

Teaching Methods and the Implementation of Multicultural Education in Cameroon's Primary Schools, Perceptions of Some Educational Stakeholders in Fako Division of the South West Region of Cameroon

Emmanuel TEKE Mbah

Department of Curriculum and Pedagogy, Faculty of Education, University of Bamenda

Abstract: In this paper, the author discusses teaching methods in the implementation of multicultural education from the viewpoint of educational stakeholders in Cameroon within a qualitative, interpretivist paradigm. He situates in context the multicultural structure of Cameroon schools. He argues that cultural diversity is an addition teachers need to consider in content delivery, such that all students have access to equitable educational experiences that benefit from their multicultural backgrounds. Through qualitative research supported by some quantitative data, the focus is made on the perception of 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 perceptions were collected using a questionnaire, interview guide, and focus group discussion. The interview guide and the focused group discussions were organized into different sections which responded to the different research questions and were analyzed as such. The findings revealed that; there is a total agreement rate of 81% on the proposed teaching material for multicultural education. This implied that the stakeholders found the proposed teaching materials for teaching multicultural education very useful. Direct instruction, dramatization, 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 concludes 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.

Key points: Teaching Methods, Implementation, Multicultural Education, perceptions.

Introduction

The multicultural peculiarity of Cameroon education is closely linked to the ethnic, cultural, tribal, political, and colonial manoeuvres that have formed the foundation of Cameroon. Colonial ideology added to the nation's over 260 ethnic groupings has made the country a destination for variety and as a result, necessitates the implementation of multicultural education. Recently the National Commission for the Promotion of Bilingualism and Multiculturalism (NCPBM) was created in Cameroon with the view to; maintaining peace; consolidating Cameroon's unity; and strengthening its people's willingness and day-to-day experience concerning living together. A responsibility which according to this research; can be achieved through the teaching and learning process in schools and colleges.

Although consensus exists in the literature on the need for multicultural education Loewen (1995), Nieto (2000), Banks (2001) & IvyPanda (2019) there is often disagreement on the form, approaches, and type of multicultural competencies required from teachers and learners in a context

as culturally diverse as Cameroon. The need to promote a culturally responsive curriculum that will facilitate the acquisition of attitudes, skills and knowledge for learners, to function in various cultures and eliminate discrimination in classrooms, schools and societies.

This study aims to examine methods of implementing a language-based multicultural education model from the perception of stakeholders. For this purpose, the following questions are answered:

1. What are Stakeholders' Perceptions of Teaching Methods of Multicultural Education in Cameroon's classrooms?
2. What are stakeholders' perceptions of techniques for teaching multicultural education in Cameroon schools?
3. Should multiculturalism be taught in an integrated manner or as a separate lesson in Cameroon schools?
4. What are stakeholders' perceptions on time allocation for the teaching of multicultural education in Cameroon schools?
5. Who is an ideal teacher for multicultural education for Cameroon schools

Background of Cameroon Education

The foundation of multicultural issues in Cameroon stems from the fact that neither Cameroonian languages nor Pidgin English could be adopted as an official language. The agenda has, for over the years, been to promote bilingualism, which till present, an average Cameroonian is yet to be proud to have attained. According to Ekane (1984), bilingualism is not only a vehicle of culture, it is also a unifying force at home, 'the stamp of our national identity and an excellent world passport' (presidential speech, Buea 15/04/1983). Through the Declaration of Independence, bilingualism became the medium through which Cameroon is perceived, facilitating communication between statesmen, civil servants, and schools and then for all citizens. This policy in itself neglects the over 270 ethnic and cultural groupings thus creating an imbalance in the cultural identity of its citizenry.

The teaching of indigenous languages like; Bassa'a, Bulu, Duala and Ewondo in East Cameroon, which had been going on in some of the early schools such as College Liberman, Chevreuil, Retraite, Mimetala and Le Sillon became stifled by government's policy of official English and French Bilingualism (Anchimbe, 2006). In fact, in Dschang in 1966, government authorities seized books, typewriters, duplicators and other materials from an indigenous language school established by Chief Djoumesi. This singular act was described as the government's "act of vandalism on its cultural identity enhancement and a failure to take into account its cultural treasure" (Momo, 1997).

According to Brenzinger et al. (1993) as cited by Nanfah (2006), over 222 African languages are facing extinction, 6 of which are Cameroonian languages. This is due to the decentralization process in Africa by colonialism and neo-colonialism. The growing influence of science and technology in colonial languages is further compounding on citizens. Today many young Africans and Cameroonians feel comfortable speaking English or French when they cannot alter a single word in their languages. The drawback has hindered language development in such a way that, instead of talking about the protection of Cameroon's multicultural heritages, the language situation could have been developed such that research, science and technology fully integrate the linguistic inclusion of Cameroon.

In this research, we examine stakeholders' perspectives on teaching methods for implementing multicultural education in the secondary school system, which can be part of the panacea for managing the multicultural challenges in Cameroon. Such teaching methods will enhance multicultural education and thus contribute to a more equitable and quality management of Cameroon's diversity.

Conceptually, Teachers' roles and languages are also important for learners to have high expectations in addition to the proper implementation of multicultural education. It projects that for a teacher to become an effective multicultural educator, for example, he must examine and

continuously transform himself/herself. Schlosser (1992) states that the most effective teachers are those who through language, can learn the culture of their learners and those that learners trust. Gorski, (2000) has insisted that teachers have the responsibility to reassess their prejudices, partiality, and perceptions that can affect the learning experiences of their learners.

Multicultural education is a progressive approach to transforming education based on educational equality and social justice. Banks (1973) categorized components required in educating a multicultural education as; content integration, prejudice reduction, empowering school culture, and social culture. These concepts require attention as they refer to the efforts of conflict resolution in today's world (Covey,1990).

Recently, there has been an increase in global mutual acceptance of opposing views and different languages and cultures. This diversity exists even within mainstream society and learners need to have the communication life skills that multicultural education promotes. Kolb (2013) has proposed a four-step model for understanding the needs of a particular learner group. These are: concrete experience, reflective observation, moves to abstract conceptualization and active experimentation.

According to Kolb (2018), multicultural education cannot be taught from a general textbook; it must be developed by each educator based on a particular learner group beginning with their language of communication which is the most visible aspect of culture. This is done in the following ways;

1. Teachers must assume knowledge of the learner's language to access learners from a linguistic perspective.
2. Teachers must learn their learners' learning styles to discover their academic strengths. By so doing, learners discover what method of comprehension works best for them based on their backgrounds and personalities.
3. They should encourage learners to be proud of their heritage. Teachers ought to look for ways to emphasize the differences between learners in a positive light. This might mean writing essays on family background or partnering with other learners to help each other develop projects that accent the culture of the other.

To fully understand the significance of multiculturalism in the classroom, every teacher must first thoroughly examine their own cultural beliefs, values, and biases. Kolb (2018) further explains that for this to be effective, the following should be done:

- 1) prospective educators must be ready to begin learning about other cultures to become familiar with their values, traditions, communication styles, learning preferences, contributions to society, and relationship patterns of their future learners.
- 2) That traditional teaching environments should force learners from other groups to modify their thought and behaviour patterns to fit standard Cameroonian norms or else face academic and behavioural consequences. In a culturally responsive classroom, the responsibility is instead placed on the teacher to learn about and adapt to the cultural intricacies of the learners that they teach.
- 3) That the teacher should be able to create assignments that celebrate multiculturalism. He explained that if used cleverly, classroom assignments can provide a primary window into a learner's cultural beliefs. Writing assignments can play a significant role in gathering information about learners' thought patterns and tendencies.
- 4) Interviews with family members, assignments asking learners to write about learning experiences that occur outside of school, and assignments involving family stories and traditions can play a significant role in unearthing information about learners' cultural heritage. Learners' parents can often be solicited as sources of useful personal information and visiting the neighbourhoods where diverse learners reside, can help give educators an idea about the level of social support present and the types of challenges that the learner might face outside of the classroom.

Though there are many ways educators can approach multiculturalism in classrooms as indicated by different authors based on their specific context, Kolb thinks that the first step is recognizing its importance to the learners and their learning context.

Contrarily, Sleeter and Grant (1999) elaborate on the human relations approach to multicultural education. The human relations approach looks at multicultural education in connection with general psychology and social psychology. This approach focuses more on relationships and how and why people are prejudiced against certain groups of people. The approach is presented as an attempt by educational stakeholders to preserve peace by saying that they have a multicultural curriculum at their school. The human relations approach is also used to help reduce stereotypes and to create tolerance and respect towards those who are different from what is considered mainstream. This approach examines different aspects involved with group membership. Language is undoubtedly among the primary consideration in this regard.

On these bases, the National Council of Teacher Educators (NCTE, 2005) adopted a resolution that;

1. Teachers and teacher educators must respect all learners and themselves as individuals with culturally defined identities.
2. Learners bring funds of knowledge to their learning communities, and, recognizing this, teachers and teacher educators must incorporate this knowledge and experience into classroom practice.
3. Socially responsive and responsible teaching and learning require an anthropologically and ethnographically informed teaching stance; teachers and teacher educators must be introduced to and routinely use the tools of practitioner/teacher research to ask difficult questions about their practice.
4. Learners have a right to a variety of educational experiences that help them make informed decisions about their role and participation in language, literacy, and life.
5. Educators need to model culturally responsive and socially responsible practices for learners.
6. All learners need to be taught mainstream power codes/discourses and to become critical users of language while also having their home and street codes honoured.
7. Teachers and teacher educators must be willing to cross traditional personal and professional boundaries in pursuit of social justice and equity.
8. Teaching is a political act, and in our preparation of future teachers and citizens, teachers and teacher educators need to be advocates for and models of social justice and equity.

Literature Review

Education model

Educational models are the philosophical foundations of any overall approach and belief about learning, instruction, and content. An educational model is both narrower in the subject than a common life philosophy and more general than specific methods used in instruction.

Educational models have goals which they need to attain. Most of these models are built from different perspectives and curricula approaches. Models in a narrow sense of the word mean the manner in which learning is conceived, organized, delivered, and assessed (Tambo 2012). Among the varied views of what educational models are, Raph Tyler proposes a fundamental model that has been used extensively in the curriculum development process.

Tyler's goal attainment model or sometimes called the objectives-centred model is the basis for most common models in curriculum design, development and evaluation. This model refers to itself as prescriptive since it postulates the desired end (objectives), and seeks the means for attaining this end (learning experience) and a process (evaluation) to determine whether the means were attained at the end (Oliva, 2005). The Tyler model is comprised of four major parts. These are:

- 1) Defining objectives of the learning experience;
- 2) Identifying learning activities for meeting the defined objectives;
- 3) Organizing the learning activities for attaining the defined objectives; and
- 4) Evaluating and assessing the learning experiences.

The first part of this model: the selection of objectives receives the greatest attention from other educators. Tyler recommended that curriculum planners identify general objectives by gathering data from the sources: the learners, contemporary life outside the school, and the subject matter. The numerous general objectives are refined by filtering them through two screens: (1) the educational and social philosophy of the school and (2) the psychology of learning and specific instructional objectives. The educational aims based on a particular educational philosophy become the criteria by which the content is outlined, materials are selected, and instructional procedures are developed (Tyler, 1949).

In describing general objectives referred to them as “goals”, “educational objectives”, and “educational purposes”. He further stated that the curriculum worker must begin analyzing data relevant to learner needs and interests. These are educational, social, occupational, physical, psychological and recreational. He recommended observations by teachers, interviews with learners, interviews with parents, questionnaires and tests as techniques for collecting data about learners. By examining these needs, the curriculum developer identifies a set of potential objectives.

The next step in the process of general objectives is the analysis of contemporary life in both the local community and society. From the needs of society flow many potential educational objectives.

For the source, the curriculum planner turns to the subject matter, the disciplines themselves. From the three aforementioned sources, curriculum planners derived a multiplicity of general or broad objectives. Once this array of possible objectives is determined, a screening process is necessary to eliminate unnecessary unimportant and contradictory objectives. Tyler advises the use of the school’s educational and social philosophy as the first screen of these goals.

In Philosophical Screen Tyler advises teachers of a particular school to formulate educational and social philosophy and to outline values by emphasizing four democratic goals:

- The recognition of every individual as a human being regardless of his language, race, national, social and economic status;
- Opportunity for wide participation in all phases of activities in the social groups in the society;
- Encouragement of variability rather than demanding a single type of personality;
- Faith and intelligence as a method of dealing with important problems rather than depending upon the authority of an autocratic or aristocratic group.

In the Psychological screen, the teachers must clarify the principles of learning that they believed to be sound. “A psychology of learning as emphasized by Tyler not only includes specific and definite findings but it unified formulation of the theory of learning which helps to outline the nature of the learning process, how it takes place, under what conditions, what sort of mechanism operate and the like,” Tyler explains the significance of the psychological screen in the following statements:

- Knowledge in the psychology of learning enables us to distinguish changes in human beings that can be expected to result from a learning process from those that cannot.
- Knowledge in the psychology of learning enables us to distinguish goals that are feasible from those that are likely to take a very long time or are almost impossible to attain at the age level contemplated.
- Psychology of learning gives us some idea of the length of time required to attain an objective and the age levels at which the effort is most efficiently employed.

Tyler's model describes three more steps in curriculum planning: selection, organization, and evaluation of learning experiences. He defined learning experiences as "the interaction between the learner and the external conditions in the environment to which he can react". Teachers must give attention to learning experiences to:

- Develop skills in thinking
- Helpful in acquiring information
- Helpful in developing a social attitude
- Helpful in developing interest

Ordinarily, traditional curriculum development focuses on the use of two paradigms: What kinds of substantive topics are addressed and how or what methods of inquiry are used. Tyler's model gives us a four-scale structure in which? we can develop a good multicultural education system which integrates with the existing educational structure. These modalities provide the framework for identifying objectives of multicultural education, ways of selecting content, teaching methods, strategies, materials and evaluation.

Stakeholders Perception

Globally, teachers, school administrators, and parents are confronted with the daunting tasks of continuously facilitating and implementing educational reforms that have been designed without their input and participation (Ayers, 2022). However, the lack of involvement of key educational stakeholders, who have the mandate to mediate between the changed agenda and actual change in schools, from the policy reform processes can be disadvantageous to educational reform implementation (Swanepoel, 2008). Although school-based management and parent-teacher associations have recently emerged as the catalyst for accomplishing the implementation of educational reform policies, the success of these reforms largely depends on the disposition regarding teachers' and parents' involvement in the reform processes (Swanepoel, 2008).

In the Cameroonian educational system, issues of policy modification are the prerogative of the government. These policies are often perceived as an instrument for social engineering and the creation of economic growth undergoes numerous changes. Consequently, in several other countries, teachers have been engrossed in the task of continuously facilitating and implementing education reforms that were designed without their involvement (Hargreaves & Bascia, 2000). While an array of literature discussed stakeholders' perceptions and the effects on educational policy reform processes in many developed economies, there is scant literature on these topics along with Cameroon.

The perceptions of teachers and other key stakeholders such as school administrators and parents to change during reform implementations have rarely been studied in Cameroon albeit in the country's many educational reform agendas (Fonkeng, 2015). Many studies show that one of the primary reasons various educational reform policies failed to respond to the change intended, many arrows are pointed to the limited involvement of teachers, school administrators and parents during the design and implementation processes (Berry, 2010; Hargreaves & Shirley, 2008; Odden, 1991; Sarason, 1990; Tyack & Cuban, 1995).

Darling Hammond (2009), a seminal author who extensively studied teachers' perceptions on reforms agreed that teachers, school administrators and parents' perspectives on reforms are rarely sought and sparingly presented when considering the effectiveness of school change although they play pivotal roles during reforms. As Greenfield, Chapman, & Rinaldi (2010) posit teachers' and stakeholders' perceptions are rarely examined and documented before, during, or after reform initiatives.

Drawing on the various strands of literature, and the existing gaps in key educational stakeholders' perceptions of school reform policies in developing economies like Cameroon, the literature below

examines stakeholders’ perceptions of the method of implementing a multicultural education model for Cameroon secondary schools.

Conclusively, we examine concepts and indicators related to methods of implementation, multiculturalism, education model, and stakeholders’ perceptions to create a line of enquiry to our research problem.

Methodology

A qualitative phenomenology was most suited for this research study that focused on capturing the core of educational stakeholders and their perceptions relating to methods of teaching multicultural education in Cameroon’s primary schools though complimented by some quantitative data. In the qualitative part of this research study, data gathered was in the form of verbal and symbolic behaviours. Those data indicated what people have said in their own words about their perceptions, opinions, feelings, and knowledge about multicultural education, and interpersonal interactions in natural settings.

In the quantitative part of this study, data were collected through the administration of questionnaire tools on the sample. The perception of teachers, learners, and parents on multicultural education and the perception of teachers towards their school practices about multilingual and multicultural education judged responses to which numerical values were attached. After careful analysis, the data provided usefully and depth answers to the research questions of the study.

The population of this study was made up of all stakeholders in the educational sector in Fako Division. They include; parents, head teachers of primary schools, teachers of primary schools, and inspectors of basic education.

Table 1.0: Showing sample of respondents

Category of population	Accessible population	Sample
Primary school teachers	144	95
Primary school Headteachers	45	4
Inspectors of basic education	32	8
Parents in P.T. A	33	33
Total	254	140

Source: Study 2021

Interviews and focus group discussions were instruments used to collect qualitative data. The questionnaire in this study aims to collect additional information to complement interviews and focused group discussions. The questionnaires were administered to teachers of primary school as a complement to their views and opinions shared in the focused group discussion and interviews. This was the same for every other group of respondents, that is, the pedagogical inspectors, parents and primary school head teachers.

Findings

What are stakeholders’ perceptions of teaching methods of multicultural education in Cameroon primary schools?

Table 2.1: Frequency Table of Stakeholders' Perspectives of Teaching Methods of Multicultural Education in Cameroon

SN	ITEMS	SA	A	D	SD	No Response	Total
1	Storytelling in a mother tongue is a vital method of teaching in multicultural education	55	67	6	1	9	138
		(40%)	(49%)	(4%)	(1%)	(7%)	(100%)
2	Dramatization of culture-related stories is a necessary activity in multicultural education	61	63	4	0	10	138
		(44%)	(46%)	(3%)	(0%)	(7%)	(100%)

3	It will be necessary to take students out for field trips to enhance learning in a multicultural education system	66	49	10	3	10	138
		(48%)	(36%)	(7%)	(2%)	(7%)	(100%)
4	Roleplay in stories of past events will go a long way to enhance learners' experience in multicultural education	53	68	6	2	9	138
		(38%)	(49%)	(4%)	(1%)	(7%)	(100%)
5	Tasks requiring students to work in a group with a mixed cultural background will be very important for multicultural education	61	60	5	2	10	138
		(44%)	(43%)	(4%)	(1%)	(7%)	(100%)
6	Cultural games should be introduced in a multicultural education system	68	60	1	0	9	138
		(49%)	(43%)	(1%)	(0%)	(7%)	(100%)
7	Open discussions around cultural biases will be most convenient in teaching students	36	72	18	3	9	138
		(26%)	(52%)	(13%)	(2%)	(7%)	(100%)
8	Recitation of cultural slogans or cultural songs is not necessary in multicultural education	16	19	43	48	12	138
		(12%)	(14%)	(31%)	(35%)	(9%)	(100%)
9	Purely lecturing students in the teaching of multiculturally related issues is negligible in multicultural education	15	43	54	14	12	138
		(11%)	(31%)	(39%)	(10%)	(9%)	(100%)
10	Lecturing on multiculturally related lessons should be accompanied with illustrations	55	65	7	2	9	138
		(40%)	(47%)	(5%)	(1%)	(7%)	(100%)
Multiple response set		517	601	119	44	99	1380
		(37%)	(44%)	(9%)	(3%)	(7%)	(100%)

Table 2.1 presents the frequency and percentages of respondents' Perspectives of Teaching Methods of multicultural education.

Table 2.21: stakeholders' opinion on how multicultural education should be taught

Theme	Grounding	Sampled quotation
Direct instruction	3	Lecture method, telling them about the history and at times we can practicalize it for instance dramatize a naming ceremony. I think that will help them retain the concepts very well. Oral, practicals, written notes.
Depending on the language	1	We make a scheme. For example, form one. When we started multiculturalism, it depends on the language
Dramatization	1	I think drama is a very good way to teach. When you dramatize something, it gives a very vivid and living experience and that experience for me is far more better. The others could be supportive but dramatization for me is the fundamental aspect of culture. It is more living and vital.
Early initiation to language	1	We should start at home. The parents should set examples because I have an experience where some children say in their home, they speak English and not even the mother language. They can start from home and put an emphasis on the girl child so that tomorrow, that language becomes the mother tongue. We're trying to do the mother tongue now but the mothers are empty. So if we get the mothers of tomorrow who will be given their own language as their mother language so that the children might start learning from birth. So that when they move to school, they

		will be learning what they know at home making it standardized. Concepts can be given in English and French and of course in the languages which we want to emphasize
Equitable allocation of language hours	1	We can split up the language periods and add the national language and divide the period we have for language equally. For instance, we have English French German national languages. If there are 5 of them and we have 10 periods, then we divide 10 by 5 and everybody has the same periods.
Inductive teaching and direct instruction	1	From simple to complex. It could be through lectures, drama. There are many methods so many things.
Use of didactics	1	We could start writing books in those languages. We could bring in electronic devices. We have computer-assisted national languages. We could have audio and video materials, cartoons, and drawings. Resource persons who have a mastery of our culture should start passing it on to the next generation.
Build capacity in dominant mother tongue	1	The ENS should teach. Since they are decentralizing the schools, the ENS in the area should be able to train trainers of that language. Take one language in the south West Region for instance, the ENS in that region should train teachers in it.
Use of practical teaching approach	1	Now we are using the competency-based approach that after the candidate or student learns a concept, they should be able to use it to solve a problem in society. So how is multiculturalism going to solve the problems that we have? We use the CBA where we identify a problem and solve it in class and that particular method can be used outside the class to solve other problems

The above table presents the items on teaching materials that were used to appraise stakeholders' perceptions about the teaching-learning materials for a multicultural educational system. The stakeholders were in favour of all the proposed teaching-learning materials. It can be noticed that the agreement rate stood at a minimum of 60% for most of the items. Looking at the multiple response set section of the table, it will be noticed that the total agreement rate was 81%. This implied that the stakeholders found the proposed teaching materials for teaching multicultural education very useful.

Table 2.32: stakeholders' opinion on how multicultural education should be taught

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Equitable allocation of language hours	1	We can split up the language periods and add the national language and divide the period we have for language equally. For instance, we have English French German national languages. If there are 5 of them and we have 10 periods, then we divide 10 by 5 and everybody has the same periods.
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Table 2.3: presents the stakeholders opinion on how multicultural education should be taught. As seen on the table, they mentioned about the use of direct teaching, teaching depending on the language, use of dramatization, early initiation of learners to language the equitable allocation of learning hours, the use of inductive teaching, the use of didactics, teaching and building of capacity around the dominant mother tongue and lastly the use of practical teaching approach.

Concerning direct instruction stakeholders suggested the use of lecture methods by telling students about history and using practicals when necessary and other methods like orals. This concerned methods that require the presence of the teacher or resource persons to directly transfer knowledge to the students. Again, dramatization was suggested as a good way to teach because it gives students a very vivid and lively experience in cultural aspects; a stakeholder particularly mentioned this method as far better than others. Another theme related to this is the inductive teaching and direct instruction which requires teaching from simple to complex concepts using the direct instruction not forgetting didactics that go with the lessons.

Regarding early initiation of learners to language a stakeholder suggested that it should start from home so that students will have an idea of where they come from before they even get to school. The main point that was driven through in this theme was the fact that learners of today will become the heralds of culture in the future. Another theme in relation to this was the building of capacity of learners around dominant mother tongue especially in the teacher training centers based in the various regions/areas, that is, ENS Maroua should train teachers based on the dominant mother tongue spoken in Maroua and this should be implemented in all other areas especially with the coming of decentralization.

Table 2.4: Stakeholders’ opinion if multiculturalism be taught in an integrated manner or as a separate course

Theme	Grounding	Sampled quotation
As a separate course	2	When you start to integrate like that, it confuses the student. If you say today is culture, teach it as a title. Don’t integrate it, just teach it. That is why I say we have the mother tongue here. You are teaching the language, you are teaching about folktales, and proverbs, you don’t go and integrate and the children become confused. It is better for them to know specific aspects than to complicate the subject. About dressing, you teach about dressing. It should not be integrated.
		For me first, where are we going to add it in the curriculum? Maybe create a module for multicultural education and insert it in a subject like citizenship education. this could be a good start.
Multiculturalism should reflect geographical specificities	1	I have always used a divided Cameroon into geographic zones. We have the grand North, the Sawas, The grass field, the Beti Fangs, and Bulus. From that perspective, we can bring out cultural indicators that identify those various groups and then be able to design a curriculum that will focus on those indicators that we have identified in the four geographic zones of Cameroon. I think it should be taught as a module and not as a subject.
As a separate course	2	I think it should be taught as a subject because you can’t teach a student everything at the same time.
		If we integrate it, the children will be overworked.
Depends on level	2	The module will vary depending on the class. So for me, that is how it should be.
		Their developmental levels are different and so there are particular things to be taught at particular time teaching Methods

Stakeholders were asked to give their perception on the teaching of multiculturalism in an integrated manner or as a separate course. Most of them shared the view that it should be taught as a separate course while others were of the contrary view that it should taught as an integrated course,

however, some were neutral and were of the view that it should be taught as a separate or integrated course depending on the subject. That aside, the theme which required dividing the country into cultural regions surged again as the stakeholder mentioned that multiculturalism should reflect geographical specificities.

Those who were of the opinion that it should be taught as a separate subject to avoid confusing the students. Integrating the subject the matter complicates the subject matter thus resulting to complexities that will be tough for students to handle. Thus, they wanted it to be as a separate subject matter with its own modules to be taught in topics as ever other subject.

As for stakeholders who mentioned that teaching as a separate or integrated course depended on the subject matter. This was due to the developmental levels of the learners and lessons are to be taught based on the developmental level of the student using particular teaching methods that suit the level of the learner. Related to the developmental level is the idea of allowing multiculturalism to reflect the geographical specificities of the country; this theme resurged about dividing the country into regions (grand north, the grassfield, the south and the sawas).

Table 2.5: time allocation for the teaching of multicultural education

Theme	Grounding	Sampled quotations
Equal time allocation as other subjects	4	I have two slots per week with 50 mins per slot.
		The normal allocated time. When the program has been designed, it should be within the framework of what is already going on within the school system.
		Culture is a very vast area. So I think one hour can be used a day and maybe about three hours a week.
		50 minutes is good and two periods are good per class.
As a co-curricular	1	We have the afternoon of Wednesdays in some areas for per school activities. We have curricular activities to do those things so that we know that at this hour, all classes are doing it. On that Wednesday, all classes are out of the class. It is designed to be like that. It is in the francophone subsections where Wednesday is a half-day.
Equal time allocation as other subjects	1	If we have to teach it, there is a school timetable. We have to follow it. We have it here. In the first stream we have it 40 mins and twice per week.

Table 2.5 presents the suggestions of stakeholders concerning the time allocation in the teaching of multicultural education. A majority of them suggested that it should have an equal time allocation as every other subject by first designing the program to fit what is going on in the school systems. Again, the stakeholders precised that the subject should be taught twice a week just like most subjects. Some other stakeholders mentioned that it should be incorporated as a co-curricular and taught in a time convenient for the whole school just as it happens in some francophone schools where on Wednesday schools close very early so that pupils can get involved in co-curricular activities.

Table 2.6: perspectives on the ideal teacher for multicultural education

Theme	Grounding	Sampled quotations
Trained personnel	3	Those who have undergone the training. Like I told you the Kenyan have a New Testament. They sat for so many years and came out with the translation of Saint Luke in the Bible and other stories, the birth of Christ in Kenya.
		Yes, that is it. We have to train teachers. If we have teachers we will go far.
		I think it is something if Africa and Cameroon in particular are to safeguard and protect their identity in this globally challenging world because if we are not careful, the stronger cultures would in an osmosis process absorb the weaker cultures.

		I think somebody who is trained. Yes we should create a department to train teachers
		Yes, teachers should be trained. They will have methods they can handle all that we are saying like this. They will have methods to handle all these aspects they can learn about many other cultures and in the field give these children what they can do and can even interrelate with others.
Resource persons	2	When we started the teaching, we had elderly people to teach us.
		The ideal teacher here, should be those who have a soft spot for culture and you can find such teachers even in their outfits, there will be that sense of belonging. There are always people who like to be in the native outfit and will like to put on one or two paraphernal that which reflect our cultural heritage. They are community resource persons. It affects even the subconsciousness.
Resource persons	1	We could also have some people who are knowledgeable in the cultural aspects even though they may not be knowledgeable in the pedagogical part of it but they are better placed to pass the culture across.

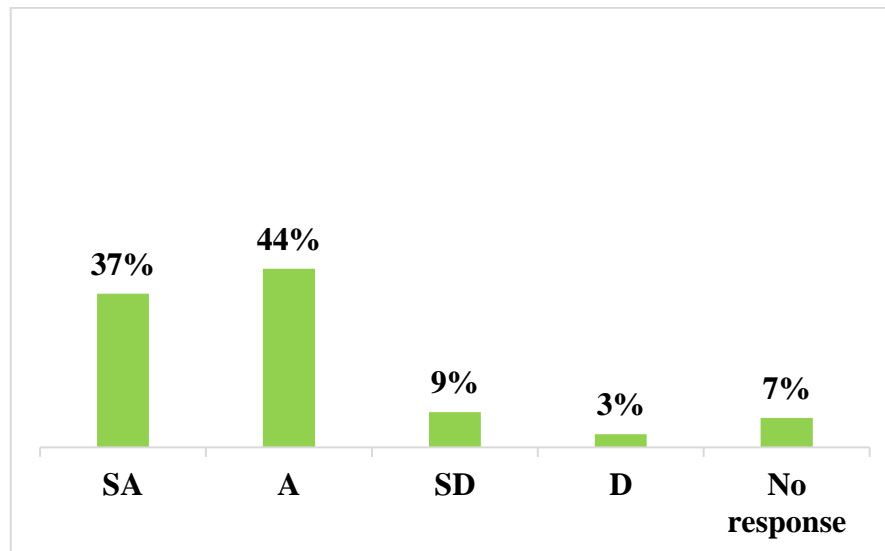
Stakeholders were equally asked for their opinion about the ideal teacher for multicultural education. Their responses are summarized as seen in table 2.6; a majority of stakeholders mentioned that the ideal teacher should be a person who has undergone training in a teacher training department. With trained personnel, a stakeholder emphasized that Cameroon will go far to safeguard and protect its identity in this globally challenging world where stronger cultures are absorbing weaker cultures in an osmosis process.

Other stakeholders were of the view of using resource persons as teachers of multicultural education. That is, people who have a particular soft spot for culture as well as a special liking for culture; the stakeholder emphasized that these people could be identified from the way they dress and act especially by their culture. Even though the resource persons may not be versed with pedagogy they are better placed to pass culture across to the younger generations.

Summary of findings

the teaching methods of a multicultural educational system, a majority of the stakeholders agreed to the proposed methods (81%), that is, 37% strongly agree and 44% agree. The interviews corroborated the closed ended survey as the respondents mentioned that direct instruction, early initiation, equitable allocation of language hours among many others. Figure four below illustrates this using a bar chart.

Figure **Error! No text of specified style in document.**1: Multiple Response Set of Stakeholders' Perspective on the Teaching Methods of a language Based Multicultural educational Model (n = 138)



Conclusion

Direct instructional approach and multicultural education.

Concerning direct instruction stakeholders suggested the use of lecture method by telling students about history and using practical when necessary and other methods like orals. This view is supported by (Alismail, 2016) who says that instructors should work professionally with students from diverse backgrounds. They should be skilled in integrating the different cultural experiences of students into classroom experiences and learn to plan their lessons intentionally. Lewis and Ketter (2008) showed how teachers at a middle school, understood the representations of youth identity and culture by reading and discussing multicultural literary texts. They experienced a shaping effect that changed their attitudes about how to teach in a multicultural class.

Herrera, Holmes, & Kavimandan (2012) proposed biography-driven instruction as a model of culturally responsive pedagogy. This allows the observation of one's own attitudes and behaviours. Such reflection activities can produce affective changes in attitude (Bem, 1972). Reflection as a strategy works for both instructors and students. Griggs and Tidwell (2015) tried being mindful while discussing diversity issues with graduate students in an online multicultural education course. Mindfulness comprises compassion, empathy and deep listening (Nhat Hanh, 1991). Instructors must emotionally understand and notice the lives and reactions of others to establish an effective learning environment for all students (Griggs & Tidwell, 2015; Shannon-Baker, 2018).

To guide instructors on how to teach and to strengthen multicultural education, research should focus on teaching strategies, techniques, and learning environments (Alismail, 2016). Our recommendations based on student and teacher perspectives regarding course content, instructional design, activities, and instructional strategies applied in the course can serve as guidelines for instructors of multicultural education in the future to ensure educational equality and to produce multicultural attitudes.

Teachers proposed the use of a child-centred teaching approach. While they expressed a desire to implement multicultural methods, they considered multicultural education burdensome, confusing, intrusive, and frustrating since there are no spelt-out methods of instruction. They viewed their teaching skills as developmental and welcomed the inquiry/collaborative approach as a way to improve their practice. Their cultural knowledge and linguistic skills directly influenced the ways the teachers implemented specific diversity pedagogical dimensions in the classroom.

Dramatization was suggested by all stakeholders as a good way to teach because it gives students a very vivid and lively experience in cultural aspects. Stakeholders proposed adopting an integrated approach to instruction. Adopting an instructional approach with integrity is an integrated approach in multicultural learning that can show educators' contextual and culturally responsive strategies. They proposed using nondiscriminatory assessment strategies. Educators develop assessment

techniques to avoid discriminatory practices in the learning process. Teachers said needed time to learn how to use different means such as dramatization, role play, interviews, observation, peer feedback, audio and visual journaling, and conversion of learning from one form or genre to another to avoid misidentification and overrepresentation.

Inductive teaching and direct instruction require teaching from simple to complex concepts using direct instruction not forgetting didactics that go with the lessons. According to Rosyad (2019), inductive teaching and learning is an umbrella term that encompasses a range of instructional methods, including inquiry learning, problem-based learning, project-based learning, case-based teaching, discovery learning, and just-in-time teaching. Stakeholders think that these methods have many features in common, besides the fact that they all qualify as inductive. They are all learner-centred. Meaning that they impose more responsibility on students for their own learning than the traditional lecture-based deductive approach does.

Their views were all supported by research findings that students learn by fitting new information into existing cognitive structures and are unlikely to learn if the information has few apparent connections to what they already know and believe. They can all be characterized as constructivist methods, building on the widely accepted principle that students construct their own versions of reality rather than simply absorbing versions presented by their teachers.

Regarding early initiation of learners to language a stakeholder suggested that it should start from home so that students will have an idea of where they come from before they even get to school. The main point that was driven through in this theme was the fact that learners of today will become the heralds of culture in the future. Another theme in relation to this was the building of capacity of learners around dominant mother tongue especially in the teacher training centers based in the various regions/areas, that is, ENS Maroua should train teachers based on the dominant mother tongue spoken in Maroua and this should be implemented in all other areas especially with the coming of decentralization.

Although research on multicultural education has examined how teachers promote positive norms about ethnic diversity, less is known about how they enact these norms in their pedagogical practices and interpersonal relationships with students from different ethnicities (Banks et al., 2015; Banks & Banks, 1995).

According to social referencing theory (Feinman, 1982; Walden & Ogan, 1988) children gauge the behaviour of important others in the search for cues on how to behave in social situations, and a growing body of literature suggests that students turn to their teacher for this (Hughes, Im, & Allee, 2015). Specifically, it has been shown that students use their observations of the interactions between teachers and classmates for evaluating the latter and that children's like or dislike of their classmates partly depends on the perceived quality of those interactions (Hendrickx, Mainhard, Boor-Klip, & Brekelmans, (2017); Hughes, Cavell, & Willson, 2001; Hughes, Im, & Wehrly, 2014; Hughes, Zhang, & Hill, 2006).

These social referencing processes have special relevance in ethnically diverse classrooms and may not only affect the evaluation of particular peers but also the evaluation of the ethnic groups these peers belong. A common assumption in studies on intergroup relations is that attitudes towards specific outgroup members tend to generalize to the outgroup as a whole (Brown & Hewstone, 2005) and research has supported this attitude generalization in school-aged children (Stark, Flache, & Veenstra, 2013).

Hence, in this study, it can be anticipated that students' perceptions of favourable interactions between teachers and ethnic outgroup classmates increase their liking for those peers and generate a more positive stance towards the ethnic outgroup in general. This process should hold for ethnic majority and minority students alike: Ethnic minority children who perceive positive interactions between their teachers and majority classmates may develop more positive attitudes about the majority outgroup, and ethnic majority children who perceive such interactions between their teacher and minority classmates may become more positive about minority outgroups.

Unfortunately, some research indicates that teachers appear to experience less favourable relationships with students from some ethnic minority groups compared to students from ethnic majority groups (e.g., Spilt, Hughes, Wu, & Kwok, 2012; Thijs, Westhof, & Koomen, 2012). As such, students' perceptions of these relationships may not always be positive, and this may negatively affect the majority children's evaluation of ethnic minority outgroups.

Thus, students may regard the interactions between their majority (ingroup) teachers and minority (outgroup) classmates as forms of extended intergroup contact and just as would be predicted by social referencing theory, the perceptions of these interactions could increase their outgroup positivity. Given the ethnically mixed background of the participating stakeholders (all the stakeholders in the present study were Cameroonians from different cultural backgrounds) in this research, we, therefore, expected ethnic minority students to have more positive outgroup evaluations if they perceive their teacher to have more positive relations with their co-ethnic minority classmates.

Recommendations

1. We recommend that our cultural differences are a strength rather than a weakness and that such multiculturally related content be implemented in the Cameroon school system.
2. We also recommend more training for primary school teachers for adequate implementation of multicultural education.
3. Teachers should make a conscious effort to make their classrooms inclusive through equitable provision of freedom for learners to express themselves fully without prejudices
4. We recommend that the fight against hate speech, xenophobia, and tribalism be won through the implementation of a veritable multicultural education in the school system.

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