassfield, Sawa and Sudano-sahelian) of student-teachers? Thus, to compare the four groups' improvement in speaking English, we will employ the one-way Analysis of Variance test, as shown in Table 20 below

Table 4.13: Descriptive of the Development of English Language Speaking Proficiency According to Cultural Zone

Languages	Descriptive Statistics				ANOVA Test	
	N	Mean	Std. Deviation	Std. Error	F	p-value
Fang Beti	58	2.2241	.83294	.10937	4.661	.003
Grassfield	111	2.4306	.80530	.07644		
Sawa	15	2.1867	.51943	.13412		
Sudano Sahelian	101	2.0495	.64181	.06386		
Total	285	2.2407	.75900	.04496		
Note: N = 286 ; df = (3, 282); ns = (p > 0,05)						

Table 4.13 above shows that there were some relative differences in the Means and Standard Deviations of the various cultural zones involved in the study: Fang Beti (M = 2.50; SD = 0.80), Grassfield (M = 2.27; SD = 0.77), Sawa (M = 2.02, SD = 0.62) and Sudano-sahelian (M = 1.50, SD = 0.00). At this level, the primary concern was determining whether the student-teachers' development of English language speaking proficiency varied significantly across these cultural zones. The results of this study demonstrate that being in a particular cultural zone does affect the development of English language speaking proficiency in a significant way (F (4, 281) = 3.305; p = 0.011). This is evident from the test of the differences in the development of English language speaking proficiency between different age categories, as illustrated in table 4.13 above. Table 4.13 demonstrates that student teachers from the Grass field have significantly higher development of English language speaking proficiency, followed by student teachers from the Fang Beti origin; then student teachers from the Sawa group origin; and finally, student teachers from the Sudano-Sahelian origin have significantly lower development of English language speaking proficiency.

Variability of the Development of English Language Speaking Proficiency by the Combined Effect of Socio-demographic Characteristics

Efficiently characterising and quantifying the degree of correlations between variables is the standard objective of data analysis (Muijs, 2004). Bivariate descriptive statistics describe these correlations in this way. A sample population of student-teachers of four government bilingual teacher training colleges was used for the survey, and their backgrounds were of particular interest. In order to ascertain the variability of respondents' opinions regarding the development of English language speaking proficiency by the combined effect of socio-demographic characteristics (school, academic level, gender, age category, entry certificate, first official language, and cultural zone), two-way analysis of variance tests were employed.

Variability of the Development of English Language Speaking Proficiency by College and Entry Qualification

It is hypothesised that the development of English language speaking proficiency will be influenced by college and academic level. So, we want to look at the variability of the development of English language speaking proficiency by college and academic level. We will be addressing the question: 'Does the interaction between college and academic level affect the development of English language speaking proficiency? Since this is a case of comparison of many means, we are going to use a factorial analysis of variance to assess the variability of the development of English language speaking proficiency by college and academic level, as shown in table 4.14 below.

Table 4.14: Analysis of the Effect of College and Academic Level on the Development of English Language Speaking Proficiency

Source	Type III Sum of Squares	Df	Mean Square	F	p-value	Partial Eta Squared
Corrected Model	20.981[a]	11	1.907	3.648	.000	.129
Intercept	283.905	1	283.905	543.049	.000	.667
College	7.744	3	2.581	4.938	.002	.052
Level	2.760	2	1.380	2.640	.073	.019
College * Level	10.429	6	1.738	3.325	.004	.069
Error	141.678	271	.523			
Total	1588.380	283				
Corrected Total	162.659	282				

a. R Squared = .129 (Adjusted R Squared = .094)

The results shown in Table 4,14 revealed that the development of English language speaking proficiency does significantly vary with the training college, F (3, 282) = 4.938, p = 0.002. It also shows that the development of English language speaking proficiency does not significantly vary with the academic level of student-teachers, F (2, 283) = 2.640, p = 0.073. On the contrary, the interaction between the gender of the teacher and of teachers' training does not significantly affect the development of English language speaking proficiency; F (6, 271) = 3.325, p = 0.004.

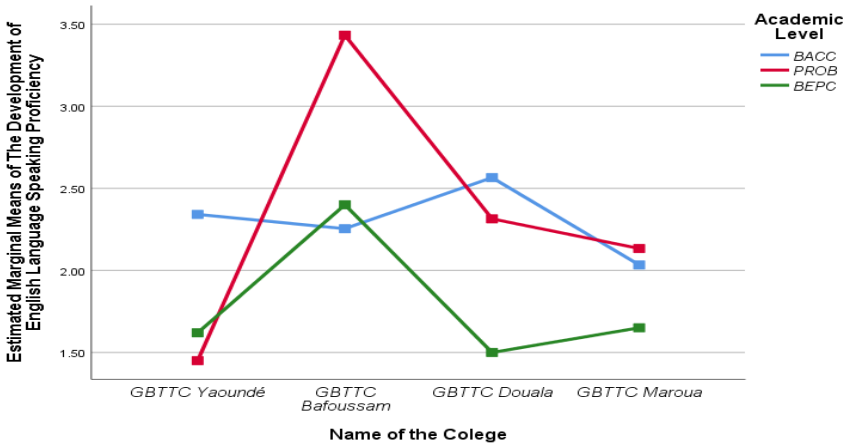


Figure 4.8: Graph of the Interaction of College and Academic Level in the Development of English Language Speaking Proficiency

The above findings demonstrate that, although student-teachers' academic level, as independent variables, do not substantially influence the development of English language speaking proficiency, training colleges have a substantial impact. However, their interaction does significantly affect the development of English language speaking proficiency, which means that, depending on the training college's location, the differences in the development of English language speaking proficiency between student-teachers of BACC, PROB II, and BEPC III do vary greatly. Figure 4.8 illustrates the interaction between the training college's location and academic level in the development of English language speaking proficiency.

Variability of the Development of English Language Speaking Proficiency with Respect to Location of GBTTC and Gender

It is hypothesised that the location of the training college and gender will have an impact on the development of English language speaking proficiency. Therefore, we wish to examine the differences in the development of English language speaking proficiency with respect to the location of college and gender. We will be discussing whether or not the location of the training college and gender interact to influence the development of English language speaking proficiency. Since this is a situation of comparing several means, as indicated in

Table 4.15 below, we will use a two-way analysis of variance to evaluate the variability of the development of English language speaking proficiency with respect to the location of the training college and gender.

Table 4.15: Analysis of the Effect of College and Academic Level on the Development of English Language Speaking Proficiency

Source	Type III Sum of Squares	Df	Mean Square	F	p-value	Partial Eta Squared
Corrected Model	11.218[a]	7	1.603	2.910	.006	.068
Intercept	609.148	1	609.148	1106.140	.000	.799
College	3.356	3	1.119	2.031	.110	.021
Gender	.458	1	.458	.831	.363	.003
College * Gender	4.187	3	1.396	2.534	.057	.027
Error	153.094	278	.551			
Total	1596.480	286				
Corrected Total	164.312	285				
a. R Squared = .068 (Adjusted R Squared = .045)						

Table 4.15 displays the results, which indicate that there is no significant difference in the development of English language speaking proficiency between male student-teachers and female student-teachers (F (1, 278) = 0.831, p = 0.363), and training college's location still does not statistically and significantly influence the development of English language speaking proficiency, (F (3, 278) = 2.031, p = 0.110). On the other hand, the development of English language speaking proficiency is marginally and significantly impacted by the interaction between student-teachers, location of training colleges and gender, F (3, 278) = 2.534, p = 0.057.

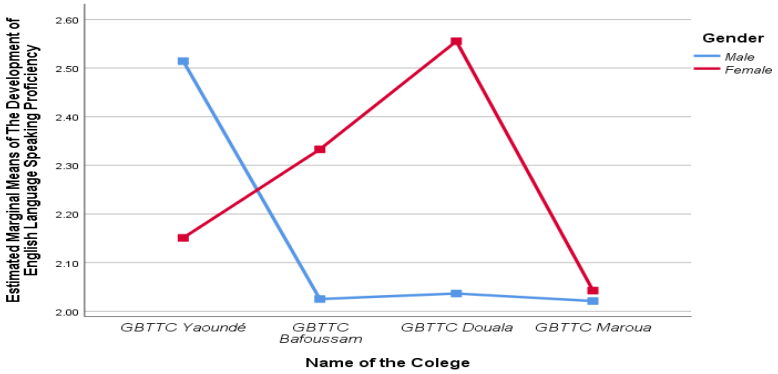


Figure 4. 9: Graph of the Interaction of College and Gender in the Development of English Language Speaking Proficiency

The aforementioned findings showed that, although a student-teacher's gender as a single factor does not significantly affect the development of English language speaking proficiency, a student-teacher's college training location did not significantly impact too. However, their interaction does indicate that there is a considerable variation in the development of English language speaking proficiency between male and female student-teachers based on the location of their training college.

Variability of the Development of English Language Speaking Proficiency by College and Admission Certificate

It is hypothesised that the location of the training college and the admission certificate will have an impact on the development of English language speaking proficiency. Therefore, we wish to examine the differences in the development of English language speaking competency by the training college's location and admission certificate. We will be discussing whether or not training colleges' location and admission certificates interact to influence the development of English language speaking proficiency. Since this is a situation of comparing several means, as indicated in Table 4.16 below, we will use a two-way analysis of variance to evaluate the variability of the development of English language speaking proficiency with respect to the location of training colleges and entry qualification.

Table 4.16: Analysis of the Effect of College and Admission Certificate on the Development of English Language Speaking Proficiency

Source	Type III Sum of Squares	Df	Mean Square	F	p-value	Partial Eta Squared
Corrected Model	19.651[a]	11	1.786	3.384	.000	.120
Intercept	305.610	1	305.610	578.849	.000	.679
College	6.665	3	2.222	4.208	.006	.044
Entry Certificate (EC)	2.953	2	1.476	2.796	.063	.020
College * EC	9.456	6	1.576	2.985	.008	.061
Error	144.662	274	.528			
Total	1596.480	286				
Corrected Total	164.312	285				
a. R Squared = .120 (Adjusted R Squared = .084)						

Table 4.16 presents the results, which indicate that there is a significant variation in the development of English language speaking proficiency with the training college' location of the student-teacher, ($F(3, 274) = 4.208$, $p = 0.006$) and no significant variation with the admission certificate of student-teachers ($F(2, 274) = 2.476$, $p = 0.063$). Conversely, the

development of English language speaking proficiency is significantly impacted by the interaction between the admission certificate of student-teachers and the training college's location of student-teachers; F (6, 274) = 2.984, p = 0.008.

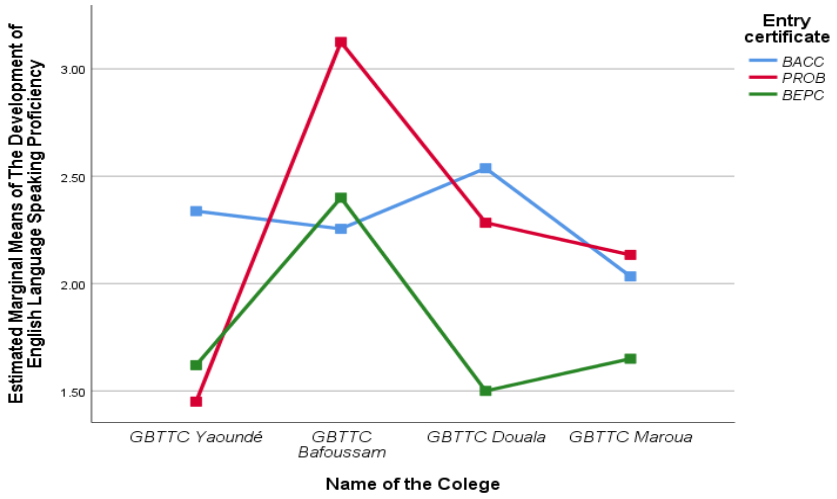


Figure 4.10: Graph of the Interaction College and Admission Certificate in the Development of English Language Speaking Proficiency

The results above show that the training college's location has a significant influence on the development of English language speaking proficiency, even though the admission certificate of student-teachers as an independent factor does not. However, their interaction does have a significant impact on the development of English language speaking proficiency, which means that the differences in the development of English language speaking proficiency between student-teachers admitted with BEPC, PROB, and BACC do vary greatly depending on the location of the training college. The relationship between the admission certificate and training college location in terms of the development of English language speaking proficiency is shown in Figure 4.10.

Variability of the Development of English Language Speaking Proficiency by College and Cultural Zone

It was hypothesised that the location of the training college and cultural zone would have an impact on the development of English language speaking proficiency. Therefore, we wish to examine the differences in the development of English language speaking proficiency by the training college's location and cultural zone. We will be discussing whether or not training colleges' location and cultural zone interact to influence the development of English language speaking proficiency. Since this is a situation of comparing several means, as indicated in Table 4.17 below, we will use a two-way analysis of variance to evaluate the variability of the

development of English language speaking proficiency with respect to the location of the training college and cultural zone.

Table 4.17: Analysis of the Effect of College and Cultural Zone on the Development of English Language Speaking Proficiency

Source	Type III Sum of Squares	Df	Mean Square	F	p-value	Partial Eta Squared
Corrected Model	22.764[a]	14	1.626	3.117	.000	.139
Intercept	263.453	1	263.453	505.045	.000	.652
College	.917	3	.306	.586	.625	.006
Cultural Zone (CZ)	2.844	3	.948	1.817	.144	.020
College * CZ	12.682	8	1.585	3.039	.003	.083
Error	140.843	270	.522			
Total	1594.520	285				
Corrected Total	163.608	284				
a. R Squared = .139 (Adjusted R Squared = .095)						

Table 4.17 presents the results, which indicate that there is a significant variation in the development of English language speaking proficiency with the training college' location of the student-teacher, (F (3, 274) = 4.208, p = 0.006) and no significant variation with the cultural zone of student-teachers (F (2, 274) = 2.476, p = 0.063). Conversely, however, the development of English language speaking proficiency is significantly impacted by the interaction between the cultural zone of student-teachers and the location of the training college; F (6, 274) = 2.984, p = 0.008.

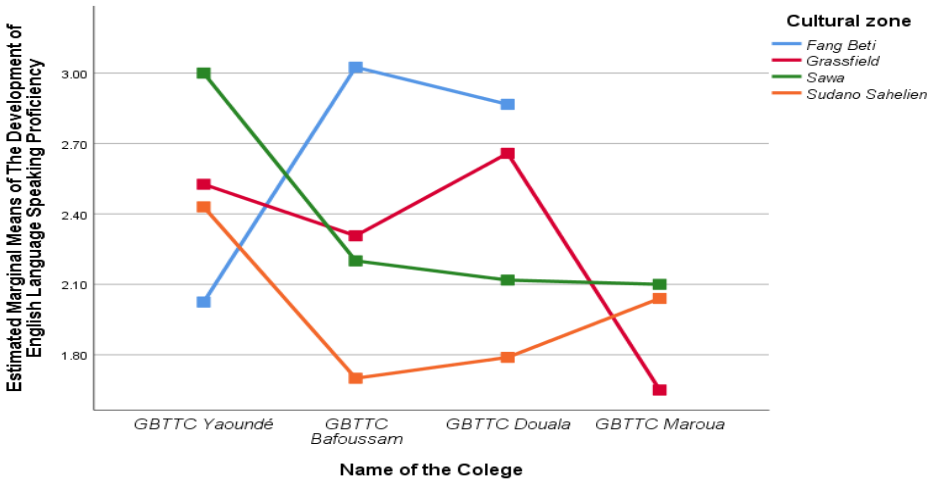


Figure 4.11: Graph of the Interaction of GBTTC and Cultural zone in the Development of English language Speaking Proficiency

The results above showed that the location of the training college has a significant influence on the development of English language speaking proficiency, even though the cultural zone of student-teachers as an independent factor does not. However, their interaction does have a significant impact on the development of English language speaking proficiency, which means that the differences in the development of English language speaking proficiency between student-teachers from different cultural zones vary greatly depending on the location of the training college. The relationship between the cultural zone and the location of the training college in terms of the development of English language speaking proficiency is shown in Figure 4.11.

Variability of the Development of English Language Speaking Proficiency by Academic Level and Gender

It was hypothesised that the development of English language speaking proficiency would be influenced by college and academic level. So, it was important to look at the variability of the development of English language speaking proficiency by college and academic level. We will be addressing the question: 'Does the interaction between college and academic level affect the development of English language speaking proficiency? Since this is a case of comparison of many means, we are going to use a factorial analysis of variance to assess the variability of the development of English language speaking proficiency by college and academic level, as shown in Table 4.18 below.

Table 4.18: Analysis of the Effect of Academic Level and Gender on the Development of English Language Speaking Proficiency

Source	Type III Sum of Squares	Df	Mean Square	F	p-value	Partial Eta Squared
Corrected Model	3.983[a]	5	.797	1.390	.228	.024
Intercept	198.534	1	198.534	346.580	.000	.556
Level	1.675	2	.838	1.462	.234	.010
Gender	.407	1	.407	.710	.400	.003
Level * Gender	.052	2	.026	.045	.956	.000
Error	158.676	277	.573			
Total	1588.380	283				
Corrected Total	162.659	282				
a. R Squared = .024 (Adjusted R Squared = .007)						

The results shown in Table 4.18 reveal that the development of English language speaking proficiency does significantly vary with the training college, F (3, 282) = 4.938, p = 0.002. It also shows that the development of English language speaking proficiency does not

significantly vary with the academic level of student-teachers, F (2, 283) = 2.640, p = 0.073. On the contrary, the interaction between the gender of the teacher and of teachers' training does not significantly affect the development of English language speaking proficiency; F (6, 271) = 3.325, p = 0.004.

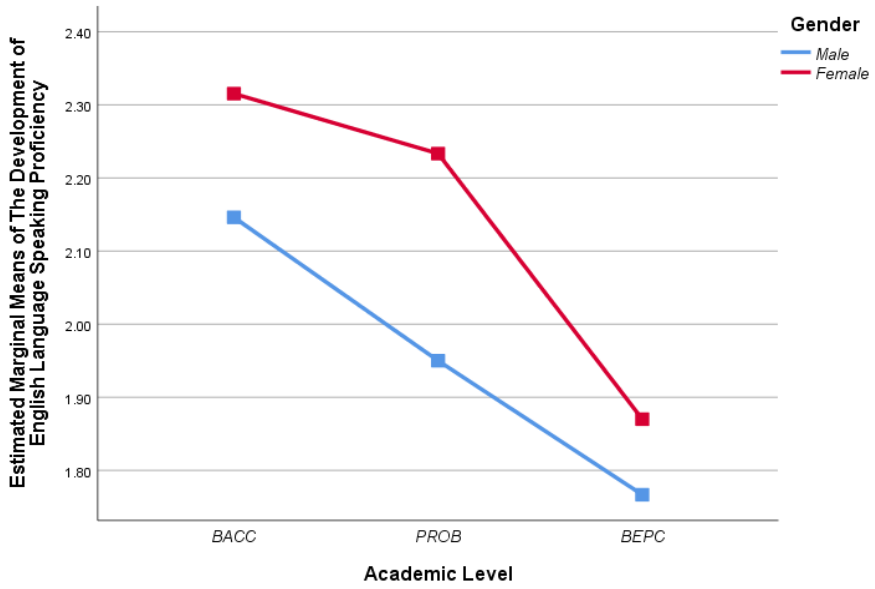


Figure 4. 12: Graph of the Interaction of Academic Level and Gender in the Development of English Language Speaking Proficiency

The findings above demonstrate that, although student-teachers' academic level as an independent variable does not substantially influence the development of English language speaking proficiency, training colleges do have a substantial impact. However, their interaction does significantly affect the development of English language speaking proficiency, meaning that, depending on the location of the training college, the differences in the development of English language speaking proficiency between student-teachers of BACC, PROB II, and BEPC III do vary greatly. Figure 4.12 illustrates the interaction between the location of the training college and academic level on the development of English language speaking proficiency

Variability of the Development of English Language Speaking Proficiency by Academic Level and Cultural Zone

It is hypothesised that academic level and cultural zone will have an impact on the development of English language speaking proficiency. Therefore, we wish to examine the differences in the development of English language speaking proficiency by academic level and cultural zone. We will be discussing whether or not academic level and cultural zone

interact to influence the development of English language speaking proficiency. Since this is a situation of comparing several means, as indicated in Table 4.19 below, we will use a two-way analysis of variance to evaluate the variability of the development of English language speaking proficiency by academic level and cultural zone.

Table 4.19: Analysis of the Effect of Academic Level and Cultural Zone on the Development of English Language Speaking Proficiency

Source	Type III Sum of Squares	Df	Mean Square	F	p-value	Partial Eta Squared
Corrected Model	14.104[a]	10	1.410	2.585	.005	.087
Intercept	288.190	1	288.190	528.271	.000	.661
Level	2.212	2	1.106	2.028	.134	.015
Cultural Zone (CZ)	6.364	3	2.121	3.888	.010	.041
Level * CZ	4.356	5	.871	1.597	.161	.029
Error	147.840	271	.546			
Total	1586.420	282				
Corrected Total	161.943	281				
a. R Squared = .087 (Adjusted R Squared = .053)						

Table 4.19 presents the results, which indicate that there is a significant variation in the development of English language speaking proficiency with the academic level of the student-teacher (F (3, 274) = 4.208, p = 0.006) and no significant variation with the cultural zone of student-teachers (F (2, 274) = 2.476, p = 0.063). However, the development of English language speaking proficiency is significantly impacted by the interaction between the cultural zone of student-teachers and the academic level of student-teachers; F (6, 274) = 2.984, p = 0.008.

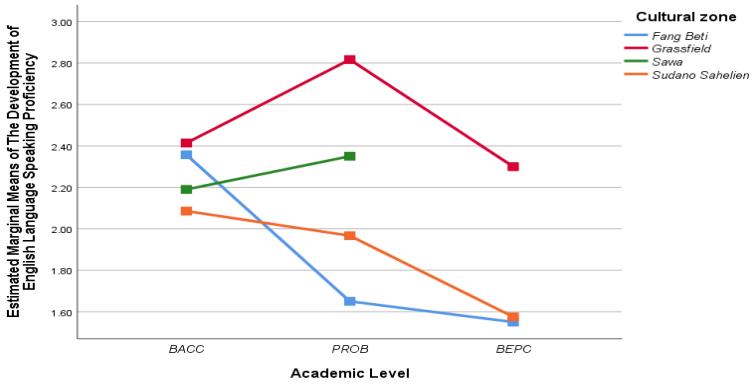


Figure 4.13: Graph of the Interaction of Academic Level and Cultural Zone in the Development of English Language Speaking Proficiency

The above results showed that academic level has a significant influence on the development of English language speaking proficiency, even though the cultural zone of student-teachers as an independent factor does not. However, their interaction does have a significant impact on the development of English language speaking proficiency, which means that the differences in the development of English language speaking proficiency between student-teachers from different cultural zones vary greatly depending on the academic level. The relationship between cultural zone and training college location in terms of the development of English language speaking proficiency is shown in Figure 4.13.

Variability of the Development of English Language Speaking Proficiency by Gender and Cultural Zone

It is hypothesised that the gender and cultural zones will have an impact on the development of English language speaking proficiency. Therefore, we wish to examine the differences in the development of English language speaking proficiency by gender and cultural zones. We will be discussing whether or not gender and cultural zones interact to influence the development of English language speaking proficiency. Since this is a situation of comparing several means, as indicated in Table 4.20 below, we will use a two-way analysis of variance to evaluate the variability of the development of English language speaking proficiency by gender and cultural zone.

Table 4.20: Analysis of the Effect of Gender and Cultural Zone on the Development of English Language Speaking Proficiency

Source	Type III Sum of Squares	Df	Mean Square	F	p-value	Partial Eta Squared
Corrected Model	8.750[a]	7	1.250	2.236	.032	.053
Intercept	399.828	1	399.828	715.186	.000	.721
Gender	.001	1	.001	.001	.970	.000
Cultural Zone (CZ)	3.653	3	1.218	2.178	.091	.023
Gender * CZ	.991	3	.330	.591	.621	.006
Error	154.858	277	.559			
Total	1594.520	285				
Corrected Total	163.608	284				
a. R Squared = .053 (Adjusted R Squared = .030)						

Table 4.20 presents the results, which indicate that there is a significant variation in the development of English language speaking proficiency with the gender of the student-teacher

(F (3, 274) = 4.208, p = 0.006) and no significant variation with the cultural zone of student-teachers (F (2, 274) = 2.476, p = 0.063). Conversely, the development of English language speaking proficiency is significantly impacted by the interaction between the cultural zone of student-teachers and the gender of student-teachers; F (6, 274) = 2.984, p = 0.008.

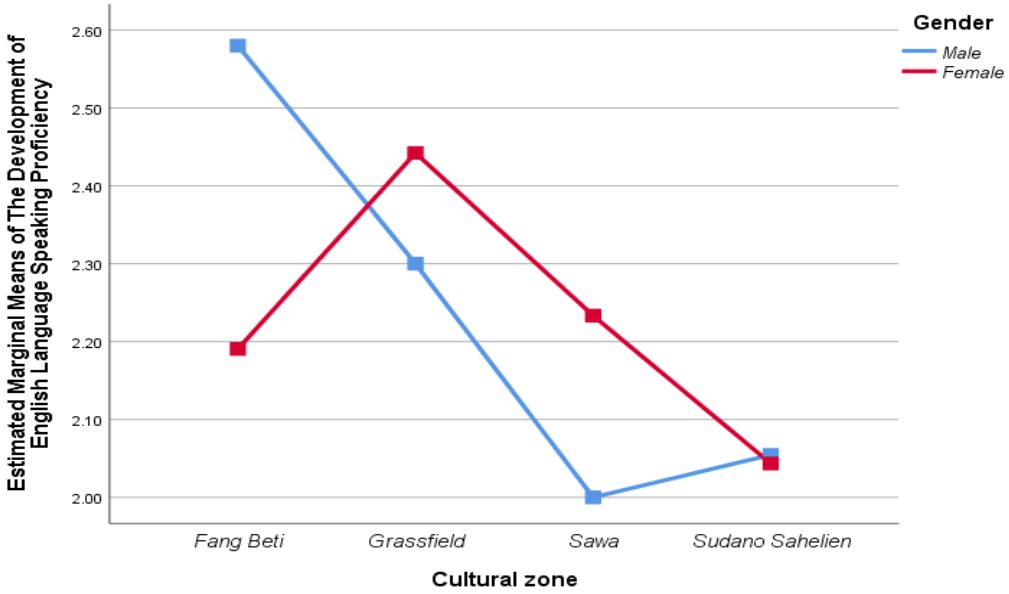


Figure 4.14: Graph of the Interaction of Gender and Cultural Zone in the Development of English Language Speaking Proficiency

The results above showed that gender has a significant influence on the development of English language speaking proficiency, even though the cultural zone of student-teachers as an independent factor does not. However, their interaction does have a significant impact on the development of English language speaking proficiency, which means that the differences in the development of English language speaking proficiency between student-teachers from different cultural zones vary greatly depending on gender. The relationship between cultural zone and gender in terms of the development of English language speaking proficiency is shown in Figure 14.

Variability of the Development of English Language Speaking Proficiency by Age Category and Cultural Zone

It is hypothesised that the age category and cultural zone will have an impact on the development of English language speaking proficiency. Therefore, we wish to examine the differences in the development of English language speaking proficiency by age category and cultural zone. We will be discussing whether or not age category and cultural zone interact to influence the development of English language speaking proficiency. Since this is a situation

of comparing several means, as indicated in Table 4.21 below, we will use a two-way analysis of variance to evaluate the variability of the development of English language speaking proficiency by age category and cultural zone.

Table 4.21: Analysis of the Effect of Age Category and Cultural Zone on the Development of English Language Speaking Proficiency

Source	Type III Sum of Squares	Df	Mean Square	F	p-value	Partial Eta Squared
Corrected Model	19.823[a]	15	1.322	2.472	.002	.121
Intercept	135.447	1	135.447	253.402	.000	.485
Age	5.654	4	1.414	2.645	.034	.038
Cultural Zone (CZ)	5.139	3	1.713	3.205	.024	.035
Age * CZ	6.731	8	.841	1.574	.133	.045
Error	143.785	269	.535			
Total	1594.520	285				
Corrected Total	163.608	284				
a. R Squared = .121 (Adjusted R Squared = .072)						

Table 4.21 presents the results, which indicate that there is a significant variation in the development of English language speaking proficiency with the age category of the student-teacher (F (3, 274) = 4.208, p = 0.006) and no significant variation with the cultural zone of student-teachers (F (2, 274) = 2.476, p = 0.063). Conversely, the development of English language speaking proficiency is significantly impacted by the interaction between the cultural zone of student-teachers and the age category of student-teachers; F (6, 274) = 2.984, p = 0.008.

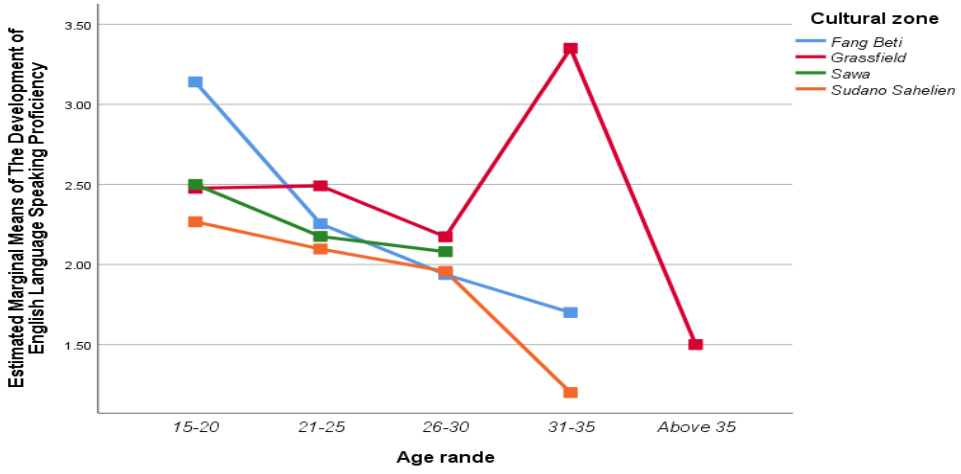


Figure 4.15: Graph of the Interaction Age Category and Cultural Zone in the Development of English Language Speaking Proficiency

The above results showed that the age category has a significant influence on the development of English language speaking proficiency, even though the cultural zone of student-teachers and as independent factors do not. However, their interaction does have a significant impact on the development of English language speaking proficiency, which means that the differences in the development of English language speaking proficiency between student-teachers from different cultural zones vary greatly depending on the age category. The relationship between cultural zone and age category in terms of the development of English language speaking proficiency is shown in Figure 4.15.

Variability of the Development of English Language Speaking Proficiency by First Official Language and Cultural Zone

It is hypothesised that the first official language and cultural zone will have an impact on the development of English language speaking proficiency. Therefore, we wish to examine the differences in the development of English language speaking competency by the first official language and cultural zone. We will be discussing whether or not the first official language and cultural zone interacts to influence the development of English language speaking proficiency. Since this is a situation of comparing several means, as indicated in Table 4.22 below, we will use a two-way analysis of variance to evaluate the variability of the development of English language speaking proficiency by first official language and cultural zone.

Table 4.22: Analysis of the Effect of Official Language and Cultural Zone on the Development of English Language Speaking Proficiency

Source	Type III Sum of Squares	Df	Mean Square	F	p-value	Partial Eta Squared
Corrected Model	12.986[a]	7	1.855	3.412	.002	.079
Intercept	277.153	1	277.153	509.698	.000	.648
Official language (OL)	3.086	1	3.086	5.675	.018	.020
Cultural Zone (CZ)	4.818	3	1.606	2.953	.033	.031
OL* CZ	1.265	3	.422	.776	.508	.008
Error	150.622	277	.544			
Total	1594.520	285				
Corrected Total	163.608	284				
a. R Squared = .079 (Adjusted R Squared = .056)						

Table 4.22 presents the results, which indicate that there is a significant variation in the development of English language speaking proficiency with the first official language of the

student-teacher, (F (3, 274) = 4.208, p = 0.006) and no significant variation with the cultural zone of student-teachers (F (2, 274) = 2.476, p = 0.063). Conversely, the development of English language speaking proficiency is significantly impacted by the interaction between the cultural zone of student-teachers and the first official language of student-teachers; F (6, 274) = 2.984, p = 0.008.

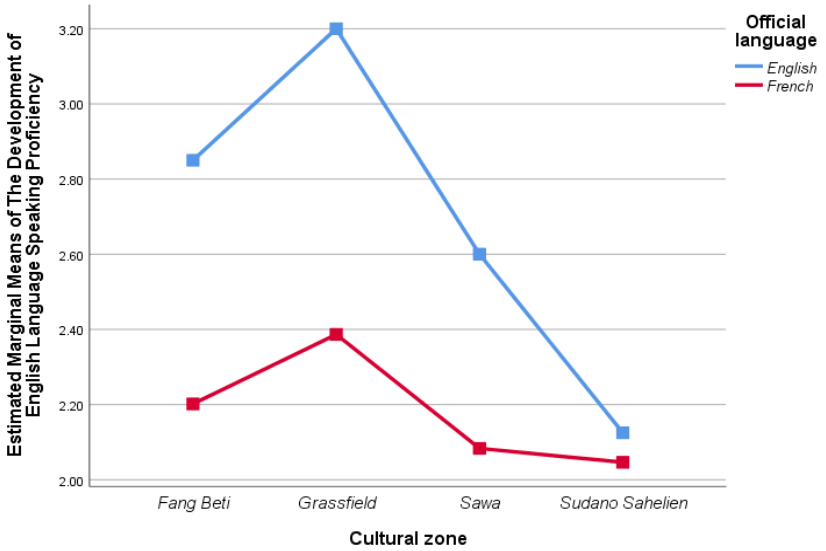


Figure 4.16: Graph of the interaction of official language and cultural zone in the development of English language speaking proficiency

The results above showed that the first official language has a significant influence on the development of English language speaking proficiency, even though the cultural zone of student-teachers as an independent factor does not. However, their interaction does have a significant impact on the development of English language speaking proficiency, which means that the differences in the development of English language speaking proficiency between student-teachers from different cultural zones vary greatly depending on the first official language. The relationship between cultural zone and first official language in terms of the development of English language speaking proficiency is shown in Figure 4. 16.

4.5. Verification of Research Hypotheses

In this section, we verified our research hypotheses. As a statistical tool, the Pearson correlation coefficient will be used to test our research hypotheses. Also, we used multiple regressions to assess the predictive nature of multicultural pedagogy on the development of English language speaking proficiency of student-teachers. The statistical processing of the data was done through the SPSS software (SPSS 28.0 for Windows) as shown in Table 4.23 below.

Table 4.23: Means, Standard Deviations and Correlations between our Study Variables

Variable		MATT	CRIS	CDM	CRA	CSMT	DELSP
1. MATT	Pearson's r	—					
	p-value	—					
2. CRIS	Pearson's r	0.618 ***	—				
	p-value	< .001	—				
3. CDM	Pearson's r	0.550 ***	0.661 ***	—			
	p-value	< .001	< .001	—			
4. CRA	Pearson's r	0.571 ***	0.571 ***	0.723 ***	—		
	p-value	< .001	< .001	< .001	—		
5. CSMT	Pearson's r	0.553 ***	0.605 ***	0.686 ***	0.700 ***	—	
	p-value	< .001	< .001	< .001	< .001	—	
6. DELSP	Pearson's r	0.585 ***	0.624 ***	0.696 ***	0.723 ***	0.688 ***	—
	p-value	< .001	< .001	< .001	< .001	< .001	—
Mean		2.166	2.332	2.287	2.240	2.288	2.238
SD		.767	.729	.779	.788	.813	.759

* p < .05, ** p < .01, *** p < .001

Table 4.23 above displays the correlation matrix of our study variables. The results show major strong correlations between our study variables, namely between the independent variables (multicultural attitude of language teacher (MATT), culturally responsive instructional strategies (CRIS), Culturally diverse materials (CDM), culturally responsive assessment (CRA), Culturally sensitive micro teaching (CSMT) and the dependent variable (development of English language speaking proficiency (DELSP).

Multicultural Attitude of Language Teacher and the Development of English Language Speaking Proficiency (RH1)

The multicultural attitude of language teachers (MATT) plays a key role in the development of English language speaking proficiency of student-teachers (DELSP). That is why the first research hypothesis (RH1) claims that there is a significant relationship between the multicultural attitude of language teachers (MATT) and the development of English language speaking proficiency of student-teachers (DELSP). The shape of the scatter plot in Figure 4.17 displays the direction of the relationship showing the relationship between the multicultural attitude of language teachers (MATT) and the development of English language speaking proficiency of student-teachers (DELSP).

Pearson's Correlations

Variable		MATT	DELSP
1. MATT	Pearson's r	—	
	p-value	—	
	Lower 95% CI	—	
	Upper 95% CI	—	
2. DELSP	Pearson's r	0.585***	—
	p-value	< .001	—
	Lower 95% CI	0.503	—
	Upper 95% CI	0.656	—

* p < .05, ** p < .01, *** p < .001

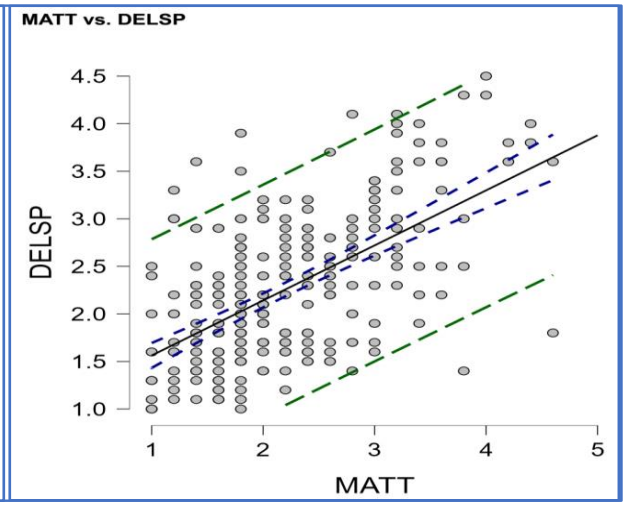


Figure 4. 17: Coefficient of correlation and scatter plot showing the correlation between the multicultural attitude of language teachers (MATT) and the development of English language speaking proficiency of student-teachers (DELSP)

The results based on bias-corrected and accelerated bootstrap 95% CIs have shown that there was a significant positive correlation between multicultural attitude of language teacher (MATT) and the development of English language speaking proficiency of student-teachers (DELSP), r (284) = .585 [0.503, 0.656] (p < .001). From this result, we can conclude that the multicultural attitude of language teachers (MATT) significantly influences the development of English language speaking proficiency of student-teachers (DELSP). This test value gives a coefficient of determination of 0.3422, meaning that 34.22% of the variability of the development of English language speaking proficiency of student-teachers (DELSP) is explained by the multicultural attitude of language teachers (MATT).

These results are in accordance with discourses from the focus group discussion. They revealed that the relationship between teachers' multicultural attitude and the opinions of

student-teachers' speaking proficiency with respect to fluency, accuracy, pronunciation, use of grammar and vocabulary during speaking activities affirms that:

If the teacher considers my culture during lessons, I will be motivated to take an active part in oral activities during lessons (G#Sudano sahelian).

When my teacher keeps on encouraging me to understand that, I can speak fluently if I keep on trying to express myself orally in English, I am determined to do so each time I have the opportunity to speak (F#Sawa).

The findings, with respect to teachers' multicultural attitude, reveal the various cultures, traditions, dialects, accents, and linguistic differences that students bring to the classroom. Thus, teachers should understand that such variations are not mistakes, but reflections of diverse cultural heritages and identities. Embracing this cultural diversity, teachers proactively seek out and integrate texts, instructional strategies, resources, assessment techniques and educational materials that showcase a broad spectrum of linguistic and cultural viewpoints. This approach ensures that students recognise themselves in the learning process and feel a sense of connection to the lessons.

Culturally Responsive Instructional Strategies through folk tales and the Development of English Language Speaking Proficiency (RH2)

Culturally responsive instructional strategies (CRIS) play a key role in the development of English language speaking proficiency of student-teachers (DELSP). That is why the second research hypothesis (RH2) claims that there is a significant relationship between culturally responsive instructional strategies (CRIS) and the development of English language speaking proficiency of student-teachers (DELSP). The shape of the scatter plot in Figure 18 displays the direction of the relationship showing the relationship between culturally responsive instructional strategies (CRIS) and the development of English language speaking proficiency of student-teachers (DELSP).

Pearson's Correlations

Variable		CRIS	DELSP
1. CRIS	Pearson's r	—	
	p-value	—	
	Lower 95% CI	—	
	Upper 95% CI	—	
2. DELSP	Pearson's r	0.624***	—
	p-value	< .001	—
	Lower 95% CI	0.548	—
	Upper 95% CI	0.690	—

* p < .05, ** p < .01, *** p < .001

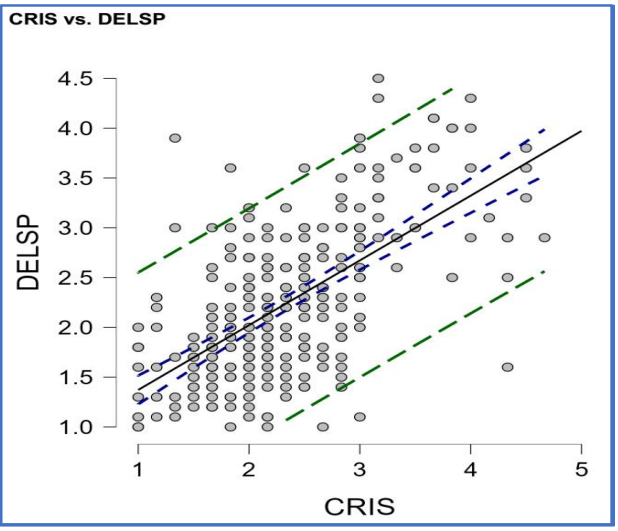


Figure 4.18: Coefficient of correlation and scatter plot showing the correlation between culturally responsive instructional strategies (CRIS) and the development of English language speaking proficiency of student-teachers (DELSP)

The results based on bias-corrected and accelerated bootstrap 95% CIs have shown that there was a significant positive correlation between culturally responsive instructional strategies (CRIS) and the development of English language speaking proficiency of student-teachers (DELSP), r (284) = .624 [0.548, 0.690] (p < .001). From these results, we can conclude that culturally responsive instructional strategies (CRIS) such as folk tale narration significantly influence the development of English language speaking proficiency of student-teachers (DELSP). This test value gives a coefficient of determination of 0.3894, meaning that 38.94% of the variability of the development of English language speaking proficiency of student-teachers (DELSP) is explained by culturally responsive instructional strategies (CRIS).

Taking into account the influence of culturally responsive instructional strategies, such as folk tale narration, on improving English language skills, the findings regarding the connection between folk tale narration and the development of speaking proficiency amongst student teachers indicated that several student teachers encountered challenges with the instructional strategies employed by their teachers. The student-teachers, in their perceptions of culturally responsive instruction, consider it to mean:

A teaching strategy that takes into consideration the culture of the students (F#Sawa).

To add to what A has said, culturally responsive instruction, to me, refers to the ability to teach the cultures of the learners (A#Fangbeti)

Other student-teachers, in their opinions, added to the meaning attached to speaking proficiency.

Yes, I believe we cannot talk about culturally responsive instruction without talking about the

use of culturally diverse materials as well as students' cultural ways of learning (B#Fangbeti).

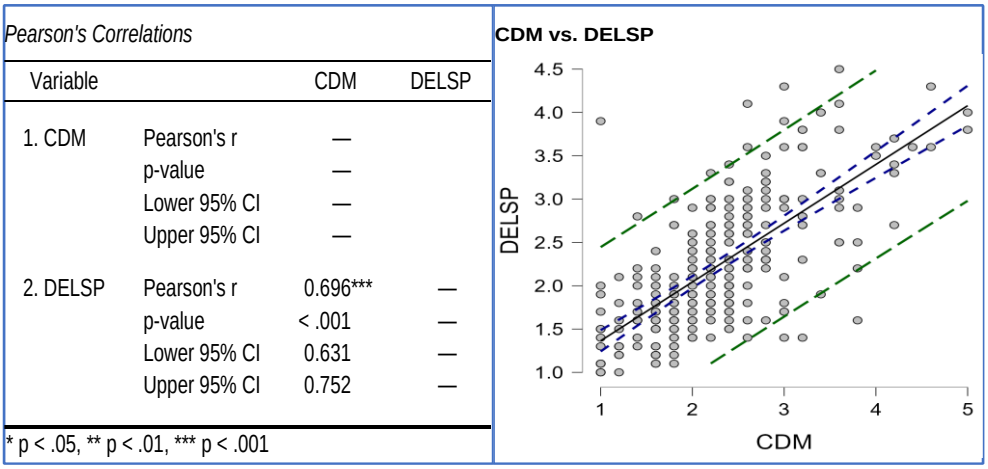
I would like to add that culturally responsive instruction denotes the multicultural mastery of teachers in teaching students from diverse backgrounds (H#Sudano sahelian).

Agree with other speakers. I will also add that, culturally responsive instruction presupposes the use of techniques and technics that reflect students' background (G#Sudano sahelian).

Analysing culturally responsive instructional strategies reveals how they are crucial for fostering English language proficiency in student-teachers, impacting both the teaching process and the learner's experience.

Culturally Diverse Materials and the Development of English Language Speaking Proficiency (RH3)

Culturally diverse materials play a key role in the development of English language speaking proficiency of student-teachers (DELSP). That is why the third research hypothesis (RH3) claims that there is a significant relationship CDM and the development of English language speaking proficiency of student-teachers (DELSP). The shape of the scatter plot in Figure 19 displays the direction of the relationship showing the relationship between CDM and the development of English language speaking proficiency of student-teachers (DELSP).



Pearson's Correlations

Variable		CDM	DELSP
1. CDM	Pearson's r	—	
	p-value	—	
	Lower 95% CI	—	
	Upper 95% CI	—	
2. DELSP	Pearson's r	0.696***	—
	p-value	< .001	—
	Lower 95% CI	0.631	—
	Upper 95% CI	0.752	—

* p < .05, ** p < .01, *** p < .001

Figure 4.19: Coefficient of correlation and scatter plot showing the correlation between CDM and the development of English language speaking proficiency of student-teachers (DELSP)

The results based on bias-corrected and accelerated bootstrap 95% CIs have shown that there was a significant positive correlation between CDM and the development of English language speaking proficiency of student-teachers (DELSP), r (284) = .696 [0.631, 0.752] (p < .001). From these results, we can conclude that CDM significantly influence the development of English language speaking proficiency of student-teachers (DELSP). This test value gives a coefficient of determination of 0.4844, meaning that 48.44% of the variability of the

development of English language speaking proficiency of student-teachers (DELSP) is explained by CDM.

Reflecting on the connection between culturally diverse instructional resources and the development of speaking skills, it seems that these materials can be integrated into language courses. For the student-teachers, culturally diverse resources note that:

Culturally diverse materials refer to teaching aids used by both the teacher and the students during lessons (F#Sawa).

Culturally diverse materials, to me, refer to teaching and learning materials used during lessons that reflect the cultural backgrounds of the learners (A#Fangbeti).

I would like to add that such materials must reflect the cultural learning styles of the learners (D#Grassfield).

Culturally diverse materials include any materials that can motivate students to participate actively during lessons (B#Fangbeti).

Culturally diverse materials are any form of learning tools that are student-friendly during lessons (H#Sudanosahelean).

Agree with other speakers. I will also add that culturally diverse materials are materials which are culturally sensitive to the needs of the learners (G#Sudanosahelean).

In assessing the relationship between the use of culturally diverse instructional materials during lessons and the development of speaking proficiency of student teachers, the latter declared that:

There is a significant relationship between the two. One complements the other (A#Fangbeti).

The two have a very strong relationship because the use of culturally diverse materials takes into consideration the interests of learners from diverse cultural backgrounds (D#Grassfield).

The two have a very strong relationship because, when I identify myself with the materials used by the teacher, my interest in participating in speaking activities is greatly increased (B#Fangbeti).

These results underscore the importance of purposefully incorporating culturally diverse didactic materials into English language instruction. They illustrate the beneficial effects these resources have on both student-teachers and teachers by encouraging inclusivity, enhancing language learning, and nurturing a greater appreciation of the diverse world.

Culturally Responsive Assessment (CRA) and the Development of English Language Speaking Proficiency (RH4)

Culturally responsive assessment (CRA) plays a key role in the development of English language speaking proficiency of student-teachers (DELSP). That is why the fourth research hypothesis (RH4) claims that there is a significant relationship between culturally responsive assessment (CRA) and the development of English language speaking proficiency of student-

teachers (DELSP). The shape of the scatter plot in Figure 4.20 displays the direction of the relationship showing the relationship between culturally responsive assessment (CRA) and the development of English language speaking proficiency of student-teachers (DELSP).

Pearson's Correlations

Variable		CRA	DELSP
1. CRA	Pearson's r	—	
	p-value	—	
	Lower 95% CI	—	
	Upper 95% CI	—	
2. DELSP	Pearson's r	0.723***	—
	p-value	< .001	—
	Lower 95% CI	0.662	—
	Upper 95% CI	0.774	—

* p < .05, ** p < .01, *** p < .001

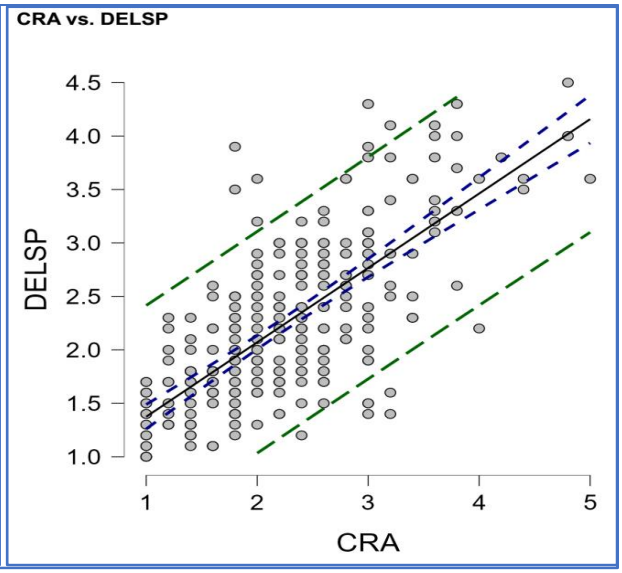


Figure 4.20: Coefficient of correlation and scatter plot showing the correlation between culturally responsive assessment (CRA) and the development of English language speaking proficiency of student-teachers (DELSP)

The results based on bias-corrected and accelerated bootstrap 95% CIs have shown that there was a significant positive correlation between culturally responsive assessment (CRA) and the development of English language speaking proficiency of student-teachers (DELSP), r (284) = .723 [0.662, 0.774] ($p < .001$). From this result, we can conclude that culturally responsive assessment (CRA) significantly influences the development of English language speaking proficiency of student-teachers (DELSP). This test value gives a coefficient of determination of 0.5227, meaning that 52.27% of the variability of the development of English language speaking proficiency of student-teachers (DELSP) is explained by culturally responsive assessment (CRA).

Analysing the connection between culturally responsive assessment and the enhancement of speaking proficiency confirms the manner in which teachers administer assessment could influence learners' performance. According to the views of student-teachers, culturally responsive assessment is understood as :

In my opinion, culturally responsive assessment is a form of assessment that evaluates students' cultural ways of learning (F#Sawa).

Culturally responsive assessment, to me, refers to the use of cultural tools that reflect students' diverse cultural backgrounds (A#Fangbeti).

I would also like to say that culturally responsive assessment refers to the adaptation of assessment items to meet with varying needs of students (B#Fangbeti).

In assessing the connection between culturally responsive assessment and the enhancement of fluency, pronunciation, vocabulary, and grammar accuracy, student-teachers indicated that:

I believe that culturally responsive assessment can positively impact my fluency when expressing myself in English (H#Sudanosahelean).

The two have a very strong relationship because the use of culturally responsive assessment takes into consideration the interest of my cultural background (C#Grassfield).

The results also indicated that aligning culturally responsive assessment with learning outcomes can significantly motivate students to engage actively in speaking activities. In summary, culturally responsive assessment plays a vital role in effective English language instruction. It necessitates a transformation in viewpoint from uniform, standardised methods to a more personalised and culturally aware approach that appreciates diversity and promotes genuine language growth.

Culturally sensitive micro teaching (CSMT) and the Development of English Language Speaking Proficiency (RH5)

Culturally sensitive micro teaching (CSMT) plays a key role in the development of English language speaking proficiency of student-teachers (DELSP). That is why the first research hypothesis (RH5) claims that there is a significant relationship between culturally sensitive micro teaching (CSMT) and the development of English language speaking proficiency of student-teachers (DELSP). The shape of the scatter plot in Figure 4.21 displays the direction of the relationship showing the relationship between culturally sensitive micro teaching (CSMT) and the development of English language speaking proficiency of student-teachers (DELSP).

Pearson's Correlations

Variable		CSBMT	DELSP
1. CSBMT	Pearson's r	—	
	p-value	—	
	Lower 95% CI	—	
	Upper 95% CI	—	
2. DELSP	Pearson's r	0.688***	—
	p-value	< .001	—
	Lower 95% CI	0.622	—
	Upper 95% CI	0.745	—

* p < .05, ** p < .01, *** p < .001

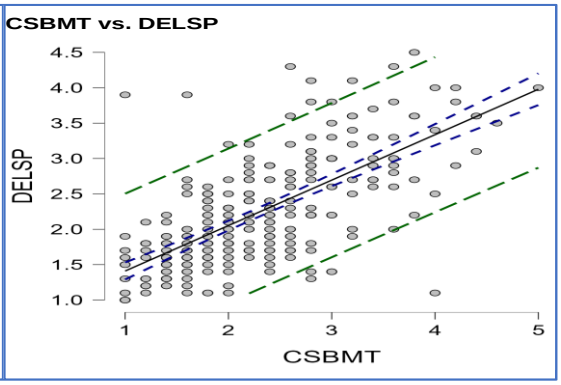


Figure 4.21: Coefficient of correlation and scatter plot showing the correlation between culturally sensitive micro teaching (CSMT) and the development of English language speaking proficiency of student-teachers (DELSP)

The results based on bias-corrected and accelerated bootstrap 95% CIs have shown that there was a significant positive correlation between culturally sensitive micro-teaching (CSMT)and the development of English language speaking proficiency of student-teachers (DELSP), r (284) = .688 [0.622, 0.745] ($p < .001$). From this result, we can conclude that culturally sensitive micro teaching (CSMT) significantly influences the development of English language speaking proficiency of student-teachers (DELSP). This test value gives a coefficient of determination of 0.4733, meaning that 47.33% of the variability of the development of English language speaking proficiency of student-teachers (DELSP) is explained by sensitive micro teaching (CSMT).

In assessing the impact of culturally sensitive micro teaching technique and the development of their fluency, pronunciation and accurate use of new words and grammar when speaking, student-teachers asserted that:

I strongly believe that the use of culturally sensitive micro teaching techniques has a positive impact on the development of my speaking fluency (D#Grassfield).

To me, the use of culturally sensitive microteaching techniques has a positive impact on the development of my grammatical fluency (B#Fangbeti).

The impact of culturally sensitive micro teaching on my English language proficiency can be very high (H#Sudanosahelean).

I would also like to say here that culturally sensitive micro teaching technique can have a positive impact on my speaking fluency (F#Sawa).

In summary, culturally sensitive micro teaching serves as an important framework for cultivating culturally responsive teaching methodologies. It offers a supportive environment for student-teachers to trial culturally relevant instructional approaches and gain insights from their peers and mentors. This process enhances multicultural awareness by involving diverse viewpoints and communication styles, allowing both student-teachers and learners to develop a greater appreciation for the richness of cultural diversity. Additionally, it facilitates effective English language learning by considering cultural factors; when student-teachers modify their teaching strategies accordingly, they can foster a more engaging and impactful educational experience for all students. These insights indicate that culturally sensitive micro teaching transcends mere instructional practice. It is a potent instrument for promoting intercultural awareness, cultivating culturally responsive teaching techniques, and enhancing authentic English language proficiency for both student-teachers and learners.

Prediction of the Development of English Language Speaking Proficiency of Student-teachers emphasised

Several authors have emphasized the importance of the development of English language speaking proficiency and have investigated factors for improving the development of such skills. In that line, much research has been carried out to predict the development of English language speaking proficiency of student-teachers. After a multiple hierarchical regression analysis, we consider now the parameters of the model for the development of English language speaking proficiency of student-teachers.

In the first model, R^2=.522. This implies that the predictor variable (culturally responsive assessment (CRA)) accounts for 52.20% of the variability of the development of English language speaking proficiency. Then, the second model displays, a ΔR^2 =.066. This implies that the predictor variables (culturally responsive assessment (CRA) and culturally responsive instructional strategies (CRIS)) account for 58.90% of the variability of the development of English language speaking proficiency. But the third model is the better one, because ΔR^2 =.031. This implies that the predictable (culturally responsive assessment (CRA), culturally responsive instructional strategies (CRIS) and sensitive micro teaching (CSMT)account for 62% of the variability of the development of English language speaking proficiency. But the fourth model is the better one, because ΔR^2 =.013. This implies that the predictor variables (culturally responsive assessment (CRA), culturally responsive instructional strategies (CRIS), sensitive micro teaching (CSMT) and CDM account for 63.30% of the variability of the development of English language speaking proficiency. Equally, the fifth model is the better one, because ΔR^2 =.007. This implies that the predictor variable (culturally responsive assessment (CRA), culturally responsive instructional strategies (CRIS), culturally sensitive micro teaching (CSMT) and CDM, and multicultural attitude of language teacher (MATT)) account for 64% of the variability of the development of English language speaking proficiency. Thus, the fifth model is a better predictor of the development of English language speaking proficiency of student-teachers. Table 4.24 below presents b-value estimates. These values indicate the individual contribution of each predictor to the model.

Table 4.24: Coefficients of the regression model for the development of English language speaking proficiency of student-teachers

Model		B [95.0% CI for B]	Std. Error	Beta	T	p-value
M0	(Constant)	2.24 [2.15; 2.33]	.045		49.841	< .001
M1	(Constant)	.494 [.863; .679]	.094		7.235	< .001
	CRA	.618 [.774; .696]	.039	.723	17.622	< .001
M2	(Constant)	.099 [.506; .303]	.103		2.930	= .004
	CRA	.435 [.611; .523]	.045	.543	11.701	< .001
	CRIS	.232 [.422; .327]	.048	.314	6.759	< .001
M3	(Constant)	.036 [.432; .234]	.101		2.327	= .021
	CRA	.289 [.491; .390]	.051	.405	7.611	< .001
	CRIS	.145 [.341; .243]	.050	.234	4.888	< .001
	CSMT	.145 [.347; .246]	.051	.263	4.800	< .001
M4	(Constant)	.006 [.398; .202]	.100		2.030	= .043
	CRA	.210 [.427; .319]	.055	.331	5.765	< .001
	CRIS	.081 [.288; .185]	.052	.177	3.524	< .001
	CSMT	.102 [.307; .205]	.052	.219	3.927	< .001
	CDM	.070 [.300; .185]	.059	.190	3.161	= .002
M5	(Constant)	-.035 [.360; .163]	.100		1.622	= .106
	CRA	.183 [.404; .293]	.056	.305	5.247	< .001
	CRIS	.031 [.250; .140]	.055	.135	2.536	= .012
	CSMT	.088 [.293; .190]	.052	.204	3.660	< .001
	CDM	.066 [.295; .180]	.058	.185	3.104	= .002
	MATT	.016 [.207; .111]	.048	.112	2.300	= .022
Note. $R^2_1 = 0.522$ for Step 1; $\Delta R^2_2 = 0.066$ $\Delta R^2_3 = 0.031$ $\Delta R^2_4 = 0.013$ $\Delta R^2_5 = 0.007$ (all ps < 0.001).						

Analyses were based on the best model that better predicts the development of English language speaking competency of student-teachers. The findings in table 31 revealed that culturally responsive assessment (CRA) significantly predicts the development of English language speaking proficiency of student-teachers, b = .183, 95% CI [.404; .293], t = 5.247, p<.001; meaning that as culturally responsive assessment (CRA) increases, the development of English language speaking proficiency (DELSP) increases. Also, culturally responsive instructional strategies (CRIS) significantly predict the development of English language speaking proficiency of student-teachers, b = .031, 95% CI [.250; .140], t = 2.536, p=.012; meaning that as culturally responsive instructional strategies (CRIS) increase, the development of English language speaking proficiency (DELSP) increases. Equally, culturally sensitive micro teaching (CSMT)significantly predicts the development of English language speaking proficiency of student-teachers, b = .088, 95% CI [.293; .190], t = 3.660, p<.001; meaning that as culturally sensitive micro teaching (CSMT) increases, the

development of English language speaking proficiency (DELSP) increases. Similarly, CDM significantly predict the development of English language speaking proficiency of student-teachers, b = .066, 95% CI [.295; .180], t = 3.104, p=.002; meaning that as CDM increase, the development of English language speaking proficiency (DELSP) increases. In the same way and finally, multicultural attitude of language teacher (MATT) significantly predict the development of English language speaking proficiency of student-teachers, b = .016, 95% CI [.207; .111], t = 2.300, p=.022; meaning that as multicultural attitude of language teacher (MATT) increase, the development of English language speaking proficiency (DELSP) increases. It means that these predictor variables (culturally responsive assessment (CRA), culturally responsive instructional strategies (CRIS), culturally sensitive micro teaching (CSMT) and CDM, and multicultural attitude of language teacher (MATT)) interact together to relatively and substantively predict the development of English language speaking proficiency of student-teachers.

4.6. Presentation of Experimental Data Analysis

In this section, we tested the effect of multicultural pedagogy on the development of English language speaking proficiency of student-teachers. To do this, we performed a mixed-design analysis of variances with the development of English language speaking proficiency (accuracy, fluency and comprehension) as the dependent variable (measure), and experimental condition (Control group and Treatment group) and testing condition (pre-test and post-test) as the independent variables. A mixed-design analysis of variance protocol (experimental condition, testing condition, measure) was used to explore the effects of the two independent variables on the development of English language speaking proficiency among student-teachers. The data processing was carried out using SPSS software (SPSS 28.0 for Windows), as presented in the following table and figures.

Table 4.25 displays the means and standard deviations of the measure of the development of English language speaking proficiency of student-teachers. It appears from the results that the measure of the development of English language speaking proficiency varies across testing conditions (pre-test and post-test) and experimental conditions (Control group and Treatment group).

Table 4.25: Means and Standard Deviations of the Measure of the Development of English Language Speaking Proficiency of Student-Teachers

	Control Group (CG)				**Experimental Group (EG)**			
	Pre-test		*Post-test*		*Pre-test*		*Post-test*	
Measure	M	SD	M	SD	M	SD	M	SD
Accuracy	9.70	1.34	9.60	2.01	9.70	1.17	13.10	3.06
Fluency	9.30	2.27	9.80	2.04	9.30	2.27	13.45	2.78
Comprehensive	9.70	1.86	10.70	1.86	10.50	2.24	13.45	3.56

The above findings demonstrated that there was a significant main effect of multicultural pedagogy on the development of English language speaking proficiency by student-teachers, F (2, 76) = 40.668, η_p^2 = 0.52. Contrasts revealed that accuracy was significantly improved over comprehension, F (1, 38) = 59.03, η_p^2 = 0.61, and fluency was significantly less improved over comprehension F (1, 38) = 23.65, η_p^2 = 0.90. There was a significant main effect of the testing condition on the development of English language speaking proficiency by student-teachers, F (1, 38) = 3.80, η_p^2 = 0.59. There was a significant effect of experimental group, indicating that overall the intervention using multicultural pedagogy was substantially higher for the experimental group than the control group revealing a significant development of English language speaking proficiency by student-teachers, F(1, 38) = 10.534, p = 0.002 η_p^2 = 0.22.

Table 4.26: Mixed-Model Analysis of Variances of the Effect of Multicultural Pedagogy on the Development of English Language Speaking Proficiency of Student-teachers

Source	**Type III Sum of Squares**	**Df**	**Mean Square**	**F**	**Sig.**	**Partial Eta Squared**
Measure	221.033	1.750	126.309	40.668	.000	.517
Measure*Groups	106.433	1.750	60.821	19.583	.000	.340
Error (Measure)	206.533	66.498	3.106			
Condition	11.267	1.000	11.267	3.800	.059	.091
Condition * Groups	5.400	1.000	5.400	1.821	.185	.046

Error (Condition)	112.667	38.000	2.965			
Measure * Condition	27.233	1.721	15.828	5.218	.011	.121
Measure * Condition * Groups	35.100	1.721	20.401	6.725	.003	.150
Error (Measure *Condition)	198.333	65.380	3.034			

There was a significant interaction effect between the measure of English language speaking proficiency and the experimental group, F (1.75, 66.50) = 19.583, η_p^2 = 0.34. This effect indicates that the measures of the modalities of English language speaking proficiency differ significantly between the control and experimental groups. Contrasts were compared each measure of speaking proficiency to others across the experimental group These contrasts revealed significant interactions when comparing the accuracy of student-teachers and their comprehension when developing English language speaking proficiency, compare to the control and experimental group, F (1, 38) = 27.36, p < 0.001, η_p^2 = 0.42, and their fluency compared to their comprehension, F (1, 38) = 5.15, p = 0.029, η_p^2p = 0.12. The interaction plot shows that although English language speaking proficiency increased as the group changed, regardless of the experimental condition, this increase was more pronounced for the student-teachers in the experimental group.

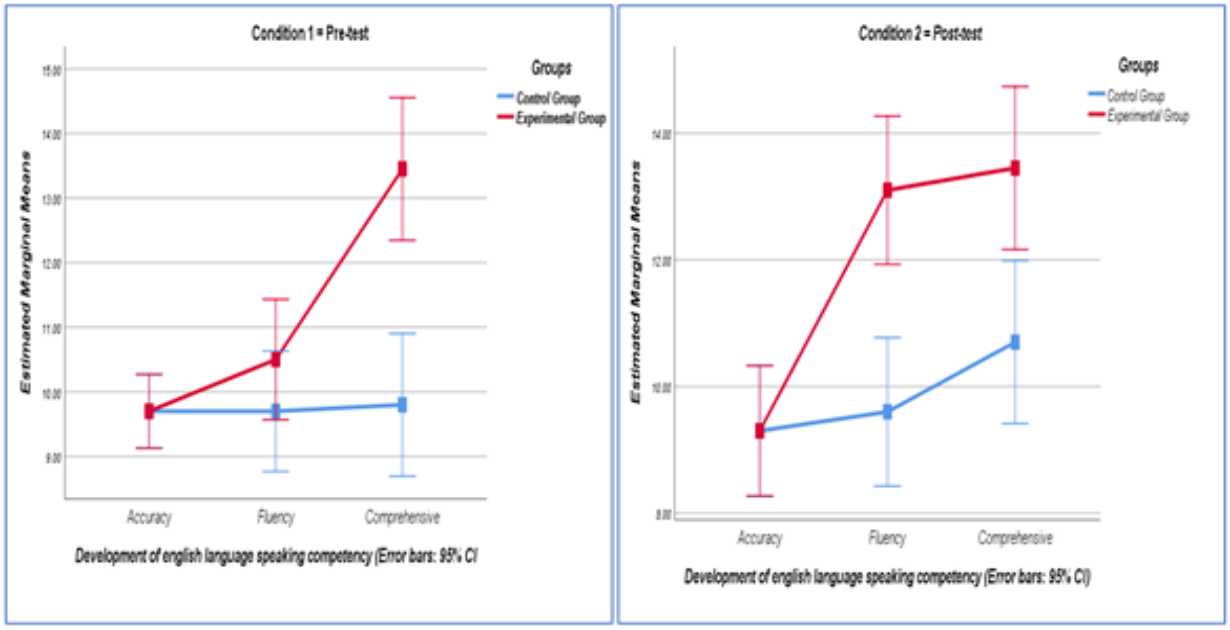


Figure 4.22: The Interaction Plot Showing how English Language Speaking Proficiency Increased as the Group Changed, Regardless of the Experimental Condition.

There was no significant interaction between The Level of testing condition and the experimental condition, F(1, 38) = 1.82, p = 0.185, η_p^2 = 0.046, indicating that the measure of English language speaking proficiency did not differ according to of testing condition and the experimental condition.

There was a significant measure of English language speaking proficiency and testing condition of interaction, F(1.721, 65.38) = 5.22, p = 0.011, η_p^2 = 0.121, indicating that the measure of English language speaking proficiency significantly differed according to testing condition and the experimental condition. Contrasts compared each measure of speaking proficiency to other, a cross experimental conditions These contrasts revealed a non-significant interaction when comparing the accuracy of student-teachers and their comprehension when developing English language speaking proficiency, compare to the control and experimental group, F (1, 38) = 2.30, p = 0.137, η_p^2 = 0.057, and their fluency compare to their comprehension, F (1, 38) = 4.11, p = 0.050, η_p^2 = 0.098. The interaction plot shows that although English language speaking proficiency increased as the group changed, regardless of the testing condition, this increase was more pronounced for the student-teachers in the experimental condition.

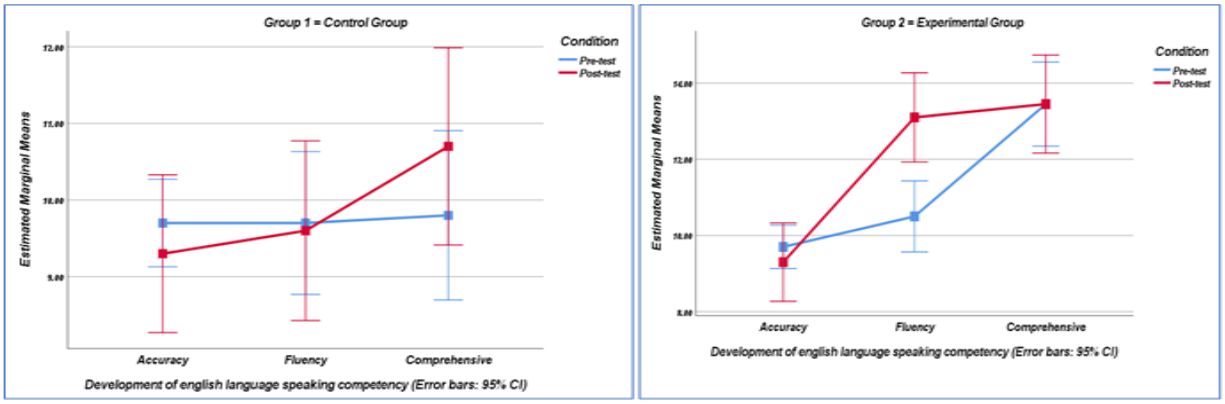


Figure 4.23: The interaction plot showing how English language speaking proficiency increased as the group changed, regardless of the testing condition.

Finally, the measure of English language speaking proficiency and testing condition and experimental condition interaction was significant, F (1.721, 65.38) = 6.725, p = 0.003, η_p^2 = 0.15. The final contrast looked at the effect of multicultural pedagogy when contrasting measures of English language speaking proficiency between pre-test and post-test for the control group and experimental group, F(1, 38) = 20.80, p < 0.001, η_p^2 = 0.354. This effect suggests that regardless of whether dates played to get, as physical attractiveness increased, the increase in interest in dates with average charisma was significantly greater than for low-charisma dates.

Table 4.27: Summary of Findings

Hypotheses	Analysis' tools	Results	Decision	Observations
Research hypotheses				
RH1	Pearson's correlation	r (284) = .585 [0.503, 0.656] (p < .001)	$r^2 = 0.3422$	It means that 34.22% of the variability of the development of English language speaking proficiency of student-teachers (DELSP) is explained by the multicultural attitude of language teachers (MATT).
RH2	Pearson's correlation	r (284) = .624 [0.548, 0.690] (p < .001)	$r^2 = 0.3894$	It means that 38.94% of the variability of the development of English language speaking proficiency of student-teachers (DELSP) is explained by culturally responsive instructional strategies (CRIS)
RH3	Pearson's correlation	r (284) = .696 [0.631, 0.752] (p < .001)	$r^2 = 0.4844$	It means that 48.44% of the variability of the development of English language speaking proficiency of student-teachers (DELSP) is explained by CDM
RH4	Pearson's correlation	r (284) = .723 [0.662, 0.774] (p < .001)	$r^2 = 0.5227$	It means that 52.27% of the variability of the development of English language speaking proficiency of student-teachers (DELSP) is explained by culturally responsive assessment (CRA)
RH5	Pearson's correlation	r (284) = .688 [0.622, 0.745] (p < .001)	$r^2 = 0.4733$	It means that 47.33% of the variability of the development of English language speaking proficiency of student-teachers (DELSP) is explained by culturally sensitive micro teaching (CSMT)

The main purpose of this chapter was to present the results of the data that were collected from the field. The various modalities have been presented according to their degree of occurrences and percentages, and the hypotheses have been tested. The results showed that multicultural pedagogy significantly contributes to the development of English language speaking proficiency of student-teachers, as the general hypothesis of our work stipulates. The results will be discussed in the next chapter.

CHAPTER FIVE

DISCUSSIONS, CONCLUSION, AND RECOMMENDATIONS

5.0. Introduction

This chapter begins with summaries of major findings, discussions of the findings in relation to existing literature and theories used for the study. The second part of the chapter focuses on a proposed model, implications of the findings, contributions to research, recommendations, limitations, and suggestions for further research.

5.1. Discussions of the Findings

The discussion of the findings is based on the content of the variables of interest under investigation. The variables are: multicultural attitude of the teacher, culturally responsive instructions, culturally diverse materials, culturally responsive assessment and culturally micro teaching, and the development of English language speaking proficiency amongst French-speaking student teachers in Francophone teacher training colleges in Cameroon.

Socio-Demographic Data and the Development of English Language Speaking Proficiency amongst French-Speaking Student Teachers

In connection with the questionnaire, we first of all analysed the effects of socio-demographic variables to ascertain the variability of respondents' opinions regarding the development of English language speaking proficiency amongst French-speaking student teachers using the combined effect of socio-demographic characteristics (school, academic level, gender, age category, entry certificate, first official language, and cultural zone). Two-way analysis of variance tests were employed. The results of the analyses of data, with respect to the location of some GBTTCs, surprisingly indicated that the development of English language speaking proficiency was higher for the student-teachers of GBTTC Douala and GBTTC Bafoussam. This could be attributed to the fact that these schools not only share common boundaries with the Anglophone Regions of Cameroon but also share common ethnic and sociocultural ecological characteristics. Thus, the development of English language speaking proficiency, found to be higher for the student-teachers of GBTTC Douala, could be attributed to the fact that GBTTC Douala, found in the Sawa cultural zone, falls under the same sociocultural ecological zone as the Anglophone South West Region of Cameroon. It is, therefore, possible that the proximity between the two administrative Regions could positively impact the development of the speaking proficiencies of both English and French.

In the same vein, the West Region, one of the French-speaking regions of Cameroon, shares a common boundary with the Anglophone North West and South West Regions of Cameroon. These two Regions fall under the same sociocultural ecological zone, the Grass field. The proximity between the two administrative regions could positively impact the development of the speaking proficiencies of students in both English and French in the two regions. On the contrary, the results of the findings on the development of English language proficiency amongst the student teachers of GBTTC Maroua and GBTTC Yaoundé were found to be low. This could be attributed to the fact that the cultural zones in which the TTCs are lodged do not share any sociocultural ecological relationship with the Anglophone regions.

Further analyses of socio-demographic data, with respect to the age of the student teachers, demonstrated that being in a particular age category affects the development of English language speaking proficiency in a significant way. Student teachers who fall within the younger age group (15 to 25 years) have significantly higher chances of developing their English language speaking proficiency than those of the older age group. This could be attributed to the fact that the majority of the younger student teachers have just graduated from secondary schools, and their knowledge of the English language is still very high. On the contrary, the majority of older student teachers might have spent some time out of school and consequently might have had less exposure to speaking English language.

Summary of Major Findings

Multicultural Attitude of Language Teachers and the Development of English Language Speaking Proficiency amongst the French-speaking Student Teachers

The first research hypothesis explored how the multicultural attitudes of language teachers affect English language speaking proficiency amongst French-speaking student teachers in government teacher training colleges in Cameroon. The findings revealed that a teacher's multicultural attitude has a significant impact on the development of English language speaking skills among student teachers. Specifically, the test-value yielded a coefficient of determination of 0.3422, indicating that 34.22% of the variations in the development of speaking proficiency can be attributed to a teacher’s multicultural attitude.

These results highlight the crucial role that teachers' multicultural attitudes play in enhancing the English-speaking skills of their students. When student teachers from varied cultural heritages sense appreciation and inclusivity in ELT classrooms, they exhibit heightened enthusiasm for participating in spoken activities in English language instruction. In other

words, embracing student teachers' diverse cultural backgrounds nurtures their comfort and eagerness to engage orally in English language learning contexts. A positive multicultural attitude allows teachers to view diversity as an asset that enhances student engagement, leading to improved learning outcomes and further honing speaking proficiency. On the other hand, a negative multicultural attitude can result in lower student engagement and hinder the achievement of expected learning outcomes. Attitudes marked by favouritism, discrimination, or prejudice not only create a negative atmosphere but also disrupt the learning process, negatively affecting the advancement of speaking skills.

These findings align with survey results and focus group discussions of this study, which suggested that the diverse dialects, accents, and linguistic variations that students bring to the classroom should be seen as valuable assets rather than errors. Teachers can effectively explore these rich expressions of cultural identity during English language teaching (ELT) lessons, encouraging student participation and facilitating the development of their speaking proficiency. When students feel welcomed, respected, and connected to their learning environment, they become more willing to engage in speaking activities, take risks, and attain greater proficiency in fluency, accuracy, pronunciation, grammar, and vocabulary.

In contrast to Kustati (2019), whose research focused solely on written performance related to teachers' attitudes towards language learners, this study demonstrates that the influence of a teacher's multicultural attitude extends well beyond the classroom. Kustati's work did not adequately address how such attitudes could enhance learners from diverse sociocultural backgrounds in developing their oral communication skills. Furthermore, the current findings build on the work of Mlinar & Krammer (2021), who investigated multicultural attitudes of prospective teachers: The influence of multicultural ideology and national pride. The results of the findings showed that aspiring teachers with a higher multicultural ideology and lower national pride tended to foster positive multicultural attitudes among students. However, the findings by Mlinar & Krammer (2021) were limited to students' motivation in class but did not explore how teachers' attitudes could practically affect specific learning outcomes as demonstrated in the present study.

These findings are rooted in Freire's theory of critical pedagogy. According to Freire's concept of empowerment, learners are empowered to develop their speaking skills when the teacher recognises and appreciates the diversity of cultures in class, creates an inclusive learning environment that values and respects diverse experiences and perspectives as well, and uses teaching practices that are responsive to cultural backgrounds and needs of student

teachers. Additionally, as per Freire's concept of dominant narratives, the teacher encourages learners to carry out debates and discussions on topics that challenge dominant narratives to promote critical thinking and oral communication. Such debates and discussions carried out in the English language enable student teachers to develop their speaking skills, including fluency, vocabulary, and accurate use of grammar and pronunciation. The theory of critical pedagogy, therefore, empowers learners to take charge of their own education, enhancing their language skills and boosting their confidence. Language learning can be exciting and empowering when the language classroom is transformed into a place where teachers understand and accept the identities of the learners. Thus, guided by the principles of critical pedagogy, language teachers who demonstrate cultural sensitivity by acknowledging and valuing the diverse backgrounds and experiences of their students help to create an inclusive learning environment that fosters a sense of belonging and a supportive atmosphere where student teachers feel at ease to engage in meaningful speaking activities that enhance fluency, grammar, accuracy, and vocabulary.

The findings are also grounded in Krashen's affective filter hypothesis, which demonstrates how emotional barriers or attitudes can either facilitate or hinder the language acquisition process. When the affective filters are low, student teachers are relaxed and confidently engage in speaking activities. But, when the affective filters are high, student teachers develop anxiety, stress, and are demotivated to actively engage in speaking activities. In other words, when the language teacher manifests a positive attitude in the ELT classroom, the affective filters of the student teachers, such as fear, stress, and anxiety, are lowered. Consequently, positive emotions and motivation are activated. A situation that favours the active engagement of student teachers in speaking activities. But if the language teacher manifests a negative attitude during lessons, the affective filters of student teachers are increased. Negative emotions are activated. Student teachers will not find interest in taking an active part in speaking activities.

Culturally Responsive Instructions (folk tale instructional strategy) and the Development of English Language Speaking Proficiency amongst the French-Speaking Student Teachers

The second hypothesis examined the impact of culturally responsive teaching strategies on the English language speaking proficiency of French-speaking student teachers in government teacher training colleges. The findings revealed that culturally responsive instructional strategies (CRIS), particularly the folk tale instructional strategy, have a significant effect on

the development of English language speaking proficiency among these student teachers (DELSP). This implies that when folk tales are employed as a teaching tool in ELT, student teachers typically exhibit greater participation in spoken language activities. The coefficient of determination calculated from the tests was 0.3894, indicating that 38.94% of the variation in the development of English language speaking proficiency is attributed to the use of the folk tale instructional strategy. These results align with insights gathered from focus group discussions and surveys, which pointed out that incorporating folk tales into English language teaching (ELT) lessons enriches student teachers' vocabulary with authentic expressions that enhance their speaking abilities in English. As students narrate or dramatise these tales, they engage emotionally, smiling, laughing, frowning, and enjoying the process, while expressing themselves orally in the target language.

These findings corroborate the research carried out by Mantra et al. (2018), who investigated exploring the utilisation of folk tales as reading materials for ELT students and highlighted the effectiveness of folk tale-based instruction in providing authentic and engaging materials for English Foreign Language learners. However, Mantra et al. overlooked the significance of addressing the socio-cultural diversity among learners and did not provide clear guidance on implementing folk tale instruction in an ELT context to foster oral skills, as has been demonstrated in the present study.

The findings also complement those of Wiyahnyuy & Valentine (2023), who carried out a study on folk tales as indigenous pedagogic tools for educating school children. She concluded that folk tales provide invaluable pedagogic values and prospects for schools and formal education in general. The present study builds on this earlier perspective to demonstrate how folk tales could be used in ELT classrooms to enable pre-service teachers to develop their oral skills in the English language. Additionally, the findings of this study build on the insights of earlier research carried out by Hakim et al. (2022) on teaching speaking skills, through story telling demonstrated that the use of folk tales as teaching media influences learners' communicative competence positively. While these results are encouraging, Hakim et al. (2022) did not adequately address how folk tales could be used in ELT to speaking skills of learners as has been demonstrated in this study. The findings of this study also draw on preceding scholarship investigated by Tosam (1997) on the impact of folk tales on the teaching of English as a second language in primary schools, and came to the conclusion that folk tales could effectively motivate pupils to learn English as a second language. Building on these positive results, the present study goes further to demonstrate that

the more frequently student teachers engage with folk tales narration and dramatisation in ELT lessons, the quicker their oral communication skills will develop in areas such as grammar, vocabulary, fluency, and pronunciation.

The findings of this study are grounded in Vygotsky's concept of collaboration, which stresses the significance of social interaction and culture in the learning process. This theory posits that students learn through collaborative dialogues with more knowledgeable peers. Teachers employ scaffolding techniques to prompt students, fostering opportunities for them to practice and refine their oral language skills effectively. Based on the principles inherent in this theory, student teachers take turns retelling folk tales to practice pronunciation, intonation, and fluency. Telling stories in groups also promotes critical thinking and language. Informed by the aforementioned concepts of interaction and collaboration, folk tale instructional strategy, therefore, can facilitate group discussions, role plays, and storytelling, encouraging social interaction, collaboration, and language development in the learners to build improved fluency and develop greater accuracy in their language use, including grammar and vocabulary.

The findings are also pinned down on Krashen's comprehensive input hypothesis and affective filters. In this connection, student teachers provided with folk tales that are slightly challenging but comprehensible enable them to develop their speaking skills, including fluency, accuracy, and pronunciation. Additionally, as student teachers dramatise or narrate folk tales, they become more confident in using English to communicate about diverse topics. The comprehensive input/content, including the pleasurable nature of folk tales, provides learners with greater opportunities to acquire language structures in a meaningful way, with an acceptable level of speaking proficiency. Besides, the findings are also anchored on Krashen's concept of affective filters. Folk tale narration sessions are characterised by low anxiety moments, motivation, positive feedback, and confidence-building. Such moments are relaxed, enjoyable, and students feel comfortable and motivated in taking risks in narrating their own folk tales. The cultural significance and entertainment value of folk tales can lower the affective filters of the learner (anxiety and stress) and create positive emotions and motivation.

The findings are equally grounded in Canale & Swain's theory of communicative competence. Firstly, at the level of linguistic competence, retelling folk tales by students allows them to practice using grammatical structures correctly, a situation that enhances the development of English language speaking proficiency. Secondly, the concept of

sociolinguistic competence in folk tale instructional strategy offers the students insights into cultural nuances and social contexts, helping them to understand appropriate language use. Ultimately, dramatising folk tales can help students develop their ability to communicate orally and proficiently in various social settings. In other words, the knowledge of sociolinguistic competence in folk tale instructional strategy enables students to communicate smoothly and effortlessly, and ensures that the language used is grammatically correct and contextually appropriate. Additionally, Canale & Swain's concept of discourse competence is relevant to the teacher's instructional strategy. As students narrate folk tales, they are, at the same time, learning how to organise their thoughts using linguistic devices to create cohesive oral narratives. Lastly, folk tales instruction is equally tied to Canale & Swain's concept of strategic competence. Narrating tales can help students develop compensatory strategies to communicate orally and effectively, even when faced with unfamiliar vocabulary or grammatical structure.

Culturally Diverse Materials and the Development of English Language Speaking Proficiency amongst the French-speaking Student Teachers

The third hypothesis explored how the use of culturally diverse materials affects the English-speaking proficiency of Francophone student teachers in teacher training colleges in Cameroon. The results confirmed this link. This implies that, when ELT classrooms employ multicultural learning materials, student teachers can exhibit greater engagement in speaking tasks. The findings revealed that culturally diverse materials significantly enhance the English-speaking skills of these student teachers. Statistically, a coefficient of determination of 0.4844 indicates that 48.44% of the improvement in speaking proficiency can be attributed to these materials. This underscores the value of integrating instructional resources that reflect the diverse backgrounds of students, enriching the English Language Teaching (ELT) classroom and encouraging active participation in speaking activities.

Additionally, focus group discussions and surveys revealed that student teachers highly value culturally diverse materials that align with their individual learning styles. These styles encompass various visual aids, audio and audio-visual content, as well as kinaesthetic resources and digital technologies tailored to meet a range of learning preferences. The content analysis of the research questions further highlighted that utilising such materials in multicultural ELT classrooms creates inclusive learning environments that present a tapestry of voices, cultures, and perspectives. This dynamic setting greatly enhances learners' fluency

and grammatical precision in vocabulary usage. These findings emphasise the necessity of incorporating culturally diverse materials in multicultural ELT classrooms.

The findings extend earlier research conducted by Kiss & Weninger (2017) on the role of visuals in cultural learning EFL classrooms, who found that visual prompts can lead to a multitude of ideas, rich cultural and language development. The present study complements the aforementioned study by demonstrating how visual aids can be used in culturally diverse classrooms to boost language learners' oral proficiency as demonstrated by the present study. Similarly, the findings of the study resonate with those of Bishop (1990), who carried out a study on using texts as mirrors: the power of readers seeing themselves. This researcher came to the conclusion that culturally diverse materials serve as mirrors for students, reflecting their identities and everyday experiences. That, students who cannot see themselves represented in the instructional materials are not motivated to learn. However, Bishop did not relate his research to the teaching of oral skills.

While the earlier researchers (Chaika, 2023; Gay, 2018; Bishop, 1990) reached similar conclusions, they did not fully detail the specific positive impacts of culturally diverse materials on oral language skills such as pronunciation, grammar, vocabulary, and fluency.

These findings are grounded in the theory of critical pedagogy, which challenges the practice of dominant narratives and stereotypes in ELT classrooms while promoting critical thinking and cultural awareness, and providing a platform for diverse voices. Freire (1970), as cited in Paudel (2015), emphasises that language learning becomes more enriching and empowering when classrooms utilise a variety of materials. Thus, critical pedagogy guides language teachers in selecting educational resources reflecting culture, gender, disabilities, age, and family backgrounds. When students identify with the learning materials, they are more likely to engage in speaking activities both during and after lessons. Student teachers who connect with culturally diverse resources in the ELT classroom tend to participate actively (Schmidt, 2001). Such materials can spark discussions, debates, and critical dialogues around socio-cultural issues, power dynamics, and cultural differences.

The findings are also tied to Vygotsky’s concept of social interaction. Culturally diverse materials can facilitate cultural exchange amongst learners, allowing them to engage in diverse perspectives and experiences, a situation that enhances their level of fluency and confidence in English language speaking. In addition, culturally diverse materials and social

interaction can promote socio-cultural competence, enabling student teachers to communicate effectively in diverse contexts in and out of the classroom.

The findings are also grounded in Krashen's affective filter hypothesis, which, according to Chin (2008), embodies several emotional variables such as motivation, self-confidence, anxiety, and personality traits. When learners see their own culture reflected in the didactic materials, their affective filters (stress and anxiety) can be lowered, thereby increasing their motivation to take part in speaking activities actively.

Culturally Responsive Assessment and the Development of English Language Speaking Proficiency amongst the French-speaking Student Teachers

The fourth hypothesis examined how culturally responsive assessment contributes to enhancing English language speaking proficiency among French-speaking student teachers in teacher

training colleges across the country. The test value gives a coefficient of determination of 0.5227, meaning that 52.27% of the variability of the development of English language speaking proficiency of student-teachers (DELSP) is explained by culturally responsive assessment (CRA). The findings confirmed that integrating cultural assessment strategies in ELT can heighten student teachers' interaction in oral activities. As they compare various cultures in English Language Teaching (ELT) lessons, they become more motivated to participate in speaking activities (M=2.39). Additionally, when teachers incorporate cultural content into assessments, students are inspired to use new vocabulary more naturally while speaking (M=2.36). Moreover, assessments that require student teachers to describe their diverse cultural ceremonies, they learn to use adjectives and adverbs more accurately (M=2.22). Furthermore, when teachers assess speaking skills by referencing students' cultural experiences, it allows them to express themselves more effectively in English (M=2.17). When assessment tools include diverse cultural materials like pictures, student teachers are also encouraged to engage actively in speaking tasks (M=2.07).

In essence, applying culturally responsive assessments in ELT classrooms gives student teachers the right opportunities to demonstrate their grasp of grammatical structures, use new vocabulary in context, and achieve fluency in the language. These results support conclusions drawn from focus group discussions, which emphasised the pivotal role of culturally responsive assessment in effectively developing English speaking proficiency. The findings highlight the importance of moving away from a standardised, one-size-fits-all assessment

approach towards more individualised and culturally attuned assessment techniques that celebrate diversity and promote authentic language development and speaking ability.

This aligns with earlier research by Cummins & Swain (1986) on lessons learnt so far on culturally responsive assessments, and they ascertained that many assessment items can be cognitively challenging for second or foreign language learners. This is especially relevant for French-speaking student teachers learning English as a second official language, as assessments on oral skills may yield inaccurate results if the linguistic and socio-cultural backgrounds of the students are not considered.

These results bolster claims made by Brown (2022), who explored culturally responsive classroom assessments and learnt that test items in a multicultural classroom that reflect the diverse language needs of students can improve their speaking skills. The results of the findings also expand those of Nunan (1999), who investigated enhancing the speaking ability of ELT students through debates and peer assessment and found that conducting assessments of grammar in oral production helps speakers to avoid further grammatical inaccuracies and that assessing vocabulary range and precision can reveal a test taker's proficiency.

Additionally, these findings build on Bennett's (2011) research on handling formative assessment for and as learning. Her findings revealed that teachers are required to have a high level to conduct formative assessments, but failed to show how such assessments could be conducted in a multicultural classroom. This ensures that students grasp how assessments tie into their learning while recognising how their engagement with content and practices supports their course success and speaking proficiency development. While Cummins & Swain (1986), Brown,2022; Nunan, 1999; Bennett, 2011) provide valuable perspectives, they do not sufficiently address how culturally responsive assessments can help foreign language learners develop their speaking proficiency.

The findings are grounded in the theory of critical pedagogy, which encourages language learners to question and challenge prevailing classroom practices and beliefs. Culturally responsive assessment engages students cognitively through rigour, involving the mental processes that occur as learners tackle tasks. When assessments are cognitively demanding, students actively participate in demonstrating and producing language, which can enhance their speaking skills. Behaviourally, this type of assessment can also manifest through collaborative efforts or hands-on investigations.

These findings are further supported by Vygotsky's concept of the zone of proximal development (ZPD), which refers to the gap between what a learner can do independently and what they can achieve with the assistance of more knowledgeable peers or mentors. It emphasises the importance of assessing not just students' actual levels of development but also their potential capabilities. The ZPD illustrates how vital social support is for helping learners reach higher levels of understanding and performance. Dynamic Assessment (DA) within the context of ZPD aims at culturally assessing an individual's actual learning potential of the English language in a bid to assist the learner attain their full potential, that of speaking English in real-life situations. When the concept of ZPD is applied to culturally responsive assessment and the development of English language speaking proficiency, assessments are tailored to account for the cultural background of the learners and their language proficiency level. In addition, scaffolding techniques are used to support learners in demonstrating their knowledge and skills. In doing so, student teachers build confidence in their language abilities, become more willing to engage in real-world interactions. They equally develop increased confidence and improved language proficiency in their language abilities, including pronunciation, grammar, accuracy, vocabulary, and fluency.

Culturally Sensitive Micro teaching and the Development of English Language Speaking Proficiency Amongst the French-speaking Student teachers

The fifth hypothesis, which examines how culturally sensitive micro-teaching enhances English language speaking proficiency among Francophone student teachers in training colleges, was confirmed. Statistically, the test value gives a coefficient of determination of 0.4733, meaning that 47.33% of the variability of the development of English language speaking proficiency of student-teachers (DELSP) is explained by sensitive micro teaching (CSMT). This suggests that micro-lessons which incorporate culturally diverse materials reflecting that learners' backgrounds offer them better opportunities to enhance their speaking skills (M=2.29). In other words, micro-teaching that reflects cultural mindfulness in ELT can encourage student teachers to be more active in oral exchanges. In other words, when micro-lessons are designed and delivered with consideration for students' socio-cultural learning preferences, they allow them to use grammatical structures more accurately while speaking (M=2.37). This suggests that micro-lessons that incorporate culturally diverse materials reflecting learners' backgrounds offer student teachers better opportunities to enhance their speaking skills (M=2.29). Furthermore, employing cultural teaching strategies, such as

folktale narration, encourages teachers to actively engage in speaking activities, thereby improving their fluency (M=2.23).

These findings highlight that culturally sensitive micro-teaching is a crucial technique for modelling, coaching, and guiding student teachers toward becoming proficient professionals in their field. They align with insights gained from focus group discussions and surveys, which revealed that culturally sensitive micro-teaching provides a valuable foundation for developing culturally responsive teaching practices. It creates a safe space for student teachers to foster their speaking abilities. Thus, culturally sensitive micro-teaching transcends mere teaching exercises; it serves as a potent tool for promoting multicultural understanding, inclusive teaching methods, and the practical oral use of the English language.

These findings complement those of Msimanga (2021), who studied the impact of micro-teaching on teacher professional skills among South African student teachers. His research found that engaging in micro-lessons nurtures essential skills such as lesson planning, teaching methods, resource utilisation, reflection, decision-making, time management, responsibility, and professional conduct. Similarly, the study builds on findings by Kilic (2010), who investigated learner-centred micro-teaching on the development of teacher candidates' teaching competences and found that micro-teaching effectively enhances teachers' behaviours across various dimensions and should be implemented in English Language Teaching (ELT) classrooms to help pre-service teachers cultivate their oral communication skills. Moreover, the study furthers discourse initiated by Fernandez (2010), who investigated how and what prospective teachers learn through micro-teaching and found that the micro-teaching technique allows learning objectives to be measurable, achievable, and timely, enabling each competence and skill to be thoroughly practised through ample opportunities for listening, observing, and engaging. However, synthesising the findings of the previously mentioned researchers (Msimanga, 2021; Kilic, 2010; Fernandez, 2010), it is clear that they did not explore how micro-teaching can be adapted for culturally diverse classrooms and its effects on learners' oral communication.

The findings of this study are anchored in Kolb's (1984) experiential learning theory, which posits that concrete experiences, combined with reflective observations and active experimentation, significantly enhance students' learning experiences. As Endeley (2014) points out, much of the essential learning for student teachers occurs through social interaction, collaborative dialogue, modelling, mentoring, and guidance, which collectively contribute to their increased engagement, improved retention, development of skills, and real-

world application. Thus, informed by the tenets of experiential learning theory, culturally sensitive micro teaching can help student teachers develop more accurate pronunciation, greater accuracy in their language use, including grammar and vocabulary, through repeated practice and feedback.

The findings are also tied to Vygotsky's concepts of scaffolding, a technique that provides temporary support and guidance to learners as they develop new skills. The culturally sensitive micro lesson is first of all modelled by the teacher to demonstrate the multicultural teaching skill expected from the students. This is closely followed by guided opportunities by the student teacher to practice the multicultural teaching skills with feedback and support. The guided practice is followed by autonomous practice to attain their zone of potential development. As trainees progress, the teacher gradually releases responsibility, enabling trainees to become more confident in developing independent language skills, improved fluency, grammar, and use of vocabulary in meaningful ways.

In all, both the quantitative and qualitative analyses suggest that multicultural pedagogy empowers student teachers to become more than mere language instructors; they take on the role of cultural ambassadors, integrating linguistic skills with a deep understanding of diverse cultures. By showing positive emotional energy toward students, embracing culturally responsive instructional strategies, using culturally relevant materials, and implementing inclusive assessment practices alongside regular culturally sensitive micro-teaching, language teachers can cultivate a learning environment where every student feels valued and empowered to share their socio-cultural identities and everyday experiences in a range of oral communication scenarios.

Notably, the experiment's findings revealed a significant impact of multicultural pedagogy on the development of English language speaking proficiency among student teachers. While variations in effectiveness were noted, it was found that the accurate use of grammar and vocabulary showed greater improvement than comprehension. In addition, comprehension in speaking proficiency improved more than fluency. The study's findings further confirmed the results from the surveys and focus group discussions, reinforcing the importance of a multicultural approach to enhance language proficiency.

As demonstrated by the results of the findings, multicultural pedagogy can enable student teachers to become confident communicators, critical thinkers, and empathetic citizens, and above all, proficient English language speakers who are ready to exercise their teaching skills

in inclusive classrooms (the nursery, primary, and post-primary schools) in Cameroon and beyond. The development of English language speaking proficiency in Cameroonian TTCs, therefore, lies in acknowledging the power of multicultural pedagogy by embracing diversity, celebrating individual voices, and fostering a genuine appreciation of diversity in the ELT classrooms.

5.2. A Complementary Roadmap: A proposed Multicultural Mediation Model for English Speaking Proficiency (MMMESP)

In chapter one, an exploration of the significant reforms that have taken place in Teacher Training Colleges (TTCs) in Cameroon since the 1970s was highlighted. It was underscored that the focus on teaching approach has shifted from a teacher-centred approach to a learner-centred one. This change arose from widespread dissatisfaction with the "far from satisfactory" practices observed among English language teachers. The Ministries of Education recognised an urgent need to address these pedagogical shortcomings. While numerous studies have been carried out on learner-centred pedagogy to enhance language teaching practices and the competencies of student teachers in TTCs, there has been limited or no discussion on how to effectively implement multicultural pedagogy aimed at improving English language speaking proficiency among these teachers. Accordingly, there is a need for a fresh perspective that promotes the development and dissemination of multicultural pedagogical strategies in English Language Teaching (ELT) classrooms, taking into account the diverse sociocultural backgrounds of student teachers. This model is constructed based on a thorough literature review and empirical data gathered throughout this research. It seeks to identify various components that multicultural pedagogy incorporates in ELT classrooms to foster the English language speaking proficiency of student teachers.

According to Kumaravadivelu (2006), teachers who adopt a one-size-fits-all approach in ELT classrooms may overlook crucial factors influencing language learning, such as the sociocultural backgrounds, daily experiences, and perspectives of their language learners. Complementing this perspective, Kuchah (2009) warns that neglecting the everyday sociocultural experiences of student teachers could retard the development of their oral communication skills.

From the perspectives of the above researchers, it can be inferred that integrating multicultural pedagogy into the ELT classroom enhances students' speaking proficiency. The proposed model for this study focuses on several key elements, including: the teacher's

multicultural attitude, culturally responsive instruction through folk tales instructional strategy, diverse instructional didactic materials, culturally attuned assessments, and culturally sensitive micro-teaching practices.

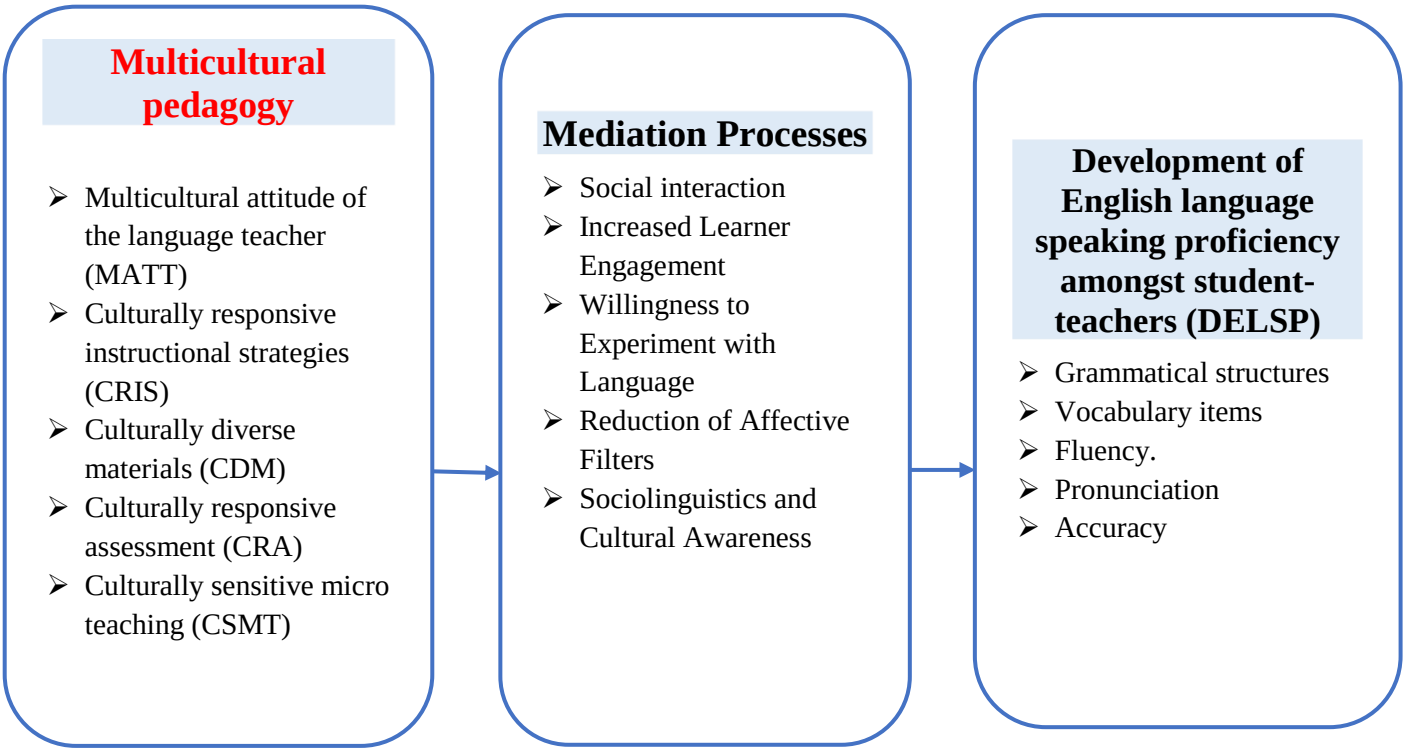


Figure 5.1: Multicultural Mediation Model for English Speaking Proficiency (MMMESP) in TTCS in Cameroon

The proposed model incorporates the cultural, social, and linguistic dimensions of Multicultural pedagogy, as well as the development of English language speaking proficiency in student teachers. Culturally, language teachers are expected to recognise and integrate students' cultural identities into English Language Teaching (ELT). Instead of considering English as a culturally neutral language, language teachers establish connections between new vocabulary and learners' personal experiences and perspectives. Socially, the facilitation of peer interaction, collaborative learning, and dialogic teaching provides student teachers with opportunities to practice speaking English in contextually meaningful situations. Linguistically, language instructors utilise mediation scaffolding strategies, which include sentence starters, modelling pronunciation, conducting guided discussions, and implementing think-pair-share activities.

Core Assumptions for the Proposed Multicultural Mediation Model for English Speaking Proficiency (MMMESP)

The primary premise of the Multicultural Mediation Model for English Speaking Proficiency is that an inclusive and culturally diverse educational framework fosters a psychologically safe, culturally affirming, and linguistically rich environment for learning. This environment is essential for promoting the development of speaking proficiency in the English language among student teachers. By recognising and integrating multicultural elements into pedagogy, the model seeks to cultivate an atmosphere wherein learners feel valued and empowered to articulate their thoughts, thereby enhancing their linguistic capabilities.

Structure of Multicultural Mediation Model for English Speaking Proficiency (MMMESP)

Multicultural Mediation Model for English Speaking Proficiency (MMMESP) is structured into an input block, an output block and mediation processes.

Input block: Multicultural Pedagogical Practices

The input block encompasses a variety of independent variables of this study, Towards multicultural pedagogy and the development of speaking proficiency of French speaking student teachers in GBTTCs in Cameroon. This model focuses on the multicultural attitude of the teacher, culturally responsive instructions through folk tale instructional strategy, culturally diverse materials, culturally responsive assessment and culturally sensitive micro teaching. The model elucidates effective strategies for enhancing English speaking proficiency through multicultural pedagogy:

Multicultural Attitude of the Teacher

In ELT classrooms, language teachers are expected to demonstrate a genuine respect for the linguistic and cultural identities of their students, appreciating the significance of multiculturalism, particularly within the TTCs in Cameroon. A positive disposition toward the diverse linguistic background of student teachers aids in alleviating stereotypes and biases related to diverse cultural backgrounds, experiences and perspectives of learners, consequently diminishing affective filters including anxiety, fear, stress and discrimination during oral activities.

Culturally Responsive Instruction through Folk Tale Instructional Strategy

The narration and dramatisation of folk tales foster active participation and engagement in oral activities during English Language Teaching (ELT) lessons. This approach facilitates the development of English language speaking proficiency.

Culturally Diverse Materials

The incorporation of a wide array of local materials and real-life scenarios is pivotal for reflecting the experiences of learners. Utilising culturally diverse materials that resonate with learners' sociocultural realities not only enhances engagement but also contextualises learning, rendering it more relevant and effective for spoken language.

Culturally Responsive Assessment

Assessment practices in ELT classrooms should correspond with the sociolinguistic backgrounds of learners, emphasising more on oral communicative effectiveness rather than privileging native-like pronunciation. Feedback provided through assessments must be formative, supportive, and contextualised to foster growth and confidence in speaking English language.

Culturally Sensitive Micro-Teaching

Simulated teaching experiences grounded in culturally familiar contexts enable student teachers to practice and hone their skills in an environment that respects and values linguistic diversity. Peer feedback mechanisms should encourage reflective practices regarding language use and pedagogical methods, thereby facilitating a culture of mutual support and learning.

Mediating Processes (Mechanisms of Action

The Mediating processes focuses on several activities/actions that stand between the learner and the learning outcomes to shape, support and facilitate learning. Some of these actions include; Social interaction, increased learner engagement, willingness to experiment, reduction of affective filters, sociolinguistics and cultural awareness.

Social interaction

This component complements Vygotsky's Constructivist Theory, emphasising the significance of social interaction and cultural mediation as catalysts for speaking proficiency. Learning does not take place in isolation.

Increased Learner Engagement

Complementing Freire's Theory of Critical Pedagogy, Multicultural Mediation Model for English Speaking Proficiency promotes active participation in speaking tasks, wherein students are provided with equal opportunities to engage deeply with spoken language.

Willingness to Experiment with Language

Expanding upon Kolb's Experiential Learning Theory, the Multicultural Mediation Model for English Speaking Proficiency nurtures learners' readiness to take risks in language use, which is crucial for developing speaking proficiency.

Reduction of Affective Filters

Building upon Krashen's Affective Filter Hypothesis, the model suggests that multicultural approaches aid in lowering affective barriers such as anxiety and fear. This reduction fosters greater confidence in speaking, thereby enhancing overall oral communication skills.

Sociolinguistics and Cultural Awareness

Expanding Canale and Swain's sociolinguistic competence, Multicultural Mediation Model for English Speaking Proficiency encourages students to understand the appropriateness of language use, accept diverse accents, and navigate pragmatic norms, thereby enriching their interactional opportunities and providing meaningful experiences in both peer and teacher interactions.

Output block: English Language Speaking Proficiency Components

In this block, key components of speaking proficiency are identified as dependent variables, grounded in established speaking frameworks (pronunciation, vocabulary, grammar, fluency and accuracy

Pronunciation

Emphasis is placed on improving intelligibility through practice, leading to better control over stress patterns, rhythm, and segmental features of spoken English.

Vocabulary

Efforts are made to expand learners' lexical repertoires, ensuring the use of contextually appropriate word choices to enhance expressiveness and comprehension.

Grammar

The focus is on improving accuracy in spoken structures, alongside the functional application of grammatical forms in realistic communicative contexts.

Fluency

Pursuit of increased speech rates, reduced hesitation, and the ability to maintain cohesive spoken discourse is prioritised.

Accuracy

Attention is directed towards minimising grammatical errors in spoken language.

Classroom Practices Using a Multicultural Mediation Model for English Speaking Proficiency (MMMESP)

As classrooms in GBTTCs and TTCs are large in Cameroon grow more and more linguistically and culturally diverse, exploring the constructs of Multicultural Mediation Model for English Speaking Proficiency (MMMES) can effectively enhance speaking proficiency of learners.

The Multicultural Attitude of the Teacher

To cultivate a positive multicultural atmosphere in English Language Teaching (ELT), language teachers at the level of pre-teaching and learning activities should:

- Re-examine their beliefs, feelings, behaviour, and their biases towards cultures represented in class to demonstrate a positive spirit towards diverse cultures and also identify challenges that can act a stumbling block to speaking activities
- Develop a caring and respectful attitude of love and friendships towards student teachers to incite them to participate actively in speaking activities during lessons;

At the level of teaching and learning activities in ELT classrooms, language teachers should:

- Prohibit hate speech and stereotypes in ELT lessons to enhance students' willingness to express themselves freely during speaking activities;
- Encourage discussions that promote cross-cultural understanding and empathy, given that students can be motivated to communicate orally in class when they feel valued.
- Appreciate diversity through positive reinforcement by verbally praising shy or friendless students to activate their self-esteem and confidence level to actively participate in speaking activities in class.

At the level of classroom environment, language teachers should;

- Appreciate linguistic diversity to help student teachers develop their speaking proficiency in a supportive environment;
- Model respectful communication, encourage students to do the same to develop a deeper understanding of diverse cultures, leading to more effective oral communication.

Culturally responsive instructions through folk tale instructional strategy

The findings also indicated that the folk tale instructional strategy encourages student teachers to develop their English language speaking proficiency. During folk tale instructions, language teachers can carry out several activities to help students develop their English language speaking proficiency.

At the level of pre-teaching and learning activities, language teachers can:

- Select tales from the diverse cultures and traditions of the students in class;
- Choose tales that have simple and repetitive language structures to facilitate fluency and pronunciation practice.
- Prepare student teachers with pre-reading/narration activities, such as vocabulary building, based on socio-cultural and ecological background information.

At the level of teaching and learning activities, language teachers can:

- Organise folk tale narration sessions using language and communication activities to enable learners to convey meaning, negotiate social relationships, and achieve communicative goals in the context of teaching and learning;
- Organise folk tale-based activities to enable learners to develop their discourse competence, including paralinguistic features such as tone, pitch, volume, body language, predicting, inferencing, and summarising;
- Have students read, narrate, and dramatise folk tales to practice key vocabulary and phrases from the folk tale.
- Encourage critical thinking by asking students to compare the social and cultural context of their folk tales to the real-life experiences of the student teacher;
- Build strategic competence of student teachers by teaching them to use context clues, prefixes, and suffixes to determine the meaning of unfamiliar words in folk tales;
- Have students dramatise folk tales to stimulate oral discussions in context and to identify challenges in speaking skills related to the language structure being taught;
- Assess student progress in the linguistic structure being taught using formative and summative assessment as well as self-assessment strategies

- Write down errors during folk tale narration/dramatisation sessions, especially language structures being taught to discuss in the later part of the lesson;
- Use motivational strategies to ensure recall of language structure being taught and to enable students to attain an acceptable level of mastery.

Culturally diverse materials

Third, it was also indicated that culturally diverse instructional materials in ELT classrooms can positively contribute to the development of the speaking proficiency of student teachers. To attain this objective, language teachers can carry out several activities.

At the level of pre-teaching and learning activities, language teachers should:

- Investigate the learning styles of student teachers in class to select culturally diverse materials compatible with their learning styles;
- Learn more about students' socio-cultural activities outside of the classroom and let that information guide the teacher on the kind of didactic material to use during lessons.

At the level of teaching and learning activities, language teachers can:

- Begin lessons with materials that mirror the cultural backgrounds of learners and then progress with materials that are windows to spark oral interactions;
- Use well-crafted visual, audio, audio-visual, and or kinaesthetic representations to appeal to the diverse cultural learning styles and to increase their engagement in speaking activities;
- Organise cultural events and activities that reflect the diversity of the student teachers, such as cultural, festivals and celebrations, traditional music, dance and performances, food and outdoor cuisine, amongst others.

At the level of outdoor activities, language teachers can:

- Set up group projects where students are tasked with creating visual, audio, and kinaesthetic socio-cultural representations for specific contents to trigger curiosity and subconsciously, and to encourage students to subconsciously pronounce words correctly when speaking.
- Organise cultural days using culturally diverse materials to teach grammatical structures such as adjectives and adverbs.

Culturally Responsive Assessment

The findings equally indicated that culturally responsive assessment can positively impact the development of English language speaking proficiency among learners.

At the level of teaching and learning activities, language teachers should:

- Learn about the cultural backgrounds and experiences of the student teachers in class;
- Select assessment tools that are free from cultural bias but reflect the diversity of students. For instance, ask students to describe how a traditional ceremony is organised in their cultures. To reduce cultural bias, allow students to choose ceremonies relevant to their experiences and focus more on communicative skills rather than cultural knowledge;
- Assess students by presenting problem situations and language skills that connect to and value their socio-cultural identities to enable them to express themselves orally with the necessary vocabulary on what they master and can do in familiar situations.
- Assess student teachers through face-to-face interactions since there is no other way to learn speaking English than to speak it, per se;
- Employ individualised assessment techniques to score pronunciation, accuracy, grammar, fluency, and vocabulary to meet the speaking proficiency needs of the students;
- Design assessments around real-life tasks and projects that students might encounter in day-to-day professional life to measure their functional language ability;
- Assess oral communicative skills by focusing on appropriate and acceptable pronunciation, grammar, vocabulary, accuracy, and fluency using debates and discussions on issues related to the daily lives of the student teachers.

Culturally Sensitive Micro Teaching

It was also demonstrated that culturally sensitive micro teaching can contribute to the development of English language and speaking proficiency of student teachers. The micro teaching cycle consists of six phases, each adapted for cultural sensitivity:

At the level of pre-teaching and learning activities, the language teacher should:

- Investigate the cultures of students represented in class to avoid perpetuating stereotypes.
- Prepare didactic materials that are culturally responsive and reflective of the diverse backgrounds of the student teachers;

At the level of teaching and learning activities, language teachers should:

- Brainstorm cultural connections using themes to teach specific language structures rather than plan lessons on units around specific vocabulary or grammar-based points;
- Define the objectives of the micro teaching activity to ensure that the objectives are aligned with the needs and interests of the student teacher.
- Develop strategies to cope with the diverse cultural attitudes and beliefs about other cultures to incite learners into active participation.
- Ensure that the teaching activity is interactive and engaging, with adequate opportunities for student teachers to practice their English language speaking skills.
- Re-plan the lesson by incorporating the points of strength and fine-tuning socio-cultural challenges not skilfully handled in the previous attempt to enable the teacher trainee to master pronunciation, fluency, accuracy, grammar, and vocabulary;
- Re-teach the lesson and amend the presentation in light of the feedback to take the experience to another level and to improve speaking proficient

All in all, language teachers are expected to ensure that the tenets of multicultural pedagogy, such as the multicultural attitude of the teacher, culturally responsive instructions, culturally diverse materials, culturally responsive assessment, and culturally sensitive micro teaching, are established in the language teaching and learning environment to get students from diverse sociocultural and ecological backgrounds take active parts in oral communicative activities.

5.3. Summary of the study

As pointed out in Chapter Two, the repeated calls by (Kramsch, 2014; Kiss & Weninger, 2017; Kapukaya, 2020; Kaikkonen, 2014; Balasanyan, 2019) for multicultural pedagogic strategies for ELT classrooms entail giving proper consideration to the main actors of the teaching-learning situation.

This study aims to investigate the extent to which the use of multicultural pedagogy could affect the development of English-speaking proficiency among French-speaking student teachers in bilingual teacher training colleges in Cameroon. This research is grounded in the theories of Second Language Acquisition, Social Constructivism, Critical Pedagogy, Communicative Competence, and Experiential Learning Theory.

To achieve this, a questionnaire, a quasi-experimental design, and focus group discussions were used to collect data from four bilingual teacher training colleges in the four major

sociocultural ecological zones in Cameroon. The questionnaire was addressed to a sample population of 260 French-speaking student teachers drawn from a target population of 725. Secondly, a quasi-experimental design was conducted using a sample of 40 students. Lastly, focus group discussions based on the variables of the study were organised with 8 students, two each from the four bilingual teacher training colleges that made up the sample population. The findings related to all five research questions indicated that: language teachers, who manifest a positive multicultural attitude towards student teachers from diverse socio-cultural and ecological backgrounds, can significantly inspire them to participate actively during speaking activities in a multicultural ELT classroom. It was also realised that the use of culturally responsive instruction, such as the folk tale narration instructional strategy, can significantly improve the development of English language speaking proficiency of student teachers. We also realised that the use of culturally diverse materials can significantly inspire student teachers from diverse socio-cultural and ecological backgrounds to actively participate during lessons to develop their English language speaking proficiency. It was also realised that the use of culturally sensitive micro-teaching techniques can significantly provide a safe laboratory for students to sharpen their speaking skills.

Despite the beneficial influence of multicultural pedagogy on the development of English language speaking proficiency of French-speaking student teachers, as evidenced in the study, a persistent challenge in the Cameroonian context is that decisions concerning teaching and learning are often derived from donor countries/institutions, implemented at the ministerial level, and imposed on teachers. Consequently, affecting meaningful changes in this educational paradigm may prove to be a formidable endeavour. Unless there is such evidence, it may be even more difficult to argue for a change of culture within the educational system in Cameroon.

5.4- Theoretical Implications of the Study

The findings of this study, which draw on multiple educational theories, suggest several key insights into integrating multicultural pedagogy into ELT. The research demonstrates that integrating multicultural pedagogy, specifically through teachers' multicultural attitude, culturally responsive instruction, culturally diverse materials, culturally responsive assessment, and culturally sensitive micro-teaching, positively impacts English language speaking proficiency among pre-service teachers in teacher training colleges in Cameroon. The confirmation of all five hypotheses validates the choice of theoretical framework for the study. Unfortunately, these findings present a compelling challenge to the current emphasis on explicit teaching in TTCs in Cameroon, anchored in theoretical frameworks such as social

cognitive theory, schema theory, information processing theory and behaviourist theory that dominate competency-based educational frameworks. In other words, reliance solely on explicit instruction, characterised by the direct teaching of linguistic rules and structures, may not effectively nurture the essential elements required for speaking proficiency in English, given that English language speaking proficiency encompasses not only grammatical accuracy but also the ability to pronounce words accurately, speak fluently and use language contextually in varied interactions. The findings, therefore, posit a critical need for a paradigm shift in teaching approaches, techniques and strategies, advocating the adoption of more context-sensitive, inclusive approaches and communicatively oriented teaching strategies to better equip future primary and nursery school teachers with the oral skills necessary to teach in classrooms that respect the cultural diversity of learners.

From Socio-Constructivist and Communicative Competence perspectives, the findings suggest that speaking proficiency is not just linguistic or grammatical, but also sociocultural. Learning, speaking skills are fostered when instruction connects with student-teachers' diverse backgrounds, transforming the classroom into a safe laboratory for practising oral communication, which enhances motivation and engagement. As articulated by Vygotsky, learning is a fundamentally social and constructed process. This indicates that students' learning experiences are significantly shaped by their cultural contexts and social interactions. Consequently, when language teachers adopt culturally responsive approaches, such as the folk tale instruction strategy, they enhance the relevance of learning activities, thereby bridging the gap between students' personal experiences, content and educational outcomes. By making connections to students' backgrounds, teachers create a more inclusive and engaging ELT learning environment that promotes deeper understanding, retention of material, and engaged oral communicative activities.

According to Canale & Swain (1980), foreign and second language learners may face major challenges developing their English language speaking proficiency if instruction is not grounded in communicative competence. According to these scholars, communicative competence emphasises meaningful interaction, viewing explicit grammar as secondary or supplementary to communicative practice, rather than as the core. They also argue that explicit teaching focuses on explicit rules and slows down spontaneous communication, as learners translate rules instead of thinking in the language, a situation that hinders fluency. Thus, mastering grammar rules (explicit knowledge) does not guarantee communicative ability (knowing how and when to use language), which communicative competence prioritises. Learners might know rules to help them pass written exams, but may not apply

these rules in oral communication due to a lack of practice in meaningful contexts, leading to errors in speaking or writing despite explicit study. Canale and Swain's grammatical competence, for instance, focuses on implicit instruction of grammar rules, pronunciation, vocabulary, and other language structures using content relevant to cultures, experiences, and perspectives of diverse learners in the classroom. In other words, focus is on contextualised, internalised, and unconscious use of grammar, vocabulary, and pronunciation in oral communication. Furthermore, Canale and Swain's (1980) concept of sociolinguistic competence requires language teachers to recognise cultural differences in their language classroom and adapt language accordingly.

Through the lens of Critical Pedagogy theory, using culturally diverse materials and fostering a positive attitude, the study suggests that challenging mainstream language curricula validates student identities and enhances their willingness to communicate orally in the English language. The theory of critical pedagogy empowers students to take control of their learning and develop their English language skills through authentic communication and practice, fosters critical thinking and reflect on their own language learning process, values students' cultural backgrounds and experiences as well as promotes social justice and equity in the classroom to enable students become more confident in oral communication in a variety of context. According to Freire (1970), cited in Uddin (2019), explicit teaching is a banking concept of an educational system in which teachers model and deposit knowledge into students, who act as passive recipients, particularly at the beginning of lessons. To these researchers, explicit instruction emphasises the memorisation and repetition of facts rather than authentic understanding and inquiry. Genuine knowledge emerges through critical inquiry and praxis, as grounded in critical pedagogy and not through passive absorption as per explicit teaching. Teaching grounded in critical pedagogy relates knowledge to the lived experiences of students and connects personal issues with broader social and political contexts, making learning more meaningful. Unfortunately, explicit teaching reinforces the authority of the teacher and the dominant cultures in the classroom, which critical pedagogues believe perpetuate the status quo of teacher-centredness and societal inequities. Also drawing from the preceding scholarship, Rasheed (2021) posits that being teacher-centred, explicit instruction limits student autonomy and decision-making over their own learning, unlike critical pedagogues who advocate for a student-centred, dialogical approach where teachers and students co-create knowledge. This empowers students to become active agents in communicative activities, especially in ELT multicultural classrooms.

From the standpoint of Second Language Acquisition Theory, folk tale instructional strategy functions as an affective filter reducer, improving proficiency by reducing anxiety and increasing student engagement through relatable, culturally familiar materials. Thus, validating the theoretical foundation of affective hypothesis filters. Moreover, the comprehensible input hypothesis is also validated, given that folk tales allow learners to grasp meaning in context, which aids in the acquisition of new vocabulary and grammatical structures. This approach aligns with theories advocating for authentic learning contexts, as storytelling and drama provide real-life scenarios for students to practice and improve fluency, vocabulary, and accurate pronunciation and grammar. By using stories, learners interact socially, which supports the idea that language development occurs through social interaction and dialogue, making the learning process more interactive.

In the study, Second Language Acquisition theory also demonstrates that language learning is enhanced when comprehensive input, such as didactic materials, is culturally relevant, directly influencing learner motivation and reducing inhibitions. By using relatable, culturally diverse materials, student teachers feel more comfortable and safer, supporting Krashen's affective filter hypothesis, where lower anxiety increases proficiency.

According to Experiential Learning principles, the effectiveness of culturally sensitive micro-teaching confirms that hands-on, reflective teaching practice is essential for developing both pedagogical skills and speaking fluency, contextualised use of vocabulary, accurate pronunciation, and grammar in teacher training. The study reinforces that the four-step micro-teaching cycle (plan, teach, observe, critique) directly mirrors the experiential learning cycle of concrete experience, reflective observation, abstract conceptualisation, and active experimentation. This implies that effective speaking development requires cyclical, hands-on practice rather than passive instruction. By integrating cultural sensitivity, the learning environment is transformed into a safer, more inclusive space that reduces anxiety, a key factor for enhancing speaking proficiency. This supports the idea that affective factors (motivation, reduced stress) are critical components of experiential language learning. The framework implies a shift in the instructor's role from a transmitter of knowledge to a mediator of experiences. This means teachers must facilitate the connection between the learner's background and the target language, rather than just delivering information. In essence, the study implies that effective English language teaching is not merely a linguistic exercise but a sociocultural experience that requires deep reflection on both the learner's own culture and the culture of the target language.

In contextualising these theories in Cameroonian TTCs, the study provides empirical evidence that Western-derived pedagogical theories must be modified to include indigenous knowledge and local contexts to effectively improve English proficiency in post-colonial, multilingual Cameroonian classrooms. In essence, the findings imply a shift from viewing culture as an addition to instruction to viewing it as a core component of the language acquisition process.

These perspectives could imply that the challenges graduates from teacher training colleges in Cameroon face in expressing themselves orally in English may be likened to the fact that English Language Teaching (ELT) lessons are not sufficiently supported by the tenets of socio-constructivist theory, second language acquisition theory, communicative competence, experiential learning theory and those of critical pedagogy.

5.5- Practical Implications of the Study

The study has significant practical implications for various stakeholders, including English language teachers, student teachers, researchers, educational partners, school administrators, the educational community, and policy makers in the State.

1-English language teachers: The findings of this research provide a valuable resource for English language teachers on how they can moderate their attitudes to create a conducive teaching and learning environment that accommodates varying experiences and perspectives of learners from diverse cultural backgrounds. Valuing students' voices, experiences, and perspectives lowers their affective filters by dismantling barriers that perpetuate hate speech, feelings of anxiety, isolation, discomfort, frustration, and fear of being ridiculed when trying to express themselves in the English language. They can also use culturally responsive instructional and assessment strategies, as well as culturally diverse materials, in their language classrooms to enhance the development of English language speaking proficiency among learners.

2-**Student-Teachers:** The investigation brings to the forefront the role of the student teachers as future global practitioners in multicultural ELT classrooms in Cameroon. Upon graduation, pre-service teachers are expected to foster inclusive learning environments in their English language classrooms that not only recognise and celebrate diversity but also address the varying needs of all pupils, both in the primary and nursery schools, in a way that can hone their critical thinking skills to express themselves orally in English in real-life situations.

3. **School Administrators:** The findings offer a new perspective to school administrators to cultivate and implement a school culture that actively values diversity, equity, and inclusion in the discharge of their duties as well as incite them to promote multicultural understanding

and collaboration amongst students on the one hand and their trainers on the other hand to enable all the student teachers thrive in their language development and overall educational journey.

4. **Pedagogic Inspectors:** The research contributes to the ongoing conversation about effective teaching practices in teacher training colleges in Cameroon. Pedagogic inspectors can exploit the findings and integrate multicultural pedagogy into teacher evaluation and support frameworks. This integration will not only provide teachers with the necessary tools and knowledge to address the needs of diverse cultural backgrounds of their students but also foster an inclusive learning environment to ensure that English language teachers are well-prepared to meet the varied linguistic and cultural needs of their students, ultimately leading to improved outcomes in language acquisition and overall student engagement.

5. Curriculum Developers: The research provides a valuable resource for curriculum developers seeking to improve the curriculum of ELT for teacher training colleges and beyond. Curriculum Developers can actively embed the principles of multicultural pedagogy in the curriculum for the ELT classroom in teacher training colleges. This means designing learning experiences in the curriculum that reflect an array of sociocultural narratives, teachers' multicultural attitudes, teaching methods, culturally appropriate assessment strategies, and resources that represent the diverse backgrounds of students. This includes developing cultural competence, recognising the unique challenges faced by students from various backgrounds, and fostering inclusive environments where all voices are valued.

6. Parents and Communities: The study has important implications for parents and the community as it highlights the crucial role of collaboration between schools, families, and the community. Parents can actively work alongside schools to cultivate an inclusive and multicultural responsive community. Collaboration is vital not only for enhancing the language skills of student teachers but also for fostering an atmosphere where the importance of various cultural identities is recognised and celebrated.

7. Employers: The research is an eye-opener to prospective employers of teachers to reassess their recruitment criteria of potential primary and nursery school teachers by including a work practicum on multicultural pedagogy. As demonstrated by the findings, teachers trained for multicultural classrooms are better prepared to teach the English language to pupils who come from diverse sociocultural and ecological backgrounds.

8. Policy Makers: The findings of this study can inform educational policy makers to adopt a bottom-up approach on preferred learning practices amongst student teachers in ELT multicultural classrooms as well as create a framework for incorporating innovative ideas and

methodologies in educational settings in teacher training colleges in Cameroon rather than crafting policies solely at the ministry level and placing the blame for any shortcomings on English language teachers. Understandably, the State can prioritise education initiatives that actively promote diversity, equity, and inclusion within the school system and ELT in particular. This can involve revising the curriculum, organising training workshops, creating mentorship programs, and offering access to teaching materials that reflect a diverse range of local languages and cultural perspectives.

9-The State: The findings provides significant insights to Cameroon with over 270 local languages, underscoring the fact that investing in multicultural pedagogic practices including curriculum reforms, teacher training and language policy amongst others, promotes cultural understanding and tolerance amongst Cameroonians from the four major cultural backgrounds, fosters national unity, makes contextual learning a reality in ELT classrooms, address sociocultural biases amongst teachers and learners, and above all, enhances English language speaking proficiency of student teachers.

10. Education Partners: The findings of the study can inform educational partners such as Parents and Teachers Association (PTA), UNESCO, CONFEMEN, and UNICEF to reorient technical and financial support that promotes curriculum development for teacher training, professional development opportunities for teachers in the domain multicultural pedagogy, resource allocation and partnership to equip students with the ability to use the English language in real-life situations.

5.6. Contributions to Knowledge

While there is a growing consensus on the need for a friendlier research approach that builds on the socio-cultural experiences students bring to the classroom, there remains a scarcity of studies prioritising the perspectives and practices of learners and teachers from diverse cultural backgrounds in the Cameroon ELT field. Existing research exploring learners' viewpoints often serves merely to complement existing phenomena.

The findings on multicultural pedagogy and the development of English language speaking proficiency are rooted in the idea that classrooms serve as vital agents for promoting equity, social justice, and the sociocultural realities and experiences of student teachers in English language teaching. These realities and daily experiences are explored through the multicultural attitudes of language teachers, culturally responsive instructional strategies, culturally diverse didactic materials, culturally responsive assessments, and culturally

sensitive micro-teaching aim at enhancing the English language speaking proficiency of Francophone student teachers.

As previously mentioned in this study, the findings align with existing literature on multicultural pedagogy and the teaching and learning of foreign and second languages in teacher training colleges in Cameroon.

Moreover, incorporating the voices of students from various teacher training colleges highlights the specific challenges English language learners face in English Language Teaching (ELT) in multicultural classrooms. This insight paves the way for innovative strategies like multicultural pedagogy that can help student teachers become more proficient English language speakers within a multicultural setting.

Furthermore, by capturing the viewpoints of student teachers in relation to sociocultural factors that affect their English language acquisition and production, this study paints a clearer picture of effective multicultural practices for ELT classrooms. It also sheds light on the reasoning behind teaching practices within the multicultural framework, acknowledging that teaching strategies might not always align with the views and needs of the students.

The results of the study offer a potential framework for scholars to investigate effective multicultural practices using a bottom-up approach. Furthermore, it lays the groundwork for a thorough exploration of how integrating students' sociocultural backgrounds can foster meaningful change in educational settings. Besides, the methodology of a mixed research design used for data collection can be an effective approach to conducting research that enriches both theory and practice.

Therefore, the perspectives gathered in this study provide language teachers with credible multicultural pedagogical practices tailored to the context of Cameroon. While these practices may share similarities with those found elsewhere, they are distinctly suited to the local environment in Cameroon.

5.7. Recommendations

While recognising the efforts and initiatives already undertaken by the Ministry of Secondary Education and English language teacher trainers to enhance the development of English language speaking proficiency of French-speaking student teachers in the Teacher Training Colleges in Cameroon, the following recommendations have been made:

1-On the Multicultural Attitude of the Teacher

- It is recommended that English language teachers should are acquire a comprehensive understanding of the fundamental characteristics that define the principal cultural zones of Cameroon in order to effectively challenges stereotypes during instructional sessions.
- It is also suggested that English language teachers should periodically reflect on their personal biases towards cultures represented by the students in the classrooms. Unrecognised biases can lead to marginalisation and demotivation of some students from participating actively in speaking activities.
- Cultural competence and sensitivity to cultural differences should be at the forefront of English language instruction to create an inclusive and supportive learning environment that helps students to willingly engage in speaking activities, take risks, to attain greater proficiency in fluency, accuracy, pronunciation, grammar, and vocabulary. If, on the contrary, students find their teachers' attitude discouraging, they will emotionally and negatively react in the form of disappointment with the English language speaking activities.
- It is also advisable for English language teachers to habitually, encourage empathy and inclusivity amongst students in ELT classrooms through structured activities that celebrate diversity, different cultural perspectives, and open dialogues. Valuing students' voices, experiences, and perspectives by dismantling barriers that perpetuate hate speech, feelings of anxiety, isolation, discomfort, frustration, and fear of being ridiculed when trying to express themselves in the English language orally lowers their affective filters.

2-On Culturally Responsive Instructions (Folk Tale Instruction Strategy)

- It is recommended that, language teachers should incorporate traditional teaching methods including folk tale instructional strategy into their ELT lessons which serve as authentic materials that allow students to connect with spoken English in a meaningful way that can enhance their English language speaking proficiency, particularly in areas such as fluency, vocabulary, and accuracy, pronunciation and grammar as well as develop their sociolinguistic, discourse and strategic competencies.

- Language teachers are advised to periodically, use folk tale instructional strategy in ELT classrooms to emotionally and psychologically arouse a high level of involvement in speaking activities in the learners.
- It is advisable for language teachers to explore dramatisation of folk tales as means of enabling learners connect actions and emotions associated with drama thereby enhancing their speaking proficiency. Through this, learners can easily understand, recall, and use new words contextually when speaking about their daily experiences and perspectives.

3-On Culturally Diverse Materials

- It is recommended that English language teachers should regularly incorporate culturally relevant visual, audio, and kinaesthetic didactic materials in their ELT classrooms that reflect the cultural backgrounds of the students to render the mastery of the speaking skill more meaningful, enjoyable, and effective in boosting the interest of student teachers in participating in oral activities in their ELT lessons.
- Language teachers are encouraged to use multilingual digital resources, such as the Google Translate tools, videos with subtitles in multiple languages, diverse digital texts and materials that reflect students' cultural experiences and inclusive language, interactive digital tools including AI-driven tools that offer immediate feedback and support for a more inclusive and engaging English Language Teaching (ELT) environment.
- It is also proposed that English language teachers undergo professional development training on how to integrate culturally diverse materials in ELT classrooms.

4-On Culturally Responsive Assessment

- Language teachers are advised to design culturally responsive assessment practices for ELT classrooms that align with students' cultural backgrounds, diverse learning styles and experiences to enhance their engagement, motivation, and confidence in developing their English language speaking skills. Such assessments help student teachers feel more confident in their English language abilities, boost their self-esteem and motivation to engage in oral communicative activities.
- It is also recommended that, in every assessment, English language teachers should ensure that diverse cultural contexts of learners, which constitute vectors of speaking activities, are considered and respected.

- English language teachers are equally advised to target proficiency-related learning outcomes in the assessment task which describe the quality of performance expected from learners at different macro levels, especially in the speaking skill, to assess the level at which they have attained their speaking proficiency.
- English language teachers are also invited to design assessments that foster speaking engagements by incorporating activities like role playing, simulations, debates, discussions or storytelling which reflect the diverse identities, life experiences and perspectives of learners.

5-On Culturally Sensitive Micro Teaching

- It is recommended that language teachers should regularly organise culturally sensitive micro-teaching sessions to model, scaffold, coach, and guide pre-service teachers develop their speaking abilities.
- It is equally suggested that curriculum developers should design ELT curriculum that incorporates culturally sensitive micro teaching programs that provide a convenient platform for pre-service teachers to refine their English language speaking skills
- English language teachers should be trained on cultural awareness, showing how these tools can be integrated into ELT micro lessons.

Chapter Summary

In this chapter, we presented the discussions of the findings and summarised them consistently based on the content of the variables of interest under investigation and existing literature and theories used in the study. From the findings, it was evident that multicultural pedagogy, far from being a mere addendum, is the very foundation upon which authentic English language speaking proficiency can be built. The chapter ended with recommendations and suggestions for further research.

5.8. Limitations of the Study

1) When the researcher ventured into the field to gather data, it became clear that many respondents had difficulty understanding the study's variables and the overall objectives. A considerable number of participants had limited English language proficiency due to their Francophone backgrounds, complicating the data collection process even further. To address this, the questionnaire was translated into the French language facilitating comprehension for respondents who may have struggled with English language. This adaptation aimed to enhance data quality and ensure participants understanding aligned with study's intent;

2) Further limitations surfaced during the experimental research design. It was noted that some student teachers in the experimental group displayed passivity and were reluctant to engage in oral activities, fearing possible mockery from their peers. Their discomfort was evident as many struggled when asked to speak. To overcome these challenges, differentiated instruction was introduced to meet the varied language needs of the students. Incorporating diverse cultural experiences, perspectives, and materials into the lessons, opportunities for peer interaction increased, creating a supportive and non-threatening classroom environment.

3) During focus group discussions, some participants found it hard to express themselves clearly in English. To promote better interaction, all questions were translated into the French language, and a Francophone colleague was recruited to co-moderate the discussions.

4) Another significant limitation of the study was the underrepresentation of student teachers from the four sociocultural ecological zones in Cameroon amongst the selected GBTTCs. This imbalance restricted the researcher's ability to obtain a fair representation from each GBTTC. In response, the researcher decided to include more respondents from the sociocultural and ecological zone where the respective GBTTCs were situated to achieve a more balanced representation.

5) Moreover, there was a noticeable lack of literature concerning the use of multicultural pedagogy and English language teaching in TTCs in Cameroon.

6) The financial demands of the study also posed challenges for the researcher, especially regarding transporting materials and providing internet access for colleagues and student teachers involved in the focus group discussions.

5.9. Suggestions for Further Studies

While the present study contributes to research on second and foreign language teaching, there remains much to explore. To further validate and give this study a global resonance, we would encourage that similar research should be undertaken on the following areas:

1. Multicultural pedagogy and cross-cultural communicative competence.
2. Barriers to multicultural teaching in foreign language classrooms: Teachers' perspectives.
3. A comparative study on multicultural pedagogy in Cameroon, Britain, France, Canada, America, South Africa, and Nigeria.
4. How to develop and alter teaching strategies according to multicultural pedagogy.
5. Multicultural pedagogy at the age of artificial intelligence.

5.10. General Conclusion

This study investigated how multicultural pedagogy affects the development of English language speaking proficiency amongst student teachers at teacher training colleges in Cameroon. The research was motivated by the challenges observed in certified French-speaking teachers who struggle to teach English at the primary and nursery school levels. To facilitate a comprehensive exploration of this topic, five specific objectives were outlined: first, to analyse how the multicultural attitudes of language teachers contribute to the speaking proficiency of student teachers; second, to assess how culturally responsive instruction enhances the development of their English speaking skills; third, to examine how diverse cultural materials support the growth of English language proficiency; fourth, to investigate the impact of culturally responsive assessments on this proficiency; and finally, to evaluate how culturally sensitive micro-teaching practices improve overall spoken English capability. These objectives were transformed into research questions and subsequently into hypotheses that guided the research design. The study involved a thorough analysis of the hypotheses, leading to insightful results.

The research began with an exploration of the historical, conceptual, theoretical, and contextual backgrounds related to the issue at hand. The historical background was extensively examined, tracing developments from the 1930s to the present, informed by significant movements such as intercultural, intergroup, and civil rights movements. These movements played a vital role in shaping critical discussions around issues like ethnicity, immigration, assimilation, social mobility, prejudice, tolerance, and respect for diversity, particularly in the United States, Canada, Australia, Europe, and Africa. Conceptually, multiculturalism emerged as a foundational framework for educational practice, one that values diversity, equality, and inclusion, and fosters an environment that validates diverse identities, experiences, and perspectives.

Furthermore, the contextual background was analysed in relation to the legal frameworks governing this study. At the international level, these frameworks include UNESCO (2001), Universal Declaration on Cultural Diversity, which identifies cultural diversity as a fundamental element of humanity's common heritage with emphasis on its critical role in shaping collective identity and values. Building on this foundation, UNESCO (2005), Convention on the Protection and Promotion of the Diversity of Cultural Expressions, highlights cultural diversity by advocating for member states to establish policies that effectively safeguard and promote varied cultural expressions.

Besides, the Common European Framework of Reference for Languages (2001) guide offered comprehensive insights into language teaching, learning, and assessment with emphasis on not just the mastery of language skills but also on intercultural competence, a diverse range of cultural contexts, perspectives, linguistic diversity and the curriculum that can enrich the communication abilities of learners.

Similarly, UNICEF's (2001) Universal Declaration on Cultural Diversity emphasises that multiculturalism and inter-ethnic relations in education foster and ensure respect, tolerance, and acceptance. UNICEF further recommends that teacher training programs, both for pre-service and in-service training, incorporate content designed in accordance with multicultural goals to counteract ethnic stereotypes in culturally diverse classrooms, and that frequent opportunities for genuine interactions should be encouraged.

An additional landmark on multicultural pedagogy is the Council of Europe's Reference Framework of Competences for Democratic Culture (2016), highlighting the essential skills needed to nurture a democratic society, which inherently honours linguistic and cultural diversity within educational settings to encourage students to connect with a variety of cultures and languages.

Likewise, Plan International (2017) on the right to inclusive and quality education states that the school curriculum should actively combat discrimination or prejudice on the basis of sex, sexual orientation, ethnicity or culture in the school milieu. This is to promote the culture of peace, dignity, equality and sustainability and to enable learners to engage with issues relevant to their lives. In other words, Plan International advocates for school safe environments that are open to diversity and educational values brought by all learners to school.

In the context of Cameroon, Section four in Law No. 98/004 of 14 April 1998 on General Guidelines on Education in Cameroon lays emphasis on the promotion of cultural values, national languages and the need to adapt the educational system to the socio-cultural realities of Cameroon. Accordingly, the general mission of education is to train the child for intellectual, physical, civic and moral development and harmonious integration into society, taking into account economic, socio-cultural, political and moral factors (Ndille, 2016; Tambo, 2003).

Furthermore, Arête N°. 332/14 of 10/09/2014 by the Minister of Secondary Education, revising the syllabuses for the Teacher Training Colleges in Cameroon, by extension, the introduction of didactics of national languages and cultures to ensure that pre-service teachers

use basic knowledge from national languages and cultures in solving professional problem situations related to their teaching profession.

Moreover, the Presidential Decree No. 2017/013 of January 2017 establishing the National Commission for the Promotion of Bilingualism and Multiculturalism, tasked with advancing initiatives in both bilingualism and multiculturalism.

One of the latest legal frameworks on multiculturalism is found in the Presidential decree No. 202/434 of 4th October 2023, which lays down the organisation and functioning of Teacher Training Colleges in Cameroon. Additionally, the National Policy of Inclusive Education (2024) outlines a strategic framework designed to ensure inclusivity within educational practices, further reinforcing the commitment to embracing linguistic and cultural diversity.

The review of related literature encompassed various researchers' perspectives on multicultural pedagogy and its role in enhancing English language speaking proficiency. The importance of multiculturalism, along with its different approaches, types, and the challenges of balancing unity and diversity, was thoroughly examined. Critical perspectives on multicultural pedagogy and its relationship to English language speaking proficiency were also considered.

Within the framework of the literature review of the study, the concept of a teacher's multicultural attitude was analysed, focusing on behaviour shaped by personal beliefs and feelings towards various cultures, as well as interactions with students from diverse socio-cultural backgrounds and the instructional strategies employed. Additionally, culturally responsive instruction was scrutinised, particularly through the folk tale instructional strategy, which enables teachers and students to narrate and dramatise folk tales in class, thereby enriching the learning experience. The discussion surrounding culturally diverse materials emphasised their role in fostering learner-centred environments that actively engage students in the teaching and learning process. Effective instructional materials should grab the learner's attention, convey the core ideas of the lesson, and provide opportunities for hands-on experience.

Conversely, when students fail to see themselves reflected in the teaching materials, their motivation to participate in oral communication activities tends to decline. The exploration of culturally responsive assessment focused on key principles and objectives for assessing speaking skills. This analysis highlighted the importance of aligning assessment content with instructional strategies and desired learning outcomes. Key factors also included the effectiveness of various assessment tools, elements that impact the validity of test items, the reliability of the assessment process, and the practical use of the resulting data. In addition,

the technique of culturally sensitive micro-teaching was examined, underscoring its significance in promoting cultural awareness in the teaching process. It demonstrated how constructive feedback can enhance English language speaking proficiency among student teachers during these targeted lessons.

The concept of English language speaking proficiency was highlighted as the ability to communicate orally in varied contexts with accuracy and clarity. Proficient speakers exhibit a smooth and understandable flow of speech, with only minor errors in pronunciation, grammar, vocabulary, and fluency. This review of speaking proficiency also took into account the importance of sociolinguistic competence, strategic competence, discourse competence, and interactive competence in developing overall English language speaking skills.

This study is theoretically grounded in five key theories: Vygotsky's Social Constructivist Theory, Krashen's Second Language Acquisition Theory, Freire's Critical Pedagogy, Canale & Swain's Communicative Competence, and Kolb's Experiential Learning Theory. Vygotsky's Social Constructivist Theory.

Krashen's Second Language Acquisition Theory examined in this study explores how students learn a second language. It emphasises that learning a second language parallels the way children acquire their first language and that individual differences, socio-cultural factors and context shape the learning process. Key concepts in this theory include input, interaction, output and feedback.

Vygotsky's socio-constructivist theory used in the study, emphasises social interaction and collaborative learning. In the ELT classroom, socio-constructivist theory promotes peer-to-peer dialogue and scaffolding as students interact with more knowledgeable others. The theory highlights the importance of meaningful interaction, collaboration, negotiation, problem solving and scaffolding to prepare student teachers for real-life communication. Moreover, socio-constructivist theory advocates for differentiated instruction to accommodate the diverse proficiency levels and learning styles found within a multicultural classroom.

Freire's Critical Pedagogy (1984) is used in the study because it promotes critical thinking, values students' cultural backgrounds, experiences and perspectives, problem posing and dialogue, fostering relevance and engagement in ELT classrooms. It also encourages learners to question power dynamics and social injustice to enable them to develop autonomy, creativity, participate in societal change and global citizenship. Informed by the tenets of critical pedagogy and considering the rapidly changing demographics of the classroom in Cameroonian teacher training colleges in Cameroon resulting in an unprecedented amount of

linguistic and cultural diversity, language teachers in multicultural settings ought to re-examine their own personal assumptions, values, and beliefs and how these perceptions and actions could enhance the development of English language speaking proficiency of linguistically, politically, socially, and economically diverse students.

Furthermore, Canale & Swain's (1980) Communicative Competence is explored because it emphasises effective language use in real-life context, promoting learners' ability in using language coherently, accurately and appropriately. In an ELT classroom, the theory focuses on developing learners' ability to communicate accurately and appropriately in professional settings. The theory argues that effective communication hinges on various sub-competencies, including grammatical, sociolinguistic, discourse, and strategic competencies, which facilitate positive interactions across diverse ages, genders, linguistic backgrounds, and cultures.

Finally, Kolb's Experiential Learning Theory is explored in the study because it underscores the importance of experience and reflection in adult learning, emphasising that the cycle of concrete experiences, reflective observation, abstract conceptualisation, and active experimentation is essential for genuine learning to occur. In an ELT classroom, the theory encourages learners to engage actively in language learning activities to develop critical thinking, problem-solving, role plays, communicative skills for real-life applications and lifelong learning. These theories not only guide the data generation and analysis but also help foster a strong rapport between the researcher and participants.

The research methodology of triangulation used in the study proved to be a fitting approach for the research. It involved blending various data collection methods, such as questionnaires, experiments, and focus group discussions, to gather a wide range of insights on the research topic. Focus group discussions were particularly valuable in digging deeper into the "why" and "how" behind the quantitative data obtained from questionnaires, allowing for a more nuanced understanding that the quantitative method could not provide. While the questionnaire tracked outcomes of the relationship between multicultural pedagogy and the development of English language speaking proficiency of learners, the experimental design assessed the difference between the performance of students taught using multicultural pedagogic tools and those taught without. Meanwhile, focus group discussions delivered rich, subjective insights into participants' experiences, perceptions, and the social dynamics associated with multiculturalism and the development of English language speaking proficiency. Thus, results from one method were utilised to validate or support findings from another. Conversely, any conflicting results (or divergences) were viewed not as weaknesses

but as opportunities for further exploration, revealing new meanings or complexities. Additionally, combining specific methods aligned well with a pragmatic approach. These methods offered objective, generalisable data on cause-and-effect relationships or prevalence across a larger population. This comprehensive approach helped clarify the mechanisms behind the experimental and survey results.

The study targeted the accessible population of French-speaking student teachers from eight of the eleven bilingual teacher training colleges located in Cameroon's four major sociocultural ecological zones for the 2023-2024 academic year. This selection was motivated by the fact that regional headquarters are known for attracting individuals from diverse cultural backgrounds seeking better living conditions or fleeing socio-political crises. The focus on final-year student teachers was intentional, given that the English language syllabus is expected to be fully covered in these classes.

The sample comprised 260 Francophone student teachers from the four Bilingual Teacher Training Colleges (GBTTCs): GBTTC Bafoussam representing the Grass Field cultural zone, GBTTC Yaoundé for the Fang Beti cultural zone, GBTTC Douala for the Sawa cultural zone, and GBTTC Maroua for the Sudano-Sahelian cultural zone. Two sampling techniques were employed: simple random sampling (SRS) to select the 260 student teachers from a larger pool of 725, and purposive (or judgmental) sampling, a non-probability method aimed at intentionally selecting participants for the experimental design and focus group discussions. Data was collected through a combination of instruments, including a questionnaire, a quasi-experimental design, and focus group discussions conducted across the four bilingual teacher training colleges. Initially, a questionnaire was administered to 260 Francophone student teachers drawn from the accessible population. Following that, a quasi-experimental design was used with a sample of 40 student teachers from GBTTC Yaoundé. Finally, focus group discussions were organised with 08 students: two from each of the four participating colleges, based on the study's key variables.

In this study, socio-demographic data concerning the academic level of the student teachers, gender, age, entry qualifications, official language, and cultural zone were gathered from a sample population of 260 individuals. This data was analysed in relation to the personal characteristics of the respondents. The findings were drawn from the insights of participants in a well-structured questionnaire, experimentation, and focus group discussions, emphasising their views on various aspects such as teachers' multicultural attitudes, culturally responsive instruction, diverse materials, culturally sensitive assessment, and micro-teaching, along with the development of English language speaking proficiency among student teachers.

The variability in the development of English language speaking skills in relation to different background characteristics was tested in the research hypotheses. The survey specifically targeted student teachers, focusing on their background traits. One-way and two-way Analysis of Variance (ANOVA) tests were employed to assess how these background characteristics (including school, academic level, gender, age, entry qualifications, first language, and cultural zone) influenced respondents' opinions on improving their English language speaking proficiency. Additionally, multiple regression analyses were conducted to evaluate how multicultural pedagogy predicts the enhancement of speaking skills among student teachers. The data were processed using SPSS software (version 28.0 for Windows).

During the experimental phase, a mixed-design analysis of variance was conducted to evaluate the impact of multicultural pedagogy on teaching effectiveness in terms of English language speaking proficiency, focusing on grammar, vocabulary, accuracy, fluency, and comprehension as dependent measures. The independent variables included experimental conditions (control and treatment groups) and testing conditions (pre-test and post-test). This analysis utilised a mixed-design framework to explore the effects of these variables on the development of English language speaking proficiency among student teachers. We used SPSS for data processing during this phase, generating various scores, descriptive univariate and bivariate statistics, and graphical analyses. The results indicate that achieving effective English language teaching relies not on uniformity but on celebrating the rich diversity within English classrooms in teacher training colleges in Cameroon. The findings revealed that integrating multicultural pedagogy in these classrooms significantly boosts students' speaking capabilities in numerous ways.

Specifically, it was found that a teacher's multicultural attitude can greatly impact the English language speaking proficiency of student teachers. This connection suggests that, when language teachers exhibit a positive multicultural attitude towards students in ELT classrooms, it significantly elicits their enthusiasm in communicating with fluency and precision in English, paying close attention to grammatical accuracy, vocabulary mastery, and pronunciation clarity. Additionally, language teachers who actively address hate speech in the ELT classrooms foster the desire in student teachers to develop the assurance needed for eloquent English expression, emphasising accurate syntax, vocabulary, and pronunciation. On the contrary, negative attitudes such as favouritism, discrimination, hate speech, stereotypes and prejudice can lead to reduced student engagement and hinder the achievement of learning outcomes. Consequently, such detrimental attitudes can hinder their enthusiasm for greater participation in oral communicative activities.

The results of the findings also revealed that culturally responsive instruction emerged as a key contributor to improving English speaking proficiency, particularly among French-speaking student teachers in government teacher training colleges. Engaging in instructional strategies like folk tale dramatisation and narration in ELT lessons nurtures the confidence of student teachers to express their thoughts fluently in English, using appropriate grammar, a broad vocabulary, and clear pronunciation. The engaging nature of folk tales allows student teachers to use language in context, providing them with greater opportunities to grasp language structures meaningfully, thereby enhancing their speaking proficiency. These findings align with the research of Mantra et al. (2018), who explored the implementation of folk tale-based instruction to improve English as a Foreign Language (EFL) speaking skills, concluding that such narratives can effectively educate, inspire, and engage students in various speaking activities. Using folk tales as an instructional strategy, therefore, supports student teachers in building linguistic confidence for effective communication in English, characterised by grammatical accuracy, suitable vocabulary, and clear pronunciation.

Additionally, the findings equally indicated that using culturally diverse didactic materials can significantly increase interest in the development of English language speaking proficiency of Francophone student teachers. The connection student teachers feel with culturally diverse didactic materials during ELT lessons plays a crucial role in bolstering their fluency, linguistic confidence, and seamlessly blending grammar, vocabulary, and pronunciation skills. Incorporating culturally diverse resources in English Language Teaching classrooms can therefore effectively lower learners' affective filters, boost their motivation, and purposeful engagement in speaking activities. Student teachers who resonate with these culturally diverse materials are more inclined to participate willingly, joyfully and actively in these speaking exercises (Schmidt, 2001).

Furthermore, the results of the research also revealed that culturally responsive assessments contribute significantly to enhancing English language speaking proficiency among French-speaking student teachers. Culturally responsive assessments in English Language Teaching (ELT) empower student teachers to gain the confidence needed for fluent English expression, mastering grammar, vocabulary, and pronunciation. Assessments that respect the diverse backgrounds of learners can foster the desire in the trainee teachers to participate actively in oral English communication, focusing on precise grammar, rich vocabulary, and clear articulation. When assessments encourage student-teachers to compare different cultures during ELT lessons, their motivation to engage in speaking activities increases. In the same

way, employing cultural content in assessments heightens students' desire to use new vocabulary more naturally in their speech with increased vitality.

Moreover, the application of culturally sensitive micro-teaching was shown to positively impact the speaking proficiency of French-speaking students. The results indicated that micro-lessons designed with consideration for students' socio-cultural learning styles, cultural experiences and perspectives propel them to use language structures with increased involvement in speaking tasks. This technique creates a more engaging and supportive learning atmosphere where cultural diversity is recognised and valued. This means that micro lessons, which reflect the students' cultural backgrounds, can inspire them to gain confidence to communicate fluently in English, using accurate grammatical structures, vocabulary, and spoken clarity. In other words, implementing culturally sensitive micro-teaching techniques encourages growth in self-confidence for fluent and precise English discourse, integrating proper grammar, vocabulary, fluency, and pronunciation.

The results of the study were also carefully summarised, highlighting both theoretical and practical implications that enrich existing knowledge in English language teaching and lay the groundwork for improved pedagogical practices. Additionally, the research proposed several recommendations for future studies and acknowledged its limitations, which may serve as a roadmap for subsequent inquiries in this field. It also emphasised the importance of the successful implementation of multicultural pedagogy to enhance learners' English language speaking proficiency. This encompasses various strategies, such as fostering teachers' positive emotional engagement with students, integrating culturally responsive instruction, utilising culturally sensitive assessments, leveraging culturally diverse materials, and applying culturally sensitive micro-teaching techniques in ELT classrooms. In essence, the study highlighted that when students feel respected and empowered to share their unique socio-cultural backgrounds and experiences and when the teacher uses folk tale instructional strategies, culturally diverse didactic materials, culturally responsive assessment and culturally sensitive micro teaching technique, there is a greater likelihood of noticeable improvement in their spoken English proficiency, touching on all aspects of language acquisition, including fluency, vocabulary, grammar and accuracy.

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APPENDICES

APENDIX 1: Informed consent

Title of Project: Multicultural pedagogy and the development of speaking proficiency of Francophone students in Teacher Training Colleges

Name of Principal Investigator: TOSAM Raphael KIMAL

Researchers: TOSAM Raphael KIMAL

Please initial box

I confirm that I have read and understand the information sheet for the above project and have had the opportunity to ask questions.

I understand that my participation is voluntary and that I am free to withdraw myself at any time without giving any reason. (Contact ….if you wish to withdraw)

I understand that my responses will be anonymised after analysis.

I agree to take part in the above research project.

_____ _____ _____

Name of Participant **Date** **Signature**

Researcher: TOSAM Raphael KIMAL **Date** **Signature**

APENDIX 2: **An Individual Lesson Note on Anglais for the Control group for Thursday 22 May 2024**

Discipline: English Language

Class: One Year Course (ENI BACC 1)

Theme: The regular past tense

Duration: 2 hours

Enrolment: 20

Date: 22 May 2024

Name of teacher

Basic: Professional competence: To solve problems situation involving the regular past simple tense.

Partial objective: At the end of the lesson, learners should be able to say when to use the simple past tense and put verbs in the simple past tense.

Previous knowledge: Students can speak using the simple present tense.

New words: The simple past tense

Pedagogic Resource: National syllabus for Teacher Training Colleges for 2014, scheme of work, notes.

Didactic situation: I asked my students to tell me what they did in the morning before coming to school and she said “when I got up in the morning, prayed, took my bath, brushed my teeth, prepared breakfast, ate and walked to school” what tense did she use?

	Stages	Intermediary objective	Resources	Teachers Activity	Students Activity	Material	Evaluation	Duration
Introduction of lesson	Motivation	To obtain the interest of learners	Body movement	Asks Students to do stretches	Do stretches	Stretches	Appreciation	2 mins
	Activate previous knowledge	Recall previous knowledge	The simple present tense	Asks questions on the simple present tense. When do we use the simple present tense?	Answer question we use the simple present tense when talking about things that we do every day and things that are generally true.	-Notes of previous lesson	Placement evaluation	10 min
	Presentation of the didactic situation	Discovery of the didactic situation	Problem situation	The didactic situation. I asked my student to tell me what she did in the morning before coming to school and she said "when I got up in the morning, prayed, took my bath, brushed my teeth, prepared breakfast, ate and walked to school" what tense did she use?	-Answer question ⟹use the simple past tense	Didactic situation		10 mins
	Communication of the objectives of the lesson	Discover the objective of the lesson	Didactic problem situation	Today we will be learning the simple past tense	Listen attentively	Didactic situation		3 mins
lesson proper	Modelling	Discover the title and the unfolding of the lesson.		-Communicates and writes title of lesson -Explains information related to; -Past simple tense -Steps of the lesson -What is the simple past tense ⟹ The simple past tense is used for actions that have already past. ⟹ It is used for past actions. <u>Ex</u>	Listen and copy		Formative evaluation	10 mins

				-Cook – cooked Fight – Fought Play – played For the simple past tense of regular verbs we add "**ed**". ex: Climb – climbed dance – danced at the end of the word. For the past tense of irregular verbs, we do not add "**ed**". The verbs change differently. **Ex**: run – ran speak – spoke cry – cried Swim – swam etc…				
Systematization	Guided practice	Work in groups	Personal research carried out in groups	-Constitutes four groups each group giving three examples each of regular verbs. -Constructing 3 sentences each with some of the past tenses of verbs given. -Compares student's answers to retain right responses.	-Receive instructions and work in groups -Group leaders present results of group work	Personal research	Appreciation	30 mins
	Consolidation (recapitulation)	Formulate or retain the essential knowledge acquired	Knowledge acquired	Recapitulates the lesson and answer questions from students	Retain essential knowledge			10 mins
	Independent / autonomous practice.	Work individually without the help of teacher	Acquired knowledge from lesson	Your friend who was sick and did not attend the class, asked you to put the following words in the past simple tense for her.	Do the work individually. March - marched Jump – jumped Clean – cleaned		Formative	10 mins

				March- Jump Clean drive break sing	drive - drove break - broke sing – sang			
End of lesson	Synthesis of lesson and announcement of next lesson Closure.	-Do a synthesis or summary of the lesson and gives the next lesson title	-National syllabus	-Does summary -Our next lesson will be the past continuous tense	-Listen and write down the summary and the topic	Text books		10 mins
	Home work	From knowledge retained	-From the lesson	-Look for more examples of words and their past tenses	-Take down the home work in their books	Notes		5 mins

APENDIX 3: Scores after post-test for the control group

Pre-test scores					Post-test scores			
Research Participants	**Accuracy/Scores**	**Fluency/Scores**	**comprehensiveness/Scores**	**Total/Scores**	**Accuracy/Scores**	**Fluency/Scores**	**comprehensiveness/Scores**	**Total/Scores**
T1	04/10	02/05	02/05	**08/20**	05/10	02/05	02/05	**09/20**
T2	05/10	03/05	03/05	**11/20**	06/10	03/05	03/05	**12/20**
T3	05/10	02.5/05	03/05	**10.5**	05/10	03/05	03/05	**11/20**
T4	03/10	02/05	02/05	**07/20**	03/10	02/05	02/05	**07/20**
T5	05/10	02/05	02/05	**09/20**	05/10	02/05	02.5/05	**09.5/20**
T6	05/10	02/05	03/05	**10/20**	05/10	02/05	03/05	**10/20**
T7	05/10	03/05	03/05	**11/20**	06/10	03/05	03/05	**12/20**
T8	05/10	03/05	02.5/05	**10.5/20**	05/10	03/05	03/05	**10.5/20**
T9	04/10	02/05	02/05	**07.5/20**	04/10	02/05	02/05	**08/20**
T10	05/10	02/05	02/05	**09/20**	05/10	02/05	03/05	**10/20**
T11	05/10	03/05	03/05	**10/20**	05/10	03/05	02.5/05	**10.5/20**
T12	05/10	03/05	03/05	**11/20**	05/10	03/05	03/05	**11/20**
T13	05/10	03/05	02.5/05	**10.5**	05/10	03/05	03/05	**10.5/20**
T14	03/10	02/05	02/05	**07/20**	03/10	02/05	02/05	**07/20**
T15	05/10	02/05	02/05	**09/20**	05/10	02/05	02.5/05	**09.5/20**
T16	05/10	02/05	03/05	**10/20**	05/10	03/05	03/05	**11/20**
T17	04/10	02/05	02/05	**08/20**	04/10	02/05	02/05	**08/20**
T18	05/10	03/05	02.5/05	**10.5/20**	05/10	03/05	03.5/05	**11.5/20**
T19	03/10	01/05	0205	**06/20**	03/10	02/05	02.5/5	**07.5/20**
T20	05/10	02/05	02/05	**09/20**	07/05	02/05	03/05	**10/20**

APENDIX 4: An Individual Lesson Note on Anglais for Plan for the Experimental group

Thursday, 23 May 2024

Subject: Anglais

Class: One Year Course (ENI BACC 1)

Theme: Using Folk tales to teach tenses

Lesson title: The regular past simple tense

Duration: 2 hours

Number on roll: 20

Date: 23 May 2024

Teacher:

Basic professional competence: Using language to fulfil civic and human rights duties and ethos: (the love of country; the respect for human diversity, gender issues and work ethics).

Integrated objectives or competence: From real life situations, by the end of this lesson, the student teachers should be able to narrate folk tales fluently and intelligibly using the simple past tense.

Partial integration objective: From real life situations on the language, by the end of this lesson, student-teachers will be able to:

Narrate folk tales from their cultures, unconsciously use the simple past tense accurately when speaking, initiate a conversation accurately and fluently as well as understand that, various cultures may have different versions of folk tales in Cameroon.

Prior knowledge: Students can use the present simple tense correctly to describe habitual actions.

Pedagogic resources: National syllabus for Teacher Training Colleges for 2014, scheme of work, notes.

Didactic situation: Chia played on his school soccer team. He loved to kick the ball. His team always worked on their passing skills. Chia lived on the same street as Ateba. Chia and Ateba liked to practice together. They even practiced on weekends. They learned new skills by working together. They worked hard during practice so they could play better. They enjoyed learning new soccer skills. Chia and Ateba wanted to be the most skilled players on the team.

APENDIX 5: Scores after post-test for the experimental group

Pre-test scores					Post-test scores			
Research Participants	**Accuracy/ Scores**	**Fluency/ Scores**	**comprehensiveness/ Scores**	**Total/Scores**	**Accuracy/ Scores**	**Fluency/ Scores**	**comprehensiveness/ Scores**	**Total/ Scores**
T1	04/10	02/05	02/05	**11.5/20**	08/10	04/05	04/05	**16/20**
T2	06/10	03/05	03/05	**12/20**	08.5/10	04/05	04.5/05	**17/20**
T3	05/10	02.5/05	03/05	**09.5**	07/10	03.5/05	03.5/05	**14/20**
T4	03/10	02/05	03/05	**10/20**	07/10	04/05	04/05	**14/20**
T5	05/10	02/05	03/05	**10/20**	08/10	03/05	04/05	**13/20**
T6	05/10	02/05	03/05	**10/20**	08/10	04/05	04/05	**16/20**
T7	05/10	03/05	03/05	**11/20**	07/10	04/05	04.5/05	**14.5/20**
T8	05/10	03/05	02.5/05	**10.5/20**	07/10	04/05	03.5/05	**14.5/20**
T9	04/10	02/05	02/05	**08/20**	06.5/10	04/05	03/05	**13.5/20**
T10	05/10	03/05	03/05	**11/20**	08/05	04/05	04/05	**16/20**
T11	05/10	02/05	02/05	**09/20**	05/10	03/05	03/05	**14/20**
T12	05/10	02/05	03/05	**10/20**	05/10	03/05	03/05	**14/20**
T13	04/10	02/05	02.5/05	**08.5/20**	05/10	03/05	02.5/05	**13.5/20**
T14	04/10	03/05	03/05	**10/20**	07/10	03/05	03/05	**13/20**
T15	05/10	02/05	02/05	**09/20**	05/10	02.5/05	03/05	**10.5/20**
T16	05/10	02/05	03/05	**10/20**	08/10	03/05	04/05	**15/20**
T17	04/10	01/05	01/05	**06/20**	05/10	02/05	02/05	**09/20**
T18	05/10	03/05	02.5/05	**10.5/20**	05/10	03/05	02.5/05	**12.5/20**
T19	05/10	02/05	03/05	**10/20**	03/10	02/05	01/05	**14/20**
T20	05/10	03/05	03/05	**11/20**	08/10	04/05	03.5/05	**15.5/20**

APENDIX 6: Questionnaire addressed to student teachers of Teacher Training Colleges (TTCS) in Cameroon

Dear student-teachers,

I am a PhD student in the Department of General Didactics at the Faculty of Education of the University of Yaoundé 1. Currently, I am conducting a research on the topic: "Multicultural pedagogy and the development of English language speaking proficiency of Francophone student-teachers in Cameroonian Teacher Training Colleges." The purpose of this questionnaire is primarily for academic purposes, and I assure you that your identity will remain anonymous throughout this study.

Section A –Academic Background

1. Name of the college----------
2. Level----------
3. Gender: Male--------- Female---------
4. Age range 15-20---------21-25---------26-30---------31-35------- 35 and above --------
5. Entry certificate: BACC-------PROB------- BEPC----------
6. Official language- A. English----------B. French----------
7. Cultural zone. Fang
8. Beti---------- Grassfield----------Sawa---------- Sudano Sahelien----------
9. Mother tongue----------
10. Which other language(s) do you speak?

Thank you for your interest in participating in our research study on multicultural pedagogy and its impact on the development of English language speaking proficiency among Francophone student-teachers. This questionnaire aims to gather valuable insights into the experiences, perceptions, and challenges faced by Francophone student-teachers in their journey to enhance their English language speaking skills within a multicultural educational context. Please provide accurate and complete information while answering the questionnaire. There are no right or wrong answers. We are interested in your personal experiences and perspectives. Use the rating scale below to answer the following questions; (1) Strongly Disagree, (2) Disagree, (3) Neutral, (4) Agree, (5) Strongly Agree.

Section B- Multicultural attitudes of language teacher						
N0.	**Item**	**1**	**2**	**3**	**4**	**5**
09	When my teacher demonstrates a positive multicultural attitude such as love and kindness during ELT lessons, I am inspired to actively take part in speaking activities.					
10	When my teacher prohibits hate speech during ELT lessons, it inspires me to actively participate in speaking activities.					
11	When my teacher imposes his cultural beliefs during ELT lessons, it discourages me to actively take part in speaking activities.					
12	When my teacher accepts diverse cultural differences, during ELT lessons, my self-esteem is positively activated to engage more in speaking activities.					
13	When my teacher allows me to share my cultural experiences during ELT lessons, I am inspired to improve my speaking skills					
Section C- Culturally responsive instructional strategies Please mark an (X) only once to your desired grade.						
14	Narration of folktales by the teacher during ELT lessons, enables me to speak more fluently and accurately	**1**	**2**	**3**	**4**	**5**
15	When I narrate folktales during ELT lessons, it enables me to use tenses accurately when speaking.					
16	Dramatisation of folk tales during ELT lessons enables me to unconsciously use grammatical structures such as adjectives when speaking.					
17	When I use folk tales as reading comprehension passages during ELT lessons enables me to unconsciously use new words when speaking.					
18	The poetic presentation of folk tales during ELT lessons helps to improve my pronunciation when speaking.					
19	Relating cultural themes with my daily life during folk tale narration enables me to unconsciously use new words when speaking.					
Section D- Culturally diverse materials Please mark an (X) only once to your desired grade.						
20	The use of cultural visual materials such as drums, traditional dresses during ELT lessons enables me to use new words contextually when speaking.	**1**	**2**	**3**	**4**	**5**
21	The use of cultural auditory materials such as traditional songs in English related to diverse cultural backgrounds during ELT lessons enables me to improve on my speaking skills.					
22	The use of cultural audio visual materials such as videos of traditional ceremonies during ELT lessons enables me to use new words more accurately and confidently when speaking.					
23	The use of cultural kinesthetic activities such as dramatization of traditional weddings during ELT lessons enables me to improve on my pronunciation.					
24	The use of culturally oriented digital technologies such as; on line cultural exchange, enables me to use figures of speech such as verbs and adjectives more accurately when speaking.					
Section E-Culturally responsive assessment Please mark an (X) only once to your desired grade.						
26	When my teacher assesses my competence in speaking skills using my cultural experiences, it enables me to express myself better in English language					

27	When my teacher introduces assessment items using culturally diverse materials such as pictures, it enables me to actively take part in speaking activities.					
28	When my teacher uses assessment that requires me to describe how cultural ceremonies are carried out in my culture, it enables me to use adjectives and adverbs more accurately when speaking.					
29	When my teacher uses cultural content for assessment, I am inspired to unconsciously use new words when speaking.					
30	When assessment requires me to compare diverse cultures during ELT lessons, I am motivated to engage more in speaking activities.					
Section B- Culturally sensitive micro teaching Please mark an (X) only once to your desired grade.						
31	Micro lessons planned, taking into consideration the diverse cultural origin of learners, enables me to use words culturally oriented, when speaking					
32	Micro lesson planned taking into consideration my cultural ways of learning enables me to use tenses accurately.					
33	Micro lessons taught using cultural teaching strategies such as folktale narration, enables me to speak more fluently.					
34	Micro lessons taught using culturally diverse materials such as drums, a traditional dress provides me with greater opportunities, to improve my speaking skills.					
35	Feedback received after a multicultural micro lesson, enables me to improve on my fluency when speaking.					
Section G: The Development of English Language Speaking Proficiency Please mark an (X) only once to your desired grade.						
36	I can use my cultural background knowledge to develop my vocabulary when speaking.					
37	When I don't remember a word, I replace it with another word from either French or my mother tongue.					
38	I can practice using new words/expressions while speaking.					
39	I can use English words contextually with respect to various cultures.					
40	I can improve on my pronunciation when corrected by my teacher or more proficient classmates.					
41	I can use the English dictionary to improve my pronunciation, grammar and vocabulary.					
42	I can use parts of speech such as verbs, adjectives, adverbs accurately, when I speak during lessons.					
43	I am excited when the teacher asks students to figure out grammatical rules from a discussion with classmates.					
44	I can speak English fluently while applying grammatical rules.					
45	I can practice to be fluent by reading texts aloud.					

APENDIX 7: A Lesson Plan

7.2- A Lesson Plan on vocabulary with focus on culturally responsive assessment to develop speaking skills

Lesson Topic: Exploring Cultural Traditions

Lesson title: Use culturally responsive assessment to evaluate vocabulary and grammar.

Level: ENI BACC 1

Time: 60-90 minutes

Objectives:

To enable students understand and use vocabulary related to cultural traditions when speaking;

To enable students describe and compare cultural traditions from different cultures using adjectives when speaking;

To enable students develop their ability to use contextual clues to infer the meaning of unfamiliar vocabulary when speaking.

Materials:

-Handouts with vocabulary related to cultural traditions;

-Images and videos of cultural traditions from different cultural zones in Cameroon;

-Vocabulary cards or flashcards.

At the level of pre-teaching and learning activities:

-Begin with a quick warm-up activity to get student teachers talking;

-Ask student teachers to share one thing they know about a cultural tradition from their culture or a cultural zone they're interested in.

At the level of teaching and learning activities:

Vocabulary Presentation (15 minutes):

-Present vocabulary related to cultural traditions, such as; festivals, celebrations, rituals, and customs;

-Use images and videos to illustrate the vocabulary and provide contextual clues;

-Have student teachers repeat the vocabulary and provide examples of how they can use it in sentences.

Vocabulary Practice (20 minutes):

-Divide student teachers into pairs and provide each pair with a handout containing vocabulary cards or flashcards;

-Have student teachers take turns describing a cultural tradition from their cultural zone or a cultural zone they're interested in, using the vocabulary from the handout;

-Encourage learners to ask each other questions and provide feedback.

Cultural Comparison (15 minutes):

Have student teachers' work in small groups to compare and contrast cultural traditions from different countries.

-Provide each group with a handout containing guiding questions, such as:

-What are some similarities and differences between cultural traditions in Cameroon?

-How do cultural traditions reflect the values and beliefs of a society?

-What can we learn from cultural traditions from other cultures in Cameroon?

-Encourage student teachers to use the vocabulary from the lesson to describe and compare cultural traditions;
-Gather the student teachers together to review the lesson;
-Ask student teachers to reflect on what they learned about cultural traditions.

Assessment Criteria:

Vocabulary usage: Accuracy and appropriateness of vocabulary related to cultural dimensions in Cameroon to develop speaking proficiency;
Cohesion and fluency; Ability to deliver a clear and coherent presentation;
Pronunciation and intonation; Clarity and effectiveness of pronunciation and intonation;
Cultural awareness: Ability to share cultural insights and traditions with others**.**

Extension:

-Invite a guest speaker to talk to the class about a cultural tradition from their cultural zone;
-Have student teachers create a presentation or display about a cultural tradition from their culture or a cultural zone they are interested in;
-Plan a cultural event or festival where student teachers can share and celebrate their cultural traditions.

7.1- A lesson Plan on culturally diverse materials to develop Speaking Skills.

Lesson Topic: Using culturally diverse materials in an ELT classroom
Lesson title: Enhancing level of fluency, accuracy, grammar and vocabulary using culturally diverse materials
Level: ENI BACC 1
Time: 60 minutes
Objectives:
To enable students to engage in conversations about culturally diverse topics;
To enable students use vocabulary and grammar related to different cultures;
To enable students practice fluency, pronunciation using culturally diverse materials.

Materials:

Visual Materials:
-Images of cultural festivals and celebrations;
-Pictures of traditional clothing and food;
-Diagrams of cultural traditions and practices.

Audio Materials:

-Audio recordings of cultural music and songs;
-Podcasts about cultural traditions and practices;
-Audio descriptions of cultural festivals and celebrations;

Audio-Visual Materials:

-Videos about cultural traditions and practices;
-Cultural documentaries and films ;
-Video clips of cultural festivals and celebrations.

Kinaesthetic Materials:

-Traditional clothing and accessories for role-plays;
-Cultural artifacts and objects for hands-on activities;
-Music instruments for cultural music and songs.

Procedure:

At the level of pre-teaching and learning activities, language teachers should:

-Begin the lesson by asking learners about their favourite culture and traditions or practices;

-Write the different cultural traditions or practices on the board and ask learners to share what they know about them.

At the level of teaching and learning activities:

Visual Materials (15 minutes)

-Show students, images of cultural festivals and celebrations;

-Ask student teachers to describe what they see and what they know about the cultural tradition or practice;

-Provide vocabulary and grammar related to the cultural tradition or practice.

Audio Materials (15 minutes)

-Play audio recordings of cultural music and songs;

-Ask learners to identify the cultural tradition or practice associated with the music or song;

-Provide vocabulary and grammar related to the cultural tradition or practice.

Audio-Visual Materials (15 minutes)

-Show videos about cultural traditions and practices;

-Ask student teachers to summarise what they watched and what they learned about the cultural tradition or practice;

-Provide vocabulary and grammar related to the cultural tradition or practice.

Kinaesthetic Materials (10 minutes)

-Provide student teachers with traditional clothing and accessories for role-plays;

-Ask student teachers to role-play a cultural tradition or practice;

-Provide feedback and encouragement.

Assessment:

-Evaluate student teachers' participation in the activities;

-Assess student teachers' use of vocabulary and grammar related to different cultures;

-Review student teachers' summaries and descriptions of the cultural traditions and practices.

Modification for Differentiated Instruction:

-For student teachers who need extra support:

-Provide additional scaffolding during the activities;

-Offer one-on-one feedback and coaching during the lesson.

APENDIX 8: Chi square Decision table

□	□ = 0.05	□ = 0.01	□ = 0.001
1	3.84	6.64	10.83
2	5.99	9.21	13.82
3	7.82	11.35	16.27
4	9.49	13.28	18.47
5	11.07	15.09	20.52
6	12.59	16.81	22.46
7	14.07	18.48	24.32
8	15.51	20.09	26.13
9	16.92	21.67	27.88
10	18.31	23.21	29.59
11	19.68	24.73	31.26
12	21.03	26.22	32.91
13	22.36	27.69	34.53
14	23.69	29.14	36.12
15	25.00	30.58	37.70
16	26.30	32.00	39.25
17	27.59	33.41	40.79
18	28.87	34.81	42.31
19	30.14	36.19	43.82
20	31.41	37.57	45.32
21	32.67	38.93	46.80
22	33.92	40.29	48.27
23	35.17	41.64	49.73
24	36.42	42.98	51.18
25	37.65	44.31	52.62
26	38.89	45.64	54.05
27	40.11	46.96	55.48
28	41.34	48.28	56.89
29	42.56	49.59	58.30
30	43.77	50.89	59.70
31	44.99	52.19	61.10
32	46.19	53.49	62.49
33	47.40	54.78	63.87
34	48.60	56.06	65.25

35	49.80	57.34	66.62
36	51.00	58.62	67.99
37	52.19	59.89	69.35
38	53.38	61.16	70.71
39	54.57	62.43	72.06
40	55.76	63.69	73.41
41	56.94	64.95	74.75
42	58.12	66.21	76.09
43	59.30	67.46	77.42
44	60.48	68.71	78.75
45	61.66	69.96	80.08
46	62.83	71.20	81.40
47	64.00	72.44	82.72
48	65.17	73.68	84.03
49	66.34	74.92	85.35
50	67.51	76.15	86.66
51	68.67	77.39	87.97
52	69.83	78.62	89.27
53	70.99	79.84	90.57
54	72.15	81.07	91.88
55	73.31	82.29	93.17
56	74.47	83.52	94.47
57	75.62	84.73	95.75
58	76.78	85.95	97.03
59	77.93	87.17	98.34
60	79.08	88.38	99.62
61	80.23	89.59	100.88
62	81.38	90.80	102.15
63	82.53	92.01	103.46
64	83.68	93.22	104.72
65	84.82	94.42	105.97
66	85.97	95.63	107.26
67	87.11	96.83	108.54
68	88.25	98.03	109.79
69	89.39	99.23	111.06
70	90.53	100.42	112.31
71	91.67	101.62	113.56
72	92.81	102.82	114.84

73	93.95	104.01	116.08
74	95.08	105.20	117.35
75	96.22	106.39	118.60
76	97.35	107.58	119.85
77	98.49	108.77	121.11
78	99.62	109.96	122.36
79	100.75	111.15	123.60
80	101.88	112.33	124.84
81	103.01	113.51	126.09
82	104.14	114.70	127.33
83	105.27	115.88	128.57
84	106.40	117.06	129.80
85	107.52	118.24	131.04
86	108.65	119.41	132.28
87	109.77	120.59	133.51
88	110.90	121.77	134.74
89	112.02	122.94	135.96
90	113.15	124.12	137.19
91	114.27	125.29	138.45
92	115.39	126.46	139.66
93	116.51	127.63	140.90
94	117.63	128.80	142.12
95	118.75	129.97	143.32
96	119.87	131.14	144.55
97	120.99	132.31	145.78
98	122.11	133.47	146.99
99	123.23	134.64	148.21
100	124.34	135.81	149.48