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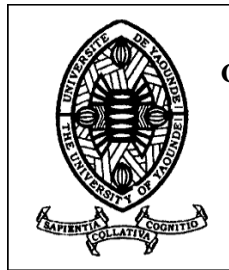
**FACULTY OF ARTS, LETTERS AND SOCIAL
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**FACULTE DES ARTS, LETTRES ET SCIENCES
HUMAINES**

**POST GRADUATE SCHOOL FOR ARTS,
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**CENTRE DE RECHERCHE ET DE FORMATION
DOCTORALE EN ARTS, LANGUES ET
CULTURES**

**DOCTORAL RESEARCH UNIT FOR ARTS,
LANGUAGES AND CIVILISATIONS**



**UNITE DE RECHERCHE ET DE FORMATION
DOCTORALE EN ARTS, LANGUES ET
CIVILISATIONS**

**THE USE OF CAMEROON PIDGIN ENGLISH IN THE
AUDIOVISUAL MEDIA IN CAMEROON: MOTIVATIONS,
ATTITUDES AND PERCEPTIONS**

**A Dissertation Submitted in Partial Fulfillment of the Requirements for the Award of a
Master's of Arts Degree in English Language Studies.**

SPECIALISATION: SOCIOLINGUISTICS

BY

NKAIN SANDRINE YIBUM

BA (ENGLISH)

THE UNIVERSITY OF YAOUNDE I

SUPERVISOR

VALENTINE NJENDE UBANKO

PROFESSOR

THE UNIVERSITY OF YAOUNDE I



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DEDICATION

To

My father, Mr. TOHMOH Joseph YONG and mother, MBAH Leonida NINDUM

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In the accomplishment of this work, I am highly indebted to many persons.

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LIST OF ABBREVIATIONS

CPE:	Cameroon Pidgin English
CamP :	Cameroon Pidgin
CDC:	Cameroon Development Corporation
CRTV:	Cameroon Radio Television
DVD:	Digital Video Disc
LAD:	Language Acquisition Device
LTM TV:	Love Tom and Marthe Television
MTN:	Mobile Telephone Network
MT:	Mother Tongue
PROPELCA:	Operational Research Program for Language Teaching in Cameroon
SIL:	Summer Institute of Linguistics
SIT:	Social Interactionist Theory
TMT:	The Mentalist Theory
VCD:	Video Compact Dis

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ABSTRACT

Cameroon Pidgin English (henceforth CPE) is so viable, flexible and practical; that many Cameroonians are more comfortable using this language than using either of the official languages - French or English. This study seeks to investigate the use of CPE on the audiovisual media with particular attention paid to users' motivations, attitudes and perceptions. The study is hinged on the Mentalist Theory – a sociolinguistic framework which seeks to explain people's behaviour towards languages. The primary source of data was questionnaires and the mixed approach was used to analyse the data. A total of 123 participants filled and returned their questionnaires. Data obtained was analysed using the quantitative method and the Chi-Square Test method. The findings revealed that use of CPE in audiovisual media and the attitude and perceptions of the audience are related. With a P-value of 0.000 at a significance threshold of 0.01, the use of CPE has a significant effect on attitudes and perceptions that are influenced by the audiovisual media. The findings equally demonstrated a connection between media practitioners' motivations for using it and the reasons why audiences are drawn to its use. The study recommends that CPE should be introduced in schools to promote its spread as it serves the average Cameroonian on a daily basis.

RÉSUMÉ

La Cameroon Pidgin English (CPE) est viable, flexible et pratique, et les Camerounais sont plus à l'aise dans cette langue, qu'ils considèrent comme une langue indigène, que dans l'une ou l'autre des langues officielles - le français ou l'anglais. L'étude vise à examiner l'utilisation du CPE dans les médias audiovisuels, avec des objectifs spécifiques, les impacts de l'utilisation du CPE dans les médias audiovisuels qui conduisent à des attitudes et des perceptions, sans oublier la motivation des praticiens des médias pour l'utiliser et pourquoi le public est attiré par son utilisation. L'étude est basée sur la Théorie Mentaliste, un cadre sociolinguistique qui cherche à expliquer le comportement des gens à l'égard des langues. L'étude utilise la source primaire de données qui a été collectée à l'aide de questionnaires et une approche mixte a été utilisée pour analyser les données. L'étude compte au total 123 participants qui ont rempli et renvoyé leur questionnaires. Ces données ont été analysées à l'aide de la méthode quantitative et du Chi-Square Test. Les résultats ont révélé qu'il existe un lien entre l'utilisation de CPE dans les médias audiovisuels et l'attitude et les perceptions du public. Avec une valeur P de 0,000 à un seuil de signification de 0,01, l'utilisation de la CPE a un effet significatif sur les attitudes et les perceptions influencées par les médias audiovisuels. Les résultats ont également démontré un lien entre les motivations des professionnels des médias à l'utiliser et les raisons pour lesquelles les publics sont attirés par son utilisation. L'étude recommande que le CPE soit introduit dans les écoles, plus probablement dans les classes de langues par les professeurs de langues. En effet, les langues évoluent au fil du temps et les gens doivent suivre cette évolution pour être à jour. À cet effet, les responsables des langues au Cameroun devraient promouvoir la diffusion du CPE, car il est utile au Camerounais moyen au quotidien.

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GENERAL INTRODUCTION

Cameroon, like many African countries, is a multilingual society with diverse indigenous languages. However, Cameroon Pidgin English (CPE) has become a language of socialisation and communication in many regions of the country. Despite its widespread use, CPE has been largely excluded from the audiovisual media. Cameroon Pidgin English is spoken and understood by a significant proportion of the population and has become a lingua franca in many regions of the country. However, there has been limited use of it in the audiovisual media, such as radio, television, and film. Therefore, the study on “*The use of Cameroon Pidgin English in the audiovisual media in Cameroon: Attitudes, and Perceptions and Motivations*” sought to explore the views of the general public and media practitioners on the use of CPE in the audiovisual media.

A mixed-methods approach, consisting of interviews and questionnaires, was adopted to examine the motivations, attitudes, and perceptions of both media practitioners and the general public towards CPE in the audiovisual media. The study aimed to foster a better understanding of the role of CPE in the media, its potential impact on cultural diversity, and inclusivity. Understanding these issues is important because the media is a powerful tool for shaping people’s attitudes, and the use of CPE in the media could have positive or negative impacts on its speakers.

The study's findings offer insights into the views of media practitioners and the general public on the use of CPE in the audiovisual media in Cameroon. The study found that although media practitioners had positive attitudes towards the use of CPE in the media, they also expressed reservations about its quality and standardisation. Conversely, the general public expressed a strong preference for the use of CPE in the media, primarily because it was closer to their everyday language and culture, and it reflected their identity and pride.

The study is relevant because it contributes to the understanding of the role of its use in the media, how it is perceived by media practitioners and the public, and the potential for its use in promoting linguistic diversity and inclusivity in Cameroon.

The study concludes that the use of CPE in the media could significantly contribute to promoting linguistic diversity and inclusivity, as well as enhancing the media’s reach to marginalised populations in the country. However, the study also highlights the need for media practitioners to

be adequately trained to use CPE correctly, respect the language's diversity, and avoid stigmatising its speakers.

However, there were also concerns about the quality of CPE used in the media, and the potential for it to reinforce negative stereotypes and stigmatisation of speakers of the language. The study highlights the need for media practitioners to be trained in the use of CPE and to ensure that its use is inclusive and respectful of the language and its speakers.

Overall, the study provides insights into the motivations, attitudes, and perceptions of CPE use in the audiovisual media in Cameroon, contributing to a broader understanding of the role of languages in the media and the promotion of linguistic diversity and inclusivity.

0.1. Motivation

Gardner (1985) believes that motivation has to do with the question: "Why does an organism behave as it does?" Therefore, from the above question, it can be concluded that motivation is the desire to achieve a goal combined with the energy to work towards that goal.

The socio-cultural realities of contemporary Cameroon served as a great motivation for this research. The choice of this topic stems from the observation of the use of Cameroon Pidgin English (henceforth CPE) in different domains in Cameroon. CPE is used in churches, markets, schools, political campaigns and it is gradually and steadily gaining its way into the media. It is known as Kamtok (Todd: 1984) and Cameroon Pidgin (CamP) as posited by Todd (1992). Ayafor (2006) mentions that other authors call it 'Cameroon Creole', 'Wes-Kos' and 'West African Pidgin English.' Tiayon (1985) terms it Camspeak. Moreso, Ekanjume-Ilongo (2016) calls it 'bush English', 'bad English' and 'broken English.' The most popular appellation is Cameroon Pidgin English by Feral (1989). Recently, it has been taking its place as a recognised medium of interaction in Cameroon. We were therefore, motivated by this very fact of its wide spread and of use in the domains such church sermons; market places, schools, politics and most especially in the media. According to some authors like Kouega (2008), Ayafor (2004), and Echu (2003), many Cameroonians show positive attitudes towards its use and many have even taken up the language as a first language in their homes. However, one area that captures the attention of the researcher is the use of CPE in the audiovisual landscape. This therefore, prompted this study to investigate if

the same attitudes and perceptions people have towards the use of CPE in the markets, churches, streets and offices would be the same towards its use in the audiovisual media in Cameroon.

0.2. Statement of the Research Problem

Over the years, CPE has been considered as a language that cuts across linguistic barriers and social strata in Cameroon. People seem to be more comfortable in respectively watching and listening to programmes that are presented in CPE on the television and the radio. Despite this growing influence in the use of CPE and most especially, its use in the media landscape, it still has not been given the status of an official language. Nonetheless, the media personnel keeps pushing through with its use as more and more television and radio stations take up the lingua franca as a broadcasting language. Also, this encourages the audience that is ready to embrace or disregard the use of the language on the TV and radio stations while portraying their contentment or discontentment towards its use in the aforementioned media outlets.

0.3. Objectives of the Study

This study has four objectives:

1. The first objective is to identify and analyse the reasons why media personnel use CPE in the media landscape.
2. To examine the attitudes of the general public towards CPE use in the audiovisual media.
3. To find out if the use of CPE in the audiovisual media space is working towards solving language problem in Cameroon.
4. To investigate and analyse the conceived ideologies of Cameroonians when it comes to the use of CPE in the media.

0.4. Research Questions

In order to meet our objectives, this research study addresses the following research questions:

- 1 What prompts the use of CPE in the audiovisual media in Cameroon?
- 2 What is the attitude of Cameroonians towards the use of CPE on the audiovisual media?
- 3 Is the use of CPE in the audiovisual media working towards solving the problem of language barrier in Cameroon?

- 4 What image is conceived by Cameroonians when it comes to the use of CPE in the audiovisual media?

0.5. Hypotheses

Based on the above research questions, this investigation is hinged on the following hypothetical premises:

1. What prompts the use of CPE in the audiovisual media in Cameroon?
2. What is the attitude of Cameroonians towards the use of CPE on the audiovisual media?
3. Is the use of CPE in the audiovisual media working towards solving the problem of language barrier in Cameroon?
4. What image is conceived by Cameroonians when it comes to the use of CPE in the audiovisual media?

0.6. Significance of Study

This work will be significant in the following ways:

The findings of this study will reiterate the need to upgrade the status of Pidgin English in Cameroon. Official language policy makers will be given an insight and reasons why CPE should be upgraded to the status of an official language. This is due to the fact that it has gained momentum on the media space and other spheres of interest in Cameroon alongside the two official languages. As seen in Echu (2003 p. 42-43), the two official languages have not solved the communication problems faced by Cameroonians despite the multiplicity of indigenous languages. In this light therefore, Echu (op.cit) quotes Ngijol (1964) who advocates the adoption of a single national language for communication, education, literacy and the promotion of national cultural identity. Todd (1983:169) supports this view as she believes that CPE can be the only Cameroonian language which can effectively play the role of a national language. This is because, even though it is closer to the different languages spoken in Cameroon, it does not belong to any tribe, region, and religion or to any colonial government. This work will help throw more light on the ideas proposed by the aforementioned scholars and go a long way to help language policy makers in Cameroon.

In addition, this study will shed more light on why media experts have to employ the use of CPE on the TV stations investigated and even those not targeted in this work. The use of CPE on the media in Cameroon has proven to swell the audience of the television stations which have adopted the lingua franca as one of the languages used on the media. This work will showcase how media experts especially journalists have been able to captivate the attention of the audience through the use of CPE on their respective TV channels.

Also, the study will prove that CPE serves as a veritable bridge to the linguistic gap that exists in Cameroon. The research work will help the other TV viewers and media practitioners to understand why Pidgin is used on the television channels. It will expose them to the importance of the use of CPE on the media. The work will go a long way to advocate the introduction of the use of CPE on more TV stations as well as its use on the national TV station; CRTV. It will equally vouch for the promotion of the use of CPE by the state in every domain of life apart from the ones earlier mentioned. The use of CPE will likely be to please TV viewers and users of CPE.

Moreover, the findings will serve as a database for media studies. The study will open new avenues for future researchers who may want to venture into media studies and discourse. Most importantly, it will be a reference book for linguists and researchers who will want to venture into Pidgin studies not only in the domain of media discourse but on the use of CPE in the Cameroonian society. It will also provide the linguists and researchers with available data on the complexity of languages in Cameroon.

Summarily, the study is based on four relevant significant items as seen below;

1. The findings will stand as a data base for media discourse in language department.
2. It also opens new avenues for future researchers who may decide to undertake a sociolinguistic investigation on the same topic by observing the use of a national language on the media landscape.
3. The study will as well complement existing literature in the field of language studies.
4. The findings of this will also have a great value as an investigative study on the attitudes of Cameroonians toward media language use.

0.7. Scope of the Study

The study falls within the domain of media discourse. It is limited to audiovisual media. Even though the audiovisual media comprises of the radio and television stations, this study limits itself to the TV stations. This is in order to simplify the research process because the TV is made up of both the audio and visual components. Therefore, some TV programmes presented in CPE on Equinox TV, My Media Prime and Love Tom and Marthe TV (LTM).

For clarity, the TV channels are presented in the table below.

TABLE 1: TV Channels under study

TV Channel	Description	TV programmes	Programme content	Host(s)	Day/Time
LTM TV	<ul style="list-style-type: none"> -Started as Real Time Music (RTM) in 2001. -TV was created and launched in 2009. -Stationed in the city of Douala. -Has an independent editorial policy. 	<ul style="list-style-type: none"> - Wena Pidgin News: Njangui House. 	<ul style="list-style-type: none"> -News 	<ul style="list-style-type: none"> -General Moko 	<ul style="list-style-type: none"> -Mondays to Thursday from 10am – 11am.
Equinox TV	<ul style="list-style-type: none"> -It was created and launched in 2000. -Situated at Carrefour Equinox, Bonakouamouang, Douala. - Got suspended in 2008. -Owned by the owner of 'La Nouvelle Expression' newspaper. 	<ul style="list-style-type: none"> -Pidgin News -Pidgin Debate 	<ul style="list-style-type: none"> -General news -Debate 	<ul style="list-style-type: none"> Ambassador -Capo Ambassador -Capo 	<ul style="list-style-type: none"> -Mondays to Fridays in the morning at 8am and at 1pm in the afternoon. Saturday 8am.
My Media Prime	<ul style="list-style-type: none"> -Created and launched in 2016. -Located in the city of Douala. -It has a transparent and an independent editorial policy. 	<ul style="list-style-type: none"> - Allo Kondre - Kondre News - Kongossa News - News Alakind 	<ul style="list-style-type: none"> -Magazine -General news -Culture and society -Magazine 	<ul style="list-style-type: none"> -Massa Tok Tok - Massa Tok Tok -Awilo -Pa Tom 	<ul style="list-style-type: none"> Every Saturday Mondays to Sundays

Source: Field work 20

As seen in the table above, LTM TV started as a radio station in 2001 known as Real Time Music (RTM). It was aired on 106 FM. In 2002, it started offering services and was aired on 93.0 FM. Sometime in 2009, the TV channel was created and launched in the same year. It is stationed in the city of Douala. LTM has a transparent and independent editorial policy. This means that it is not owned by the state and it is not out to promote the affairs of the government but to give information as it should be. The TV channel's interest is to serve the society at large. LTM offers a multitude of TV programmes but our focus in this research work is centered on the '*Wena Pidgin News: Njangui House*' which is presented by General Moko and runs for an hour every Monday to Friday.

Equinoxe TV was created and launched in 2000. It has been very critical of the Biya regime and due to this, it got suspended in 2008. It is located at Carrefour Equinoxe in Douala. The TV channel is owned by a business mogul who hails from the West Region of Cameroon and who equally owns *La Nouvelle Expression* newspaper. It is one of the TV channels with a long list of TV programmes in both English and French. However, the focus of the study is on '*Pidgin News*' which is presented by Ambassador. This programme runs from Mondays to Fridays and is presented twice a day.

My Media Prime was created and launched in 2016. It is located in the city of Douala but watched throughout the nation of Cameroon. It makes use of the two official languages in news presentation, documentaries, infotainment, sports, music and debates. It is chosen as one of the channels under study in this work because it has a number of programmes which are presented in Pidgin English. They include; '*Allo Kondre*' and *Kondre News* presented by Massa Tok Tok, *Kongossa News* by Awilo and *News Alakind* by Pa Tom.

0.8. Domain

This academic exercise entitled: *The use of Cameroon Pidgin English in the audiovisual media: motivation, attitudes and perceptions* falls under the domain of Sociolinguistics. This research field developed rapidly during the 1960s and 70s, and focused on the proposition that language is a social phenomenon and with a widely held view among sociolinguists that language and society are intimately and inextricably related and that investigations into language should be able to offer explanations about such relationship. As quoted by Wirba (2002), Sociolinguistics also is a field

that studies principally the social aspects of language, which brings out linguistic variation both at the individual and collective levels: sex, social class, age, ethnic groups and so on.

This research endeavour is limited to audiovisual media and more particularly, to three selected television stations which are enumerated above in the table.

0.9. Methodology

This section of the work discusses the research design, sampling method, target population, sample population, methods and instruments of data collection, methods of data presentation and analysis, and the difficulties encountered. Details on these aspects are discussed in chapter three of this dissertation.

0.10. Definition of Key Terms

Given that terms in linguistics do not always carry the same definitions, but are defined variously by different linguists depending on what is being treated at a specific moment, a definition of the following terms is in place.

0.10.1. The Media

The concept ‘media’ has not been properly defined by the Cameroon legislation. Nonetheless, to get an attempted meaning of the media in the Cameroonian context, two sections of Law No. 90/052 of 19th December 1990 on the freedom of Communication shall be combined. Article 5 of the above cited law states that “press organ shall mean any newspaper; periodical, magazine or pamphlet intended to communicate opinions, ideas, thoughts, current or social events which are published at regular intervals.” In addition, Article 35 of this same law states that “audio-visual communication shall involve the setting up and operation of radio broadcasting and television companies.” Putting the two articles together, it is understood that the media encompasses the different types that exist and possibly, their functions. However, the word media, in simple terms means a series, collection, or aggregation of medium through which mass people can be reached. According to the Mombasa Media Workshop (2019), “the media is a conduit through which voices, perspectives and lives are brought into the public sphere.” It is important to the study at hand because it is through one of the media types that the language under study is communicated to the masses. In this light, the media is important because it educates, informs, and entertains. It

airs public service announcements, current affairs programmes and documentaries. In other words, the media plays a critical role in facilitating social change and in shaping public opinions and attitudes. The mass media on the other hand are the vehicles that carry messages to large, diverse and heterogeneous audiences.

According to Janeau et al. (2022), there are five main types of mass media. The first one is the print media which is the oldest means of communication. It includes daily newspapers, periodicals, books, billboards and leaflets. The next type is the audio media which includes radio and record players. This media only deals with listening. Another type is known as the print and visual media which deals with billboards, comic books, posters, and cinema slides. The fourth type of media is the traditional media which includes narrative songs, drama, and theater. Though the examples given here are entertaining in nature, they pass out practical lessons on various social issues. The last type of media, which is our main focus in this research work, is the audiovisual media.

The audiovisual media is that which makes visual presentation of an object. Through these media, the audience can listen and view the images at the same time. This is made up of the television, cine-complex, VCD and DVD. Through this media type, news, drama, film, sports, music and advertisement can easily be transmitted to a large number of audience at a time. In today's world, the audiovisual media is gaining more and more grounds.

0.10.2. Pidgin English

Pidgin English has been defined differently by different scholars. Rickford and McWhorter (1997 p. 238) as quoted in Fonka (2007a) define a pidgin as a language which “is sharply restricted in social role, used for limited communication between speakers of two or more languages who have repeated or extended contacts with each other, for instance, through trade, enslavement or migration.”

However, this definition is true only of limited pidgins which are developed for specific purposes and go away immediately after the functions for which they came are accomplished. The definition above does not apply to expanded pidgins like the Tok Pisin in Papua New Guinea, Sango in the Central African Republic, and CPE amongst others which are used as the primary languages of their speakers. The definition therefore poses a problem due to the fact that it does not recognise

the existence of expanded or developed pidgins whose functions have gone beyond just limited communication.

Kouega (2001) defines Pidgin as a system of communication which has grown up among people who do not share a common language, but who want to talk to each other, for trading or other reasons. In other words, Pidgin is a marginal language which arises to fulfill certain restricted communication needs among people who have no common language.

Todd (1974) explains it by positing that if members of two or more cultures who do not use the same language come into contact over a prolonged period, usually resulting from trade or colonisation; it is probable that the resultant language contact will lead to the development of a Pidgin language. The members of one culture use this language to communicate with members of other cultures. It should be noted that this Pidgin is not the native language of either of the cultural groups.

Also, pidgin could be defined as a hybrid language that facilitates communication in a bilingual or multilingual context. This is the case in Cameroon and some of the West African countries like Ghana and Nigeria. This could either be a “restricted” or an “extended” Pidgin English.

According to Todd (1984), a restricted Pidgin is a Pidgin which results from short contacts such as those for trading. It serves only a limited purpose. When this purpose has been accomplished, the language disappears. A good example is the “Korean Bambo English” that came from the contact between Koreans and Americans during the Korean War.

The extended Pidgin is one which proves vitally important in a multilingual situation. It is used beyond the original limited function which caused it to come into being.

Cameroon Pidgin English can be said to have resulted from various European contacts with the coastal people of Cameroon first and later on spread to the hinterland. The first contact that Cameroon had with the Western world was with the Portuguese and the Germans. This contact was brought about by trade and the form that sprang up was the Pidgin known as Pidgin Portuguese. It should be noted that Pidgin English has come to replace Pidgin Portuguese that had been used in Cameroon.

The Portuguese were the most influential and frequent visitors to Cameroon as from 1472 up to the end of the century. Evidence of their presence remains today in a name like “Cameroon” derived from “Rio Dos Camereos” which was the name given to the River Wouri which means “river of prawns” as portrayed in Menang (1979 p. 14). The Portuguese presence is also marked in Cameroon Pidgin English vocabulary in loans like “Pikini” and “saber” which mean “small child” and “to know” respectively (Mbangwana,1983).

0.10.3 Language Attitudes

Baker (1992 p. 10-11) defines attitudes as a “hypothetical construct used to explain the direction and persistence of human behavior”. Baker (1992) adds that attitudes can be favourable, neutral or unfavourable. An attitude is manifested by an individual, but it has its roots in a collective behaviour. Furthermore, Baker (op. cit), quoting Allport (1935), says attitude is “a mental or neural of readiness, organized through experience, exerting a directive or dynamic upon the individual’s response to all objects and situations with which it is related.” On the other hand, Ajzen (1988 p. 6) thinks that “an attitude is an individual’s disposition to react with a certain degree of favorableness or unfavorableness to an object, behaviour, person, institution, or event – or to any discriminate aspect of the individual’s world.”

If one considers that, in the above definitions, the word “object” is replaced by language, it will have the phrase “language attitudes”. An individual who is said to have a negative thought about something is said to have a negative attitude. Meanwhile one who has an interest in a language is said to have a positive attitude towards the language and one who is indifferent has a neutral attitude. Attitudes are crucial in language growth and destruction. The status and importance of a language depend on how the society or the individuals perceive that language. Therefore, language attitude, as quoted by Crystal (1976) in Khoir (2014), is the feelings people have about their own language or the language of others.

According to Lambert (1977), attitudes consist of three main components. These components are defined by Hohenthal (2002 p. 1) as:

1. The cognitive component, which is the individuals belief structure;
2. The affective component; which refers to the emotional reactions of the individuals,
3. The conative component, which is the tendency to behave in a certain way towards attitude.

Mbouya (2003 p. 51) further defines attitudes by saying that attitude towards a language is shown at three major levels:

1. Attitudes towards a social or ethnic group,
2. Attitudes towards the language of that group and;
3. Attitude towards the individual speakers of the language.

However, attitudes are not uniform. Some people may have a favorable attitude towards a language but for some reason have a neutral or unfavourable attitude towards the users of that language. This is the case in Cameroon where there is a lot of mixed feelings towards CPE. This work therefore, seeks to find out about the motivation, attitudes, and perceptions Cameroonians have towards the use of CPE on the audiovisual media in Cameroon.

0.10.4 Language Impact

We communicate with the rest of the world through language. Our identity is defined by language, which conveys our history and culture. It fights for our human rights and is involved in many parts of society. That is, language allows us to convey our feelings and thoughts - this is unique in our species since it allows us to express diverse concepts and practices among different civilisations and communities. Language, according to a consistent conclusion, helps us to see in a more categorical manner. Language is an aspect of culture, and culture influences how people think, which leads to different behavioural patterns. Language and society have a symbiotic relationship: language influences social relationships, while social interactions shape language. This study therefore, looks at the impact CPE has on the Cameroonian audience based on its use on the audiovisual landscape.

0.10.5. Language Motivation

Gardner (2001) defines motivation as having three components: effort (the work to learn a language), desire which is the urge to attain a goal, and positive affect which expresses joy in learning the language. Language motivation can be inherent or extrinsic. The study's goal is to discover what form of incentive the Cameroonian audience has towards the use of CPE in the audiovisual media. From the three components of motivation as proposed above, the study looks at the efforts made by the audience to be able to comprehend what is said or written in Pidgin English. Also, the desire or the urge is the goal which the media personnel stand to gain at the end

of the day. The question, “why the use of CPE on the media?” rings a bell in the minds of the researcher. The study therefore, seeks to find out what motivates both the media personnel and the audience towards CPE usage on the media.

0.10.6. Language Perception

Perception is a particular way of considering something. Language perception therefore, deals with the views speakers of a particular language have in relation to it.

11. Structure of the work

The present work is divided into 5 chapters. Before the chapters, we have an introduction which discusses the important elements of the research work which include the motivation, statement of the research problem, research questions, the hypothesis, significance, objectives, scope of the study, the domain under which the study is based and definition of the key terms. The first chapter discusses the background knowledge of the study and the linguistic and media landscapes of Cameroon. The second chapter discusses the theoretical framework which will be used in the study. It looks at the related previous works that have been done on the use of Cameroon Pidgin English in the media as well as works done on Pidgin English. The third chapter is concerned with the methodology and dwells on the research design, data collection, identification of sources of data and the informant spectrum. Chapter four is about the analysis and the interpretations of the findings from questionnaires and interviews. Lastly, chapter five summarises the findings and outlines some recommendations and suggestions for further research on the related topic.

CHAPTER ONE

BACKGROUND TO THE STUDY

1.0 Introduction

This chapter of the work is aimed at exploring the background of the study. Various concepts which are under study in this work will be discussed in detail. In this light therefore, this chapter is partitioned into four main sections. The first section reviews the geo-historical background of Cameroon. The second section is about the linguistic landscape of Cameroon. The third section examines the evolution of Cameroon Pidgin English, its origin and varieties. The last section discusses the evolution of the audiovisual media as well as the audiovisual media landscape in Cameroon. However, several subsections are grouped under these mentioned main sections. Each of the aforementioned elements is discussed in turn below.

1.1 Geo-Historical Background of Cameroon

Cameroon was annexed by the Germans in the year 1884 and was called Kamerun. Most of the European activities before the Germans and the annexation were limited to the coast of the Wouri River. The Portuguese sailors had arrived Cameroon around 1471 and they were under the supervision of Fernando Gomez (Ngoh, 1987). They named the area *Rio dos Cameroes* which means 'River of prawns.' Other Europeans who came later had different appellations until the territory has become known as Cameroon.

In 1916 after the Germans were defeated in the First World War, the territory was partitioned unequally into British and French Cameroons. Out of the total land surface, 1/5th was given to Britain and the rest of the 4/5th was given to France. The two portions were officially handed to the two powers for administration as mandates of the League of Nations in 1922 and as trust territories of the United Nations in 1946. While the French established a resident administration in their sphere, the British administered theirs as an integral part of Nigeria until 1954. Later on, the French Cameroons got independence on 1st January 1960 and the British Cameroons on 1st October 1961 through a plebiscite held earlier on 11th February in which they voted for reunification with the former French Cameroons. The two spheres established a federal system of

government which lasted till 20th May 1972 when a unitary system of government was voted in a referendum.

According to Ndille (2016), Cameroon is generally referred to as African in miniature, given that it possesses a majority of the geographical and cultural characteristics of almost all the regions of Africa. Geographically, Cameroon is bordered to the West by Nigeria, South West by the Atlantic Ocean, North East by Chad, North by Lake Chad, East by Central African Republic and finally to the South by Gabon, Congo and Equatorial Guinea. It is a country in West Africa that was colonised by Britain and France leading to the country being termed “bilingual” in terms of official languages used. The country has two official languages: English and French which are used for administration, education and other important state related affairs. In addition to this, it is stipulated that three of the four language groups in Africa are represented within Cameroon’s boundaries (Neba, 1999; Greenberg, 1996 in Anchimbe 2005). These include; “the Congo-Kordofania, the Nilo-Saharan and the Afro-Asiatic groups” (Ndille; 2016). Ndille (2016) equally adds that the fourth group, which is the Khoisan, has no traces in Cameroon.

1.2. Linguistic Situation of Cameroon

According to the preceding presentation, Cameroon is a multilingual nation due to the multiple indigenous languages found inside its borders. Researchers using different approaches come up with different figures. In this light therefore, Kouega (2007a) has it that fewer than 20 million people speak close to 250 languages in Cameroon. Ndille (2016) says among the three language groups, there are over a total of 270 indigenous languages that exist in Cameroon. He alludes to a linguistic situation which Fonlon (1967 p. 9) describes as “the confusion of tongues.” However, The Summer Institute of Linguistic (1996) and Atlas Linguistique du Cameroun (1983) put up a list comprising around 380 languages which are spoken throughout the ten regions of the nation. CETRA (2012) asserts that there are over 600 indigenous languages in Cameroon. Nkwain (2010) has this to say about Cameroon and its languages; “It is blessed with a rich sociolinguistic background, a myriad of about 266 Home Language (HLs) (Ethnologue, 2005), two official languages - English and French, *a de jure* lingua franca – Pidgin English (PE) and a hybrid code – Camfranglais”.

Echu (2005) quotes Wolf (2001) who states that globally, three lingua franca zones can be identified: the Fulfulde lingua franca zone in the north, the CPE lingua franca zone in the western regions and the French lingua franca zone in the rest of the country. The Fulfulde area covers the Adamawa, the North and the Far North Regions; CPE is widely spoken in the North West and South West regions; while Cameroon popular French covers mainly the Littoral, West, Centre, South and East regions (Takong, 2018).

Recent works have expressed the complex multilingual situation of Cameroon compared to Africa at large. Mbangwana (1987 p. 411) as quoted by Atechi (2004 p. 61) talks about the multilingual complexity of Cameroon which experiences the enriching effect of linguistic interference and contact. He further points out that Cameroon's linguistic situation accounts for why it is called "Africa in miniature." Cameroon gained this nickname as a result of having most of the climatic and linguist regions in Africa. Cameroon is known as 'Small Africa' by Dasi (2023) because of its geographical and cultural diversity. Language is a cultural identification module and as such, Cameroon is home to three of the four major language groups that exist in the African continent. In reference to this, Nanfah (2006 p. 131) refers to Cameroon as the "centre of linguistic gravity in Africa." This accounts for the multiplicity of indigenous languages in Cameroon, which the number is not yet determined. There is a difference in the statistics but however, they fall within a close range. Added to the above mentioned authors on languages in Cameroon, Chia (1983:23) and Dieu et al. (1991 p. 2) quoted in Mbufong (2001) came up with 183 languages while Mbangwana (2004) has 247. As quoted in Kouega (2001 p. 12), Koenig et al. (1983p. 43) says that:

There is general agreement on the number of regional out-group languages. These are Arab Chao spoken in the North and Adamawa provinces, Mongo Ewondo, spoken in the Centre and South provinces, and Pidgin English is dominant in the Western and Littoral provinces as well as the two adjoining Anglophone provinces, namely Northwest and Southwest.

In addition, Yuka (2001 p. 44) quotes Fonlon (1964) who describes the linguistic situation of Cameroon as "a marriage of three cultures: French, English and the African cultures". This indicates that the linguistic framework of the country is a mixed one. However, it is believed that this unique linguistic and ethnic diversity has worked to the detriment of the country. He writes "as a result of her linguistic and ethnic diversity, Cameroon unlike Nigeria, Tanzania and Ghana lacks

any numerically dominant ethnic group with a regional language, an identical cultural background and other uniting factors that could identify such a large ethnic group.”

The assertion above accounts for why until now, Cameroon cannot boast of a single national language that serves as a unifying force for its entire people. This situation gives allowance to a language like CPE, which is a language of wider communication in the country, to assert itself in this milieu.

Besides being a multilingual country, Cameroon is officially recognised both nationally and internationally as a bilingual country with English and French, all of which are European languages. These languages were adopted as official language in Cameroon after Britain and France colonized the country.

According to Fonka (2007 p. 11), the linguistic situation of Cameroon is faced with many problems such that, the two official languages are not accepted by all Cameroonians. Anglophones feel compelled to use the French language to their dislike. They tend to behave with so much disdain towards French because they feel intimidated by it and its users. Francophones on the other hand, demonstrate their antipathy to the use of English by categorising its users “anglofools.” It is true that Francophones are gradually having a change of attitude towards the learning of English, but this derogation cannot be said to have changed because they are seen speaking French in the English speaking environments which they learn in. The learning of English is therefore motivated by instrumental and not sentimental reasons. The indigenous languages are only good at fulfilling local needs at the local level since there are many local languages, which are unintelligible to all Cameroonians. This is to point out that none of these languages; be it official or local, has a national character. This shows that only CPE has so far proven to have a national character. This view is supported by Mbangwana (2004 p. 25) as he says:

Pidgin English spread in leaps and bound in the English speaking part of the country, from the coastal region to the grass field hinterland with about three million inhabitants. Pidgin English also expanded in the French speaking part of Cameroon with more than eleven million inhabitants. Up to 61.8% of urban dwellers in the French speaking zone speak this

language and the question one may pose is how this wide use of pidgin comes about in an area whose prime language is French.

The Bamileke, with a population of about two million inhabitants, contribute to the wide spread of PE in an area whose prime European language is French. Mbangwana (2004 p. 25) quoting Brann (1978 p. 144) emphasises on this when he points out that:

Literally translated as (As a result, the Bamileke have largely contributed to the expansion of pidgin and its maintenance in urban centres...for three main reasons: the linguistic diversity of these people caused them to rely on Pidgin English for mutual communication either within or without their province predominantly trade oriented occupation have made them to gravitate to major conglomeration beyond their region or origin, thereby “exporting” pidgin (Fonka: 2007a p. 13).

If there was another language the Bamilekes could easily use for trade aside Pidgin English, it can be argued that this language is surely a Cameroonian language and not an Anglophone language. The Bamilekes are francophones and could possibly use another language from their region or French for their commercial interaction if there is any which could easily be understood by non-Bamileke people.

Nkemele (1998 p. 29) remarks that with colonisation, “Cameroon inherited a problematic and complex linguistic load.” This may be one of the reasons why Cameroon is still not able to develop a single local language to serve as the country’s national language, which can stand as the mark of Cameroonian identity.

1.2.1. Indigenous Languages in Cameroon

Cameroon, as previously stated, is a multilingual country with a population of over 22 million people who speak over 250 indigenous languages (Kouega, 2007). Despite Cameroon's multilingualism, the government is working hard to promote indigenous languages.

This complex linguistic landscape of Cameroon has made the nation a spotlight for uncountable researchers as they have over the years been in a quest to determine the exact number of

indigenous languages that exist in Cameroon since the government has not been able to give it a proper count. The issues get more complicated by the inability to make out the clear difference between languages and dialects. While quoting Povey (1983 p. 7), Wirba (2002) posits the following:

The unexampled complexity of the linguistic situation in Cameroon has a long fascinating linguistics, though its innumerable indigenous tongues may rather seem a dismaying accumulation to those concerned with practical education problems. It is hard to determine how many languages are in use within its borders. All the usual problems of qualification are augmented by the particular difficulty of establishing the distinction between a language and a dialect.

This only contributes to create doubts on the reliability of the census data. This view is shared by Wolf (2001), quoted by Atechi (2006) who is of the view that the exact number of indigenous languages in Cameroon still remains unknown.

Notwithstanding, a number of researchers have put forward an estimated figure of the indigenous languages in Cameroon. Dieu et al. (1983) as quoted in Kouega (1991) outlined 236 indigenous or national languages spoken in Cameroon (with the two official languages; English and French exclusive) and indicated that many of these indigenous languages have not yet gotten a written system. Still in the quest to set the records straight on the number of indigenous languages in existence in Cameroon, *Ethnologue's* (2005) statistics as cited in Kouega and Ash (2017), pointed out that over 250 different ancestral languages are used by various communities in the country. It is because of this multiplicity of languages in Cameroon that Yule (2010 p. 253), cited Piyo (2006) as commenting, “The most pervasive source of change in language seems to be in the continental process of cultural transformation”. Defining what he meant by ‘culture’, Yule cited in Piyo (2006) says “culture is a term used when we refer to all the ideas and assumptions about the nature of things and people that we can learn when we become members of a social groups”. Piyo (*op. cit*) further stated that Cameroon has about 200 languages, with different undertones, reflecting varying cultural values and peculiarities. These languages according to Kouega (2018) are spoken natively by some 20 million people, with some languages used by a few score of people and a

handful by close to 400,000. It is thus clear as Fonlon (1968 p. 8) quoted by Wolf (*op. cit*) says that ‘it is in Cameroon that the African confusion of tongues is worse founded’. However, the fact that the total number ranges from 200 to 300, is undisputable. Cameroon heeds the principle of liberal education and the study of languages accomplishes one of the ideal aims of liberal education. To this effect, for some time now, about 50% of these indigenous languages are being introduced in schools (PROPELCA, 1978). The Summer Institute of Linguistic (SIL)’s (2004) report, cited in Mforteh (2007 p. 94), reveals that 166 of these languages have already been standardised; 36 are being taught in some primary schools; 18 of them have the translated version; 30 of them have the translated version of the New Testament and 30 have translated portions of the Scriptures. Apart from these indigenous languages spoken in Cameroon, we have some foreign languages like German, Spanish and Italian which survived thanks to colonization. We also have the *Lingua Franca*; Pidgin English which evolved thanks to scramble for West African countries by the European counterparts.

1.2.2. Exoglossic or Official languages

Colonialism left behind so many legacies which are still very much visible in Cameroon. After the First World War which witnessed the defeat and ousting of the Germans from Cameroon in 1916, the nation was placed under the British and French rule as a mandated territory under the supervision of the League of Nations. It was classified as a mandate ‘B’ territory of the League of Nations. The partitioning of Cameroon between Britain and France with the majority of modern-day Cameroon under French control (Vernon-Jackson 1967 p. 13) was to serve as compensation for the joined efforts of these two European powers in defeating and ousting Germany from Cameroon during the Great War. So, between the period 1916 and 1960, Cameroon was a colony of the aforementioned nations. This dual colonising pattern did not only resolve in the portioning but also in the institution of two foreign languages (English and French) in Cameroon by two European powers in their respective portion of Cameroon. Despite the attainment of independence by Cameroon in 1960 the country still holds to the legacy of its colonial past which is very glaring in her choice of official languages. The nation was imposed English and French as her official languages amidst the multitude of indigenous languages that existed in Cameroon. This was in accordance with the 1961 constitution and further re-echoed in the 1996 constitution of Cameroon which clearly spelt out the following in article 1, paragraph 3:

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 cognizance of its sociolinguistic landscape, it was thought worthwhile that the adoption of English and French in Cameroon as official languages will colour its bilingual nature, as well as help to resolve the problem of multilingualism in the country and to preserve national unity in the fragile federation (Echu 1999 p. 7). The adoption of these languages (English and French) as official languages of the country and with the languages officially having equal status (Echu, 1997), has gained Cameroon prestige and added importance at the international level (Wolf 2001 p. 15 cited in Schroder 2003 p. 43). However, many researchers claim that the adoption of these languages in Cameroon as official languages has given rise in the course of the years, to the main distinguishing linguistic markers: Francophone and Anglophone Cameroonians. This distinction is viewed to have rather aggravated than solved the linguistic deadlock in which many Cameroonians find themselves (Mforteh, 2006). Fragmentation in the administrative regions of Cameroon, with two (2) of the regions for English-speaking Cameroonians and eight (8) for French-speaking Cameroonians, summing up a total of ten (10) regions that make up the Republic of Cameroon, has come to intensify the linguistic problem. The fragmentation set a glaring unbalanced scale in terms of the number of users of these official languages. This imbalance scale alongside the linguistic and the population rate owe its roots to the equal partitioning of Cameroon between Britain (with a meager share of 1/5) and France (with a lion share of 4/5) in 1916. Mforteh (2006) asserts that, because of this inequitable distribution in the number of users of these languages, French basically becomes the language of power and leadership. This linguistic domination has over the years given birth to the perception of English as a language of low class by some French-speaking Cameroonians. However, many sociolinguistic studies, for example Kouega (1999), Mforteh (2006), Mforteh (2007), Anchimbe (2007), have observed a considerable development and change in the attitudes and perceptions of Cameroonians in relation to the two colonial languages. This change of attitude especially towards English has resulted in the French-speaking Cameroonians flooding English-medium schools both in French-speaking and English-speaking towns (Mforteh, 2006).

1.2.3. Lingua francas

In simple terms, a lingua franca is a language used as a means of communication between populations speaking vernaculars that are not mutually intelligible. To this effect, the complexity in the linguistic landscape of Cameroon has been intensified by Pidgin English, which is reported to be used in numerous domains of language use: workplace, religion, court, home, neighborhood, media, public places and school (Kouega & Aseh, 2017). In a venture to delimit the number of lingua francas in Cameroon, Kandem (2007) quoted Kouega (1999) as identifying Ewondo, Douala, Fulfulde, Arab, Choa, and Cameroon Pidgin English as the lingua francas of Cameroon. In consecrating CPE, each of these lingua francas are said to have specific regions in the country where they are spoken. Ewondo serves as a lingua franca in the forest zone in the southern part of Cameroon. It enjoys some kind of popularity among the Fang-Betis. According to Kouega (*op.cit*), the dominant language in the northern part of the country is Arab Chao. However, Fulfulde witnesses a widespread in the northern part of nation too. In the Littoral region, the Duala language serves a lingua franca. As claimed by the following authors: Lewis (2013), Ngefac (2010 p. 152), Ayafor (2004) and Menang (2004), CPE, also known as Kamtok is a national lingua franca in Cameroon.

Many authors have gone memory lane to the introduction of PE in Cameroon in the 15th century, owing to the European contact with the inhabitants of the coastal regions. This is further supported by a school of authors: Fonka (2004), Alobwede' Epie (1998 p. 56), Kouega (2012 p. 212), Ngefac (2010 p.153), as cited by Sutton (2013) who believes that CPE began 500 years ago, when Portuguese traders arrived the coast of Cameroon. While citing Yuka (2001), Atechi (2011) states that PE has almost taken the center stage, pushing the local languages to the backdrop. Commenting on the widespread of PE as a lingua franca in Cameroon, Atechi (*op cit.*) states that it has forced its way into areas hitherto thought to be the preserve of the two official languages: English and French, and though it has not attained the status of an official language in Cameroon, it is still an invaluable tool of interethnic communication in the country. Being a lingua franca in Cameroon, Alobwede d'Epie (1998 p.59) has asserted that Pidgin is valued for its flexibility in the way it expresses Cameroonian realities without.

1.2.4. Camfranglais

It has added to the complexity of the linguistic situation of Cameroon. According to Kouega (2003) and Echu (2006), it is a youthful language that makes use of French, English, local languages and Pidgin English. Echu (op cit) elaborates that this blend of different languages is a secret code for intra-group communication, which remains virtually incomprehensible to non-speakers.

Slanguage, a new speech form of youths in school, tries to examine how they reject commonplace expressions in favor of difficult and invigorating usage that allows them to be creative, decipher things, and continually poke fun. Although this language has come to enrich Cameroon's linguistic situation with an additional language, some researchers look at the widespread nature of this language among youths because it does not borrow from them rather, it grasps chunks of different languages and combines them to come up with what they understand within themselves (Fonka, 2007a). According to Fonka (2007b), paraphrasing Mbangwana (2006 p. 221), refers to this type of language that mixes up other languages “as anti-language as it turns the speech of the wider community upside down as if relexification had taken place.”

According to Fonka (2007c), “Camfranglais is spoken in the French-speaking part of the country by school children, who in most cases master French than English.” Dorian (1983) quoted by Craig (1997 p. 259) defines these speakers as imperfect speakers “with very partial command of the production skills required to speak, but almost perfect command of receptive skills required to understand it.” Even though Camfranglais speakers are considered members of the linguistic community, their deviations from the linguistic community are regarded as errors. These speakers are also self-conscious about their command of the language (Fonka, 2007b). He also maintains that Camfranglais is a linguistic reality in Cameroon that we must deal with. Furthermore, it already serves a linguistic function to a specific subset of Cameroonians who are happy with it and will always wish to see it exist.

It is a hybrid language prevalent in the locations where French-speaking and English-speaking Cameroonians meet. Camfranglais is considered as a pidgin language in Cameroon which consists of a mixture of Cameroonian French, Cameroonian English and Cameroon Pidgin English, in addition to lexical contributions from various indigenous languages of Cameroon. Kouega (2003 p.

511) quotes McArthur (1998) as he defines Camfranglais as “an informal term for the use of words from French, Kamtok, and local languages in the English of Cameroon.” According to Kouega (2013 p. 15), Camfranglais is “...a composite language variant, a type of pidgin that blends in the same speech act linguistic elements drawn first from French and secondly from English, Pidgin English and other widespread languages in Cameroon.” He further asserts that Camfranglais was purposefully developed by secondary school students in a bid to freely communicate among themselves to the exclusion of non-initiates. Kouega (2013 p. 9) quotes Mbangwana (2006) as he observes that the use of Camfranglais is triggered by the need for these youngsters to ‘veil many of their likes and dislikes, many of their ambitions and fears’ Credits of the roots of the term ‘Camfranglais are accorded to Ze Amvela (1983) who commented in the footnotes of a paper he presented in 1989 as follows: “Camfranglais is used here as a cover term to describe what has been called ‘Franglais’, ‘Pidgin French’, ‘Majunga Talk’, and ‘Camspeak” (quoted in Kouega, 2013 p. 17). The heterogeneity of Camfranglais today in Cameroon, as speculated by Kamdem (2007) is accounted for by the great freedom that its users have with regards to the word formation processes, word choice and syntactic array in a sentence. Ngefac ((2010 p. 153) describes it as the language of French-speaking youths in urban areas in Cameroon, with most of its lexical items taken from French and English. Consider the examples below:

Tu vas chops le pain?

Do you want you to eat bread?

Je go au market.

I am going to the market.

Je veux back, le professor la ne came pas.

I want to go home, that professor will not come.

Sutton (2013 p. 4) citing Biloa (1999 p. 172) states that some forms of Camfranglais use more Pidgin lexicon and syntax than French, and that Pidgin time and aspect markers are abundant in Camfranglais. In the same light, Tanda and Chia (2006 p. 39) consider it a sociolect of Douala, and claim that Pidgin provides the predominant structure. However, as they also claim young people who speak Camfranglais are just imitating Lapiro de Manga, a popular musician. The current trend in Cameroon today has witnessed effervescence in this use of Camfranglais in the realm of popular music as most Cameroonian artists employ Camfranglais in most of their songs, and this habit has

become a great identity marker for Cameroonian music amid other world music. We can see these musical features in songs of popular Cameroonian artists today such as Minks, Stanley Enow, Jovi, and Boy Tag (Nchoufua, 2020). This linguistic aspect which portrays the colossal linguistic landscape of Cameroon, has also entrenched the business world as some business organisations in Cameroon today employ it in their adverts to attract customers. An example is the Telecommunication network, MTN which in an advert of one of their brands ‘MTN YaMo says:

Tu know même que les big plans jeunes sont sur MTN YaMo ?
 Did you even know that the by young plans are on MTN YaMo?
 (Tu sais même qu’en tant que YaMo tu peux go tchop chez Freind’s
 Food Bonamoussadi tous les Mardi et Jeudi ? Et tout ça avec
 20% de réduction? (Nchoufua 2020 p. 24) .

The above sentences all have linguistic features drawn from French, English and Pidgin English. However, DeLancey, Mbuh & DeLancey (2010 p. 131) say Camfranglais has caused concern for educators who worry that the language blend may hinder acquisition of regular French and English and may be seen as a shortcut around true bilingualism. The table below throws more light on the linguistic landscape of Cameroon as it gives a snapshot of the mixed languages spoken in Cameroonian towns and the language choices of three different age groups from two major linguistic backgrounds in Cameroon.

Table 2: Table of Languages use in Cameroonian Towns

	Francophone	Anglophone	Francophone	Anglophone	Francophone	Anglophone	N° of speakers	% of speakers
	15-25	15-25	26-39	26-39	40+	40+		
Camfranglais	100	10	65	15	0	0	38	32
Kamtok	0	60	10	100	80	100	72	60
Mbokotok	0	0	15	0	45	20	16	13
Indigenous language	45	40	85	70	100	100	88	73
English	45	100	90	100	70	100	101	84
French	100	70	100	65	100	55	98	82

Source: Ngefac (2010)

The table above shows the multiplicity of languages used in Cameroonian towns in different statuses and functions co-existing in Cameroon, and showing speakers' language choices. This is taken from Ngefac's (2010 p. 156) findings which revealed three different age groups from the two major linguistic backgrounds in Cameroon. A cursory glance at the table makes vivid the age groups of Cameroonians who speak Camfranglais, Kamtok, Mbokotok, indigenous languages, English and French languages, with the ages ranging from 15-40+. The table shows that of the youngest group of Francophones (15-25), 100% speak French and 45% speak English, meaning that at least 45% are bilingual in two of the languages that contribute to Camfranglais (Ngefac 2010 p. 156). In this population, 100% of respondents spoke Camfranglais, 90% spoke English and 100%, French, meaning that the group is highly bilingual (ibid). Of the oldest group of Francophone (40+), 70% also spoke English, and 80% spoke Cameroon Pidgin English, which has been cited as possibly contributing some of the grammar of Camfranglais (op.cit). The table however, aims in a bit to offer snapshots of the linguistic landscape of Cameroon.

Given this linguistic gallery of Cameroon, it can be said that Cameroon is a haven for rich language interactions, which has given rise to other languages coexisting in the same sociolinguistic environment, with each language serving very different purposes.

1.2.5. Other Received Languages

Cameroon is host to many African languages. Most traces of languages spoken in Africa can be found in some parts of Cameroon. According to Awah (2021), we have for instance Arabic, “which became a more widely used language with the spread of Islam in Northern Africa toward the Sahelien and coastal areas of Sub-Saharan Africa including Cameroon.” This language is used by Islamic believers and converts. Other received languages which were introduced in Cameroon are Hausa and Fulfulde. These languages came into existence during the Kanem Borno Empire when Northern Cameroon was experiencing the Islamic raids. During these raids, Northern Cameroon experienced an influx of people from different North Western African countries like Northern Nigeria and Fouta regions of Guinea and Senegal.

In addition, we have German which was used in Cameroon during the German rule. However, the language was short-lived because the rulers noticed that they could not impose the use of the German language on Cameroonians because it would take longer to teach the indigenes to read, speak and write German. Rather, they adopted the existing language – PE - which was popularly spoken throughout Cameroon at the time. They used the language in oral transactions and used German for official matters and written documents (Kum Awah, 2021).

Apart from the above mentioned languages, Cameroon has been home to Italian, Latin, Spanish and Chinese languages. These languages are taught mostly in the French subsystem of education, from the class of 4e (Form 3). Students choose one of these languages from the 4e class and those who wish to continue with the “A” Series (Serie A) in the second cycle continue with the same language there. The languages are taught alongside their cultures to give learners an insight of the behaviours of their native speakers. This is in order to create familiarity in them in case they come in contact with the native speakers of the different languages. Other languages received in Cameroon were English and French. As seen in the paragraphs above, these foreign languages gained the stature of official languages in the nation after it gained its independence. The two languages are included in the school curricula and taught at different levels in Cameroon. It is used so as to achieve a balance state of bilingualism and to make young Cameroonians to grow in the same spirit. Also, English and French are used in the official matters of the states.

1.2.6. Cameroon Pidgin English

CPE is also known as Kamtok by (Todd: 1984) and Cameroon Pidgin (CamP) as posited by Todd (1992). Ayafor (2006) mentions that other authors call it ‘Cameroon Creole’, ‘Wes-Kos’ and ‘West African English.’ Tiayon (1985) terms it “Camspeak”. Kamtok is a variety of West African Englishes spoken along the coast from Ghana to Cameroon. It has been active in the country for more than 200 years and it came into existence during the slave trade era. According to Atechi (2001), CPE is the most widely spoken lingua franca in Cameroon. This lingua franca is primarily spoken in the North West and South West Regions; which are the two English speaking regions in the country. Atechi (2000) stresses on the fact that CPE does not enjoy recognition which is given to the two official languages in Cameroon. This is because the government has completely ignored the language which has resulted to the lingua franca being termed a ‘bad’ language and should be limited to the informal sector. Schroder (2003) proposes that if the language is being used in schools as a medium of instruction for some schools, it will certainly be put to use and will surely be enhanced. This is to debunk the appellation ‘bad’ attributed to it by the government and the educated elites in Cameroon. As far as a language serves the population, it should not be termed bad or seen as a destructive language variety. Just as English and French are *de jure* official languages in Cameroon, CPE which is a *de facto* language, should be given a special status because it has grown to serve Cameroonians in many ways. Also, CPE has grown to have many varieties based on regional and functional characteristics. Nkwain (2015 p. 32) supports this as he states that “these varieties have been distinguished and named following their users, the use they make of them, the speakers’ regions of origin and the social group to which the speakers belong.” To this effect, many linguists such as Todd (1982), Ngome (1983), Ndoping (1989), Todd and Jumbam (1992) have tried to differentiate between the varieties of CPE. However, Nkwain (op. cit.) quotes Mbangwana (2004) who “provides a more convincing and elaborate classification.” According to Mbangwana (op.cit), there are eight varieties of CPE which constitute the following:

- **Anglophone Pidgin English (APE)** which is spoken typically in the two Anglophone regions of Cameroon (North West and South West Regions). It is influenced by home languages spoken in these regions or by English language.
- **Francophone Pidgin English (FPE)** which is spoken in the French speaking regions of Cameroon. This variety has French and English as the main lexifier languages, but approximates the French phonological system.

- **Anglicised Pidgin English (AnPE)** is a variety with a strong Standard English character. It developed as a result of pressing communication problems which are caused when the speakers and the listeners seem to be divided by a linguistic gap that has to be bridged before communication can flow smoothly. It is used for evangelical purposes and organisations which desire to transmit messages to the people of the different communities they target.
- **Youth Pidgin English (YPE)** is used by the youths.
- **Creolised Pidgin English (CrPE)** is referred to as Coastal Pidgin English by Todd (1982) and Ngome (1972). It is related to the indigenous languages spoken in the coastal regions. This variety is equally considered to be prestigious.
- **Business Pidgin English (BuPE)** is used for business transactions.
- **Liturgical Pidgin English (LPE)** is used by missionaries, priests and other evangelists to spread the word of God.
- **Bororo Pidgin English (BPE)** is used by the Bororos who constitute an ethnic group of migrant cattle rearers.

1.2.6.1. The Origin of CPE in Cameroon

When it comes to languages and their beginnings, CPE, a mixed language, receives a lot of attention. According to Fonka (2007) as he quotes (Coulmas, 2005), given that sociolinguists regard the historical dimension of a language to be a major topic, and since a study on language evolution cannot be done without discussing the beginning of that language, the study attempts to tackle a few things regarding CPE's origins. In this context, the study will elaborate on the origins of CPE and its expansion in Cameroon.

PE has been used in Cameroon for several years now. Its origin is traced from the early colonial contacts the Portuguese had with the natives in 1472. This view is supported by Kouega (2007) as he says, "Pidgin English came into being in the Slave Trade Years (1400-1800)". Though it originated from the coast, CPE gradually spread into the hinterlands through trade contacts with and the opening of plantations which brought together Cameroonians from different language groups (Mbassi-Manga, 1976 p. 51). Nevertheless, it should be noted that the contact between the Portuguese and Cameroonians at the coast did not immediately produce PE. Simo Bobda (2001 p. 1) says, "In fact, a pidgin Portuguese idiom developed on the coast and remained in use for some

time before eventually being displaced by Pidgin English as a lingua franca". PE also spread into hinterlands through religion. The first Baptist missionaries who came to Cameroon in 1845 had to learn Pidgin because they had to introduce formal education which could only be done in English (Ekanjume-Ilongo 2016 p. 156). Later on, Pidgin English resisted a German ban during the German annexation between 1884 and 1914. The language was used in the German plantations by forced labourers who were taken from the hinterlands and spoke different languages. The only way they could communicate was to come up with a unique language through which they could better express themselves. It escalated the market place and was later adopted by the Baptist missionaries as their language of evangelical crusade (Ekanjume-Ilongo, 2016). Recently, the language has gained grounds in schools, political campaigns, churches, hospitals, televisions and radios.

According to Ekanjume-Ilongo (2016 p. 3), the language was spoken by "newly emancipated slaves who settled in Fernando Po, Liberia, and Sierra Leone." It was later used in Cameroon, in the town of Victoria, in the CDC plantations, an agro-industrial complex founded by Germans in 1884. The colonialists also played a role in the creation and development of CPE by importing people from various ethnic and linguistic origins. As a result, Pidgin English was the only language that facilitated communication (Kouega, 2007).

English and the indigenous languages in the British Cameroon enriched CPE's vocabulary. When Cameroon became known as the Federal Republic of Cameroon on October 1, 1961, the language was influenced by French and indigenous languages from the French-speaking Cameroon. As quoted by Ekanjume-Ilongo (2016), Schneider (1966 p. 5) says, "In the mid-sixties, 85 percent of CPE terms came from English, 13 percent from indigeneous languages, and 2 percent from other languages, including French and Portuguese". Ayafor (2000 p. 2) claims that the situation changed significantly by the early seventies where "80 percent of CPE lexicon was English-based, 14 percent was contributed by indigenous languages, 5 percent came from French and 1 percent from other languages". However, the political evolution of Cameroon contributed a lot to the drastic change in CPE, owing to the fact that Cameroon moved from a Federation to a Unitary State giving both Anglophones and Francophones freedom of movement, (Ekanjume-Ilongo, op. cit).

CPE is no longer perceived as a lingua franca of the Anglophone population; but a language with a possible national dimension, (Feral, 1980 p. 6). This is because the language is used widely throughout the ten regions of the country. It is used in both rural and urban areas and has gained

grounds “in churches, market places, in motor parks, in railway stations, in the street, as well as other informal situations (Ekanjume-Ilongo 2016 p.157) and it is also referred to as a ‘no man’s language’. CPE is considered as the oldest contact language in Cameroon (Fonka, 2007). Mbagwana (2004 p. 25) gives a firm grip to the assertion as he posits that:

Pidgin English spread in leaps and bounds in the English-speaking part of the country, from the coastal region to the grass field hinterlands with about three million inhabitants. PE also expanded in the French-speaking part of Cameroon with more than eleven million inhabitants. Up to 61% of urban dwellers in the French-speaking zone speak this language.

According to Milroy and Milroy (1997 p. 52), “...there is no reason to believe that there can ever be a time when a spoken language is completely stable”. The spread of CPE to the whole country therefore, elucidates the reasons for the development of CPE varieties.

1.2.6.2. The Spread of CPE

Although CPE started from the coast, it gradually spread to the hinterlands. It spread to other parts of Cameroon in two dimensions which include the geographical and social spread as speculated by Fonka (2007b p. 17).

1.2.6.2.1. The Geographical Spread

Looking at Cameroon's topography, one can see that while PE began in the country's south west and coastal areas, it eventually spread to other parts of the country. The geographical reach extended to both the Anglophone and Francophone zones. This is discussed in more detail below.

1.2.6.2.2. Spread to the Anglophone Regions of Cameroon

CPE, as an expanding or still developing language rather than a narrow confined market dialect, expanded beyond the original limited functions that caused it to emerge (Kelly 1980 p. 287) and spread to other areas, including the Anglophone region. When the Germans established

plantations, more people came down to the coast to work in these plantations, and CPE became the language of contact in this diverse environment. When these plantation workers returned to their respective regions, they spread this language to their relatives and other people in their surroundings. This explains why Mbassi-Manga (1979 p. 61) claims that “every West Cameroonian, from the infant to the elderly, educated and uneducated, finds himself in varying degrees and during recurring moments of his daily life using PE.” This notion is supported once more by Koenig et al (1983), as quoted by Mbangwana (2004 p. 23), who reported that PE is spoken by 97.8 percent of Anglophone Cameroonians.

It will be necessary to understand which region of Cameroon is known as the Anglophone zone. According to Kouega (2001), Cameroon, where English is one the official language, is spoken in two provinces: the Northwest region and the Southwest regions. If Anglophone Cameroonians are no longer just people from these two regions, but any Cameroonian of English expression, one wonders if these zones have not evolved in the same way. As a result, this is another topic that requires careful thought. Again, if the Anglophone regions are considered in terms of PE rather than English language, creating a border will be a difficult assignment.

1.2.6.2.3. Spread to the Francophone Regions of Cameroon

It is a confusing situation when talking about the spread of CPE in the Francophone regions given the fact that it started in this zone. It is more confusing to think that CPE is today considered an Anglophone thing. However, the movement of people from the rural areas to the urban areas in search of jobs has contributed to this spread. Ayafor (2006 p. 2) confirms this by stating that there has been a greater "rural exodus from Anglophone villages (and from Francophone towns) to these Francophone town than there was previously." Mbangwana (2004 p. 23) backs this up with statistics, claiming that 61.8 percent of Francophone urban dwellers speak PE.

1.2.6.3. Reasons for the Spread

The following reasons account for the spread of PE throughout the whole of Cameroon. This include, trade, religion, politics and social interactions. These reasons are examined in turns below.

1.2.6.3.1. Trade

The major reason that the colonial overlords came to Cameroon was to trade with the natives. According to Mbangwana (1983 p. 76), 1472 is a date that “represents a watershed in Cameroon history since it marks the beginning of connections between the littoral residents of Cameroon and significant European traders and explorers such as the Portuguese, the Spanish, the Swedes, and the Dutch.” The type of commerce that PE was extremely beneficial to, at the time, was human-to-human trading. However, when human trafficking was outlawed, CPE did not die with it. “Rather, the abolition of this heinous commerce represented an innovative development in PE” (Mbangwana 1983 p. 80). According to Menang (1979), the Germans' establishment of plantations brought together individuals of many ethnic origins who talked in pidgin. According to Carol de Feral (1989), the Francophone portion of Cameroon became accustomed to PE all thanks to the Bamilekes. However, it has expanded beyond its original purpose to include other factors such as politics, religion, and so on (Mbassi-Manga, 1976, Mbangwana 1983, Ubanako 2004).

1.2.6.3.2. Politics

If Fonka's (2006) claim that CPE is a lingua Franca is correct, it would be difficult to talk in PE because more people will understand political ideologies in it than in any other language in Cameroon. Samdembouo (1999) as quoted by Mbangwana (2004 p. 39) asserts the following in summarising the functional load of CPE:

No less a people recognizes this sacred power than politicians and government officials, which explains why Cameroon Pidgin English automatically becomes the lingua franca at political rallies and other mass mobilization campaigns. That is why musicians and others involved in show business have all admitted that whatever they do or sing in Pidgin becomes a best seller and assumes national dimension.

From the above citation, we see that not only politicians use PE to win campaigns. Also, it is noticed that musicians use it to win over buyers and to gain a bigger fan base. According to Fonka

(2007), PE can be termed “business politics”. In reference to the citation above, Mbangwana (op. cit p. 39-40) says that no one needs to ask why the language of politicians, the clergy and musician is preferably CPE. Judging from what the mentioned scholars is that whether in church or music, there is some sort of politics that is aimed at convincing people from one camp to the other and that is done using a common language of understanding, which amongst others is CPE.

Still in relation to politics and CPE, Ubanako (2004 p. 143) hammers more on the use of CPE in politics as he says:

Some political parties have understood the role Pidgin English can play and thus make it a habit to use at the political rallies and meetings.

This is the case of the Social Democratic Front (SDF), better known by the masses to be the abbreviation of *Suffer Don Finish*, in pidgin.

In as much as the above quotation points to one political party that uses CPE for political campaigns, it is just an illustration to say that political parties in Cameroon use this language for their militants to understand them. This concept of using CPE everywhere by all political parties was earlier pointed out by Ayafor (2000) when she hinted that CPE is used in political campaigns all over the nation, from North to South, East to West. Based on Kouega’s (2001) reasoning, the aforementioned viewpoint, which is undoubtedly of the belief that CPE is used for political campaigns in the francophone half of the country, may be accepted.

1.2.6.3.3. Social Interaction

As previously mentioned the major purpose of the formation of CPE was for commerce. Nonetheless, in order for any economic operation to be successful, it was necessary to connect socially with the indigenes. PE proved to be the only language that could be managed for intelligibility at the time. When the locals who worked in the German plantations along the coast returned to their own places of origin, they transmitted this language to others not for trade but for social contact. In recent times CPE has proven to be the most frequently spoken social interaction language in Cameroon (Mbassi-Manga 1976, Menang 1979, Mbangwana 1983, Alobwede 1998), among others.

According to Alobwede (1998 p. 59) and Mbufong (2001), Pidgin English is widely spoken in Cameroon, with around 70% of Cameroonians speaking it. Pidgin English in Cameroon is similar

to a common indigenous language in the modern nation state, according to Alobwede (op. cit), who supports Fishman (1985) point of view which says, it

“...is a powerful factor for unity cutting across tribal and ethnic lines, it promotes a feeling of a single community. Additionally, it makes possible the expression and development of social ideas, economic target and cultural identity easily perceived by citizens. It is “in a word” a powerful factor for the mobilization of people and resources for nationhood”

Although Fishman’s (1985) above citation was for intended indigenous languages, CPE as per Ngome (1982) quoted by Alobwede (1998 p. 56) is said to be “an African language operating in the same milieu as any other African language and being more African in grammar, structure and [sic] than to English”.

Menang (2006:13) points out that, despite ethnic variety, few indigenous languages are used across ethnic lines, particularly by Anglophones. As a result, Anglophones make considerable use of PE for out-of-group communication. Looking at the different varieties of CPE, it can be deduced that two of them as provided by Mbagwana (2004) are used for evangelistaion and in the churches by the priests. Organisations equally use this language to be able to communicate with the masses in the local communities which they intend to help. In most churches in Cameroon, one will likely see a preacher, who intends to pass out the word of God in a very understandable manner, making use of CPE to attain that objective. In the same light, the organisations and humanitarian bodies make use of CPE to communicate fluently with the people.

Schroder (2003) advocates for the use of CPE in schools. The Cameroon govern prohibits the use of the lingua franca in schools because it is believed to be bad English (Ekanjume-Ilongo, 2016) and will destroy English and French know-how of the students. This is however not the case as Pidgin English is a simplified language which can be used to explain topics, Cameroonian societies and cultures better than in English which reflects a foreign culture and society.

In recent times, CPE has been used in the entertainment industry to captivate the attention of the masses. Musicians make use of this language which creates familiarity among the masses and attract huge fan bases. Content creators take up the language to be able to sound funnier while accumulating large numbers of followings. Nkwain (2015 p. 39) quotes Fonka (2011) who terms one variety of CPE as a “Comedy Pidgin English.” This goes to say that this language is not just used to pass out information but serves as a means of entertaining the masses. Bloggers on social media platforms such as Twitter, Facebook and Instagram in Cameroon have huge followings based on the fact that they make use of CPE in reporting current affairs. Blogs like *Cameroon Congossa Corner*, *237 Palava* and *Betatinz* each functioning on all the above mentioned platforms are the top blogs reporting current issues in CPE while entertaining their followers in Cameroon at the moment.

From the paragraphs above it can be observed that, CPE as a language of social interaction is of great importance to this work which examines the impacts of the use of CPE in the audiovisual media and the attitudes of its users towards it.

1.2.6.4. Manner of Spread

It cannot be possible to talk about the spread of CPE in Cameroon without talking about the manner in which it spread throughout the nation. Fonka (2007 p. 23-25) discusses two ways - conscious and unconscious - through which it spread from the coast to the hinterlands of Cameroon.

1.2.6.4.1. Conscious Spread

This refers to institutions that utilise Pidgin with the goal of attracting others and using it for social engagement. Todd (1982 p. 9), citing Mbangwana (2004 p. 24), stated that when German Catholic missionaries came to Douala in 1890:

Their first concern was the spiritual welfare of the workers on the large coastal plantations, and they found that they could communicate more easily by means of CamP, the preferred lingua franca of the plantation...These missionaries also used CamP in the grass field

of Bamenda and so were partly responsible for the dissemination in non-coastal regions.

The study may conclude from this statement that the German catholic missionaries' preference for Pidgin English over their native language contributed to the spread of PE. Because they printed the West African Pidgin vocabulary which was released in 1908, more people used CPE than ever before. Mbangwana (2004 p. 25) references Todd and Jumbam (1992 p. 4), who asserted that the use of CPE in the hinterland and in the churches added to the prestige of the language.

To support this concept of intentional dissemination, Kouega (2001 p. 13) believes that when the Germans realised they could not manage Cameroon without PE, “there was, therefore a need for the Germans to either learn Pidgin English from the natives or teach them the German language. In the end, as the colonization programme could not wait, the Germans decided to make use of Pidgin English in their interaction with the natives” This however, could never have been possible if the Germans did not consciously learn the language. The study therefore, seeks to find out how far this conscious spread has led to the promotion and use of CPE on the audiovisual media.

1.2.6.4.2. Unconscious Spread

Unconscious dissemination occurs when persons who speak Pidgin English educate others unintentionally throughout their conversation. This type of dissemination is quite prevalent in youngsters who grow up in families where PE is either the first language or one of the primary languages. Children in such homes speak CPE without being told what to say. This supports the assertion stated by most researchers that CPE is simple to learn (Mbassi-Manga, 1976 and Ayafor, 2004). Though there are more written materials in CPE now than there were a few years ago, CPE is still primarily learnt informally and subconsciously. That is, social contact that results in the capacity to speak PE without the speaker being aware of when he or she learnt it.

1.2.6.5 . Varieties of CPE

CPE is a vibrant language with many varieties and more still emerging. According to Downes (1998 p. 17), a variety is a neutral term, which simply means any particular way of speaking. Fonka (2007) claims that “dialects emerge through time by a process of splitting from a single parent variety”. Montgomery (1995 p. 63) gives an example to make the idea on language

variation clearer as he ascertains that; “a child growing up somewhere in Britain does not necessarily learn a uniform standard form of English as the first language. In the first place, it might not be English at all: it might be Welsh or Urdu or Punjabi. And, even if it is English it may well be very different English if learnt in parts of Liverpool, Glasgow, Oxford, or Belfast.”

Dunbar (2003: p. 230) quoted in Fonka (2007 p. 31) says one reason for the diversification is “the gradual accumulation of accidental mutations (mispronunciations, unintended slippages or meaning) over a long period of time. He adds that if the process is not accidental, it should be deliberate and deliberate means under the influence of selection. Fishman’s (1971) view on the development of a language into varieties is the fact that varieties come to represent intimacy and equality if they are most typically learned and employed in interactions that stress such bonds between interlocutors.

Kamtok has given rise to a number of regional and social varieties over time. Even though writers like Abongdia (2014) claims that there are only two varieties of CPE; “the Anglophone variety and the Francophone one”, this study shall focus on regional varieties such as the North West and South West (NW and SW), the Bororo, the francophone and the liturgical varieties, among which are found other social varieties as seen in Todd and Jumbam (1992) and more convincing in Mbagwana (2004).

1.2.6.5.1. The North West Variety

This variety is also known as ‘Grafi Kamtok’ or simply as ‘Grafi Talk (Ekanjume-Ilongo: 2016). It is derived from the word ‘grassfield’. This is the variety which is spoken in the western grassfields which includes the North West and West regions. The CPE spoken in the NW and SW according to Todd (1982), are placed under a general label known as Anglophone Pidgin English (Fonka, 2007). Nonetheless, Mbangwana (2004 p. 28) holds that this classification by Todd was as a result of some distinctive features identified between these varieties. According to Fonka (2007 p. 32), Todd and Jumbam (1992 p. 6) provide the kind of PE spoken by NW adult users of pidgin which is presented in the book of St. Mark translated by the Bible Society of Cameroon as seen below:

Den yi bi begin to tich dem sey di pikin fo man go sofa plenty ting,
 an di bik bik pipu, weh di bik ticha, an di jews demblak go denai yi,
 an dem go kil yi, den apta tri dey yi do komot fo dai.

(Then he began to teach them that the son of man would suffer many things, and the important, being the Pharisees and the scribes would deny him, and they would kill him, then after three days he would rise from the dead). (My translation)

From the above citation, we understand that the variety of Pidgin used is the NW variety and if so, then the question is, if the Bible is translated only in the North West variety, how will the other regions of Cameroon understand the Bible if it were not in French, English and other indigenous languages? The answer is clear because due to the evolution of PE, other varieties keep emerging. This accounts for why there are other varieties that will be discussed in the paragraphs below.

1.2.6.5.2. The Southwest Variety

This is also referred to as the Kumba and Limbe variety. Ekanjume-Ilongo (2016) refers to it as “the coastal Pidgin English”. It is spoken by the people of the SW region. As earlier mentioned, it falls within the label Anglophone Pidgin English. It has been discovered that though this variety looks more like the NW variety, it has differences (Fonka, 2007 p. 33). Fonka (2007) presents a dialogue written by Akombi et al. (1988 p. 35) quoted by Mbangwana (2004 p. 28-29) which is in the SW variety.

Defang don mitop yi kombi fo rot an dem begin tok. Yi kombi yi nem na Taku. (Defang meets his friend and they start talking. His friend’s name is Taku).

Defang: Bo, ha na? (Friend, how are you?)

Taku: A day fayn. Husay yu komot? (I am alright. Where are you come from?)

Defang: A komot fo si some ma kombi. (I went to visit my friend.)

Taku: Weti bi yi nem? (What is hi name?)

Defang: Ah! Yi nem na Joe. (Oh! His name is Joe)

Taku: Huskayn wok yi di do? (What type of job does he do?)

Defang: Yi bi ticha fo kolej. (He is a secondary school teacher.)

Taku: So-o! Yi di tich weti? (So, what does he teach?)

Defang: Yi na ticha for matimatiks. (He teaches mathematics.)

Taku: E-ehe! Yi di ti fayn? (Is that right? Does he teach well?)

Defang: Yes, yi di tich fayn. Yi skul pikin dem layk I plenty, (Yes, he teaches well. His students appreciate him very much.)

Fonka (2007) puts the two varieties side by side in the table below so that the differences between them can be seen clearly as in Mbangwana (op.cit).

Table 3: Differences between South West and North West varieties of Pidgin

South West	North West	Standard English
Wuna di go fo husay?	Wusay wuna di go?	Where are you going to?
Yu don come.	Come good.	You are welcome.
I di go die.	Yi di do cry die.	I am going to a funeral ceremony.
Na massa Joe I pikin.	Na pikin for massa yo	This is Mr (differential) Joe's child.
I na we ticha.	Na we ticha dis.	This is our teacher.
Komot fo ya!	Grap/komot for ya!	You should leave this place!

Source: Fonka (2007)

From the above table, it is noticed that the SW variety is similar to the NW variety but differs at the level of structure. In a way or so, someone from the South West Region will be able to speak the NW variety without much difficulties meanwhile someone from the NW will find it a little difficult to speak the SW variety fluently. However, since these differences are only at the structural level, it does not stop the two varieties from being intelligible. This is the reason why some scholars like Menang (1979) have decided to look at pidgin spoken in the Anglophone section of the country as an entity. This is because the differences between the two varieties are not really outstanding to cause understanding difficulties.

1.2.6.5.3. The Francophone Variety

According to Ekanjume-Ilongo (2016 p. 1), it is “used mainly in French speaking towns such as Bafoussam, Douala and Yaoundé and by Francophones talking to Anglophones who do not speak French”. Todd (1982) also offers a Francophone variety of CPE identity. In PE, this variation

employs French and English words. One thing that has not yet been done in this variety is that it is still considered a single variety, whereas it could be split like the Anglophone variety, which is subdivided into NW and SW varieties. If Downes (1998 p. 17) is in agreement that geographical division is a causal element for differences between dialects, the geographic division between 8 French speaking regions in Cameroon will be sufficient to produce francophone PE varieties. This CPE variety, as pointed out earlier, uses local language, English and French words. This is shown in a pidgin text from Mbassi-Manga (1967 p. 59):

Dis toly fo pickin-plaba de pass plenty dis tam wity weh de hangry
fo win pickin mone weh compensation govna-caise dem de payto
workman.
Na so some konda-poliss-solja massa Jacob don toot big plaba jossoh
fossika sey hi bia hangry dam pickin mony fo compensation govna-caiss.
Dis poliss-solja marred tiu woman bot soteeh naoh no-wan no born
pickin, dam plaba fo pickin de hambock massa Jacob pass mack,
bikoss nyi-tou want tchop pickin mony fo compensation
govna-caiss lackey oll nyi komby weh bon pickin (sil)...oll ting pass
fine. and afta dam supletif-jojment massa Jacob send dassol oll pepa
and certificates fo compensation govna-caiss and hi begin tchop mony
fo dam tou-pickin nem and na nyio nem massa Jacob bin give fo dam pikin.

This text is not disputed, but it is certain that if it were written today, there would be some differences given that the number of Francophones enrolling in English classes is increasing.

1.2.6.5.4. The Bororo Variety

The Bororo variety of CPE has also been identified by researchers. This variety is spoken by the Fulani cattle rearers in the North and North West Regions. This variation is confirmed in linguistic works (Todd 1982 p. 20), and it is also illustrated through practical dialogue in literally works (Butake 1986 p. 18-19), as cited by Ayafor (2005 p. 4). The following illustration, taken from Butake (ibid), depicts a conversation between the Fon and Dewa the Cattle rearer.

Fon: You bin talk all that foolish? (Did you say all that nonsense?)
Dewa: Kai me no talkam no noting. (No! I didn't say anything)

Fon: Cow don go drinki water for Ngandba sai wey na kontri for Bororo. (Cows went to drink water at Ngangba, which is Bororo land).

Fon: For sika sey me tell you for go shiddon dere da wan mean sey na wuna Kontri? (Because I told you to go and live there, does that mean it is your land?)

Dewa: No bi gomna don talk say na place for cow? (Did the government not say it is grazing land?)

The above is the Bororo variety from the grassfield Anglophone area. Now, in yet another variation, a francophone woman and a Bororo woman converse in the market in the Mbouda Subdivision of the West Region (Mbangwana 2004 p. 33).

BB: Mamia, na how much youn di sellem yu kago? (Woman, for how much do you sell these goods?)

BS: N danso (daso) sik sik hundred. (I sell them for sis hundred francs each.)

BB: Mi, a gis am foa foa hundred, yu ya? (I will pay you four hundred francs each, do you hear?)

BS: Si am eh, no halla. Mua nwan hundred tek yuk ago, na you nyun. (Look, do not take offence. Just add one hundred francs and you have it).

The identification of this variety is an important step because it will provide answers related to questions on CPE variety. As of now, it cannot be told whether the Bororo variety spoken in the Francophone North region, for example, is the same as that spoken in the Anglophone North West region. As a result, one wonders whether one should rely on Mbassi-Manga (1976)'s claim of national integrity and conclude that a Bororo man from the North will understand a Bororo man from the North West.

1.2.6.5.5. The Liturgical Variety

Todd (1982) contends that this variety possesses qualities which are distinct from others. The question that comes to mind is whether people speaking CPE outside of the church are different from people in the church and if they have to move away from other varieties, while they are in the church, into a particular variation.

Many researchers have written extensively about PE and religion. In nearly all research works, the most evident point is that one of the main goals of CPE was to spread the word of God. In the

quotation from Fonka (2007), Kelly (1980 p. 293) states that "the recent examples of Catholic liturgy in Cameroon have been models of acceptability and non-pedantic, sensible throughout." Menang (2006 p. 232) says that when the Baptist missionaries of London and Jamaica founded mission stations along the Cameroon coast, PE was identified and its use diversified.

Todd's (1982) various varieties of CPE, among which is the liturgical variety is acknowledged by Mbangwana (2004 p. 27). In Mbangwana (1983 p. 83), he quotes Todd's (1979) general statement about the use of PE in the church, saying about the Catholic Church that:

The Catholic Church in Bamenda uses PE in prayers, sermons, and catechumen classes and even for marriage ceremonies. She further discloses that there are moves urging the Catholic Church to use PE to celebrate Mass and that it is the language of the confessional even in far remote areas.

All of the examples above support the use of CPE as a liturgical language in Cameroon. Though not convinced that the variety used in the church in the SW and NW Regions differs from the variety used for day-to-day interaction in these areas, the study does not place too much emphasis on this because our focus is on the use of CPE in news presentation in Cameroon.

Apart from the identified varieties mentioned above, Mbangwana (2004) outlines other varieties which are seen below.

1.2.6.5.6. Youth Pidgin English

According to Mbangwana (2004 p. 31), YPE is "a certain hermetic usage observed in both secondary and higher education." He refers to it as a "lively and youthful jargon which displays a certain type of innovative lexical repertoire" as seen in the table below.

Table 4: Differences between Youth Pidgin English and English

YPE	English
Nyama	Eat
Chaka	Shoes
Ndiba	Water

Source: Mbangwana (2004)

These users according to Mbangwana (ibid) clip most of their words as seen in the following examples in the table below.

Youth Pidgin English	English
Koussa	Makossa
Dang	Identity card
Resto	Restaurant
Frog	Francophone
Ngoa	Ngoa-Ekelle (seat of Yaounde University)

Source: Mbangwana (2004)

1.2.6.5.7. Business Pidgin English

Another variety identified by Mbangwana (2004) is BPE. This refers to the speech of those who make use of CPE to sell or advertise their products (Mulukoh, 2006 p. 15). According to Mbangwana (2004 p. 32), people like “buyam sellam”, underworld dealers and pop musicians like Prince Nico Mbarga and Lapiro de Mbanga have become music celebrities through the medium of PE. As he puts it, the former uses a more popular medium while the latter uses more “esoteric forms that encapsulate the invectives he hurls at the political authorities”. Take for instance; Lapiro de Mbanga uses words such as “damer”, “suler”, and “nyoxer” which mean lavish/eating, drunkenness, and debauchery (Mulukoh, 2006 as she quotes Mbangwana, 2004).

1.2.6.5.8. Creole

Creole is another variety of CamP spoken by freed slaves who arrived in Victoria in 1843. Mbangwana (2004 p. 34) claims that this form of Pidgin is regarded as prestigious by other Pidgin speakers. He finds that the term "blow," for example, is employed ambiguously in this variety. Thus, on the surface, the term "blow" suggests that it is about expanding air in an instrument, but its inverted meaning is about making love.

1.2.6.6. The Users of CPE

As previously said, CPE is merely one of numerous languages spoken in the country. Although it is simply a lingua franca in the country, it has become so entrenched that it competes with the

official languages as well as other national languages in terms of function and speaker population in Cameroon. Todd (1982 p. 23) believes that it is owing to the language's flexibility, which has allowed it to adapt to varied contexts. She insists that:

Most speakers are capable of modifying their performances (...) to suit the linguistic competence of their addresses. Because of the multilingual nature of their country, Cameroonians have learnt to manipulate their languages, whether vernacular, trade, or official. They have discovered that the need to communicate often involves molding and modifying a language.

Again, CPE's ability to attract a diverse variety of speakers in Cameroon might be linked to the numerous functions it serves in the country. Today, CPE is not the official language of Cameroon, yet, some Cameroonians are multilingual as a result of their understanding of CPE. They change their language to meet their individual communication demands based on the circumstances in which they find themselves.

Menang (1979 p. 54) distinguishes three types of CPE users: marginal, normal, and educated users. These distinctions, he claims, are based on the following criteria: the speaker's place of residence, occupation, number of languages spoken, frequency of use of CPE, circumstance and purpose of language use. Others, such as age, gender, region of origin, degree of education, and mobility, are other determinants, according to Mbangwana (2004 p. 25) that help to interpret the types of PE speakers present in Cameroon.

1.2.6.6.1. The Marginal CPE Users

A marginal user, as the name implies, is someone who uses a language infrequently. It refers to Cameroonians who utilise the CPE only infrequently in their daily lives (Menang, 1979). Such speakers are frequently found in rural locations, where their environment has a direct impact on their communication and interaction language. CPE is only used as a second or third language by these speakers. According to Menang (1979), this category of speakers consists of the illiterate, whose primary source of income is agriculture and unskilled labor. As a result, they completely engage in farming while also producing local products that they sell to buyers from all over the

world. CPE, therefore, becomes the language of interaction between outsiders and natives, as well as the language of commerce with customers.

1.2.6.6.2. The Normal CPE Users

These groups of speakers make extensive use of CPE in their daily interactions to tackle a wide range of problems. Normal PE users are frequently found in urban regions, specifically in cosmopolitan hubs and other locations with mixed populations, such as plantations. The majority of this category consists of electricians, mechanics, carpenters, truck drivers, and shopkeepers (Fonka; 2007 p. 28). Because they have only had a rudimentary education, this cluster of speakers is an ideal group for new terms to be adopted into the language, so enriching its lexicon. This is due to the fact that they speak PE in addition to their indigenous and as well as official languages. And because this group of users employs CPE in practically every area of their lives, CPE has become an inseparable part of their identity. CPE is their first language and, at times, a second language.

1.2.6.6.3. The Educated CPE Users

The “elitist” category consists of educated PE speakers. Because they are educated, the nature of their employment requires them to be in frequent contact with the official languages: English and French, and as a result, they use PE minimally. They are made up of white-collar workers from both Anglophone and Francophone backgrounds, such as teachers, attorneys, and doctors. PE to them serves only as an auxiliary language, allowing them to comprehend the other languages in the speaker's repertoire. It is utilised by such speakers in times of intelligibility breakdown on their employment locations to bridge the communication gap, particularly with more elderly people.

1.3. The Audiovisual Media Landscape in Cameroon

Like in most African countries, attempts by the government to return to native or national languages have repeatedly failed. Instead, the official languages have remained those of the former colonial rulers. The majority of African nations, including Cameroon, have made the European languages of their former colonial masters their official and educational languages.

The London Baptist missionaries brought western education to Cameroon in the 1840s, the time of the European missionaries. Within each linguistic group, they noticed that native languages were naturally and fairly conveniently employed for government communication and teaching. The important questions at the time were whether to teach English as a second language or to learn one of the numerous other languages for teaching and communication.

It is discovered that just the two official languages (French and English) are used to present news in Cameroon in most TV and radio stations. While most private TV and radio stations broadcast news in English, French and Cameroon Pidgin English depending on their areas and viewership, the official state, TV and radio station, the "CRTV," broadcasts only in the two official languages. Ngefac (2016 p. 149-164) notes that factors like age, native language, official language background and intimacy motivate the choice of language used by Cameroonians. This work attempts an analysis of the attitudes and perceptions attributed to the use of CPE in the audiovisual media (TV stations) and the motivations TV personnel have in using this national language.

Ayonghe (2015) posits that the audiovisual landscape in Cameroon has been an excellent communication medium since the country gained its independence in 1960. As quoted in Ayonghe (op.cit), Tanjong et al. (2012) say that radio broadcasting began in Cameroon in 1941 when the French government opened the first radio station in Douala known as 'Radio Douala' also known as 'A Child of War'. It later became the department of radio broadcasting under the supervision of the then Ministry of Information and Culture. Twenty five years after the independence in 1985, television broadcasting followed with the establishment of the Cameroon Television (CTV). Both operated separately until three years after in December 17, 1987 when the radio journalists had a strike. Their actions led to the Presidential Decree which merged both radio and television to create 'Cameroon Radio Television Corporation' (CRTV).

Before the Prime Ministerial Decree No. 2000/158 of April 03 2000, to lay down the conditions and procedures for the creation of private audiovisual communication companies, CRTV had retained monopoly over broadcasting for many years. Tanjong et al. (2012) as quoted in Ayonghe (2015), ascertains that the country now has over 80 radio stations and five national television stations. Even though CRTV keeps evolving, it has continued to increase media coverage and is more bilingual than any other television stations, it has failed to consider the less educated who are

not literate enough to understand English and French. It has no programmes being aired in Cameroon Pidgin English which has become one of the most used languages in the country.

According to Esambe (2007), the audiovisual companies such as Canal 2 International, Spectrum Television 1, Spectrum Television 2, TV Max and Ariane Television contributed to the end of CRTV's longstanding monopoly in the audiovisual sector. Many more televisions like My Media Prime, Equinox Television, LTM Television, Vision 4 Television and many more have come as a serious challenge to the national TV and radio which can no longer singlehandedly cater for the audiovisual needs of the many television viewers. This is due to the fact that the country is in a context which is marked by a high demand from the users who are constantly on a search for more captivating programmes, (Gnotoum, 2009). In this light, it is believed that viewers should be provided with programmes which are a retrospect of their daily lives and in a language which they easily connect with. However, Tane (2008) posits that even though the Cameroonian audiovisual sector is experiencing remarkable growth, it still faces many difficulties. The Cameroon's audiovisual sector as well as West African Channels face problems especially at the level of content, professional management, procurement of programmes and satellite bandwidths, adaptation to the new economic norms, and insufficient professional human resources, (Tane, 2010).

1.4. Chapter Summary

This first chapter of the work has exploited a number of issues. It starts with a geo-historical background of Cameroon and is followed by a presentation of the linguistic situation of the nation. This is followed by an exposure of the languages that exist in Cameroon. The chapter opens with a discussion on the indigenous languages that exist in Cameroon. This is followed by a detail discussion of official languages (i.e. English and French) which happen to be some of the remnants of British and French colonisation in Cameroon. There is a brief discussion on the lingua francas (i.e. Ewondo, Fulfulde, Arab, Chao and Cameroon Pidgin English) under which the language under study falls. As one of the many languages that coexist in Cameroon, Camfranglais follows suit. The study proceeds with other received languages in Cameroon which include traces of German, Chinese, Italian, Latin and Spanish which were used during the colonial rule and in school curricula. The chapter equally mirrors the audiovisual media landscape in Cameroon.

CHAPTER TWO

THEORITICAL FRAMEWORK AND REVIEW OF LITERATURE

2.0. Introduction

This chapter is divided into three sections: the conceptual literature the theoretical framework and a survey of related literature. The first section presents a conceptual literature on Cameroon Pidgin English. The second section presents the framework on which the study is based, with an emphasis on The Mentalist Theory (MT) of language attitudes and perceptions. The third section discusses and expands on relevant topics raised in the literature study. In this section, previously investigated works of writers connected to the current issues are analysed to demonstrate that this study is consistent with recent trends in research on language usage and media studies. This review also establishes a strong platform upon which the study will demonstrate, most crucially, how original this work is in its own right.

2.1. Conceptual Literature

In terms of languages spoken in Cameroon for social interactions and official purposes, the English language is said to be facing a great competition at both the higher and lower front, (Kouega 2002). At the lower front, it is competing with an English-based Cameroon Pidgin that is the most widely used language of social interaction (Wolf 2000, Mbangwana 2004, Atechi 2011, Ubanako 2013) and at the upper front, it is competing with French.

Ubanako (2013) remarks that one of the results of the early contact between the Portuguese and Cameroonians in the coastal area of Cameroon was the birth of Pidgin English. Today in Cameroon, Pidgin English is used by many people from different walks of life for different purposes. Although different varieties of the language have sprung up and are greatly marked by the influence of either French, indigenous languages or Camfranglais (a hybrid language) depending on the area where the language is used (Todd, 1982 and Mbangwana 2004) it has not disrupted the internal unity of the language. Due to the fact that many Pidgin English users are ignorant of the genesis and spread of the language, many of them have claimed ownership of the language and constantly refer to other users of the language as the other. In establishing a

sociolinguistic identity of Pidgin English, Ubanako (2013) remarks among others, that there is variation in degrees of ownership among the different users of Pidgin English.

As earlier mentioned in Chapter One above, Cameroon Pidgin English (CPE) is referred to by some scholars as “Kamtok” which is derived from Cameroon-talk’ (Todd & Jumban, 1992) and it has about five varieties based on regional differences: the “Grafi Pidgin English” (spoken in the grass field regions of Cameroon), the Liturgical Pidgin English (used by the Catholic Church for almost a century), the “Francophone Pidgin English” (common in French-speaking towns), the “Coastal Pidgin English” (Southwest region of Cameroon), and the “Bororo Pidgin English” (spoken by Bororo cattle traders, many of whom travel through Nigeria and Cameroon), (Ekanjumellonga, 2016). Today, Pidgin English is spoken everywhere in Cameroon and is very active in four regions: the Southwest, Northwest, Littoral and West regions (Kouega, 2012). However, with the ongoing socio-political crisis in the North West and South West region, people have been displaced into other big cities and regions other than the above mentioned regions. The displaced persons have settled in the Centre region which is home to most administrative offices in the country and other regions where they can either do businesses or find white collar jobs. The spread of CPE has greatly been influenced by the crisis which has helped to make the lingua franca reach every corner in Cameroon. Its usage has affected the educational sector of the country and learners are greatly influenced by it in their productions.

2.2. Theoretical Framework

This chapter's subsection presents the analytical framework that inform this study. Because this study focuses on language usage, it is founded on an appropriate analytical framework known as the Mentalist Theory (MT), which is a language use approach. In the next part, we will discuss MT and its history.

2.2.1 The Mentalist Theory (TMT) (Chomsky 1959).

The Mentalist Theory is a theory that emphasizes on the belief that humans are born with an innate and biological capacity to acquire languages. The theory is based on rationalism which believes that knowledge comes from reasoning. It is a language learning theory that examines how speaker of different languages and learn and acquire new languages. This theory equally looks at the

attitude of the learners towards languages. Just like the Behaviourist Theory, the Mentalist theory agrees that an individual is not born with attitudes, but rather learns these attitudes through socialisation during infancy and adolescence. In this light, Mentalists distinguish three components that make up an attitude: cognitive, affective, and conative. We also used the descriptive research method with both quantitative and qualitative aspects of research.

When it comes to research on language attitude, two general theories have been proposed, which serve as frameworks for carrying out research in the domain of linguistic attitudes. These theories are the Behaviorist theory (Skinner, 1950) and the Mentalist or Cognitive theory (Chomsky, 1959). Skinner (1950) believes that human experience and the environment around them explain why people behave the way they do. On the other hand, Chomsky (1959) disregards this view as he believes that humans are born with an innate and biological capacity to learn languages. However, both views agree that an individual is not born with attitudes, but rather learns these attitudes through socialisation during infancy and adolescence. The current study will use one of the above mentioned theories to examine Cameroonian attitudes, views, and motivations towards the use of Pidgin English in the audiovisual media in Cameroon.

The Behaviorist theory of language and language learning fails to account for the innovative and creative nature of language use phenomena that the mentalists claim they can account for. Language, the mentalists say, is internal, rule-governed, and abstract. The human organism has an innate predisposition toward language acquisition, being in a sense “programmed” for language. This predisposition accounts for the rapidity and uniformity with which the child learns his native language. The organism's innate ability to process language input gradually deteriorates and seems to be totally inoperative by the time that physical maturity is reached. In terms of second language acquisition, the mentalist theory invites reevaluation of present classroom procedures and materials. Specifically, greater emphasis needs to be put on the student's “competence” as opposed to his “performance.”

Behaviourism is a science that believes that every human action may be reduced to a behavioural unit. According to Fasold (1984 p. 147- 148), attitudes in the behaviorist perspective may be discovered simply in people's reactions to social events. Behaviourists say that, attitudes may be derived from an individual's responses to a circumstance (Fasold, 1984). This method is mostly criticised for treating conduct as the sole predictor of an individual's views, although there are

several other elements that impact an individual's behavior, including age, gender, provenance, group, membership, linguistic background, and many more. Baker (1992) notes that, "observations of external behaviour can easily result to miscategorisation or wrongful explanation and as such, cannot be viewed as a reliable predictor of language attitudes". Human nature, unlike animal nature, fluctuates. They may choose to behave in a specific way in order to conceal their sentiments, making it impossible to rely on behavior to determine attitudes.

Agheyisi and Fishman (1970 p. 138) insist that, studying attitudes will be interesting if they are defined mentally since they cannot predict other behaviors. This accounts for the reason why the current study will be based on the Mentalist Approach. The mentalist view of attitudes sees them as an internal mental state that may lead to specific types of behaviours. It is an "intervening variable" between a stimulus that affects a person and that person's reaction (Appelle & Muysken, 1987 and Fasold, 1984). According to the mentalist, attitudes are an "internal state of preparation" that, when presented with a determinant stimuli, would activate the individual's determinant reaction. The Mentalists also say, there is no direct means to see attitude, but it may be inferred through response introspection (see Baker, 1992 and Fasold, 1984). As a result, Mentalists can rely on the individual's account on their views. Mentalists distinguish three components that make up an attitude: cognitive, affective, and conative.

a) The cognitive attitude: According to mentalists, an attitude has a cognitive component when it includes an individual's descriptive belief (a descriptive belief is a view or hypothesis about the world we live in.) For example, a fat person may consume an excessive amount of unhealthy food (Baker, 1992). A Cameroonian parent, for example, may assume that studying CPE will impact their children's English skills. Another can say that instead of the child to watch news broadcast and entertaining programmes in CPE, the child should only focus on those in English. They do so believing that the child will be more acquainted to Pidgin which will destroy their ability of English capabilities.

b) The affective attitude: According to mentalists, the affective component of attitude involves an emotional reaction to an object, circumstance, and so on. For example, a student may declare a preference for pidgin programmes in the media. Affective reactions can be either vocal or nonverbal. Expressions of wrath, contempt, or praise are instances of verbal emotional

components. Even when no cognitive component appears, the emotional component can have a significant impact on attitude (Baker, 1992).

c) The conative attitude: The conative component of an attitude refers to a person's proclivity to behave in a particular way (Baker, 1992). For example, whether or not to speak, write and read or listen to CPE.

A demonstration is shown below as seen in Baker (1992 p. 13) as he outlines the three component models of attitude.

Cognition→Affect→Readiness for action (conation) =Attitudes component

This theoretical framework is used in this research study to investigate Cameroonian attitudes, motivations and perceptions towards the use of CPE in the audiovisual space. The study bases more on the attitudes which therefore connote the perceptions the general public has in relation to the use of CPE in the media. For the media personnel to be confident enough to employ the use of CPE in their different TV stations, they must have assessed the behaviours of the masses towards CPE. They therefore got motivated to broadcast in the language when it was discovered that the masses were mentally ready to consume what they are served in CPE by them.

2.3. Theoretical Literature

2.3.1. The Linguistic Theory (Chomsky, 1928)

Chomsky's view of competence, deals primarily with abstract grammatical knowledge. He held that linguistic theory is concerned primarily with an ideal speaker and listener in a completely homogeneous speech community, which knows its language perfectly, and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention, interest and errors in applying his knowledge of the language in actual performance (Chomsky. 1965).

According to Chomsky, rudimentary form of language is stored in human brain. Language is a competency that is unique for man. We perceive language as the ability to comprehend and speak ideas. Even when two persons possess the same knowledge, observable difference is noted in their capacity to express the knowledge. Chomsky emphatically argues that the mind possesses a

distinguishable factor that could be termed as 'the language factor and it has a well-defined structure and system'.

The value of a language cannot be fulfilled merely by familiarizing with a few words or sentences. A question is often posed; does language influence thought or does thought establishes its authority over a language? However, Chomsky considers the two to be mutually complementary. When a structure is being taught, the purpose should be constructed in the child's mind as an idea. This means, what is to be retained in the mind is not mere words or sentences but the ideas constructed.

For Chomsky, the focus of linguistic theory was to characterise the abstract abilities speakers possess that enable them to produce grammatically correct sentences in a language. Chomsky considered language as a highly abstract generative phenomenon. He asserted that human beings are born biologically equipped to learn a language and proposed his theory of a Language Acquisition Device (LAD) – an inborn mechanism or process that facilitates the learning of a language.

According to Chomsky, there are infinite numbers of sentences in any language; all possible sentences would be impossible to learn through imitation and reinforcement. In his view, to study language is to study a part of human nature manifested in the human mind. One of the fundamental aspects of human language according to Chomsky is its creative nature. He argues that something specifically about human language must be innate, that is available to us by virtue of being human, specified somehow in our genetic make-up. Chomsky has shown that the mind cannot limit itself to the strict animation of behaviour.

2.3.2. Social Interactionist Theory (Vygotsky, 1934)

Vygotsky is regarded as the founder of Socio-Cultural Theory or the Socio-Historical Approach in psychology. This work, which is embodied in the literature on socio cultural theories of learning, has gained increasing importance in theorizing how students learn mathematics. He saw that students internalized complex ideas (Daniel, 1990), but he extended the general constructivist approach by arguing that the internalization of knowledge could be better achieved when students are guided by good, analytic questions posed by the teacher.

Unlike Chomsky and Piaget, his central concern was the relationship between the development of thought and that of language. He was interested in the ways in which different languages might impact on how a person thinks. This theory views language first as social communication, gradually promoting both language itself and cognition.

According to Vygotsky (1934), a word void of thought is a dead thing, and a thought not embodied in words remains a shadow. He emphasized “a word” as a microcosm of human consciousness and argues that thought finds reality and form in speech. The speech structures mastered by the child become the basic structure of his thinking. The structure of the language one habitually uses influences the way he perceives his environment. A child first seems to use language for superficial social interaction, but at some point, this language goes underground to become the structure of the child's thinking.

In Vygotsky's view point, language is critical for cognitive development. He argues that language in the form of private speech guides cognitive development. The corner stone of Vygotsky's theory are the social significance of education and its relation to societal involvement. According to him, language and culture play essential roles both in human intellectual development and in how humans perceive the world.

The main difference between the ideas of Vygotsky and his contemporaries was regarding emphasis on an individual's interaction with his social environment. An expert teacher is central to Vygotskian theory. The teacher's role is to identify the student's current mode of representation and then through the use of good discourse, questioning or learning situations, provoke the student to move forward in thinking. The recognition of a student's representation or thinking was seen as his/her zone of proximal development and the teacher's actions for supporting learning was described as scaffolding. When working in the zone of proximal development particular attention is paid to the language being used since the language of the student influences how he will interpret and build understandings (Bell and Woo, 1998). Within a Vygotskian approach, it is seen to be important that teachers use and build considerable language and communication opportunities within the classroom environment in order to build mathematical understandings.

According to him, cognitive skills and patterns of thinking are the products of the activities practiced in the social institutions of culture in which the individual grows up. A clear

understanding of the interactions between thought and language is necessary for the understanding of intellectual development. Language is essential in forming thought and determining personality features.

One essential tenet in Vygotsky's theory is the notion of the existence of what he called the "Zone of proximal development", Zone of proximal development is the difference between the child's capacity to solve problems of his own, and his capacity to solve them with assistance. Zone of proximal development includes all the functions and activities that a child or a learner can perform only with the assistance of someone else. The person in this scaffolding process, providing non-intrusive intervention, could be an adult (parent, teacher, caretaker, language instructor) or another peer who has already mastered that particular function.

An essential feature of learning is that, it awakens a variety of internal developmental processes which are able to operate only when child is in the action of interacting with people in his environment and in co-operation with peers. By explaining human language development and cognitive development, Vygotsky's Social Interactionist Theory (SIT) serves as a strong foundation of the modern trends in applied linguistics. It lends support to less structured and more natural communicative and experiential approaches & points to the importance of early real world human interaction in foreign language learning.

2.3.3. The Behaviorist Theory (Skinner, 1990)

Another leading theorist pertaining to language acquisition is B.F. Skinner, a man who opposes Chomsky's linguistic theory with his behaviorist approach. Skinner believes that behaviour explains the speaker's verbal activity as an effect of environmental contingencies. According to him, reinforcement of appropriate grammar and language would therefore lead to a child's acquisition of language and grammar.

Skinner's thesis is that external factors consisting of present stimulation and the history of reinforcement are of overwhelming importance, and that the general principles revealed in laboratory studies of these phenomena provides the basis for understanding the complexities of verbal behaviour. According to Skinner, a child acquires verbal behaviour when relatively unpattern vocalizations, selectively reinforced gradually assume forms which produce appropriate

consequences in a given verbal community. Skinner considers communication of knowledge or facts is just the process of making a new response available to the speaker.

A basic assumption of his theory was that all language including private, internal discourse was a behaviour that developed in the same manner as other skills. He believed that a sentence is merely part of a behaviour chain each element of which provides a conditional stimulus for the production of the succeeding element. The probability of a verbal response was contingent on four things: reinforcement, stimulus control, deprivation, and adverse stimulation. The interaction of these things in a child's environment would lead to particular associations, the basis of all language. Skinner proposed that language could be categorized by the way it was reinforced. Whether the speech was internal or dialogic, reinforced positively or negatively, all language can be considered behaviour that is conditioned and learned. When Skinner wrote verbal behaviour, he attempted to explain the most complex human behaviour communication. This included all forms of language comprehension from dialogue to thought.

Though tribute to the behaviorist paradigm, Skinner's book generated more questions and concerns than it is explained. His show response coupled with both a growing disdain for the behaviorist paradigm and the influence of technology, and information processing led to the strengthening of the cognitive movement on psychology and other social sciences.

2.4. Empirical Literature

Ekanjume-Ilongo (2016) shows that CPE is viable, flexible and practical and that Cameroonians are more comfortable using this language, which they consider to be an indigenous language, than using either French or English the official languages. Another claim in this paper is that Cameroonians consider CPE as a more natural and unifying language which "grows" in their eyes and which transcends geographical and political boundaries, because it is not a language of a particular ethnic group and thus goes beyond the reproach of tribalism. The paper argues that if there are enough written material and text books on CPE, it will be an appropriate language for use as a medium of instruction in the early years of schooling and for the education of Cameroonian adult illiterates.

As Flick (2006:58) argues in Mankanchang (2010), practically anything that is researchable is likely related with an existing topic, making it naive for a person to believe that there is a new area

that nothing has been written about to be explored. In accordance with this assumption, this section of the study focuses on the accessible published and unpublished material that contains information, thoughts, and even textual evidence and facts regarding our issue. That is, it critically evaluates authors' perspectives or what has been published on the usage of CPE in the media.

Previous researchers have brought to light the various linguistic, social and cultural aspects of CPE but not many studies have been carried out to verify the use of the lingua franca on the audiovisual media. In this light therefore, we are going to raise ideas that are similar to this present work. Some of the previously researched areas or related works to this study are classified below according to their importance to this research at hand.

Firstly, we have a work on the sociolinguistic investigation of pidgin in the mass media as examined by Mulukoh (2006). Secondly, we present the work of Osoba (2014) which looks at the use of Pidgin English in media adverts. Lastly, we examine the work of Adedeji (2017) in which he looks at audience perceptions of Pidgin English advertisement in broadcast media. The works mentioned above will be examined in detail below.

The studies on CPE started since the 1960s with different scholars having different appellations. Ayafor (2006) has it that some scholars have termed the language, 'Cameroon Creole', 'Wes-Kos', and 'West African Pidgin English'. Tiayon (1985) refers to it as "Camspeak" while Todd (1992:4) calls it 'Cameroon Pidgin' (CamP) and Todd (1984) quoted by Ngome (1986) terms it 'Kamtok'. According to Ekanjume-Ilongo (2016), PE is also known as 'bush English', 'bad English' and 'broken English'. "Cameroon Pidgin English" as it is called by Féral (1989:44), has "gained a lot of popularity at the level of scholarship and consequently most linguists carrying out research on Cameroon today have adopted it" (Ekanjume-Ilongo 2016). Féral's terminology of the language makes it relatively easy to define and differentiate it from other Pidgins used in other countries in West Africa.

Mulukoh (2006) investigates the use of CPE on the mass media in Cameroon, while focusing her research on audio media. The study investigates the programmes that are broadcasted in CPE in the media on the one hand and peoples' attitudes towards CPE in the media on the other hand. She obtains data for the research through the use of tape recording and the questionnaire. She analyses her data by first checking the frequencies to which CPE is aired on both TBC and RTS

respectively. The author discovers that many respondents are unhappy if CPE were to be banned on the media in Cameroon. This proves that many Cameroonians are not happy with the banning of CPE on the media. The author also finds out that CPE programmes provide information on local news items, foreign news and sports. However, it is discovered that many respondents believe that CPE destroys one's vocabulary in English. Some even think that using CPE makes one inferior to those who speak English and French. Also, it is discovered that CPE is not a comfortable language for educated people and children and as such, it prompts the banning of the use of CPE in some homes. All the same, people had both negative and positive attitudes towards the use of CPE on the mass media especially on the audio media. From there, she is able to deduce what the audience thinks of the use of CPE on the mass media while drawing her conclusions on the attitudes of the masses towards it. The study at hand differs from the above study in that it does not only look at the frequent use of CPE on the one hand and the attitudes of the masses towards the use of CPE in the mass media on the other hand. It looks at three different aspects of the use of CPE in the audiovisual landscape which include; motivation, attitudes, and perceptions.

Osoba (2014) carries out an investigation on the use of Nigerian Pidgin in media adverts. The aim of the study was to understand why Nigerians understand media adverts better in Nigerian Pidgin. The origin, nature and characteristics of Nigerian Pidgin were also some concerns in this work. He also looked at the presupposition alongside the implicature in Nigerian Pidgin media adverts. The author collects the data by listening to pidgin broadcasts and adverts on two radio stations. He uses pragmatic presupposition in analysing the data. He came up with the findings showing that the use of Pidgin English in the Nigerian media adverts makes understanding of the society easy for the masses. This accounts for why pidgin adverts communicate the intended meaning of their advertisers. The author also finds out that the audiences perceive the meanings intended through the application of the presupposition and implicature of the conceptual or theoretical tools.

Adedeji (2017) assessed audience perception of Pidgin English advertisements in Nigerian broadcast media with reference to the city of Benin. According to the author, the inhabitants of the city of Benin are mainly business people from various parts of Nigerian. This therefore, permits the use of pidgin in media adverts to be able to capture the attention of the audience. The study's goal was to see if Pidgin English piqued the audience's attention when utilised as a medium for advertisers to transmit advertising messages. In addition, the author wanted to see if PE may help

reduce misperception and misunderstanding about promoted items. The study also investigated the possibilities of Nigerian Pidgin English as a language of public and mass communication in Nigeria. The survey research method was used in the study, and 200 well-structured questionnaires were sent at random to purposefully selected respondents. The collected data was analysed using table construction, frequency count, and basic percentages. The study's findings revealed that using PE in commercials helps to prevent misperception and misunderstanding of marketing material while also holding the audience's interest when employed as a medium of communication. The author proposed that the usage of PE in advertisement be encouraged based on the findings.

Though the studies reflect certain similarities between Cameroon and Nigeria in terms of the nations' diverse cultures and ethnicities, as well as the difficulties they face, the focus was on Nigeria. The works were restricted to the Nigerian environment and media, whereas our work is focused on the Cameroonian context. Both works are centered on the use of PE media adverts whereas our work is strictly based on the use of PE in the audiovisual media in Cameroon. We are assessing different aspects of the use of the lingua franca on the audiovisual media.

2.5. Chapter Summary

This chapter addresses two aspects; theoretical consideration and a survey of related literature. The chapter is essential because it provides the researcher with a perspective on the framework that informs the investigation and, more importantly, keeps them up to date on prior studies on the uses of CPE in the media. It presents the origin of the Mentalist Theory as well as some of the linguists who propounded se efforts and contributions are saluted for bringing into lime light this approach to language analysis. Under this approach, we talked about the cognitive, the affective and the conative attitudes of the audience. The chapter also revisits related works that handle the use of Pidgin English on the media. It is clear that the majority of scholars have conducted study on language and media discourse. It is also worth noting that relatively few studies on the usage of CPE in the audiovisual media have been conducted. The first works reviewed in this work include the use of pidgin in the mass media and its use in media adverts in the Nigerian society. We also reviewed works that deals with the usefulness of CPE in Cameroon. This is because it is a language that serves many purposes and as such the media makes use of the language. Equally, we made use of some articles on the status, functions and prospects of pidgin in Cameroon. This is

because the work is related to the work under study in that; we want to propose reasons why Pidgin English should be given an official status in the nation. The ended the review of related literature by looking at three works which center on the attitudes towards on pidgin, pidgin as a symbol of identity and as a tool for empowerment and national development, these works help to make us understand usefulness of Pidgin in the Cameroon society. The chapter ends up with a recap of every part and sub-parts found on chapter two As a result, our work fills a gap in this area of research and media discourse, specifically the usage of Pidgin English in the media

CHAPTER THREE

METHODOLOGY

3.0 Introduction

The primary goal of this chapter is to explain the methodical manner through which the study was carried out. According to Chinelo (2016), methodology provides the theoretical foundation for determining whether techniques, sets of procedures, or best practices may be applied to a certain instance. It usually has to deal with topics like paradigm, theoretical model, stages, and quantitative or qualitative procedures, as defined by Chinelo (op.cit). The exact methods (Singh 2006 p. 26), approaches, or stages, (Kothari 2004 p. 8) used to find, select, process, and evaluate information on a topic are referred to as methodology. Thus, the processes in this study include procedure, data selection and collecting, data analysis methodologies, and findings presentation. Ebbelind (2015) defines methodology as approaches used for acquiring information and the precise reasons for employing such methods. Furthermore, methodology should be concerned with how information is obtained and why the converted data is meaningful in connection to a framework. The transformation of information into data occurs in stages. Structured information must be gathered, and structured information is used when creating data. A conceptual framework is used to interpret the generated data. As a result, Gee (2014) maintains that there is a connection between methodology and theory. Hence, this chapter describes the techniques and procedures used in conducting the study. It comprises of the description of the population under study, sampling techniques, sample size, methods of data collection and method of data analysis as well as ethical considerations. Finally, the chapter provides a limitation of the difficulties encountered during the study.

3.1. Area of the Study

Cameroon is a country lying at the junction of West and Central Africa. Its ethnically diverse population is among the most urban in western Africa. The capital is Yaoundé, located in the south-central part of the country. Cameroon is triangular in shape and is bordered by Nigeria to the northwest, Chad to the northeast, the Central African Republic to the east, the Republic of the Congo to the southeast, Gabon and Equatorial Guinea to the south, and the Atlantic Ocean to the

southwest. At 475,442 square kilometres (183,569 sq. metre), Cameroon is the world's 53rd-largest country. The country is located in Central and West Africa, known as the hinge of Africa, on the Bight of Bonny, part of the Gulf of Guinea and the Atlantic Ocean. Cameroon lies between latitudes 1° and 13°N, and longitudes 8° and 17°E. Cameroon controls 12 nautical miles of the Atlantic Ocean.

The division of Cameroon into British- and French-ruled by the League of Nations mandates after World War I created Anglophone and Francophone regions. The English-speaking region consists of the Southwest and Northwest regions, where Pidgin English (Kamtok) is the lingua franca and English is taught in schools. Cameroon can be divided into four geographic regions. The north of the Benue River declines in elevation as it approaches the Lake Chad basin. The central region includes the Adamawa Plateau, with elevations between 2,450 and 4,450 feet (750 and 1,350 metres). The southern region extends from the Sanaga River to the southern border and from the coast eastward to the Central African Republic and the Republic of the Congo. North of the Benue River, the savanna plain that occupies the country's centre declines in elevation as it approaches the Lake Chad basin.

The map below shows the distribution of Cameroon Pidgin English as see in Feral (1989) before it spread throughout the whole nation.

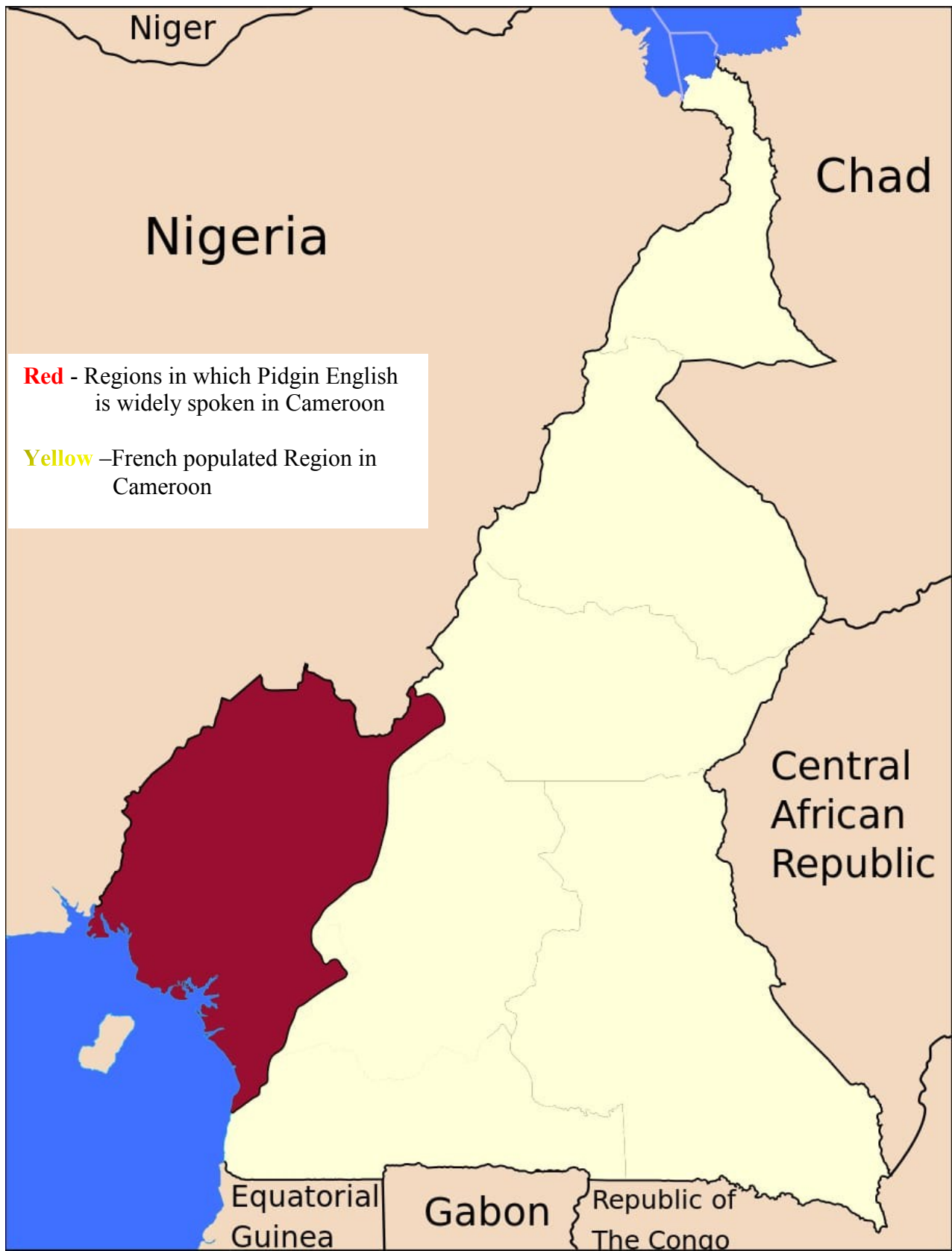
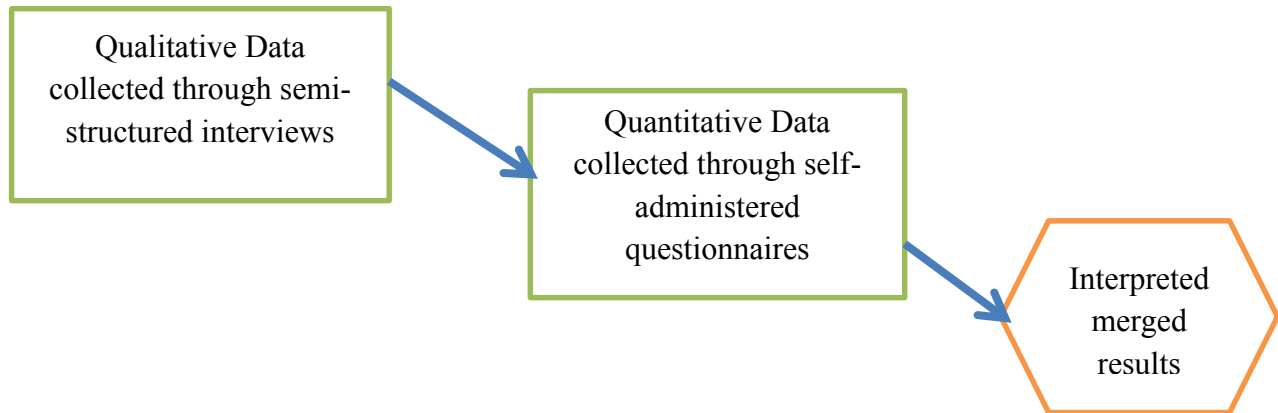


Figure 1: Main distribution of Cameroon Pidgin English in Cameroon

The map above shows the distribution of Cameroon Pidgin English before the 1990s. The lingua franca was mostly spoken back then in the coastal and grass field regions of Cameroon. This was enhanced by the availability of the plantations in and the migration of workers from the grass field and others regions to the coastal region. Today, CPE has grown into varieties and has spread to all the ten regions of the country. As seen in the first chapters of the work, CPE has attracted a huge admiration towards itself. Cameroonians therefore, have helped in the distribution of the lingua franca to the nooks and crannies of the nation.

3.2 The Research Design

A research design is the study's blueprint that describes the sort of investigation. As a result, we can state that it is the framework that has been developed to seek solutions to research problems, as described by Saunders et al (2007). A research design, according to Rowley (2002), is the logic that connects the data obtained and the results to the study's initial questions. According to Gauri and Gronhaug (2005:56), the research design is the overall approach for linking the conceptual research challenge to relevant and realistic empirical research. Meanwhile, Zikmund (2003) says there are four basic sorts of study designs: exploratory, inductive (deductive), causal, and descriptive. In this light, this study will make use of a mixed method approach where both quantitative and qualitative data will be collected and analyzed. For the purpose of this study to get the in-depth information from our key informants, the qualitative data will precede the quantitative data. The study will make use of this approach since the qualitative data will offer a path to truly understand our key informant's (Cameroon Pidgin English User) thought and reaction in the broadest sense as far as the subject matter under investigation is concerned, which is often required before the numerical definition and validation offered by quantitative research (Creswell, 2014). To comply with the selected design in this study, qualitative data will be collected using questions guide, interview, and observation and in collecting quantitative data the study will make use of Google Sheet closed ended questions (questionnaires) and both data were roughly collected at the same time. The two data sets were presented separately but in a related manner. The figure below gives a vivid description of the research design used in this study.



Source: Author Design (2023)

Figure 2: Research Approach Design

3.3. Data Collection Techniques

Data collection is the act of acquiring and measuring information on certain variables in an established system, allowing one to answer pertinent questions and assess outcomes. It is an essential component of research in all disciplines of study, including physical and social sciences, humanities, and business. This research combines various participatory techniques to collect data during the fieldwork, because it is a qualitative research focusing on the meaning and motivation that underlines personal experiences, social phenomena and on understanding social processes related to the topics being investigated. Thus, language plays pivotal roles instead of using numerical data to generate meaning beyond the case being investigated. Data and information obtained during fieldwork were collected through several techniques: semi structured and open-ended interviews, focus group discussions and document analysis of the issues being investigated. These methods of data collection were applied in order to have validity and reliability of research findings. We found it beneficial to apply several techniques in a qualitative study is fundamental to validate the empirical materials because those techniques complement each other.

3.4. Identification of Sources of Data

In any research project, after a specific research question has been identified, the next step is to identify the relevant data sources. Hence, the relevant data sources identified for the study at hand are as follows;

3.4.1. Oral Data

Oral data involves recording conversations between a narrator with firsthand experience of major events and a knowledgeable interviewer, with the purpose of adding information to the relevant record. It is gathered through the use of audiotapes, videotapes, or transcriptions of scheduled interviews. It could fall under qualitative research through unstructured interviews and focus group discussions as well as, under quantitative research methods if the information is gotten from an authoritative source through structured interviews. The study started from the point where the researcher sought the knowledge of scholars who have worked on related topics especially on CPE. Oral data was collected when the scholars gave out information concerning the growth of CPE and how it managed to gain grounds in the media. Simultaneously, some media personnel from the chosen television channels under study gave information which relating to the reasons why they employ in the media. This information paved the way for the researcher to formulate the first hypothesis which is based on the purpose of using CPE on the media.

3.4.2. Observation

Observation is one of the methods that permit the understanding of certain phenomena that happen in the society. Observation can be divided into Naturalistic Observation and Participant Observation. In the former, the researcher observes the phenomenon in its natural environment of occurrence. With the later, the observer is himself a participant in the phenomenon under observation. Given that the researcher is carrying out a research from an intuition that is triggered by his own immediate environment, one can say that the researcher is observing using the naturalistic observation and the participant observation. In the naturalistic environment, the researcher is consciously and unconsciously participating in the observation of a phenomenon. The study made use of both the naturalistic and participant observation methods. Watching of Pidgin English programmes by the audience and the researcher falls within the participant observation. This is because the researcher is participating through actions and words. The observation is not only focused on the population under study but includes the researcher. This is because to be able to understand the phenomenon under study, the researcher has to be actively involved in the activities leading to the rising need to investigate more into it.

Through observation, we were permitted to understand the problem that triggered this research. It has been used to understand that CPE is widely used in the media sector in Cameroon. The formulation of the topic is as a result of a notion which must have been triggered by observation. After this understanding, the researcher decided to undertake research into the topic. The watching of Pidgin English programmes on the mentioned television channels to understand the phenomenon under study is also considered observational. It is based on this observation that the researcher has found this topic vital for investigation.

3.4.3. Written Sources

The documentation method is an appropriate method that completes the information of the observation. Exploring the document through this method is in two forms which are the library and the internet sources. Library research permitted the exploitation of books from the libraries offline to understand the topic and the state of advancement of research in this topic. The internet research was of prime importance because it permitted the understanding of the topic by giving more information through published and unpublished writing that could not be found in libraries. The available written documents were read to complete the ideas that were observed. This was done as to permit the researcher to understand the ways writers perceive the issues at hand. The library of the University of Yaoundé 1, the library of the Faculty of Arts, Letters and Social Sciences of the university and the library of the Department of English Modern Letters were useful for this purpose. We equally explored the SIL book shelves where the researcher was provided with so much written material in relation to the topic under study. The researcher equally made use of the research sites on the internet to see the different works that have been published online which are related to this work. A deductive approach of data collection was useful in this process. This approach was used so as to permit the researcher to be able to sort out only material that will be beneficial to the completion of the work at hand.

3.4.4. Interviews

The study makes use of the semi-structured interview. A semi-structured interview is an interview where the researcher sets the agenda in terms of the topics covered during the interview, but the interviewee's responses determine the kind of information produced about the topics and the relative importance of each of them (Green & Thorogood, 2009). Semi-structured interviews were

applied to participants who had information and knowledge related to the subject matter. Open-ended interviews were also applied to develop respondents' accounts to the issue that are important according to them. Open-ended interviews were applied to provide an opportunity for the researcher to explore specific information related to the topic being investigated. In the processes of interviewing, a topic list and broad questions related to the themes being measured were provided. However, the interviews were not only based on the listed topics, but respondents were given a space to mention what were important issues according to them.

As earlier mentioned, the interview was the semi structured interview that involved the formulation of questions on a piece of paper. However, the interviewees were asked these guided questions and were given the liberty to express themselves. The interview was conducted in a close environment that is silent which could not allow noise to disturb the interaction between the interviewer and the interviewee. The main items that were prepared and used in this interviewed were a telephone that was used as a recording device to take the discussion between the researcher and the resource person and a jotter in the form of small booklet, that permitted the reading out of the research questions and the jotting down of points of the discussion. All these permitted the interaction between the researcher and the resource persons successful and this made it possible for the data to be collected successfully through this interview method.

After every interview, the researcher took out time to write important information revealed by the interviewee. This was at the same place where the interview took place. Resource persons such as journalists are seen as the primary resource persons and for that reason, their conversation that was recorded was played, listened and typed out. The typing permitted us to extract very relevant information for the purpose of which the interview was conducted. Information of the resource persons were taken.

To every person who was interviewed, we extended appreciation through a phone call or directly. While thanking the interviewee, the researcher took the opportunity to still ask them about anything which did not seem clear during the analyses of the information collected during the interview. After collecting data through this method, the researcher had to extract information relevant for this research. This led to the formulation of the other three hypotheses which were later confirmed by the administration of the questionnaires.

3.4.5. Questionnaire Design

Questionnaires were also used for the collection of information for this research work. Since it is not always possible to interview as many people as required for a piece of research work due to time constrain, the questionnaires were issued in areas where interviews could not reach. This was done with the aim of obtaining adequate information on the issue at hand. The researcher was very much aware that questionnaires have their own shortcomings because specific questions are asked based on specific answers needed. In most cases, questionnaires do not give enough spaces for further discussions as it is in the case of interviews. They were therefore advantageous because the study was investigating motivations, attitudes and perceptions which could easily be influenced if the researcher made contact with our informants. This would have rendered the result not credible enough for this study. However, the first part of the questionnaire is open ended because the researcher found it necessary to background of the informants. All five aspects, therefore, have questions linked to them but we believe the questionnaire will not give us all the information credible enough for this research project. Hence, need for the interviews. From the answers obtained, most importantly the way the informants behave towards the use of CPE in the audiovisual media, the researcher was able to ascertain whether attitudes and perceptions were positive, negative or neutral and what motivates them to follow television channels that are using CPE as a medium of communication.

3.4.6. The Informant Spectrum

According to Mazibuko (2018), population refers to all of the objects, cases, people or elements through which observable data can be gathered. The target population for this study was speculated to be 200 informants.

3.5. Sampling Techniques

According to Bhardwaj (2019), sampling is a procedure to select sample from individuals or from a large group of population for a certain kind of research purpose. Samplings are done in research works because it is a way to reduce the amount of time used while selecting a particular group when surveying a whole population in a research study. Sampling saves time and money while giving faster and accurate results. It reduces the population under study, requires less space and

equipment and also bridges the gap for limited resources. However, sampling is disadvantageous because it may be biased. A sample as stipulated by Bhardwaj (2019) is the group of people, objects or items that are taken from a large population for measurement. Two kinds of sampling exist which include probability and nonprobability samplings. Each of them has sub types of samplings. Probability sampling is the section of sample of population. It happens when the population is highly homogenous. Nonprobability on the other hand, is when each member of the population does not have known probability of being selected in the sample. In order to carry out nonprobability sampling, all the members of the population must belong to the same group of experience. Hence, the researcher will be making use of one type of nonprobability sampling known as purposive or deliberate and judgmental sampling. The researcher chose this sampling method because the work was based on a sample population that understood and spoke CPE. It is believed that the respondents were familiar with the language under study and therefore, the researcher judged that they will deliver accurate and faster information based on the present study.

3.5.1. Sample Population – Regions

As earlier stated, sample population has to do with the complete set of elements (persons/objects) that have some common characteristics defined by the sampling criteria established by the researcher. In this light, the research was focused on all ten regions of Cameroon. The five varieties of CPE explained in chapter 1 above accounts for the researcher's decision to involve all the regions of the nation in the study.

3.5.2. Sample Population – Speakers

The research study was centered on the use of CPE and the researcher selected Cameroonians who could speak Pidgin English as the sample population. The sample population of speakers was extended to both the English and French speakers in and out of Cameroon who were able to speak and understand Pidgin English.

3.5.3. Sample Population – Place

The research study was not only limited to the ten regions of Cameroon. It was extended to other countries provided Cameroonians were based there. This is the reason why the diaspora was included in the study.

3.6. Specific Methods of Data Collection

The researcher made use of two recognised methods of data collection which include interviews and questionnaires. The interview was used to get the information which contributed to the starting of the research work. To be able to get more insight on the aspects of CPE under study in this work, the questionnaire was administered. In this light, a 17 item questionnaire was designed to check the three aspects of the use of CPE in the audiovisual space and the questionnaire aimed at answering all the research questions (see appendix on page 112 for questionnaire). The questionnaires were administered through an automated process. Due to the fact they were administered using Google sheet, there was no need to meet the informants physically. There was equally no need to meet them to retrieve the questionnaires. When using Google documents, a database is automatically created that enables the researcher to conveniently do a follow-up and have the data partly treated. The questionnaires were therefore, administered through a link which was generated and the responses of the respondents were automatically recorded into the database. A total of two hundred questionnaires were sent out with the hopes that all of them would be retrieved. However, only a total of one hundred and twenty three were retrieved.

3.7. Specific Methods of Data Analysis

Gray (2004) defined a codebook as a set of rules for assigning numerical values to answers obtained from the respondents. The collected data was coded prior to entering the collected quantitative data into the computer for data analysis. Thereafter, the data was cleaned to ensure completeness of the information obtained. The study used both descriptive and inferential statistics such as the correlation analysis to establish the relationship that exist among variables. According to Cooper and Schindler (2008), descriptive analysis involves a process of transforming a mass of raw data into tables, charts, with frequency distribution and percentages, which are a vital part of making sense of the data. In this study, the descriptive statistics such as percentages and frequency distribution were used to analyze the demographic profile of the participants. The demographic data was tabulated using frequency and percentages. In order to describe the data, the study used means and standard deviation of each variable. To achieve this, data was coded and analysed by Statistical Package for Social Science (SPSS Version 20.0) program.

Besides using frequencies and descriptive analysis, the study made use of the Chi-Square Test which is one of the nonparametric statistical tests or free-distribution tests. The calculation is based

on the count or ranking data (Hartono, 2016). Data category, which is used in the Chi-Square Test, is qualitative, for example nominal and ordinal. The function of chi-square is to find a relationship and not to see how big the relationship. The Chi-Square Test result is shown on crosstab table (Wiratna Sujarweni, 2015). The Chi-Square Test can be calculated with formulation as follows by Equation 3.1. This is a formula that measures the Chi Square association between two variables.

$$x^2 = \frac{\sum (f_o - f_n)^2}{f_n} \dots \dots \dots 3.1$$

Where:

x^2 is Chi Square

f_o is Observation frequency

f_n is Expected Frequency

3.8. Ethical Consideration

Based on this research work, the ethical issues involved are privacy of respondents, their rights respected as well, their names and identity which are avoided to be revealed in the work. The issue of plagiarism was not overlooked as well because the books and articles used are all cited with their authors, and data accordingly, hence acknowledging their contributions to this research work. Strict confidentiality was maintained.

3.8.1. Informed Consent

In this study, the researcher undertook to obtain informed consent from all participants, by means of a dialogue, during which each participant was informed of the purpose of the study and assured of confidentiality and anonymity. Informed consent ensures that participants are provided with adequate information regarding:

- The goals of the investigation;
- The procedures to be followed during the research;
- The possible advantages and disadvantages of participating in the investigation; and
- The credibility of the researcher.

3.8.2. Anonymity and confidentiality

Respondents' anonymity and confidentiality were assured; they were given the assurance that personal details would be kept confidential (locked away in a safe). Participants were assured that they had the right to refuse to respond to certain questions and to decide what information they were/were not prepared to disclose.

3.9. Difficulties Encountered

The first problem encountered was to identify the research statement. This is because the whole body of the research work is tied to the problem. It was very costly to lay hands on relevant articles which could facilitate research on related literature. We equally experienced the problem of insufficient resources as we could not find available material in the libraries consulted. Another difficulty encountered was the reluctant nature of those consulted to obtain data from which left us with a not-so-large population sample. Also, the population sample which was estimated at two hundred respondents was not met given that the total number of the 123 questionnaires sent out did not return. Only a hundred and twenty three were retrieved.

3.10. Chapter Summary

This chapter of work which is dedicated entirely to methodology could be considered as the manual or guide for the conduct of this research. It answers two main questions: how was the data collected? How was it analyzed? The chapter opens with a brief overview of the area of study and is followed by discussions on the research design. Also, it spells out the procedures to be pursued from the construction of the data collection. The researcher discusses oral data, observation, written sources, interview, the questionnaire and the informant spectrum. Under observation, the researcher talks about the naturalistic and participant observations and decides to work with the latter. This is because the researcher is actively involved in the observation method. The documented sources include; the online library, the school libraries and some organisational libraries like SIL and PROPELCA. Moving on, the researcher had the interview method under which discussions on the semi-structured interviews. The chapter flows to the questionnaire design. The researcher equally looks at the informant spectrum, sampling techniques, methods of data collection and analysis. Under the specific methods of data collection, the interview and questionnaire are employed to generate data for this study. As per specific method of data analysis,

the researcher makes use of the descriptive analysis and the inferential statistics. The work looks at the ethical consideration which makes the study more genuine and academically fit as the researcher discusses on the informed consent and anonymity and confidentiality. The chapter ends with difficulties encountered and a summary of what has been discussed within it.

CHAPTER FOUR

ANALYSIS AND PRESENTATION OF DATA

4.0. Introduction

This chapter is focused on the presentation and analysis of findings. It is also divided into two sections. The first section deals with the presentation and analysis of the data and the second section is about the discussion of findings. In this light, the results are presented as obtained from the survey and described to make it comprehensible to the reader. The presentation in this section is done in the form of tables, graphs and charts. Our focus is to bring clarity to the results and show how they relate to the hypothesis and the aim and objectives of the study. Therefore, we interpret the results to show their salience as far as the use of Pidgin English in the mass media is concerned.

4.1. Presentation of findings

The purpose of every piece of writing is to communicate information. As a piece of research, it is in our best interest to make the reader love what we have written. This will make them fall in love with it and consume it better. For this reason, we decided to present the results in a systematic manner, presenting the findings according to the structuring of the online survey. As such, we have presented the results below without any interpretation as they were given to us. The only extra thing we have done is to explain the figures as they appear on the charts.

4.1.1 Demographic characteristics of the respondents

Since the study is based on the use of Pidgin English in Cameroon, it was important for us to ascertain that participants were Cameroonians and/or reside in Cameroon. For that reason, the online survey opened with a question on demographic information. The question asked to the participants is or was: ‘What is your region of origin? To this question, the one hundred and twenty-three (123) participants provided the following answers as captured on the table below.

Table 5. Distribution of respondents’ according to region of origin

Region of origin	Frequency	Percentage
South West Region	22	18
North West Region	87	71
Central Region	1	0.8
West Region	11	9
Littoral Region	2	1.2
Total	123	100.0

Source: Fieldwork (2023)

As regard the demographic characteristics of the respondents, the table.1 indicates the distribution of respondents according to region of origin. The finding revealed that majority 87 (71%) of the participants who provided us with in depth information on the use of Cameroon Pidgin English on the audiovisual media in Cameroon, were based in North West region of Cameroon. This was followed by 22 (18%) and 11 (9%) of the participant whose region of origin were South West region and West region of Cameroon. The majority of the participants being in these regions were actually considered the key informants needed for the study. This is because the North West and South West regions first constitute the two regions out of the ten regions of Cameroon with well-spoken Pidgin and English as compared to other regions of Cameroon. The West region of Cameroon could follow suit simple because this region is not too far from North West region of Cameroon which could in reality be the sole reason for having up to 11 (9%) of the participants. The findings further revealed that 2 (1.2%) and 1 (0.8%) of the participants region of origin were Littoral and Central region of Cameroon respectively. In actuality, the results show that the distribution of participants according to regions of origin was satisfactory since they were either from the region of origin of two English speaking regions. Also, some of them were not far from these two regions and thus, to some greater extent share commonality and understand Cameroon Pidgin English and definitely constituted key informants to provide reliable results on the use of Cameroon pidgin English on audiovisual media in term of altitude, perception and motivation.

4.1.2. Presentation of results on what prompts the use of CPE in the audiovisual media in Cameroon.

Table 6. Distribution of respondents who they follow Pidgin English programmes on TV

Items	Frequency	Percent
No	3	2.4
Sometime	48	39.0
Yes	72	58.5
Total	123	100.0

Source: Field work (2023)

In order to arrive at the first specific objective and respond to its corresponding research question, the researcher has explored and investigated the opinion of the participant if they follow Pidgin English programs on TV. The findings in table 2 revealed that 72 respondents representing 58.5% had agreed to the assertion that they follow Pidgin English programs on TV. This was followed by 48 respondents representing 39.0% who agreed to the assertion that they sometime follow Pidgin English programs on TV, and only 3(2.4%) of the participants denied with the certainty that they do not follow Pidgin English programs on TV. The findings therefore, concur that majority of the participants followed Pidgin English programs on TV and this shows their strong feeling or altitude towards pidgin news that are more commonly broadcast in most national local TV.

4.1.3. Distribution of respondent regard to TV channels at homes

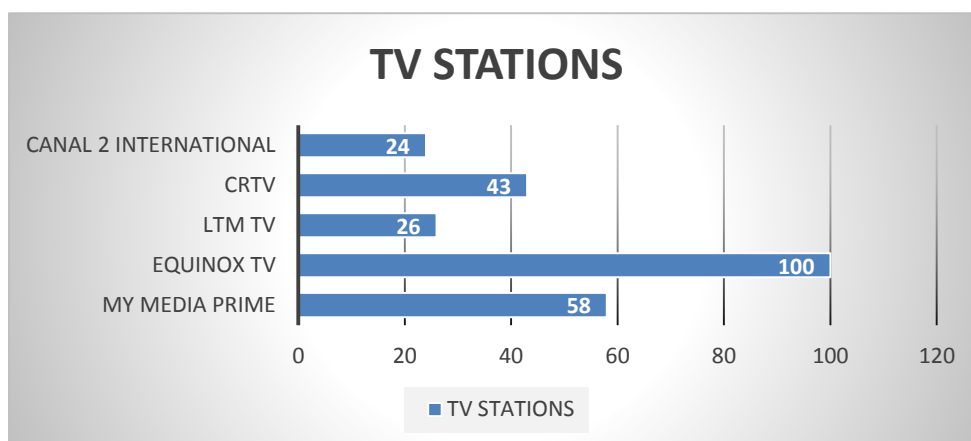


Figure 3: TV stations in respondents' houses

On the chart above, five Cameroonian channels have been designated for the purposes of this specific question. They consist of MY Media Prime, LTM TV, Equinox TV, Canal 2 International, and The Cameroon Radio and Television (CRTV). The findings revealed that One hundred (100) of the one hundred and seventeen (117) of the respondents who completed this particular question stated that they have Equinox. In addition, forty-three (43) showed the presence of the CRTV, while fifty-eight (58) said they have access to My Media Prime. Additionally, LTM TV and Canal 2 International were mentioned by twenty-six (26) respondents and twenty-four (24) respondents, respectively.

Table 7. Distribution of respondents on how often they watch Pidgin English programmes on the said TV stations

Items	Frequency	Percent
Never	3	2.4
Rarely	35	28.5
Seldom	30	24.4
Very often	55	44.7
Total	123	100.0

Source: Field work (2023)

The findings in table 7 present the distribution of respondents' viewing habits or attitude for Pidgin English programming on the aforementioned TV networks in figure 1 above. The findings revealed that majority, 55 (44.7%) of the respondents agreed with the assertion that they watch Pidgin English programs on the said TV stations and this finding in reality was compatible with the respondents opinion on the TV they had in their homes. One hundred (100) of the one hundred and seventeen (123) of the respondents who completed this particular question stated that they watch Equinox TV and majority of the respondents having Equinox TV implies that in actuality, they watch Pidgin English programs on the said TV stations very often since this Equinox report most of her news in Pidgin English with other TV debates which are usually broadcast purely in Cameroon Pidgin English. The findings further revealed that minority 3 (2.4%) of the respondents denied the fact that they watch Pidgin English programs on the said TV stations, this could be due to the fact that to some extent, those who have and watch CRTV at home will rarely watch

Cameroonian Pidgin TV programmes since most of her program are broadcast in French and English and not Pidgin.

Table 8. Distribution of respondents on why they prefer Pidgin English programmes

Items	Frequency	Percent
It is simple and flexible	32	26.0
It easily transmits intended message than English and French	41	33.3
It is fun listening and watching programs in Pidgin English	50	40.7
Total	123	100.0

Source: Field work (2023)

Table 8 shows the respondents' responses to the question on why they preferred programs in Pidgin English. The findings revealed that 50 (40.7%) of the participants agreed that it is fun listening and watching programs in Pidgin English. This was followed by 41 (33%) of those participants who stand on the fact that Pidgin English easily transmits intended message than English and French. The minority of 32 (26%) of the respondents stands on the point that they prefer Pidgin English programmes because it is simple and flexible.

4.1.4. The use of CPE in the audiovisual media working towards solving the problem of language barrier in Cameroon

Table 9: Distribution of respondents who believe media personnel attract more audience by making use of CPE

Items	Frequency	Percent
Maybe	2	1.6
Not at all	8	6.5
Not quite	1	.8
Yes, to an extend	112	91.1
Total	123	100.0

Source: Field work (2023)

The findings on table 9 present the responses to the question of whether people think Cameroon Pidgin English used by media professionals' increases viewership of their programs. The results show that a majority 112 of (91.1%) of the respondents agreed to a greater extent that media personnel attract more audience to their programmes by making use of Cameroon Pidgin English. The finding further revealed that 2 (1.6%) and 1 (0.8%) of the respondents said the media personnel do not necessarily attract more audience to their programmes by making use of Cameroon Pidgin English as they opted for "may be" and "not quite." On the other hand, only 8 (6.5%) of the respondents did not accept the fact that media personnel attract more audience to their programmes by making use of Cameroon Pidgin English.

Table 10. Distribution of respondents on their attitude towards the use of Cameroon Pidgin English on the media

Items	Frequency	Percent
Negative	3	2.4
Neutral	40	32.5
Positive	80	65.0
Total	123	100.0

Source: Field work (2023)

The results on table 10 show the distribution of participants' opinions regarding the use of Cameroon Pidgin English in audiovisual media. The finding revealed that 80(65%) of the respondents that participated for the study constituted the majority that agreed that they have a positive attitudes towards the use of Cameroon Pidgin English on the audiovisual media. This was followed by 40 (32.5%) of the respondents who were neutral on their attitudes towards the use of Cameroon Pidgin English on the audiovisual media. The result further revealed that 3 (2.4%) of the respondents who constituted the minority had a negative attitude towards the use of Cameroon Pidgin English on the audiovisual media.

Table 11. Distribution of respondents who would allow their children watch Pidgin English programmes on TV

Items	Frequency	Percent
No	18	14.6
Sometimes	54	43.9
Yes	51	41.5
Total	123	100.0

Source: Field work (2023)

Table 11 displays the responses from those who were asked whether they would let their kids watch TV programmes presented in Pidgin English. The finding revealed that 54 (43.9%) of the respondents who constituted the majority said they could sometimes allow their children watch Pidgin English programs on TV. This was followed by 51 (41.5%) of the respondents who accepted with the fact, they would like to allow their children watch Pidgin English programs on TV. However, 18 (14.6%) of the respondents denied the fact that they would allow their children watch Pidgin English programs on TV. This shows that no matter how interested the Cameroon Pidgin English could be, some households do not actuality give access to their children to follow such programmes. This is because they believe that CPE might be of negative influence to their children's spoken and written aptness of the two official languages.

Table 12. Distribution of respondents who think CPE should be used on the national TV, CRTV

Items	Frequency	Percent
No	29	23.6
Yes	94	76.4
Total	123	100.0

Source: Field work (2023)

Table 12 presents the distribution of respondents if they think Cameroon Pidgin English should be added as one of the languages used on the national TV, CRTV. The findings revealed that 94 of the respondents out, of the 123 that participated in the study representing 76.4%, accepted that

Cameroon Pidgin English should be added as one of the languages used on the national TV, CRTV. Actually, the national TV does not broadcast any of their programmes in Pidgin English unless otherwise on special occasions where they have no alternative but to get their news from the field were correspondent do not know any common language apart of Pidgin English. However, the findings further show that a minority of 29 (23.6%) of the respondents did not accept the assertion that Cameroon Pidgin English should be added as one of the languages used on the national TV, CRTV.

Table 13. Distribution of respondents who would recommend the use of CPE on other TV stations

Items	Frequency	Percent
No	21	17.0
Yes	102	83.0
Total	123	100.0

Source: Field work (2023)

Table 13 is a distribution of respondents' responses when asked if they would recommend the use of Cameroon Pidgin English on other TV stations apart from the above mentioned TV's. From the results on the table above, 102 of those who participated out of the 123 participants representing 83%, accepted that apart from the national TV and the other aforementioned national local TV channels, they would recommend the use of Cameroon Pidgin English on other TV stations. Nonetheless, only 21 (17%) of the participants denied the fact that they would recommend the use of Cameroon Pidgin English on other TV stations apart from the above mentioned TV channels.

4.1.5. Presentation of Results on what image is conceived by Cameroonians when it comes to the use of CPE in the audiovisual media.

Table 14. Distribution of respondents on the impact the use of Cameroon Pidgin English on TV has on them

Items	Frequency	Percent
Negative	5	4.1
Neutral	68	55.3
Positive	50	40.7
Total	123	100.0

Source: Field work (2023)

The findings on table 14 above revealed that a majority of 68 (55.3%) of the respondents were neutral on the assertion regarding the impacts which the use of Cameroon Pidgin English on TV has on them. This was followed by 50 (40.7%) of the respondents who agreed that the use of Cameroon Pidgin English on TV has positive impacts on them. This could simply account to fact that it is interesting with a lot of fun and easy to understand the message. Hence, only 5 (4.1%) of the participants agreed that the use of Cameroon Pidgin English on TV has negative impacts on them.

Table 15. Distribution of respondents on whether the use of CPE on the audiovisual media should be promoted by the state

Items	Frequency	Percent
No	26	21.1
Yes	97	78.9
Total	123	100.0

Source: Field work (2023)

The findings from the above table 15 revealed that a majority of 97 (78.9%) of the respondents accepted that the use of Cameroon Pidgin English in the media should be promoted by the state. Despite the majority in support of the state promoting the use of CPE in the media, 26 of the participants representing 21.1% of the respondents denied the fact that the use of Cameroon Pidgin English on the audiovisual media should be promoted by the state. This could account for the percentages of respondents who are either neutral or not in support of the use of CPE on the national television, CRTV.

Table 16. Distribution of respondents on how they would feel if CPE is banned on every TV channels in Cameroon

Items	Frequency	Percent
Angry	26	21.1
Disgusted	23	18.7
Happy	8	6.5
Sad	66	53.7
Total	123	100.0

Source: Field work (2023)

The findings on table 16 show that the majority of 66 (53.7%) of the respondents said they would feel sad if Cameroon Pidgin English is banned on every TV station in Cameroon. This percentage was followed by 26 (21.1%) of the respondents who agreed that they would feel angry if Cameroon Pidgin English is banned on every TV station. The findings further revealed that 8 (6.5%) of the respondents affirmed that they would feel happy if Cameroon Pidgin English is banned on every TV station.

4.2. Presentation of the Chi-Square Analysis

In order to test the association between the audience and the use of Cameroon Pidgin English on the audiovisual media, the Chi-Square Tests of Association was conducted. The results of this test were presented as seen the on tables below.

Table 17. Pearson's Chi-Square test according to the impacts of the use of CPE on the audiovisual media which leads to attitudes and perceptions.

Impacts of the use of CPE on the audiovisual media which leads to attitudes and perceptions * Decision Cross tabulation					
Count					
		Perception			Total
		Negative	Neutral	Positive	
impacts of the use of CPE on the audiovisual media which leads to attitudes and perceptions	Negative	1	2	0	3
	Neutral	1	34	5	40
	Positive	3	32	45	80
Total		5	68	50	123

Chi-Square Tests			
	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	30.228 ^a	4	.000
Likelihood Ratio	29.479	4	.000
Linear-by-Linear Association	20.007	1	.000
N0. of Valid Cases	123		
a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is .12.			

Source: Field work (2023)

The analysis results in table 17 shows that there is a relationship between the impacts of the use of CPE on the audiovisual media which leads to attitudes and perceptions where p value is 0.000, which is lower than the acceptable confidence level (0.01). The impact of the use of CPE on the audiovisual media which leads to attitudes and perceptions is significant with a P-value of 0.000 at significance level of 0.01. The probability associated with the Chi-Square Statistic of 30.228^a is 0.000 which is less than 0.01 indicating there is a strong relationship between the use of CPE on the audiovisual media which leads to attitudes and perceptions. The Chi-Square Test for Association was used to determine whether there is a significant association between the impacts of the use of CPE on the audiovisual media which leads to attitudes and perceptions. Since the P-value of 0.000 was less significant value, we therefore rejected null hypothesis and this led to conclusion that there is a significant association the impacts of the use of CPE on the audiovisual media which leads to attitudes and perceptions.

Table 18. Pearson's Chi-Square Test according to the motivation for using CPE by media practitioners and why the audience gets attracted to its use on the media

Motivation for using it by media practitioners and why the audience gets attracted to its use on the media * Decision Cross tabulation					
Count					
		Decision			Total
		Negative	Neutral	Positive	
Motivation for using it by media practitioners and why the audience gets attracted to its use on the media	No	4	19	4	27
	Yes	1	47	46	94
Total		5	66	50	121

Chi-Square Tests			
	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	17.104 ^a	2	.000
Likelihood Ratio	16.354	2	.000
Linear-by-Linear Association	15.075	1	.000
N of Valid Cases	121		
a. 2 cells (33.3%) as expected count less than 5. The minimum expected count is 1.12.			

Source: Field work (2023)

The analysis results in table 18 shows that there is a relationship between motivation for using it by media practitioners and why the audience gets attracted to its use on the media where p value is 0.000, which is lower than the acceptable confidence level (0.01). The Chi-Square Test for Association was used to determine whether there is a significant association between motivation for using it by media practitioners and why the audience gets attracted to its use on the media. Motivation for using it by media practitioners and why the audience gets attracted to its use on the media is significant with a P-value of 0.000 at significance level of 0.01. The probability

associated with the Chi-Square Statistic of 17.104^a is 0.000 which is less than 0.01 indicating there is a strong relationship between motivations for using it by media practitioners and why the audience gets attracted to its use on the media. Since the P-value of 0.000 was less significant value, we therefore rejected null hypothesis and this led to conclusion that there is a significant association motivation for using it by media practitioners and why the audience gets attracted to its use on the media.

4.3. Main research findings

4.4. Chapter Summary

This chapter centers on the presentation and analysis of the data. Since the study aims at examining the use of CPE in the media in Cameroon and how it relates to Cameroonians, the analysis in this chapter is done in a way to reflect the hypothesis and the three aspects of the language under study. Hence, each question that is found on the questionnaire has been analyzed and presented in this chapter. The analysis of the data is done through the use of Chi-Square Test, tables and graphs.

CHAPTER FIVE

SUMMARY, DISCUSSION OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.0. Introduction

The focus of this chapter is to examine and summarize the findings from Chapter Four above. These conversations are geared towards providing legitimate responses to the three research questions and confirming the hypothesis, both of which are essential components of the study's preliminary section. In a nutshell, this chapter includes a summary and discussions of findings, verification of hypothesis, recommendations, limitations of the study and a conclusion.

5.1. Summary of Findings

The purpose of the present study was to investigate the attitudes of Cameroonians towards the use of CPE on the audiovisual media. Also, it was aimed at studying the relationship between the use of CPE on the audiovisual media and the audience in terms of impacts, motivations, frequency and perceptions. It was based on the principal hypothesis that CPE which is used on the audiovisual media will have as one of its objective, to serve as a solution to language barrier in Cameroon.

The findings revealed that the North West of the nation was home to the vast majority of the 123 participants (71%) who provided us with in-depth information on the use of Cameroon Pidgin English in the audiovisual media in Cameroon. The majority of participants who had resided in the North West and South West regions were actually regarded as important informants required for the study because they are two of the ten regions in Cameroon with well-spoken both pidgin English. Due to its proximity to the North West and South West areas, the West region of Cameroon could have done the same. The results actually indicate that the distribution of participants by region of origin was satisfactory because either they were from the region of origin of two English speaking English or the actual not far from these two region and thus to some extent share commonality and understand Cameroon pidgin and definitely constitute key informant to provide reliable results on the use of Cameroon pidgin English on audiovisual media in terms of altitude, perceptual, and linguistic variables.

The researcher explored investigated the opinion of the participant if they follow Pidgin English programs on TV. The findings revealed that 72 respondents representing 58.5% have agreed to the assertion that they follow Pidgin English programs on TV some time.

The result further reveals that five Cameroonian channels commonly broadcast news in pidgin, this implies that make use and promote the use of Cameroon pidgin English, these channels includes; MY Media Prime, LTM TV, Equinox TV, Canal 2 International, and the Cameroon Radio and Television (CRTV) occasionally. The findings revealed that 100% of the one hundred and twenty-three (123) of the respondents who completed this particular question stated that they have Equinox, this implies that among the channels that make use of the English pidgin equinox dominate in promoting the use of Cameroonian Pidgin English. Additionally, 26 (26) of the respondents had a positive attitude for Pidgin English programming on the aforementioned TV networks. Furthermore, 40.7% of the participants agreed that it is fun listening and watching programs in Pidgin English, followed by 41 (26%) of those participated stand on the opinion that on the reason they preferred and that they prefer Pidgin English programs since it is easily transmits intended message than English and French. Finally, 26% of respondents stood on the point that they choose Pidgin English programs because it is simple and flexible.

The results show that the majority of respondents 112 (91.1%) agreed to a greater extent that media personnel draw more viewers to their programs by speaking Cameroon Pidgin English. 80 (65%) of the respondents had a positive attitudes towards the use of Cameroon Pidgin English on the audiovisual media, The result further revealed that 3 (2.4%) of the respondents who constituted the minority had a negative attitude towards the use of Cameroon Pidgin English on the audiovisual media.

The results shows that 54 (43.9%) of the respondents, who made up the majority, said they could occasionally enable their kids to watch Pidgin English programs on TV. Even though some households are interested in Cameroon Pidgin English, some do not actually accept it among their children because they think it might cause them to influence their English language. This is shown by the 51 (41.5%) of respondents who agreed with the fact that they would like to allow their children to watch Pidgin English programs on TV. The results showed that 94 out of the 123 respondents, or 76.4%, agreed that Cameroon Pidgin English should be added as one of the languages used in the national TV; CRTV.

In reality, the national TV does not broadcast its programs in Pidgin English except on rare occasions when they have no choice but to get their news from the field because their correspondents do not speak any other common language besides pidgin. The results also indicate that a small minority of respondents, 29 (23.6%), did not agree that Cameroon Pidgin English should be added to the list of languages spoken on the state television network, CRTV.

The results showed that the majority of respondents, 68 (55.3%), were neutral on the impact of the use of Cameroon Pidgin English on TV has on them. This was followed by 50 (40.7%) of the respondents who agreed that the use of Cameroon Pidgin English on TV has a positive impact on them; this could be due to the fact that it is interesting with a lot of fun and easy to understand the message. The finding further revealed that majority 97 (78.9%) of the respondent accepted that the use of Cameroon Pidgin English on the audiovisual media should be promoted by the state, the finding show that majority 66 (53.7%) of the respondent said they how they would feel sad if Cameroon Pidgin English is banned on every TV station in Cameroon, the finding was followed by 26 (21.1%) of the respondents who agreed that they would feel angry if Cameroon Pidgin English is banned on every TV station in Cameroon.

5.2. Discussion of Findings

The use of CPE in audiovisual media and audience attitude and perceptions are related, according to research findings. With a P-value of 0.000 at a significance threshold of 0.01, the use of CPE has a significant effect on attitudes and perceptions that are influenced by the audiovisual media. There is a significant correlation between the use of CPE on audiovisual media and attitudes and perceptions, as shown by the probability associated with the Chi-Square Statistic of 30.228a, which is 0.000, which is less than 0.01, we therefore rejected null hypothesis and this led to conclusion that there is a significant association between the use of CPE on the audiovisual media and attitudes and perceptions. The finding was similar to the work of Adedeji (2017) who assessed audience perception of Pidgin English advertisements in Nigerian broadcast media with reference to the city of Benin. The author claims that the majority of the people who live in the city of Benin are entrepreneurs from different regions of Nigeria. This makes it possible to use pidgin in media advertisements in order to draw the audience's attention. The purpose of the research was to determine whether Pidgin English was effective at grabbing the audience's attention when used as a vehicle for advertisers to spread commercial messages.

Additionally, the findings demonstrated a connection between media practitioners' motivations for using it and the reasons why audiences are drawn to its use in the media, with a p value of 0.000, which is below the acceptable degree of confidence. (0.01). With a P-value of 0.000 at a significance level of 0.01, the media practitioners' motivation for using it and the reasons why the audience is drawn to its use in the media are both important. The Chi-Square Statistic for 17.104a has a probability of 0.000, which is less than 0.01 and shows a strong correlation between media practitioners' reasons for using it and why audiences are drawn to its use in the media. Since the P-value of 0.000 was of a less significant value, we therefore rejected null hypothesis and this led to conclusion that there is a significant association of motivation for using it by media practitioners and why the audience gets attracted to its use on the media. The study differs from the study of Mulukoh (2006) who investigate the use of CPE on the mass media in Cameroon, while focusing her research on audio media. The study investigates the programmes that are broadcasted in CPE in the media on the one hand and peoples' attitudes towards CPE in the media on the other hand. The study at hand differs from the above study in that it does not only look at the frequent use of CPE on the one hand and the attitudes of the masses towards the use of CPE in the mass media on the other hand. It looks at three different aspects of the use of CPE in the audiovisual landscape which include; motivation, attitudes, and perceptions.

5.3. Verification of Hypothesis

This section seeks to verify whether or not the assumptions made in the preliminary section of this work have been confirmed.

The first and main hypothesis for this study is premised on the assumption that the use of CPE on the audiovisual media by the media practitioner, has as objective to transmit information to each and every Cameroonian of different speech community in a different language other than the two official media languages. The quantitative and the qualitative data analyses confirm this hypothesis. The analyses revealed that a majority of the respondents believed that media practitioners do not only use Pidgin English to present and broadcast information which will reach the masses but it is a way for them to gain more audience for the different TV channels under study in this work.

The second hypothesis assumes that the audiences have positive attitudes towards the use of CPE in the audiovisual media in Cameroon. This assumption is validated by the quantitative method of data analysis in which the total number of respondents who are in favour of the use of CPE in the media supersedes the number of those who are either neutral to or not in favour of its use.

The third hypothesis claims that the use of CPE in the media fills the gap that exists between the broadcasting languages and the audience among which many are not familiar with either of English or French. The qualitative analysis which is portrayed by the Chi-Square Test captured this; which explains that there is a link between the audience and the use of CPE in the mentioned TV channels in this work. This shows that there is a relationship between motivation for using it by media practitioners and why the audience gets attracted to its use in the media. The analysis also revealed that the choice of language made by the media practitioners is conditioned by what they tend to achieve afterwards. It is seen in this study that the use of CPE in the audiovisual media is relative to the audience as the practitioners get more audience and build their media popularity on this basis.

The fourth hypothesis is based on the premise that a good image is conceived in the minds of the audiences in relation to the use of CPE in the mass media in general and in the audiovisual media in particular. This is proven by both the quantitative and qualitative analysis. This work is centered on the framework of analysis known as the Mentalist Theory which discusses on the perceptions individuals have about a language. The analysis of the data revealed that the audience conceives positive perception towards the use of CPE in the audiovisual media.

5.4. Limitations of the study

The first limitation of this study was evident in terms of the scope. Given that the study has as purpose to examine the use of CPE on the audiovisual media within the context of projecting the relationship between the media language and audiences, the work is therefore limited as it takes into account the use of CPE on only three TV channels amidst the many TV channels in Cameroon.

The second limitation was at the level of the availability of articles and books which could be used to get more information from in the departmental and university libraries. Some of the books found at the departmental libraries are either not resourceful enough or are other topics. Therefore, the

unavailability of books and articles in the said libraries made this research work rather time consuming because the researcher had to search for reliable information from other libraries.

Another related issue to the limitation stemmed from the theoretical framed used in this study. The study analyses the use of CPE in the audiovisual media in relation to the audiences by making use of a contemporary theory known as the Mentalist Theory. This framework adopted in thus study analyses language use in the media in relation to its audiences from the perspective of what motivates its use by the media practitioners, not forgetting the attitudes and perceptions of the audience. However, it is believed that this framework is exhaustive enough and some aspects of the language and media discourse have been left out in this study.

5.5. Recommendations

In a multilingual complex like Cameroon, this study offers intriguing new directions for research and potential solutions to language problems in general and media language in particular. This section provides some advice to stakeholders, language policy officials, and media professionals who, in various ways, may help in recognising the benefits of CPE throughout all facets of Cameroonian society and giving it a standing that will give it some momentum. The proposals are just a small step toward the goal of getting the government to acknowledge the existence of a lingua franca that may allow Cameroonians of various linguistic communities interact and comprehend one another more effectively. The following recommendations are seen to be worthwhile, even if they do not offer a long-term solution to every linguistic challenge the Cameroonian people confront given the nature of the nation;

1. It is suggested that a news-community be created for Cameroon Pidgin journalists. This community should be promoted by both private and the public TV and radio owners. This could help support the success of journalists who desire a career to work effectively in a multilingual context. To this effect, private TV and radio station owners should invite sociolinguists and scholars to address the importance of using a national language in the media in this case, CPE. Also, it is recommended that more TV stations should adopt the use of CPE too. This will create a wider range of awareness in the society that there is a national language other than English and French which can be used to transmit information

to the masses. In this light, CPE will gain more attention from the general public and most especially, the government.

2. Following the findings of this study, it is believed that there is a huge lack of trained journalists who can accurately present news in Cameroon Pidgin English in the private media sector. Nonetheless, if the public media sector does not support the use of CPE in its own TV and radio station, there is no way anyone will be motivated to train journalists to be effective in using CPE on air. Therefore, it is recommended that the government should create training centres for journalists who desire to be trained in CPE or to specialise on it. It could still be added in the syllabus of those already trained in this field. It is a national language, with varieties throughout the nation. It is spoken and understood by almost all Cameroonians of every work of life. Hence, it should enjoy the same statuses as the official languages do in every domain.
3. The language teacher should integrate and incorporate the contemporary global concerns into the language classroom in order to be effective in the modern world. The majority of these issues are brought on by multilingualism and diversity, hence CPE and its variations should be taught as a language course not just in universities but it should be introduced in secondary schools. This will prepare students for the linguistic challenges they will encounter after high school and help those who are interested in careers in the media. The introduction of CPE in the school milieu will give room to the young lads to be familiar with a common language which links up people who speak different languages in a common place.
4. The role of language in the media, including the audiovisual media to this effect, has to be given close attention, given that media structures tend to affect large structures of the society, thus influencing public opinion through event representation. As a result, language officials should constantly adapt to the fast-changing world and the evolution of new languages. This is to say that, they should include CPE use in official documents, schools, and churches should keep on preaching more sermons in Pidgin English.

5.6. Suggestions for further research

This study does not cover every aspect of the investigation on the subject, as is the case with many scientific endeavors. As previously stated, the scope of this study is the application of CPE in connection to the motivation, attitudes, and perceptions noted in the data collection and analysis. In order to project and spread the interaction between media language and the audience, the research had as its main objective investigating and documenting the usage of CPE in Cameroon's audiovisual media. In light of this, the study creates the following opportunities for further investigation into linguistic usage of CPE in audiovisual media.

- Further research can be carried out on the use of CPE on the same TV channels - My Media Prime, Equinox TV and LTM TV – with a focus on the analysis of the programmes broadcasted on these mentioned TV's.
- Also, a comparative study of the use of CPE on different media types can be conducted. That is, a comparative sociolinguistic analysis of the programmes presented in the audio media and the audiovisual media in Cameroon could be carried out.
- More so, a critical discourse on the role of the media practitioners in the promotion of CPE in Cameroon can also be researched on.
- It is worth noting that this work studied the motivation for making use of; attitudes and perceptions towards the use of CPE in the audiovisual media. Away from this area, research could be carried out on these aspects in relation to Pidgin in other areas of use.
- Furthermore, a further research could be carried out on a comparative study of news bulletins in CPE and news bulletins in English.

5.7. General Conclusion

This study has dealt with language use in the audiovisual media with focus on CPE. The work examined the use of CPE in the audiovisual media in relation to motivation, attitudes and perceptions of the audiences.

The study began with a basic introduction that looked at initial concerns such the purpose, research objections, research questions, research hypotheses, scope, and definition of essential words. The historical context of the research, the linguistic situation in Cameroon, the country's media environment, and the structural organization were all covered in Chapter 1. The theoretical

framework and a review of related literature were offered in the second chapter. The approach, including the techniques used for data gathering, analysis, and challenges, is covered in Chapter 3. In Chapter Four, the presentation and analysis of the data were explained. In Chapter Five, the summary of the results, discussion of the results, limits of the study, recommendations, ideas for more research, and a general conclusion were covered.

The primary purpose of this study was to analyse the use of Cameroon Pidgin English in the audiovisual media in Cameroon with focus on the motivation of the media personnel and the attitudes and perceptions of the audience. According to the findings in relation to the objectives, *The use of CPE in audiovisual media and audience motivations, attitude and perceptions* are related. With a P-value of 0.000 at a significance threshold of 0.01, the use of CPE has a significant effect on attitudes and perceptions that are influenced by the audiovisual media. There is a significant correlation between the use of CPE in the audiovisual media and attitudes and perceptions of the audience. Additionally, the findings demonstrated a connection between media practitioners' motivations for using it and the reasons why audiences are drawn to its use in the media. This is demonstrated with a p value of 0.000, which is below the acceptable degree of confidence. The media practitioners' motivation for using it and the reasons why the audience is drawn to its use in the media are both important. The findings show a strong correlation between media practitioners' reasons for using it and why audiences are drawn to its use in the media. This led to the conclusion that there is a significant association of motivation for using CPE by the media practitioners. Also, it explains why the audience gets attracted to its use on the media and the association between the use of CPE on the audiovisual media and attitudes and perceptions of the audience.

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APPENDIX

QUESTIONNAIRE

Dear Respondents,

I am a Master's student, specialized in Socio-linguistics in the Department of English, University of Yaounde 1. That is purely an academic exercise aimed at investigating some aspects of Cameroon Pidgin English used on the audiovisual media in Cameroon. You are kindly requested to provide information as honestly as possible. The information you provide will be used to advance reasons why Cameroon Pidgin English should be given an official status in relation to its multitasking in a multilingual context. I assure you that whatever information you provide here will be strictly confidential. Please follow the instructions as indicated.

Background information of respondents

1. Region of origin
2. Where are you based ?
3. Which of these languages is your second language?
 - a) English b) French
4. Do you understand Pidgin English?
 - a) Yes, fairly well b) Yes, very well c) No
- 5) Which of the media outlets do you have at home?
 - a) Radio b) Television c) Both
- 6) Which of the TV stations do you watch at home (You can tick more than once)
 - a) My Media Prime b) Equinox TV c) LTM TV d) Canal 2 Int'l
- 7) Do you follow Pidgin English programmes on TV?
 - a) Yes b) No c) Sometimes
- 8) How often do you watch Pidgin English programmes on the said TV stations?
 - a) Very often b) Seldom c) Rarely d) Never
- 8) Why do you prefer Pidgin English programmes?
 - a) It is simple and flexible b) It easily transmits intended message than English and French

- c) It is fun listening to and watching programmes in Pidgin English
- 9) Do you believe media personnel attract more audience to their programmes by making use of CPE?
- a) Yes b) No
- 10) What is your attitude towards the use of Cameroon Pidgin English in the audiovisual media?
- a) Positive b) Negative c) Neutral
- 11) Would you allow your children watch Pidgin English Programmes on TV?
- a) Yes b) No c) Sometimes
- 12) Do you recommend the use of Cameroon Pidgin English on other TV stations apart from the above mentioned TV's?
- a) Yes b) No
- 13) What impact does the use of Cameroon on TV have on you?
- a) Positive b) Negative c) Neutral
- 14) Do you think the use of Cameroon Pidgin English in the media should be promoted by the state?
- a) Yes b) No
- 15) How would you feel if Cameroon Pidgin English is banned on every TV station in Cameroon?
- a) Happy b) Sad c) Angry d) Disgusted

FILLED QUESTIONNAIRE

7/17/23, 1:05 PM

Questionnaire

Questionnaire

Dear respondents,

I am a Master's student, specialized in Socio-linguistics in the Department of English, University of Yaounde 1. This is purely an academic exercise aimed at investigating some aspects of Cameroon Pidgin English used on the audiovisual media in Cameroon. You are kindly requested to provide information as honestly as possible. The information you provide will be used to advance reasons why Cameroon Pidgin English should be given an official status in relation to its multitasking in a multilingual context. I assure you that whatever information you provide here will be strictly confidential. Please follow the instructions as indicated.

Background information of respondents

Region of origin

North West

Where are you based

Douala-Cameroon

Which of these languages is your second language? b) *

English

French

7/17/23, 1:05 PM

Questionnaire

SECTION B : General Question

Do you speak and understand Pidgin English? *

- Yes, fairly well
- Yes, very well
- No
- Other: _____

Which of the media outlets do you have at home? *

- Radio
- Television
- Both

Which of the TV stations do you watch at home? (You can tick more than once)

- My Media Prime
- Equinox TV
- LTM TV
- CRTV
- CANAL 2 INTERNATIONAL

7/17/23, 1:05 PM

Questionnaire

Do you follow Pidgin English programs on TV?

- Yes
- No
- Sometime

How often do you watch Pidgin English programs on the said TV stations? *

- Very often
- Seldom
- Rarely
- Never

Why do you prefer Pidgin English programs? *

- It is simple and flexible
- it easily transmits intended message than English and French
- it is fun listening and watching programs in Pidgin English

Do you believe media personnel attract more audience to their programmes by making use of Cameroon Pidgin English? *

- Yes
- No

7/17/23, 1:05 PM

Questionnaire

What is your attitude towards the use of Cameroon Pidgin English on the audiovisual media?

- Positive
- Negative
- Neutral

Would you allow your children watch Pidgin English programs on TV?

- Yes
- No
- Sometimes

Do you think Cameroon Pidgin English should be added as one of the languages used on the national TV, CRTV?

- Yes
- No

Would you recommend the use of Cameroon Pidgin English on other TV stations apart from the above mentioned TV's?

- Yes
- No

7/17/23, 1:05 PM

Questionnaire

What impact does the use of Cameroon Pidgin English on TV have on you?

- Positive
- Negative
- Neutral

Do you think the use of Cameroon Pidgin English on the audiovisual media should be promoted by the state?

- Yes
- No

How would you feel if Cameroon Pidgin English is banned on every TV station in Cameroon?

- Happy
- Sad
- Angry
- Disgusted

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