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ENGLISH LANGUAGE TEACHING AND THE DISCOURSE OF SELECTED CAMEROON LITERARY TEXTS

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DEDICATION

This work is dedicated to my mother who has been a source of inspiration to me.

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Finally, I wish to seize this opportunity to thank all my family and friends for their moral and financial support. Their collective efforts enabled me to conduct my research efficiently.

CERTIFICATION

This is to certify that the work incorporated in this thesis entitled **“ENGLISH LANGUAGE TEACHING AND THE DISCOURSE OF SELECTED CAMEROON LITERARY TEXTS”**, submitted by David Gildas NNAME EKOUGOU, to The University of Yaounde I, Faculty of Arts, Letters and Social Sciences, in partial fulfilment of the requirements for the award of the Degree of Doctor of Philosophy, in English Language studies, under the supervision of Professor Miriam AYAFOR, is a record of original research work carried out by the student. The present research is personal work and has neither formed the basis for the award of any degree nor constitutes any material previously published or written by another person. Any contribution made to this work by others is explicitly acknowledged in the thesis. We also certify that it complies with the plagiarism guidelines of the University.

The Candidate

ABSTRACT

This study looks into the intersection between English, Literature and culture through Cameroonian contemporary creative writings used in the teaching of Literature in English in secondary schools. The purpose of the work is to bring out some of the prominent linguistic techniques the selected writers use in their texts which can be said to be the expression of Cameroonians' sociocultural environment, and to assess teachers and learners' abilities to decipher cultural features from the texts. The theoretical framework used is mainly based on approaches in second language acquisition, especially Giles Accommodation Model and Andersen's Nativization Theory, but also Linguistic Ethnography and Burke's sociological approach to Literature teaching. The methods employed consist in the identification and the analysis of contextualized features in the selected creative works and drawing a parallel with classroom practices in the teaching of Literature in English, with emphasis on the strategies used by teachers and the impact on students. This would be beneficial for measuring both instructors' and students' literary, linguistic and cultural competence and attitudes towards particular cultural aspects encountered during the teaching and learning of Literature in English in a non-native setting. The inquiry is based on three different samples: selected texts featuring on the official booklist of first cycle classes of the Anglophone subsystem of education (Form 1 to Form 4), forty English Literature teachers, and one hundred and fifty students from fifteen government and private secondary schools in Cameroon. Data collection relies on a reading frame inspired by Poirier (1995) for the selected texts, questionnaires addressed to teachers and students, written tests for students, and direct observations of classroom practices. This is to get an insight into what obtains on the field in the teaching and learning of Literature in English. The close reading of selected texts highlighted several instances of language contact features such as loanwords and phrase constructions, the imprint of oral tradition on the texts through the extensive use of proverbs and interjections, all of these pointing to the fact that the aesthetics of the selected texts is one which is closely related to the Cameroonian sociocultural context. Classroom practices reveal difficulties for both teachers and students at the linguistic and cultural levels when reading the texts. The conclusions suggest that Cameroonian writers are endowed with a great aptitude to portray a rich socio-cultural environment through a dynamic language. Nevertheless, this plays on the teaching and learning of English Language and Literature in English, and on the communicative habits of students. Both teachers and learners therefore have to take sociocultural aspects as key features in their pedagogical and learning processes. They have to develop sociocultural competence so as to understand contextualized elements with ease.

Key terms: Literature in English; creative works; secondary schools; classroom practices; contextualized features; sociocultural competence.

RÉSUMÉ

Cette étude porte sur une analyse de l'intersection entre l'anglais, la littérature et la culture à travers les œuvres littéraires contemporaines camerounaises utilisées dans l'enseignement de la littérature en anglais dans les établissements d'enseignement secondaire. L'objectif est de faire ressortir les techniques qui démontrent l'expression de l'environnement socioculturel des camerounais, mais également d'évaluer les capacités des enseignants et des apprenants à décrypter les caractéristiques culturelles de ces textes. Le cadre théorique utilisé s'appuie principalement sur des approches d'acquisition d'une langue seconde, notamment la théorie de l'accommodation de Giles, celle de la Nativisation d'Andersen, mais aussi la linguistique ethnographique, ainsi que l'approche sociologique de Burke dans l'enseignement de la littérature. Les méthodes employées consistent à identifier et à analyser les caractéristiques contextualisées des œuvres littéraires sélectionnées et à établir un parallèle avec les pratiques de classe dans l'enseignement de la littérature en anglais, en mettant l'accent sur les stratégies utilisées par les enseignants et l'impact sur les élèves. Cela serait bénéfique pour juger à la fois des compétences littéraires, linguistiques et culturelles des enseignants et des apprenants et les réactions à l'égard des aspects culturels particuliers rencontrés lors de l'enseignement et de l'apprentissage de la littérature en anglais dans un cadre non-natif. L'enquête s'appuie sur trois échantillons différents : des textes sélectionnés, figurant sur la liste officielle des livres des classes du premier cycle du sous-système éducatif anglophone (Form 1 à Form 4) ; quarante professeurs de littérature en anglais et deux cents élèves tous issus de quinze lycées publics et privés du Cameroun. La collecte de données s'appuie sur un cadre de lecture inspiré de Poirier(1995) pour les textes sélectionnés, des questionnaires adressés aux enseignants et aux élèves, des tests écrits et des observations directes des pratiques de classe, pour avoir un aperçu de ce qui se passe sur le terrain dans l'enseignement et l'apprentissage de la littérature en anglais. Ainsi, la lecture attentive des textes sélectionnés a-t-elle mis en évidence plusieurs exemples de contact linguistique tels que les emprunts et la construction de nouveaux syntagmes, l'empreinte de la tradition orale sur les textes, à travers l'utilisation intensive des proverbes et d'interjections, tout cela expliquant le fait que l'esthétique des textes sélectionnés soit étroitement liée au contexte socioculturel camerounais. Les pratiques de classe révèlent des difficultés tant pour les enseignants que pour les élèves aux niveaux linguistique et culturel face aux textes. Les conclusions suggèrent que les écrivains camerounais sont dotés d'une grande aptitude à dépeindre un environnement socio-culturel riche à travers un langage souple. Néanmoins, cela joue sur l'enseignement et l'apprentissage de la littérature en anglais, et sur les habitudes communicatives des élèves. Aussi bien les enseignants que les apprenants doivent considérer les aspects socioculturels comme des éléments clés de leur processus pédagogique. Ils doivent développer une compétence socioculturelle pour aborder avec aisance les éléments contextualisés.

Termes clés : Littérature en anglais ; œuvres littéraires; enseignement secondaire; pratiques de classe; aspects contextualisés ; compétence socioculturelle.

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LIST OF ABBREVIATIONS AND ACRONYMS

CamE : Cameroon English

ESL: English as a second language

EFL: English as a foreign language

ELT: English language teaching

L1 : First language

L2 : Second language

NEs : New Englishes

NNE: Non-native Englishes

NVE : Non-native varieties of English

PE : Pidgin English

SBE: Standard British English

SLA : Second language acquisition

GENERAL INTRODUCTION

Given that English is now spoken in a variety of contexts distinct from those in which it was originally developed, the language has undergone a number of modifications to accommodate these new circumstances. Numerous works based on media output (especially radio and television broadcasts Kouega 1999, Anchimbe 2006, or Mforteh 2007) attest to the long-standing recognition of such linguistic changes at the level of spoken communication in Africa. This dynamic in language usage has a growing impact on written communication, which is highly impacted. In addition to the effect of the user's living environment, the influence of the spoken medium on the written medium is one of the factors that may have contributed to the occurrence of this phenomenon. Sapir (1921:8) explains that users attempt to reconcile their cultural and ideological backgrounds with the language they employ because language is viewed as "a purely human and non-instinctive method of communicating ideas, emotions, and desires through voluntarily produced symbols". Consequently, users make an effort to reconcile their cultural and ideological backgrounds with the language they use.

Examining the linguistic map of Africa reveals that the continent is home to a wide variety of languages, demonstrating its linguistic wealth. There is evidence that multiple languages are used. They consist of both mother tongues and foreign languages which are the legacy of colonial times, including English, French, Portuguese and Spanish. In contrast, Arabic is typically not regarded as a language spoken by colonial masters. Rather, it is viewed as a language spoken by Muslims who press for religious expansion. In the Republic of South Africa, Afrikaans is the native tongue of white people. Swahili and Lingala, on the other hand, are lingua francas in East Africa and the Congo, respectively. These are examples of pidgins that have attained their maximum potential and have become fully-fledged languages, fulfilling all the linguistic needs of their people. According to Rosendal (2008), the remainder of the languages spoken in Africa are the people's native tongues. These languages belong to distinct linguistic families, specifically the Afro-Asiatic, Nilo-Saharan, and Niger-Congo families. The worldviews of a people can be conveyed through their language, and these worldviews are generally embedded in the culture of the group.

Under the umbrella term *culture*, a wide variety of topics may be categorized. This concept is given an anthropological perspective by Claude Levi-Strauss (1960), who relates it to a system of shared beliefs, values, customs, behaviors, and artifacts that members of a society

use to cope with their environment and one another. These characteristics are taught from one generation to the next and passed down through the generations. This definition resembles, to a certain extent, the one presented in the UNESCO declaration (2002). It defines culture as the collection of distinctive characteristics, whether spiritual, material, or intellectual, that define a social group. This definition includes a number of the same terms. In the same UNESCO document, culture is understood as a collection of customary beliefs, social forms, and material characteristics that define the way of life shared by a given people in a given location at a given time.

The cultural traditions, social mores, and religious tenets that are unique to each African tribe contribute to the distinctive identities of the continent's inhabitants. These components make up Africa's culture. The diversity of culinary practices, clothing standards, and religious tenets on the continent contributes to the mosaic-like nature of Cameroon.

Within the context of this complex linguistic and cultural mosaic, the use of the English language in Africa can be comprehended. In his now-famous *concentric circles* of the English language, Kachru (1986) identifies three primary approaches to using this language across the globe. The first is speaking English as a first language (L1); the second strategy is learning English as a second or additional language (L2), while the third strategy involves acquiring English as a foreign or additional language (L3). The Kachruvian classification is applicable in Africa to varying degrees in the light of multilingualism and the real growth of non-native English varieties.

In the context of the present study, the term *contextualization* is related to the *nativization process* of the New Englishes, as described by Schneider (2007). He divides the transformation of English to New Englishes into five distinct phases: the foundational phase, the exonormative stabilization phase, the nativization phase, the endonormative phase, and the differentiation phase which is the concluding phase (Schneider 2007). The nativization stage is the stage at which individuals begin to take ownership of the language by using it in increasingly creative ways. Schneider says the following about this level:

The third phase, the *nativization*, is the most vital and significant, as well as the core phase of both cultural and linguistic change. Traditional realities, identities, and socio-political alignments are recognized as no longer conforming to a changed reality, and the potentially painful process of gradually replacing them with something new, an identity reflecting the changed reality, begins. (Schneider 2007: 247)

As Cameroon English continues to develop, the intersection between language, literature and culture becomes increasingly significant, as both students and teachers come across expressions in texts to be used for the teaching of English Language and Literature in English that are packed with cultural connotations, expressions and other usages deviant from Standard English norms. There is in Cameroon, therefore, a link between the English language used for daily communication and education, the English language found in literary works of art, and the English language used to express the socio-cultural practices of its users. The teacher of English and literature in this context is faced with a challenge.

In addition to training in the teaching of English as a second and foreign language, I have gained experience in teaching English Literature in secondary schools. Most of the time, my attention is drawn to the students who have difficulty grasping language analysis while reading the prescribed texts. In the majority of instances, students encounter peculiarities as far as Standard English is concerned in the creative works of art, notably at the level of the vocabulary and the introduced concepts. Their anxious thoughts would prompt them to ask me if such deviant forms are acceptable in written English. They are perplexed by the use of words in their school texts that refer to specific local realities, and they ask me if these words are appropriate, and if they meet the required standards. The most common response I give is that the creative writers were exercising artistic license. On the other hand, the contextualized or nativized elements made me feel a little uneasy because I, too, did not always understand what was being said.

Before, I was sure of having the necessary knowledge to teach Literature with ease. However, when I started teaching literature using the works of local writers, I realized that I lacked the necessary socio-cultural background to instruct on a number of Cameroonian texts. And after conducting a personal/private investigation, I discovered that many of my colleagues were in a similar situation. Moreover, the primary purpose of teaching English as a second language in secondary schools is to equip students linguistically so that they should be able to interact with other English speakers with ease on a national and international scale. The local literature texts did not seem to offer this opportunity. Given that we acquire a language in a conducive environment that includes the books we read in school, especially literature books, how should we and our learners approach these peculiarities that are present in these works of art? In fact, the prescribed or required reading materials serve as the primary instructional

contexts for the English language acquisition of our students. Ayafor (2010) examines some of these discrepancies in the creative works of a number of Cameroonian authors, and she hypothesizes that these are among the reasons why students acquire different English language structures. The intersection between language, literature and culture is indeed a real challenge.

In addition, after reading Njika (2015), in which the concept of teacher metalinguistic awareness (TMA: knowledge of the systems of the language) is discussed as a prerequisite for interactions in the teaching and learning processes, I questioned whether linguistic knowledge is truly the starting point in a language or literature course. There must be a different way to promote both Cameroonian culture and the English language without confusing the student, Njika (2015) says. As a result, I was motivated to conduct this research in order to gain a better understanding of how to approach language instruction through literary texts in my classrooms, as well as the teaching of what I would term *Cameroonian literature* using the English language, so as to know how to address the concerns that my students have raised. In addition, I needed a thorough comprehension of what my colleagues experience in their classrooms so that we could share our experiences together as teachers of English and Literature.

It has been suggested that Anglophone Cameroonians have a "grammar problem" (Ayafor 1993, 2015) in terms of their level of proficiency. Consequently, a question must be posed: is the long-standing difficulty with grammar due to a lack of mastery of standard British conventions, or is it a manifestation of "Cameroonianisms" (Mbangwana and Sala, 2009) in people's speech and writing? In other words, could the so-called "falling standards" (Ayafor 1993, 2011) be due to the intolerance of the Cameroonian ecology that some researchers and scholars have for the infiltration of Cameroonian ecology into native English speech and writing, thereby appropriating the English language to suit its new environment as opposed to maintaining Standard British English norms?

When it comes to the instruction of Literature, teachers face a dilemma: the use of English in some of their texts adheres to the cultural realities of Cameroon, but deviates from the norms of Standard British English in terms of grammar and syntax. This dichotomy hinders their ability to effectively teach Literature. Should these Cameroonianisms be corrected by teachers, or should they not? In light of the current situation, should they emphasize the differences between these usages and the SBE usage? If this is the case, what happens if the realities being described or recounted do not exist in Britain and, consequently, have no equivalents in the language of that nation? All of these factors pose a significant challenge to the Literature in

English curriculum that is currently taught in Cameroon. This research builds on the proposition that teaching the English language through Literature in secondary schools is an effective way to help students acquire the language better and faster, but that it can also lead to the exclusion of certain groups of students who do not hail from some of the cultural backgrounds portrayed in the literary texts, as far as Literature comprehension is concerned. Therefore students from certain cultural upbringings are privileged, while the understanding of the texts for students from different traditions is hampered.

In every specific research endeavour, research questions are a valuable tool for investigating the issues at hand. They guide the researchers in their pursuit of study findings, which may ultimately lead to suggestions for addressing the issues raised by the research. On the basis of the problem described above, there are a number of issues that can be researched in order to find a solution to the main objective of this research, which is to find out how to teach English Language and Literature in English in Cameroon, while taking into consideration Cameroonian cultures which have infiltrated the English language to the point of creating a New English – Cameroon English. This work will be guided by the following inquiries:

The main research question is:

1. How does a literature teacher handle expressions and socio-cultural concepts coming from literary texts in his or her literature classes?

Secondary research questions are:

2. Which literary strategies do authors use to adapt the English language to the socio-cultural context of Cameroon?
3. How do these uses affect the teaching and learning of Literature in English in secondary schools?
4. Is the current competence-based approach used in teaching in Cameroonian secondary schools beneficial to both teachers and learners to tackle Literature in English coloured with local cultural features?

The objectives of this study are multiple. First, it wishes to evaluate the linguistic peculiarities associated with the use of the English language in Cameroonian creative works of art used in the teaching of literature and also language in English-speaking secondary schools in the country, and the effects of these peculiarities on students' comprehension of literary texts. Secondly, it aims at studying the effects of the peculiarities on the grammatical, lexical, and

writing competences of secondary school students. Thirdly, the work aims at establishing a relationship between the use of *Cameroonianisms* and classroom practices, and to determine whether or not these expressions should be marked as errors in learners' writing or if they should be accepted. Since literature reading is one way of improving the language skills of students, this work seeks to question, as an addition, the choice of literary texts for the teaching literature in our country. To be more specific, the present study aims to:

- Provide an overview of how the English language in Cameroonian secondary schools influences students' understanding of literature and the world;
- Identify the grammatical, lexical, and writing problems of secondary school students probably caused by Cameroonianisms in their prescribed literature books;
- Examine the challenges teachers face when teaching Literature in English to secondary school students.
- Examine how these challenges influence the learning experiences of students; and
- Discuss the implications for educators attempting to strike a balance between linguistic proficiency and cultural preservation.

The significance of conducting a study on this topic lies in the fact that it provides insight into common practices in the use of English in Cameroonian creative writing and their impact on English language acquisition and literature comprehension at the secondary (and possibly tertiary) levels of education in Cameroon. The research will contribute to the debate over whether Cameroonianisms should be accepted in language and literature in English-teaching and -learning classrooms in the country. In addition, it is hoped that this work will aid in elucidating the relationship between language, literature and culture, that is, the intersection between these three aspects in secondary education, especially as it pertains to the use of a foreign language in a non-native setting. The results of this study, it is hoped, would demonstrate its value in displaying the current status of language contact issues and, consequently, intercultural impacts, with a focus on code-switching, code-mixing, the effectiveness of word choice, and the effect on communication. The study of the relationship between the English language and the prevalent multilingualism in Cameroon is further aided by this work. In conclusion, the present study contributes new evidence to the growing body of literature supporting the contention that there is

a Cameroonian English deserving of special consideration in the context of English instruction in a non-native setting.

This study utilizes only creative works (drama, prose and poetry) that are currently being used or have been extensively used by teachers as main or additional teaching material, in the course of the instruction of Literature in English in secondary schools within the Anglophone sub-system of education. This selection contains texts for the first cycle teaching. Needed information was gleaned from snippets extracted from these textbooks, as well as from responses to questionnaires sent to instructors on the one hand, and to students on the other. This would be useful for assessing both the linguistic ability and attitudes of instructors and students toward certain linguistic and cultural features encountered during the teaching and learning of Literature in English from the literature texts used.

Thus, a sample of books is made from the 2022/2023 school year official booklist. These books are selected from Form 1 to Form 4 classes. Nevertheless, the results of the pre inquiry enabled to include some books that might not appear on the book list, but which profuse use by teachers has rendered them standards in the additional readings teachers are permitted to propose to students for further reading.

Moreover, the study is conducted in 15 schools all over Cameroon national territory. The classes concerned are Form 1; Form 2; Form 3 and Form 4. The study relies on a sample of forty (40) teachers of Literature in English. As concerns students under study, they are those of the Anglophone subsystem of education, classes ranging from Form 1 to Form 4. A total of 200 students were involved.

This investigation focuses on the examination of the discourse in a variety of creative works. The books selected for this study are currently included on the official list of books used to teach English literature in secondary schools. In order to collect data from a close reading of the many selected texts, we employ a reading frame influenced by Poirier (1995). This provides us with qualitative data.

Collected data for the investigation begins with the reading of canonical works. In order to gain insight into what occurs in the classroom during the actual teaching and learning processes, two separate questionnaires are prepared and distributed to a sample population consisting of secondary school teachers and students, respectively. The questionnaires contain both teachers' and students' personal information as well as questions about their classroom

experiences with the Literature in English. This allows us to obtain the perspectives of the key participants in the teaching and learning environment.

In addition, students are given a test to assess their ability to communicate through a test. This is primarily a short multiple choice questions test and composition related to the Cameroonian books read in Literature in English in Class. The data from the students' scripts are then referenced in a table illustrating potential linguistic deviations from Standard English usage. Their acquaintance with sociocultural realities depicted in the books is also assessed. This will give an insight into the teaching of Literature in English in Anglophone secondary schools in Cameroon.

The entire work is divided into six chapters, after this general introduction. The first chapter, entitled "Background to the Study", will describe all of the components associated with Cameroonians, the concept of New Englishes, the educational system in Cameroon, and the use of the English language and the teaching of Literature in English in secondary schools in Cameroon. In the second chapter, we discuss the theoretical foundation on which the data analysis is based, including the Nativization model developed by Andersen (1983), the Accommodation theory in second language acquisition developed by Giles (1997), and Kenneth Burke's sociological criticism. Each theorist's contribution to this research will be discussed. Also included in Chapter Two is the review of previous research pertinent to the current study.

In the third chapter, "Methodology", which describes the study's design, the emphasis is placed on the population and sampling method; research tools and data analysis method. The fourth, fifth, and sixth chapters, respectively, contain the data presentation, their analyses, and the results of the research. The first source of data is from a thorough reading of the books, followed by data from questionnaires filled out by both teachers and students, and finally data from tests administered to students. This research will close with a conclusion that includes a discussion of the results, implications of the study's findings, advice to stakeholders, and propositions for further research.

After this general overview of the thesis, we can proceed to the chapters, beginning with the background information necessary for this investigation.

CHAPTER ONE

BACKGROUND TO THE STUDY

Introduction

This chapter provides information concerning the main issues that sustain this research. A convenient way of entering into the study would be to briefly present the environment within which the research develops. It is therefore useful to set the present work within the general socio-historical happenings that can help circumscribe it. In this light, the linguistic and cultural backgrounds of Cameroon are considered. However, the research is not only about language and culture; it is more importantly about the teaching of literature in English, using literary works written by Cameroonian writers. This naturally makes an insight into approaches to the teaching of Literature and Stylistics important elements in this background chapter. A discussion of the concept of New Englishes in general and Cameroon English in particular is carried out. The chapter includes an overview of Cameroon creative works in English.

1.1 Linguistic Background

The linguistic map of Cameroon is a peculiar one in Africa,¹ and in the world as a whole. This is due to the fact that on this single soil, various languages are attested. These are: two official languages: French and English; over 250 national languages² which are the mother tongues of the native tribes that make up the country; hybrid varieties like Cameroon Pidgin English and Camfranglais. The multilingual situation of Cameroon is rendered more peculiar through the presence of three of the four major language families of Africa. In effect, the Afro-Asiatic and Nilo-Saharan varieties are commonly used in the north of the country, and the Niger-Congo variety is spoken in the southern regions. There also exists a number of languages of wider communication, among which *Fulfulde*, *Ewondo*, *Basa'a*, *Duala*, *Hausa*, *Wandala*, *Kanuri*, and *Arab Choa*. Cameroon Pidgin English, French and English are also considered languages of wider communication. These are languages that significantly serve intra- and inter-ethnic communication needs. It is also worthy of note that Camfranglais is an urban language

¹ Eberhard, D., Simons, G; and Fennig, C. (Eds), 2022, “Languages of Cameroon”, *Ethnologue: Languages of the World*, 25th Edition, Dallas, Texas: SIL international. <http://www.ethnologue.com>

² See Mforbi, 2019.

which has recently developed among youths and has been named that way, probably because it is a mixture of Cameroonian ethnic languages, French and English, and was first used by Francophone youths in the country.

It is within this linguistic mosaic that the English language is used in Cameroon. The presence of this language on the Cameroonian territory is a legacy of the British administration in the country. Even though, with the impulsion of Portuguese in the 15th Century A.D., European interests grew for trade with coastal people, it is only following the defeat of Germany during World War I that the former German Protectorate came under a Franco-British administration. The country was therefore divided into two unequal parts, known as British Cameroon and French Cameroon. The Reunification (1961) and Unification (1972) processes in the country played less on the linguistic habits in each of these parts of Cameroon than on the political. English appeared as the preserve of the former British colonized parts, now known as the two so-called Anglophone regions, namely the North-west and the South-West regions. But due to the prominence of English speaking countries worldwide and the national policy of bilingualism in Cameroon, the English language gradually ceased to be a regional treasure, and became a national property. This is more evident through Law n° 96/06 of January 1996 that places French and English on an equal footing in all walks of life in the country.

This equal status of both official languages opens a debate on the actual status of English in Cameroon. Kachru, in his famous concentric circles of the English language, defines three major orientations to this language in the world. The first one is English as a mother tongue. In this inner circle, English is the primary language in the majority, if not all, of the domains of life. English bears an intra- and inter-ethnic function, and responds to the users' needs in the educational, political and economic sectors. The second variant is that of English as a second language (in short L2). This is the case where speakers maintain their native or their first language, but through colonial happenings, they have adopted English in several institutions and activities, especially at the inter-ethnic level. Therefore, the language is bearing an official status. The third angle under which English can be considered is English as a foreign language. In this case, English has no particular impact on the life of the users at the national level, but there is an individual choice of use for international communication.

This Kachruvian classification poses a problem in the Cameroonian context. This stems from the fact that as formerly under British administration, British Cameroon retains English as the prior language for education and other communicative purposes. However, for the French part of the country, the language rather exhibits the status of a foreign language. Yet, English benefits from an official status for all Cameroonians and the national impetus for bilingualism adds to this fact. It is within this frame of multilingualism and official bilingualism and the actual development of non-native varieties of English that our study inserts itself.

1.2 Cultural Background

Defining culture is not an easy task, for the concept encompasses a number of issues. From Bodley's (1994) contemporary anthropological view, quoted by Mforteh (2006:6), culture has to do with "socially patterned human thought and behavior". The *Dictionary of Philosophical Terms* traces the etymology of the term to the Latin word *cultura*, meaning "cultivation". Culture thus refers to what is different from nature. It has to do with the development of intellectual and moral capabilities through education, be it traditional African education or European imported education. Claude Levi-Strauss (1967) gives a more anthropological dimension to this concept by linking it to a system of shared beliefs, values, customs, behaviours and artefacts that the members of a society use to cope with their world and with one another, and that are transmitted from generation to generation through learning. This definition shares some features with the one given by the UNESCO Declaration (2002), considering culture as a sum of distinctive features, be they spiritual, material or intellectual, which characterize a social group. It is in this sense that culture is understood in this work, i.e., as a set of customary beliefs, social forms and material traits characterizing the everyday life shared by a given people, in a given place and at a given time.

The Cameroonian culture thus comprises items that give a peculiar identity to Cameroonians, these items being social practices, customs and beliefs that are characteristic of Cameroonians. From the cultural point of view, Cameroon, which is a country situated in the central region of Africa, has long been considered as "Africa in miniature". This is because almost all African diversity at the cultural level is represented in the country. Cameroon has distinct regional, cultural, religious and political traditions that generally back up the ethnic varieties.

The English-speaking part of Cameroon is divided into two cultural regions, one of them being the Northwest region, with the Grassfield people, and the other being the Southwest region, with coastal and forest people. The French-speaking part exhibits cultures displayed within the eight regions that constitute it. The Muslim North is culturally dominated by the *Fulani*, with other sub-groups such as the *Bororo* and the *Hausa*. Other ethnic groups in this zone include the *Mandara*, the *Kotoko*, and the *Arab Choa*. The Center, South and East regions, highly dominated by a dense forest, present such cultures as the *Beti*, comprising the *Ewondo*, the *Eton*, the *Bulu* and the *Fang* in the Centre and South regions; the *Maka*, the *Gbaya* and *Baka* (also known as *Pygmy*) ethnic groups in the East region. The Coastal region, the Littoral, has as major groups the *Duala* and the *Basa'a*. In the West region, alongside the *Bamileke* and the *Bamoun* people are also outstanding features.

Whatever cultural diversity exists in Cameroon, there is still a certain degree of commonness in culture that results from a number of social interactions. Urban centres are ideal theatres for cultures to melt, as a number of different sub-cultures come into contact due to everyday interactions. Thus the sub-cultures finally merge to form a general and comprehensive one, made up of foreign and local realities, especially as far as the dancing, musical, culinary and dressing dimensions are concerned. It is within this cultural background that this research is set.

1.3. The Literary Text: Its Importance and Different Approaches to the Teaching of Literature

The word text has its origins in *Quintilians Institutio Oratoria*, with the statement that after you have chosen your words, they must be weaved together into a fine and delicate fabric, with the Latin word for fabric being *textum*.

Nordquist (2019) defines the text as:

1. The original words of something written, printed or spoken, in contrast to a summary or paraphrase.
2. A coherent stretch of language that may be regarded as an object of critical analysis.

It may be as simple as one or two words or as complex as a novel. Any sequence that belong together can be considered as a text. Text thus more refers to content than form.

Nevertheless, the idea of text evolved throughout the years, and, with the digital age, symbols such as emoticons and emojis can be perceived as text.

It is therefore important for us to know what a literary text is.

1.3.1. The Concept of a Literary Text

A literary text is a piece of writing such as a book or a poem that has as purpose to tell a story or entertaining. The primary function of a text is usually aesthetics, but it may also contain political messages or entertain.

The primary objective when the literature component was added to the English language curriculum was to improve the students' overall language competence. The introduction of the literature component was initially met with a variety of reactions from both the students and their teachers and parents. Since it was fully implemented, we have seen an increase in the number of positive responses from both the students and the teachers. This is due to the fact that "the reading of literary texts involves the development of complex skills and tools of inquiry," and these skills and tools could be interpreted to include the gathering of information related to an issue or problem as well as an analysis of personal values and how they relate to the issue or problem. With a limited vocabulary and a lack of competence in language skills, the literature component became a challenge for many students. Even before the incorporation of the literature component into the curriculum, some students were already having trouble learning the language. The incorporation of the literature component was seen as adding another burden.

1.3.2. The Procedure of Reading a Literary Text and its Significance

When reading in a second or foreign language, the reader does not produce the meaning; rather, he discovers it and reconstructs it as he reads the text. Reading in a second language is similar to reading in a foreign language. Reading is not only the processing and deciphering of words; it is also interpreting and forming hypotheses. Reading is, as a result, understanding the meaning produced by the writer more precisely and more faithfully.

1.3.2.1. The Characteristics of Reading Literary Works

The reader of a literary work has to approach the text from a variety of perspectives as a result of the polysemy that is characteristic of the literary text. The reader is forced in this way to

continually construct and deconstruct the meanings that are liberated from the text that is read and which he appropriates in his own unique manner. It is possible to make him say a number of different things; however, it is also possible to make him say something that he does not say. Texts frequently convey more information than their authors had in mind, but less information than many readers would like them to convey. Literary reading is characterized by its modeling function in the sense that it allows us to dream and to imagine while living an experience that may never materialize in reality. This ability to dream and imagine is what distinguishes literary reading from other forms of reading. Another aspect of literary reading is the comparative dimension, which calls for a certain level of cultural fluency. This cultural fluency makes it possible to compare the cultural referents of the readers with those that have been evoked in the text either consciously or unconsciously. This, in turn, enables the readers to construct new cultural recognitions and become aware of their own.

Regarding this topic, Tauveron (2002) asserts that literary reading is a careful reading of the functioning of the literary text and its aesthetic dimension, with a concern for flushing out effects of non-immediate meaning and making them proliferate, as well as flushing out effects of nonsense in order to find meaning, all of which are operations that suppose the mobilization of a previously constructed culture and the creation of a new culture.

1.3.2.2. Difficulties in Comprehending and Determining the Meaning of Literary Texts

In order to comprehend a piece of written literature, one must first construct a representation of it and then come up with an interpretation of it that is consistent not only with the information presented in the text but also with the reader's prior experience and education. Therefore, the task at hand is to piece together a consistent representation of the material as you read it. When confronted with texts written in a foreign language, a learner will encounter many challenges that fall into a variety of linguistic and cultural categories.

1.3.2.2.1. Linguistic Difficulties

Reading a literary text requires the reader to have a certain level of linguistic competence, as this is required in order to understand what the text is trying to convey to the reader. Knowledge of the foreign language necessitates the application of certain prior knowledge and skills, such as the ability to relate the rules, grammar, and syntax, among other things, that form

the foundation of this language and enable learners to access the pleasure of the literary text. This is a prerequisite for acquiring knowledge of the foreign language.

1.3.2.2.2. Cultural Difficulties

The literary text carries within it a sum of cultural values that immediately become obstacles for the reader if he does not know or does not share these cultural references. the interpretation of the literary text presupposes on the learner a certain sharing of cultural references between the writer and the reader. This is because the literary text carries within it a sum of cultural references that are shared between the writer and the reader.

1.3.2.2.3. Lack of Interest

The fact that some students are reluctant to study literature is the primary reason, alongside the fact that teachers tend not to have a sufficient amount of interest in having their students read the assigned texts. A significant number of today's children are graduating from secondary school without the skills necessary and a sufficient level of reading proficiency. They would purchase the summarized version with questions and answers versions that aid examination, rather than actually purchasing and reading the recommended text.

1.3.2.2.4. The Students' Uses of Social Media

The majority of today's youth are ruined by their time spent in front of the television and, more specifically, in front of the movie screen. A few of them argue that watching movies is an effective method for learning about literature. This is not completely untrue, but the question that needs to be asked is, what kinds of movies do students watch? If the literature texts are acted out and cut into CDs, then that is a good thing; however, if they watch all different kinds of films, censored and uncensored, with wild and anti-social didactics instead of their recommended texts, then that will be their downfall. In addition, the new technology poses a threat to the students' interest in reading and researching different literary works. The idea of "talking" without making a lot of noise has been given a new dimension thanks to social media platforms like Twitter, YouTube, and Facebook, to name just a few.

Students are more willing to engage in idle conversation with their friends and classmates over the phone than they are to devote any time to their academic pursuits. The Literary Text and Its Intercultural Relationships Literature has historically been connected to a nation's cultural

heritage; consequently, the literary text presents itself to us as the privileged space that enables the learner to engage with other cultural models and evaluate the degree to which these models diverge from one another.

1.3.3. Motivations for Reading a Literary Text

According to George Mounin (1969), literature is frequently considered to be the only and always ethnographic record of the culture of a particular nation. In the truest sense of the word "ethnography," almost all of the images and the most concrete ideas that we have about the literary works written in English, Russian, or Greek are considered to be examples of ethnography. Because of this, the literary text always serves as a reflection of the society from which it originates. It gives an insight into the society's way of life as well as their mental pattern. As a result, it makes it possible to participate in a society through the medium of written communication. In this light, Porcher (1989) specifies that the literary text opens doors on ways of life, relationships with the world, values, conflicts, myths, and images of oneself and of the other, staged by fictional characters in a story inspired by a social and cultural context in which the author is anchored. In this light, we can say that the literary text opens doors on ways of life, relationships with the world, values, conflicts, myths, and images of oneself and of the other. Because literature is considered to be the one-of-a-kind opportunity to access an imaginary universe that will serve as a foundation for the construction of their collective identity of the sociocultural group to which they belong, the literary text, as a cultural fact, is a place that allows the learner to develop in him the feeling of having a cultural identity. This is because the literary text is a place that allows the learner to develop in him the feeling of having a cultural identity.

In fact, the only way for an awareness of cultural identity, cultural beliefs, and cultural values to materialize was through the interaction between natives and outsiders. This type of confrontation can take place in a language class between a literary text that conveys a culture and the learner's own culture of origin. An encounter between two cultural systems brings about two distinct pairs of concepts: identity and otherness. This encounter is possible thanks to the literary text acting as a mediator, and it is due to the mediation of the literary text that representations of otherness, linguistic identities, and cultural differences are able to be called into question. In the context of teaching and learning English as a second or foreign language, literary texts now seem to be adequate pedagogical materials because their use in the classroom has a triple function: philosophical, cultural, and linguistic. This is because the use of literary texts in the classroom

has a triple function. In general, there are many different goals that can be accomplished through the study of literature.

Following is an outline of the learning objectives for the literature cited by Cheng (2007):

- To instill and cultivate a love of reading in the minds of the students;
- To broaden the students' vocabularies and improve their overall language skills;
- To improve the students' ability to think critically;
- To help students become more proficient in language;
- To deliver readings that are vivacious, enjoyable, and packed with interest;
- Aesthetic appreciation ;
- Inculcating reading habits among pupils;
- Promoting cultural awareness.

Basnett and Grundy (1993), cited by Mario Saraceni (2003), assert that the reason literature is studied is due to the potency of its language, which represents the highest level of proficiency a user of a language can exhibit. In addition, Chan (1999) contends that literature is illustrative of various types of genres, text-types, registers, narrative structures, points of view, and word and sound patterns. Maley and Duff (1994) go on to argue that literature has the ability to make people respond personally to the way other people see things and has the ability to engage both the intellect and the emotion of its readers.

1.3.4. Models and Approaches for the Teaching of Literature

The teaching of literature can generally be understood through the lens of the three models that Carter and Long (1991) have presented:

❖ **The Cultural Model** is a traditional method of teaching Literature in which students are required to discover and infer the social, political, literary, and historical context of a particular text. This model was developed in the 1960s. Learners are encouraged to understand different cultures and ideologies in relation to their own, as this reveals the universality of thoughts and ideas and how they are similar across all cultures. This model places an emphasis on the teacher as the primary source of both knowledge and information for students, and it sees literature as a potential source of factual information.

❖ Learners are provided with the opportunity to access a text in a manner that is methodical and systematic through the use of an approach known as **the Language Model**. The cloze procedure, prediction exercises, jumbled sentences, summary writing, creative writing, and role play are some of the strategies that can be used by teachers of language to deconstruct literary texts in order to meet specific linguistic goals. This approach gives teachers the ability to apply these strategies in the classroom. Students interact with the text for the sole purpose of developing their language skills, and literature is viewed merely as a tool to facilitate a sequence of linguistic exercises.

❖ **The Personal Growth Model** is a strategy that focuses on the students' emotional and personal development as well as their overall growth as individuals. It requires students to relate to the topics and issues and respond to them by connecting those topics and issues to their own personal life experiences. It is influenced by the cultural model as well as the language model, in which the emphasis is placed on the particular use of language in a text within the context of a particular cultural setting.

These models for teaching Literature have been incorporated into a variety of approaches, all of which, according to Brown (2001), have theoretically well-informed positions and beliefs about the nature of language, the nature of language learning, and the applicability of both to pedagogical settings. Therefore, approaches offer a framework or a sequence of activities that can be carried out.

There are a variety of approaches that can be utilized when instructing students about literature, including the information-based approach, the language-based approach, the personal response method, the paraphrastic method, the moral-philosophical method, and the stylistic method.

▪ **Language based approach**

This method bears a strong resemblance to Carter and Long's (1991) Language Model, in which literary texts are viewed as a means of assisting students in improving their language proficiency. They are given exposure to the target language, and connections are made between them and specific vocabulary as well as other aspects of the language. According to Maley and

Duff (1990), the primary objective of this method is quite simply to use literary texts as a resource for stimulating language activities. Maley and Duff insist that this is the case, the focus shifts from the teacher to the student, the reading process, and developing language awareness in the students as a whole.

In keeping with this methodology, a language-based framework for reading literary texts is proposed. This framework progresses from lexis (which refers to vocabulary) to syntax (which refers to sentences), and then to coherence (discourse). In addition to this, it places an emphasis on phonology (the study of sounds), graphology (the study of the visual effect of the text), semantics (the study of what the text actually means), dialect (variations of Standard English), register (tone), period (archaisms), and function (message in the text).

- **Paraphrastic approach**

This method focuses on the obvious meanings that can be gleaned from the text. According to Rosli (1995), it enables teachers to use simpler words and sentence structures in comparison to the more complex ones that are found in the texts, and in some cases, the teacher is able to translate it into other languages. He went on to argue that this method is appropriate for individuals who are just beginning to study the target language because it serves as a stepping stone in the process of formulating original assumptions regarding the author's work.

- **Information-based approach**

This approach calls for a significant amount of participation from the classroom instructor. The study of literature is referred to as an "aesthetically patterned artifact endowed with the knowledge potentials of philosophy, culture, morality, and the humanities. In a further argument, Carter and Long (1991) state that it involves critical concepts, literary conventions, and metalanguage, and that students should be able to use such terms and concepts when talking and writing about literature. Literature is viewed as a medium that can provide students with a source of information when taught using this method, which is a way of teaching students about literary knowledge (Carter 1988).

- **Personal-response approach**

This method is connected to the Personal Growth Model that was proposed by Carter and Long (1991) because it seeks to elicit personal responses from students and to encourage the students' personal growth. This method places the emphasis on the learner's reaction to the text written by the author. The students would give their responses based on what they believed to be the author's intentions and what they believed to be the meanings that could be derived from the text. Learners are urged to investigate a variety of interpretations of a text, but their conclusions must be consistent with what is presented in the material. This strategy inspires and motivates students to read by helping them draw parallels between the subjects of the texts they are studying and the events and circumstances of their own lives.

- **Moral-philosophical approach**

This approach integrates ethical principles into all aspects of the educational experience. Reading a specific piece of literature in depth allows for the uncovering of underlying ethical principles, which is the method's primary objective. It investigates the moral and philosophical implications of one's reading, such as the importance of self-reliance, honesty, gratitude, and respect for one's fellow humans. (Rosli 1995).

- **Stylistic approach.**

The study of modern stylistics can be understood as a more developed offshoot of *elocutio*. Its primary concerns are the connection between form and content as well as the qualities that define expression. It is possible to make a reference to Stanley Fish's (1981:33) statement when he says: "In response to the subjectivity and lack of precision inherent in literary studies, the field of stylistics was developed."

Rhetoric gained a method for expressing ideas from *Elocutio*, who lived in ancient times. The term "stylistic approach" refers to analyzing a piece of writing by considering the author's writing style as well as contrasting that style with that of another writer. According to the classical French theory of style, there were three different ways of speaking (and consequently writing):

- *Stylus altus* (works of art)
- *Stylus mediocris* (high class, society)
- *Stylus humilis* (low class)

The style that most clearly and closely approximates a perfect adaptation of one's language and one's ideas is the style that is optimal for any task that may be assigned. The idea that needs to be expressed and the author's unique personality are the two components that come together to form style. As we move forward, we can think of stylistics as the study of the relationship between the specific characteristics of a language and the function it serves.

It is made clear by C.H. Holman (1980:432), commenting on style with the following remark:

The arrangement of words in a manner which at once best expresses the individuality of the author and the idea and the intent in the author's mind. The best style, for any given purpose, is that which most clearly approximates a perfect adaptation of one's language and one's ideas. Style is a combination of two elements: the idea to be expressed and the individuality of the author.

There are two different kinds of contexts that need to be distinguished: linguistic and non-linguistic contexts. The purpose of the field of study known as stylistics, which focuses on the formal aspects of a text, is to interpret the text by researching the various levels of expression in relation to its subject matter. According to Enkvist (1973:15), linguistic stylistics places a significant amount of emphasis on the "rules guiding the operation of the language in the explication of text."

Geoffrey Leech and Michael Short (1995:69–79), will see every stylistic analysis as a highly selective exercise. The selection is made after taking into consideration the purpose of a text, as well as its significance, and the linguistic characteristics that can best manifest these purposes and significance. The following items are included on the checklist that Leech and Short provide for the stylistician:

- Particular lexical category;
- Specific type of grammatical category;
- Figures of speech;
- Context and cohesion.

Stylisticians make the pretense of substituting precise and rigorous linguistic descriptions for the appreciative raptures of impressionistic critics, and they proceed from those descriptions to interpretations for which they claim a measure of objectivity.

The followings are some additional perspectives on these various methods of literature instruction:

- **Thematic instruction** is a method of teaching literature that is predicated on the student's comprehension of the work's overarching theme as well as its subsidiary themes.

- **The group approach** involves both those who are strong and those who are weak participating in a single activity together. This may help improve the strength of the weaker participants. But the group approach is used instead to dramatize or act out the text, and this is done as part of the process of teaching literature.

- The critical method is portrayed here with **the response approach**. This gives the student the opportunity to be genuine to the text rather than stereotypical or stage-managed in their performance.

- The term **integrated approach** refers to the practice of analyzing a text as a single, cohesive unit. The text itself is utilized in the classroom as a vehicle for the instruction of linguistics and literary studies. A text could be used in this way to teach various things, such as literary devices, pronunciation, and vocabulary.

- **Problem posing approach** requires the students to solve a mystery that has been presented in the text.

- **The criticism method** is one where students might be asked to evaluate the information that they glean from the "study guides" by making direct references to the source material on occasion. Students are encouraged to read further for additional information using this method. This has the potential to both pique and maintain the students' interest in the topic being discussed.

- The use of **the discussion method** has the potential to be an efficient way to ensure that students read the assigned material and obtain the appropriate knowledge.

- **The discovery method** is an offshoot of the problem-posing approach that, when combined with the discussion method, is capable of producing better results. In this section, the instructor can point out some of the current issues that are discussed in the text that is being analyzed and encourage the students to suggest potential solutions while keeping in mind the evidence that is presented in the text. This encourages creativity as well as flexibility in the ideas or thoughts that people have. The method of questioning is encouraged in order to further encourage initiative as well as curiosity.

- **Project method:** The individual differences of some students are known to contribute to their poor language skills, which will be demonstrated in the project. They may benefit from using the project method. It is suggested that writing creatively on a regular basis based on some of the topics in the text becomes an exercise.

- **Activity method:** the most effective way to convey this is through the use of dramatization, which is a technique that adds significant value to the teaching of literature.

- **Read and explain method:** Although it is somehow similar to the discussion method, it is an excellent method that challenges the students in its own right. In order to make the teaching and studying of literature easier, a teacher can come up with a variety of different teaching techniques. The age of the students, the environment in which the teaching and learning process takes place, the text to be read, the availability of material resources, and, of course, the amount of time that is allotted to the class will all play a role in determining the methods that he uses. In light of these circumstances, the instructor may request that the students memorize poems and recite them in front of the class or at other school-related events. It is possible to persuade them to rewrite a novel using characters whose names are different from those in the initial text. The

teacher may choose to organize book carnivals in which the students not only perform plays and model reading but also exhibit the various forms of literature (such as short stories, poems, and so on) that they have written for themselves. The students' morale will be boosted by engaging in debates for and against the roles of the protagonist, the antagonist, and any other characters of interest in the story. It is possible for the instructor to teach language in the context of the literature class by assigning tasks and activities such as having the students describe the characters in the text using ten different adjectives.

Bringing together everything that has been discussed so far, the current investigation is connects with stylistics and the Cultural Model. First, the focus is placed on various lexical, grammatical, context-based, and cohesion-related features, as outlined by Short and Leech (2007). Secondly, there is a need to investigate the social variation of linguistic features, with focus on the way in which students' understanding of prescribed literary texts in their classes as part of the process of teaching and learning of literature is hampered or not by the influence of the socio-cultural environment on the communicativeness that takes place through the use of the English language. This responds to the needs of the Cultural Model which is a traditional approach of teaching literature where learners need to discover and infer the social, cultural, political, literary and historical context of a specific text.

It seems necessary to further elaborate on some concepts from which the study draws, most notably the concept of New English.

1.4. The Concept of “New Englishes”

Because the English language has spread so far beyond the borders of the British Isles, it now has a wide variety of statuses, ranging from what is known as native English to Englishes spoken by people who are not native speakers. It is important to note that the term "New Englishes" utilizes the plural form of the English language. It translates the shift from there being only one variety of the language to there being many different varieties. Therefore, there is reason to question how these varieties came to be, as well as the characteristics they possess and the challenges they face. Several researchers working in the field of New Englishes have addressed these concerns in their work. The discussion will center on the current state of the research in relation to this field.

1.4.1. The Internationalization of the English Language

The expansion of the British Empire throughout the 19th century led to the spread of the English language beyond the borders of the United Kingdom. The expansion of the English language around the world can be broken down into two main phases:

The first migration is one that occurred after the mass exodus of native English speakers from England, Ireland, and Scotland to other countries in Africa, Oceania, and Oceania, including North America, South Africa, Australia, and New Zealand. In order to communicate effectively in their new environments, these migrants came up with their own unique pronunciation of the language.

The colonization that took place in the Asian and African contexts gave rise to the second movement. New Englishes, also known as variants of English spoken by speakers of other languages, are said to have originated in this region. There is a disparity between what people in East Africa and West Africa go through in their lives. The introduction of English to West Africa came about as a result of the slave trade and, later, colonization; the language quickly achieved official status in the region. The interaction of this language with other languages led to the development of pidgins. In East Africa, British colonization was fairly extensive. This means that British influence can be found in all of the countries that were colonized. As a result, the English language became an important medium of communication on a variety of levels, primarily in the areas of government, law, and education. In Asia, the first fifty years of the 18th century were focused on India. It was in India that an entire English strategy was developed. In the latter part of the century, the entire region of South-East Asia made the decision to use English as the official language of governance.

The fact that English spread beyond the confines of its original territory led to the development of three distinct statuses for the language. It is important to keep in mind that numerous classification models have been developed over the years (see, for example, Strevens (1980), Kachru (1986), McArthur (1987), Gortach (1988), and Modiano (1999), all of whose classification models can be found in the appendices of this article). However, in the context of this study, the one that was developed by Braj Kachru appears to be the most appropriate model due to the fact that it is straightforward and easy to understand. These are the available statuses:

➤ English as a first language, which means that English is the primary language used by users for communicating with members of their own ethnic group as well as members of other ethnic groups.

➤ Users of English as a second language already possess a mother tongue and require a subsequent language for intra-national and international communication. This language is known as English as a second language (ESL).

➤ English is also spoken in nations where the English language does not play a significant role in the day-to-day functioning of the national language. This is known as English as a foreign language. The need for communication on an international scale is increasing.

In his book published in 1986 titled "The Alchemy of English," Kachru develops a model of the spread of English that went on to have a great deal of success. This model is comprised of three circles, which are as follows:

- "The inner circle" is a reference to the "older Englishes," which is to say English in the form in which it was shaped by native speakers of the language. At this location, English is the only language that can be used for communication with other users. The United Kingdom, the United States of America, Canada, Australia, and New Zealand are some of the countries that are involved in this matter.

- "The outer circle" refers to the group of nations in Asia and Africa that had a similar colonial history with either Great Britain or the United States. In these parts of the world, English does not have the status of a native tongue; rather, it functions as a lingua franca for communication among different ethnic groups and within those groups. The most significant changes have occurred in the areas of education, government, the legal system, and commercial activity. Countries like India, Singapore, South Africa, Kenya, and Ghana are all examples of nations that are included in this circle of nations.

- The phrase "the expanding circle" refers to the countries that have not been significantly influenced by the English language due to the fact that it does not share either their history or their official status. However, the significance of English as a global language is widely acknowledged, and its use is indispensable for facilitating global communication. As a

consequence of this, English is a subject that is studied and taught in the countries. The model of the spread of English across the world that uses the "three circles" continues to be the most influential one.

Kachru views the countries that make up the inner circle as "norm providing," which means that these nations are responsible for establishing the "norms" of the language. The countries that make up the outer circle are considered to be "norm-developing," which means that they work to improve and broaden the standards set by the countries that make up the inner circle. The concept of "norm dependence" refers to the fact that the expanding circle is dependent on the linguistic features developed by the inner circle.

1.4.2. "New Englishes": Characteristic Traits

The literature refers to the new varieties of English that are spoken in different parts of the world as "New Englishes," "World Englishes," "varieties of English," "English languages," and "Modern Englishes" (Kingsley 2005; Ajani 2007). These are just some of the names that have been given to these types of English. According to Ngefac (2010:51), these new varieties of English are considered to be "transplanted varieties" of the language, and their purpose is to express the "ecological and socio-cultural realities of the contexts where they are used." This viewpoint is also shared by Bamgbose (2001:357), who contends that New Englishes are the offspring of the "inevitable process of globalization" and the interaction of different languages. As a consequence of this, New Englishes have been recognized from both a geographical and socio-historical point of view, which has led to the development of the three circles of Kachru. The members of the outer circle are those who speak New English. However, according to the opinions of Matsuda (2002), Berns (2005), Ajani (2007), Anchimbe (2007), and Ngefac, they are typically considered to be deviations from Standard English, as well as misuses of the language or even errors in the language itself. This is the case because Standard English refers to either British or American English (2010).

Berns (2005:85) calls attention to the fact that the majority of research on the New Englishes is concentrated on the outer circle, while research on the expanding circle is in its infancy. This is an important point to note. This hypothesis is supported by Ajani (2007:65), who argues that New Englishes of the outer circle have peculiar characteristics at all levels of linguistic analysis. Just as Sala (2006) and Ngefac (2010) substantiate for Cameroon syntax and

phonology respectively, he provides examples of lexico-semantic and morphological Nigerian turns. Further, Sala (2006:59) asserts that syntax is the least researched domain, stating that "the major problem has been deciding where mistakes and errors end, and non-native norms begin." This further supports Sala's earlier claim that syntax is the least researched domain.

As was mentioned earlier, the question of whether or not New Englishes or World Englishes should be considered falls under the umbrella of the outer circle. These are different varieties of English that are spoken by people in different sociolinguistic settings. According to Kachru, these are "Transplanted varieties with their own distinctive ecologies, contexts, and functions." Users of New Englishes are able to express meanings in a way that is appropriate for the context in which they are using the language. According to Kachru, the following are some of the distinguishing features of non-native varieties of the English language:

- A wide variety of applications within the framework of sociolinguistics;
- The registers and styles are undergoing a continuous process of becoming more nativized;

There is a body of nativized English language literature, which can be identified as localized due to the presence of formal and contextual characteristics.

The fact that users take ownership of the 'new' language in order to make it fit their surrounding environment is one of the characteristics that Kachru identified as having. This is an important feature that is shared by all of the characteristics that Kachru identified. When users interact with the English language, the social elements that are a part of their day-to-day lives as well as their cultural and linguistic practices gradually become incorporated into the way the English language is used by those users. This is a response to a natural route that any human communication system follows, which is to adapt to the needs of its users. These needs are dictated by the context in which the users live, so this adaption is a natural route that any human communication system follows.

Our research fits neatly into this framework; to put it another way, we find our motivation in the concept of English as a language that is undergoing a nativization process. Literary works are presented as a suitable stage for such a phenomenon to be displayed, and this is actually what we are out to verify in terms of Cameroonian novels written in English. The stage is presented as

a suitable stage for such a phenomenon to be displayed. This is reflected in terms of "transplanted varieties," which convey the idea of a living organism. Just as living organisms adapt to the natural or environmental conditions around them, so too is language made to adapt to the people who use it.

1.4.3. Responses to the Emergence of New Varieties of the English Language

The literature has recorded a variety of responses to the new varieties of English that emerged at the end of the era of colonialism. These responses are in relation to the new varieties of English. One thing that can be said for certain is that the various camps that have formed are still a long way from reaching a consensus on anything.

1.4.3.1. The perspectives of Native English Speakers with regard to New Englishes

Different native speakers have different perspectives on how their language is used and understood in the modern world. According to Simo Bobda (1992:26), purists are convinced that localized varieties of the English language have bastardized the English language in the past and are continuing to do so today. As a result, they generally view localized varieties with a degree of suspicion. This echoes the views of Prator (1968) or Quirk (1990), who maintain that English should remain monolithic, with a single standard maintained, if we do not want to end up with varieties of English that can no longer be understood by one another. Honey (1995) and Modiano (1999) have both been very passionate in their defense of the indigenous variety and the superiority of the native variety. Notwithstanding this, some native speakers, such as Crystal (1986) and Greenbaum (1990), have been more lenient in admitting the socio-cultural realities that influence the emergence of localized varieties, so long as these realities do not result in an international incomprehensibility of the language. As a result, there is an urgent requirement to develop an essential component of the English language that can be understood by everyone.

1.4.3.2. Perspectives Held by Non-Native Speakers

These are the ones that come from different environments. Even though they have aspirations to speak the standard variety of English, they are content with the regionalized form of the language that they speak. According to Simo Bobda (1992:31-33), who was citing a selection of comments supporting Shaw's (1981) findings, mastery of the native variety is still

approximative, and the few people who attempt to speak as natives sound pedantic. In some countries, there is a great deal of wiggle room when it comes to how the language should be used.

Therefore, the problem of norms and standards is given significant consideration by researchers. According to Bamgbose (2005), Berns (2005), Anchimbe (2007), and Ngefac (2010), it is believed that New Englishes are unable to serve international purposes. This is a consensus reached by all of these researchers. Anchimbe (2007) brings up the issue of "maturation," in which native speakers and some non-native speakers consider New Englishes to be still developing towards the standards of British or American English. However, according to his arguments, which are consistent with those of Bamgbose (2007), Sala (2006), and Ngefac (2010), New Englishes are developing their own norms and, as a result, should be raised to the level of standard varieties of the language. Matsuda (2002), Anchimbe (*ibid.*), and Ngefac (*ibid.*) stress the importance of codification, as well as the revision of scopes, institutions, and additional works to improve local standards. However, according to Sala (*ibid.*) and Ngefac (2010), speakers of English will never be able to reach the level of native proficiency no matter how hard they try. What is the point, then, in selecting a standard variety that they are unable to master? It has been suggested by Matsuda (*ibid.*), Bamgbose (*ibid.*), Ngefac (*ibid.*), and Sala (*ibid.*) that a standard should be representative of mainstream English and should not be the preserve of a select group of educated individuals. According to Sala (2006: 62), this variety of English is referred to as "community English," in contrast to the "institutional English" used by the majority of speakers.

Butchers (2005:13) adds that communication involves sharing, and that the "chaos" that some native speakers find in New Englishes is not motivated, as non-native speakers enjoy the variety that they bring to communication. This is relevant because of the previous point. The old terms "native" and "non-native" speakers need to be replaced with "monolingual" and "bilingual English communicators" because language changes in tandem with its host — the speaker — and because the word "native" has come to have a negative connotation. This is because the term "native" has come to be associated with a superior level of proficiency in a language. If one were to proceed in this manner, the student of the English language would become aware of a greater variety of potential outcomes. If English wants to continue to serve as the lingua franca of the

global community, according to Smith (2007) (and Matsuda (2002), who came before him), the language needs to become less centralized. This will only be successful if the approaches to teaching and learning, research and research methodology (in a nutshell, linguistic businesses) center their attention on the characteristics of New English and adjust teaching standards to accommodate the ecological and sociocultural realities of the various peoples among whom the language has been established. This refocusing process is one that is advocated for by Bolton (2005: 78-79), who refers to it as the "new humanism." He asserts that "we can strive to bridge whatever gaps exist between ourselves and others," regardless of the nature of those gaps. Additionally, Smith (2007) and Matsuda (2002), as well as Said (2003), who is cited in Bolton (2005:79), place an emphasis on social tolerance and understanding. As a result, all of these researchers support the implementation of curricula that are centered on New English. This leads to the fight against English imperialism or "lingocide," which is the killing of "less prestigious" languages by those whose language is widespread and the preserve of a given group. Specifically, the English language.

1.4.4. Social Restriction and the Learning of a Second Language in Non Native Settings

It is impossible to acquire a second language in isolation. In point of fact, regardless of whether a language is being learned as a first or a second, the learner is always situated within a social context that is in no way analogous when moving from one society or country to another. The context in which a learner will engage in English-language activities is a significant factor in determining the types of learner requirements that should be taken into account during the development of English instruction and instructional materials. In other words, one must take into consideration the local ecology, habits, and beliefs held by the society of the acquirers in order to properly do so. This has not, however, always been the case in the field of English as a Second Language instruction. The production of books in the field of English Language Teaching (ELT) has been dominated by native-speaker authors for a good number of years now. These authors typically have very little or no knowledge of the context in which their books will be sold and used, which is the environment that the learner will be exposed to both physically and conceptually (Simo Bobda 1997; Bolitho, 2003). According to Simo Bobda, this is the reason for some of the learners' dissatisfaction with the material that is currently being used because they believe that they have been excluded from an endeavor that should primarily lean on them. In other words, they feel as though they have been left out. To make a connection with

SLA, this means that by the time the learners have completed the program, they may have a large vocabulary; however, this will not enable them to interact with the physical and cultural environment in which they find themselves. Learners of English often have the impression that they do not possess the language, which contributes to the growing gap between the English language and the society in which it is used. In addition, Simo Bobda (1997) suggests that the incorporation of social constraints into the teaching of English may still not be productive if the instructor is adamant about teaching only what is appropriate in native English. According to him, as a result, some degree of adaptability is necessary due to the fact that some components do not have equivalents in English, although there are appellations for them in their native languages. A few examples of such things are "cutting grass," "water leaf," "bitter leaf," and "pepper soup," all of which have native English equivalents that only partially describe the reality rather than naming it.

It is worth mentioning here, without entering into the debate on Cameroon English, that such things as those named above are useful to the learner in the context of Cameroon, for example. According to Bolitho (2003:2), "the more 'local' the project is, the easier it is to develop a clear profile of the target users (learners and teachers) and the context in which they operate." When the project is more "local," it is easier to develop a clear profile of the target users. This author outlines a number of characteristics that are common to good books, but the one that we consider to be of the utmost importance is that the book be suitable for the setting in which it will be utilized in terms of the language and cultural content, as well as the length, grading, and methodology. However, when one looks back at the types of materials that have been used in English pedagogy for years and specifically in the example of Cameroon, there have been significant changes. This is because books now concentrate more and more on the physical, historical, and cultural context of the country. This is something that is noticeable.

1.4.5. Language Shifts and Current Developments in English

In his book, David Graddol (1997:58) made an attempt to forecast what would happen to the English language in the years to come. He has written:

There is no reason to believe that any other language will emerge within the next fifty years to replace English as the lingua franca of the global community because there are no

signs pointing to this happening. The position held by English is the result of a unique history, one that cannot be replicated by any other language in the world as it exists in the 21st century.

As a result, there will be a shift in emphasis: the continuation of the English language's dominance may no longer be linked to its colonial reference; rather, it will come from the implied prosperity of the language. There are currently two hypotheses floating around regarding the future of English in contexts where it is not the native language: either it will fragment into a number of varieties that cannot be understood by one another, or a common standard will emerge, which will result in the elimination of differences between groups of speakers. In regard to this topic, Widdowson (1997), who was cited in the report by the International Association for World Englishes in 2009:6, and who was cited in Derbel (2001:10), had the following to say:

When we talk about the spread of English, then, it is not that the conventionally coded forms and meanings are transmitted into different environments and different surroundings, and taken up and used by different groups of people. It is not a matter of actual language being distributed but of the virtual language being spread and in the process being variously actualized. This distribution of the actual language implies adoption and conformity. The spread of virtual language implies adoption and non-conformity. The two processes are quite different.

Because of this position, English has acquired the polymorphous characteristics that make it possible for any living organism to survive and continue to exist. According to the opinions of a few researchers, the English language is destined to become the English spoken by "others," meaning that it will quickly and easily lose its role as the international language of communication to the advantage of new varieties of the English language. However, there are those who still uphold the hegemony of English throughout the ages because of the status of lingua franca that it carries, and they will continue to amuse themselves with this argument.

In a nutshell, there has been a lot of progress made in the field of research pertaining to New Englishes. The findings are quite numerous in terms of the identification of them, the characteristics of them, and the attitudes that people have toward them. Although it would appear that the outer circle has benefited the most from these linguistic concerns, there is still insufficient coverage at the syntactic level. Cameroon English is the name given to one of the

new varieties of English that are currently in the process of developing and will be the topic of discussion in the following section.

1.5. Cameroon English: Some Common Communicative Strategies

Cameroon English (CameE for short) is a variety of English used in the Cameroonian soil. It is a post-colonial variety that developed among the new users after the colonial period. Some characteristics of these features are attested at various levels, be they phonological, lexical and syntactic. These features tend to depart slightly or greatly, depending on the linguistic level, from the standard British variety. These new characteristics make Cameroon English features not to be looked at as errors any longer, but are now rather considered innovations and enrichment of the English language, making the language more dynamic.

The form of the English language used in Cameroon is the result of the contact with indigenous languages, French, and Cameroon Pidgin English. Camfranglais, an urban mixture of English and French also plays a great role in the development of the variety. There are incentives for considering English and French, the two official languages, as national languages in Cameroon (Alobwede and Kouega 2006) rather than replicas of their European models. The common practice is to intensify the process of integrating local colours, i.e., cultures of the wider community, into English for the expression of the everyday experience.

Numerous studies have focused on features of Cameroon English. Notable examples of these include Simo Bobda (1994), Kouega (1998, 2005, 2006, 2008), Ayafor (2011, 2012, 2015, 2019), Ngefac (2011), Tagne Safotso (2012), Mbufong (2013), Kamtchueng (2014), and Atechi (2015). There are several others not mentioned but whose works are included in this review of Cameroon English as a new variety of English. All these studies aim at highlighting and discussing the divergences that exist between Cameroon English and the Standard British English at different linguistic levels, namely lexicology, morphology, phonology, syntax, semantics and pragmatics, as discussed below, drawn from Nname Ekougou (2012)

1.5.1. The Lexical Aspect

Some of the lexical items that will be used to illustrate the domestication of English are partly culled from Mbangwana (2002), Anchimbe (2006, 2007), Mforteh (2006). Account is given of what the researchers have highlighted under the headings given by Mforteh (2006): loanwords, coinages, and semantic change.

1.5.1.1. Loanwords

This phenomenon “involves the indiscriminate transfer (or borrowing) of lexical items from other languages, (French, home languages, other African languages, etc.) with which the user of English is in contact”. Examples taken from Adamo (2005), quoted by Mforteh (2006:5) include:

❖ Loans from Indigenous Languages

- “Agbada” : a kind of flowing dress for men, especially among the Yoruba
- “Akara”: a food item also referred to as “bean cake.” In Cameroon, *akara* is also made from Cassava and from corn flour, both mixed with ripe bananas.
- “Okada”: a motor bike used for transportation
- “Fufu” and “Eru”. *Fufu* is a meal made from cassava paste or corn flour, served and eaten with *eru*, a vegetable stew.
- “Jama jama”: *jama jama* is another vegetable that is served with corn fufu.

❖ Loans from French

- “Chef de bloc”: this is the head of an administrative unit in a residential area.
- “Matricule”: registration number given to students as they register into the university: “My matricule number, 07F111, is easy to retain.”
- “Module”: a group of related teaching units.
- “Unité de valeur”: a teaching unit (course credit) within the module.
- “Ordonnance”: medical prescription: “I was given a long ordonnance by the doctor. Some of these medical doctors think we pick money from the dustbins.”

These borrowed words and expressions help to reconcile the English language with the immediate environment of the users, something that the English language cannot do without in the new setting. This process enriches the lexicon of English.

1.5.1.2. Coinage

“Lexical items are often coined to suit the context, and their use signals certain peculiarities of Cameroon’s multilingual setting and the worldview of the users,” acknowledges Mforteh (2006: 4). This implies the adaptation of some linguistic form to suit the new context, by creating words that did not exist in the language. Such a process can be illustrated by the following words or expressions taken from Mforteh (ibid):

- “Been-to”: a person who has returned to Cameroon after a long stay overseas: “The way he speaks, everybody knows that he is a been-to.”
- “Chewing-stick”: a piece of wood which can be softened by chewing and moistening and which serves the purpose of teeth-cleaning / a tooth brush: “Give me a chewing stick. I need to clean my teeth.”
- “Ghana-must-go”: a bribe, as in: “Ghana-must-go bags exchanged hands.”
- “Bitter cola”: a nut from the kola nut family, this one is yellowish and really bitter as the name indicates. It is said to go well with beer and/or palm wine.
- “Born house”: from indigenous Cameroonian cultures where the birth of a baby into a family calls for feasting, and in some cases, naming of the baby: “My grandson’s born house is slated for Saturday. You better come round if you want to have a good time and meet my family and friends.”
- “Cry die”: like born house, the dead are remembered sometime after they have been buried. This calls for a celebration, hence the other word closely related to this, “death celebration”.

1.5.2. Semantic Aspects

Another common practice that gives CamE its specificity is the process of semantic change. This usually has to do with the conceptual meaning of words being shifted, restricted, or extended. The items mentioned are common examples given by Mforteh (2006: 5):

- “Trek”: walk a short distance: “Are you going to trek to your house?”
- “Machine”: a motor cycle: “I will climb machine to the junction. I cannot trek.”
- “Station”: the place where one works: “I will go back to my station on Monday morning.
- “Settle”: offer gratification of one form or another in order to win favor; bribe: “I have settled all the members of the House of Representatives.”
- “Father, mother/mummy, sister, brother, and uncle” are being extended to cover someone with no biological relationship with the person concerned.
- “Ashia”: A lexical item whose semantic extension results in the confused use of *ashia* on occasions requiring sympathy as well as those necessitating appreciation.
- “Wife/Woman”: one’s sister-in-law. In most cultures, the family of a husband receives enormous respect from the family of a wife, to show some intimacy.

Anchimbe (2004:12) goes further to add that a compounding process is highly present in Cameroon, with the aim of creating new lexical items that will better express the Cameroonian experience. He points out the following:

The general domain consists of compounds with descriptive words that directly point to the referent. This makes it easy to understand what is being referred to. However, a more fascinating realm exists in which the compounding is based on a conceptual analogy built in the sociocultural, traditional or belief system of the community. In this case unless one is familiar with the system, the word will remain strange.

He provides the following examples under several headings:

- **Naming Through Colour**

Colour is perhaps the most accurate way of identifying things. Examples in Cameroon English include the formation of the following compounds:

Compound	Real Name
red oil	palm oil
white mimbo	palm wine

- **Naming Through Physical Nature**

Other characteristics help in naming things. They are basically linked to the physical nature of the item that has to be named. The followings are examples:

Compound	Description
water leaf	herb used as moisturizer in cooking eru
fever grass	lemon grass believed to treat fever

- **Naming Through Conceptual Usage**

This has to do with common belief and shared knowledge within a cultural community. Examples are:

Compound	Description
book work	studies, education
knock door	betrothal ceremony

Contrastive Juxtaposition Using the word ‘Bush’

Anchimbe (2004: 14) remarks:

The creation of compounds with *bush*, which Kouega (1998) describes as a Pidgin English equivalent for wild, follows a pattern of putting a known element in juxtaposition to an unknown one. The unknown one is referred to as coming from the bush. Here *bush* refers to the forest.

Examples given are: bush meat (for game); bush pig (for boar).

The creation of such compounds, which “are English only in form but essentially Cameroonian in mood and content” (Mbangwana 1992: 96, quoted in Anchimbe 2004:16) amply shows other ways, peculiar to the Cameroonians, to designate items.

1.5.3. The Pragmatic Level

Some pragmatic usages spice up CamE. This stems from the fact that the greeting norms, among others, have been modified by Cameroonians to make them better espouse their culture, especially with the prominence that the interlocutor has on the interaction. Mforteh (2006: 5) considers the “cupping of hands to greet the local traditional leader, Fon, as a non-verbal act which shows respect”.

Another significant area relates to honorifics and politeness markers: Cultural titles inscribed in the home or national languages occasionally interfere with those found in the English language. “*ni, ndia, ba, ma, tah*, chief, etc.” will be attached before calling out the name of a senior person in the following manner:

- *Ni/ba/ndia*: male elder/senior
- *Ma/ndia*: female elder/senior.
- *Tah*: father/papa.
- *Ma/ndia*: mother/mama.
- Chief Doctor ...; Chief Professor, Chief Honorable, etc.

“Does CamE fill a gap?” asks Mforteh (2006: 6). The answer, according to him, is yes, for the language acts as a bridge between the various home languages and the other official language. The domestication of English plays a key role in the transition between thought, worldview and the medium of expression chosen by the user (oral or written). CamE therefore pervades the verbal and non-verbal dimension of language in order to let its users fulfill their communicative bids.

It is also worthy of note that the Cameroonian variety of English is strongly influenced by Cameroon Pidgin English, or Kamtok. Earlier research unveils the fact that this language has been a *lingua franca* in the country since at least the 1880s. The once “bad English” is gaining more and more ground nowadays, due mainly to its extended use in religious settings and on Radio and Television. It is developing towards a recognized medium of interaction.

All these features, which are used and understood in communication among Cameroonian speakers, are testimonies of the English language used in a new setting, making it more functional to express new realities. The discussion will now dwell on creative works in English in Cameroon.

1.6. Creative Works in English in Cameroon

This section looks into modern Anglophone Cameroon literature. This literature emanates from an environment full of socio-historical and socio-economic happenings. With periods ranging from the end of the colonial period to contemporary days, the texts seem to have as central concern social ills, with marginalization and the contrast between tradition and modernity being salient themes, making the works a response to the political, social, and economic climate dominant at the time. The writer's literary style and preferred genre seem to be highly determined by the taste of their home audience.

1.6.1. Some General Considerations on Literature in English in Cameroon

Butake and Lyonga posit that, for a long period of time, Cameroon Literature in English was “belatedly only in the bud, still experimental in the main”. The early advocates of this Literature were Bernard Fonlon, through the medium ABBIA, Bole Butake with *The MOULD*, and conscious classroom teachers. Before 1960, apart from Sankie Maimo's *I am Vindicated* (1958), published by the Ibadan University press, “nothing significant has been published, although Fonlon was writing some poetry back in 1951, and Vincent Tchami was writing short stories which were broadcasted over Radio Nigeria. The only reputed writings in English was that of Mbella Sonne Dipoko, for his novels *A few Nights and Days* (1966) and *Because of Women* (1968). Later, his poetry published as *Black and White in Love* (1972) will have a great echo. Butake will say that this lack of publication might have been resulting from a difficult socio-political environment where one was striving for one's life and censure of writing was dominant. Fonlon will rather say that the Anglophone subsystem of education did not encourage such creative writings and it rather produced more engineers, doctors, and people of the sort, while the Francophone part of the country has made great strides.

The three literary genres of literature are greatly present in Cameroon literature. Some prominent novelists like Kenjo Njumbam, Linus T. Asong of blessed memory, Charles Alobwede d'Epie, John Nkemngong Nkengasong, are a few; playwrights like Anne Tanyi Tang, Bate Besong, Bole Butake, Hansel Ndumbe Eyoh and Victor Etame Musinga also all of blessed memory have filled the Cameroonian stage. Finally, poets like Buma Kor, Joyce Ashu Tangtang, Ernest Veyu and Beatrice Fri Bime have contributed greatly to the literature in English in Cameroon.

Cameroon's new literary generation is also on the verge, with writers such as Louisa Lum, Nkiacha Atemnkeng, Nelson Kamkuimo, Monique Kwachou, Dzekashu MacViban, and Nana Nkweti.

As a current state of affairs, a number of conferences and journals have been seminal to the evolution and dissemination of Anglophone Cameroonian writing, notably, a conference at the Goethe-Institute, Yaoundé, in 1993, whose proceedings were published that same year by Bayreuth African Studies 30, in collaboration with WEKA N0.1. This was followed by another conference hosted by the University of Buea in 1994, whose proceedings were published in a special issue of EPASA MOTO in 1996. Then there was the "3L" conference in 1999 at the University of Yaoundé I, as well as a number of conferences by ACWA (Anglophone Cameroon Writers' Association). Notable journals and magazines with regard to Anglophone Literature include: ABBIA, THE MOULD, WEKA, PALAPALA, THE NGOH NKUOH REVIEW and EPASA MOTO. BAKWA MAGAZINE is the only online magazine dedicated to Anglophone Cameroon literature and writing from other parts of the world.

An appraisal of the evolution of Anglophone Cameroon literature would not be complete without a look at some of the challenges it faces. Ngufor Samba and Mbuh (2019) in the introduction of their collection of articles, look at literary glimpses and language changes in Anglophone Cameroon creative writings. They pinpoint that the articles offered new insights into reading both canonical and postcolonial texts in less predictable and less reactionary manners. Here, there is "also a shift in critical attention from what used to be a dominant focus on a colonial/colonised binary, and from which a blame criticism and its sentimental narrative ironically cushioned post-independence weaknesses" (Ngufor Samba and Mbuh, Eds, 2019:20). New Englishes literature such as Anglophone Cameroon literature is partly borne of this failure, and demands specific socio-political and linguistic contexts for its analysis.

Multiculturalism is a key feature in these Literatures. In ‘The English Language, Culture and Interculturality in Cameroon: A linguistic Analysis of Linus T. Asong’s *The Crown of Thorns*’, Ayafor (2021) is concerned with how Cameroon culture and interculturality manifest through language, as reflected in literature. She provides an analysis of major language aspects to conclude that the use of language in such new writings is a consequence of ecological, cultural, and overall indigenous marks that help build a Cameroonian cultural identity.

Ngufor Samba (2010, quoted in Ngufor Samba and Mbuh, Eds, 2019) talks about the impact of ICTs on theatre, with their effect on taste and world views, suggesting the new communication media, empowering theatre-makers and communities as a whole. Animbon (2010), on his own, reveals how the identity overlap can cultivate linguistic and literary richness among actors/performers and audience/participants.

Since this research is concerned with studying Literature in English, aspects of prose, drama and poetry in Cameroon will be briefly discussed below.

1.6.2. The Novel in English in Cameroon

The novel is viewed as a work of art written in prose, which has a certain length and which mainly utilizes the narrative type of discourse. The genre seems to encounter an outburst nowadays in Cameroon, therefore requiring our attention. The aim of this sub-section is to bring out some of the salient literary and linguistic features of this literary genre in Cameroon, based on the work of Shadrack Ambanassom (2007), and in our opinion, the most comprehensive study of the Cameroonian novel of English expression.

Ambanassom carries out his investigation on some of the most prolific writers of the decade, handling the novels under several thematic headings. This analysis of novels is based on the socio-artistic approach he devised. This approach takes into account both the ‘what’ and the ‘how’ of the novels under study, i.e., it looks at both the thematic and the linguistic considerations. In other words, it looks at the “thematic, cultural, ideological and aesthetic aspects” (*ibid*: 16) of the texts. His study examines 27 Cameroonian novels of English expression. The aim is to assert the existence of the Cameroonian novel in English.

Lyonga and Butake (1982), quoted in Ambanassom (2007:13) remark that by the time they were writing their article “Cameroon Literature in English”, only three novels had been

published. Ambanassom (*idem*: 13) points to the fact that years later, the genre has considerably developed, producing many more titles. The 20th century appears as the fertile session for novelistic writings, but as Ambanassom remarks, “critics appeared to be ill-prepared for this spate of novels as they could not keep pace with the rate of publications.”(2007: 14). We shall therefore handle the novels from thematic and linguistic points of view.

1.6.2.1. Thematic Concerns of the Cameroonian Novels in English

Cameroonian writers using the English language are mainly concerned with five major themes, following Ambanassom’s classification:

- The encounter with Europe,
- Anti-heroes and societal crooks,
- Women and sexuality,
- Opposing visions of feminism, and
- Alternative ideological visions.

We consider each of these themes in turn, starting with the Africa-Europe encounter.

1.6.2.1.1. The Encounter with Europe

As far as the “encounter with Europe” is concerned, it has to do with the writers portraying the results of the co-habitation of the native Cameroonian populations and the ‘white man’. This is always a relation of the white man trying to impose his world views on the African ‘uncivilized’ man. This often results in cultural clashes. The novels therefore operate a depiction of what the people live with the competing cultures, presenting the resistance to the European ways, or the acceptance of these ways to the detriment of local values, or the rising phenomenon of hybridity, that is ‘neither...nor’ people. Such novels are thus an appeal to the cultural revival of a people’s culture that has been underrated. Novels concerned with this encounter between the white man and the black man can be traced in *The White Man of God* of Kenjo Jumbam (1980),

Joseph Ngong'ikuo's *Taboo Love* (1980). In *The white man of God*, we have two different representations of the 'man of god': one which is very strict, represented by Big Father who avoids taking part in the ways of the local people; the other which is quite relax, embodied by Father Cosmas who feels at ease everywhere and who is very sociable. And what do we say about the catechist Mathew, the black man converted to white man's religion, but who could not separate from his traditional roots? There is therefore a conflict between both worldviews: the Nso traditional values defended by Yaya, the grandmother of the main character, Tansa, and the Christian manners worshipped by the parents of Tansa. The encounter with Europe seems to be the preoccupation of earlier writers; others are concerned with investigating more issues related to individual experiences. The theme of anti-heroes and societal crooks is now discussed.

1.6.2.1.2. Social Ills and Anti-heroes

The writers handling this approach to the society are highly concerned with an "x-ray" analysis of the "sordid side of the Cameroonian community" (Ambanassom, 2007:110). These novels mostly depict "anti-heroes, societal crooks, villains, swindlers and men of the underworld who live by their wits." (Ambanassom, 2007: *idem*) This is mostly the case with the writings of Linus T. Asong.

The works of Asong are highly coloured by the intentional choice of characters that deviate from the common characteristics of the hero: "courage, dignity, decency and honesty". The anti-hero lacks all these qualities. For instance, in *Stranger in his Homeland* (1994), the main character, Antony Nkoaleck, despite his furnished academic profile, remains a stranger to the ways of his people, what brings about humiliation and frustration. Antony testifies the "inherent hybridity and unease of the Western-educated African/Cameroonian within his own cultural milieu" (*idem*: 113). The reflexion that such a character engenders is that of a man who fails to change the society he wishes to change by suffering from "confused values".

The same remark goes for the main protagonist of another work of Asong's, *No Way to Die* (1993). Dennis Nunkam believes to have a pre-ordained existence of poverty and sufferings, and regards the help his long-time friend Maxemillien Essemu is offering him as the greatest form of mockery and underrating. Dennis is a frustrated man from the beginning till the end of the novel, in spite of all the efforts of his wife and relatives make to "make him somebody".

With these novels, we are taken into the life of down-to-earth characters and their various psychological battles. The theme of women and sexuality is also worth considering.

1.6.2.1.3. Women and the Feminist Question

Novels in English in Cameroon are also concerned with women, and more specifically with the man-woman relationship. Mbella Sonne Dipoko³ is said to champion in this domain, with a strong erotical inclination. *A Few Nights and Days* (1970) treats the relationship between young people who live and study in Paris. Sexual promiscuity is one of the major focuses of the work, alongside the impossible love between Therese and Dombé, representative of the white and the black races respectively. The problem with the novels of this sub-section is that they seem to lack moral implications. Sexuality is presented, but not debated. More satire needed to have been included, says Ambanassom (*Ibid*: 166). But the man-woman relationship is not only perceived through this erotic view. The problem of the emancipation of the woman is also seriously handled.

Ambanassom (2007: 190) points out to the following fact:

A literary fact about Cameroonian imaginative writing of English expression is that it is generally phallic. For instance, a feminist reading of the Anglophone Cameroonian novels will reveal that nearly all of them, by male writers, embody embedded biases that betray their social determination in patriarchy.

Some novels that require attention as far as the issue of feminism is concerned are Margaret Afuh's *Born before her Time* (2003) and Alobwed'Epié's *The Lady with a Beard* (2005).

In this globalized world, ideas of feminism appear as an important concern of contemporary literatures. In Afuh's work, the story of a young girl, Abo, is forced to marry an old man of sixty years. She succeeds in changing her fate and marries John, a man of her choice. This novel places the young Abo as the main protagonist. It is a critic of a society where women

³ Mbella Sonne Dipoko (1936-2009) was a novelist, poet and painter. He is widely considered to be one of the foremost writers of literature in English from Cameroon.

have nothing to say and should only endure. It is a view that gives prominence to the Cameroonian rural women, a cry for her to stand bold and fight for her wellbeing in a patriarchally-dominant society. The fact that Abo succeeds at the end is a way to acknowledge the worth of the fight for the recognition of the woman in the society.

The view in *The Lady with a Beard* is quite different. In this story, Emade, a charismatic woman, is engaged in a confrontation with men. She defies the men and other fellow women in her village. She takes male attributes, presenting herself as an extremist feminist. Emade's attachment to the cultural values of her people is a drawback for her, revealing her 'weak' female nature. The author "thematizes the limitation of the woman despite her occasional knack for rising to certain occasions." (Ambanassom 2007: 210)

Other ideological views inform the Cameroonian novel, as it is the case with the fight against social ills, with an emphasis laid on the evil-doer politician. The novels written by John Nkemngong Nkengasong and Alobwed'Epié are worth considering at this level.

1.6.2.1.4. Ideologies

Nkengasong's (2004) *Across the Mongolo* is a novel that presents the Anglophone plight under the Francophone dominance in Kamangola Republic. Ngwe, the main character, fails to obtain an academic degree due to the obstacles he faces in the Francophone university of Ngola. He ends up being a leader of a political movement advocating change. The text highlights the problems arising from a linguistically disadvantageous policy of a country that claims to be bilingual, as well as the reign of fraud, personal interest and injustices of all sorts. There is a picture of two different lives for Ngwe on both side of the Mongolo (a river). As Ambanassom (2007: 210) puts it, *Across the Mongolo* is a way to "deconstruct the victimhood" of the Anglophone.

Alobwed'Epié's (2004) *The Death Certificate* is an allegory of a country where embezzlement, treachery, social inequality is the daily bread. It thus denounces the centering of all powers within the hands of a small group of people who use the resources of the community as if they were solely theirs. The country remains underdeveloped, while these 'privileged' people prosper, to the detriment of all the other people who are desperately in need of basic

necessities. The novel is thus an appeal for a more ‘democratic sharing of the national cake’, with the interest of every citizen sought.

The above-mentioned thematic aspects give an account of the vast range of preoccupations that inhibits the writers. This makes the Cameroonian novel in English very close to the society within which it is produced, for it appears as being highly engaged in making the society move on. The ‘what’ thus presented, i.e., the thematic aspect of the novels, it will be interesting to look at the ‘how’, i.e., the language used by the writers.

1.6.2.2. The Linguistic Aspect of Cameroonian Novels in English

Ambanassom (2007: 214) remarks that “the Cameroonian writers of English expression have adopted an imperial language, English, and the novelistic art form to serve the Cameroonian vision.” The language they use is, as a general tendency, simple, straightforward, with an economical choice of words. Nevertheless, some works exhibit what can be looked at as editorial carelessness, or voluntary authorial turns, that are in the form of grammatical or orthographic errors. This asserts at some points, the influence of French, Pidgin English or Home Languages. But, the most important thing to retain is the use of sociological material by the authors. These so called ‘errors’ can rightly fall within the frame of the study of New Englishes, under the prism of Cameroon English. Ambanassom thus remarks that “though in English, what Yaya utters here is in *Lamso*, the local language of the Nso people. It is only an English transliteration whose beauty, nevertheless, comes across to the reader” (Ambanassom 2007: 77). This is closely linked to the fact that the authors include in their works cultural wits, using proverbs and wise-sayings to accompany a vivid depiction of cultural practices: dressing, culinary habits, and customs. The following excerpts from two texts selected by Ambanassom (2007: 78) can be cited as illustrations:

Kenjo Jumbam’s *The White Man of God* (1980)

Yaya: Eeeee – take my hand, tiger-of-the-hills, take my hand, take my hand; eee- crown of my age, lion of the woods. Let those who ask what I am come and see my line streaming from the gods.

Eeee is an exclamation typical of Cameroonians, especially female folks. It illustrates joy, surprise, and also fright in different contexts. In the context here, it is expression joy. ‘Tiger-of-the-hills’, ‘crown of my age’, and ‘lion of the woods’ are all expressions of praise and honour to the interlocutor. Showing respect to the elderly and especially to persons in positions of authority such as Fons (traditional rulers) is common practice in the grassfields of Cameroon.

Linus Asong’s *No Way to Die* (2009: 51)

I decided to go me away as I had told him.

Resumptive pronouns come from Cameroonian ethnic languages. It is common in the Bantoid languages of the country. That is one of the ways emphasis is expressed in those languages. This shows how writers make the thematic and linguistic features of their writings fit the Cameroonian society, their primary audience. This developing genre is thus of great interest for both linguistic and literary research. The present work dwells on the linguistic aspect, more precisely, on the major features that make up the communicative dimension of the texts.

1.6.3. Drama/Theatre

The history of the theatre in Cameroon dates back to the pre-colonial period, but it has gained wide popularity since the 1970s, especially in the French part of the country with playwrights such as Daniel Ndo and Dieudonné Afana. The comic genre is the dominant one in theatre. Bole Butake and Lyonga (1980) says this modern theatre is symbolised by laughter. Theatre of English-speaking Cameroon is sometimes subdivided into traditional theatre, colonial theatre, and post-independence theatre.

Cameroonian theatre production can be traced before the colonial period per se, for traditional ceremonies and rituals, as Tala Kashim (2013) considers the religious ceremony of the Mendan-Nkwe of the North-West Region of Cameroon as a ritual drama. The traditional theatre's main features are multi-modality, improvisation of the dialogues, and the spontaneous participation of members of the audience in the performance. During the pre-colonial time, missionaries staged theatrical plays, in order to spread their religious messages to the native people. These are dramatizations of passages from the Bible in local languages.

During the colonial era, theatre becomes a didactic tool used by teachers in schools. They organize the staging of European playwrights such as Shakespeare in both colonial and local languages, and encourage the writing of new works, as well as celebrating the virtues of Western culture.

After independence, there is an upsurge in dramatic production, characterized by artistic-oriented scripts, the use of Standard English and well-educated publics. *I am Vindicated* by Sankie Maimo is the first nationally recognised play of Anglophone Cameroon. Many factors account for this favourable situation: A boost from the mass-media and particularly the broadcasting of radio dramas by stations such as BBC. The postcolonial State gives some support in the first decades after independence. In 1976, the Ministry of Information and Culture establishes the troupe *Théâtre National* in the effort to promote African and especially Cameroonian theatre among the wide public. In addition, schools and universities organize theatre clubs to teach theatre culture to the youths. The professionalism of the Yaounde University theatre groups is here remarkable.

The central theme of most of the plays is the conflict between modernity and tradition, but plays with a political essence are not common. Within this context, Bole Butake's works became outstanding, for they denounced the then coined Anglophone problem, looking into the cultural, economic and political marginalization of English-speaking Cameroon (North-West and South-West regions) by the Francophone elites in power. Butake's major creative works are *Lake God*, *And palm wine will flow*, *The survivors*, *Shoes and four men in arms*, *Dance of the vampires* and *The Rape of Michelle*. Bole Butake is considered as the boldest and most committed author of Cameroon. Other critics consider Bate Besong as the "most vocal and controversial poet, playwright and scholar" from Anglophone Cameroon. For example, Bate Besong's play, *Beasts of No Nation*, forcefully depicts the oppression and marginalisation of Anglophone Cameroonians. Another important author is Babila Mutia, whose *Before this time yesterday* treats the burning question of the UPC party rebellion.

Due to the lack of theatre halls and the scarcity of resources, theatrical plays are rarely staged and tend to circulate as texts, often published by the Yaounde Editions C.L.E. They are read by the educated people, but rarely known by the wider public.

The 1970s witnessed the outburst of a new kind of theatre known as Cameroonian popular theatre, to distance it from more serious forms of theatre. Followed by ordinary people, such as taxi drivers, or petit traders, this form of drama circulates widely. Beyond the radio, it is staged in cultural centres, official ceremonies, bars, conference halls, street corners, and recorded on sound cassettes, and videos, sold in markets. The main features of this popular theatre is comedy, improvisation and linguistic creativity. Its comic quality comes from the exaggerated and grotesque representation of the everyday, through a series of stock characters. The manifest aim was to gain the attention of the widest possible audience, but it also brought forth some social critic, combining dramatic action with musical performances, singing and dancing.

Linguistically, popular theatre use *Camfranglais*, i.e. the local vernacular language made of a mix of French, English, Pidgin English, and native languages instead of Standard English, thereby creating a lot of neologisms. As a result, these plays are set in a very specific Cameroonian setting. Some critics will condemn this linguistic creativity as a bastardization of Western languages, while others see it as a simple way to win over a non-educated public, though many university students use the language.

In *Education of the Deprived*, Ambanassom (2010) dwells in a socio-artistic examination of some major works of Anglophone Cameroon literary drama today. He highlights the fact that, for over two decades now, socio-political developments in Cameroon, including the liberalization of the press, have led to an unprecedented proliferation of political, and imaginative writings. Creative writers, especially playwrights, capture a vivid picture of various life experiences in the socio-political environment. Anglophone Cameroon drama, as observed by critics, while in the 1970s there was a cry concerning the scarcity of imaginative works by Anglophone Cameroonians, the complaint now, at the turn of the 21st century, is that there is a dearth of critical literature capable of catapulting, on to the international literary scene, the Anglophone Cameroon literature being written.

This raises linguistic concerns on Cameroonian drama. Michael Andindilile (1963) prophecy that continued use of former colonial languages in the production of African literature could only lead to sterility, as African literatures can only be written in indigenous African languages. He pays close attention to how authors represent the African societies, and the way they integrate African languages, values, beliefs and cultures, constituting, we can discover the Anglophone African literary linguistic continuum. This continuum can be defined as variations

in the literary usage of English in African literary discourse, with the language serving as the base to which writers add variations inspired by indigenous languages, beliefs, cultures and, sometimes, nation-specific experiences.

Manipulating language by contextualizing it with local features makes the dramas written an instance of the writers' language power. Language appears as a tool of communication and interaction between the author himself and the masses.

Therefore, playwrights producing works in English borrow a lot from the socio-historical and socio-economic environment, creating linguistic realm that suits the non-native English environment. Butake (2005) in his play, *Family Saga* which presents a family with problems but at the end they seat as a family and they settle their differences. Butake in his play advocates for a reconciliation between the two Cameroon as they were one before the partition. He is also concern with those issue of exploitation and oppression as when the play opens, Kamala who is a symbolic representation of the English speaking Cameroon is asking why the brother Kamalo who stands for the French speaking Cameroon is so wicked. This is because he works so hard but Kamalo and his Papa takes everything from him. It ends up with Kamala and the family acting a play in the presence of Kamalo which leads to a reconciliation.

Bate Besong opined that a writer without sense of history is like a swallow that has lost its wings. This explains why Cameroon Anglophone writers draw inspiration from their history to write their literary works.

Tiku Takem (2003) in an article entitled "Multiculturalist and the Politics of Nation Building in recent Cameroon Anglophone Theatre" points out to the fact that Butake for example does not only portray the society, he is also involved in contributing to nation building and influencing people's attitude in the society.

On his part, the Anglophone Cameroonian playwright, poet and critic Bate Besong (1993)⁴ in his article "Literature in the Season of the Diaspora; Keynotes to the Anglophone Cameroonian Writer" clearly states that literature should be a mirror of the society and that a writer needs to equip himself with the history of his society to write.

⁴ Bate Besong (1954-2007), was one of the first titans who opposed colonialism, and stood for freedom and independence through Literature. Keynotes Address Speaker on the occasion of the first Anglophone Literature Conference in 1993.

1.6.4. Poetry

Lyonga and Butake (1980) present the poem as the primary literary genre because it better conveys man's feelings. Most writers in Cameroon started with poem writing. The chief concern was not structure, as canonically determined by classical poets, but the prior aim was to communicate an idea. This can be explained by the fact that writers have not mastered the rules of classical composition, or that the exercise of sticking to classical rules is strenuous.

Thus, amongst early poets, Fonlon will strive to respect prosody, while most of the other writers will compose free verses. This way of writing poems champions in Cameroon and the works are mostly published locally and sponsored by the writer himself.

The central concern in Cameroon early poetry is personal issues as well as general social ills. Sanke Maimo is one of these poets who speak up against the political atmosphere that has had repercussions on individuals. Typical example of a poem by that poet is "I keep my Peace" or "Black Martyrs Consolation". Similar opinions can be perceived in Babila Mutia's "Gong of Nemesis" which is a reaction to social and political uneasiness.

The satirical poem is amongst one of the most used techniques in writing. Poems became full of satire, irony, humour, to capture the social unrest. Examples at this point can be seen in Bole Butakes "Beauty", which satirizes sluggish attitudes.

Other poets, such as Peter Abety, will rather be straightforward in depicting the kind of individuals the society does not need. This can be seen in his poem "Be a Great Man".

Generally speaking, poetry in Cameroon has been exhibiting diversity in terms of techniques and theme, using mostly free verses, and shaping works that are closely linked to the general living environment of the poet.

1.7. The Anglo-Saxon Subsystem of Education in Cameroon

The Cameroonian system of Education is made up of two subsystems, namely the French subsystem and the English subsystem. Three Ministries are in charge of education in Cameroon: the Ministry of Basic Education, The Ministry of Secondary Education and the Ministry of Higher Education. The missions assigned to these ministries are broadly speaking to train

citizens that can be armed with knowledge and skills that can enable them be fully accomplished citizens, who can enjoy all their rights and perform their duties with maestria. Each subsystem of education bears some specificities.

In effect, Anglo-Saxon educational culture in Cameroon refers to the educational practices inherited from the British colonial legacy during and after the British mandate in Cameroon ended in 1961. These practices are the product of standards, norms, value systems and policies which are informed by constant research and development as it obtains in the UK.

During the years of the Federal Republic of Cameroon, attempts to harmonize both educational systems were made, with more or less success. These attempts continued during the years of the Reunification of both Cameroons. Incentives have been made to produce and apply a harmonised syllabus. The government organized an educational forum in 1995 which resulted in the Education law No. 98/004 of 14th April 1998 laying down guidelines for Education in Cameroon and which provides in section 15 as follows:

The educational system shall be organized in two subsystems: the English-speaking subsystem and the French-speaking subsystem in Cameroon which applies to nursery, primary, secondary grammar and technical education, as well as teacher training” thereby reaffirming the national option for a bicultural system.

To have an insight into this system, we need to look into General Secondary Education, which is the focus area of this study.

1.7.1. Secondary Education in Cameroon

With the birth of the Federal Republic of Cameroon in 1961, the two federated states controlled primary (or basic) education, while secondary general and technical education was controlled by the central government under the Ministry of National Education. The present Ministry of Secondary Education provides the following information concerning the General Secondary Education section.

The Department of General Secondary Education (DGSE) is in charge of General Secondary Education such as Government Secondary Schools (GSS) and Government High Schools (GHS) in both government and private sectors. General Secondary Education has two main series of study: Arts and Sciences.

The duration of studies is five (5) years for the 1st Cycle and two (2) years for the 2nd Cycle. After five years of studies, students sit in for the General Certificate of Education Ordinary Level (GCE O'L) examination in any of the chosen series. In the seventh year, students sit in for the General Certificate of Education Advanced Level (GCE A'L) examination in any one of the series provided. The total number of subjects that can be studied in a given series ranges from 10 to 12 for the first cycle, and 5 for the second. Tables 4 and 5 below explain better

Table 1: Level of Education and Certificates obtained.

Levels	Duration	Certificate
1st Cycle	5 years	General Certificate of Education Examination Ordinary Level
2nd Cycle	2 years	General Certificate of Education Examination Advanced Level

Students can register for the following specialities with the corresponding main subjects:

Table 2: Specialities and subjects combination in General Secondary Education
GCE ADVANCED LEVEL

Specialties	Description
ARTS	A1 (French, Literature and History) A2 (Geography, Economics and History) A3 (Literature, History and Economics) A4 (Geography, Economics and Pure Mathematics) A5 (Literature, Philosophy and Mathematics) A6 (Literature, French, and one (1) Foreign Lang) A7 (Literature, Cinematography and Computer Science) A8 (Arts and Craft and National Language and Culture)
SCIENCE	S1 (Chemistry, Physics and Pure Maths) S2 (Chemistry, Physics and Biology) S3 (Biology, Chemistry and Pure Maths) S4 (Biology, Chemistry and Geology/Geography) S5: (Chemistry, Computer Science, Mathematics) S6: (Chemistry, Physics, Mathematics, Further Maths) S7: (Chemistry, Biology, Physics, Mathematics) S8: (Biology, Chemistry, Physics, Mathematics and Further Maths)

The maximum or allowed number of subjects you can offer for the GCE Ordinary Level is eleven (11). For the GCE Advanced Level, the maximum is five (05). It is worthnoting that subjects such as Computer Science, Information Communication technology (ICT), Religious Studies, Commerce, can be included in any of the combination above.

Students who have completed secondary school education can continue their studies in any tertiary education institution in the country.

It is important at this point to note that there exists an organ governing official exams in the English subsystem, The Cameroon GCE Board.

After the Cameroonisation of the London GCE in 1977, things went on smoothly until 1984. From 1984 onwards, the GCE began experiencing irregularities as some London officials began withdrawing. Beginning from 1990, when the University of London Examination and Assessment Council withdrew completely from the role it had played so far on the Cameroon GCE, the irregularities became even more alarming. In response to this popular demand, the Prime Minister of the Republic signed an order N^o: **194/CAB/PM of 11th September 1992** creating a Technical Committee to carry out studies and make recommendations on the organization and functioning of the GCE Examination Board.

The mission of the GCE Board shall be the organization throughout the National Territory of the following Examinations, in conformity with **Law No, 98/004 of 14 April 1998** laying down guidelines for the Education in Cameroon:

- The General Certificate of Education Ordinary Level.
- The General Certificate of Education Advanced Level.
- The Technical and Vocational Education Examination Intermediate Level.
- The Technical and Vocational Education Examination Advanced.
- The Professional Certificate Examination.

The core values of the GCE Board are amongst others: honesty, excellence, integrity, credibility, reliability and hard work.

A convenient way of entering into the study was to briefly present the environment within which the research develops. It was therefore useful to set the present work within the general socio-historical happenings, and the linguistic and literary environments that can help circumscribe it. In this light, the linguistic and cultural backgrounds, the concept of New Englishes, Cameroon English and creative works in English and the English subsystem of Education were considered. The next chapter will present the theoretical framework as well as reviewing related literature.

CHAPTER TWO

THEORETICAL PREMISES AND REVIEW OF RELATED LITERATURE

Introduction

The preceding chapter was concerned with a general presentation of the work. In the present chapter, the close up on the topic of the research is made more specific. To begin with, the first sub-section of the chapter presents the theories that back up the study. Then, the second sub-section reviews the related literature and sets the work within the general scientific frame.

2.1. Theoretical Foundations

Consideration is given, in this chapter's first sub-part, to a number of theories and methods that, either from a methodological or a theoretical vantage point, inform our inquiry. These are the theories that have been determined to be appropriate for this research: Andersen's Nativization Model, Giles' Accommodation Theory in Second Language Acquisition, Ethnographic research in Linguistics and Sociological Criticism in Literary Analysis. Each of the chosen theories is discussed, with an emphasis placed on the way in which each of them will be implemented.

2.1.1. Sociolinguistics Developed by Labov

William Labov, a linguist from the United States, is widely regarded as the "founding father" of the academic field that is now known as Sociolinguistics. His impact on the Anglo-Saxon school of linguistics is primarily characterized by a reference to the methodology of quantitative sociolinguistics or corpus linguistics. With the aid of various types of descriptive tools, the primary focus of sociolinguistics is the investigation of linguistic diversity across a variety of population subgroups (quantitative description, theoretical models). The following are some examples of linguistic parameters that can vary:

- Variations caused by geography;
- Variations throughout history (the history of language);

- Diastratic variations are variations in language that can be attributed to social factors such as age, gender, profession, social status, and level of education.

- Diachronic variations, also known as variations that affect the speakers of a language and depend on the context in which it is used (written or spoken medium, registers), can be found in many languages.

According to Labov (1976), Sociolinguistics is required to explain and describe variations in language use on both the microsocial level, which refers to the level of the individual and inter-individual relationships, and the macrosocial level, which refers to the level at which one considers society as a whole. It is therefore important to describe and explain social variations of language, whether at the level of individuals considered individually or as a whole. Language is therefore seen as both a marker of identity and a reflection of the social relationships within a society.

It just so happens that sociolinguistics was developed as a response to the generativist position, which encourages linguists to focus on their level of competence rather than their level of performance. The generativists put more emphasis on the linguistic norm than on the usage, which is disregarded because it is not considered to be set in stone. The field of sociolinguistics is focused on providing evidence to support the proposition that performance is worthy of close examination and that the variation that underpins performance is not a random occurrence but rather follows a set of predetermined guidelines.

Labov also discusses the problem of the observer or researcher in terms of the methodological approach. He contends that the data must accurately reflect the manner in which the informant behaves when confronted with actual circumstances. It was previously believed that the context did not play a significant role; however, Labov makes it abundantly clear that any interaction must be taken in the real conditions of its production in order to actually get the real picture of the underlying rules of each language's use. The current investigation, which deals with the problem of the use of the English language by people who are not native speakers, should give some thought to adopting this strategy. The way language is used is heavily influenced by a variety of social factors. It is necessary to take social factors into account in order to obtain an accurate picture of what it is that distinguishes uses of English in Cameroon.

This means that it is beneficial to investigate the characteristics that society as a whole or an individual can provide in order to make speech reflect the particulars of the environment in which one resides. As far as this piece of work is concerned, the most important aspect of this theory is the emphasis that is placed on the role that society plays in the development of the characteristics that language displays. It is impossible to disentangle the manner in which language is used from the aspects that define the user and the context in which he employs this language. As a result of this, one can argue that language should be elevated to the status of society's mirror. In this setting, language is understood to exist within a dual relationship, one in which it exerts influence over society and the other in which society exerts influence over language. For the purpose of this investigation, the theories of Andersen and Giles, which are closely related to the process of language acquisition, are able to supplement Labov's theory.

2.1.2. Andersen's Nativization Model and Giles' Accommodation Theory as Two Prominent Models.

The term "second language acquisition," also known as "SLA," refers to the process of picking up an additional language after one has already spontaneously or naturally picked up their mother tongue. Since academics first took an interest in the topic of learning a second language, researchers have developed a huge variety of hypotheses and strategies to explain how this process occurs. According to Hakuta (1981:1), who was cited by Rod Ellis (1985:248), the primary objective of research in SLA is best characterized as the following: "The game of language acquisition research can be described as the search for an appropriate level of description for the learner's system of rules."

SLA, on the other hand, does not restrict itself to merely describing things. As Rutherford (1985:85) was quoted saying by Rod Ellis (1985:249), "We wish to know what it is that is acquired, how it is acquired, and when it is acquired." However, even if we were to find the answers to these questions, we would still be interested in knowing why...

Therefore, there are two primary concerns in the field of SLA. On the one hand, we look at the rationale behind SLA, and on the other, we examine the steps involved in carrying out this procedure. Both "assembly mechanisms" and "power mechanisms" are the terms that Ellis (1985:248) uses to refer to these two concerns. Theories and methods in the field of SLA are developed in accordance with this framework. Within the confines of this investigation, two of

these methodologies—namely, Andersen's point of view and Giles' approach—will be investigated.

2.1.2.1. The Nativization Model by Andersen

In the 1980s, this model was developed, and it was based on an earlier model that had been developed by a different researcher named Schumann (1960). The term for this approach is the Acculturation Model. Schumann viewed second language acquisition (SLA) as the relationship between the input and the function for which the language is going to be used by the learner. This process of the target language "adapting to a new culture" does not take into account the learner's internal processing mechanisms. On the other hand, Andersen is interested in the process of learning. Nativization and de-nativization are the two primary parameters that he identifies as being important in SLA. The process known as "nativization" is synonymous with "assimilation." Learners of a second language make an effort to shape the input language so that it is consistent with their "internalized view of what constitutes the second language system." The knowledge that the learner already possesses, which is most commonly the knowledge of his mother tongue, can therefore be brought into the learning process to simplify it and make it easier for the learner. According to Ellis (1985:254), he adheres to an "internal norm." He pays attention to this norm. "De-nativization," on the other hand, requires the learner to modify his own internalized system in order to conform to the requirements of the input language. A variety of different inferencing strategies are utilized in order to bring the learner into conformity with the "external norm," which can be defined as the linguistic characteristics that are displayed by the input language (Ellis, *ibid.*).

In a nutshell, nativization is the process of a language developing independently of the norms of a second language, whereas de-nativization is the process of moving from one's mother tongue towards the norms of the second language. In other words, de-nativization is the opposite of nativization. What makes this model interesting is that it acknowledges the fact that individuals who are learning a language have a propensity to "fossilize," or to incorporate forms from their mother tongues that are not considered correct in the L2, and to permit these deviations to remain acceptable. This is an important realization because it explains why learners tend to do this. This demonstrates that, at some point in time, the input from the target language is sometimes not sufficient for proper learning. As a result, there is a need to consider the

influence of the learner's first language and native environment, as these factors play a significant role in any type of second language learning. In relation to our current mode of academic inquiry, this is very much the situation in terms of the English language.

2.1.2.2. The Accommodation Theory by Giles

Still in the 1980s, Giles conceived of this theory, which examines what he calls the "intergroup uses of language in multilingual communities" (Ellis 1985:55). Giles places a primary emphasis on how language use can reflect "social and psychological attitudes in inter-ethnic communication," and this is the primary dimension that he takes into consideration (Ellis *ibid.*). A response is also sought regarding the question of what the relationship is between the "learner's social group" (also known as the "in-group") and the community of the target language (also known as the "outgroup"). Giles sees the formation of intergroup relationships as an ongoing process of bargaining that takes place during interaction. Giles also makes the point that one of the factors that determines L2 proficiency is motivation, with this motivation being connected to how the learner views himself in relation to the ethnic group to which he or she belongs. According to Ellis (1985:56), the learner's perception of his or her ethnic group is determined by four primary parameters, which are as follows:

- The sense that the individual learner exhibits of belonging to a particular linguistic and cultural group;
- The identification of the individual learner with his ethnic in-group;
- The interethnic comparison, which refers to the question of whether the learner makes positive or negative comparisons between his own in-group and the out-group;
- The learner's perception of the importance of ethnolinguistic vitality, which is connected to whether or not he thinks his in-group has a low or high status;
- The learner's perception of the cultural and linguistic boundaries of his in-group, specifically whether or not he sees his in-group as culturally and linguistically distinct from the out-group (i.e., the other socio-cultural groups).

These factors have an effect on the learner's overall level of motivation in the process of acquiring a second language. The "variable linguistic output" of the learner is another topic that

is illuminated by Giles' theory. "People are continually modifying their speech with others so as to reduce or accentuate the linguistic (and therefore social) differences between them depending on their perceptions of the interactive situation," as stated by Giles et al. (1977) and cited by Ellis (1985: 257).

Giles raises the question of "ethnic speech markers," which are characteristics of a speaker's language that indicate their membership in a particular in-group. There are two distinct applications for these linguistic "ethnic speech markers":

- "Upward convergence," which is calling for a reduction in the amount of in-group speech markers. This process requires having a favorable attitude toward the members of the ingroup community.

- "Downward convergence" refers to the accentuation of speech markers that are associated with the in-group along with an unfavorable perception of the speech of the out-group.

Therefore, the learner is able to select from a repertoire of stylistic options in accordance with the changes that occur in his socio-psychological characteristics. To put it more simply, the learner chooses linguistic items in accordance with his feelings and the audience that is being addressed. He has made the conscious decision to mark his speech with characteristics that are typical of the cultural and linguistic environment in which he was raised. Following socio-psychological considerations, there is therefore variability in the use of language.

Giles' theory is useful in this study of the contextual use of English in Cameroon because it allows for what he refers to as "ethnic speech markers." This is one way in which Giles' theory demonstrates its usefulness. These markers ensure that every new English user undoubtedly comes from a unique cultural and linguistic background, both of which have an impact on the manner in which the language is employed. People who are not native speakers of English will have speech that is affected by the variability discussed earlier. This is true despite the fact that students of the target language will, on occasion, make an effort to maintain the norms of the language while also incorporating some locally colored features. When using English in a context in which it is not the native language, it is important to take into account whether the speech items fit or do not fit the circumstances, the audience, and the psychological dispositions

of the situation. As was discussed earlier, downward convergence can be interpreted as a movement toward the domestication of the English language. This refers to the process of making sure that the learner's or, more accurately, the user's ethnic views are reflected in the language that he uses for communication, as opposed to the learner trying to imitate native speech in some way.

Language is bound to change, whether it is as a result of an individual's socio-psychological status, environmental items, or socio-cultural characteristics from the entirety of society. This is something that can be deduced from the various theories and models that have been discussed up to this point. The significance of the fact that the norm itself is called into question is where the point lies. All of the scientific perspectives that were taken into account here concur that users or learners of a second language have a requirement to maintain the new language in close proximity to the context in which it will be used. This investigation is being carried out in accordance with the aforementioned lines of thought.

2.1.3. Ethnographic Research in Linguistics

Ethnographic research, traditionally rooted in anthropology, has become an invaluable methodology in language studies. By focusing on the cultural and social contexts of language use, ethnography provides deep insights into how language functions in real-world settings. This approach contrasts with more traditional methods that often isolate language from its social environment.

Ethnography involves the systematic study of people and cultures from the point of view of the subject. The term “Linguistic ethnography” captures a growing body of research by scholars who combine linguistic and ethnography approaches in order to understand how social and communicative processes operate in a range of settings and contexts. (Tusting and Maybin (2007), Blommaert (2007), (2013), Creese (2008), Flynn et al (2010)). In language studies, this means observing and analyzing how people use language in their everyday lives. Ethnographic research typically includes participant observation, interviews, and the collection of various forms of communication, such as spoken, written, or digital texts.

One of the significant benefits of ethnographic research in language studies is its emphasis on context. Language is not used in a vacuum; it is deeply intertwined with cultural norms, social

structures, and interpersonal dynamics. Ethnographic studies examine these contexts to understand how they influence language use, variation, and change. For instance, a study might explore how teenagers in a multilingual community switch between languages in different social settings, or how workplace communication varies between formal meetings and informal interactions. By observing these dynamics, researchers gain a comprehensive understanding of the factors that shape language use.

Ethnographic research allows for the capture of language in action, providing data that is rich in detail and complexity. Researchers can observe how language functions in real time, how it is negotiated and adapted, and how it reflects and constructs social identities. This approach is particularly useful for studying phenomena such as code-switching, language ideologies, and discourse practices.

While ethnographic research offers valuable insights, it also presents challenges. The method is time-intensive and requires researchers to immerse themselves in the communities they study, sometimes for extended periods. There is also the challenge of maintaining objectivity while being actively involved in the community.

Furthermore, ethical considerations are paramount. Researchers must ensure that they obtain informed consent, respect privacy, and accurately represent the voices and perspectives of the community members.

Ethnographic research applied to Linguistics uses the traditional method such as :

- **Participant-observation** and work with native speakers to obtain local interpretative glosses of the communicative material they record.

- **Literature review** : before attempting contact with individuals, the researcher read literature about the subject under study, this in the view of not repeating other studies, but to seek prior understanding of the phenomenon.

- **Fieldnotes** : these can include census, descriptions, comments etc. They serve as reminder of events that occurred.

Ethnographic research has practical applications in this research on language use in classroom settings. It can inform teaching practices by highlighting how students use language inside and potentially outside the classroom setting, thereby helping educators to connect curriculum content with students' lived experiences. It can thus influence policy-making, by

bringing an insight on the development of language policies that are sensitive to the needs and practices of diverse linguistic communities.

Ethnographic research plays a crucial role in language studies by providing a holistic view of language as a social practice. By emphasizing the importance of context and capturing the complexities of language in action, ethnography enriches our understanding of how language functions in society. As language continues to evolve in an increasingly interconnected world, ethnographic research remains a vital tool for uncovering the nuanced ways in which language shapes and is shaped by human experience, which is the focus of the present work.

The methods suggested by ethnographic research inform the methodology of this inquiry for it makes use of observer-participant as a main data collection tool. Also, fieldnotes are constituted by the reading of the prescribed texts following a reading frame that is discussed in the next chapter. This brings out the use of cameroonianisms in the texts.

2.1.4. The Use of Sociological Criticism in Analyzing Literature

The goal of the literary theory known as "sociological criticism," which is part of the field of literary analysis, is to comprehend works of literature within the scope of their respective societies. Kenneth Burke, a prominent literary and critical theorist of the 20th century, is credited with the invention of this mode of literary criticism. In his article titled "Literature as Equipment for Living," Burke outlines the particulars of such a critique as well as its significance. An examination of "how society functions in literature and how literature works in society" is a necessary part of the process (Burke, 1972).

Kenneth Burke believes that works of art, including works of literature, are "strategic names of situations." This enables the reader to better understand societal happenings and "gain a sort of control" over them through the reading of the work of art. Therefore, sociological criticism considers art to be a manifestation of society, defined as "one that contains metaphors and references directly applicable to the existing society at the time that it was created." This method examines works of art and literature in particular from the perspective that they are methodical reflections of society and the behavior of society. In a nutshell, it investigates the relationship between society and works of art.

In his book titled "Art and Social Theory," Austin Harrington outlines six different ways in which art can be approached from a sociological point of view. These include a humanistic historic approach, Marxist social theory, cultural studies, art theory, analytical philosophy, anthropological studies of art, and empirical studies of contemporary art institutions. In general, Harrington's sociological approaches have a better sense of the material preconditions, historical flux, and cultural diversity of artistic discourse, practices, and institutions. Because of this, we can see why taking the sociological aspect into account is of the utmost importance. This is because art is invariably influenced by the society that existed during the period in which it was created.

This literary theory can be connected to a different one in the field of literary criticism called new historicism. This theory, which was developed in the 1980s primarily through the work of the critic Stephen Greenblatt, seeks to understand works of art by looking at the historical context in which they were created, as well as to understand cultural and intellectual history through reading works of literature. A literary work is less the product of its author's imagination than it is the result of the social circumstances of its creation, the three primary aspects of which Taine referred to as race, milieu, and moment. The new historicism also has something in common with the historical criticism of Hippolyte Taine. Taine argues that a literary work is less the product of its author's imagination than it is the result of the social circumstances of its creation.

In light of this research, the four theories that were chosen and discussed earlier are complementary to one another. All of these factors should be taken into consideration when analyzing the texts. In spite of the fact that the reading entries in and of themselves are motivated by Poirier's framework, as it will be presented in the chapter on methodology, these theories will help in the comprehension of the data that has been extracted from the texts. The purpose of the investigation of the novels will be to establish a connection between them and the society from which they originate, and more specifically, to the author as a symbol of the individual who speaks a second language. Because of this, the books that are being studied become a miniature representation of the various linguistic patterns that Cameroonian society provides.

In other words, the linguistic interest of the novels is to be analyzed in light of the sociolinguistics framework. This will assist us in identifying the characteristics that demonstrate

a link between society and language, as well as the approaches of Andersen and Giles in the acquisition of a second language, the nativization model and the accommodation model, respectively. The goal of both the nativization and accommodation approaches is to facilitate communication and compromise between the learner of a second language, his or her audience, and the environment in which the learner is immersed. These methods serve as a source of inspiration for the construction of data collection and analysis tools, which will make it possible for us to extract from the texts the elements that we are looking for.

Given that literary works were used as the population for the study, it is also essential to advocate for a theory in the field of literary criticism. Because it is an approach that has a tendency to link the literary work to the sociological context that surrounds it, sociological criticism is one of those approaches that tends to take precedence.

It is important to have an overview of the work that has been done in the past in relation to some of the major issues that this study raises. These issues include the concept of New Englishes, the concept of the Cameroonian English lexicon, and the Cameroonian novel of English expression. At this level, it is important to have this overview. This is accomplished in the following section, Section 2.2.

2.2. Literature Review

The literature review of this work considers published research concerning socio-cultural identity in the world, in Africa, and in Cameroon. Cultural identity refers to the self-identification of an individual to a formal or informal group or society that shares the same beliefs, knowledge, values, attitudes, traditions, and ways of life (Kim 2002). Social identity groups are usually defined by some physical, social, and mental characteristics of individuals. Examples of social identities are race or ethnicity, gender, social class/socio-economic status, sexual orientation, (dis)abilities and religion or religious beliefs. The definition of sociocultural identity is thus something that involves the social and cultural aspects. An example of sociocultural identity is a focus of study in Anthropology, in knowing about people's family background. Many scholars view culture as very complex and sensitive because it defines people's identity, and its negligence by political leaders inevitably leads to civic unrest.

The publications reviewed in this thesis are not all necessarily talking about socio-cultural identity as far as creative works of art and the teaching of literature in English as a second language are concerned; rather, the literature reviewed looks at all that can be found which addresses the issue of socio-cultural identity, no matter the academic domain. This is because, in reading broadly about socio-cultural identity, a lot of material was found addressing this issue from different domains of life such as politics, history, the economy, ethnicity, religion, power struggle, and social class. The partitioning of the literature review of this thesis will therefore also follow geographical regions and not only domains where culture and society are specific.

However, as far as literature from Cameroon is concerned, focus will be on what has been published by scholars on issues related to English language teaching and socio-cultural identity in literature teaching in Cameroon secondary schools, which is the main concern in this research work. This is done with the aim of conveying ideas that have been established on the topic in order to set the present work into the whole scientific sphere. In this respect, issues related to socio-cultural identity in Cameroon, those concerning language use and language and literature in English teaching in Cameroon, are discussed. We start with literature from outside the country before coming inside.

2.2.1 Review of Literature on Socio-cultural Identity

The first aspect we consider here is that of sociocultural identity, taken in turn in the world at large, then in Africa, and finally in Cameroon.

2.2.1.1. Sociocultural Identity in the World at Large

The emergence of New Englishes around the world has provoked a lot of sociolinguistic and linguistic studies among Modern English scholars today. Edgar W. Schneider is one of such scholars. In his lengthy paper titled, “The dynamics of New Englishes: From identity construction to dialect birth”, Schneider (2003:234) suggests that there are principles effective in dialect birth, that is, the disintegration of a language into newly-emerging local dialects. Schneider works out these principles on the basis of a comparative investigation of the emergence of New Englishes around the world. He says that despite the substantial differences among the indigenous languages and cultures that have come into contact with English in the process of dialect birth, the results are surprisingly similar in many ways, both structurally and socio-linguistically. He then claims that these similarities are more than chance results and

coincidences; instead, they are products of fundamentally similar contact processes, to be accounted for by theories of communication, accommodation, and “identity formation”. He proposes that New Englishes emerge in characteristic phases that ultimately result in new dialect formation, and that the entire process is driven by “identity reconstructions” by the parties involved that are to some extent determined by similar parameters of the respective contact situations.

From Schneider’s (2003) claims which he proves or demonstrates in his paper, we can understand that socio-cultural identities can centre on language use. Some of the seven regions of the world on which Schneider carried out his research will serve as world example areas for the review of related literature on language and socio-cultural identity. These regions are: Fiji, Hong Kong, Malaysia, the Philippines, Singapore, Australia, and New Zealand.

Fiji was a British colony from 1874 to 1970 when it gained its independence. According to the 1996 census, the proportion of Europeans in Fiji was less than 0.5%, while the proportion of native speakers of English was estimated at 2% (Tent 2001a:210; 2001c: 241). Because of this low European presence and their English, Schneider’s STD-strand does not have much influence in Fijian English, since it was not developed to a great extent. On the other hand, at least two IDG-strands spoken by native Fijians and Fiji Indians respectively highly developed and hence brought about Fiji English. Fiji Indians are largely descendants of Hindi-speaking Indians who came to the Fiji islands as indentured labourers to work on sugar plantations (Siegel 1987). From the 1930s, under New Zealand education authority, English was promoted heavily as a lingua franca to form a bond between the two major population groups, and bilingualism with English started to spread rapidly. Today, English is the language of government, jurisdiction, the media, commerce, and, to a large extent, education, and a second language for the majority of the population. Choosing English as a lingua franca for the two major population groups may have been successful for communicative purposes; however, it does not appear to have affected identity constructions. Persistent ethnic tensions exist and are basically ethnic and linguistic. This is a social identity phenomenon. Lexical interferences from the respective ethnic mother tongues can be observed in the Fijian English and Indo-Fijian English. There are also, to a small extent, Chinese Fiji English and Rotuman English. Socio-cultural identities work along linguistic lines, generally.

The Island of Hong Kong is another place where socio-cultural identities were constructed during certain periods of its history. The island experienced British presence for one and a half centuries, with English as official language amidst local Chinese and a Chinese Pidgin English. In 1997 Britain returned Hong Kong to China but the English language remained there. The Chinese government introduced Chinese education alongside British education, and thus bilingualism in English and Chinese became a practice among the educated.

Schneider (2003:259) also reports the following: After the 1970s, negotiations on the future status of the territory (which led to the Joint British-Sino Declaration of 1984 with an agreement on the handover of 1997) resulted in the gradual weakening of the political and psychological ties between the crown colony and the mother country; consequently, British expatriate residents needed to consider and decide whether to stay or not. Those who stayed needed to rewrite their identity from 'outpost/ representative of Britain in Hong Kong' to 'permanent Hong Kong resident of British origin'. In a similar vein, the identity construction of Cantonese Hongkongers is said to have changed during that period: 'The "them vs. us" mind-set directed toward the British and "their" language gradually vanished even before the departure of the last governor' (Li 1999:103).

Some British expatriates remained in Hong Kong as representatives of Britain in an Asian outpost. Some native Hong Kong people probably having been educated in Britain and having acquired British culture were also present and mixed freely with these expatriates. Socio-cultural identities were bound to be constructed in such a mixed Hong Kong inhabitants. The elitist bilinguals, the British expatriates and their local contacts as Hong Kong people with British cultural contacts and experience developed into a new social group with a new identity construction.

The Philippines is another area in the world where, socio-cultural identities are constructed amongst peoples of the same country. In the Philippines, Filipino is established as a national language, but English is strong in certain functional domains like in the teaching and discussing of science and technical subjects in education. Schneider (2003), quoting Sibayan and Gonzalez (1996:144) says currently a 'resentment' against the use of English has been observed in the lower classes, where it would be considered 'a sign of affectation'. On the other hand, English continues to be used in higher classes of the society and even as a home language in

some families, especially among the ‘economic elite’. Social identification is thus manifested in the Philippines through the use of language.

Singapore, which formerly was nothing more than a jungle island with potential, is today inhabited by people from all walks of life mostly from India and China. It was in 1819 that the British man named Sir Stamford Raffles obtained the rights to establish a trading outpost for the British East India Company in what is now called Singapore. After the implantation of this trading post, a massive influx of traders, travellers, colonial agents, and contract labourers of predominantly Chinese and Indian origin came to settle. These language groups formed different social identities, though there existed one common language which was English from the colonial British. By the late nineteenth century Singapore had experienced massive population growth and was home to a small European ruling class as well as a growing stratum of Asian professionals who were subjects to the British crown and adopted aspects of a British lifestyle, thus resulting in a cultural blend of Europe and Asia. However, the advent of World War II brought Japanese occupation of the island and so the European colonisation was interrupted for a while. This led to an identity crisis: Euro-Asian identity halted and a new identity construction of Asians clamouring for independence arose. Malaysia became united with Singapore temporarily, and independence was granted in 1965. However, the enormous economic growth and prosperity of Singapore in the post-independence decades transformed the country into a highly modern and highly industrialized nation with a unique and novel identity merging European and Asian components (Schneider 2003).

Australia and New Zealand are yet other areas in the world where social identity groups have existed, and where language has been one of the determining factors. Australia and New Zealand were settlement colonies, necessarily having a new language introduced to the natives of the land. The Aborigines had their languages and cultures, but because of the massive settlement of Europeans in Australia from 1788 onwards the end of the eighteenth century saw many whalers, settlers, traders, and missionaries having arrived in New Zealand. The Aborigines were so subjugated that their local languages experienced an almost complete shift away from what they spoke before. A lot of dialect mixture and coinages took place so much so that today, it is difficult to have a clear Aboriginal language today.

The establishment of a penal colony at Botany Bay in Australia in 1788 is what first brought the British to that island. However, many free individuals later joined the prisoners in that territory. Later, the number of free immigrants exceeded that of prisoners and the associated population growth and regional expansion resulted in the granting of regional autonomy to Australia in 1850. In New Zealand, the Treaty of Waitangi of 1840 achieved the same thing. These functions, that is, regional autonomy and population growth, are important in the identity construction of a nation. Needless to say that the immigrants formed a social identity group, while the Aborigines formed another, despite their language mixture. There was an identity construction of the English settlers as English people with what present-day New Zealanders would call OE (overseas experience). There was equally an identity construction among the indigenous populations who considered themselves ‘local-plus-English’, where self-identification may have taken a while to emerge and grow.

The cases of socio-cultural identities described above are different from what obtains in the present research work, as will be clearly seen when the time comes. Having discussed these examples around the world, we now turn to examine examples from the African continent.

2.2.1.2. Socio-cultural Identity in Africa

Lize Booysen (2013) describes societal power shifts and changing social identities in South Africa, with particular emphasis on workplace implications. She affirms that the enormous social, economic and political transformation South Africans experienced from about the year 2001 and upwards, since the systematic dismantling of apartheid in the era of social and economic reconstruction, has brought about numerous societal and social identity changes. Due to these changes in social identity, societal norms and power shifts, major changes are occurring in the workplace, and societal level identity crises and conflicts are increasingly spilling over into the workplace. Her article reveals these social identity changes and power shifts on the political, social, and economic and management levels, using the social identity theory, self-categorisation theory and embedded intergroup theory.

Booyesen says that the Republic of South Africa has undergone a crisis of social identity, defined by Andreeva (in Ivanova, 2005: 72) as: “a state of consciousness in which most of the social categories by means of which an individual defines himself and his place in society, seem to have lost their boundaries and their value.”

This crisis is a sense of the loss of the rich, meaningful content of old internalised forms of societal identification and socialisation, and the search for new forms that meet the individual's basic need for meaning and for adaptation to changing social realities. This crisis of identity, Booysen continues to explain, does not only occur when individuals face loss of status and opportunity in their newly assigned space in society, but also in cases where they gain status and opportunity. Furthermore, the sense of loss conceivably applies more to those groups previously in a dominant or privileged position (the Whites in apartheid South Africa) rather than those who see opportunity in the emerging shape of the future (the blacks in a post-apartheid South Africa).

From Booysen's research we can see that social identities have to do with social class as far as wealth and poverty are concerned, in this case illustrated by the rich white pre-apartheid population and the poor black pre-apartheid population. With changing times, the tables turned so that the poor becomes able to climb the social ladder by gaining better education and having better paid jobs, thereby becoming rich. The two distinct social identities in South Africa, therefore are the identities of the wealthy and the poor. Needless to say that other identities exist in that country, like the emerging rich blacks forming a higher middle class – a new social identity for such.

In Nigeria, our closest neighbour using English as official language, we have found a number of works concerning socio-cultural identity, and some as far as literature writing is concerned. We start with Amos Tutuola, the Yoruba Nigerian novelist of the period of independence from colonial rule, who made a name for himself through his creative writings, though he was not much accepted by his contemporary Nigerian elites who had obtained university degrees at his time of writing. This was because Tutuola had not had such high levels of education. Yet his ideas were such that he travelled the world to speak about his much loved country, Nigeria, and its culture.

Finley Mackenzie (2018) of the Department of History, University of Texas at Austin, in his paper titled, "Constructing Identities: Amos Tutuola and the Ibadan Literary Elite in the Wake of Nigerian Independence", spoke about Tutuola in the following terms:

Amos Tutuola (1920–1997) was recognized globally for his perpetuation of Yoruba folklore tradition via novels and short stories written in unconventional English. His works, especially *The Palm-Wine Drunkard* (1952) and *My Life in the Bush of Ghosts* (1954), were translated into numerous European languages, including Italian. Given the chance to speak directly with an Italian audience at Palermo, Tutuola elaborated on the elements of Yoruba culture that saturated his fiction.

Tutuola may have been one of the first Nigerian novelist and short story writer who made sure that the culture of his people was not left out when writing in the language of foreigners – English.

Ifeyinwa (2002) is the next piece of Nigerian writing we study. His paper, though not basically on literature and literature teaching but on socio-cultural factors and ethnic group relationships in contemporary Nigeria, has some strong statements on language which need to be related in this review. He says that the 1979 constitution of the Federal Republic of Nigeria stipulates three ethnic languages to be used in the country. These are Hausa, Yoruba and Igbo, the languages of the three largest population groups of the country. This choice did not please the people of the rest of the country, speaking about 400 minority languages. They saw this move as a kind of domination and eventual assimilation of the rest of the population through the chosen languages. Ifeyinwa (2002) quoted Oha (1999) who attested that vehement criticisms were based on the suspicion that promoting these three languages was a clear indication of cultural assimilation. What is interesting in Ifeyinwa's paper for us is the quote from Oha which goes thus: "... language expresses and transmits culture or is perceived as a signifier of cultural identity" Ifeyinwa (2002: 128). The English language used in Cameroon to write literature would therefore be expected to be used in a way as to portray and transmit the culture of Cameroonians.

Talking about language and communication, Anyanwu (2016) writes on the socio-cultural factors affecting the English language use in Nigerian tertiary institutions. She insists that socio-cultural factors have come to bear heavily on effective English use of most Nigerian undergraduates. As a consequence, challenges abound in the teaching and learning of English in Nigeria. Anyanwu draws attention to influences from the Nigerian culture and other elements

affecting the communication process. Her research emphasizes the interconnectedness of language and culture and their impact on communication, especially in the present era of digitization. She equally highlights the influence of socio-cultural factors on communication in English and strategies for improvement. Anyanwu sees a lot of interference from the Nigerian culture in the use of English, and makes the following recommendations:

... We must always remember that the learner's first language (indigenous language) greatly influences the target language. Teachers of English must be considerate of the students' culture and as such, inform the students of cultural differences thereby promoting understanding and effective use of English. ... In addition, Language policy must reflect both the target language culture as well as the students' culture so as to avoid any cultural cum language misinterpretations.(Anyanwu 2016: 7-8)

Anyanwu's ideas are similar to those expressed in the present research, after findings were obtained from collected data.

As if to answer to Anyanwu's (2016) plea, Melissa Mosley Wetzal et al in 2019 published an article titled, "Preparing Teachers with Sociocultural Knowledge in Literacy: A Literature Review". In their study, they examined connections that pre-service teachers make as a result of experiences focused on sociocultural knowledge and literacy and barriers they face in building these connections. Areas of connection include examining one's past; recognizing students' lives and resources in literacy teaching; considering race, racism, and students' racial identity; drawing on multilingualism as a strength of students for literacy learning; and engaging actively and inquiring into literacy.

These researchers carried out a literature review of 19 research articles and education reports on the teaching and learning of literacy in English as a Second language. Their work brought the fact that language and literacy and literature teachers need to have a clear understanding of their own cultural background, and more so of the cultural background of their learners in order to be effective or successful teachers of the second or foreign language to their learners.

From this study, it is clear that socio-cultural knowledge is an important factor in language teaching as well as the teaching of literature in English to ESL students.

As far as Kenya is concerned, we reviewed the work of Leonard Muaka (2011) which is basically talking about language perceptions and identity among Kenyan speakers. Before dwelling on the main concern of his own research which is on Kenyan youths' identity construction through the use of Sheng, an urban youth language (perhaps similar to Camfranglais in Cameroon), Muaka first discusses, among other things, previous research in Kenya on language and identity. His first statement on previous studies in language and identity reads thus:

Language is inevitably at the centre stage of identity construction in multilingual and multidialectal contexts where language choices have to be made (Muaka 2011: 221).

Muaka's statement ties in very seriously with the research topic for the present study. He continues his discussion of previous research by saying that in earlier times, researchers viewed language identity construction only in terms of phonology and social class, referring to Labov's (1972) New York study. In Labov's study, as Muaka reports it, language identity was correlated with speakers' socio-economic class, showing how socio-economic class could be used to index a speaker's language identity. Conversely, using a speaker's phonological features, one could determine people's socio-economic class. Muaka continues his review by saying that while such socially constructed categories are still important in language research, recent studies have found them to be inadequate, because they focused too narrowly on social factors and assumed identity to be static. He goes on to cite more recent works (e.g., Bucholtz and Hall 2004, 2005, 2008), who characterize identity as an emerging construct. These researchers view identity as a construct that continues to emerge and is negotiated based on different situations.

According to Muaka (2011: 222), "Africa's multilingual situation presents an important context where language and identity should be at the forefront. Unfortunately, there are very few empirical studies that strictly focus on language and identity." It is this unfortunate situation that the present research has its place. Most African countries use the languages of their former colonial masters as official languages which serve as languages of education, administration, law courts, and so on. These languages are being used by people who their native languages. More than six decades after independence, many people are now seeking for an identity different from

their colonial past. It seems impossible to go back on time and stop using colonial languages for most countries. However, introducing elements from the home languages of these L2 English speakers (and other European languages), brings in cultural markings to somehow identify people as Africans, or in our specific case in the present research, Cameroonians.

Another research publication from Kenya titled “Ethnicity, Language, and Identity in Kenya” by Nathan Oyori Ogechi is worth reviewing. In this article, Ogechi (2019) describes the manipulation of language and non-linguistic communication strategies in political and sports discourses to negotiate various identities in Kenya. Kenya is multilingual with over 42 stable and unstable languages, whose users are, historically, “forced” into one country, says Ogechi. His article analyses code choice, stereotypes, jokes and nicknames for ethnic and other identity negotiations, using a historical socio-linguistic approach. Ogechi demonstrates that negative ethnicity based on “we” versus “they” dichotomies enhances ethnic cleavages, but Sheng (the language of Kenyan youths) pervades ethnic boundaries, and politicians use it to endear and identify themselves with the youth.

One sees language again being an identity marker for some social groups in a country. This leads us to Cameroon, where we review published and un-published research on language and socio-cultural identities.

2.2.1.3. Socio-cultural Identity in Cameroon

A number of publications have appeared that investigate socio-cultural identity in Cameroon. Some of these studies deal with the relationship between Anglophones and Francophones, while others focus on the construction of ethnic, social, political, linguistic and individual identities within different contexts by different people or groups of people.

Cameroon is known to have distinct regional, cultural, linguistic, religious, and political traditions as well as ethnic variety. The multilingual backgrounds of the country have created identity confusion and forged a reshape of belonging and attachments at various levels, causing language issues to be relevant to the establishment of a Cameroonian identity. As a matter of fact, Anchimbe (2005) posits that many identities can be traced in Cameroon. These include the official language identity, the ethnic identity, the bilingual identity and the individual identity.

The official language identity, construed on the English-French or Anglophone-Francophone categorization, is the most expansive level of identification. Given that the Anglophone regions are sometimes treated as one entity, the official languages serve as basis for the attaining of a national feeling. This is significantly because Cameroon has been officially a bicultural and bilingual country since its reunification in 1961. These two cultures and identities, Anglophone and Francophone, are a legacy of the country's colonial heritage, given that Britain and France were the last colonial powers in the territory. It should be noted that the official language identity is more ethnic, cultural and regional than linguistic (Bopda 2001, Ndobegang 2009).

The ethnic identity is also very significant because it renders the official language identity rather weak and overgeneralized, due to the gross differences between tribes. Ethnic identity is said to be closed to those who do not belong to the ethnic group, since ties between members of an ethnic group are closer than ties between members of the official language groups. Also, ethnic ties often drown political ideologies, since the ethnic language carries far more than a simple message.

The bilingual identity is for those who speak both official languages. These include graduates of the Advanced School of Translation and Interpretation (ASTI), Anglophones who grew up and studied in francophone areas and vice versa, as well as others who majored in bilingual studies at the University. In terms of identity creation, this bilingual group is often opportunistic and determined by contexts and situations. Members have the chance of benefiting from francophone and Anglophone opportunities, if the regional criterion is kept out.

The individual identity is said to be less significant and less uniform because individuals try to give themselves befitting esteems. It is the smallest identity group and has less political strength but often enjoys political favours given that such individuals are generally wealthy and socially well-ranked people in the society.

In Cameroonian secondary schools, socio-cultural identity plays a significant role in shaping the students' experiences and perceptions of their education. Cameroon is a country with over 200 ethnic groups, each with its unique cultural practices and traditions. Therefore, it is essential to recognize the diversity of the student body and incorporate it into the teaching curriculum. The socio-cultural identity of Cameroonian students influences their learning styles, attitudes towards education, and participation in classroom activities. For instance, some students

may come from cultures that value oral storytelling as opposed to written literature. In such cases, teachers need to adapt their teaching methods to accommodate these differences and ensure that every student feels included and valued in the classroom. Moreover, socio-cultural identity affects how students perceive themselves in relation to others. Students who belong to minority ethnic groups may feel marginalized or excluded from mainstream culture. As such, literature can be an effective tool for promoting inclusivity and fostering a sense of belonging among all students. By incorporating diverse literary works that reflect different cultures and perspectives, teachers can create an environment where every student feels seen and heard. Overall, acknowledging socio-cultural identity is crucial for creating an inclusive learning environment that values diversity and promotes equity in education.

According to Anchimbe (2005), the search for a better recognised identity has led to various kinds of social discontentment among which the Anglophone problem. While some scholars claim that there is no Anglophone problem in Cameroon, others support the view that there is one which is the struggle of Anglophones (Cameroonians of former British-governed Southern Cameroons descent) to rescue their cultural identity threatened by the assimilationist policies of the majority Francophones.

Looking at published research on Cameroon's socio-cultural identity, Nfi (2014) examines the Anglophone cultural identity fifty years after reunification with *la Republique du Cameroun*. He traces the politico-historical context in which this happens, and reviews the different definitions various scholars give to the term *Anglophone*. Then he focuses his paper on the current threats to the cultural identity of the Anglophone community. This is what Nfi (2014: 22-23) has to say concerning the Anglophone community:

This identity was cultivated during pre-colonial times and later shaped by colonial forces. The ethnic Anglophones developed an identity and culture of their own thanks to their geography. Their land was circled by important geographical barriers: The Mungo River to the East, the Matarzim to the Northeast, the Atlantic Ocean to the South, the Adamawa Plateau to the North and Northwest, the Manyu River to the West and Mount Fako to the Southwest. These natural barriers protected the people against invasions from Fulani jihads and other conquerors from Kanem-Bornu. The movement of people in and out of the zone was also difficult. With these barriers, the various chiefdoms and communities intensified inter-chiefdom trade and the exchange of goods and services.

Nfi (*ibid*) further describes cultural traits of Anglophones, quoting from Ndi (2005) who says that the Anglophone culture was identified with:

civility, broad-mindedness, hard work, moral probity, accountability, forthrightness, duty consciousness, and above all, the assertive, fearless ability to stand up for one's rights and convictions in the face of adversity.

Nfi (2014: 123) adds that self-reliance, solidarity and truthfulness were also key virtues of this unwritten ethical code of conduct that became the identity card, the hallmark of the typical ethnic or West Cameroon Anglophone. He also attributes this Anglophone cultural identity to the British Colonial Administration, thanking them for providing the secured administrative and geographical framework within which the indigenous inhabitants were able to develop the sense of a common history and cultural identity. The British, according to Nfi (*ibid.*), implanted in the people through their policy of Indirect Rule, principles of personal dignity, integrity, self-reliance, self-actualisation and self-confidence.

Nfi (*ibid*) continues his study by describing factors threatening the Anglophone cultural identity, notably, the Northwest-Southwest divide, the Francophonisation of Anglophone Educational Institutions, and the New Anglophones. These new Anglophones, Nfi says, are the thousands of Francophone youths who have migrated and are migrating to Anglophone Cameroon for secondary and university or tertiary education. They are new Anglophones in the sense that they are Cameroonians of French Cameroon ancestry who have decided to adopt the culture of the ethnic Anglophones.

Nfi (*ibid*) names three factors that threatens the Anglophone cultural identity in Cameroon: the divide-and-rule strategy with the division of South-west and North-west regions, the Francophonisation of the Anglophone educational institutions and the emergence of 'new Anglophones', i.e., Cameroonians of French Cameroon ancestry who decided to adopt the culture of the ethnic Anglophones.

Another author who very extensive discusses cultural identity in Cameroon is Molem C. Sama. Sama (2007) in his discussion on Cameroon's sociological, political and religious major groupings in his attempt at illustrating how cultural diversity works in conflict resolution and peace-making in Africa, reviews Amundsen (1999:466) who offers a detailed analysis of socio-cultural and political cleavages in Cameroon. Amundsen asserts that the political cleavages in Cameroon correspond to three distinct socio-political core regions, namely, the Northern,

Western and South-Central regions. These regions have their specificities in terms of culture and identity. The South-Central region consists of the present Central, South and East administrative Regions in Cameroon. The Western region consists of the three predominantly Bamileke Regions of the North-west, the South-west and the West, and in addition, the Littoral Region with different ethnic groups. The Northern region consists of the three administrative Northern Regions of the Far North, the North, and the Adamawa. The Northern region is predominantly Muslim, while the rest of the regions are predominantly Christian. These three major areas also have different political inclinations. All this speaks of identity and culture, and are potential situations of conflict. Sama (2007) confirms this when he says that these ethnic cleavages represent different geopolitical interests and are carved along tribal lines. Such ethnic groups are 'natural groups with ready-made cleavages for man-made conflicts and alliances in a wider state system' (Otite 1990:4). The ineffective control of voices of dissent and ethnic sentiments may lead to the institutionalisation of ethnic hatred and conflicts. These ethno-regional communities have become conduits in regional quests, thirsting for access to state resources. It is legitimate to note that such regional associations have resonated sharply in the search for inclusion in the polity.

Still in the domain of ethnicity and politics in Cameroon, Monga (2000) says that the increased importance of village affiliation and rural constituency in Cameroon's politics has resulted in the reconfiguration of ethnic and village boundaries to fit the political ambitions of the moment. Ethno-politicians have emerged also as culture brokers. They are defining new identities, inventing new cultural practices, and manipulating the content of existing cultural institutions in an attempt to substantiate their ethnic-based politics.

Professional politicians have thus manipulated the concept of ethnicity and cultural identity to boost their political ambitions by using these ethnic bases to advance their careers.

Ngefacs and Sala (2006) investigating on the relation between Pidgin English and Cameroon English say that Cameroon Pidgin English is a simplified language that displays peculiarities, which are now embracing those of the variety of English spoken in Cameroon. It is then demonstrated that the feeling that Pidgin English is an inferior language and thus corresponds to a low class of speakers has caused the language to opt for the modernisation of the language. These identities given by the fact that one either speaks Cameroon Pidgin English

or Cameroon English will surely be dismantled for there appears to be no clear bridge as time goes by and both varieties and the peculiar identity they convey sooner or later will be in a continuum.

The literature reviewed so far is different from the work in the present thesis in that they do not address issues of culture and identity in creative works in Cameroon, in particular, and Africa in general. The present work is about cultural identity manifested in the language of creative writing in English in non-native settings or settings where English is not a mother tongue. The work is an investigation into how the culture and identity of Cameroonians (and perhaps other nationals) illustrate their culture and their identity by the way they use the English language in literature.

2.2.1.4. Reviewing Literature on Sociocultural Identity in Literature Teaching

Another aspect handled by works read is that of the sociocultural identity as a key aspect in education. John-Steiner (2011) observes that the sociocultural aspect is an emerging theory that looks at the contributions that society makes to individual development. Sociocultural identity in education stresses the role that social interaction plays in psychological development. It suggests that human learning is largely a social process, and that our cognitive functions are formed based on our interactions with those around us who are "more skilled."

Penuel and Wertsch (1995) in this line of thought will emphasise the fact that , Vygotsky, a prominent researcher in sociocultural impact, sees in the sociocultural perspective a way of placing people as the guide to our psychological growth, with our lives being in a kind of mentor-type roles, such as teachers and parents. Other times, we develop our values and beliefs through our interactions within social groups or by participating in cultural events. Each culture thus provides "tools of intellectual adaptation." These tools allow children to use their abilities in a way that is adaptive to the culture in which they live.

Penuel and Wertsch (1995) come back to the concept of proximal development, which is an important concept in sociocultural identity in the learning process. This is the distance between the actual development level (of the learner) as determined by independent problem solving and the level of potential development as determined through problem solving under

adult guidance, or in collaboration with more capable peers. Such an evidence can be seen in students writing tests, where they might perform well if assistance is provided.



Picture 1: Sociocultural identity in education illustrated by Brianna Gilmartin⁵.

In the classroom, understanding the zone of proximal development can be helpful for teachers. In classroom settings, teachers may first assess students to determine their current skill level. Educators can then offer instruction that stretches the limits of each child's capabilities by using hints, prompts, and direct instructions to help kids improve their intellectual ability levels.

This discussion on works related to sociocultural identity opens the door for the discussion of works on English language use and language teaching.

2.2.2. Reviewing Literature on English Language Use and Language Teaching

This section deals with a summary of works related to English language use and English language teaching (ELT) in various parts of the world, before dwelling into the Cameroonian case, with focus on methods and evaluation in language teaching and learning. It considers the ELT process from the perspective of teachers, learners, learning environment and goals in learning.

English Language Use and Teaching at Large

In this section, we consider Literature on English language use and teaching around the world, before narrowing it to what it obtains in Cameroon in the subsequent section. The aim is to get researchers views on the use and teaching of English language that is one of the main concerns of this research.

⁵ This illustration was taken from [http://www.verywellmind.com/what-is-Sociocultural-Theory?](http://www.verywellmind.com/what-is-Sociocultural-Theory?hpid=hp_hp-top-table-main-social-media%3Awhat-is-sociocultural-theory%3Ahomepage%2Ft-1)

English Language Use and Teaching in Asia

Extensive literature exists on the teaching of English language in the Asian context. We consider those of Kam (2006), Yeon Hee Choi and Hyo Woong Lee (2008), Chang (2011), Ayub and Lohdi (2016).

Ho Wah Kam (2006) tackles English language teaching in East Asia today. He discusses the position and status of English in 15 countries or education systems in East Asia, with the term *East Asia* used to cover Southeast and Northeast Asia. He describes the recent development in English language teaching in the 15 countries or education systems and attempts some generalizations on the teaching and learning of English in East Asia, with regards to issues and problems. He is concerned with the non-suitability of certain imported teaching techniques in settings where English is seldom used outside the classroom. Some of these problems are contained on the Table proposed by Hee Choi and Woong Lee (2008) for problems in ELT in Asia.

Chang (2011) works on the role of English language education in the Asian context. On the basis of a historical survey on the development of English in Asian countries, he defines the roles of English language in education in Asian countries from three perspectives:

- The first is to recognize the importance of NNS (Non-Native speakers) interactions in communicating through English, and to encourage their interactions and to create the environment to activate their interactions in daily life in the globalized world.
- The second one is to emphasize the bi-directionality in communicating among NS and NNS in a globalized world.
- The third one is to acknowledge the effectiveness of NNS teachers in teaching English in Asian countries and cultivate good NNESTs (Non-native English-speaking Teachers) who are well qualified for teaching English in each country.

Chang (ibid.) emphasized the importance of non-native interactions in the Asian context, suggesting that, as Asian countries belong to the outer and expanding circles according to Kachru's model, we should recognize some advantages in NNS-NNS interactions in Asia. Although there are some individual differences, the speech rates of Asian people are slower than

those of NS, which facilitates the learners to understand their interactions. Chang, quoting Yano (2006) pointed out the effects of NNS-NNS interactions as follows:

- First, using English in the NNS-NNS interactions help Asian students to liberate themselves from the inferiority complex toward NS.

- Secondly, using NNS English for communication works in Asian countries to reduce their excessive self-consciousness about their own English and further helps them to be positive and active in international communication by forcing them to interact immediately.

- Thirdly, NNS show difficulties in expressing themselves in English and often make similar grammatical mistakes, but the English learners in Asian context realize that it is more important to participate in the discussion and express their ideas and opinions than being silent until their English becomes perfect.

The Bi-directionality of communication in the Asian context is also described. Chang posits that in order to understand the English used by people from different cultural backgrounds, we need exposure to speakers from different cultural backgrounds. The best solution is to initiate a program for global communication in English in which not only NNSE but also NSE gain necessary training for effective global communication. The teaching and learning direction and relationship should be bi-directional in that both NSE and NNSE should not only be aware of the differences in their use of English, but also recognize the differences and learn from each other.

Chang (2011) concludes by saying that English plays a role as a window to the world. In this process to open the window to the world, Asian Englishes can play the important roles in teaching English as a way of fostering national development and a way of understanding other cultures.

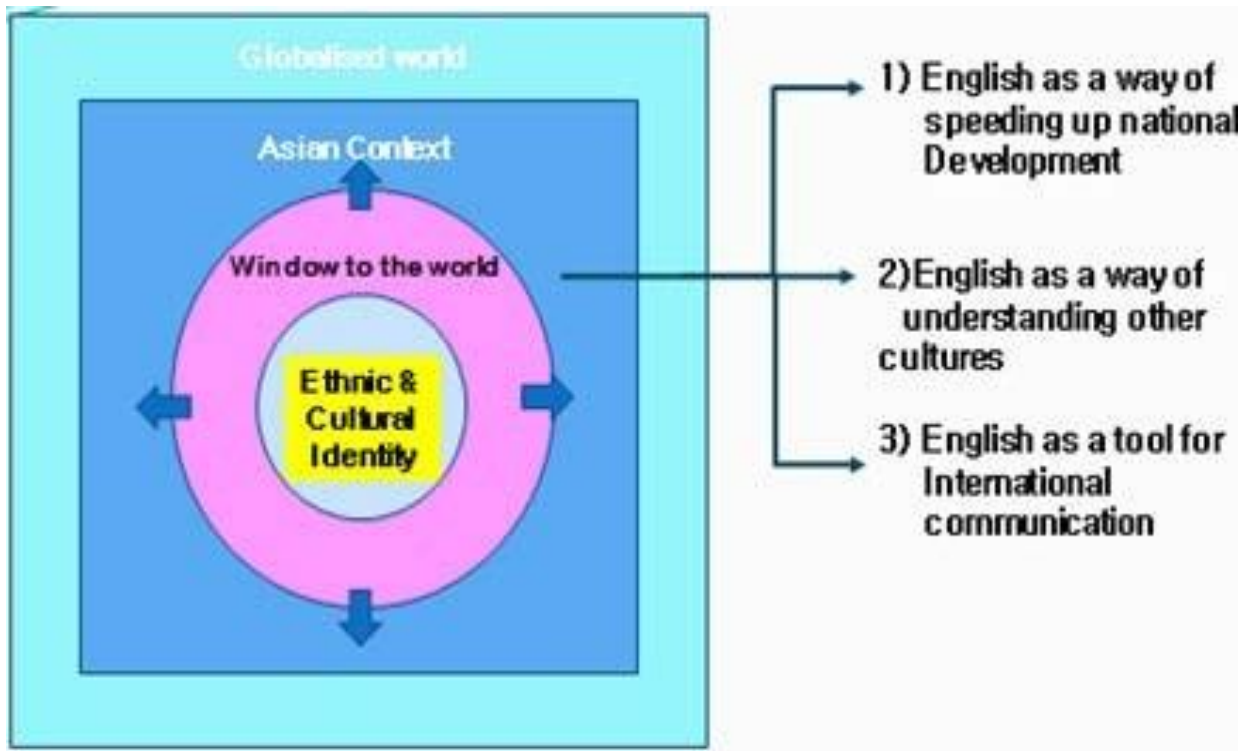


Diagram 1: The Roles of English Language in Asian Context suggested by Chang (2011).

On a more general perspective, Hee Choi and Woong Lee (2008) in “Current Trends and Issues in English Language Education in Asia” highlighted some of the problems and concerns in ELT in the whole of Asia. He gave the following issues as being main concerns in ELT in Asia.

Table 3: Problems in ELT in Asia by Yeon Hee Choi and Hyo Woong Lee (2008)

Domains	Specific problems and areas concerned
Socio-cultural and Linguistic contexts	Lack of authentic language use (speaking) environment: China(P/S), Hong Kong(P/S), Taiwan(P), the UAE(P/S), Indonesia(S) Nativized form of English: the Philippines(P/S), Singapore(P/S) Struggle with their native language: the UAE(P) high state of competitiveness vs. cooperation: Singapore(S)
English language education policies	Lack of government support for English education (national policy problem): Taiwan(P), India(P/S), Pakistan(P/S), the UAE(P)

	Programs not suitable for the cultural milieu of the learner: India(P/S) Implementation of primary English education: Japan(P) Implementing policies (e.g., using IT in ELT, teaching): Thailand(S) Research studies for academic promotion: Thailand(S), Vietnam(S)
Class size and hours	Large class size: Korea(P/S), Taiwan(P), the Philippines(P/S), Bangladesh(P/S), Pakistan(P/S), Israel(P/S) Lack of class hours: Korea(P), Taiwan(P/S), Iran(P/S)
Curriculum and learning contents	Lack of the continuity between primary and secondary English: Korea(P) Too much focus on oral English: Korea(P) Low curriculum standard: the UAE(S) Introduction of English in class VI in some places: India(S) Ignorance of speaking and writing: Korea(S) Indonesia(P), the Philippines(P/S), Bangladesh(P/S), India(P/S), Pakistan(P/S), Sri Lanka(P/S), the UAE(P/S) Spelling problems: Singapore(P) Introducing extensive reading: Israel
Teachers	Lack of qualified teachers: Korea(P/S), China(P/S), Taiwan(P), Indonesia(P/S), the Philippines(P/S), Thailand(P/S), Bangladesh(P/S), India(P/S), Pakistan(P), Sri Lanka(P/S), Israel(P/S), the UAE(P) Lack of teacher training: Japan(P/S), India(P), Pakistan(P/S) Lack of trained teachers in rural areas: Malaysia(P/S), Sri Lanka(P/S) Senior teachers' resistance to new teaching strategies: Taiwan(S) - teachers' excessive workload: Japan(S)

Students	Special needs of students (those who are from poor families, non-readers): the Philippines(P), Israel(P/S) Gap among students' English proficiency: Korea(P), Taiwan(P) - spoilt children: Singapore(P) Lack of learners' motivation: Indonesia(S), Malaysia(S), Singapore(S), Vietnam(S)
Parents	Lack of parents' support for English education in rural areas: Malaysia(P)

Hee Choi and Woong Lee (*ibid*) further notes that the problems highlighted are shared by many Asian countries (China, Indonesia, the Philippines, Bangladesh, India, Pakistan, Sri Lanka, and the UAE). Still, the introduction of extensive reading is also a concern in Israel.

Ayub and Arfan Lodhi (2016) handle the ESL learning and teaching in the educational perspective of Pakistan. He presents the importance to assess the connection between English language, its development, learning English as a foreign or second language, and pedagogical implication of English language. English is now a lingua franca or a “world language” recognized on global level. In Pakistan, at both the individual and national levels English language is progressive language (Shamim, 2011, quoted in Ayub and Lohdi (2016)). Ayub and Lohdi (*ibid*) pinpoint to the fact that the linguistic map of Pakistan is complex due to many languages as all provinces have their own dominant languages and a number of minority languages. So Pakistani societies are multilingual and multicultural. It's somewhat difficult to command over all languages perfectly but as English is world language so people want to acquire English perfectly.

In Pakistan, recent government policy advocates education for all and focuses on ESL teaching and learning by enhancing the use of English of the world level. Perhaps it is a complicated policy both for resources and achievement of quality in English language in Pakistan. Moreover, English in Pakistan is a success and status symbol, and also a key to national progress for both rich and poor for the future life of their children.

ESL learning in Pakistan is not as much successful due to many factors. Almost more than half of learner's ESL learning is hectic due to psychological and sociocultural factors as this

study was also investigation of debilitating factors involved in English communication. In Pakistan, education systems are of different typed, mostly on bases of medium of instruction as identified English medium and Urdu medium. Mostly for upper class is private English medium schools and the Urdu medium schools are mainly for poorer. English medium private schools no doubt planned high quality education and developed classrooms through the medium of instruction in English, resulting rich students in full command and higher levels of talent in English.

Moreover, in Pakistani communities ESL teaching is not as much successful as was expected because of instructor's attitude as discussed above in this chapter. Thus, for each succeeding government, the teaching of English is noted as a serious issue.

To conclude this review of English language use and teaching in Asia, it can be said that the number of the people who speak English as a second or foreign language in Asian countries is increasing very rapidly, so Asian English plays a very important role in the globalized world, with its distinguishable characteristics.

2.2.2.1.1. English Language Use and Teaching in Latin America

This section provides an assessment of English language learning in Latin American countries. It reviews works written on English language learning in some of the seven Latin American countries that are Argentina, Brazil, Chile, Colombia, Ecuador, Mexico and Peru. Many Latin American countries are today making a lot of efforts to improve the English language levels of their overall populations. It appears helpful to examine the existing policies and goals, as well as the factors unique to Latin America that contribute to the current state of English language learning. Works from Harmer (2014), Cronquist and Fiszbein (2017), and Tapia (2017).

Cronquist and Fiszbein (2017) start by analysing the English language learning (ELL) policies in Latin America. They demonstrate that the evaluation of the ELL policy frameworks of ten Latin American countries, including Argentina, Brazil, Chile, Colombia, Costa Rica, Ecuador, Mexico, Panama, Peru, and Uruguay, show the advancements in ELL policy as well as the gaps and bottlenecks to improving English proficiencies in these countries. They provide the following table summarising indicators of progress in the ELL.

Table 4: English Language Learning Policy in Latin America Framework: Indicators of Progress by Cronquist and Fiszbein (2017).

	Argentina	Brazil	Chile	Colombia	Costa Rica	Ecuador	Mexico	Panama	Peru	Uruguay
Legal Foundation										
English Mandatory by Law	u	√	√	U	√	√	√	√	u	u
National Plan or Strategy	X	X	√	√	X	√	√	u	√	u
Standards for Learning										
Learning Standards and Objectives	u	u	√	√	√	√	√	√	√	√
Teaching Supports, Including Curricula and Programs of Study	X	X	√	√	√	u	√	√	u	u
Student Achievement										
Standard of Measurement	X	X	√	√	√	√	√	X	√	√
Proficiency Goals	X	X	√	√	√	√	√	X	√	√
Proficiency Assessment	X	u	√	√	√	u	u	X	X	√
Teacher Qualifications										
Teacher Education Standards	√	X	√	√	U	√	X	u	√	√
Proficiency Goals	X	X	√	√	√	√	√	X	√	√

Proficiency Assessment	X	X	√	U	U	√	√	X	X	X
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(√ = Yes, this topic has been successfully addressed, U= There has been some progress in the right direction, but it is not yet sufficient, **X** = not addressed)

Cronquist and Fiszbein (2017) point out to the fact that although gaps exist, the general tendency in Latin America countries overall is to develop strong legal grounds for ELT. Thus, Laws require the teaching of English in schools in six of the ten countries, while English is encouraged as the mandatory foreign language in others. Half of the countries also have well-developed plans or strategies for improving ELT. Standards for learning are also well developed in the region. A majority of the countries define learning standards and objectives for ELL and accompany these standards with curricula and other teaching supports. Argentina and Brazil are the only two countries that do not define learning standards specifically for ELL. All Latin America countries have made progress in the creation of teacher education standards, but many fail to address the issue of teacher assessment.

Teachers are also an area of concern for the authors. Teachers in English Language Learning should be of high quality, especially in terms of proficiency. However, Cronquist and Fiszbein note that English language teaching has shown weaknesses pertaining to the quality of both teacher proficiency and training. English teachers in Latin America demonstrate low proficiency in the language.

There is also a concern as far as teaching programs are concerned. ELL programs exist in various forms throughout the region, but there are three key factors that these programs must address to be successful: ensuring continuity, developing a strong monitoring and evaluation (M&E) framework that informs adaptation, and addressing the lack of sufficient quality teachers. While the needs of every program differ, new programs can learn from both mistakes and successes of other programs in the region. A strong M&E framework needs to be implemented so as to ensure programs' effectiveness. Evaluation systems in the region are weak and little effort is given to measuring the effectiveness of current approaches.

Hamer (2014) in his article "ELT realities in Latin America: A modest proposal", identifies the problem in ELT in Latin America as English language teaching in schools not working in general as well as people hope. Too often, a lengthy period of English classes results in a

disappointingly poor level of achievement. He attempts to give reasons accounting for this phenomenon:

- **The number of teaching hours:** It is almost impossible to really learn English in one, two or three lessons a week, especially where the lessons only last about forty-five minutes each and some time is taken up with classroom administration.

- **Class size:** Research on the effect of class size is largely inconclusive. We know, however, that the bigger the group the less chance there is for individual attention.

- **Teacher preparation and expertise:** In any course, much depends on the behaviour of the teacher. A lot, therefore, depends on the training, experience and language level of English teachers. Those who know how to operate in a classroom, know English well, and how to teach it, will be much better placed than colleagues who do not know these things.

- **Overall conditions:** A school that is very poorly resourced will probably (but not necessarily) find it more difficult to promote good learning than a school that has everything it could ask for.

- **The students themselves:** Since successful learning is realised by the students themselves (and not by the teacher), anything that gets in the way of that is going to have a negative impact. If the students are under-motivated, disadvantaged or seriously preoccupied by other matters, they will be less likely to benefit from instruction (if indeed that is what is called for) than if they are in ‘good shape’.

- **Attitudes to foreign language learning:** As with every school subject – and learning and education in general – the attitude of others in a student’s world (parents, teachers, school principal, friends, etc.) will have a profound influence on their motivation to learn (English in our case).

As a solution to these ills in ELT in Latin America, Hamer (2014) suggests the use of CLIL that is, Content and Language Integrated Learning. There is thus “a need to choose content as the main focus of what we want to do, and only when we have decided what potentially interesting things we are going to involve students in start to think of the language that might help the students to work with it” (Hamer 2014:13).

Tapia (2017), on her part, dwells more on ELT in Mexico, with emphasis on the indigenous, multicultural and multilingual contexts. She analyses two characteristic traits of ELT in Mexico that can make the practice successful:

- ELT with strong local cultural and real-life elements. English should be taught using the experiences and knowledge. This implies the application of community-based pedagogies and the development of special materials to teach the language. Moreover, an intercultural trilingual curriculum could help learners develop multilingual proficiency and intercultural awareness.

- ELT as a school subject, taking the local indigenous context into account.

The focus should be on language proficiency, much as in any school, with English as a curricular subject following a syllabus, using standard ELT materials. In addition, the knowledge and use of three languages in the community, should be emphasized and exploited.

Tapia (2007) further gives reasons for including intercultural and multilingual aspects in curriculum making. Tapia finds it necessary to exploit the presence of three languages in the community. Spanish as the national and main community language, Nahuatl as the heritage language of some younger members of the community and the mother tongue of older ones linked to a set of traditions that are partially observed by most members of the community, and English as the third language for most students.

This type of curriculum could enhance trilingual literacy. It could help students maintain and increase the use of ethnic languages. The teaching of English in indigenous contexts, like Mexico, calls out for ELT practitioners to explore the possibility of developing multilingual and intercultural teaching programs integrating learners 'cultures and the real-life experiences as well as their prior language needs.

Literature on ELT in Latin America gave us a comprehensive picture of the teaching of English in a multicultural and multilingual environment. We now look at the African setting.

2.2.2.1.2. Literature Review on English Language Use and Teaching in Africa

This section examines the existing literature on English language use and English language teaching in Africa. It looks into matters related to the status of English in the continent, English language policies, and classroom activities. We thus consider works from giving us the experience of South-Africa, Kenya, Tanzania, and neighbouring Nigeria.

In a bid to discuss English language teaching policies, and from a general perspective, Lodhi (1993) starts by giving an overview of what occurs in Africa. He presents the various situations as follows:

1. Countries having one African language which is a mother tongue and is spoken by the vast majority of the population, and having an official status as in Botswana (Setswana), Burundi (Kirundi), Lesotho (Sesotho), Rwanda (Kinyarwanda), Somalia (Somali), Swaziland (Seswati). The one African language may be a lingua franca as in the Central African Republic (Sango), Kenya and Tanzania (Swahili), and Mali (Bambara).

2. Countries having one or two predominant African languages, such as Ghana (Akan/Twi), Malawi (Chichewa/Cinyanja), Niger (Hausa), Togo (Ewe), Burkina Faso (Mosi/More), and Zimbabwe (Shona).

3. Countries having several dominant indigenous African languages competing with one another, having an official status: Nigeria (Hausa/Fulani, Igbo, Yoruba, Kanuri); and Sierra Leone (Mende, Temme). Nigeria in this case adopted the ethnic language spoken in every region as a medium for primary school education. English is the medium at the secondary and higher levels.

4. Countries having no predominant African language(s), for instance, Cameroon (Bulu, Ewondo, Ghomala, Fefe are spoken with no official status).

Lodhi (*ibid*) then continues his work by identifying the various language policies implemented in Africa, as follows:

1. Countries which consciously promote one language with

a) Endoglossic language policy: Comoro (Shingazija/Comorian), Kenya, Tanzania (Swahili).

b) Exoglossic language policy: Angola, Guinea Bissau, Mozambique (Portuguese), Liberia (English)

2.

a) Endoglossic countries with more than one indigenous language promoted: Ghana, Guinea, Nigeria and Zaire.

b) Exoglossic countries with endoglossic tendency: Botswana, Burundi, Central African Republic, Comoro, Lesotho, Malawi, Rwanda, Swaziland and Uganda.

3.

Exoglossic countries where indigenous languages are used in some fields of activity e.g. lower primary education, literacy programs, press and radio, lower courts, police and rural health care: Gambia, Mozambique, Senegal, Sierra Leone, Zambia and Zimbabwe

Lohdi (*ibid*) concludes that Africa is exhibiting a large spectrum of language situations, making the continent one of the most complex and varied in the world in terms of English language use.

When it comes to the experience in specific countries, Roy-Campbell (2014), discussing English language teaching in Kenya, first presents the country as one exhibiting more than 40 indigenous languages, and two official languages which are English and Kiswahili.

Official educational policy in Kenya states that the first three years of schooling should be in the mother tongue. The fourth year marks the introduction of English as the medium of instruction. Roy-Campbell (*ibid*) remarks that even though students begin learning English as a second language as a subject at the beginning of primary school, that is in Class One, research has found that most Kenyan students are not sufficiently proficient in English at the end of Class Three to effectively learn content in English in Class Four. Additionally, Kiswahili (the national language and mother tongue of a small section of the population) is also taught as a subject from

Class One, so that most students after Class 3 are learning content through English at the same time that they continue to learn Kiswahili language as a subject.

Since all the subjects, with the exception of Kiswahili, are taught in English, Kenyan students learn English language while using the English language to learn the curriculum. Many Kenyans, therefore, rarely use English outside of school. Young people communicate with each other in their mother tongue, Kiswahili, or Sheng⁶.

In South-Africa, as Ntombela (2016) suggests in his research, “The Burden of Diversity’: The Sociolinguistic Problems of English in South Africa”, eleven languages were made official. Prior to that only English and Afrikaans were the recognised official languages, with Afrikaans occupying the place of main medium of instruction. Following the rejection of Afrikaans by black people in South-Africa, English was adopted as a unifying language. This created a discriminatory situation in the non-development of African languages to the benefit of English and Afrikaans. Although there is a widespread desire to promote indigenous languages to the level of being media of instruction, the desire is peripheral and does not carry the urgency that characterised the deposition of Afrikaans. English still bears a colonial image in the minds of the learners, and most uneducated south-Africans tend to be less proficient in English language.

The South African situation is one where the dichotomy ESL/EFL is very difficult to make, for, some schools reflect the EFL situation especially in rural and township schools. On the other hand, other schools in urban areas would rather reflect an ESL situation. In practice, local varieties are developing, especially South African Black English or South African Indian English. Mpepo (2007: 27 quoted in Ntombela 2014: 81) postulates that good teaching in South-Africa should expose learners to varieties of English in their society so that they know which one to use in particular contexts. In South Africa, presently, as Ntombela (ibid) summarises, the teaching of English is divided into Home Language and First Additional Language. “The former refers to the language first acquired by a learner whilst the latter is the language learnt after home language. Just like ESL/EFL versus English first language, English Home Language is regarded as superior to First Additional Language” (Ntombela 2016:81).

⁶ Sheng, a language form developed by young people in the urban areas of Kenya, includes words from English and Kiswahili, mixed with the mother tongues (Mbaby and Nguza 1993), similar to Camfranglais in Cameroon

In the neighbouring Nigeria, the situation of the English language is also worthy of note.

Olufunmilyo Ola-Busari (2014) states that the contact of local populations with the English language dates back to the 16th century A.D., though the variety of English taught nowadays dates from the middle of the 19th Century. English became the official language of Nigerians when all its regions were brought together as one political entity at the beginning of the 20th Century. Competence in the language at that time was highly acclaimed. It holds the status of a language of value, of opportunities, facilitating inter-ethnic and inter-cultural communication in Nigeria. Therefore, there was also a corresponding high level of motivation to learn and attain proficiency in the language, especially among students at all levels of the educational system.

There has, however, been a gradual decline in the quality of English teaching and learning in the last 30 years and the situation has deteriorated so much so that it has become a major national concern, especially with the failure rate recorded in the last decade in English and other subjects in the Secondary School Certificate Examination. Olufunmilyo Ola-Busari (ibid) goes further to point out the fact that basic use of English is compulsorily taught in the First year and sometimes in the second year of university.

Olufunmilyo Ola-Busari (2014), agreeing with Akeredolu-Ale (2007: 232) noted the significant decline in the quality of English that is being taught and learned in Nigeria. It is acknowledged that on-going research is addressing this issue of poor performance in English language. Reasons accounting for this state of affairs in Nigeria are:

- Inadequate government funding for the education sector of the country.
- Commercialization of education in the country as private schools proliferate, to the expense of public schools.
- The impact of the teaching and learning in a multilingual society environment, where there is no or less exposition to English language. The only contact with the language remains therefore within the school system. This makes it difficult for them to achieve the desired proficiency. This is because interferences are attested at all levels of language (phonology, morphology, lexis, syntax and semantics). Students are also exposed to deviant forms within and outside the school environment. In some cases, the deviant forms are transferred and perpetuated by their own teachers.

Olufunmilyo Ola-Busari (*ibid*) goes further to say that the quality of English language being learned by students depends to a great extent on the competence of the teachers and their capacity to motivate and encourage their students to reach their desired goals. Unfortunately, this is not the picture Nigeria is showing: teachers do not seem to be well-trained, or not even trained in methods of teaching the English language. It is common to see a teacher from another school subject teaching English Language.

Nevertheless, the teaching environment in Nigeria benefits from the new impetus given by modern technologies which give opportunities to professionals in ELT to access modern strategies in ELT.

The studies presented above on English language use and teaching in Africa present the fact that it is at times difficult to classify the kind of English used in Africa, for some areas will have it as ESL and others as EFL. The new African setting also makes English encounter indigenous languages that compete with it. There is a whole socio-cultural system to be taken into account when teaching English in Africa, as the South-African context suggests. The studies reviewed all agree on the fact that there is a drop in terms of the quality of English, be it oral or written, used by teachers and learners. Several reasons can account for that, for instance the lack of proper investments by the various governments or the training of teachers themselves.

It must have been noticed that the literature review so far dwells on ELT, though the present research intended to examine the teaching of Literature in English in Cameroonian secondary schools. The reason for this is simple. When one searches for literature on the teaching of Literature in English, all one finds is literature on English Language teaching. It seems as if researchers or scholars dwell only on ELT. They seem to have relegated the teaching of Literature in English to the background. This seeming neglect is where the worthiness of the present research comes. There is a knowledge gap in this domain. It is hoped that the classroom observations on Literature in English teaching by the present researcher, and his comments and findings made will fill this gap, at least as far as Cameroon is concerned.

This African context having been generally presented, it is important to now look into the Cameroonian ELT situation.

2.2.2.1.3. English Language Use and Teaching in Cameroon

The Cameroonian ELT context is quite specific for a plethora of reasons. Reviewing literature at this point considers the following: the teacher, the students, the teaching /learning environment, and learning goals and policies, the diversity of English language teaching in Cameroon.

In the recent past, there have been several calls from Cameroonian scholars for the variety of English spoken within the country to be taught in the Cameroonian classroom, arguing strongly that the acquisition and use of Standard British English (SBE) is far-fetched given the socio-pragmatic realities of the context within which the language is learnt (see, for instance, Atechi, 2006; Ngefac, 2010 & 2011). On the same token, there have been doubts whether Cameroon English (CamE) can be regarded as a variety in its own right (see Simo Bobda, 2003). This study set out to investigate the intelligibility of Cameroon English speech to educated Chinese speakers of English living in Cameroon and to examine what implications the findings can have on English Language teaching (ELT) in Cameroon.

Speaking is an important language skill that deserves a place both in English language teaching and English language assessment. However, the assessment of speaking in Cameroonian secondary schools is still neglected in many teacher-based English language tests. Often, attempts made to assess the skill are done either almost always indirectly or informally, leaving a wide gap between tenets professed in the Competency-Based Approach (CBA) to English language teaching and practice in the field. In 2012, the government of Cameroon officially introduced the CBA as the pedagogic paradigm for the teaching of English as a Second Language (ESL), and by extension, assessment in secondary schools. Eight years down the line, little seems to have changed concerning the way speaking has always been assessed, even though the CBA requires that learners practically demonstrate knowledge, skills and values in testing situations. This article set out to evaluate the contribution of teacher training to the assessment of speaking. Data was collected through qualitative and quantitative methods. A total of 259 questionnaires were administered to examiners of the June 2019 marking session of the Cameroon General Certificate of Education (CGCE) as well as members of the Cameroon English Language and Literature Teachers' Association (CAMELTA). Also, four interviews were conducted with the maximum variation principle in mind. The findings revealed that teacher training; both pre-service and in-service, is a major factor responsible for the neglect of

speaking in assessments. It was recommended that teacher-training institutions introduce or expand courses on testing to include direct assessment of speaking and that opportunities be created for in-service teachers to acquire certification on assessment within the framework of the CBA to English language teaching.

In Cameroonian secondary schools, English is the official language of instruction. This means that all subjects, including literature, are taught in English. However, the use of English in these schools varies depending on the region and the socio-economic status of the students. In urban areas and among students from affluent families, English is spoken fluently and used as a means of communication both inside and outside the classroom. On the other hand, in rural areas and among students from less privileged backgrounds, English is not spoken as fluently and may only be used in formal settings such as in class or during exams. The difference in English language use has implications for literature teaching in Cameroonian secondary schools. Teachers must take into consideration the level of proficiency of their students when selecting texts to teach and designing lesson plans. They must also be aware of how their own use of English may affect their students' learning experiences. Overall, it is important for teachers to strike a balance between promoting proficiency in English while also valuing and respecting the diverse linguistic backgrounds of their students.

From a general perspective, Atechi (2008) views Cameroon as one of the most complex linguistic settings in the world. Several languages are attested on the Cameroonian soil: two official languages, Pidgin English, and more than 248 indigenous languages. English bears an ESL status for speakers from the two English-speaking regions of the country, but it is EFL for those of the French-speaking part of the country.

The didactic material is an aspect of much concern. Atechi (2008) quoting Simo Bobda (1994) remarks that there is still a strong tendency in textbooks to aim at the native model. Didactic material does not still reflect the realities of the setting, not including local forms that reflect the realities of the sociolinguistic and cultural identity of both the teacher and the learner of the language. It therefore sounds paradoxical for teachers to strive to teach forms they do not use on a daily basis, and students, who have less exposure to the language than teachers, trying to learn these “standard forms” from their teachers. Teachers and students therefore face a lot of challenges in the teaching and learning process. Such challenges include, at the level of the language itself, phonological, lexical, syntactic and semantic specificities. At the level of the

learning environment itself, challenges include many varieties attested: SBE, AmE, CamE, NigE, Pidgin English.

Specific items of the Cameroonian contexts are tackled below.

2.2.2.1.4.1 Teachers and Students in the ELT Process

The key elements in any ELT situation are teachers and students. Research in Cameroon places them as central.

Nkwetisama (2011) sees in language teaching in Cameroon a route towards an eco-applied linguistic awareness. He examines the perception of the EFL/ESL teachers on environmental education and the integration of environmental education in language teaching. The aim is to prove that EFL/ESL teaching should not only be limited to the improvement of learners' language proficiency, but also to enable them develop critical thinking strategies that can be useful in environmental sustainability. He adds that the English language teaching profession can be used in promoting environmentally friendly behaviours among citizens, thereby activating an eco-applied linguistic awareness among Cameroonian EFL/ESL teachers. The study also shows that it is not possible to teach only one variety of English in Cameroon, be it British, American or Cameroon English. While English multi-dialecticism in Cameroon requires exposing learners to many varieties of English, teachers can reach that goal by taking advantage of the linguistic creativity found in literary texts.

Tante (2013) is about the purpose of English language teacher assessment in the English-speaking primary school in Cameroon. He looks at assessment as having a huge impact on ESL primary pupils, because on the curriculum, English is both a subject and also a language of learning all the other subjects. Tante (ibid.) thus assesses teachers' approaches to classroom assessments, and makes assumptions that guide teachers' choices of assessments procedures. ESL young learners must be prepared to access not only the transactional and practical sides of English, as in EFL, but in addition, the whole range of skills, abilities, cognitive processes and the cultural nuances of the language through space and time.

Justina Atemajong Njika (2015) makes it clear that grammar teaching in Cameroon is generally done implicitly and is function-focused. Thus, the teachers' ability to produce appropriate metalanguage, identify and correct errors, and explain grammatical rules is relatively reduced. The conclusion is that teachers' explicit knowledge of underlying language systems

enables them to act on the three main sources of input (material, student and teacher). They operate as a kind of ‘filter’ controlling the extent to which each source of input is made available to the learner. The language in teaching materials, for example, may be filtered as a result of having been specifically selected by the teachers or mediated through teachers’ presentations. This in turn enhances their effective teaching as well as their ability to react to learners’ developmental errors. It is thus appropriate to consider how TMA might ideally manifest itself in teachers’ behaviour where the pedagogical approach incorporates a focus on form and where they do not.

Angwah (2017) , talking about English language teaching in Cameroon, observes that despite the views on English spoken in Cameroon as shifting significantly from Standard British English, ESL teachers seem to think differently about their competencies in the English language. He shows that there is a gap between the linguistic perceptions and the phonological aspects of teachers’ English, leading to the conclusion that there is a dire need for the establishment of a feasible target variety that is attainable and does not pose any major problem of intelligibility to speakers of other varieties of English.

Achiri-Taboh and Lando (2017) address this issue of teacher language proficiency, stating that over the last three decades, the standards of English in Cameroon as well as the performance of students in the English language at the General Certificate of Education (GCE) examination have been on a steady decline. While many Cameroonians keep making their way into the English language teaching industry as a result of the rapid expansion of English as a global lingua franca, the quality of language input administered to learners seems to leave much to desire. Thus, although a number of studies have attributed the continuous downward spiralling of standards to a variety of reasons, this study set out to investigate the extent to which teachers of English as a second language (ESL) in Cameroon master the language they teach, as a demonstration that the teacher is one of the major problems to be addressed.

2.2.2.1.4.2. The Teaching and Learning Environment

Fonlon (1969) identifies a language problem in Cameroon. He believes that culture is to a country what a soul is to a man, that is, the principle of life, of unity and continuity. Cameroon has the singular character of being the only African country where all African cultures meet.

Thus, there exist a plethora of languages that creates confusion. Folon (ibid) suggests that, in terms of language policies, national unity can only be achieved with the help of non-African languages. Cameroon then needs to compose with its official bilingual state. Fonlon sees French and English as the prior means of communication in education, the media, commercial activities, etc. Today Cameroon has become *de jure* a bilingual state, but *de facto* it is a highly diversified multi-lingual, multi-cultural country. In education a special programme is being carried out, that of the Bilingual Grammar School.

Anchimbe (2006) on his own, looks at time allocation in the teaching of the English language. According to the Ministry of National Education (MINEDUC) (2001: 5), 41.67% of a total of 30 hours per week for level three of primary education is dedicated to language teaching only. According to Part 3, Chapter 1, Section 16, Paragraph 1 & 2 of Law No. 98/004 of 14th April 1998, which lays down guidelines for education in Cameroon,

The educational system shall be organised into two-sub-systems: the English-speaking sub-system and the French-speaking sub-system, thereby affirming our national option for bi-culturalism. The above mentioned educational subsystems shall co-exist, each preserving its specific method of evaluation and award of certificates.

Harrow and Mpoche (2008) look at Language, Literature and Education in Multicultural Societies and dwell into the Bilingual nature of the Cameroonian teaching/learning environment. They recall Ahmadou Ahidjo, Cameroon's first president stated that "By bilingualism we mean the practical usage of our two official languages, English and French, throughout the national territory." The remark they make is that what is believed within political circles to be the manifestation, objective, and the scope of the official language policy: "practical usage" and "throughout the national territory." Are still quite restrictive and vague as it provides clues only for educational implications but does not provide room for the development of the conceptual, linguistic, and cultural aspects of the bilingual policy and they conclude that in spite of the current practices in language management efforts "bilingualism in Cameroon still needs careful and systematic planning with clear-cut short- and long-term goals." (Simo and Tiomajou, 1995:74) Even pertinent to the fundamental elements such planning, i.e. defining and describing bilingualism is Zé Amvela's (1999:133) observation that "Owing to the importance of

bilingualism in the very survival of the Cameroon nation, it is highly desirable, in our opinion, to investigate as many of its aspects as possible.

CAMELTA,⁷ the Cameroon English Language and Literature Teachers Association, provides some salient information about the teaching and learning environment in Cameroon. They thus set as objectives in ELT to:

- Improve the practice of language teaching and learning
- Promote high standards of in-service language teacher training
- Foster and promote scholarship relating to language teaching
- Foster high academic and professional standards
- Break down the isolation that teachers experience both in their classrooms and their schools
- Encourage co-operation and mutual support
- Foster the exchange of ideas resources, information and experience
- Offer a regular forum for the introduction, production and exchange of new ideas, practices, materials and other resources
- Provide opportunities for personal language development
- Encourage the development of foreign language teacher identity and collegiality
- Create a forum for the promotion of ever more teacher friendly ELT
- Generate networking and sharing of skills in best practice and new approaches in ELT

2.2.2.1.4.3. Learning Goals

Gladys Ngwi Focho (2011) central concern is to describe students' perceptions of English as a developmental tool in Cameroon. She sees the role of English language learning as one that can lead to academic success, development, job opportunities as a way of facilitating international communication and as a medium for achieving global education leading to global understanding.

⁷ Foremost association in Cameroon working to establish synergy between all Cameroon English Language and English Literature teachers.

2.2.3. Reviewing Literature on Literature Teaching

It was important to us to review Literature related to English Language teaching first, but it is also relevant to look into the teaching of literature in various contexts, with emphasis on the Cameroonian contexts. This help the study circumscribe the various experiences in the domain of Literature in English teaching, in terms of methodology and evaluation.

2.2.3.1. Literature Teaching at Large

The literature reviewed at this point greatly deals with works in non-native settings, as it was with English language teaching. We will consider studies from Asia and America.

2.2.3.1.1. Reviewing Literature on Literature Teaching in the Asian Context

Chin Ee and Loh (2018), discussing Literature education in Singapore, in their article “Change and Continuity in the Singapore Literature-In-English Curriculum” note that in the days prior to and in the early days of Singapore’s independence, the study of Literature was largely limited to students studying in English-medium schools. It was viewed as a subject that would complement the technical study of English language by providing students with cultural knowledge of the British Empire (Holden 2000).

This view of Literature as culture-blind was over-ridden in the 1960s and 1970s. In a climate of anti-colonial nationalism and nation building there was a relegation of Literature to the backseat as the Singapore government cultivated an alternative to the imposed British culture. Holden (2000) pointed out that the version of culture adopted embraced Asian values to the exclusion of Literature, and that a static view of culture as unchanging precludes “the possibility of literature in English becoming part of an evolving Singaporean culture” (p. 40). In contrast, the English language maintained its elevated position as the language for interracial communication and national productivity.

A clear-cut difference was thus established between English language and Literature in English curricula, with separate syllabus for English Language and Literature in English. Literature, without its cultural and technical function, was a subject dealing with aesthetics, and, became optional and reserved to elite.

Chin Ee and Loh (ibid) go further to say that the Literature syllabus, since it was established in 1999, has witnessed more of continuity than change. While there have been shifts in the curriculum and assessment following major educational reforms, these reforms have not fundamentally changed the aims of Literature education in Singapore. In fact, the most recent 2013 syllabus explicitly states:

The Literature in English Syllabus 2013 builds on the strengths of the 2007 Syllabus to provide teachers with a sense of familiarity while continuing to emphasise key areas important to the teaching and learning of literature. (MOE 2013: 8 quoted in Chin Ee and Loh (2018))

Thus, the review of syllabus makes assessment a key tool in classroom activities. There is then an *Emphasis on Skills in Literature Instruction and Assessment*. Curriculum planners from MOE's Curriculum Planning and Development Division (CPDD) explained that one of the critical features was a skills-based approach. The central idea is to equip pupils with the skills that would help them understand, appreciate and respond to what they read or view, not simply internalizing knowledge about particular texts. Literature lessons should therefore aim to impart these skills and reinforce them at successive levels in the study of different texts. (Chew & Wong 1999: 92 quoted in Chin Ee and Loh (ibid))

A significant aspect, as Chin Ee and Loh (ibid) remarks, is the fact that at the O-level examination candidates have to analyse either a poem or short prose extract that they had not previously studied. To make this feasible, the number of studied Literature texts in class was reduced from three to two and the context question (which consisted of a series of short answer questions) was replaced by the passage-based question (which required students to analyse a passage more holistically). The skills-emphasis was reinforced in the 2013 syllabus through specific "Knowledge, Skills and Dispositions" that aimed to make explicit for teachers the expectations of the Literature curriculum (MOE 2013).

The skills-based approach also led to framing evaluation questions so as students to move from describing and illustrating to analysing, with a greater emphasis on language forms and features, to discuss how the writer shapes the text and the readers' response to the text.

Likewise, Jui-Fang Yu Chang (2007) dwells on the teaching of Literature in English in the Taiwan context, but he focuses on children's Literature. He starts by defining the role of English in the country. He states that the country's policy have made the English language a semi-official language in Taiwan by the year 2008. Thus, English was introduced earlier into school curriculum. Previously, in 2004, the Ministry of Education banned English from being the language of teaching in kindergartens, with an emphasis made on using the mother tongue and Mandarin (where Mandarin is not the mother tongue).

As a school subject, it was thus recommended to use children's literature in the teaching of English, and children's books written in English became increasingly popular. Learners are thus becoming more enthusiastic readers. However, a difficulty arises from the fact that it is hard to find books in English that are appropriate for learners at different stages of development. There is a need to have literary texts that appeal to the cultural and linguistic specificities of the young learners. Although the children often appeared to understand and even to be reasonably fluent, attempts to encourage them to respond in meaningful ways that did not involve the repetition of memorized chunks of language can enhance their ability to use English to achieve language proficiency. Chang (ibid) also draw attention to the fact that the teaching of Literature in English in Taiwan often tend to ignore or underrate the difficulties that can be involved in selecting works that are cognitively, linguistically and culturally appropriate and using them in ways that make a genuine contribution to teaching and learning.

Novita Dewi (2008) in "Teaching Postcolonial Literature: The "Know – What", the "Know – How" and the "Know-Why", discusses models of teaching Literature in the Indonesian context. She describes two models suitable to bring out the "know-what" in teaching Postcolonial literatures.

The Know-what

In her analysis, she postulates that teachers may consider geographical location as selection criteria. For Indonesian learners, for example, novels and short stories from other Southeast Asian countries like the Philippines, Malaysia and Singapore may be suitable.

Teachers should bear in mind that getting works that are close to the learners' daily experience can be an asset in the classroom. Literature in English teacher in Asia should also open up by introducing works from Australian writing about Asia or Indonesia is another choice

which may give students opportunity to observe the ways in which socio-cultural and political relationships are portrayed in fiction. Works from African countries are also to be introduced to compare and contrast with their postcolonial experiences in the hope of enriching the students' understanding of their own culture.

Dewi (ibid) also pinpoints the fact that advanced learners can better enjoy literary canons and study intertextuality. Students may need some assistance to make them see how counter-discursive practice operated in the new writing and how they depart from the older ones.

The Know-How

Various approaches and methods in Literature teaching were developed. There is a need to use approaches and methods that foster teachers and students 'participation and active learning in literature teaching, for example dramatization and narrativization of the text under study. Dewi (ibid) goes further today that teaching Literature in English requires ingenuity and creativity on the part of the teacher. While drama is the most often used technique, narrating the story from the students' point of view will also boost understanding and enjoyment.

The Know-Why

Dewi (ibid) also talks about why Literature in English should be taught. She highlights that teachers and students should indulge in knowing the "why" through critical reading. They have to detach themselves from the text and develop cultural and ideological awareness, leading to a deeper understanding and a fuller appreciation of the works. Need is to encourage the students to situate the texts discussed in regional, cultural and historical contexts as well as their aesthetic qualities. It should enable students to go beyond like or dislike of the works. The students should be able to talk about what the text is, how it works through all elements thereof and what implications or good and bad effects it produces over time as it unfolds.

The Asian experience in Literature in English is thus very prolific in the sense that it focuses on methods of teaching that should be socio-culturally bound, but also on aims of reading which is firstly to enjoy the content. Teaching Literature in English, as part of core curriculum in English Studies should therefore be adjusted accordingly. We shall now look at the African experience.

2.2.3.1.2. Reviewing Literature on Literature in English Teaching in Africa

The teaching of Literature is done in most schools in Africa, as part of English Language teaching activities. Abubakar M. Sani (2015) in “Demystifying the Teaching and Learning of Literature in English in Secondary Schools” dwells on the Nigerian context and describes some Literature teaching procedures.

Sani (*ibid*) remarks that to teach literature successfully in the Nigerian context, and in other contexts as well, the teacher must have some clear objectives in mind. He/she needs to direct students towards:

- Identifying and discussing the story structure or plot of selected work;
- Identifying characterization;
- Discussing the theme of the selected work;
- Identifying the setting ;
- Discussing literary devices and their appropriateness and communicative competence;
- Drawing inferences;
- Discussing their feelings about the selected work;
- Applying their knowledge and experiences to the story;
- Evaluating or pass judgments on the story; and
- Using literature to promote communicative effectiveness in the four language skills and in a fluent and accurate manner.

Sani (*ibid*) goes on to describe ways of teaching the different literary genres.

The Teaching of Prose

Prose is characterised by its length. Adeyanju (2010 quoted in Sani 2015) suggests that teachers must find ways of motivating the students to read the story. Thus, the teacher must not lose sight of the moral lessons that are identified in the stories. Sani (*ibid.*) identifies the best techniques used by teachers :

- Story completion
- Story re-telling or re-writing
- Dramatization of the story
- Story illustration (converting the story into pictures)

Sani (*ibid*) also suggests that in order to stimulate the students, teachers need to select interesting books, exploring students' background knowledge, sharing reading activities with the students, using the illustrations in the story to sustain students' interest and understanding and using voice and actions to hold their attention.

Moreover, all activities mentioned above should help teachers integrate linguistic activities through oral language work, reading, writing and grammar.

Teaching Drama/Play

Sani (*ibid*) states that, unlike prose, which is primarily written to be read, the play or drama is purposely written to be performed on the stage before an audience. Teachers have to guide the learners to read the play in a dramatic way, with gestures and movement. Nigerian teachers generally make students stage the play. As such, the teacher:

- Directs the students' attention to the action ;
- Assists the students in reading the play as if it is being performed ; Get the students to read the stage directions and opening scene as dramatically as possible;
- Gets the students to listen to the dialogues in the play from which words of the play derived its meaning and moral message;
- Singles out the scenes, themes and characters for discussion in group.
- Allow students to express their personal feelings, emotions and ideas Literature.

The literature class thus becomes an opportunity for students to listen, speak, read and write English in a communicative way.

Sani (*ibid*) closes his arguments by presenting strategies used in Nigeria to teach Poetry. He deplores the fact that Poetry is certainly the most neglected component of literature in Nigerian secondary schools. He goes on to suggest that methods to teach Poetry should include: Choral reading, discussions on specific topics, and even dramatization.

As a conclusion, Sani (*ibid*), to teach literature successfully, the Nigerian teacher must have adequate knowledge of the subject matter and some clear objectives in mind. These objectives should encompass literary and language skills.

Another view of Literature teaching in Africa can be traced in the work of Vimbwandu Sanoto (2017) who explores the teaching of literature to English second language learners in Botswana. The study she carried out determines the reading experiences, habits and literature teaching practices of in-service teacher trainees in Botswana.

First, English language and literature are not taught as separate subjects, as the two subjects complement each other. The approach is to offer Literature in language teaching. The teaching of Literature mainly focuses on enjoyment of texts read, and the overall language development of the child, with less emphasis on details of literary criticism. At the secondary level, Literature in English is offered as an optional subject, with the aim of forming a complete individual.

Furthermore, Vimbwandu Sanoto (*ibid*) talks about Literature in the curriculum as meant to allow students to develop a positive self-image and understanding cultural and national identity.

Thus, Botswana's wealth of different languages and cultural traditions is enhanced in the teaching of Literature.

However, Sanoto (*ibid*) discusses the decline of literature at secondary level, which is not a national phenomenon only. She further emphasises the role of Literature in the in-service Teacher Education Curriculum. The teacher needs to be well-prepared in order to face the prescribed literary texts with ease, both linguistically and socioculturally.

In the African context, Malaba (2006:3 quoted in Sanoto 2017: 80) advocates for the centrality of Literature in the curriculum of universities in Africa. He argues that literary studies play a pivotal role in "defining human values" and therefore deserve funding and support similar to that given to science and technology. Malaba (2006:13).

Ahmed Abdalla Saeed Adam and Yousif Omer Babiker (2014) share the Northern Africa experience by exploring the role of Literature in enhancing creative writing from teachers' perspectives. According to these researchers, teaching literature in non-native settings like Africa enhances students' creative writing skills and develops their imagination. They encourage the use

of different genres in the course of teaching so as to expose them to different writing styles. Classic works of Arts appears as very important.

Moreover, Ahmed Abdalla Saeed Adam and Yousif Omer Babiker (*ibid*) state that short stories are very important in Literature teaching. Teachers should therefore be well-equipped in order to guide students better in the exploration of the literary world. Students, as well as teachers, develop creativity.

The Literature from African countries related to Literature teaching is quite prolific, and the ones selected for review give us the common core of what obtains in Literature classes. There is a need to have the appropriate didactic material, to arouse interest in the learners, to tie the literary text with the experience and environment of the learners. The next section explores Literature teaching in Cameroon.

2.2.3.2. Literature Teaching in Cameroon

Views on Literature teaching in Cameroon are multiple. They vary from aspects related to the prescribed books or the methodology used to teach.

In Cameroon, English is one of the official languages and is widely used in secondary schools. However, the use of English language in literature teaching has raised concerns about its impact on the socio-cultural identity of students. Literature is a powerful tool for shaping cultural identity as it reflects the values, beliefs, and traditions of a society. Therefore, it is essential to consider how English language use affects the socio-cultural identity of students in literature teaching. The use of English language in literature teaching can have both positive and negative impacts on students' socio-cultural identity. On one hand, it exposes them to different cultures and perspectives that broaden their understanding and appreciation of diversity. On the other hand, it can lead to the marginalization or erasure of local cultures and traditions. Therefore, it is crucial to strike a balance between promoting linguistic competence in English while preserving and celebrating local cultures through literature teaching.

The impact of English language use and socio-cultural identity in literature teaching in Cameroonian secondary schools cannot be overstated. The use of English as the medium of instruction has undoubtedly influenced the way literature is taught and understood in these

schools. This has led to a situation where students are more familiar with Western literary works than those from their own culture. Furthermore, the socio-cultural identity of students plays a significant role in how they perceive and interpret literature. Students from different regions and ethnic groups may have varying perspectives on certain themes or characters, which can affect their understanding of the text. Therefore, it is crucial for literature teachers to take into account the socio-cultural backgrounds of their students when teaching literary works. The impact of English language use and socio-cultural identity on literature teaching in Cameroonian secondary schools is evident in the way students engage with literary texts. It is essential for teachers to strike a balance between exposing students to Western literary works while also promoting local literature that reflects their cultural heritage. By doing so, teachers can help students develop a sense of pride in their culture while also equipping them with the necessary skills to appreciate and analyze literary works from other cultures.

As we have seen, the use of English language and socio-cultural identity play a significant role in literature teaching in Cameroonian secondary schools. Therefore, it is crucial for literature teachers to be aware of the implications of these factors on their teaching approach. Firstly, teachers must recognize that students' cultural background influences their understanding and interpretation of literary texts. Therefore, it is essential to incorporate diverse perspectives and experiences into the curriculum to ensure that all students can relate to the material. This can be achieved by including works from Cameroonian authors or African writers who share similar cultural values and traditions. Secondly, teachers should strive to create an inclusive learning environment that celebrates diversity and promotes cultural exchange. This can be done by encouraging students to share their personal experiences and opinions about the texts they are studying. Teachers should also be open-minded and willing to learn from their students' unique perspectives. Lastly, literature teachers should consider using bilingual approaches in their teaching methods. By incorporating both English and local languages into the classroom, students can develop a deeper appreciation for their cultural heritage while still improving their English language skills.

Njipendi (2018) investigates literature thematic in high school and how the new textbooks contribute to an emerging Cameroon. He makes it clear that the new education policies in Cameroon have considerably reduced the number of books used to teach Literature in high school. In effect, it has dropped from 11 textbooks to only 6 on new curricula.

Njipendi (*ibid*) notes that the official booklist does not provide African books for the second cycle (Lower and Upper Sixth classes). Students at that level are thus having no African literature to explore. This can be object to questioning as to know if the thematic elaborated on African literature are less worthy than those in other literatures.

In fact, teaching literature aims at, enabling students to enjoy literature as entertainment, to study it for its didactic values, to cultivate the ability to make value judgments and develop critical skills for independent assessment of human issues. Teachers therefore have to direct students towards achieving themselves complete citizens. Moreover, literature not only informs about authors and the life exposed on the work of art, it also seeks to provide students with a projection of literary imagination and to nurture their imagination about the happening around them. Literature also gives a solid ground to language exploration.

The six literary books selected for high school students address some issues that emanate from the medieval period to the modern era. An instance of such a work is The General prologue by Chaucer. Njipendi (*ibid*) posits that using such classical books for high school in Cameroon is quite outdated and irrelevant for students in the Cameroonian context. As a matter of fact, “the prescribed textbooks present human flaws as central issue; they seek moral rectitude through language artefacts”. (Njipendi 2018: 2).

In a broad sense, the creative works used or teaching Literature in English in high school are all geared towards human rectitude. This choice could be justified by the desire of the national curriculum planners to develop a virtuous citizen that contributes efficiently to the well-being of his society. However, as Njipendi (*ibid*) puts it, the absence of concrete materials that directly speak to students’ experience and living environment can be questioned. In other words, African literature explores in an acute way African concerns which, in our assumption is intimately linked to their history, thus enabling then to better understand themselves and speculate on their future and the nation building.

Djockoua (2014), on her side, decries poor approaches to the teaching of Literature in Cameroon. The methodology used by teachers is one that can either attract or repel the learners. It is therefore incumbent upon the teachers of literature to make the subject more accessible and attractive to their learners by linking it to life experiences. She suggests a comparative approach,

that is engaging the learner in critical debates makes him/her discover that he/she is able to give his/her own interpretations that can confirm or contradict other critics' views on the texts. By so doing, the learner becomes active and no more passive. In other words, the reception of literature is conditioned by the way the reader or learner feels involved through his/her experiences, culture, and interpretations of the literary text.

Ngeh (2015) examines the trends in the teaching of poetry in Anglophone Cameroon. He identifies three phases in the development of poetry in Anglophone Cameroon: the adopt, the adapt and adept phases. Early phases in the development of Anglophone Cameroon poetry started with the adopt phase, which is one that encourages the imitation of Western poets. In their style, they followed European models. Everything coming from Europe being looked up to. In the adapt phase, writers continued with European style of writing, but address African concerns, with an extensive use of mythological issues and allusions to African culture. In the final phase, the adept phase, the judo-Christian mythology is considered as a fundamental element in poetry composition. Many meanings are now attached to poems both at the social, political and moral dimensions. Ngeh (*ibid.*) suggests that in the teaching of Anglophone Cameroonian poetry, which is part of African poetry, the teacher should take into consideration the various phases that characterized the evolution and development of this poetry.

The Department of English, Higher Teacher's Training College Maroua (2014) proposes a collection of works under the general frame of "Approaches to Teaching Literature and English in the Twenty First Century". The editors suggest that in a world where the role of literature diminishes, there is a need to study English for academic purposes. The teaching of literature as a tool for leisure, and the mastery of aspects of language such as semantics, phonological, and morphological are on the decline. Rather, teaching and learning Literature in English should be used as tools for professional and human development. The professionalization of education calls for Cameroon to review educational policies and goals, and methods and approaches to be re-examined. Thus, the teaching of Literature in English should now consider: multidisciplinary in language and literature teaching; assessment and evaluation by objective: developing language and literature learning autonomy and defining lifelong learning outcomes: including classroom interaction patterns and issues of globalisation.

2.2.4. Contribution to the Research Field

From the literature so reviewed, it appears that the characteristics of the contemporary literature teaching aspects have been highlighted, with a great focus on the thematic level. The linguistic level has also been considered, with emphasis on the domestication process the English language encounters in non-native settings and thus, in creative works produced in these new environments. This domestication process is a clear reflexion of what is generally observed in the spoken language of Cameroonians, and more and more in the written. This has been highlighted by researchers, bringing out some of the common practices at the lexical, semantic, syntactic and pragmatic levels. The present study comes as a continuation of what has already been started by other researchers, in the sense that it further investigates the domestication process of the English language. The innovation of this inquiry lies in at least three points:

- First, the study considers the written medium, with focus on the selected books used in the teaching of Literature in English in secondary schools. The aim is to identify specific traits that writers make use of in their texts.

- Second, the contextualization process is analyzed in line communicative strategies fostering the sociocultural aspect of Literature in English and makes more evident the correlation that exists between these developing Cameroon English features and the communicative aspect of the language used in the texts. The sociocultural imprint on the literature students is addressed. This justifies the research tools discussed in the following chapter.

- Third, the didactic aspect is one that bears importance in this work. Relating the study to effective classroom teaching makes the approach more practical. Thus, teachers' as well as students' experience is a prior element in this inquiry for they are both central in the teaching and learning process of Literatur in English. It is through the school medium that language can be accessed by the majority of speakers and some linguistic forms further developed. Moreover, the school milieu seems to be the field for the interrelation between English, Literature and culture. The study therefore endeavours to bridge the general socio-cultural environment to the school environment and further investigates the mutual impact they have on each other.

This chapter had as task to present the theories this research is based on. It also reviewed the literature on some major issues related to the topic. Chapter 3 now has as purpose to give a detailed account of the methodology used in this investigation.

CHAPTER THREE

METHODOLOGY

Introduction

In this chapter, we present the various aspects that will be considered during field research. Thus, we assess both the target population and the sample. The description of data collection and analysis instruments follow. This chapter will lead us to subsequent chapters which will be a presentation of the gathered data.

3.1. The Descriptive Research Design

A descriptive research is one that seeks to give a picture of a situation or a population. Thus, tackling any phenomena sprouts up from a full understanding (description) of it. Descriptive research is a fundamental method in the social sciences used to describe characteristics of a population or phenomenon. It is crucial for understanding the "what" of a subject, laying the groundwork for further exploration or hypothesis testing.

The present study is a descriptive one in the sense that it looks closely into the teaching of Literature in English in Cameroonian secondary schools. It looks into the intrinsic characteristics of the literary texts used in class, how these texts shape literary, linguistic and socio-cultural realities. It seems pertinent to assess the role the teaching of Literature can play as a support in the use of the English language and the extent to which its use makes sense in the new environment of use.

Moreover, the detailed representation variant of the descriptive design is adopted for this study, that is, the study aims at learning as much as possible about the phenomenon. This stems from the fact that no systematic knowledge is available about the impact of the teaching of Literature on the contextualization process of English in Cameroon; as well as shaping a socio-cultural identity. The research then justifies its use of the analysis of records method, for it uses available printed material as corpus for the study.

3.2. Population and Sample

At this level, we must present the subjects of our study by specifying the target population, the sample size, and the location of the survey.

3.2.1. The Survey's Geographical Site

The study is concerned with secondary schools. By *secondary schools* here we include what is generally called in Cameroon *High Schools*. High School starts with Form One and goes up to Upper Sixth forms, thereby providing seven years of secondary education. Note should be taken that the selection of these high schools was motivated by a concern for the representativeness of high schools in the entire country of Cameroon, be them in urban, semi urban or rural areas. In addition, conducting our research in these high schools allows us to gain a broad understanding of the experiences of students in the Anglophone subsystem in various regions of Cameroon.

Once the research field has been defined, it is prudent to define the methodology to be applied to it. The survey procedure includes an outline of the various stages that will comprise our fieldwork and a description of the various data collection and analysis tools.

3.2.2. The Target Population

This study focuses on a triple population: books used in Literature teaching, the segment of the population comprising of teachers of English Language and Literature in English, and students in the Anglophone subsystem of education. These students have English Language and Literature in English as learning subjects, and they are integral components of their curricula. The learners who are the focus of our research desire to be immersed in an environment where English is one of the most widely used modes of communication at various levels of the communication chain. Details on each variant of the population of this inquiry will be given below.

3.2.2.1. Population and Sampling: Selected Works

This investigation is interested in published Cameroonian works of Art in English, and part of the official book list for literature teaching. These are books written by writers originating from the English-speaking regions of Cameroon, namely North-West and South-West. Such

works are numerous nowadays on the Cameroonian literary market; thus there is a need to narrow down the spectrum.

Sampling is viewed as “taking any portion of a population or universe as representative of that population or universe” Osuala (1987: 104). The type of sampling applied to our study is the non-probability sampling type; for this type entails that some books have a greater chance of selection than others. It is through the following sampling concern that the study criteria have been devised to select the books to study:

- The books should be being used or should have been used for the teaching of Literature in English in secondary schools in Cameroon. They ought to have been or are on the official book list in secondary schools, either in the former or new syllabus.
- The scholarly background of the writers, i.e., their level of education. The authors of the selected works should have proven a high level of education, in either linguistic or literary domains, or any related field.
- The books must have been written for children and/or for adults, handling problems that affect the Cameroonian society.
- The books should have responded to a certain number of critics that establish them as worth reading.
- Ease of accessibility of the books and the sensibility of the researcher.

The following books have finally been selected and constitute the corpus of our study. They are representative of all the three literary genres studied in class (see appendices A5-A14):

- **Prose:**

- Agnes Ngoh Nzuh, *Tales from the grassland and the forest*, (first published in 1997, revised edition 2014) (prose short stories)
- Alobwed'Epie's *The Death Certificate* (2004)
- Francis Ateh's *Seat of Thorns* (first edition 2018, revised edition 2021)
- John Nkemngong Nkengasong's *The Widow's Might* (2006)

- **Drama:**

- Douglas Achingale's *The Wrong Decision* (2017)
- Egbe Besong Elvis' *A Questionable Culture*, (first edition 2011, revised edition 2018)

- Bole Butake's *Lake God and other plays* (first edition 1986, revised edition 1999)
- Bole Butake's *And Palm Wine Will Flow* (first edition 1990, revised edition 2021)

- **Poetry**

- Egbe Besong Elvis' *Authentic Poetry*
- Book 1 first edition 2011, second edition 2018
- Book 3- first edition 2011, second edition 2018, Reprint 2019

Presentation of the Selected Works

In this sub-part, the selected works are presented. The summary of each book, as well as a brief presentation of its author will be given. This helps justify how these books fit the above-described selection criteria.

PROSE

✓ *Tales from the Grassland and the Forest*

Summary

It is a collection of stories drawn from the traditional narratives of the grassland and the forest zones of Cameroon, written for children and published in 1997, then in 2014 at Editions Cle. The collection of tales is made up of 131 pages of 14 tales, whose titles are the following:

- ✓ *The Stubborn Chicks;*
- ✓ *The Story of the Lucky Tree*
- ✓ *Mr Odd*
- ✓ *Achuo the Wise Chief*
- ✓ *The Quarrel between the Parts of the Body*
- ✓ *Why Cats Live in House*
- ✓ *It Does not Belong to You*
- ✓ *The Princess with the Secret Name*
- ✓ *The End of Makoka*
- ✓ *The Old Woman and the Golden Necklace*

- ✓ *Mbeh*
- ✓ *How a Slave Boy Became Chief*
- ✓ *The Prize of Selfishness in Khitoumy*
- ✓ *Revenge*

The author and critics perceive the collection of tales as a means of acquiring knowledge about the world and oneself. It is a book put at the disposal of children to help them understand their destiny better. This book is meant and read in Form 1, where students' ages range from 10-14 years.

The author

Agnes Ngoh Nzuh was a secondary school teacher of English language and literature in English. She grew up in a rural area where the wood fire and oil lamps were the modes of lighting the house and kitchen in the evening. Sitting around the kitchen fireplace and listening to elders tell stories that were rich in traditional norms and values was her favourite childhood moments. She laments the fact that children and young people today are missing out a lot from traditional education that used to be handed down from generation to generation through story telling. Instead of these important “educational classes”, children sit in front of TV screens where they neither enjoy their African heritage nor understand alien value systems. It is with the picture of her childhood story-telling sessions in her mind that she got inspiration to write her short stories.

✓ *The Death Certificate*

Summary

The novel presents a number of characters who are from various walks of life, and whose histories are somehow interrelated. The whole intrigue revolves around the death of Mongo Meka, the General Treasurer of Ewawa State. Jacqueline Diwona, his sister and wife of the Minister of Territorial Administration, together with other members of the government, plan a luxurious burial. The burial takes place with a lot of extravagancies, and Jacqueline obtains Yvonne Antoinette's (Meka's wife's) approval to sign a divorce certificate. But, as peace seemed

to have come back, Mongo Meka reappears, unveils his plan of embezzlement and fake death, and sues his former wife to court. He eventually loses the case, as well as he loses all his wealth. He finally commits suicide. The story gives a picture of the social dichotomy of the rich and the poor, of a people suffering from the unequal use of resources.

The author

Alobwed'Epié was born in Ngomboku in Kupe Manengumba Division in the South West region of Cameroon. He studied at the University of Yaoundé I and that of Leeds, UK. He taught creative writing and Sociolinguistics at the University of Yaoundé I before retirement. His works bear the footprint of questioning a changing society, from the social, cultural and political perspectives. Another successful work of his is *The Lady with a Beard* (2008).

✓ ***Seat of thorns***

Summary

Editorial provisions made a summary readily available for readers as part of the paratext. *Seat of thorns* tells the story of a young priest, FR. Peter Ndong, who on return to his country after studies at a seminary in Europe, is posted to spread the good news in his village, Ningnan. He faces numerous challenges, as he is supposed to inherit his uncle as the chief of Aboa village. He goes against the rules and doctrine of the Roman Catholic Church in order to reconcile the white man's religion and that of Kom, his native tribe. He successfully forges a union between the two systems of belief and this leads to the conversion of the entire village to the ways of Christ. Unfortunately, this earns him the wrath of his church hierarchy that dismisses him from priesthood. His tenacity pushes him to start a new church that completely blends the African culture and Christianity.

Religious conflict, superstition, African cosmology and jealousy constitute some of the themes that Francis Ateh carefully weaves into this work.

The author

Francis Ateh was born on 28th November 1966 in Njinikom, Boyo division, North West Region of Cameroon. He started his academic career at St. Anthony's School, Njinikom. He

went to Sacred Heart College, Mankon, Bamenda and GHS Nkambe for his secondary and high school education respectively, before proceeding to the University of Yaounde where he graduated with a B.A. in English Modern Letters in 1990. On his return to the North West Region, he taught English language and English literature in several secondary schools. He had the opportunity to observe the Kom society that is torn between the desire to respect their culture and practice Christianity. He resumed studies in Yaoundé in 1996 at the Advanced School of Communication. He holds a PhD in journalism and mass communication. His training as a journalist provided him with the tools to fine-tune his research into African cosmology and the writing skills enable him to publish several books, amongst which *Between two Worlds* and *My Own* (2014). Francis Ateh is also a popular musician, a poet and a senior journalist with the Cameroon Radio and Television Corporation in Yaoundé. He is also the board chair of the Cameroon Music Art Corporation (SONACAM).

✓ *The Widow's Might*

Summary

The Widow's Might gives an account of the experience of a young widow called Akwenoh, who lost her husband, the Honourable Makata Mbutuku, a parliamentarian. The shadowy past of Mbutuku, as well as socio-cultural and political happenings surround Akwenoh's fight to bury her husband and restart a living. Frustrations, disappointments and self-questioning mark the everyday life of Akwenoh throughout the novel.

The author

John Nkemngong Nkengasong is a writer born in 1959 in Lewoh Fondom in Lebialem Division in the South West region of Cameroon. He studied mainly at the Seat of Wisdom College in Fontem and later at the University of Yaoundé I where he obtained a Ph.D. and is currently lecturing in the same university. He teaches British Literature as main specialisation. He is a critic, playwright and novelist. His major works include: *Black Caps and Red Feathers* (2001-play); *Letters to Marion* (2009-collection of poems); *Across the Mongolo* (2004- novel).

DRAMA

✓ *The Wrong Decision*

Summary

The play portrays the life of university graduates and the struggles they have to make a decent living, as the characters, Besingi and Ule, who overcome all odds to both become teachers. On the other hand, the play raises concerns on sexual promiscuity among youths, made evident through the attitude of Ndemazia and Ango, Ango whose character hints the reader on what becomes of a man who likes to lavish money, who is self-contented and proud, who ends up in jail for embezzlement. The wrong decision therefore seems to be that of Ndemazia, who wanted to enjoy life to the fullest and use the easiest path to success, and ends up wretched and remorseful. The resilience of Besingi and Ule sounds as a note of hope for those who choose to be morally upright and hardworking.

The author

Douglas Achingale was born 52 years ago to parents from the Lebialem and Ndian Division of the South West Region of Cameroon. He obtained his Ordinary Level Certificate from the Franc Harcourt Secondary School Kumba in 1985. Two years later, he enrolled into the Baptist High School Buea where he rounded off High School studies with the Advanced Level Certificate. The same year, he gained admission into the Yaounde 1 University where he obtained a Bachelor's Degree in Language and Literature studies. He attended the National School of Administration and Magistracy (ENAM) where he was trained as a social welfare administrator.

He later returned to the University of Yaounde 1 where he obtained a PhD in British Literature. He worked as a senior staff at the Department of General Affairs of the Ministry of Social Affairs in 1997. He is now a Deputy Director General in charge of the rehabilitation of persons with disabilities. Lord Havoc, as he is fondly called, worked as an editor of numerous newspapers and magazines including: The Herald, The Guardian Post, and Cameroon Post. Other works of his include:

- *Oppression* (2013)
- *Before I die* (2014)
- *No to terrorism* (2016)

✓ *A Questionable Culture*

Summary

Chief Atem ; the Paramount ruler of the Nforteik Chiefdom is caught between ancestral practices, the law, and revolutionary views of a new breed of young and emancipated women who are championing the cause against female circumcision, breasts-ironing and other questionable cultural practices. The complexity of his dilemma will produce sparks within the council of elders. The affront of the Chiefs daughter against her father and the Council echoes that voice of thousands of female sufferings which have never been voiced.

The author

Egbe Bessong Elvis hails from Nchang, Manyu Division, South West Region of Cameroon. He is a teacher and writer, author and co-author of a wide range of literary productions. Some of his publications include *A Questionnable Culture*, currently read in Form 1, and *Mastering English*, used in the teaching of English Language in the Anglophone sub-system of education. Proud of more than close to two decades in the teaching profession, he continues to be a passionate and committed teacher.

✓ *Lake God*

Summary

Lake God dramatizes the story of the holocaust that befalls a village, arising from the Fon's refusal to lead his people in the annual sacrifice to the lake god, the giver of fertility and abundance. The Fon's refusal to perform the ritual is due to his obsession with western culture which is a result of the European influence on him. At the end, the whole village was killed by the messenger of death because they failed to perform the yearly ritual to the Lake God.

✓ *And Palm Wine Will Flow*

Summary

The play deals with the various themes of corruption, tyranny, and the abuse of power, issues of democracy and human rights in contemporary society. A play that questions the place of men and women in the society. The male sacred society, the Kibarako, is stripped of its judicial powers, unmasked and sent to exile.

The author

Born in 1947 in Nkor, Noni division, North West Region of Cameroon, Bole Butake attended the local primary school, Sacred Heart College, Mankon-Bamenda, CCAST Bambili, the University of Yaoundé and the University of Leeds in England. He founded a magazine of creative writing for English-speaking Cameroonians, *The Mould*, in 1976, in which he published several of his poems and short stories before it stopped publication in 1981. In 1984, he published *The Rape of Michelle*, followed by *Lake God* in 1986, *The Survivors* in 1989, and *Palm wine will flow* in 1990. He was a Professor of African literature and Performing Arts at the Faculty of Letters and Social Sciences, University of Yaoundé 1, before passing away on the 1st October 2016.

POETRY

✓ *Authentic Poetry (1, 2, 3)*

The Anthology of poems written by Egbe Besong is described as poetry that meets the needs of learners in a challenging 21st Century classroom. It respects prescriptions of the Competency Based Approach (CBA) in the split of poems according to real life situations and morally edifying. The content, as the author presents it himself, aims at “rekindling and igniting the lost fire that Literature as a whole and poetry in particular is expected to give to the young minds under our care”⁸.

⁸ Preface to *Authentic Poetry*, book 1

The author

Egbe Bessong Elvis hails from Nchang, Manyu Division, South West Region of Cameroon. He is a teacher and writer, author and co-author of a wide range of literary productions. Some of his publications include *A Questionable Culture*, currently read in Form 1, and *Mastering English*, used in the teaching of English in the Anglophone sub-system of education. Proud of more than close to two decades in the teaching profession, he continues to be a passionate and committed teacher.

This presentation of the texts is done with the aim of stating how these works meet the criteria devised for the selection of works to study. The analyses of the novels is done in a systematic manner, isolating and discussing features that mark their communicative aspect, following the aspects selected from Jakobson's theory of communication. The aim is to see how the manifestations of the functions of language exhibit the sociocultural environment that surrounds the production of the selected works.

These texts were read and studied, and linguistic and sociological material was extracted for analysis. Nevertheless, sole reading of texts will not provide this research with all the data it requires. Thus, two questionnaires will also be used.

3.2.2.2. Population and Sampling: Teachers

The targeted population is that of teachers of English Language and Literature in English, in both government and private institutions. The regions and schools were selected mainly because of their accessibility and the participants' will to cooperate with the researcher. It is worth noting that the selected teachers are both male and female, and have at least three years of teaching experience. Prior authorization was sought from school authorities. (see A4). A sample of forty (40) teachers constitutes the portion of population on which the research relies. They are grouped as follows:

Table 5: Sampling of Teachers in Different Schools.

N°	Region	Institution	Number of teacher-respondents
01	Centre	GOVERNMENT BILINGUAL PRACTISING HIGH SCHOOL(LBA)	03
		GBHS YAOUNDE-ESSOS	03
		GBHS ETOUG-EBE	02
		COLLEGE MONTI	02
		GREENER PASTURES INTERNATIONAL COLLEGE	03
02	West	GBHS BAFOUSSAM RURAL	03
		GBHS BANGANTE	02
03	North-West	GBHS BAMENDA (DOWN-TOWN)	05
04	South-West	GBHS MOLYKO	03
		GBHS LIMBE	03
05	Littoral	GBHS MANENGOUBA	03
		GBHS BEPANDA	02
06	Adamawa	GBHS NGAOUNDERE	02
		GBHS TIBATI	02
		COLLEGE POLYVALENT BILINGUE LA VICTOIRE	02
Total	6 Regions	15 schools	40 teachers

3.2.2.3. Population and Sampling: Students

As the research cannot be conducted on the entire secondary school population of the schools on Table 5, it is limited to students of the first cycle only, that is, classes from Form 1 to Form 4. According to the official programme for these classes, the literary and linguistic fundamentals of Literature in English and English Language are expected to have gradually been

mastered. In addition, the learners under consideration should already be able to correctly decipher an English text and be equipped with the skills necessary to understand works of Art. The selection also seeks gender-representativeness. The students are selected in equal numbers of girls and boys. Additionally, information sources are also selected based on their availability and cooperation. It is worth noting that the students considered are following education in the English-speaking sub-system of education, irrespective of their personal background (cultural, social, mother-tongue, etc)

Table 6: Number of Students Per Class and Per Gender who Received Questionnaires

Class	Number of students		
	Boys	Girls	Total
Form 1	25	25	50
Form 2	25	25	50
Form 3	25	25	50
Form 4	25	25	50
Total number	100	100	200

The respondents were selected from various schools in the 06 regions in Cameroon. These schools are both government and private schools. The table below gives an account of the schools and the number of respondents per school, taking into consideration only the effectively returned questionnaires.

Table 7: Sampling of Students-Respondents in Different Schools.

N°	Region	Institution	Number of students respondents
01	Centre	GBHS YAOUNDE	15
		GBHS YAOUNDE-ESSOS	15
		GBHS ETOUG-EBE	10
		COLLEGE MONTI	10
		GREENER PASTURES INTERNATIONAL COLLEGE	10
02	West	GBHS BAFOUSSAM RURAL	10

		GBHS BANGANTE	10
03	North-West	GBHS BAMENDA (DOWN-TOWN)	10
04	South-West	GBHS MOLYKO	10
		GBHS LIMBE	10
05	Littoral	GBHS MANENGOUBA	10
		GBHS BEPANDA	10
06	Adamawa	GBHS NGAOUNDERE	10
		GBHS TIBATI	05
		COLLEGE POLYVALENT BILINGUE LA VICTOIRE	05
Total	6 Regions	15 schools	150 students

3.3. Data Collection Methods

The present research makes use of several research tools, among which the reading of selected texts, questionnaires addressed to both teachers and students, a test administered to students, and direct observation of Literature in English classes.

3.3.1. Direct Observation and Classroom Observation Checklist

Information from Literature in English lessons from Form 1 to Form 3 is utilized. Our observation of these classes pays particular attention to the teaching and learning activities of the class sessions. The data from direct observation consist primarily of comments on the observed lesson's progression. Each lesson was a fifty minutes lesson. The observation checklist used can be gotten from Appendix 4. It beared the following points, that aimed at obtaining data from different aspects of the lesson:

- Class structure (following curriculum, steps of the lesson...);
- Methods (group work, teachings aids ...);
- Teacher-students interactions ;
- Content of the lesson(with focus on the use of local imprints on English) ;
- General comments.

3.3.2. Observer-Participant and Research Assistant

Within the framework of this descriptive research, the roles of the observer-participant and research assistant emerge as crucial.

3.3.2.1. Observer-Participant

An observer-participant in research is presented as a unique blend of observation and interaction, offering a nuanced approach to data collection. It is often employed in ethnographic studies, educational research, and organizational studies, where the dynamics are complex and multi-layered.

In this work, the researcher is to be taken from the perspective of the observer-participant for he assumes a dual role: he observes the phenomenon of use of camerounianisms in the writings used to teach Literature in schools of the English-speaking subsystem in Cameroon, as an outsider, while also he also engages with the environment as an insider, being a teacher of English language and Literature in English himself. . This dual role allows the researcher to gather comprehensive data that combines the objectivity of an outsider's perspective with the contextual understanding of an insider's experience.

This approach is particularly useful in settings where understanding the context and the subtle nuances of interactions are crucial.

Using the observer-participant perspective in this research presents multiple advantages :

- **Deeper Insight:** By participating in the environment, observer-participant researcher gains insights that might be inaccessible to a detached observer, such as parameters linked to the teaching environment, the profile of both teachers and students. This engagement allows for a richer, more nuanced understanding of the subject matter.

- **Enhanced Trust and Rapport:** Active participation can help build trust and rapport with the subjects of the study. This can lead to more open and honest interactions, providing data that is both authentic and detailed. Being a teacher himself, the researcher can easily have access to fellow colleagues, without any sense of suspicion of what will become of the information they will give.

- **Contextual Understanding:** Being part of the environment allows the researcher to understand the context in which behaviors and interactions occur. This context is often crucial in interpreting the data accurately.

- **Flexibility:** The observer-participant can adapt their level of engagement based on the demands of the research situation, allowing for a flexible approach that can respond to unexpected developments in the field.

Thus, in this field research conducted in classrooms, the teacher-researcher observes and participates to understand dynamics, teaching effectiveness, and student interactions. It also helps communication patterns, and workflow dynamics, since the researcher is familiar to the research environment.

Moreover, need was for the researcher to immerse in some cultural backgrounds he wasn't familiar with to understand those cultural norms described in the prescribed texts.

Nevertheless, being an observer-participant in this research is not void of challenges. The main ones are :

- **Role Conflict:** Balancing the dual roles of observer and participant is quite challenging. The researcher constantly navigates his involvement to ensure he leaves out any bias he could have had concerning teachers or students, so as not to lose objectivity.

- **Ethical Considerations:** Engaging with subjects as both an observer and participant can raise ethical concerns, particularly around informed consent and the potential for influencing the behavior of those being studied.

- **Data Complexity:** The data requires careful organization and analysis. The subjective nature of some of the data can also complicate the analysis process.

The observer-participant approach in descriptive research serves as a powerful tool for capturing the complexity of human behavior and social phenomena. By balancing observation with engagement, researchers can gather data that is both rich in detail and grounded in context.

3.3.2.2. Research Assistant

Research assistants are necessary in this research for they support the researcher in the collection of data and information through surveys and other means, in areas the researcher could

not reach himself. They help in performing and documenting assessments and questionnaires, and thus allow the researcher to complete his work more efficiently.

Research Assistants in this research are colleagues from the department of English in the various schools considered, who were selected from their will to participate. They are fifteen (15) in total, one (01) per school. They were both male and female, and needed to be currently teaching or must have taught the classes, and the texts under study. Thus, their prior experience in teaching, their communication and time-management skills and availability constituted the key requirements for the selection of research assistants.

3.3.3. The Reading Frame

There have been several tools devised for the study of languages used in non-native areas. For the purpose of this work, inspiration is derived from two models which help in the building of the way to approach the corpus.

Gabriel Manessy (1994) developed an approach with regard to the French language as used in Africa and multilingual settings. It aims at showing how a revival of African cultural features is operated with the help of the French language. Manessy was inspired by the assumption that there is inadequacy between lexical and semantic forms and content, and the African realities. The study of Manessy focuses on how writers redefine language use. When studying a text, Manessy proposes to take into consideration what is within the linguistic dimension and what is beyond it. This means that a close look of the conceptual universe within which the users live and the specificities of the language use is necessary. There are no more errors, but rather a means for African writers to convey their world views.

Poirier (1995), on his part, proposes a clear methodology to study texts informed by Manessy's views. This methodology can be applied to the study of any language in a non-native area. The entries to consider when reading texts are:

- Lexical features;
- Semantic features;
- Grammatical features;
- Syntactic features;

- Features related to status, including registers and jargons.

These elements are oriented towards the analysis of linguistic phenomena variation from one region to the other within the sphere of non-native use. These guidelines help in the building of entries for data collection. This aims at bringing out the socio cultural features inherent to the texts read in class by students. These major tools to be used for the exploration of the corpus can be summarised as follows:

Table 8: Reading Frame

Reading Entries	Features
Lexical features	Instances of language contact: borrowing, code switching Lexical constructions: noun phrases and verb phrases
Semantic features	Argumentative strategies: aspects of oral tradition (proverbs) Biblical intertextuality The use of interjections

3.3.4. Questionnaire Design

Questionnaires were designed for secondary school teachers, and for students of the classes concerned with this research, which are Form 1, Form 2, Form 3 and Form 4.

3.3.4.1. The pre-inquiry

In the context of this study, the pre-survey consisted of administering questionnaires to a subset of the target population, but not necessarily the sample population. This is done to determine how these questionnaires will be received and to identify any issues (question wording, general comprehension of texts, etc.) prior to distributing them to the whole sample.

3.3.4.1. Questionnaire Addressed to Teachers

As part of our research tools, the questionnaire addressed to teachers of English language and Literature in English in secondary schools contains 14 questions, open-ended and closed. To enable teachers speak their minds freely for a thorough screening of the issue at stake, more open-ended questions were asked (see Appendix 1). The questions are related to the basic notions and concepts of our research. They are intended to find out from teachers information about the following elements (see A1):

1. Teacher's personal profile;
2. The teaching of Literature in English (types of texts used, teaching methods, linguistic peculiarities, difficulties encountered);
3. The literary texts they have studied;
4. The literary texts and learners' attitude to them.

The answers provided are subject to quantitative and qualitative analyses and comments.

3.3.4.2. Questionnaire addressed to students

The questionnaire addressed to students, which is displayed in Appendix 2, is made to have an insight into classroom practices from the perspective of the students. This consists of 16 questions. The questions are grouped into two sections: personal information and learning process. Most of the questions are open-ended questions so as to allow the students to express themselves freely about their English Language and Literature in English learning experience. Just like for the questionnaire addressed to teachers, the questionnaire addressed to students has interrogations on the followings (see A2):

1. Student personal profile;
2. Learning processes in English language;
3. Learning processes in Literature in English (learning methods, difficulties encountered);
4. The literary texts and learners' attitude to them.

The questionnaire was given to two hundred (200) students, in Form 1, Form 2, Form 3 and Form 4, in both government and private secondary schools in Cameroon. The regions and schools were selected mainly for the accessibility and the participants' will to cooperate. Those of the students that could not be reached directly received mailed questionnaires with the help of their teachers and administrative staff. The respondents, both boys and girls, with an emphasis on gender balance.

Out of the 200 questionnaires administered, 150 were effectively returned. The following table states the number of returned questionnaires and their repartition.

Table 9: Number of Returned Questionnaires

Class	Number of students		
	Boys	Girls	Total
Form 1	21	23	44
Form 2	16	19	35
Form 3	12	24	36
Form 4	20	15	35
Total number	69	81	150

The answers to the questions asked in the questionnaire will help us have an insight into the teaching of English language and Literature in English. In addition, to get further insight into classroom practices and to assess the actual output of students, a test was administered to them.

It is worthy of note that the students could go back home and peacefully answer the questionnaire before bringing them back to the teacher or the researcher himself.

To conclude this section on questionnaires in this study, we say that two different questionnaires were utilized. They are comprehensive in the sense that they concern both students and teachers. General information, which does not pertain to the Literature in English itself, but which could rather be useful information likely to influence the behaviour of teaching and learning activities, with possible internal and external repercussions, was sought. These questions focus on the teachers and learners backgrounds. The second section of the questionnaire focuses on the actual teaching and learning processes in Literature in English. The questions pertain to the books read, the frequency of readings in class, the difficulties

encountered, and the motivations for reading. This section will give us a clearer picture of how both teachers and students perceive the literary texts they read in class. These questions broaden our horizons from the perspective of educators and learners. However, we cannot restrict the data sources to questionnaires alone. We include a test.

3.3.5. Test Design

A test is administered to students of Form 1 to Form 4 classes in the selected secondary schools. It essentially focuses on a written composition based on the books or texts that are read in Literature in English. Students are called upon to express themselves, with the aim of having an insight into students' mastery of the texts, their acquisition of both linguistic and sociocultural features of the texts read. Note that the test was a take-home assignment, so that students could have enough time to answer the questions.

The test thus administered to the same sample of 200 students that responded to the questionnaire, with 150 students effectively returning the test, as it was the case with questionnaires. This test aimed at assessing learners' writing capacities on a specific topic shaped from the books they read in Literature in English classes. These topics are related to real life situations. The aim is to get an insight into students understanding of books read within the frame of their Literature course, from thematic and linguistic perspectives. The time allocated for the test was one hour (see A3). Analysis of the data from this test will come in a subsequent chapter.

The purpose of this test was to assess visual, oral, and cognitive acuity. Thus, respondents must give an account of their reading by responding to questions regarding their overall text comprehension. Students are provided with questions assessing their ability to memorize words and recall their meanings. From a thematic standpoint, it should be noted that the text chosen for the test deals with a subject that is quite familiar to the social experience of the learners. The prerequisite is the ability to decipher the meaning of the text. The instructor also assesses the level of comprehension. The student should be able to recount the essence of the text.

The test was based on the following activities in order to determine students' mastery of the literary text from all linguistic, pragmatic, intercultural, communicative, and semantic standpoints. Each group of students was tested on a book of their choice, amongst the prose and drama texts read in class. Following is how the one hour of test time was distributed:

TEST

Instructions:

This test is made up of three task. Treat them in the order that suits you better. Provide clear and concise answers.

Task 1: (15 minutes) (The aim of this section is to test socialcultural and communicative functions of the students).

- What is your ambition in life?
- What is your favourite book read in class? Why?

Task 2: (20 minutes)

In the text, you have chosen:

- 2.1. Who is/are the protagonist(s)?
- 2.2. Where does he/she reside?
- 2.3. Why was the hero/heroine interesting?
- 2.4. What significance does culture hold for the hero/heroine?
- 2.5. What do you think inspired the author?

Task 3: (25 minutes)

3.1. Write out the meaning of these words:

Bobe, agbada, abi, Nchisindo.

3.2. Imagine and write an alternative ending to the story using culturally specific elements. Use the words above in your story. (100 words)

After finishing with the presentation of the testing method, we move on to the next method of data collection for this research, which is the direct observation of classroom practices.

3.4. Data Analysis

The data collected are of both qualitative and quantitative types. From the literary text corpus, the qualitative aspect responds to the fact that some items taken from the texts are the various manifestations of the phenomenon of contextualization as the techniques used by the writers, be they lexical or pertaining to other narrative techniques. The quantitative aspect will intervene at the level of the extent to which the observed items appear in the corpus; in other words, the number of occurrences of each point under study are counted. An equal number of instances for each point will be given for the three texts studied, when these points can be traced in all the texts. Also, text-specific items will be given a particular attention. For better readability, results will be presented in tables. Where words are isolated from sentences, the immediate environment (co-text or collocation) of these words will be mentioned. As concerns native languages loanwords, external help from native speakers of the language will be of great help for their understanding. Tabular presentation is preferred at this level.

From the various questionnaires, qualitative data will be extracted in terms of the teaching and learning process as far as the teaching of Literature in English is concerned, and the impact of cultural features and language use. These are presented in the form of tables and graphs.

The following frame is designed to evaluate students' performance after the test. Each item is coded, the following are used for classification:

1. Structural analysis
2. Thematic and semantic analysis

Table 5: Evaluation Frame

ELEMENTS		CODE
STRUCTURAL	Choice of words	C 1
	Sentence structure	C 2
	Grammar	C 3
THEMATIC AND SEMANTIC	Mastery of subject matter	C 4
	Understanding of Camerooniansisms	C 5
	Interpretation	C 6

Reading through the returned scripts, to ease referencing and analysis, tabular presentation is used.

Inferential Statistics are used for analyses and conclusions. These are statistics that are used to make inferences from the sample to the population. This helps to infer conclusions about the larger phenomenon. In this study, such statistics are used to determine the probability of fluctuation that is attributable to the contextualization process in the Cameroonian work of art in English. This goes further to look into the effective teaching of Cameroonian Literature in class and how it shapes the socio-cultural identity of the learners.

The methodology having been discussed, we proceed to the presentation and analysis of the results of the reading of selected works in the next chapter.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA FROM SELECTED WORKS

Introduction

This chapter presents the results of the reading of the six selected works. The data are classified under various entries, each providing useful descriptive information about the socio-cultural contextualization of English under study. These entries are: language contact features, including loanwords, code switching, and a focus on noun phrases and verb phrases. Then, aspects of oral tradition, with the use of proverbs are added. The last entry presents the use of interjections in the texts.

4.1. Language Contact Features

Berthold, Mangubhai and Batorowicz (1997) quoted in Skiba (2006: 7) declare that when people from different socio-cultural backgrounds come in contact and live together for some time, the tendency is for their linguistic habits mutually affect the different groups . This often results in “transference of elements of one language to another at various levels, including phonology, lexicology, grammar and orthography”. Language contact can be studied with reference to borrowing and code switching.

4.1.1. Borrowing

Ze Amvela (2006: 32), quoting from Crystal (1995: 126), provides a definition for the term loanwords or borrowing. They agree that borrowing is a phenomenon of copying a word from a foreign language and, at least partly, adapting it in sound or grammar to their native language. The word thus imitated is called a *loanword* or *borrowed word*.

The selected works exhibit three major sources of loans: French, Pidgin English and Ethnic languages. These are languages of wider communication in Cameroon.

4.1.1.1. French Loans

They mostly occur in Alobwed'Epie's *The Death Certificate* and Nkemngong's *The Widow's Might*. These are words or expressions that pertain to the French language and which are used by the authors in their works. The following instances can be found in the works:

Table 6: French Loans in *The Death Certificate*

N°	French Loanwords	Page
1	He asked (...) to give our man <i>pain chargé</i> ...	35
2	That paper is like <i>centre ville</i> .	38
3	Jacqueline Diwona, <i>héritière</i> of Mongo Meka's property.	225
4	A multipurpose <i>garde-fou</i>	3
5	I got into the house and packed my belongings. I put them into two <i>valises</i> ...	305

This table shows the use of French words in the discourse of characters in the *Death Certificate*. They refer to daily objects as it can be seen in “valises” that will rather be said “suitcases” in Standard English, “garde-fou” that is “guard rail” or “parapet” in Standard English.

The other instance designates some food item, “pain-chargé”, which can be referred to in English as a “sandwich”. “centre-ville” refers to the “city centre” and “héritière” refers to “heiress” in Standard English. “un point, un trait” is a French expression that is used to end an argument, to say nothing more can be added. It is a colloquial way of ending a discussion. The English rendition could be “that’s all” or “full stop” or “period” (in American English). It is worth noting that these French loans cohere and collocate in the sentences without being italicised. They appear as just flowing in the discourse of characters.

Table 7: French Loans in *The Widow's Might*

N°	French Loanwords	Page
1	We were speaking the same language, <i>chef de terre</i> , said the Mayor.	17
2	(...) What is wrong with that, eh, <i>bordel</i> !? Asked Mbutuku...	65
3	She went down slowly, then up again, a kind of <i>bal-à-terre</i> ...	73

In the *Widow's Might*, the first remark to make is that French loans are italicised, to mark them as taken from a language different from the mainstream language of the overall text. They designate people and their roles, as it can be seen in *Chef de terre*, who is an administrator, generally a Sub-Divisional officer or a Divisional Officer. *Bordel* refers to harlot, a woman selling her body. *Bal-à-terre* is an expression used to refer to a kind of dance step that people take when dancing, by stooping towards the ground and shaking their bodies. These words all refer to local realities that are commonly shared by Cameroonians.

As it can be seen through both tables above, French loanwords are used to designate social realities, be them food items, daily-used objects, and characteristics given to people or social practices. The fact that they are either written without any specific font is proof of their commonness in English-speaking people's discourse in Cameroon.

Moreover, the sentences above give clear pictures of how the process of borrowing of French words is effected. This borrowing is done in such a way that the borrowed word or expression fits the sentence without any major disruption. It is operated in a manner that makes the French words present a sense of homogeneity and continuity with what precedes and what follows them. They cohere with the English words, giving the impression that the audience understands them easily.

It is also noticeable that there are French words in these texts whose meaning can easily be understood by an English-speaking Cameroonian who has at least an average knowledge of French. This is because such words are everyday expressions, as it is the case with, “*pain-chargé*”, and “*centre-ville*”. Other expressions such as “*garde-fou*”, “*heritère*”, seem to pertain

to a less common usage group in the usual linguistic habits of people from the Francophone background. In effect, on an everyday basis, these are not words that one can hear in the discourse of the common English speaking-person. One important aspect of this use of French loans is that they cohere easily with the English part of speech and seem to advocate common practices in the speech of English speaking people, especially in urban centres.

Table 8: French Loans in *The Wrong Decision*

N°	French Loanwords	Page
1	Ule: What have you eaten today, darling? Besingi: <i>Beignets</i> and kossam. Besingi: Don't bother. (...) What about you? What have you eaten? Ule: <i>Beignets</i> and foléré	8
2	Bih: Ndemazia, do you know that a good number of those VIPs who are in detention today for the embezzlement of state funds are graduates of MANE? Ndemazia (offhandedly): I don't care! That is what we call in French <i>accident de travail</i>.	26
3	Ndemazia (raising her voice): If you don't need that card, I need it! (She snatches it from Ule and reads excitedly): <i>Ango Binzouli...Licencié es Droit Publique...Eleve Inspecteur des impôts...Academie Majeure pour les Nouveaux Elites</i>.	27
4	Ndemazia: I am the larva and you are the cyst. You have every interest to protect me to the fullest and I'll give you what you want and even what you don't want. <i>Ton corps sur mon corps, ça fait du bien</i>. (kisses him).	39
5	Ango: <i>Entrez comme chez vous! La fête a déjà commence</i>.	39
6	Ango: See, Ndemazia, I don't like to see your room so scanty. (...) Before long, I'll get those three items for you. (...) Ndemazia (excitedly): Plus... Ango: Plus what, <i>cherie</i>?	57
7	Ndemazia (raising her voice): <i>Entrez comme chez vous...!</i>	59

8	They refuse to invite us Making our plight a thing of the past They say it is <i>sans objet</i>	73
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The French loans are incorporated withing the text and are italicized to highlight the fact that they are from a language different from the one actually used in the play, which is English. The words used refer to culinary realities as seen in “beignets” which refers to a delicacy made up of flour and other ingredients and which is fried and commonly eaten in Cameroon – a kind of doughnuts. Other loans from French refers to politeness markers, as in “Entrez comme chez vous”, which is a way of welcoming a visitor into your home. (*Come in as if it were your house* is a literary translation.)

Having picked out the loanwords from French, we will now consider borrowings from National Languages.

4.1.1.2. Loans from Local Languages

Cameroon is said to have over 250 mother tongues, three of the four phyla of African languages represented. The Afro-Asiatic phylum which comprises the languages of Cameroon, Niger, Sudan and Chad; the Nilo-Saharan phylum which includes the languages of Ethiopia, ancient Egypt, Arabia and Berber; and the Niger-Kordofanian phylum which covers the languages of the biggest part of black Africa, including the Niger-Congo and the Bantu languages. These three phyla are found in Cameroon, in several of the over 250 mother tongues. The only phylum left out is the Khoisan phylum which contains the languages of Southern Africa (Mady 2021).

With so many different languages in the country, it goes without saying that contact phenomena would happen and so bring about a lot of borrowings from this plethora of ethnic languages. Such words in the texts include names of characters and other words designating some socio-cultural items.

4.1.1.2.1. Onomastics: Names of Characters and Setting

Onomastics, which was adapted from the French field of study known as “onomatology” in the mid-nineteenth century, refers to the science or study of the origin and forms of proper names of persons or places. (Merriam-Webster dictionary). Onomastics thus suggests the study of names of a specific region, or names of the characters of a particular author.

The primary source of home language loanwords can be traced in the names given to some characters. Though they may be judged as purely fictional creation, they have a Cameroonian connotation that can make one conclude that a given character can belong to a specific part of the country, where the author might have come from too. The Table 14 below gives some of the names used in the selected works.

Table 9: Onomastics in *The Widow's Might*

Names of Characters	Names of Places
<i>Akwenoh</i>	<i>Bakomba Town</i>
<i>Makata Mbutuku</i>	<i>Wende</i>
<i>Emade</i>	<i>Salako Street</i>
<i>Chief Ewesse</i>	<i>Bamankon</i>
<i>Ma Eseke</i>	<i>Ekaka Village</i>
<i>Dr Motombo</i>	
<i>Pa Noucham</i>	
<i>Mutase</i>	
<i>Madam Opote</i>	
<i>Ebbi</i>	
<i>Honourable Baseka</i>	

This table presents the names of characters in *The Widow's Might*. Names such as “Emade”, “Chief Ewesse”, “Ma Eseke”, and “Dr Motombo” are names that a Cameroonian native will identify as originating from the South-West and Littoral Regions of Cameroon. “Ewesse” means “bone” in Duala and “Esseke”, which can be seen as inspired from “Essaka”, meaning “pond or pool” in English. A name like “Noucham” will be identified as coming from the Grassfield area, and “Mutase” may be traced in the centre or South Regions.

Moreover, some of the names in the table are preceded by particles such as “Pa” and “Ma”, which are clippings of “papa” and “mama” respectively. These words are used to refer to parents, or elderly persons. The particle “chief” used with the noun “Ewesse” can be interpreted as designating a traditional ruler, but in some contexts of use in Cameroon, it refers to an elder, a rich person.

Furthermore, names of places merge a word from national languages to one of a purely English origin, as it can be seen in “Ekaka village” and “Salako Street”.

Table 10: Onomastics in *The Death Certificate*

Names of Characters	Names of Places
<i>Mula</i>	<i>Ewawa</i>
<i>Nchinda</i>	<i>The centre of Dande</i>
<i>Musa</i>	<i>River Bundi</i>
<i>Njock</i>	<i>Ndontelle</i>
<i>Dimvondo</i>	
<i>Mongo Meka</i>	

In *The Death Certificate*, names of characters can also be attached to a particular origin: “Nchinda” sounds like a name from the Grassfield (West region specifically), “Musa” takes its origin in the Northern part of the country, “Njock” is of a Bassa’a origin (Centre and Littoral), Dimvondo and Mongo Meka names sound like coming from the Beti land (Centre or South). “Mongo” is a particle used to mean “young” or “son of”, hence Son of Meka or Young Meka

Names of places follow the same process as in *The Widow's Might*. That is, using an English word alongside one from the national language, as it can be seen in “The centre of Dande” or “River Bundi.

Table 11: Onomastics in *Seat of thorns*

Names of Characters	More Names of Characters	Names of Places
<i>Ndong</i>	<i>Bong</i>	<i>Ningan</i>
<i>Bobe Aboa</i>	<i>Fiyini Bobo</i>	<i>Aboa village</i>
<i>Boboo</i>	<i>Tamanjongs</i>	<i>Kom</i>
<i>Mbehh</i>	<i>Na Foin</i>	<i>Atuisong town</i>
<i>Foin</i>	<i>Ndoh</i>	<i>Anyahjua</i>
<i>Ningan</i>	<i>Bonteh</i>	<i>Laikom</i>
<i>Ankunkum</i>	<i>Pa Ndim Yuh</i>	<i>Weh Finjang</i>
<i>Akumagwi</i>	<i>Chia</i>	<i>Weh Njang</i>
<i>Bobe</i>	<i>Kuma</i>	<i>Fujua</i>
<i>Kwacha</i>	<i>Ful</i>	<i>Kichu</i>
<i>Bo Nchndo</i>	<i>Bobe Wam</i>	<i>Nkoini</i>
<i>Nchindo</i>	<i>Agnes Ndzi Ngam</i>	<i>Anjang</i>
<i>Ndzi Abe Aboa</i>	<i>Na Tubuo</i>	<i>Nguu</i>
<i>Findzi</i>	<i>Tangnankoli</i>	<i>Ndah</i>
<i>Fada</i>	<i>Cheng</i>	
<i>Kwifoin</i>	<i>Ndong Sah</i>	
<i>Na Mbong</i>	<i>Jam Ntang</i>	
<i>Baba</i>	<i>Ndim Yuh</i>	

In *Seat of thorns*, names of characters can be identified as coming from the North-west region of Cameroon, as it can be seen in “Ningan”, “Kom”, and “Atuisong” which are names that exist in the culture of people from the North-West region of Cameroon. “Ndong” in the Kom

tradition refers to the traditional horn that can be used to send messages and used during important events. “Atuisong” means “above the teeth” and signifies power and authority.

The name “Aboa” in “Aboa village” seems to be inspired by the term “Abo” in the Kom tradition which designates some villages that are far above the mountain, and which are quite difficult places to reach.

In “Bobe Aboa”, the name “Aboa” is accompanied by the word “bobe” which is another particle used to designate a male person who has achieved things in life like having a family, a house, good social status, someone who is very mature.

Table 12: Onomastics in *Lake God*

Names of Characters	More names of characters	Names of places
<i>Shey Bo-Nyo</i>	<i>Ma Kusham</i>	<i>Fon</i> ’s palace
<i>Fon</i>	<i>Fisiy</i>	
<i>Nkasai</i>	<i>Forgwei</i>	
<i>Nkfusai</i>	<i>Maimo</i>	
<i>Kimpong</i>	<i>Mbwin</i>	
<i>Kima’a</i>	<i>Mujei</i>	
<i>Yensi</i>	<i>Bolung</i>	
<i>Dewa</i>	<i>Kibow</i>	
<i>Shey Tanto</i>	<i>Wong</i>	
<i>Lagham</i>	<i>Bokuw</i>	

The names used in *Lake God* also have a local coloration. “Fon” designates the traditional ruler in the North-West or South-West regions of Cameroon. The word “Shey” is another particle used to designate a noble in the Bansa tradition. Names like “Dewa” are mostly traced in people coming from the Northern part of Cameroon, mostly Muslims.

Table 13: Onomastics in *And Palm Wine Will Flow*

Names of Characters	Names of Places
<i>Shey Ngong</i>	<i>Ewawa</i>
<i>Nsangong</i>	<i>Kibaranko</i>
<i>Kwengong</i>	<i>Nyombom</i>
<i>Gwei</i>	
<i>Fon</i>	

The same remark as above applies here. “Fon”, the traditional ruler and “shey” the particle designating a noble title are used. Other names of people or places have a clear South-West or North-West origin.

Table 14: Onomastics in *Tales from the Grassland and the Forest*

Names of Characters	More names of Characters	Names of Places
<i>Wajeh</i>	<i>Kirka</i>	Land of <i>Oha</i>
<i>Chief Achuo</i>	<i>Mbeh</i>	Village of <i>Ghamuloh</i>
<i>Pipi</i>	<i>Mah</i>	<i>Khitoumy</i>
<i>Takeliba</i>	<i>Kahle</i>	<i>Enim</i>
<i>King Yu</i>	<i>Chief Aba</i>	<i>Oken</i>
<i>Wafumah</i>	<i>Nomoh</i>	<i>Minho</i>
<i>Makoka</i>	<i>Pa Buhngieh</i>	
<i>Wibu</i>	<i>Fukah</i>	
<i>Mammy Yango</i>	<i>The Chief of Enim</i>	
<i>Pa Yango</i>	<i>The Chief of Oken</i>	
<i>Kah</i>		

As it can be seen from Table 19, the names of characters allow us to guess about their origins. These are names commonly heard in the South-West and North-West regions of Cameroon. As noted in the previous books, honorifics such as “mammy”, “Pa”, “Chief” are also used when referring to an elderly woman, an elderly man or the traditional ruler respectively. For

names of places, “Minho” used in the text is directly given an explanation by the writer, stating it means “resting place”.

As it can be observed from the names of characters, such as “Mula”, “Nchinda”, “Musa”, “Njock”, “Dimvondo”, and “Mongo Meka”, “Aboa”, “Ewesse”, we have a panoramic look of the ten Cameroonian regions, for these names can be traced in the names usually given to natives of all the regions of Cameroon. We thus have an overview of the various cultural groups that make up the Cameroonian culture. This phenomenon does not end at the level of the naming of characters, but it extends to the names of places. Nevertheless, apart from names of characters and places, other loans are also attested in the texts.

Table 15: Onomastics in *The Wrong Decision*

Names of Characters	Names of Places
<i>Besingi</i>	The University of <i>Alogno</i>
<i>Ule</i>	
<i>Bih</i>	
<i>Ndemazia</i>	
<i>Ango</i>	
<i>Gambesso</i>	
<i>Alima</i>	

Table 20 presents the names of characters in *The Wrong Decision*.. Names such as “Besingi”, “Ule”, “Bih”, and “Ndemazia” are names that can be identified as originating from the South-West Region of Cameroon. “Ango”, “Alima” can be traced in the Centre or South Regions. The use of these names for the characters of the play portrays cultural diversity which is a socio-cultural feature akin to Cameroon.

4.1.1.2.2. Other Loans from Ethnic Languages

They may refer to culinary and dressing habits, or to other social practices. Examples are given below:

Table 16: Ethnic Language Loans in *The Death Certificate*

N°	Ethnic Language Loans	Page
1	... a man with heavy beard who has eaten <i>okro</i> soup.	303

Okro is an edible green vegetable of seed pods. The word originates from the Igbo language and found its way into Nigerian English.

Table 17: Ethnic Language Loans in *The widow's might*

N°	Ethnic Language Loans	Page
1	The boom of <i>makossa</i> music	7
2	(...) pulled off the splendid sky-blue <i>agbada</i> he was wearing...	8
3	It was plantains and <i>ndole</i> , his favourite meal...	9
4	"He had even built a house for <i>Ngonda</i> . That <i>ashawo</i> who did not even know how to clean herself."	12
5	People attributed it to some mysterious cause, witchcraft, poison or <i>ngrimba</i> ...	15
6	The daily meal was <i>garri</i> and <i>okro</i> soup with <i>bonga</i> ...	37
7	She stiffened her mind (...) gathered the tail of the <i>kabba</i> she was wearing...	52
8	(...) bathed her and rubbed her with <i>manyanga</i> .	151

Table 22 shows some loans made from other languages in the discourse of characters in *The Widow's Might*. The word "makossa" is a borrowing from the Duala language. It means "I dance", coming from a dance named "kossa" in the Duala tradition. The word "ashawo" comes from the Yoruba language in Nigeria and it means "prostitute". "Garri" refers to a kind of flour made from grated, dried, and fried cassava tubers. The origin of "Ngrimba" is disputable, for it is said to come from Camfranglais, a local variety of English which mixes items from French, English and Pidgin English. It is another word for "witchcraft", "protective bark or talisman or charm". "Kabba" is a Duala word that designates a long female gown with gathers just below the

breasts. “Manyanga” designates palm kernel oil and its origin can be traced in languages from the Littoral at large. So does “Ndole” which is a Duala name referring to a traditional delicacy made up of groundnuts and some bitter leaves. “Ngonda” is name from the people of the Littoral, often given to girls, meaning “daughter of”.

It can be seen that most of the loans at this point designate food items or objects that are current in the life of Cameroonians. They seem to be understood by all as no explanation or glossary is provided by the writers.

Table 18: Ethnic Language Loans in *Seat of Thorns*

N°	Ethnic Languages Loanwords	Page
1	And now he was being sent to begin his career in his own village, the same village where many have been persuading him to inherit Abe Aboa, preside over the village <i>Iking</i> and offer sacrifices to the ancestors of the village.	1
2	A strange song came floating through the air accompanied by heavy drumming and dancing, much like the dance of the dreaded <i>Kwifoin</i> in the dead of night at the funeral of a notable of <i>Kom</i> land.	6
3.	That morning Pa Mathias joined his friends in a <i>Kwacha</i> drinking spot village at the village square and, as the sipped down the liquor, the discussed the latest news. I remember that faithful day when Fada drove past this round-about at a top speech. Remember he is coming to replace the one that was eaten by fire in the <i>Nkoini</i> road.	8
4	How is he going to settle in this village when <i>Aboa</i> is looking for their <i>Bonteh</i> ?	9

	Coming immediately after the <i>Findzi</i> was an elder who was half naked. He has heard that <i>Ndzi Abe Aboa</i>, his kingmaker is on his way to <i>Ningan</i> to speak a foreign language and pour libation to a foreign God.	
5	It was clear that prayers could not be heard in the church until Father <i>Ndong</i>, on his arrival in <i>Ningan</i> had gone to the palace to answer the summons of the Fon.	12
6	<i>Ndong</i> pulled up and parked the car at the <i>wei-fang</i>, the outer courtyard of the palace.	15
7	The stairs landed in a circle of stones believed to mark the spot where the legendary python led the Koms to their present location had disappeared. This place was called the <i>Ntul</i>.	15
8	The <i>Nchisindo</i> led <i>Ndong</i> and his companions into <i>Wei-finjang</i>, the courtyard where the Fon receives guests. This courtyard is smaller than the <i>Wei-ngang</i> but surrounded by beautifully constructed and decorated buildings.	15
9	The other notables in the courtyard all stood up and moved forward, shouting praises: “<i>Wooo Ngi nyam, mbeh, cha’mufor, nyam aboh, cha’mufor, woooo nyamabo!</i>”	16
10	<i>Nzhi abe aboa</i>, you have come very fast. <i>Mbeh</i>. I only arrived in the village this morning. I shall concert with <i>Kwifoin</i> to choose a date for the <i>cry die</i> of <i>Bobe Aboa</i>	17

11	<i>Mbehh</i> I have come to fulfill my life's purpose. One of them gave the <i>Njang wain</i> and they danced out gracefully in front of the <i>fon</i>.	18
12	Remember you are a priest. Bong will be able to administer the village in your place, not participate in sacrifices like <i>Kohn gang</i>, <i>lengfichuo</i>, <i>lung muguo</i> and others.	22
13	He was determined to make the Kom see the Almighty God as the same <i>fiyini Bobo</i> that they prayed to. An improvised altar was built near the <i>ngoh ngang</i> sacrificial stone in the middle of the outer courtyard of <i>Abe Aboa</i>.	24
14	The <i>ngu</i> of the <i>Muguo</i> of Aboa was placed at the entrance of the compound and several young men were playing it dexterously. Instruments of other <i>jujus</i> like the <i>Falangang</i> from Kichu, the <i>Ndonyi</i> from Fuli and the <i>Ankunkum</i> from Anyajua were equally visible at the entrance to the compound. Eleven masquerades of the <i>Muguo</i>, including the dreaded mother of the juju, the <i>Na Muguo</i> moved slowly out from the <i>Mbain mukum</i> to the outer courtyard and started dancing. Shouts and ululations followed by the gung of <i>Mobu</i> from the palace announced the arrival of the juju that ran in from place to place.	27
15	Then Ndong, dressed in one of Baba's best <i>Dallas</i>, moved in from the inner compound.	29

16	The “Lord have mercy” and “Gloria” were sung by the choir in the Kom language, using the tune of the popular <i>njang Kwein</i> in Kom.	30
	As he finished, the sound of the <i>Atinge</i> , the beautiful palace juju that went to the funerals of notables, was heard from outside.	
17	We are using the <i>chong</i> , the <i>ilung</i> , and <i>njang</i> bits to praise God. We are singing songs in our language, the <i>itangikom</i> , not Latin that none of us understands. Does it make our church less holy?	31
18	The <i>falangang</i> of <i>kichu</i> came in with its nine masquerades and danced to music produced from three gongs and a drum.	31
19	I remember how bad I felt when I was forced to undergo the initiation into the <i>Nibah</i> society.	34
20	The <i>mobu</i> and <i>Nguoguh</i> of Fuli joined the <i>ngongs</i> in the performance that was spectacular as it was spiced with the acrobatic displays of the <i>tahmanjongs</i> and <i>gveisi</i> .	35
21	Ndong arrived early in Ningang to discuss plans for his <i>Ndowi</i> with Ndong.	41
22	There was a lot of firewood placed at the entrance to the compound and wooden containers, <i>nkutsi</i> , one filled with forty liters of palm oil.	42
23	Once the <i>Abain</i> got ready, it was turned by several women and taken out into huge loaves.	45

Table 23 presents some loans in *Seat of Thorns*, from the language spoken by Kom natives in the North-West region of Cameroon, where the author is originating from. language It should be noted that the author italicised the words to express the fact that they are from

another language, and he did provide the reader with a glossary⁹, or, directly explains what the word refers to in English.

As such, we can recall these examples: the “kwuifon” is a secret society in Kom, “Nchisindo” is another traditional society, generally recognisable through their caps and red feathers, and “abain” is a meal made from corn. The “Chong, ilung, njang” are dances and the “atinge” is also a traditional dance but introduced by a masquerade. In the second example, we can see that Ndong’s uncle is using English at first, but when it comes to naming things Ndong should not do, he rather uses the native language. This is a way of saying that these realities does not have an English way of saying them. They exist only in the tradition of the people and have no English equivalent, language being a medium to express our daily experiences.

Providing the reader with a glossary helps in grasping the ‘standard’ or ‘contextual’ meanings of the words used, or even their origins, i.e., the language to which they belong. But in some cases, only intuition could help trace their origin and meaning, or even questioning some natives of the tribes of the authors.

Table 19: Ethnic Language Loans in *Lake God*

N°	Ethnic Languages Loanwords	Page
1	As the sound becomes more and more audible, he recognizes the song of the <i>Fibuen</i> , the women’s secret cult, which has not been heard in the village since his enthronement.	
2	And when we went to his <i>kiban</i> to demand an explanation, he laughed in our face and told us to take him to the highest court in the land.	
3	Nkfusai: and when we said he will be hearing from <i>Kwifon</i> , he spat in our face and said the Fon had the <i>Kwifon</i> .	

⁹ See appendices for the glossary of loans in *Seat of Thorns* provided by the writer.

4	Shey Bo-Nyo: The Fulani man? Tanto: He went back to his <i>kiban</i>. Shey Bo-Nyo: It may surprise you that I laugh. But just before you came I was saying to myself how in the days of the late <i>Fon</i> this father Leo was as shy as a dog that had stolen its master's food. You know, with its tail between the hind legs and ears drooping. A real <i>ngong</i>. Today, Father Leo strolls into the palace and goes right into the <i>Fon</i>'s inner chamber. Shey Bo-Nyo: You people say the <i>Kwifon</i> is in detention. So what can be done? The women perform dance steps to such lyrical songs as <i>kwessim kwe bo lang e Banya</i>	24
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In this table bearing loanwords from ethnic languages in *Lake God*. It can be realized that much of the native language loanwords are concerned with names of people, generally transmitting the state of the person, as in the case with *Ngonda*, which will refer to a young unmarried lady. We also have names of meals, as we see in *bonga*, a sort of smoked fish; dressing, as *kabba* exemplifies, or social practices, as portrayed by *ngrimba*, a name for an occult practice. These words come from rather the *Bakossi*, *Duala*, *Kom*, *noni people's languages*. Some words even come from foreign languages such as Igbo and Yoruba.

Table 20: Ethnic Language Loans in *The Wrong Decision*

N°	Ethnic Languages Loanwords	Page
1	Besingi (between mouthfuls): You can say that again. Your intestines start twisting and turning as though they were dancing to an <i>amekoko</i> tune.	3
2	Ule: What have you eaten today, darling? Besigni: Beignets and <i>kossam</i> (...) what about you?	8

	Ule: Beignets and <i>foléré</i>	
3	Gambesso (scoffing): That is the kind of couple who eat <i>cassava</i> and palm oil for breakfast, <i>cassava</i> and palm oil for lunch, <i>cassava</i> and palm oil for dinner.	14
4	Ango (He points at her as she walks slowly away) Look at her <i>kaba</i> ... It is of the lowest quality.	15
5	Besigni (sitting down): Can I miss it? The smell of <i>ngakanga</i> is in the air. Ule: There's no doubt about that. But <i>ngakanga</i> is a spice that is used in many different dishes: vegetables, porridge <i>cocoyam</i> , <i>ekpang</i> and others.	21
6	Besigni (suddenly noticing her hairdo): Hey, your <i>bakala</i> is cool! It's like you didn't go to the salon anymore...?	21
7	An <i>Oroko</i> man doesn't eat <i>ekpang</i> with a spoon.	22
8	Ango: Indeed, the aroma is more than pleasant. My favourite meal is <i>ndole</i> and ripe plantain. But the aroma I'm getting is like that coming from <i>ekpang</i> . Or, perhaps, <i>kwa-coco</i> and <i>mbanga</i> soup.	54
9	Ango (eating with relish): Wow! This is the best <i>ekpang</i> I've ever eaten. You know...I grew up eating <i>okok</i> , <i>sanga</i> , <i>kpem</i> , and other dishes from my area.	56

In this table bearing loanwords from ethnic languages in *The Wrong Decision*, one can see that these words mostly refer to traditional meals eaten by Cameroonians, whose origins can be traced in the North-West and South-West Regions of Cameroon (*ekpang*, *kwa-coco*), as well as the Centre and South Regions (*Okok*, *sanga*, *kpem*). The fulfulde words “Kossam” and “folere” refer respectively to a drink made from milk and one made from the red petals of a plant, often a little sour. These are very popular food items coming from the northern parts of the country.

These words or expressions, as it was the case with the French loans, appear as naturally cohering with English words. The author made sure they are italicized to indicate they are

borrowed from other languages. These are words that refer to items of everyday use in the life of the speakers. Some of these words do not have any English equivalent to express them.

Another source of borrowed terms in the texts is Pidgin English. Furthermore, no translation is provided, thus giving the impression that their meaning can either be traced from the context, or they are understood naturally in speech by the reader, even though any author ought to ensure that the reader understands at all times.

4.1.1.3. Pidgin English Loans

In Sociolinguistics, a pidgin is regarded as:

A marginal language which arises to fulfill certain restricted communicative functions among groups with no common language. It is therefore looked at as a lingua franca that is not the mother tongue of anyone using it and that has a simplified grammar and restricted, often polyglot vocabulary. (Mc Arthur 1996:699)

Pidgin English is a hybrid variety which has as base English, for it is the principal source of its lexicon. Jowitt (1999:13) observes that the situation today is that Pidgin flourishes as a medium of inter-ethnic communication, especially among less educated people...especially in large cities with non-indigenous residences or throughout states with many small ethnic groups.

In Cameroon, Pidgin English results from a blend of native languages, English, French, and other foreign languages, especially languages from African and European countries. Cameroon Pidgin English loans in the texts are:

Table 21: Pidgin English Loans in *The Death Certificate*

N°	Pidgin English Loanwords	Page
1	Elias! Obassi, <i>leavam</i> ! I have heard. Let's go in silence. I am developing a headache. You are a doomsday prophet (...)	8
2	“Kaba! Obassi, <i>nakam</i> , You are raining,” Nchinda exclaimed and gave a supercilious laugh, then added, “Mula, you are both a prophet and a good story-teller....”	9
3	“ <i>Leavam</i> so, Mr. clean,” Nchinda shouted and sat down to browse through his paper.	39
4	The old man looked up again. I saw his jaws flap like a bellows. He stared at me with dumb misery. Something seemed to be gnawing at his heart. “My <i>pikin</i>”, he said. “We are stranded.” “Why?” I asked. “We can't go home. Our purse has been stolen for nothing (...),” <i>Pah</i> said in a voice sinking (...).	105
5	Directly opposite the Cathedral is the treasury, and below the steps of the Cathedral are hawkers blaring out their lungs advertising their wares - “...Fine cover for master <i>dem</i> thing...” - “...<i>Jomba</i> give me bottom <i>belle</i> cold my heart” blare 3000w. Loud speakers below, and so on and so forth.	79

In this table, Pidgin English words from *The Death Certificate* are highlighted. They are either single words or expressions. It should be noted that they are used without any specific font to distinguish them from English words. They also bear a specific meaning.

The suffix “am” attached to verbs is used in replacement of the pronoun “it”. So, in “Leavam”, the reader should understand “Leave it”. It is an imperative sentence, telling the interlocutor to stop arguing...

The case of “nakam” regroups two words: the word “knock” and the word “it”, which have been modify to produce “nakam”, literally, “knock it”, “beat it”. In this context, the character named Nchinda is using this imperative sentence in a friendly manner. It is to tell his interlocutor to clap hands together with him, as a sign of approval of what he is saying. Nchinda seems that acknowledging what Mula has said as a very good statement and he needs to shake his hand to mark his approval.

Another example of Pidgin English is found in the word “pikin”, which is the Pidgin English word for “child”, “children”.

The word “Pah” refers, as seen above, is used with reference to “papa”, meaning “father”. Using “Pah” can also be a sign of respect for an elderly person.

The last example is also full of interesting Pidgin English items. “...Fine cover for master dem thing...” This is a noun phrase having as head the word “cover”. It bears the meaning of something we put on top another for protection. The word “dem” used here conveys a possessive relation between the word “master” and “thing”. The word “thing” itself is connotative. It bears an implicit meaning, suggesting the male reproductive organ. Thus, “Fine cover for master dem thing” refers here to the protection used by men during sexual intercourse, the condom. It bears a sense of euphemism, for the seller does not want to talk about sex openly.

In “...Jomba give me bottom belle cold my heart” blare 3000w. Loud speakers below, and so on and so forth.” we take words in isolation before giving their general meaning. “Jomba” is generally used to refer to “side chick”, a woman entertaining a relationship with a married man, girlfriend. “Belle” is the Pidgin English rendition of “belly” or “stomach”. “Bottom belle” is a connotated expression to designate the female reproductive organ, which is at the bottom of her belly. In the expression “cold my heart”, we get the idea of lowering tension, of calming a

critical situation down. Overall, the expression literally means: “My girlfriend, I need sex to calm me down.”

Table 22: Cameroon Pidgin English Loans in *The Widow's Might*

N°	Pidgin English Loans	Page
1	“Politics na njangi. You scratch my back, I scratch your own....”	60
2	“Madam, <u>ashia</u> , he said,” he said. “Take it with heart. It could happen to anyone at any time,” he said and departed.	134
3	“Na dem government no de fix road”, he said, “Dem don chop all money for country, but dem no de member say dem go waka for road time whe dem go die”	146

The Widow's might also exhibit the use of Pidgin English. The instances given in the table above are very revealing. In “Politics na njangi”, two important lexical items are used: “na”, is Pidgin English rendition of the verb “to be”. “njangi” generally means “thrifts and loans”, that is a kind of association where people can save and borrow money. It also bears the idea of a reciprocal action that is each one at his turn. In the sentence above “politics na njangi.”, we can understand the fact that in Politics, each and everyone has a turn, and one service or favour calls from one in return.

This idea is made clearer by the following sentence: “you scratch my back, I scratch your own.” Which uses an image of one scratching another's back, knowing that one cannot easily scratch one's bag himself. One needs assistance from another person in order for it to be done.

The other example from the table is “ashia”. “Ashia” is used to say “sorry”. As Akwenoh is being presented condolences, people address by saying “ashia”, as a way to say “sorry for your pain”, “be courageous”.

In the last example from the table, Pidgin English flows in conversation. “Na dem government no de fix road”, he said, “Dem don chop all money for country, but dem no de

member say dem go waka for road time whe dem go die.”. Taken in isolation, the words that make up this sentence have a specific meaning: “Na”, as viewed above, is the rendition of the verb “to be”. “dem” is used as an object pronoun, “them”. The particle “de” is used as a linking word. “chop” means “eat”, “for” is used in this country to mark ownership. The second “dem” is rather used as the personal pronoun “they”. “member” conveys the meaning of “remember”. “Waka” means “Walk.” The second “for” is rather used as a preposition to indicate place. In the use of “whe”, we see a relative construction. “whe” can be referred to as “that” or “when” used as a relative pronoun. The third and last “dem” is used as an object pronoun. All this put together, the sentence would mean in Standard English: “It is the government that does not fix roads. They embezzled all the funds but tend to forget they will be taken through those roads when they pass away.”

We can see in this example a sense of simplifications of grammatical rules effected in Pidgin English. But, it should also be noted that Pidgin English creates some new relations between sentence elements, with the use of “de” or “whe”. Words also tend to bear different meanings and functions depending on how they are placed and used in a sentence, as we can see with “dem” that can either refer to the personal pronoun “they” or the object pronoun “them”; or in the use of “for” as either a preposition of place or to help indicate the possessive case.

This is said as the vehicle that carries the body of Akwenoh’s husband back to the village sank in the mud. The driver thus has the floor to express his discontent. The driver continues like this, as he is asked to refund part of the money:

“I no fit move a franc,” said the driver. “Na dem government don increase price for petrol. Road no dey but na plenty tax we di pay. Policeman and Gendarme dem de for control for take dasso money for driver, book correct or e no correct. This country turn na wahala. If my motor damage na me I de loss. Wuna pay whati I want make I carry the coffin. This country na chop I chop country waka. Na so dem, big people de do. Big man e coffin heavy too much. Wuna pay the money make I no loss time,” the driver insisted (p.146-147).

The Pidgin English section is clearly set apart from the rest of the text, first by indenting it, and secondly by italicizing it. An English translation of the first sentence would be:

- “It is the government that fails to fix roads,” he said. “They have misused all the wealth of the country, but they do not remember that they will take the same roads when they will die”, the driver spoke.

The second sentence will be understood in English as such:

- “I cannot make it any cheaper. The government has increased the price of petrol. There are lesser roads than taxes. Policemen and gendarmes are taking all our money in the name of controls, whether you are within the norm or not. This country is full of troubles. Pay me as it was agreed. People with higher social status spent their time using the country’s resources for their own sake, the driver insisted.”

The Pidgin English sentence is attributed to a driver, giving proof of the social status of the user of such language in the text. PE often portrays the uneducated class, especially because Pidgin English seems to lack grammatical complexity and has quite an easily-manageable lexicon. Note should be taken that no translation is proposed in the text, as the characters appear to feel at ease when the driver speaks, so may the reader, one may assume.

In the case of the song Akwenoh in *The Widow’s Might* is humming, it is a part of the novel which comes somehow to relieve the tension, as Akwenoh is under so much pressure due to her husband’s death. The language could be the Duala language, for the song looks familiar to one famous song of the late Cameroonian singer from Douala, Eboa Lotin.

The other remark that arises from the presentation of Pidgin English features is that Pidgin English features range from single words or expressions to whole sentences. It can be said that Pidgin English is often used by uneducated characters or those from the low class and the elderly ones. But in the *Widow’s Might*, it is in the mouth of a parliamentarian that we hear a pidgin word, maybe portraying some irony of the author about the background of Honourable Malingo, or simply to make the character adjust his language to the situation for more intimacy.

We present in the next table, some of the words discussed and their meaning in Standard English. A glossary is not provided by the writers. So, the unaware learner will have to go the extra mile to understand what the words mean.

Table 23: Some Pidgin English Expressions and their Meaning in Context.

Words	Meaning in Context
<i>Leavam</i>	It is ok, I have understood, forget it...
<i>Leavam so</i>	Leave it at that level, do not continue, do not ponder over it...
<i>Nakam</i>	You got the point, you hit it. The term here has an ironical function, for it is used as a way to laugh at the story of Mula.
<i>Jomba</i>	Girlfriend
<i>Dem</i>	They/them
<i>Na</i>	To be
<i>My pikin</i>	My child, my son/ daughter
<i>Ashia</i>	Be courageous, take heart, sorry, my condolences

We realise that these words as used in the texts are semantically endowed. Thus, they give a particular taste to the texts. The instances of Pidgin English are mostly used in dialogues and are attributed to characters that exhibit a certain degree of commonness and colloquialism in speech.

It is also worth noting that Pidgin English loans either cohere with the English expressions by being written as an essential part of the sentence, or they are rather set apart and given prominence in specific occurring portions of the text. This is the case with this example from *The Death certificate*:

The old man looked up again. I saw his jaws flap like a bellows. He stared at me with dumb misery. Something seemed to be gnawing at his heart.

--“*My pikin*,” he said. «*We are stranded*.”

--“*Why?*” I asked (...).

It can be seen from this example that the PE word, “pikin”, meaning ‘child’, appears within a context where Standard British English has been used abundantly. It seems not to disrupt, in any way, the flow of the text.

Pidgin English appears mostly in terms of commonly used linguistic items. There exists English equivalents to these Pidgin English expressions, but the authors operate a choice and use Pidgin English expressions. From the onset, the reader who is not familiar with such a language will feel lost at times. But as they are used in such a way that the meaning can be gotten from the context, the actual meaning might not be difficult to decipher.

The *Wrong Decision* also exhibits instances of loans made to CAMFRANGLAIS, that is a mix of English, French and ethnic languages attested in Cameroon, and creating a whole lexicon on its own. This is often used by urban youths as a means to identify to the said group age. Instances in the play are:

Table 24: Camfranglais Loans in *The Wrong Decision*

N°	Camfranglais Loans	Page
1	Ango: Let’s pursue that <i>nga</i> . I must talk to her.	15
2	Ango: Hmmm...That <i>nga</i> is though –o!	19
3	Ango picks the remote control and manipulates it and <i>Nioxxer</i> by Petit Pays comes on, on the television.	39

The author puts in the mouth of the university students that make up his characters words that are from Camfranglais, making the initiated reader to quickly and easily identify their age group. The word “nga” is used to refer to a female, generally an unmarried and young female. The word “nioxxer” used as a title of a song of a singer in the play is meant to designate sexual intercourse.

One can thus understand how important it is for authors to use words taken directly from a language that suits the reality better, the way the people interact in normal and real circumstances. Nevertheless, the sociocultural print on the works of Art used does not end at loanwords, it goes further to including the process of code switching and code mixing.

4.1.1.2. Code Switching and Code Mixing

Code switching and code mixing happens commonly in a bilingual or multilingual society. We talk of code switching when a person uses more than one language in a speech or spoken discourse, e.g., “What have been doing in this house the whole day, eh? Les enfants ci me dérangent! That is, a complete utterance is said in a given language, and the next utterance is in another language. As for code mixing, it happens when a speaker uses more than one language in a single utterance, e.g., “You can come to my house this evening, n’est pas?”

Numan and Carter (2001:275) briefly define code switching as “a phenomenon of switching from one language to another in the same discourse”, while M. Sayid Wijaya (2017: 29) says, “the term code mixing emphasizes hybridization, and the term code-switching emphasizes movement from one language to another”.

When studying some of the characters’ conversations in the selected texts, we realize that code switching and code mixing are important features they use. The four languages concerned are English, French, Ethnic Languages and Pidgin English. This can be seen in the examples below.

Table 25: Code Switching and Mixing in *The Death Certificate*: English to French

N°	Instances of Code Switching	Page
1	(...) –“What is reserved for limited corner conversation is a cover up” I muttered to myself and moved behind the fence to eavesdrop. There was no need for that. People of the First Province never whisper in private conversation. They shout. “-<i>Monsieur le Ministre! Monsieur le Ministre! Ce n’est pas possible. Vraiment ce n’est pas possible!</i>” -“<i>C’est quoi?</i> The Minister of armed forces asked.” -“Ce n’est pas possible,” the D.G.N.S. screamed and clasped his hands, further confusing the Minister. -“Mbaneko is no more,” the Commissaire said and sealed his mouth with the left hand, the right pressing the walkie-talkie to his right ear.	24
2	According to him, a certain black tycoon bought the house and used it as a rest house. He had been in serious problems of recent and had become addicted to alcohol. “<i>Un nègre?</i>” the police officer asked as if in disbelief. “<i>Oui Monsieur, un nègre</i>”, the fellow answered. “You suspect suicide?” the police officer asked, oscillating their heads as a mantis does before a crucial decision. “<i>Pas sûr, mais ...</i>” the fellow said shaking his head.	293
3	(...) Mula did not wait for him to finish eating. He could be called somewhere else or anything could happen and he would lose his money. “<i>Monsieur, comment va le village?</i>” he asked in French. -“<i>Bien, bien, sauf cette mort de mon cousin,</i>” he responded. -“<i>Qu’est ce qui s’est passé?</i>”, Mula asked. -“They say that he died in a motor accident along Kabon/Ewawa border (...) he said.	35

In *The Death Certificate*, there are instances of code switching as exemplified in the table below. Characters switch from English to French. The characters appear as being bilingual because moving from one language does not cause a break in conversation. In example 1 from the table, the characters, the Minister (“C’est quoi?”) and the D.G.N.S (“Monsieur le Ministre!

Monsieur le Ministre! Ce n'est pas possible. Vraiment ce n'est pas possible! ”), speak in French and the Commissaire replies in English (“Mbaneko is no more,”). They move from French to English in a very coherent manner, without any communication breakdown. Moreover, all characters seem to be from a Francophone background, but they use French and English interchangeably. The English to French switch earlier identified in *The Death Certificate* seems to respond to the author's narrative desire to remain faithful to the origin of the characters he presents. An example can be taken from *The Death Certificate*, p.36. The switch to French varies according to the character concerned. In the examples above, the person speaking seems to be of Francophone background.

The second example further illustrates the phenomenon of code switching. Still, the conversation starts in French and then the other speaker turns to English.

“*Un nègre?*” The police officer asked as if in disbelief.

“*Oui Monsieur, un nègre*”, the fellow answered.

“You suspect suicide?” the police officer asked, oscillating their heads as a mantis does before a crucial decision.

“*Pas sur, mais ...*” the fellow said shaking his head.

The police officer addresses his interlocutor in both English and French. He starts the conversation in French and switches to English. They understand each other without any problem.

In the third example, the same phenomenon is made clear by the writer. In his conversation, Mula who appears to be from an English-speaking background, starts his conversation in French when he asks about the latest happenings in the life of his interlocutor, who happens to be from a French-speaking background (“*Qu'est ce qui s'est passé?*” Mula asked.). The latter first replies in French, but in his second turn, he speaks in English. (“They say that he died in a motor accident along Kabon/Ewawa border (...) he said). This is an illustration of two speakers adjusting to each other in their conversation.

Table 26: Code Switching and Mixing in *Seat of Thorns*

N°	Instances of Code Switching	Page
1	The older notables in the courtyard all stood up and moved forward, shouting praises. “ <i>Wooo Ngi nyam, mbeh, cha’mufor, nyam aboh, cha’mufor, woooo nyamabo</i> ”	24

The example from *Seat of Thorns*, the way notables speak is worthy of notes. Speaking in English at first, they switch to the native language when it is time to praise the Fon. They use the native language as a way of creating more intimacy between them and the Fon.

Table 27: Code Switching and Mixing in *Lake God: English to Pidgin English*

N°	Instances of Code Switching	Page
1	They Bo-Nyo: Keep your hands off me, you scoundrels. I will see the Fon. He must listen to me. The white man has brought trouble to the land. He has killed our gods and the Fon is impotent. Doggo: <i>Shurruup! You dis crissman.</i> Kinchin: <i>You wan see Fon for weti?</i> They Bo-Nyo: I must warn the Fon. I say lay off your hands. Sons of bitches and prostitutes. It is an abomination for the Fon to surround himself with thugs and sons of whores and people who will kill us and destroy the land. Fon: Why is he always accusing me? (...) Doggo: <i>We go show you say we be awara woman dem pickin. Tekam!</i> Fon: <i>You bin talk all that foolish talk?</i> Dewa: <i>Kai! Me no talkam nothing mbe. Allah, me no taklam nothing.</i>	09

	Fon: <i>na weti happen?</i> Dewa: <i>Cow dong go drink water for Ngangba sai wey na contri fo Bororo.</i> Fon: <i>For sika sey me tell you fo go shidon dere da wan mean say na wuna contri?</i> Dewa: <i>No bi na gomna don talk sey na place fo cow?</i> Fon: <i>Which gomna, you bloody fool! You look the palaver wey you don bringam fo my head?</i> Dewa: <i>Allah! Me no bringam no trobou fo Mbe.</i> Fon: <i>You go pay all da chop wey you cow don choppam.</i> Dewa: <i>No bi na ma nyun, Mbe! Na you nyun don choppam corn.</i> Fon: <i>Shurru you mup, bloody fool! (to guards) If he opens his mouth again...!</i> Fon: <i>You go pay all da chop.</i> Dewa: <i>If na so Mbe don talkam.</i> Fon: (to women) <i>How much compensation do you want for the crops?</i> Chorus: <i>Nothing.</i> Fon: <i>Good. That makes twenty thousand francs. I have spoken. He is ready to pay you now. (to Dewa) No bi you gettam twenty tosand fo dere?</i> Dewa: <i>Yes Mbe! Me gettam. Allah de! Me think sey me go sellam leke five cow befo me pay da chop. Allah de!</i>	16
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	Fon: <i>You go muf two cow fo you nyun puttam for me nyun. Woman cow wey get leke three year so dat small tam dem get belle. You don hear fine, fine?</i> Dewa: <i>Me don hear, Mbe. Kai, wusai Allah don go?</i> Fon: (to women): What do you say? Nkasai: The cattle and their owners must go! Fon: <i>Give me de money. I go lef back pay dem.</i> (Dewa hands over the money). <i>You fit go now. Pass fo dis sai.</i> (...) (to one of the guards) You go with him as far as the stream. (to the other guard) And you make sure no one gets in here, you understand? Fon: Angie, Calm yourself. Have you forgotten Christ's teaching about humility? (...) Angie: But they said I am not queen! They want you to marry one of their kind and make heirs to the throne. (...) Fon: Angie, <i>na weti don happen?</i> Angela: I don't know. But something very serious is going to happen. Fon: You know, Angie? Sometimes I am not sure if I am married to a Christian woman. Angela: <i>I beg, lef me da whiteman palaver.</i> You ought to listen to your people sometimes.	18 35 45
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In *Lake God* as the table shows, there are many instances of code switching. That is mainly on the part of the Fon as he addressed the shepherd Dewa and his guards and women who came to complain. We can see that when the Fon speaks to Dewa, he uses Pidgin English. But when he speaks to his guards or to the women, he turns to English. This may account for the class shift in the society in the text. Those of low social status are using Pidgin English and those of high social rank use English.

However, an instance of code switching occurs when the Fon is discussing with his wife. They both use the English language, but at some points, angry that her husband does not understand her points, Angela rather resorts to Pidgin English. This is to break ice between them and establish a more intimate aspect to the conversation. The reply of Angela “I beg, lef me da whiteman palaver” is also a way to distance herself from the whiteman stuff, as she reproaches her husband of not following the ways of his people. Using Pidgin English at this point is also a kind of rebellion on her part against Christianity and advocating to follow the ways of the land.

Table 28: Code Switching Mixing in *The Wrong Decision*: English to Pidgin English

N°	Instances of Code Switching	Page
1	Ule: Interesting but very tedious lessons. (...) All of which assignments must be turned in next week. Is this how difficult Level Two is? <i>I don die ma own!</i>	4
2	Besingi: To know that it is ready, I must taste a piece of cocoyam. Ule: Of course! Why not? (smiling) : <i>But no finish am before I come –o! Me too I di hungry.</i>	6
3	. Impressario: <i>We gather here today because wia brother, Papa Besingi, and e woman, Mama Ule, don call we say make we come jeh-jeh with dem. First, dem say make we come join them celebrate born house for dia pikin, Emmanuel Besingi Obase, weh e dey nine months old today. Second, dem say make we come celebrate again with them because Mama Ule don pass exam for enter Elamron Instructors College (EIC)-dat college weh e di train teacher dem, weh Papa Besingi e sef sef comot for dey. (After a while): I say ein...ma kontri people dem, una tell me: dis two ting dem for celebrate am?</i> Crowd: <i>Na ting dem for celebrate am o-o-o-o-o...!</i>	79

In *The Wrong Decision*, instances of code switching are exemplified in the table below. Characters mostly switch from English to Pidgin English. The characters appear as being

perfectly bilingual because moving from one language does not cause a break in conversation. In example 2 from the table, the conversation seems to get more intimate when Ule asks Besingi not to eat all the food. The beginning of the conversation is in formal English, but Ule's emphasis on that point of Besingi not eating everything while she is away is done in Pidgin English, making the request bearing a sacred character. Moreover, Pidgin English is preferred to Standard English when the impresario addresses the crowd at the end of the play. This creates a sense of belonging, some intimacy between the characters.

In *Authentic Poetry*, most of the poems are written in Standard English. Nevertheless, the author includes a poem that is fully written in Pidgin English. The poem is fitted in Module 1: Family and social life, and appears in between “My Bible Koran” and “A Rain of Insults”, which are poems written in Standard English. The poem “Sunday Christian” thus goes as follows:

“Sunday Christian”

My name na Christain

And abi Sunday christian

No be sey I no get stain

Na only sey I no get time

Though I feel sey that one na big crime

I swear with no small delay

My mami di go church every day

My papa too di go all day

But me na one time for one week

No be sey my body di weak

Na just sey me abi Sunday Christian

The poem presents a persona that presents himself as guilty of not going to church every day as his parents do. It is fully written in Pidgin English, witnessing the choice of words made. Examples such as “na” or “dey” for the verb “it is”, “abi” for “I am” are commonly used in Pidgin English in Cameroon and the poem makes profuse use of them.

The specificity with the use of these loans and code switching in the texts is that they are included in the Standard English speech in a non-disrupting manner, i.e., their inclusion in the

text does not seem to stop the flow of the reading. They illustrate a phenomenon of diglossia, i.e., a language user being in a situation where he/she speaks two languages. These language contact features seem to make the character's speech closer to the original social source of inspiration. Still, writers resort to some associations of words that give phrases, especially noun phrases, a local colour.

4.1.3. Phrase Construction

Apart from borrowing and code switching, there is the formation of phrases. Nordquist (2019¹⁰) defines the phrase as “a group of two or more words functioning as a meaningful unit within a sentence or clause”. Forming a phrase is thus the fact of bringing together several words in a syntagmatic and semantic relationship, these words functioning as a single part of speech. This process is closely associated with a collocation phenomenon, which is a “structural or syntagmatic relation, meaning relations that a word contracts with other words occurring in the same sentence or text” to yield new lexes (Howard and Zé Amvela, 2006:113). In the selected texts, we mostly have noun phrases, which is defined by Eastwood (2002:175) as a noun combining with other words that are attached to it to add more meaning. The followings could be traced in the texts:

(Note that: VP=Verb phrase; NP=Noun phrase; AjP= Adjectival phrase.)

Table 29: Some Phrases in *The Death Certificate*

N°	Phrases	Type of phrase	page
1	We both took two <i>small Guinness</i> ...	NP	10
2	An ox-tail <i>pepper soup</i> ...	NP	10
3	It was a <i>crying shame</i> that such things only occurred in the Tropics...	NP	45
4	The deliberate shying away from <i>domestic hotbeds</i> _only to capitalize on far-off misfortunes...	NP	46

¹⁰ Glossary of Grammatical and Rhetorical terms, ” What is a phrase? Definition and examples in Grammar “.

5	Downtown, it was a flightless detour, a <i>happy-go-lucky</i> wandering of a consequence...	AjP	64
6	The <i>bedding exercise</i> that followed was dynamite...	NP	64
7	You are <i>dumped like broken China</i> ...	AjP	65
8	These are <i>trying times</i>	NP	65
9	They are the <i>large-mouthed</i> of Ewawa	AjP	129
10	I longed for my native <i>bitter-leaf soup</i> ...	NP	302

In the death certificate, as this table illustrates, the writer creates some new lexical items by making new collocations. These are mainly noun phrases, where nouns are brought together with adjectives or other nouns.

In “small Guinness”, there is the use of the adjective small and the noun Guinness, which designates a brand of alcoholic drink. “Small Guinness refers to the small size of the beer. But the metonymical appellation is now commonly used and understood among Cameroonians.

The second example “ox-tail pepper soup” has “soup” as head. The words associated to it are “ox-tail”, designating the part of the animal, and “pepper”, a spice. The literal interpretation of the noun phrase “ox-tail pepper soup” gives us the idea of a soup made of a lot of pepper, which is not far from the reality. “Pepper soup” is a kind of soup that is very spicy.

The expression a “crying shame” is made up of a gerund, which is the –ing form of the verb and a noun. Both words would not normally collocate in an expression, but they are brought together to express an exaggeration. “Crying” here takes the connotated meaning of very big, awful. Thus, a “crying shame” means a very big shame.

In “domestic hotbeds”, the words brought together are the adjective “domestic” and the newly formed compound noun “hotbeds”, made up of “hot”(adjective) and “bed”(noun). Domestic is linked to the household, “hotbeds” will pass across the image of a bed that is warm.

“Domestic hotbeds” will thus refer to the smoothness and warmth nature of one’s home, a welcoming home.

“Bedding exercise” is another example of noun phrase construction operated by writers. It is made up of “bedding”, formed from “bed”+ing, leaving the reader to think that it comes from the verb “to bed”. It is used alongside the noun “exercise” which is the head. This word has the meaning of things that happen in a bed, and thus, by extension, a sexual intercourse.

“Bitter-leaf soup” will bring together opposite aspects, “bitter” and “soup”. The leaf used to make the soup is one that is very bitter. It is a reputed food item in Cameroon. So, the bitter-leaf soup is a traditional delicacy.

Generally speaking, the writer in *The Death Certificate* prolifically makes use of this possibility to bring words together to form a new expression, with these words being quite different in terms of meaning, but they end up be associated. This gives the words in some associations of words a sense of exaggeration:

Table 30: Some Phrases in *The Widow’s Might*

N°	Phrases	Type of phrase	Page
1	Mbutuku connived with the court to throw a <i>witch doctor</i> in jail...	NP	16
2	She had observed her <i>cut corners</i> , not long after her husband’s death...	NP	83
3	She observed with <i>the tail of her eyes</i> that he was constantly surveying her...	NP	73
6	If <i>my hand is in your death</i> , before the end of seven days that you are going to lie in the earth, you should be told that a vehicle had crushed me to death...	Conditional sentence adapted from a VP	148
7	Let us not kill time in <i>cocoyam porridge quarrels</i> ...	VP+NP	149

The table above provides us with examples of phrases in *The Widow's Might*. “Witch doctor” brings together the words “witch”, referring to a woman having magical powers, especially evil ones, and “doctor”, a person qualified to treat people who are ill. The two words brought together convey the meaning of a traditional healer, generally operating in shrines or other spiritual places.

“Cut corners” is a British idiom that means to do something in the easiest, cheapest or fastest way. The author is giving the word a new meaning in the text for it now refers to tricky ways said to be used by Akwenoh into hiding things from people, acting in a sneaky manner.

The third example exhibits a conditional sentence with a peculiar sentence in the part of the sentence indicating the condition: “If my hand is in your death”. This comes from a phrasal verb commonly used in the speech of Cameroonians “to have a hand in somebody’s death”, meaning to be involved or to be the cause of somebody’s misfortune or death.

The verb phrase seen in “_cocoyam porridge quarrels” is made up of three words, “cocoyam” which refers to a tuber used in the cooking of many traditional dishes, “porridge” which is a thick, soft food made from boiled oats, and “quarrels”, which is an angry disagreement between people. “Cocoyam porridge” refers to a kind of pounded cocoyam that can accompany traditional delicacies. “Cocoyam porridge quarrels” will therefore bear the meaning of unnecessary disputes.

Table 31: Some Phrases in *Seat of Thorns*

N°	Phrases	Types of phrase	Page
1	The <i>chong song</i> was so sweet that the Fon himself stood up and took a few dance steps to the merriment of all present.	NP	P.29
2	That morning Pa Mathias joined his friends in a <i>kwacha drinking spot</i> at the village square.	NP	P.8
3	The elders in the <i>kwacha house</i> all came out as royal envoys approached.	NP	P.8
4	The first man in the file was blowing the trumpets at intervals. He was followed by the <i>Findzi masquerade</i> that was covered from head to foot...	NP	P.10

5	People would leave the church and go to <i>ngambe houses</i> in the cover of the night.	NP	P.29
6	Then Ndong, dressed in one of Baba's <i>best Dallas</i> .	NP	P.29

Table 36 gives us some examples of phrase construction in *Seat of Thornes*. The first illustration “chong song” is made up of an English word, “song” which is a set of words set to music, and “chong” which is a word from the Kom language, referring to a dance or a traditional dance group. The “chong song” is therefore a musical piece produced by the traditional dance group and which is performed on specific occasions.

In the noun phrase “kwacha drinking spot”, two English words, i.e. “drinking” and “spot” are combined with a word from the ethnic language “kwacha”. “Kwacha” is a traditional liquor. This expression is used to refer to a place where the said liquor is drank. It is popular gathering place for men in Aboa village.

The next example is also revealing this aspect of creation of new noun phrases. Using an ethnic language word “ngambe” which means and an English term “houses”, the word refers to secret shrines, places where some occultism is practiced.

In “best dallas”, the word “dalla” has been referenced by the author in the glossary part of the book. It is a hand knitted and embroidered dress for elders. The words is used with a normal plural form “-s” and the superlative form of the adjective good, “best”; this is to show how English morphological rules such as pluralization and the superlative form of the adjective are applied to an word from an ethnic language.

The examples mentioned above give proofs of the construction of phrases, with an underlying semantic process. In effect, we often have the following constructions: Noun + noun,

Table 32: Some phrases in *The Wrong Decision*

N°	Phrases	Type of phrase	of page
1	Besingi (laughing): I threw it into my stomach... (Still laughing). And don't forget we call it <i>drinking garri</i> . So it is only a kind of aperitif. It went down to prepare a place for the porridge cocoyam.	VP	3
2	Besingi: No <i>bitter leaf</i> , dear? Ule: Of course, there is. I bought some washed <i>bitter leaf</i> in the market. I'll put it in the pot when the cocoyam starts boiling.	NP	5

Table 33: Some Phrases in *Authentic Poetry, Book 1 and Book 3*

N°	Phrases	Type of phrase	Poem/ Page
1	<i>The coconut head</i> is no fault of mine <i>The plum nose</i> to me is no crime <i>My spider legs</i> are not of my making.	NP	“A Rain of Insults”, Book 1, P.39
2	<i>My compound eyes</i> make me see well <i>The window nostrils</i> enable me breathe <i>The umbrella ears</i> capture all sounds	NP	“A Rain of Insults” Book 1, P.39
3	Then she smiled exposing her <i>cassava teeth</i>	NP	“Love Story/ZEN” Book 1 P.41
4	As <i>the heavenly eye</i> turned west and dwelled	NP	“An Encounter with Love”, Book 2, P. 22
5	Some hot drinks, salt, an envelope to the family of the girl, Will <i>sugar their hearts</i> to gladly give you their pearl.		“A Dowry”, Book 2, P. 110

Phrase formation in the poems mentioned in this table show that human characters are mostly associated with elements from the environment: food or geographical items. The metaphorical relationship creates an effect that the reader needs to interpret accordingly. For instance, “cassava teeth” makes the reader to compare the whiteness of teeth to that of cassava, an edible tuber. “Umbrella ears” reveals ears as big as an umbrella, thus a little disproportionate for the general appearance of the person described.

This process causes words to be brought about together to build up a new lexes with a new meaning. The examples of the tables above show that each association of words results in a specific semantic relationship, by intensifying what is said, giving the characteristics of the word described.

Table 34: Some Words and their Contextual Meaning

Words	Meanings in Context
<i>Small Guinness</i>	Smallest size of the bottle of a beer called Guinness.
<i>Pepper soup</i>	A very spicy soup. It should be noted that the word ‘ox’ used here to refer to ‘beef’ is entered in the dictionary as an archaism. Thus the association of this word to a newly coined one gives a particular effect to the word.
<i>Shying away</i>	Running away.
<i>Domestic hotbeds</i>	Domestic or matrimonial problems.
<i>The bedding exercise</i>	Sexual intercourse.
<i>Larger- than- life</i>	Almighty and eternal.
<i>Large-mouthed</i>	People always talking about things they know or don’t know about; people who enjoy gossiping.
<i>Man-about-town</i>	A man who enjoys earthly life and pleasures.
<i>Dumped like broken China</i>	used and thrown away like the utensils Chinese manufacture

In these phrases, there is a sense of cultural habits and beliefs displayed, with the process of collocation being included.

Another aspect to be highlighted in this discussion of the poetic function is the presence of some orthography deviations in the text. Intentionally or not, writers tend to give a specific spelling to words in their texts that might not necessarily follow the British way of writing. Instances of this can be traced in *Tales from the Grassland and the Forest*.

Table 35: Spelling Deviations in *Tales from the Grassland and the Forest*

		Page	British English spelling
Tales	Words		
The Stubborn Chicks	“Mother Hen was <u>alway</u> very angry with Dudu and Fifi.”	P.9	Always
Mr. Odd	“The <u>tradaers</u> cheated him and he lied to cover up.”	P.24	Traders
	“Because he could read, write and calculate he used the right dimensions in plating <u>is</u> crops.”	P.25	His
	“My son, “she said, “you <u>ave</u> failed us in many ways.”	P.25	Have
	“The villagers admired him and his former classmates who had nicknamed him Mr. Odd were amazed with <u>is</u> change of behavior.”	P.26	His
The Lucky Tree	“Many people admired my green leaves and bright <u>folwers.</u> ”	P.13	Flowers
<i>WHy cats live in the house</i>	“The cat ran <u>staright to</u> the rat’s house.”	P.50	Right to
	“When the rat <u>smalled</u> the cat, it ran out.”	P.51	Smelled

	“And that is why the cat decided to remain in town rather than <u>reteurn</u> to the forest.”	P.53	Return
The case between cows and the grass	When the other cows saw their dead <u>borthers</u> , they ran away.	P.29	Brothers
The Princess with a secret name	“The King has collapsed in <u>connfirmation</u> .” “The King asked <u>is</u> servants to clean Wafumah.”	P.67 P.67	Confirmation His
The Old Woman and the Necklace	“Ma Yango was very <u>surpried</u> at the lies Kirka had been telling Pa Sango.” “This pot was broken by Ma Yango <u>bacause</u> she doesn’t want me to cook,” “Pa Sango for the first time spoke very <u>harsly</u> to Ma Yango.” “Pa Sango was to <u>appologise</u> to Ma Yango.	P.82 P.83 P.83 P.90	Surprised Because Harshly Apologise
How a slave boy became chief	“According to the tradition of the people in that land, nephews <u>inhrited</u> the throne or property of their uncles.”	P.99	Inherited

Revenge	“The old people <u>dicided</u> to name the new land.”	P.121	Decided
	“The men reared animals such as goats, pigs, cattle <u>ans</u> horses.”	P.121	And

It can be seen from this table that misspellings are evident in the text. Moreover, some like “is” to refer to “his” are appearing several times. This can be interpreted as a form that is commonly used as such by the author. Nevertheless, Form 1 students reading the tales will come across such uses and might use them as such, thinking that they are correct word forms.

The authors of our selected texts use a wide range of terms which they put in special associations to reflect particular realities. These realities could not have been expressed without putting some English words and some coming from the local ethnic languages together so as to suit the new context of use. It is worthy of note that these phrases play an important role in the construction of images. They have the power to make the reader visualize what is said with the words in scriptural forms. Moreover, the selected texts show proof of their respective authors indulging in other communicative and linguistic activities as described in section 4.2 below.

4.2. Aspects of Oral Tradition

There exists continuity between African art forms and literary genres such as novel or poetry. In the words of Harold Sheub (2014:1):

The African oral tradition distills the essences of human experiences, shaping them into remomerable, readily retrievable images of broad applicability with an extraordinary potential of eliciting emotional responses.

Thus, folktales and proverbs are both examples of oral traditions. They are usually used to teach moral values of a culture. African works are sometimes said to be different from Western ones due to the use of oral tradition in their writings. In this respect, we are interested in one of the characteristics of this technique in the selected novels, namely the use of proverbs, and by extension, the use of biblical references.

4.2.1. The Use of Proverbs

Mieder (1993: 24), quoted in Nordquist (2012:3) proposes the following definition to proverbs:

A proverb is a short, generally known sentence of the folk which contains wisdom, truth, moral, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation.

In many cases, abstract ideas are expressed through these linguistic means to let people guess the actual meaning. Chinua Achebe (1986:6), quoted by Likibi (2008: 45), asserts: "The proverb is a spice with which words are eaten." Similarly, Isidore Okpewho (1992: 226), still quoted in Likibi (*ibid*) affirms:

Every proverb or idiom must have started its life as the product of the genius of an individual oral artist. But it becomes appropriated by the people at large because it contains a truth about life by them and appeals to their imagination by the neatness and beauty in which it has been framed.

In the selected texts, proverbial forms and idioms are used for a variety of purposes. The following instances are given:

Table 36: Proverbs and Idioms in *The Wrong Decision*

N°	Proverbs and Idioms	Page
1	Ndemazia: My sisters, (...), You cannot be dealing with money and be poor. Johnny four foot di dame na for secteur weh dem don tie e alors!	25
2	Besingi: Don't mind some of those students of MANE. They have bull's voice and the ant's brain.	31
3	Ndemazia: (...) The fish that masters the surrounding waters, no matter how small it may be, never misses to catch a giant worm!	35

4	Ango: He who is wealthy does not feed on garbage.	40
5	Ule: She's even cheaper than you think. She says (...) that the'll spend their retirement in a marbled building on a strange, distant island! Ango: That's tantamount to building castles in the grave!	51
6	Besingi: I can't. (...) It is famous for a man to date many women, but a scandal for a woman to run behind and date many men. Again, remind her that the stubborn fly goes subterranean with the corpse.	52
7	Ule: (...) Light and darkness are not friends; they are not bedfellows.	63
8	Bih: No matter at what snail's pace it seems to go, the time will finally come and we'll be done with everything.	71
9	Besingi: Didn't we say it, Ule? Didn't we say that the stubborn fly goes subterranean with the corpse? Didn't we say that the blind toad jumps into hot water? Didn't we say that the foolish hunter steps into the game's snare? Didn't we say that the silly butterfly sips water instead of nectar? Didn't we? If only your classmate heeded your advice. Ule: if only she did, indeed!	77

This table makes evident the use of proverbs in *The Wrong Decision*. They are shaped by bringing together words that appeal to various realities: the fauna, the flora, human habits and activities. In “The stubborn fly goes subterranean with the corpse”, we perceive a meaning of stubbornness brings about problems, and can even lead to death. In “the silly butterfly sips water instead of nectar”, the personification is evident in the sense that the insect, butterfly, is given a

human characteristics, that is foolishness. Thus, the proverb calls for one to be wise, otherwise, one will go off track.

Table 37: Proverbs and Idioms in *The Death Certificate*

N°	Proverbs and Idioms	Page
1	When a live fowl sees corn and sees a dead fowl by it, it knows its dead friend died because of corn.	6
2	When you see the cattle egret, know that the dry season is by the gate.	6
3	Never use a gun in chasing a thief when you have grown-up daughters. You may kill your in-law.	26
4	If a lamb saves a kid from the knife, shan't it swallow the knife itself?	127
5	The Chinese say, "A journey of a thousand miles is begun with a step."	133
6	Only a foolish girl would refuse a feather mattress.	183
7	The only good snake is a dead one.	272
8	He who grinds tobacco sneezes alone.	288
9	I need not borrow a cold from the muzzle of a dog. Take the decision yourself.	305
10	If there are yaws on one part of the body, the whole body is contaminated.	303

This table makes evident the use of proverbs in *The Death certificate*. Proverbs also denote messages which deal with animals and plants. They can give images of things we see every day when actually conveying a deeper message. The proverb "When a live fowl sees corn and sees a

dead fowl by it, it knows its dead friend died because of corn”. Gives message of warning to the person address by the speaker it simply says that whenever you see something good near a risky or dangerous environment. Do not underestimate the power of the risk that stands at the face of your target.

The proverbs used portray the environment of the writer and the setting of the story. This is seen in the proverb “When you see the cattle egret, know that the dry season is by the gate.” Which says simply that whenever there is a change, there are always signs to explain the coming of the new features of change. That also show that you should be able to read the signs to know the message.

The wise sayings too show the realities that might be around you that you neglect. An example is “Never use a gun in chasing a thief when you have grown-up daughters. You may kill your in-law.” Laterally it is funny as it just depicts the condition of young boys coming to the compound of girls in hiding to court them. In deeper sense it means that you don’t just have badly or use a weapon when you have a suspected criminal because you might take a decision that will affect you when you learn the truth about what you are dealing with.

“If a lamb saves a kid from the knife, shan’t it swallow the knife itself?” This proverb simply refers to the fact that if someone decides to take a burden off the shoulders of someone let the person be ready to carry the burden himself. This is in the case where someone just wants to do something that will prove that the cares when actually he is not willing to bear the problem. It is a sort of saying that is suitable in addressing people considered as pretenders.

Table 38: Proverbs and Idioms in *The Widow’s Might*

N°	Proverbs and Idioms	Page
1	There are always long necks struggling to see how things are twisted to their advantage.	68
2	The trap is sensible and so must be the animal.	41
3	The tree that will fall begins by sending its roots into the breasts of sand.	57

4	The young frog was so excited that it was no longer a tadpole because it had developed legs. It leaped here and there, until one day it landed in its mother's pot of soup.	57
5	The head of a goat that was forced into a pot broke the pot.	57
6	If you choose to carry home the intestines of a pig alone, do not forget that you carry along its shit.	112

In *The Widow's Might*, some proverbs are used. The proverb "There are always long necks struggling to see how things are twisted to their advantage" is a proverb which centers of the aspect of wanting to interfere in people's issue. The fact that there is the spirit of collectivism gives room for people to always want to know about others privacy. They come into issues that do not consent them and behaves they are doing a favour to others while twisting things to their advantage.

"The trap is sensible and so must be the animal" This proverb simply explains that one needs to be careful when dealing with his foes. If you feel that you might be under threat from someone then you are supposed to mind the way you interact with the person. It also makes it clear that when you see risky situations it will be stupid to want to bear a risk which has less chances of your survival.

"The tree that will fall begins by sending its roots into the breasts of sand." This saying simply states that one who will end badly begins by manifesting un healthy action. This can be seen in the common knowledge that those who like to remain in their comfort zones end up as failures because success is in taking risk and making wise decision by undertaking certain actions which seem difficult of which takes much strength.

In "The young frog was so excited that it was no longer a tadpole because it had developed legs. It leaped here and there, until one day it landed in its mother's pot of soup". This saying is used to explain the fact that when someone finally leaves a risky zone of feel safe they start doing certain things that end up landing them in situations riskier than the ones they had before.

This means that you should never feel too comfortable simply because you feel that you have the powers and freedom to handle others as you want.

Table 39: Proverbs and Idioms in *And Palm Wine Will Flow*

N°	Proverbs and Idioms	Page
1	Swallow your words shey! The cockroach does not call a fowl to a wrestling match.	88
2	It is a foolish rat that argues with a cat.	88
3	The gorilla can do nothing to an iroko tree	88
4	And palm wine will flow.	89
5	Did tortoise really beat the hare in a racing match?	90
6	The leopard and the goat have never been bed fellows	91
7	Go back to your family of hand-clappers and tell them that the stream flows downhill.	91
8	Shey, your sun has gone over the hill.	92
10	When there is too much in the belly, the head becomes an empty shell.	93
11	There is a whole song in the moker tongue	94
12	We wanted to bask ourselves in the sun that shines on the lucky ones.	96
13	“Things that are happening in this land are pregnant” he said.	99
15	The disease that attacked the cow cannot spare the goat.	109
16	A messenger does not receive the blows meant for the sender of the message	109
17	Pride drove the goat to wrestle with the leopard	109

The above table presents the use of proverbs in *And Palm Wine will Flow*. In “The cockroach does not call a fowl to a wrestling match”. This is used to explain the fact that it is

unwise to want to start a battle you know you cannot win. It guides the reader to learn how to estimate the risk that is involved in anything they want to undertake. This shows the extent to which the writers enriched their stories with words from their everyday vernacular.

Another proverb that can be used in this sense is the one that states that “It is a foolish rat that argues with a cat.” Similarly, to the ones discussed already, the proverb “The gorilla can do nothing to an iroko tree” means that there a certain thing we cannot change. It refers to the fact that there are some things we have no control other or power to contest with them. In a situation like that it makes it clear that such battles should not be undertaken.

“And palm wine will flow.” This proverbs explains the presents of free food or gifts. This is used in the text to convince someone to join the King in doing things that are not worthy of praise just because the get something to eat in return.

Table 40: Proverbs and Idioms in *Seat of Thorns*

N°	Proverbs and Idioms	Page
1	I shall ask my legs whether I ever ate anything and refused to give their own share	6
2	Our people say a man coming behind does not carry dew.	6
3	But do the young do what we ask them to do? Of what use should one keep pouring water on a duck’s back? When you take a horse to the stream, can you force it to drink water? Of what use should one insist on taking such a horse to the stream?	26
3.	What you give out in this world is what you will receive.	81
4.	Be careful with the dog you feed, lest it bites you one day.	79
5.	When you throw a basket of corn flour into the wind, can you collect it back by holding the empty basket?	79
6.	Can a puppy bark louder than the mother dog? It requires a lot of tact to kill the fly that prides on the scrotum.	19
7.	A messenger who is too hasty may choke on his words and may never deliver the message at all.	
8.	A man who fight and runs away lives to fight another day	60

	He who eats alone dies alone	
9.	When you are waist deep in water, can you pretend not to be wet? Birds of a feather flog together. When you postpone your problem, it comes back to haunt you.	70
10.	One should use a long spoon when eating with a whiteman. The cock of another land can only crow here after subjugating our own cock.	120
11.	One cannot take water from a stream to add an ocean.	89
12.	Pride always comes before the downfall of a man.	134

Examples of proverbs in *Seat of thorns* are presented in the table above. African writers are highly influenced by their native language languages. Their proverbs in most cases are translated directly into English language. They don't respect the Standard English pattern. An example is "I shall ask my legs whether I ever ate anything and refused to give their own share" this proverb according to an oral source from the Kom tribe, is direct translation from the Kom language. These proverbs too are a reflection of the geographical space. Given that most of this proverbs are coming from traditional African society and these societies are in the rural areas, we see a reflection of the geographical space. They reflect imagery of the traditional African setting. An example of this proverbs is "Our people say a man coming behind does not carry dew". This shows that those who lived in the rural space will understand this novel about better because they know about the nus and the dew that is present of the little winding path that leads to the stream or the way to tie the goat. On the contrary, those who live in town are not use to fetching water in the stream or tying goats in the bush. This is because those who live in town or urban areas do not keep animals in the same manner like those in the village. A person raising animals in town plants grass in the compound and keeps the animals in fences where he gets grass just around the compound.

The African culture evidently is one that believes in the culture of collectivism. The people believed in a lifestyle of sharing, and participating in the well-being of one another. Their proverbs reflect this aspect of their tradition of mutual assistance love and communalism. A proverb like "What you give out in this world is what you will receive." Reflects this aspect of sharing and desire to do good to others. Also, given that the African culture and education is not obtain from an institution of learning but rather acquired through daily interactions from father to

child, a lot is expected of both the old and younger generation when it comes to acquiring values of life. The children are expected to be obedient and to follow the instruction of the old ones in order to keep the values of the society. The old people constantly worry about the faith of their younger generation. They see the young generation as one that is careless and does not want to acquire knowledge that will keep the values of the society alive. This reflects in the proverb “But do the young do what we ask them to do? Of what use should one keep pouring water on a duck’s back?”

Aspects like jealousy manifested through backstabbing, betrayal, and witchcraft are highly present in Cameroonian cultures as can be seen in the Cameroonian texts. Since wise sayings reflect the values of these people, it is but normal that proverbs are said to reflect this aspect of the Cameroonian culture. In the proverbs “Be careful with the dog you feed, lest it bites you one day.” The author is explaining how someone can help another out of the situation for the latter to overcome the former. In the novel *Seat of Thorns*, it refers to the betrayal of the priest by the catechist. The priest is the sponsor of the catechist’s children in school but the catechist decides to report his actions to the bishop without his knowledge. Some of these proverbs make use of the items used in the everyday life of the people. They also help in explaining not only the function of these items but how delicate they are. The proverbs “When you throw a basket of corn flour into the wind, can you collect it back by holding the empty basket?” explains how the corn flour is delicate. It makes us understand that if we joke with the corn flour when the wind is passing, we are going to have it blown by the wind.

Some of these proverbs convey wisdom and the delicacy in handling important issues. They explain how careful one needs to be when dealing with issues that might cause trouble. In the words “It requires a lot of tact to kill the fly that prides on the scrotum.” We see how the scrotum, a delicate part of the human body, is used to convey a message about another activity also considered delicate.

From this presentation and analysis of proverbs used in the selected texts, it can be first observed that these proverbs are not found in any Standard English dictionary of proverbs and idioms. So they are not canonical proverbs in common use in the speech of English natives. However, their form is that of proverbs. These are sentences generally in the affirmative, as seen in examples 5 and 7 of *The Death Certificate* or 5 and 7 of *The Widow’s Might*, examples 6 and

9 of *The Seat of Thornes*, 11 and 13 in *And Palm Wine Will Flow*. There are also conditional constructions, with the “if + present tense” pattern, as sentences 4 and 10 of *The Death Certificate* or example 6 of *The Widow’s Might* illustrate. Furthermore, negative sentences construction, introduced by the adverb “never”, with an imperative use of the verb, as seen in sentence 3 of *The Death Certificate*, are used. Sentences 1 and 2 of *The Death Certificate* have a subordinate pattern introduced by “when”, which introduces a subordinate clause. This construction places the result of an action together with what motivates it. Imperative sentences are mostly used, as it can be seen in example 5 of *Seat of Thornes*, or example 1 of *And Palm Wine Will Flow*.

Broadly speaking, the use of proverbs and idioms in the selected texts bears a didactic role. They aim at advising and bringing wisdom to people. Eventually, the use of proverbs and idioms constitutes an appropriate way to contextualize English in novels. The syntactic structure notwithstanding, the wisdom they convey appears as more important in this context.

Proverbs and idioms are used, in some cases, to support a character’s position in the course of discussion. In such a case, it acts as an irrefutable argument that will surely convince the interlocutor. So, when Chief Ekwe comes to ask for his late brother’s properties, and he faces the refusal of Akwenoh, the widow, he uses a series of proverbs. The first is stated in example 4 of the table of *The Widow’s Might*, as earlier noted. But, later in the novel, when Akwenoh has no choice than to go back to her family-in-law for the burial ceremony to take place in the village instead of in the town as earlier programmed, Akwenoh is desperate and confides in her mother who comforts her with a strong argument. Below is the exchange between daughter and mother:

(...) “Chief Ekwe and Ma Eseke came here in the morning to insist that the corpse be buried in the village and I refused. They left the compound very angry. How am I going to confront them again with this shame?” cried Akwenoh.

“My daughter,” said her mother, “**a man lying on the ground fears no fall**. We shall go back and lie flat on the ground before them and plead with them that we have accepted their decision. When the swallow loses its nest, it seeks refuge in any hole for a period. I will look for Chief Ekwe and explain everything to him (...).

The argument proposed by the mother (which we have written in bold characters) bears an irrefutable character, for she gives her daughter a vivid picture, a realistic image of what her condition is and what she must do. In the same line, in one passage in *The Death Certificate*, Mula reports what his uncle said in the late fifties and which has come to pass, and he says:

--*"Whatever it is called, it is pregnant with omen. My uncle wrote in the late fifties. His word came to pass. Mine will come to pass.*

--*"Come on! Mula that is pure superstition. Your mind is disturbed. Let's go for a beer."*

--*"Nchinda, when I read into the future, my hair stand on end. A live fowl learns from a dead one."*

--*"How does that happen? I say you are disturbed."*

--*"Nchinda, **water (boiling hot) never catches fire.** So it is with you. You are hot, you are intelligent but you can't understand. **When a live fowl sees corn and sees a dead fowl by it, it knows its dead friend died because of corn.** If you throw corn, it will run away."*(p.6)

The proverb used in this example by Mula acts like a conclusion to his argumentation. It gives more power to what he is saying.

More specifically, when it comes to educating people, the message proverbs and idioms convey is often linked to learning the best manners to live in society. This is the case in *The Death Certificate* when Marie-Claire is asked by Jacqueline to stay with her, since they have grown more intimate. While Marie-Claire was surprised by the gift Jacqueline sent to her parents and village people, she started wondering whether it was her bride price so paid by Jacqueline. Her father simply replied by a proverb to support his idea: "Only a foolish girl would refuse a feather mattress" (p. 183), meaning that one should seize opportunities when they come one's way.

Another illustration can be found in *The Widow's Might*, in the way Chief Ekwe speaks to Akwenoh, when he seems to have realized her sufferings: "If you choose to carry the intestine of a pig alone, do not forget that you carry along its shit" (p.112), but he comes back later to say: "A corpse is a collective burden, my wife, but you have decided to carry it alone..." (p.114). These are words Chief Ekwe uses to make Akwenoh realize that the world does not end at her level and she has to open up a little and accept others' help.

The use of such proverbs, with other examples being example 3 and 7 of *The Death Certificate*, has a didactic purpose, for they want the interlocutor to discover the entire intended moral lesson behind them. Thus, they are pulled out by characters to simply transmit a moral lesson, as example 8 can rightly illustrate. In this example, "He who grinds tobacco sneezes alone", Jacqueline states that Mongo Meka will bear the consequences of his actions alone, for he himself caused everything, therefore conveying the moral that one carries his own cross, so should do things with the magnitude they themselves can bear. This proverb can also be considered a summary of the situation that prevails in the text, that of individual selfish interest.

One other interesting aspect with proverbs is that of the use of rhetorical questions. In *The Death Certificate*, this happens when the poisoning plan failed because of the treason of Father Engo, who informed the Cardinal of what was awaiting him if he drinks in the chalice specially prepared for him. The Delegate in charge of security is presented as follows:

The delegate breathed in deeply. He seemed to have found a solution to a great problem. He made a wry face and said, "If a lamb saves a kid from the knife, shan't it swallow the knife itself?"(p.127)

The proverb in this sentence has a high sense of prophecy, in the sense that it makes the interlocutor predict what will happen to the 'lamb'; in this case, Father Engo. The story will later inform us of his death.

Proverbs and idioms are also used to express natural believes or realities. The following example from *The Seat of Thorns* illustrates this point quite well: "If there is yaws on one part of the body, the whole body is contaminated", telling us that in a society, everybody is important, and as soon as one does something bad, it will affect the rest. Besides, this passage is expressed

in direct speech, with a conditional form. This implies a general truth; an action inevitably is bound to take place.

In conclusion, the use of proverbs and idioms answers a need to relate to the African oral tradition, as well as it aims at educating or advising, or simply passing across everyday experiences. This is a good way to assert that English is able to bear what is really Cameroonian, thus fitting the context of its users. The use of proverbs and idioms is known as a common way of using the language to express messages in African contexts. These are ways used to convey a message in a certain veiled manner so that only those who are aware of a certain socio-cultural background that surrounds such sayings would understand. In the proverbs studied, we brought out that animals are used to express certain realities; as it is the case with “the fowl”, “the cattle”, “the lamb”, and “the swallow”. Proverbs are often uttered by elderly persons (Chief Ekwe, Akwenoh’s mother) and only repeated by the youths, as a sign that older people have more wisdom than the others.

These proverbs and idioms help have an insight of the system of beliefs that the writers live in and intend to send across to the reader. If we consider the example taken from *The Widow’s Might* which says that “the trap is sensible and so must be the animal too”, we see that it is clear that an analogy is made to all the difficulties of life that man has to wisely face in order to succeed in life. Actually, these two proverbs/idioms are in contradiction to the African solidarity, i.e., these proverbs imply that everyone should carry his own cross. There is a sense of personal resolution of problems, for there are certain things that only the individual can decide for himself. The necessity to help people when in trouble does not apply to every case. The English language is thus made to fit the new environment, and even at the level of beliefs, the new/foreign language is made to convey even the intimacy of the new user. The communicative aspect that the language has to perform seems to be fully respected.

Having highlighted some of the main aspects in the use of proverbs and idioms, we shall also look at the process of biblical intertextuality.

4.2.2. Biblical Intertextuality

The term intertextuality comes from the Latin word *intertexto*, meaning ‘intermingle’. The term was coined by Julia Kristeva in 1966. According to Kristeva’s views, intertextuality is a process of shaping texts’ meanings by other texts. This means that the meaning of a text is not directly transferred from the writer to the reader, but it is instead mediated through codes imparted to the writer and reader by other texts. Generally, the portion of text transferred is a piece of a widely known material used to serve the purposes of the writer who extracts it from its original place to employ it in his/her own way in his/her writing. In the texts considered, there are instances of sentences that recall to the reader’s mind a formulation close to that of some sayings from the Christian beliefs in the *Holy Bible*. However, these instances exhibit a nativization of the language and ideas expressed by the Bible, in the sense that the Cameroonian way of thinking is reflected through them.

Table 41: Expressions with a Biblical Saying Form in *The Death Certificate*

N°	Expressions with a Biblical Saying Form	Page
1	None born of human flesh can be holy enough to resist the temptations of the devil.	88
2	Blessed are those whose simple questions are expounded beyond explanation. They will open their eyes and see the plethoric problems created by greed and non-accountability.	108
3	Lord, now lettest thou thy daughter depart in peace, according to thy mercy.	121
4	Blessed is she who knows the correct thing, say it and does what is necessary for its fulfillment. She would live to inherit great things.	183

This manner of writing entails, for examples 2 and 4, a statement followed by its justification with the first segment, starting with the past participle of the verb “to bless” used as an adjective, with a fronting movement being operated.

Example 1 is an illustration taken from a chapter where the narration is made from the first person point of view, the character concerned here being Rev. Father Jean-Pierre Engo. The character gives an account of a murder that is planned within the wombs of the church: the poisoning of the Cardinal. The words he utters in a monologue go like this:

I think within that time, I had a good measure of what Judas went through. The thought of being the referee of somebody's life and death trashed me mercilessly (...). It is not right. His Lordship is too holy, too upright, to want or poison his colleague. But then! What about other church cardinals involving the Popes themselves? None, born of human flesh, can be holy enough to resist the temptations of the devil.

This sentence recalls that of the witches in Shakespeare's *Macbeth*, when they tell the character Macbeth that none born of a woman's womb could kill him. The fact that it comes from the speech of a ‘man of God’ is very characteristic, because he draws inspiration from the Bible to present his own view. Is it done with an ironical intention to show the weakness of the flesh? Each reader will have its own feeling about that.

Examples 2 and 4 have a construction that recalls that of the part of the *Holy Bible* known as *The Beatitudes*, in Matthew 5:3-12. Verse 3 of these goes like this:

Blessed are the pure in spirit: for theirs is the kingdom of Heaven. (KJV)

This intertextuality occurs in a conversation between Mula and Ndjock while they are going to Ndontelle, a village in Ewawa, before the arrival of Mongo Meka's corpse. Ndjock asks a series of questions, and Mula attempts to give answers to them:

--“*What do you mean?*” he asked with a frown.

--“*This is not Mongo Meka’s road. Only the road leading to his house from the main road is re-surfaced. That is it, and you should have known that in a government that re-surfaced for private occasions made national,*” I explained.

--“*Mula, I did not aim at fanning your fame,*” he retorted.

--“*Blessed are those whose simple questions are expounded beyond explanation. They will open their eyes and see the plethoric problems created by greed and non-accountability,*” I chided.

This is a ‘calqued’ syntactic form with a different content. The aim in *The Beatitudes* seems to be to present what qualities are required for gaining Heaven. Here, they are used as triggers to present the type of individuals that the society wants in order for things to change for the better. It is therefore a way for Mula to open the eyes of Ndjock on crucial issues he could may not have understood otherwise. The use of language is quite representative of future expectancies.

Some of the expressions resembling biblical sayings as used in the texts are the expressions of blessings; others are riddles. There are several instances of the rewriting of *The Beatitudes* in *Matthew* 5:3-12 in *The Death Certificate*, as when a character says “Blessed is she who knows the correct thing, says it and does what is necessary for its fulfillment. She would live to inherit great things.”

Another interesting feature comes up when the character makes use of old English, just as in the same way as the *Holy Bible* does. This shows knowledge of all the varieties of the language by the writer. This can also be perceived as a coexistence of two religions or systems of belief, i.e., Christianity and the African traditional belief. It can be said that the speech of characters reflects cultural duality, for both proverbs with an African taint and proverbs/wise-sayings that look like Christian ones are used. In effect, example 3 on Table 31 appears as a prayer, with the use of old English, witnessing the pronouns “thou” and “thy”.

We can also trace biblical intertextuality in *The Widow’s Might* in the song that the women of the Global Ladies Association use to sing when there is a burial. In fact, for Akwenoh, to

remember this song at this particular time is like remembering that her turn has come to be bereaved. However, it is more a refuge for her, as there are gossips coming from the women of Bakomba related to the death of her husband. The song goes like this:

Today, today

Today may be the last day

You never can tell

Be nice to all as if you were God

Don't cling to earthly things

Earthly things are vain, sisters

Today, today

Today may be the last day

You never can tell

Have trust in God, show him your love

Secure your souls in prayers

Today may be the last day, brothers

Today, today

Today may be the last day

You never can tell.

This song recalls the letter of John in the Apocalypse, when he warns the people concerning the future end of the world, asking them to repent and seek the kingdom of God. This song is therefore quite a summary of what John and the other apostles preach.

In addition, there is a need to examine the name of a character in this novel: Father Vaginus. We may call it poetic license, but the process is quite interesting. Father Vaginus is a Reverend Father who used to have affairs with women, especially widows. Akwenoh confesses to have once been beaten by her husband because she spent the night with him. So, in the holiness and purity that is associated to the word 'Father' in a religious sense of it, a word

recalling the female genitals ‘vagina’ is added, with the connotation of debauchery and evil. This is to show the duality and hypocrisy of people claiming to be good religious practitioners, and of man as a whole. Intertextuality has thus unveiled this state of the human being.

Table 42: Expressions with a Biblical Saying Form in *Seat of Thorns*

N°	Expressions with a Biblical Saying Form	Page
1.	Like Christ said to the apostle Paul You are the rock on which the church in Ningan will be rebuilt Remember Christ came, suffered and died for sinners. Love should be the guiding principle of whatever action you undertake, love for God and for man. After tossing and turning, in bed for the whole day, Ndong decided to go in for three days of fasting and prayer to ask for guidance from the almighty God	2
2	This was the last day of his fast and he had decided to end it on the hill that night.	4
3	But Christ himself used to pray on the hill whenever he was confronted with a serious problem.	5
4	Ndong prayed on and on into the night until his body grew weak and he fell asleep. The fon himself in all his splendor and surrounded by his notables was bowing down in prayer in front of him. “My dear son, I have heard your prayer, I will accompany you to ningan in your mission. Do not be afraid, I will be with you as you take my word to your people. I shall use the stones on your path to strengthen you because this journey you are undertaking will not be an easy one. You shall be like in the middle of a huge fire burning from both sides. As long as you remain true to me, I shall never leave you.	6

1.	Don't they claim their God is everywhere? Well, that is his punishment for not keeping the words of his father. If he found death for disobeying his father, should he be stopped from being giving a befitting burial? Don't they say their God is everywhere?	13
2.	"May the almighty God bless you in the name of the father, the son and the holy spirit." I want you all to put everything in prayer and believe that nothing happens on earth without God willing it. Put all your trust in God and know that he will never fail you.	14
3.	This, I believe is the divine mission I must fulfill.	15
4.	But he was convinced that God would see him through and he put all his trust in God.	19
5.	I may inherit that compound and leave one of my cousins to take care of it while I cater for God's sheep from the church here in Ningan. In the old testament, some of God's closest people carried out sacrifices at God's request. Abraham was even ready to sacrifice his son Isaac at God's own request.	23
6.	Again, after night of prayers, meditation, he decided to apply what the bible said. He decided to baptize the fon alongside the wives. Why should he ask the fon to divorce them meanwhile some of God's best friends in the bible were polygamists? King Solomon, David, Isaac, Jacob and even Moses were polygamist.	25

7.	Remember when Christ was asked in the bible what we need to do to get to the kingdom of heaven, his answer was clear, “Love your neighbor as yourself” God loved King Solomon who married more than seven hundred wives and kept four hundred concubines. Some of the greatest prophets we had like Abraham, Isaac, Jacob, Moses and even Aaron had several wives, but God maintained good and direct relationship with them.	32
8.	In the name of the father, and off the son, and of the holy spirit. The choir intoned a soft tune calling on the holy spirit to come down and fill the hearts of the faithful. Father stood in front of the water for baptism and raised his voice in a solemn prayer. Ndong made a solemn prayer still in the Kom language in which he pleaded with the almighty God to was away the sins of all of them and welcome them into his fold. He lighted the Pascal candle and prayed over the water to be used for baptism. He poured some salt into the water to purify it. Ndong dipped the cup in the water and as he lifted it to the fon’s head, the phone took off his cap and bowed down in front of God.	33
9.	They had all insisted that at baptism, one had to become a new being, beginning with taking a new name. Pouring some of it into the small chalice, Ndong prayed earnestly consecrating the wine and the bread, changing both to the blood and body of Christ. Ndong shared out the communion to all the faithfuls present, while the youths shared out the palm wine to all who had brought out their cups to drink.	34
10.	“God understand all languages, he is the alpha and the omega as you people say.”	35

11.	The following Sunday, the church was full to capacity as many more people turned up to praise God.	
12.	Christ's message was based on love. "Remember God watches over all of us and he keeps a careful account of all our actions".	74
13.	For three days, he prayed fervently, spending more time on his knees in supplication to the almighty Father. He cried out to God to show him what to do. On the last day of his fast, he fell on a trance in the middle of his prayers and seemed to hear God speak to him.	77
14.	I have long forgiven you. I just ended a three day fast in which I asked the holy spirit to guide me. Remember God cannot answer your prayers when you are holding grudges against people. I leave everything in the hands of God who is the ultimate judge.	78
15.	He realized that, of all living creatures, it is only man, whom God created and imbued with knowledge that is so wicked to others of its kind. Did we not crucify Christ who came to the earth only to preach love and to save mankind? If Christ, the son of God was killed why should I be so worked up with a mere petition written against me as I strive to spread the good news amongst my people? He resolved to redouble his efforts to evangelise and get as many converts as possible to God. He will simply tell the truth to the bishop and rely on God to vindicate him for, if God be for him who can be against?	79
16.	You are all my children in Christ and spirit of brotherly love I am struggling to inculcate in all of you is better than any babies I can leave behind.	

From this table, we can see how the author adapts the bible to the context of use through the way the characters are quoting excerpts.

The first of the biblical aspects present in the novel is seen in the early section of the novel in the words the bishop. “Like Christ said to the apostle Paul You are the rock on which the church in Ningan will be rebuilt” This is a reflection of the biblical verse of Mathew 16:18 where Christ tells peter that he will be like the rock or foundation for the gospel of Christ. This shows the importance of peter in spreading the gospel and this too shows that the bishop regarded Ndong as the one that that will raise the church in Ningan. Christianity is built on faith. The hope that guidance comes from Christ is the hope of the Christians. The hope that they will want day gain favor from heaven is seen in the biblical verse seen in then novel “Put all your trust in God and know that he will never fail you”. This is seen in the book of Proverbs 3:5. This verse has been said to be the one that influences some Christians to be lazy. They do little or no work and expect great from God.

Another biblical expression seen in the text is “Remember Christ came, suffered and died for sinners”. This verse is a sort of encouragement and justification that the same time. It encourages a sinner to understand that his bad luck does not come as a result of his faith. On the other hand, it also justifies sin sometimes by making it seem like it is something not to be considered bad because Christ fought and won the battle for the sinners he came for. One can say that the entire message of the bible and the message that brought Christo earth was love. This love is paraphrased in the words “Love should be the guiding principle of whatever action you undertake, love for God and for man.” This words are seen in the bible section is seen in the book of 1John 4:7-21. Which preaches love for one another as the greatest way to love god and to obey all the other commandments which God gave to Moses in Mount Sinai.

In the novel Ndong undergoes a series of fasting firstly when he was given the later sending him to Ningan by the Bishop. We are told that “After tossing and turning, in bed for the whole day, Ndong decided to go in for three days of fasting and prayer to ask for guidance from the almighty God:” he does this to have enough spiritual powers in other to combat the opposing forces of overcome a worry that occur to his mind in the novel. When the fasting comes to an end, we still get the message of the seriousness of this activity in the words of the narrator “This was the last day of his fast and he had decided to end it on the hill that night.” Ending fasting by taking the whole night on a hill is indicative of how prepared the faithful is to his master God. In

t book of Luke 2:37 we are told of a woman who fasted in the temple sleeping all night. It is also a reflection of how Jesus Christ himself went to the mountain and fasted for forty days fourth night. When he was done the devil decided to tempt him and of course because of the power he had after fasting. He was able to defeat the devil.

The religious aspects of the African culture is an element highly present in works by African writers. These works reflect the lifestyle of the writers and the cultures represented in them. Christian is highly reflected in the works by African authors due to the impact it has in the African society. It is a religion which is not traditionally African even though it has succeeded to gaining ground in Africa.

Besides these stylistic processes, namely, the use of proverbs and idioms, and biblical intertextuality, an extensive use of interjections in the texts is observed, a point that is worth considering. We shall now move to the last entry in our classification of data and discuss expressive function.

4.3. The Use of Interjections

The word *emotive* is an adjective which derives from emotion. In everyday language, it has to do with terms expressing feelings. Jakobson (1963 :213-220), quoted in *Inspection Générale de Pédagogie pour l'Enseignement Secondaire* (1996-173), says this:

La fonction dite “expressive” ou émotive, centre sur le destinataire, vise à une expression directe de l’attitude du sujet à l’égard de ce dont il parle. Elle tend à donner l’impression d’une certaine émotion, vraie ou feinte ;(...). La couche purement émotive, dans la langue, est présentée par des interjections.

This quotation states the fact that the expressive or emotive function is centred on the sender, i.e., the person that initiates the communication by passing across a message. In general, emotion refers to the inner state and the physical attitudes which are translated by interjections in the selected texts. Interjections can be considered as several hundreds of brief, often exclamatory utterances. As the 18th-century philologist Rowland Jones observed, "It appears that interjections make up a considerable part of our language. Nevertheless, interjections are

commonly regarded as the outlaws of English grammar. The term itself, derived from Latin, means "something thrown in between." Interjections usually stand apart from normal sentences, defiantly maintaining their syntactic independence. The linguist Ute Dons (2004), quoted in Richard Nordquist (2012:3) has summarized the uncertain status of interjections:

In modern grammars, the interjection is located at the periphery of the grammatical system and represents a phenomenon of minor importance within the word class system (Quirk et al. 1985: 67). It is unclear whether the interjection is to be considered an open or closed word class. Its status is also special in that it does not form a unit with other word classes and that interjections are only loosely connected with the rest of the sentence. Furthermore, interjections stand apart as they often contain sounds which are not part of the phoneme inventory of a language (e.g. "ugh," Quirk et al. 1985: 74).

It seems that the meanings of interjections are largely determined by intonation, context, and what linguists call pragmatic function. Such words in the texts are in the Tables below.

Table 43: Interjections in *The Death Certificate*

N°	Interjections	Page
1	“ <i>Hei</i> ! Mula!”	4
2	“ <i>Kaba</i> ! Obassi, nakam!”	9
3	““ <i>Massa</i> ,” Nchinda drew my attention”	11
4	““ <i>Ateh</i> !” You see?”	26
5	““ <i>Wa</i> !” Mula exclaimed.”	36
6	““ <i>Fiah</i> !” Nchinda exclaimed.”	48
7	“Jacqueline Diwonah? <i>Habah</i> ?”	147
8	“ <i>Shit</i> !” He cursed.	191
9	“ <i>A mod</i> !” I call him.	145
10	“ <i>Hem, wah</i> !” she exclaimed.	129

In this table, we can identify instances of interjections used in *The Death Certificate*. These interjections bear some meaning in the way they are used by the characters in the text. Their origins can also be traced in different cultural groups in Cameroon. For instance, it is common to hear “Ateh” in the speech of people from a Duala background. This may translate an approbation to something that is said or exasperation. In our example “Ateh! You see”? It translates this idea of criticising a situation.

In “A mod!”, we read a word from an Ewondo origin, “mod”, which means “man”, “person”, “friend”. As the character is calling his friend, he used that friendly interjection which can be translated in English as “Oh My friend!”

“Fiah” in “Fiah! Nchinda exclaimed” bears another meaning. It passes across the idea of rejection of what is saying, like saying “never”.

In the example “Jacqueline Diwona? Habah?” the interjection takes an interrogative form. It is generally used to mean “how come?”

The form of the underlined segments in the examples above is quite the same for all of them: they exhibit the use of words, short or long, followed by exclamation marks. These expressions are generally not English words, as “wa!”, “ashia!” illustrate. These words can be considered with reference to the loans previously mentioned, for they are characteristic of some native tribes of Cameroon: “ateh!” will be common among people from the littoral, “wa!” among people of the Northwest and Southwest regions, and “A mod!” is regularly heard within the Cameroonian setting.

A close look at these interjections suggests that they are playing various roles in the texts. In *The Death Certificate*, we have the following passage:

I told him Mula had gone abroad for studies. He expressed his delight and wished him well. Then our conversation fell naturally on our common knowledge – the burial of Mongo Meka.

--“A mod,” I called, “I have never seen that type of burial before. Mongo Meka was more honoured than some Heads of State.”

The interjection is used as a link in the conversation. Mula calls for the attention of his interlocutor by calling him with this interjection. It is therefore an introducer into conversation, and it bears a phatic function for it enables to maintain the contact between the two speakers in the sentence.

The same goes for “Massa”. In effect, as Mula and Nchinda go to a restaurant, their attention is caught by the insanities of another customer in their vicinity and Mula remarks:

--“Massa!” *Nchinda drew my attention, “I wanted pepper soup. Now that fellow...”*

The word “Massa” used here is a common appellation that conveys the idea of master, but in this context, it acts as a way of bringing the attention of the interlocutor back to the subject of the conversation.

Table 44: Interjections in *The Widow’s Might*

N°	Interjections	Page
1	“Could it be the money he used to build a house for Ngonda? <i>That akwara!</i> ”	59
2	“ <i>Whe-eh Makata!</i> ”	131
3	“Madam, <i>ashia!</i> ” he said.	134
4	“Honourable is dead. <i>Wulilili!</i> ”	14
5	“O, <i>Ebbi!</i> ”	74

In *The Widow’s Might*, interjections identified are referring to many emotional states. In “Honourable is dead. *Wulilili!*”, “*Wulilili!*” is onomatopoeic in the sense that it translate an ululation. But, it is full of meaning for it marks that the speaker is overwhelmed by the situation, expressing a big choc.

In “Ashia!” we read the expression of sadness. It is used to say “sorry!”

These interjections often stand alone, therefore making sense on their own, and playing on the meaning of the passage where they occur. This can be illustrated by:

(...) It was the statement of a loan contract with the National Bank of Credit and Commerce which read twenty four million Francs, a loan her husband took some ten months before. She wondered what he took the loan for and she was never aware of it. Could it be the money he used to build a house for Ngonda? That akwara! (The Widow’s Might, p.59)

“That akwara!” is a noun phrase expressing Akwenoh’s anger, as well as reinforcing her sorrow in front of a situation of lies and betrayal she had been living with her late husband without noticing it.

Another significant use of the interjection can be given through this excerpt of *The Widow’s Might*:

“A terrible thing has happened to Eseke, child of Ekume Monje,” she wailed. “Why is no one telling me what killed my brother?” she said. “Whe-eh, Makata! You were told to live in a house; you preferred to live in a box,” (...) she wept, disrupting the orderliness with which people went into the living room. (p.131)

“Whe-eh, Makata!” translates the despair in which Ma Eseke is after the death of her brother, Honourable Mbutuku Makata. The interjection is at the same time ‘performing’ the crying action, for the reader to have an explicit testimony of the character’s pain. A similar comment can be made concerning the passage “Honourable is dead. Wulilili!” The interjection can be said to be an echoic expression which conveys a cry. It is in the form of an onomatopoeia, a word that ‘mimes’ a sound. Here, as the sentence alone could not give us the “crying experience”, the interjection was a necessary tool to connect language to actual realization.

Therefore, interjections in the texts seem to bear a complete semantic endowment. They act either as a complete sentence, full of meaning, as in “Ya, Akwenoh”, in which we can see the

expression of “You are exaggerating, Akwenoh”; “Fiah”, will act as a curse, in “Fiah!” Nchinda exclaimed.” The character says it when learning a kind of disgusting news from his friend. It conveys an idea of him spitting. Interjections also convey an astonishment or surprise. Taking into account the postulation of Austin and Searle¹¹ (1969) on the power that words have, interjections in this excerpt has a performative one, because they seem to perform an act in the real world just by saying it. Besides, the interjection “Ashia!” in “Madam, ashia!” he said, brings in the expression of a mark of sympathy that Honourable Malingo expresses to Akwenoh (*The Widow’s Might*, P.134).

In the “O Ebbi!” uttered by Akwenoh in *The Widow’s Might*, Akwenoh’s despair is perceptible. The interjection occurs as Akwenoh is looking at herself in the mirror and thinks of her glorious past, a time when men used to tell her that she was beautiful. She remembers how Ebbi, a Graffi son, hardworking and intelligent who was once at the centre of her heart, used to flatter her, complimenting her on her charms. And now she looks at how faded she is, with all the sufferings she has to endure. The interjection comes as a sign of regret of a glorious past.

Table 45: Interjections in *Lake God*

N°	Interjections	Page
1	Angela: His highness Fon Joseph. <i>Na wa oh!</i> (...) The Paramount Fon Joseph. Standard bearer, Christendom and Defender of the Faith. <i>Na wa oh!</i>	34
2	Yensi: (performing the Kinsheng) <i>E-chong E-chong E-chong Echong o o!</i> Chorus: <i>Ho ya ho ya ho ya!</i>	24
3	Chorus: <i>ai-ye-ye-ye-ye</i> Fishang.	14

As the table shows, some of the interjections from *Lake God* can be coined as onomatopoeic for they translate a sort of ululation from the character, as it can be seen in “E-chong E-chong E-chong Echong o o! performed by the dance group leader as they enter the Fon’s palace and reach the

¹¹ Austin, J.L., 1962, *How to Do Things with Words*
Searle, R.L., 1969, *Speech Acts*, Cambridge University Press.

pitch accompanied by horn sounds. The other dancers reply with another ululation in chorus, “Ho ya ho ya ho ya!”

“Ai-ye-ye-ye-ye!” which are used as signs of anger by the characters. These are women at the Fon’s palace coming to complain about the shepherd and the problems caused by his cattle. As they take turn in complaining, the other women respond in chorus “Ai-ye-ye-ye-ye!” This is seen in this excerpt from the play:

Kimaa: He called the Fon by name!

Chorus: Ai-ye-ye-ye-ye!

Nkasai: And said the cattle were not his but those of the Fon.

Chorus: Ai-ye-ye-ye-ye!

Yensi: And asked if we had seen his people buying food from Kombi ever since the Fon started selling land to them.

Chorus: Ai ye-ye-ye-ye! Fishang! No!

“Ai-ye-ye-ye-ye!” is used as a means of saying “this is not possible!” “This cannot be!” “This is terrible!”

The use of “na wa oh!” is quite revealing. At some point in the play, Angela the Queen is discussing with her husband as they are in their private apartments and she is making tea. She is having an argument with her husband the Fon. She starts by calling him “mbe”, which is the honorific title she would only use in public. This calls the attention of the Fon who sees a lot of mockery in it. She went on to call him by all the honorifics people use when addressing him, and deploring the fact that they are useless.

Angela: His highness Fon Joseph. Na wa oh!

(...) The Paramount Fon Joseph. Standard bearer, Christendom and Defender of the Faith. Na wa oh!

(...) *Are these not the numerous titles Father Leo and your subjects have given you? And yet the divine ruler is powerless before a pack of illiterate, native women who insult his wife in public. And what did the lion of the land do, if I may ask? (P.34)*

So, Angela uses that interjection as a sign of mockery towards her husband, to say “king indeed!”

Table 46: Interjections in *Seat of Thorns*

N°	Interjections	Page
1	The juju that was dressed in a feathery gown held two spears on its left hand and a stick on the right, with a beautiful black mask on its head, stopped at one spot and turned round and round as people shouted its praises, “ <i>Filuh Nki! Filuh nki! Nyimli ikfii! Nyimli ikfi! Woooo siteamer! Kin kin kin kin kin kin...kon kon konkonkonkon</i> ”	27
2	<i>Boooooooooobo! Buuuuubuuuuu! Biiiiiiboooooooo! Buuuuubuuuuu! Biiiii!</i> Some women came out and bowed down ululating aloud with their fingers on their mouths. <i>Liiiiiiiiiii! Liiiiiiiiiii! Liiiiiiiiiii!</i>	11
3	The older notables in the courtyard all stood up and moved forward, shouting praises. “ <i>Wooo! Ngi nyam, mbeh, cha’mufor, nyam aboh, cha’mufor, woooo! nyamabo</i> ”	11

The instances given in this table have an emotive function for they convey the way characters express their thoughts and feelings, giving the reader an insight into their emotions. “*Filuh Nki! Filuh nki! Nyimli ikfii! Nyimli ikfi!*” are used as word of praises for the mobu juju. The second example is made up of ululations that women make in front of the Fon to show respect.

The interjection thus closely relates to the emotive or expressive function for it is used to insist on what the characters say. This is more evident through the use of exclamation marks which show the inner expressivity. In a nutshell, it can be said that the use of emotive processes play a great role in the representation of salient social and linguistic practices in real life. They are endowed with a great communicative power that makes them express the view of the writers through the characters' speech. The use of the expressive language function is one of the main features of characters' conversations.

Conclusion

This chapter dwelled on some salient aspects of selected texts. It examined how writers made use of the English language in their works and brought out socio-cultural aspects. First, loanwords, code switching and code mixing are studied. Next, a focus on noun phrases and verb phrases is highlighted from the books. Then, the concern moves to oral tradition, with the use of proverbs and biblical intertextuality by extension. The last entry presents features related to the use of interjections in the texts. This provides useful descriptive information about the socio-cultural contextualization of English under study. The next chapter will now dwell on the teaching of Literature in English itself by dwelling on data from questionnaires addressed to teachers and direct observation of lessons.

CHAPTER FIVE

PRESENTATION AND ANALYSIS OF DATA FROM TEACHERS' QUESTIONNAIRES AND FROM DIRECT OBSERVATION

Introduction

In order to have an insight into actual field practices, a questionnaire was designed and addressed to teachers. Moreover, observing classroom practices directly seemed necessary to have a perfect-picture experience of the teaching and learning process. The data extracted from both research tools are taken up in turn below.

5.1. Questionnaires Addressed to Teachers

This questionnaire was given to forty (40) teachers, with all the forty (40) effectively returned. It consisted of fifteen questions, which were subdivided into three sections: the first section is on personal information from the teachers, the second and third sections are concerned with questions related to the teaching and learning process, with emphasis on teachers' views on the teaching of Cameroonian texts and cultural and linguistic aspects featuring in the texts.

5.1.1. Teachers' Profile

With regards to teachers' personal information, the following results were obtained from teachers' answers:

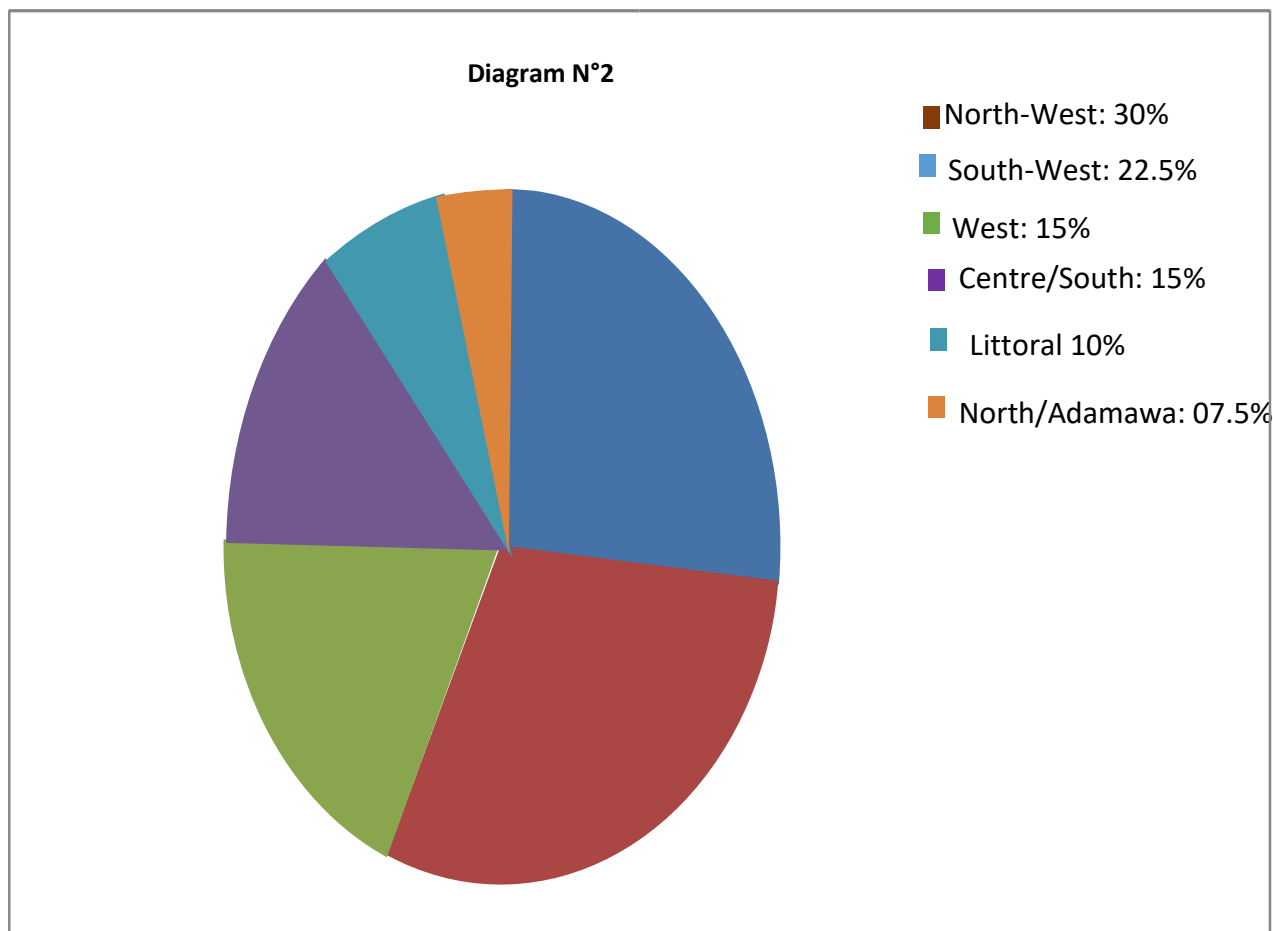


Diagram 2: Teachers' Region of Origin

This diagram shows that the majority of teachers originate from the North-West (12 respondents) and South-West (09 respondents) regions of Cameroon, that is, more than half of the total number of respondents (52.5%). It is worth noting from the diagram that some English language and Literature in English teachers come from the Centre and South regions (06 respondents), as well as from the West region of Cameroon (06 respondents). These are regions in the French-speaking part of the country. This diagram shows diversity amongst ESL teachers in terms of origin. The importance of this knowledge lies in the fact that understanding socio-cultural realities in the selected works of Art may depend on the origin of the teachers themselves. Note should be taken that all the literary works used in schools for the teaching of Literature in English are written by English-speaking Cameroonians coming from the North West and South West regions.

The origin of the Literature in English teacher appears as being important here for these teachers are natives of other cultural systems that might be different from the one described in the texts, and therefore, they run the risk of not being acquainted with the cultural aspects themselves, and this might hamper the teaching and learning process.

5.1.2. Questions Related to the Teaching/ Learning Process.

Question 1: According to you, teaching a language is:

- a. Teaching linguistic knowledge (syntax, vocabulary, etc.)
- b. Teaching to communicate in this language
- c. Teaching the culture of this language
- d. Other:

We have the following answers:

Table 47: Answers to Question 1

Answers	Number of respondents	Percentage
A	05	12.5%
B	07	17.5%
C	02	05%
A and B	06	15%
A and C	10	25%
B and C	02	05%
D. Other answers :	08	20%
Teaching methods to speak fluently and write accurately	02	05%
Understanding and producing messages in that language	02	05%
Teaching the norms	04	10%
Total answers	40	100%

From Table 52, it is obvious that teachers think that teaching a language is mostly done for its linguistic richness (syntax, vocabulary, etc.), and for its cultural value. However, communication would be hindered if both teachers and students do not understand socio-cultural realities of the context of these literary works. A close analysis of these divergent answers leads us to posit that language is made to communicate, but its structures need to be taught and learned for the communication to be effective. Language is a whole entity; it is endowed with linguistic, cultural and even philosophical values. This views can play on the way the teacher shapes his Literature lesson. He/she might concentrate more on aspect or the other that is on linguistic aspects, or communicative features or even on cultural ones. This impacts the way teaching and learning is done.

Question 2: In your opinion, is it possible to teach the language without taking into account the culture it conveys? Yes / No, Why?

Table 48: Answers to Question 2

Answers	Number of respondents	Percentage
Yes	10	25%
No	30	75%
Total number	40	100%
Reasons		
NO:		
Language conveys culture Language is the result of the cultural circumstances of a region (country). Teach this language with its culture to know how to use this language in different contexts.	03/30	10%
Language is a cultural aspect of a people's life Knowledge of words and their meanings requires cultural	05/30	16.66%

knowledge. Language is a social fact and any language contains within it the culture of the society that speaks it.		
Language is a means to promote a culture because linguistic knowledge is based on the culture of this society (integrating sociocultural and sociolinguistics)	12/30	40%
Language is expressing the culture of a people It is through the language that we discover the way of life, the traditions, and the customs of a society that speaks this language.	10/30	33.33%
Total number	30	100%
YES:		
Cultural aspects do not interfere in language teaching	04/10	40%
Not all language aspects are culture-bound You can teach the language without taking into account the culture when approaching scientific texts.	06/10	60%
Total number	10	100%

The observation made when analyzing this table is that most teachers find it impossible to teach the language without taking into account the culture which conveys knowledge (75% of respondents). Their views can be summed up in three points:

- Language is the manifestation of culture which shows the close connection between the words and the people's way of life.
- Knowledge of words must accompany knowledge of their meanings.
- Language is a social fact and therefore linguistic knowledge requires cultural knowledge.

Nevertheless, some teachers have contrary views (25% of respondents). They are of the opinion that language can be taught regardless of culture when dealing with scientific texts.

The above analysis allows us to say that language and culture are closely related, for language is made up from the culture of a community. It is an instrument through which we discover other ways of life, through the cultural traces it bears.

Thus, teachers in our survey, being positive to the cultural aspect of language, can shape their Literature classes accordingly, so as to clearly bring out and focus on cultural features inherent to the texts they read in class.

Question 3: What types of texts do you use in class for the teaching of Literature in English and/or English language?

- a. A newspaper article or any authentic material (magazine, pamphlet, brochure...)
- b. Prescribed literary text
- c. Both a and b
- d. Other?

Table 49: Answers to Question 3

Answers	Number of respondents	Percentage
Newspaper or other written documents	04	10%
Prescribed text	30	75%
Both	04	10%
Others: Videos	02	05%
Total number	40	100%

From the answers to question number 3 above, teachers mostly make use of the prescribed texts (30 respondents out of 40), even though some of them blend them with other didactic material such as audio-visual aids (02). Thus, teachers tend to portray that, for the teaching of Literature, only the written text is the best material that can help develop cultural and intercultural competences. They therefore stick to prescribed texts for the majority, and might

narrow the scope of their learners as the use of other sources could have helped in widening their critical thinking about Literature, or even simply make them understand the texts better.

Question 4: Do you think that the literary text is the most appropriate medium for taking into account the cultural dimension of language in the classroom? Yes / No. Why?

.....

Table 50: Answers to Question 4

Answers	Number of respondents	Percentage
Yes	35	87.5%
No	05	12.5%
Total number	40	100%
Reasons		
Yes:		
The literary text conveys images about the society to which the author belongs.	10/35	28.57%
Because there is no literature without culture. The literary text is a mediator between the writer and his society.	06/35	17.14%
It directly reflects the cultural life of its characters. It gives us information about the culture of a country and the way of life of its people.	19/35	54.28%
Total number	35	100%
No:		
There is another way; let's mention comics, images, songs.	03/5	60%
Audio-visual support is the most appropriate because it is more motivating for young people today.	02/5	40%
Total number	05	100%

We note through the reading of the Table for question 4 that almost all of the teachers answered yes (87.5% of respondents), the justifications being that the literary text is highly connected to culture (54.28% of respondents). On the other hand, a few teachers do not agree (12.5% of respondents), suggesting that other means such as cartoons, movies, and songs can motivate learners more (60% of those who answered No claim that).

This substantiate the fact that was raised above about relying solely on prescribed texts. Teachers all agree that Literature can be used as a mediator between the writer and the immediate environment, a cultural bridge, a cultural product that allows learners to enrich their knowledge of the target culture. Nevertheless, shaping lessons should not rely only on the written medium for complete understanding, especially as students read and learn within the frame of real life situations.

Question 5: According to you, what is meant by *literary text*?

Table 51: Answers to Question 5

Answers	Number of respondents	Percentages
A literary text is writing that portrays the society, written in a language whose style differs from one author to another.	06	15%
It is a text that meets specific language and style criteria.	13	32.5%
A literary text is the image of a social practice written in a language, the use of words with a certain style, portraying human life.	08	20%
A literary text is a text, a book by an author which has a literary aim.	02	05%
An original text	04	10%
An authentic text.	05	12.5%
The literary text is the place of metaphor, of figures of speech.	02	05%
Total number	40	100%

With regard to the literary texts, the answers to questions 5 point out the fact that a great problem amongst teachers is to clearly define what a literary text is. Nevertheless, all the definitions given tend to agree on the fact that the literary text is a written medium with specific language use, authenticity and the portrayal of the society. The fact that 13 respondents consider the stylistic and linguistic dimension of literary text as the prior characteristics gives a hint on teaching practices. Teachers tend to focus more on the authors style. Thus, cultural markers that writers make use of to depict the society should constitute a main concern in this study of style.

Question 6: According to you, what are the characteristics of a literary text?

Table 52: Answers to Question 6

Answers	Number of respondents	Percentage
Style, figures of speech, subjectivity.	10	25%
Text with many possible interpretations.	05	12.5%
Respect of certain norms at the level of form and content.	18	45%
Subjectivity in writing.	02	05%
A text with a lot of images, that creates pleasure. A vision of the world through a work on form.	03	07.5%
Writings respecting coherence and cohesion, making use of figures of speech High concerns for Aesthetic aspects.	02	05%
Total number	40	100%

The identified characteristics of a literary text are: the aesthetic aspect; the plurality of meaning; the specific form and content; the use of figures of speech; the appeal to imagination, textual cohesion and coherence; and finally a vision of the world. The literary text, as presented by respondents, is thus characterized by specificities at the level of form and content. It contains a large part of the author's personality. It is the expression of a thought and world view. As a cultural product, teachers therefore use texts in class in such a way that, not only the didactic purposes are fulfilled, but also for aesthetic and cultural purposes.

Question 7: In your opinion, what would be the interest of literary texts in a language class?

Table 53: Answers to Question 7

Answers	Number of respondents	Percentage
To convey a culture and a universal knowledge	06	15%
To develop the sense of fantasy and creativity.	04	10%
Learning the language (written/oral).	07	17.5%
Allowing the learner to know other cultures	01	02.5%
Enriching vocabulary and conjugation.	02	05%
A great source of lexical and language structures.	01	02.5%
Motivating the imagination	02	05%
Strengthening knowledge and cultural values in language.	01	02.5%
Reading is getting into writing.	01	02.5%
Acquiring linguistic and cultural knowledge.	05	12.5%
Enriching linguistic and cultural knowledge.	10	25%
Total number	40	100%

Concerning the interest of the literary text in the language class, teachers' answers vary between enriching linguistic knowledge (10 respondents); enriching cultural knowledge (07 respondents); reading, motivation, imagination, fantasy and creativity (15%). By so doing, teachers are aware of the importance and value of the literary texts in SLA as a medium to enhance the acquisition of a language, but also its cultural richness and a source for various linguistic activities. Planning Literature lessons should therefore responds to these exigencies so as to get the best out of the texts and create cultural, moral and linguistic awareness.

Question 8: What would be the learning objectives that you would set for the study of a literary text in your class?

Table 54: Answers to Question 8

Answers	Number of respondents	Percentage
Analyzing expressions and other linguistic needs of the learner.	03	07.5%
Reading comprehension and written production.	08	20%
Reading, encouraging the learner's written production (re-writing).	04	10%
Linguistic activities (enhancing Vocabulary, Grammar etc.)	04	10%
Developing ideas on various topics discussed.	12	30%
Identifying the characteristics of these textual types in order to use them in personal productions.	03	07.5%
Reading out loud, oral expression.	01	02.5%
Knowing the characteristics of various texts.	01	02.5%
Expanding cultural knowledge.	04	10%
Total number	40	100%

Answers to question 08 above make us understand that the objectives of teachers when using texts for Literature in English, are mostly geared towards developing ideas on various topics discussed (30%); reading comprehension and written production is also an activity teachers put emphasis on (20%); Other activities such as linguistic activities (enriching vocabulary, Grammar etc.), or broadening cultural knowledge are bearing lesser importance (10% of respondents). It is then reasonable to say that linguistic aspects do not constitute the prior objectives when teaching Literature in English. Teachers dwell more on activities related to

the interpretation of texts. This can cause a problem in the said interpretation of texts by students. If students do not understand the words and the cultural endowment they bear, this might hamper effective communication of the content they read.

Question 9: What is the attitude of your learners towards literary texts read in class?

- a. Indifference**
- b. Interestedness**
- c. Excitement**

What makes them be interested or not?

Table 55: Answers to Question 9

Answers	Number of respondents	Percentages
Indifference	3	07.5%
Interestedness	27	67.5%
Excitement	10	25%
Total number	40	100%
Reasons for being interested:		
Interesting stories	28	70%
Leisure	04	10%
Learning new words	06	15%
Learning about other people's experiences	02	5%
Total number	40	100%
Reasons for not being interested:		
Difficult language to understand	23	57.5%
Long texts	15	37.5%
Not motivated	02	05%
Total number	40	100%

According to the responses displayed on Table 60 where we seek to know the attitude of learners towards the reading of literary texts, the rate of responses was as follows: (67.5%)

interested, (25%) indifferent, (7.5%) very interested. Learners are interested in reading because for them, it is entertainment and a means of obtaining pleasure. It is also a discovery journey, a curiosity to discover the stories. Nevertheless, students exhibit difficulties with the language used in the texts and the length of those texts. This can account for the fact that students do not read enough and thus, creates difficulties in the classroom.

Question 10: Do your learners experience difficulties when reading a literary text? Yes / No

Table 56: Answers to Question 10

Answers	Number of respondents	Percentage
Yes	40	100%
No	00	0%
Total numbers	40	100%

Question 11: If yes, could you name some of these difficulties?

Table 57: Answers to Question 11

Difficulties	Number of respondents	Percentage
Linguistics (syntactic, lexical, grammatical.)	17	42.5%
Cultural (lack of knowledge of cultural aspects.)	23	57.5%
Total number	40	100%

On reading Table 60, 100% of teachers say their learners experience difficulties when reading literary texts. It should be said here that learners have difficulties which may be due to the lack of sufficient, or total absence of, reading practice. Other difficulties encountered by learners (from the reading of Table 61) are linguistic (42.5% of respondents) and cultural (57.5%). Teachers identify these difficulties as related to the inability to decode certain words. These students' difficulties must appeal to the teacher, for they can cause the learners not to get the full meaning of the text, and this might result in misinterpretation.

Question 12: How do you go about overcoming the difficulties?**Table 58: Answers to Question 12**

Answers	Number of respondents	Percentage
Get the learner used to reading.	04	10%
By explanation, illustration or by using other didactic means such as glossaries.	09	22.5%
Try to make students understand that each area and each country has different cultures.	08	20%
Encourage discussion in class by addressing themes on the culture of the other.	04	10%
By always working with the comparison between the culture of the learner and the target culture.	03	07.5%
The choice of texts must be suitable with the level of the learners, their tastes, their desires.	02	05%
Dramatizing in class.	04	10%
Giving them norms where an error is identified.	06	15%
Total number	40	100%

Further suggestions made by teachers on ways of overcoming the difficulties students face in reading or understanding the literary texts feature on the table below. Responses vary between:

Table 59: Strategies Employed in the Teaching of Literature.

Answers	Number of respondents	Frequency
Reading and comparison between cultures	07	17.5%
Choosing themes and dramatizing the text for fun and encouraging exchange and debate between learners through the themes addressed;	12	30%
Insisting on students to make the comparison between their culture of origin and the target culture in the texts.	06	15%
Explaining the words when they are difficult to grasp	11	27.5%
Motivating their learners with various teaching aids to help them grasp the linguistic aspects;	04	10%
TOTAL	40	100%

What is worthy of note here is that no answer is really dominant. This indicates that there are no quick-fix answers to this question. Strategies differ from one teacher to the other. Thus, there seems to be no prescribed method, and if there is, teachers adapt themselves to the various classrooms situations they are faced with.

Question 13: Do you know about these approaches in teaching Literature? Which one do you use?

A number of approaches were provided for teachers to choose from.

Table 60: Approaches Employed in the Teaching of Literature

Approach	Number of respondents		Percentage	
	Yes	No	Yes	No
Language-Based Approach	26	14	65%	35%
Paraphrastic Approach	00	40	00%	100%
Information-Based Approach	00	40	00%	100%
Personal-Response Approach	10	30	25%	75%
Moral-Philosophical Approach	35	05	87.5%	12.5%
Total	40 respondents		100%	

Regarding the approaches to the teaching of literature, stated in question 13 the majority of teachers said they did not really know about them. However, some approaches could be identified by respondents, notably the moral-philosophical approach (70%) and the language based approach (52%). Approaches such as the information based approach and the paraphrastic approach are totally unknown by respondents. This can be interpreted as a lack of mastery of some teaching methods terminologies on the part of the teacher. It can narrow the teaching methods span of the teacher that, if known, could have yielded better teaching and learning practices.

Nevertheless, clues given enabled teachers to be situated on what each approach entails and to identify what activity they perform in class. The answers given feature on the table below:

Table 61: Approaches Employed in the Teaching of Literature (2)

Approach	Activities	Number of respondents	Percentage
Language-Based Approach	Guide students to infer meanings from clues in the text	32	80%
	Asking students to make predictions	08	20%
	Guide students to express opinion towards a text	16	40%
	Set simple language activities in Literature lesson	07	17.5%

	Generate language practice using the text	05	12.5%
Paraphrastic Approach	Provide a written paraphrased version as a complementary reading text	00	00%
	Teach solely using a paraphrased version of the text	00	00%
	Guide students to Explain figurative and ambiguous language used in simple words	12	30%
	Use simple terms to explain what the story is about	40	100%
Information-Based Approach	Re-tell the text to students to help them understand	29	72.5%
	Guide students to identify and read informative extracts in the story	00	00%
	Provide specific details about the literary elements	13	32.5%
	Provide students with background information	40	100%
Personal Response Approach	Guide students to relate the themes to personal experiences	35	87.5%
	Ask students to compare the text to any text they have read earlier	08	20%
	Elicit students' response to a text	14	35%
Moral-Philosophical Approach	Incorporate moral values in the lessons	50	100%
	Tell students directly the moral values found in the text	00	00%
	Ask students the values they learn from the text	40	100%

This table reveals that teacher know and even practice the activities in class, without necessarily mastering the exact terminology to used to refer to them. It can be seen that the moral-philosophical approach is the most favoured approach amongst teachers, for they all say to practice activities related to it. Aspects related to other approaches are also used by teachers, notably guiding students towards their personal experience (87.5% of respondents); guiding students to infer meaning from clues (80%) or providing background information (100%). This shows that it is not a single approach that is used by teachers, instead, teachers utilized a whole set of strategies in order to teach Literature efficiently.

Some Findings

The overall objective through this questionnaire, was to get an insight into the practice of teachers on the field so far as the teaching and learning of Literature in English is concerned, and the usefulness and use of the literary texts in the ESL classrooms for the appropriation of the English language. The answers collected can be summarised as follows:

1. The essential objective of teaching Literature in English is to teach both the linguistics and cultural aspects so that learners can communicate and express themselves without difficulty in any environment. Teachers also think that the literary texts used in class for the teaching and learning of Literature in English can enrich the linguistic and cultural knowledge of learners. They consider these works of Art as a cultural medium that can motivate learners learn both linguistic and cultural aspects.

2. The majority of teachers believe that language competence is not enough. It is necessary to add to it a certain cultural spicing because the knowledge of the grammar, the lexicon, and the syntax of the English language do not only allow the learner to understand the culture of the people in the settings of the literary texts.

3. Teachers are aware of the role that the literary texts can play in the ESL class.

We can thus conclude at this level that teachers are aware of the inseparability of language and culture. The teaching of language automatically generates that of culture which is made easier through literary texts.

To have a touch of what really obtains on the field in the domain of the teaching of Literature, direct observation of Literature classes was thought to be worthwhile.

5.2. Observation of Literature in English Classes

Since the present study is concerned with language teaching through Literature, both English language classes and Literature in English classes were observed. Notes were thus taken on both teachers' and students' activities in class. The questions guiding our observation of classes were as follows:

- What activities are carried out during Literature in English classes?
- How is the interaction between teachers and students and students among themselves during the classes?
- What are the attitudes of both teachers and students in the course of the lesson?

For reasons of availability and willingness to participate on the part of the teachers, four lessons in Literature in English were thus observed. This was done in Form I, Form 2 and Form 3 respectively; in four different schools around Cameroon: Government Practising High School Yaounde (Ngoaekelle neighbourhood), Greener Pastures International College Yaounde (Odza), G.B.H.S. Bafoussam Rural and G.B.H.S. Bepanda (Douala town). These schools were selected out of the fifteen (15) schools shortlisted for this research. The willingness to participate by teachers was a key factor in selecting the schools and classes.

The lessons were each 50 minutes long. The information presented below are observations made from the different lessons. They are presented as tables summarising the different activities during the lesson (teacher and students' activities) and the remarks made by the researcher.

5.2.1. Observation of Lessons in Form 1

The lesson was observed in Form 1 at Government Practising High School Yaoundé (Ngoaekelle neighbourhood).

Subject: Literature in English

Lesson: "The Old Woman and the Necklace".

Book: *Tales from the Grassland and the Forest* (2014)

Author: Agnes Ngoh Nzuh.

Duration: 50 minutes class.

Lesson objectives: After skimming and scanning the text, the learner will present the plot and characterization and discuss the morale of the tale.

Table 62: Observations of the Literature in English Lesson, Form 1

Steps		Teacher's activities	Learners' activities
Pre-reading activity	Picture talk	The teacher asks the students to describe the picture on P.88 and say what they think the text will be about. The teacher writes the objectives of the lesson and reading hypotheses on the board. The teacher explains some words that came as students were giving hypotheses: jewellery, elderly people, wickedness, chieftdom.	Students observe the picture, then discuss it with their peers and the teacher. They provide hypotheses on what the text would be about.
While reading	Skimming and scanning	The teacher asks students to read the whole tale silently for a while, then aloud. He reinforces the pronunciation of certain words. Responds to worries about the spelling and meaning of certain words: Appologise;seedlings;(p.88) surprised (p.82); harshly (p.83), the naming ceremony (p. 89) Validates hypotheses	Students take turn in reading Bring out the main ideas as they read Discuss the ideas with peers and the teacher Express their worries about certain words and concepts in the text. Discuss hypotheses formulated at the beginning
Post-reading activity	Speaking activity	Raises a discussion topic: Should polygamy be encouraged? Monitors discussions amongst students Writes points of views on the board and discusses them with the students.	Give their views about the topic discussed.

Remarks:

- Previous readings are recalled at the beginning of the lesson, with emphasis on the synopsis.
- Students read with few pronunciation errors. Reading is quite fluent.
- The teacher does not read first. Only volunteers are made to read.
- The teacher reinforces pronunciation, when needed, in the course of reading.
- No specific linguistic activity is carried out, apart from a simple explanation of words that posed problems, especially those with spelling mistakes.
- Emphasis on getting a meaning or meanings out of the text by bringing out the plot and characterization.
- The reading of texts follows the ordering of tales in the collection of tales.
- The class was quite interactive and students really participated in the various activities.
- The Competence-based approach (CBA) guidelines for the teaching of reading is respected.
- No lesson plan was provided to the observer. Lesson objectives were displayed on the board by the teacher.

From the observation of the Literature in English class, we can say that the interaction between the teacher and the students is quite friendly. Everybody is involved in the teaching and learning process. The teacher addresses linguistic problems that arise in the course of reading. The post-reading activity makes it possible for students to express their thoughts on what they just read, making them able to understand the text and take its morale back to the everyday life.

The atmosphere in the class was highly participatory. Students were interacting freely and presented quite interesting description of themselves and their future aspirations. Several language aspects were recalled during the class, making the activity not only based on the speaking skill, but including all the linguistic aspects necessary to speak well, namely Grammar and Vocabulary. Take home assignments were given for follow-up.

5.2.2. Observations in Form 2

The lesson observed in Form 2 was in at G.B.H.S. Bafoussam Rural.

5.2.2.1. Observation of the Literature in English class

Subject: Literature in English

Lesson: Stylistic devices

Resource: Figures of speech worksheet

Duration: 50 minutes class.

Lesson objectives: By the end of the lesson, learners will be able to define some common figures of speech, identify and comment on the effectiveness of these devices from a given extract.

Table 63: Observations in Form 2

Steps		Teacher's activity	Learners' activity
Introduction	Discussing previous knowledge	The teacher asks students about what they know about figures of speech. Reacts to students answers and writes them on the board for discussion.	Students try to recall what they learnt about figures of speech by citing some of them.

Presentation	Defining and identifying	The teacher presents some sentences to students and guide them on identifying the figure of speech it contained. Checks answers and reinforces on definitions and characteristics of some commonly used figures of speech. Further explains and provides other examples.	Students discuss the sentences in pairs then with the teacher. Ask for further explanations. Take notes.
Practice		Proposes a gap filling exercise on the identification of figures of speech	Perform the task and discuss answers with the teacher.

Remarks:

- Revising previous knowledge helped the students tune in, for most of them could recall some figures of speech learnt in Form 1.
- The class was highly teacher-centered, for the teacher was mostly the only one speaking, especially when it came to explaining what figures of speech were all about.
- Interaction in class reduced to giving answers to teachers' questions and asking questions when things were not clear.
- Students got confused several times, especially with the aspects of metaphor and simile.
- No lesson plan was not provided to the observer.
- Stages of the competence based approach were applied, such as the Presentation phase, research and formulation of new knowledge. It is important to note that the new knowledge was mostly formulated by the teacher, who gave definitions of some stylistics devices and examples.

This Literature in English lesson was a key one for it provided some key aspects in the analysis of literary texts: figures of speech. Students found it quite challenging and took a lot of time to really understand some of the figures of speech. The teacher was always picking examples from daily life, which made understanding easier.

As a general remark in Form 2, the Literature class was not highly interactive and lively. The teacher did not seize the opportunity of his lesson to reinforce some problematic linguistic areas that students exhibited.

5.2.3. Observations in Form 3

In Form 3, two lessons were observed. This was done at Greener Pastures International College (Yaounde-Odza) and G.B.H.S. Bepanda (Douala) respectively.

5.2.3.1. Lesson 1 (Greener Pastures International College (Yaounde-Odza))

Subject: Literature in English

Lesson: Chapter 9

Book: *Seat of Thorns* (2018)

Author: Francis Ateh

Duration: 50 minutes class.

Lesson objectives: Discussing the evolution of characters in the chapter and debating on the main themes.

Table 64: Observations of the Literature Class, Form 3

Steps		Teacher's activity	Learners' activity
Pre-reading activity	Discussing the previous chapter	The teacher asks the students what they retained from chapter 8 and say what they think chapter 9 will be about.	Students summarise what chapter 8 was about, then raise points that could happen in chapter 9. It is

		The teacher writes the objective of the lesson and reading hypotheses on the board.	done with their peers and the teacher.
While reading	Skimming and scanning	The teacher asks students to read some selected passages silently for a while, then aloud. He reinforces on the pronunciation of certain words. Responds to worries about certain words that are looked up in the glossary and explained. Validates hypotheses	Students take turn in reading Bring out the main ideas as they read Discuss the ideas with peers and the teacher Express their worries about certain words and concepts in the text. Discuss hypotheses formulated at the beginning
Post-reading activity	Speaking activity	Raises a debate topic: Should polygamy be encouraged? Monitors discussions amongst students; Writes them on the board	Give their views about the topic discussed.

After observing the lesson, the researcher had the following remarks to make:

- Volunteers are first allowed to read some passages, then others are designated.
- There is fluent reading.
- Students are faced with difficulties when pronouncing words from national languages, and most often stop for explanation. The teacher gives what he thinks is the appropriate pronunciation, insists on the fact that it is a national language, refers to the glossary for meaning in English.

- The aim of the lesson was to read the passage and discuss the main ideas. A debate was then organised. Note again that the teacher conducting the lesson did not provide the observer with a lesson plan.
- When the teacher was giving input on theme, students listened quietly. When asked to state one of the themes they ever heard, the students started to look up the meanings of the words in dictionary

5.2.3.2. Lesson 2 (G.B.H.S. Bepanda (Douala))

Subject: Literature in English

Lesson: ACT II, Scene 2

Book: *The Wrong Decision* (2017)

Author: Douglas Achingale

Duration: 50 minutes

Lesson objectives: Discussing characterization and setting.

Table 65: Observations of the Literature class, Form 4

Steps		Teacher's activity	Learners' activity
Pre-reading activity	Discussing the previous Act	The teacher asks the students what they retained from Act I and say what they think Act II will be about. The teacher writes the objective of the lesson and reading hypotheses on the board.	Students summarise what Act it was about, then raise points that could happen in chapter 9. It is done with their peers and the teacher.

While reading	Skimming and scanning	The teacher asks students to read some selected passages silently for a while, then aloud. Responds to worries about setting, plot and some lexical forms.	Students take turn in reading Bring out the main ideas as they read Discuss the ideas with peers and the teacher Express their worries about certain words and concepts in the text. Discuss hypotheses formulated at the beginning
Post-reading activity	Dramatization activity	Asks students to act as the characters and portray youths having fun. The teacher asks students to use youth slangs.	Work in groups and present short scenes to the teacher and classmates.

After observing the lesson, the researcher had the following remarks to make:

- Volunteers only are allowed to read some passages.
- Students are faced with difficulties when pronouncing some words.
- Reading is mechanical, not appealing. Students don't read as if conversing with one another.
- The teacher does not give examples of expressive reading, vivid reading.
- Students were rather the passive listeners who jotted down what the teacher asked them to jot down.
- Students did not respond when the teacher asked questions to the whole class. The only response given was when the teacher pointed out questions to certain individuals.
- The answers given were one word answers which were done in their mother tongue.

- Dramatization was well done. Students were more involved and used language that is more familiar to them to represent what was done in Scene 2. The phase was very interactive and full of laughter.

5.2.4. General Interpretation of Classroom Practices and Questionnaires Addressed to Teachers

The analysis of the data from the questionnaire and the classroom observation reveals the current teaching scenario in secondary schools in. Interestingly, some of the approaches for teaching literature have been employed at a moderate to high level in the literature lessons. The personal-response approach and moral-philosophical approach were among the most favoured approaches in the literature classroom.

To some extent, information-based approach which was the most favoured approach by teachers in this study is appropriate as it ensures students gain enough information on the literary texts studied and thus develop their understanding on the subject matter. However, it becomes teacher-centered as the teacher explains and designates the students.

The moral-philosophical approach is employed in a literature classroom when the teacher makes students seek the moral values in the extract read. Incorporating dramatization is a key aspect as it brings in movements and other activities that makes the learner have a real life picture of what he reads.

Observations made something clear: students mostly tend to be passive listeners; however, once any activity other than mere reading is conducted, they tend to be more interested. Drama activities and quizzes were the most favoured activities to be included in the literature lessons by the students' drama activities which require the latter to speak and move.

Moreover, the teachers observed do not pay much attention to other linguistic aspects in the texts apart from some lexical items. These are given special attention because students do not understand them, and thus, clarifications are given. More attention is given to the content of the texts than on linguistics, with emphasis on plot and characterization, and on the various

themes developed, which in some cases help in raising discussion points. The attitude of students is mitigated: some are highly participative; others are quite uninterested.

Another aspect to reckon with is that of reading activities. Reading aloud appears to be highly encouraged by teachers, but there exist some problems when it comes to pronunciation, respecting punctuation, and handling of new words. Yet the teachers do not solve these problems.

From, the questionnaires and the direct observation, the teaching of Literature in English thus appears as:

- Serving a pragmatic function insofar as it is well situated in a communication situation and in a predetermined context, which necessitates consideration of the cultural elements of these various communication situations.
- Lesser consideration is given to the linguistic purpose in practice, even though it is agreed by all in theory. Teachers all agree that reading the texts in class helps in fostering the acquisition of a larger lexicon and reviewing grammar elements.
- Literature has an intercultural function when it is viewed as a mediator between different cultures, both through translation and semantic activities.
- Literature has a sociocultural purpose as a means of encountering both one's own and others' cultures.
- Literature serves a communicative purpose by putting the learner in direct contact with his or her interlocutors in the foreign language. When it comes to acquiring intercultural competence, the literary text takes on a fertile potential in which the learner is perceived as an integral part of the action of reading, producing cultural awareness.

The presentation of results from questionnaires addressed to teachers and direct observation of lessons permitted us to have an insight into the teaching and learning processes of Literature in English. To have a complete picture of the practice, there was need to get closer to those who are actually learning -- the students. Thus a questionnaire was also given to

students and a test administered to them. The results are presented and analysed in the next chapter.

CHAPTER SIX

PRESENTATION AND ANALYSIS OF DATA FROM QUESTIONNAIRES ADDRESSED TO STUDENTS AND FROM A CLASS TEST

Introduction

In this chapter, we make a detailed presentation of field research directed towards students. These respondents were given questionnaires to answer and subsequently a written test. The results will thus be presented in tabular and graphical forms. These results will enable us have an insight into learners' views on the teaching of Literature in English and English Language use in Cameroon. This will give us more ground for the validation or not of the hypotheses we stated at the beginning of this research endeavour, some of which are the profuse use of contextualised features in Cameroonian works used for the teaching of Literature, and the teaching of Literature being a bridge that brings together English, Literature and Culture in the teaching and learning process

6.1. Results from the Questionnaire Addressed to Students

Two hundred questionnaires were given to students from Form 1 to Form 4, with 150 effectively returned. The respondents were selected on a random basis, guided by their willingness to cooperate, in the fifteen selected schools. Very few decoding difficulties were encountered. The main difficulty was to get in touch with the students on the different sites. Where we could not directly be present, the questionnaire was sent by mail to volunteer teachers on the various sites, who dispatched it to students and forwarded them back to us. This enabled us to administer the questionnaire to the whole of the targeted sample. It is necessary to point out that students' performances in Literature in English and English Language tests were not considered when distributing the questionnaires, so that each and every student had a chance to participate and express his/her thoughts freely. A total of 15 questions were asked. The respondents were thus shared as follows:

Table 66: Respondents Per Classes

N°	Classes	Number of respondents	
		Given	Returned
1	Form 1	50	44
2	Form 2	50	35
3	Form 3	50	36
4	Form 4	50	35
Total number	04 classes	200	150

The results presented below are data obtained from the students' answers to the various questions. They are grouped in categories ranging from personal information and learning environment, as well as their daily classroom experiences in Literature in English and English Language use. Students therefore had to fill an introductory part that was presented as follows:

Name : _____

Gender : _____

Age : _____

Region of origin : _____ **Tribe :** _____

School : _____

We could therefore have the following information related to the students' profile

6.1.1. Students' Profile Personal Information and Learning Environment

This section handles information related to the learners' socio-economic background, looking at their age, origin and family background. This is to help get the learners' profile, by having a full picture of who the learners are, where they come from, what the characteristics of their living environments are, and their belief systems. These are key elements that can play either positively or negatively on the learning process.

The information on **Table 72** could then be obtained:

Table 67: Age and Gender

Age Gender	11	12	13	14	15	16	17	18	Total number	Percenta ge
Boys	02	07	01	10	38	12	08	04	82	54.66%
Girls	03	06	04	07	25	15	06	02	68	45.33%
Total number	05	13	05	17	63	27	14	06	150	100%
Percentage	03.33 %	08.33 %	03.33 %	11.33 %	42 %	18 %	09.33 %	04%	100%	

The remark that can be made here is that learners are between 11 and 18, with the majority of them being 15 years old (42% of respondents), followed by students being 16 years old (18%). It can also be noted from the table that very young students are also recorded, with some aged 11 (03.33% of respondents). These are Form One students, just from primary school. The vast majority of our respondents in this study are teenagers that have already had the opportunity to socialise both in the family and in school. They must have been in contact with the English language for quite some time, that is, since primary school, and have been taught the basics of the English Language and Literature in English.

More data could be obtained from answers related to the students' region of origin, family, and social background.

The diagram below gives us an insight into the students' origin:

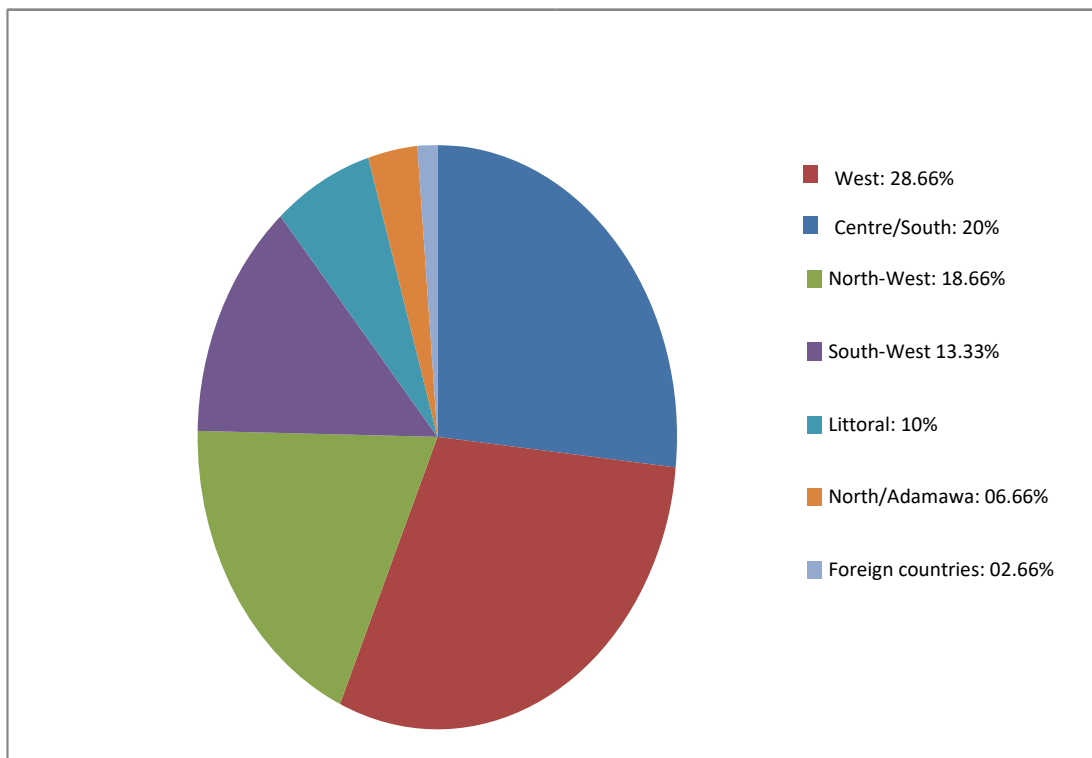


Diagram 3: Students' Region of Origin

Diagram 3 above summarises the regions of origins of the respondents. It is worth noting that the majority of respondents come from the French-speaking part of Cameroon, with the highest in numbers being the West (43 respondents out of a total 150, making 28.66% of the total population), and Centre and South Regions (30 respondents out of the total 150, making it 20% of respondents). These three Regions regroup 73 out of the 150 respondents, that is 48.66% of the total population altogether. When adding the Littoral (10%), North/Adamawa (06.66%), the total number of respondents coming from the French-speaking part of the country rises to 98 respondents, making 65.33% of the total population.

Those coming from the English-speaking part of the country are 48 in total that is 32% of the total population (North-West 28 respondents, that is 18.66%, and South-West 20 respondents, that is 13.33% of the total population). Knowing that the creative writings used in the teaching of Literature in English in Cameroon are generally written by authors originating from the two English-speaking regions of the country, and so, the settings of the stories are in their hometowns and villages, thereby bearing the cultures of their people, it is understandable when a majority of the students are unable to decipher the meaning of sociocultural markings.

Some students come from foreign countries, namely, Nigeria (02), Congo (01) and Gabon (01), making it a total of 04 students coming from a foreign country, that is 02.66% of the respondents.

Talking about the tribes of our learners, a majority of students could not provide the researcher with the information. 50 respondents provided an answer to that question about their tribe of origin. The results are presented on the table below:

Table 68: Students' Ethnic Groups

Tribes	Number of respondents	Percentage
Ewondo	10	20%
Bulu	08	16%
Eton	05	10%
Banso	11	22%
Bayengue	08	16%
Banen	05	10%
Baleng	03	06%
Total number	50	100%

The most represented tribes are Banso (22%), Ewondo (20%), Bulu (16%), and Bayengue (16%). The least represented are Eton (10%), Banen (10%) and Baleng (06%). Many of the respondents (100 out of 150 that is 66.66%) left the question of tribe unanswered. It seems as if many students (and perhaps other young people) do not know their tribal origins. One can extrapolate that they do not know their culture and may have no clues about some cultural values.

Having information on students region of origin and proves relevance in the sense that it shows how varied the classroom can be, with students coming from various cultural and linguistic backgrounds. Thus, they might not be acquainted with the culture that is presented to

them in the texts read in class. This can hamper communication and understanding of literary texts. Therefore socio-cultural elements in their literature texts may be difficult for them to understand.

After this initial stage, students now answered a series of questions that were proposed to them. Below are details about their answers to each of the questions.

Q1: What is the language you speak at home? (Tick the most appropriate answer)

- a. English
- b. French
- c. English and French
- d. English/ French and mother tongue
- e. Mother tongue only
- f. Pidgin English
- g. others

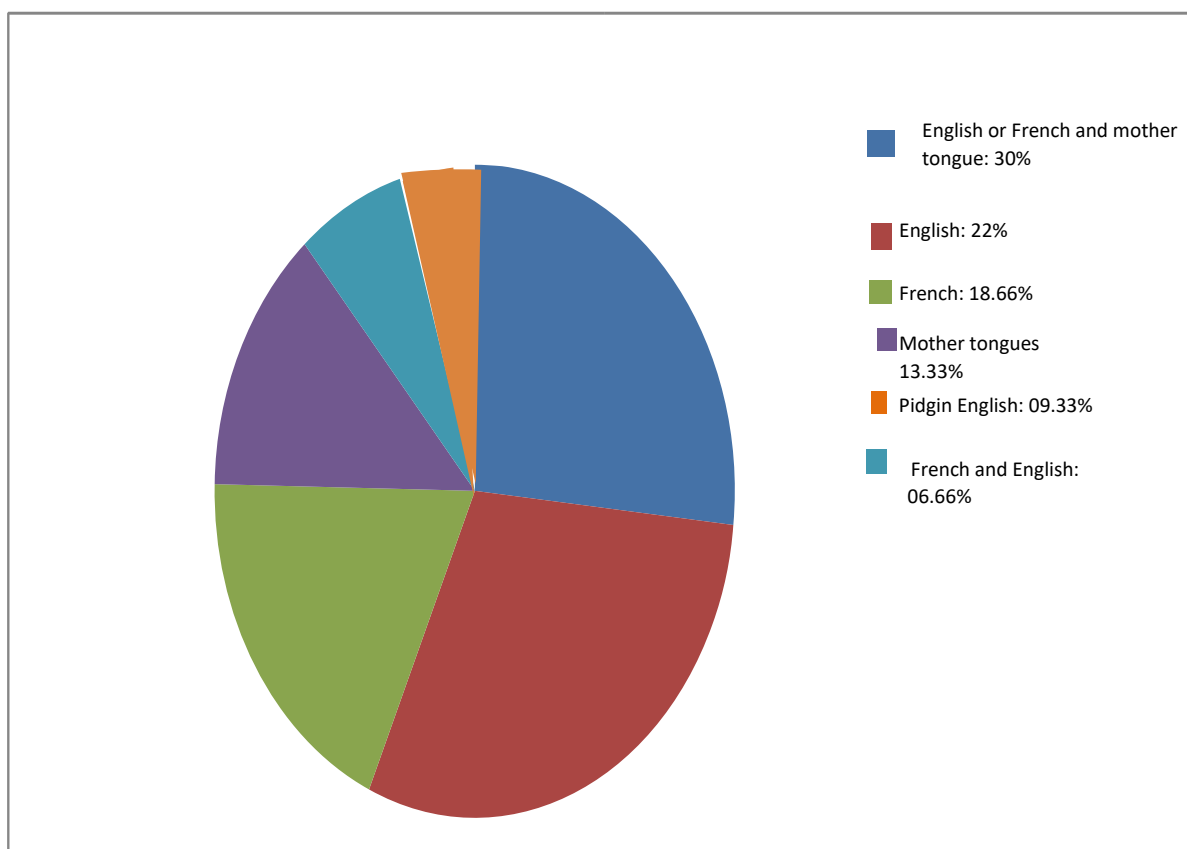


Diagram 4: Language(s) mostly Spoken at Home

It can be seen that, out of the 150 students, 45 speak one of the official languages and the mother tongue at home. 33 respondents solely speak English, while 28 speak French only. 20 respondents affirm that at home only the mother tongue is spoken, and 14 say they speak Pidgin English and 10 say they speak both French and English.

It should be noted that, out of the 48 respondents coming from the two English-speaking regions, 14 respondents (29.16%) use Pidgin English at home and 20 respondents (41.66%) will use English only. The remaining 14 respondents (29.16%) said they either use English or the mother tongue.

Moreover, out of the 98 respondents coming from the French-speaking part of the country, 13 respondents (13.26%) use English at home on a daily basis, which could be seen as unusual, since both parents are French-speaking originally. 28 respondents (28.57%) use French only at home, 10 (10.20%) use both French and English, and 31 respondents (31.63%) use either French or the mother tongue at home.

The 04 students coming from foreign countries mostly speak French (03 respondents, that is 75%) or English (01 respondent, that is 25%) at home.

The data show that both official languages are used by learners at home, alongside their mother tongues or Pidgin English. This shows that the respondents' linguistic background is very varied. This throws light on the fact that students are more exposed to foreign languages (English and French), but they are less acquainted with their home languages, and thus, to the culture it conveys. This can account for possible difficulties in understanding and interpreting the cultural aspects depicted in the texts studied in class.

Q2: With whom do you live? (Tick the most appropriate answer)

- a) Parents
- b) Mother
- c) Father
- d) Guardian

What is the profession of your parents/ guardian? (Write in the space provided)

- Father: _____
- Mother: _____

- Guardian: _____

Parents' Professional Background

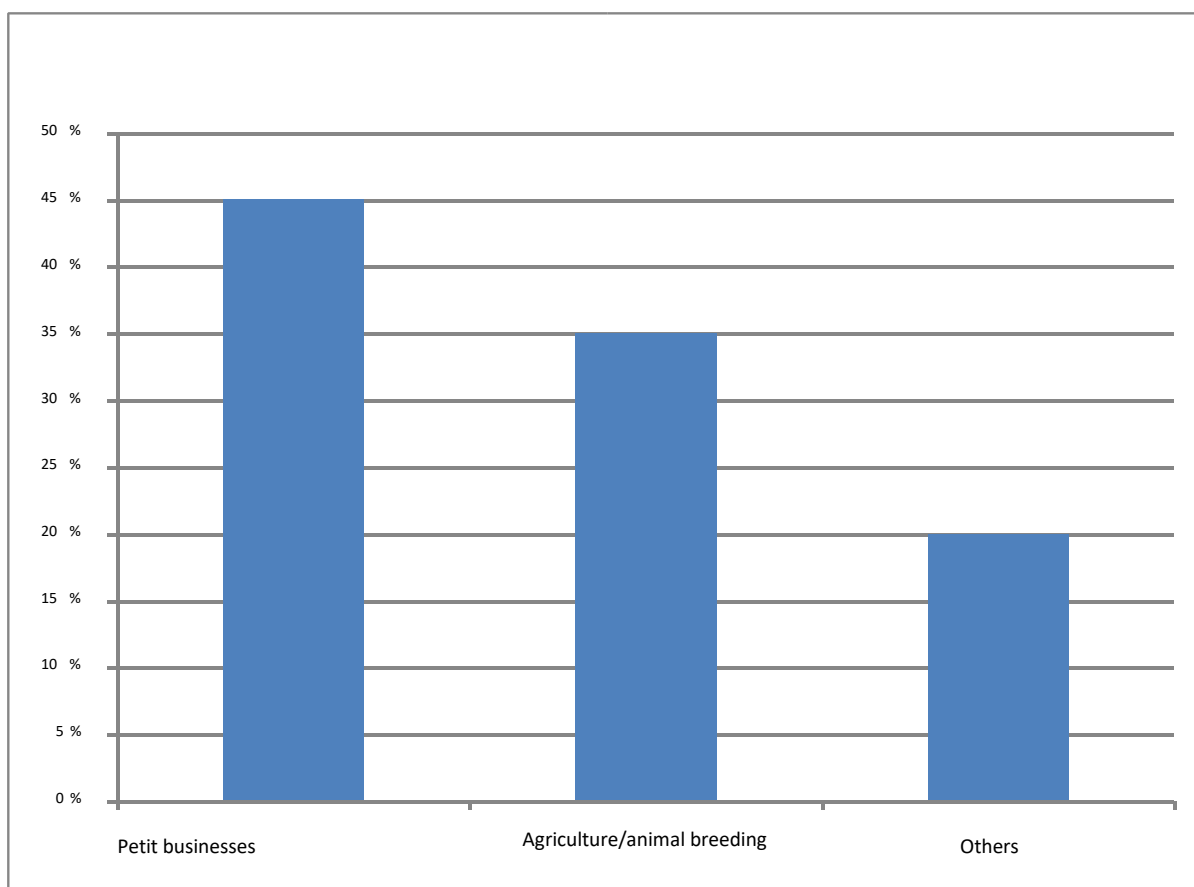


Diagram 5: Parents' Professions 1

Respondents were asked about the professions of their parents. A first set of 76 respondents out of the 150 could be grouped under private sector, in which categories such as petit business, agriculture and even artistry could be identified. The categories of job identified are mostly from the trade/business domain (petit businesses, 34 respondents), followed by agro-pastoral activities (27 respondents). The “others” category regroups parents that are jobless, retired, or are artists (15 respondents). The fact that parents or guardians are working in trade or agriculture might account for a closeness with rural areas, thus with cultural habits that can help the student understand the texts they read. Parents of this category might be learned or not, and this can play on the learner’s perception of education too, the availability of parents to help students in their studies, and thus, the interest they might have for Arts subjects such as Literature.

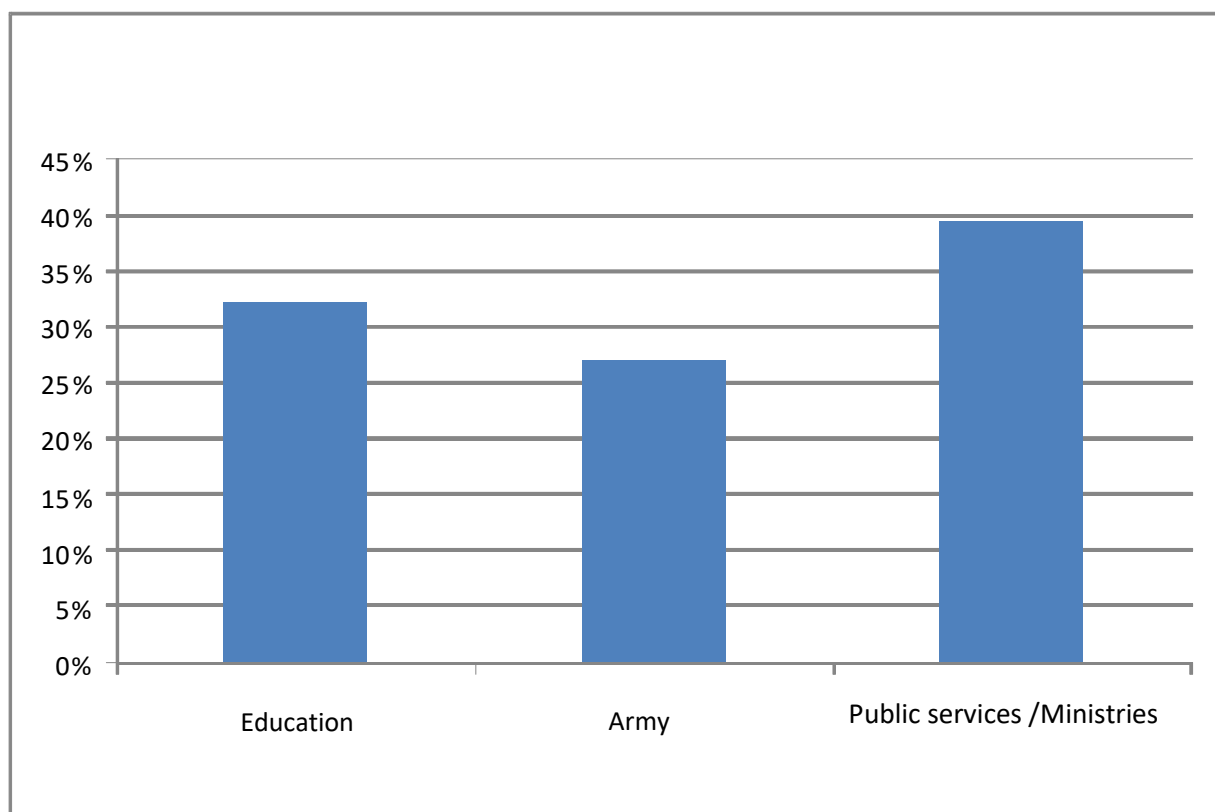


Diagram 6: Parents' Professions 2

The remaining 74 respondents' answers can be grouped under public sector. It can be seen that the majority of them are into petit businesses (29 respondents) are working in Ministries or other public services. 24 respondents have parents working in the domain of education and 21 in the army. This is interesting for parents of this category might be learned and having a solid educational background. Students can therefore benefit from help from the parents in understanding unknown concepts, and they might have an easier access to some modern facilities that can help them in the course of their learning life. This can produce a conducive environment for language learning, as well as arousing interest in Literature.

Q3: Where do you live? (Tick the correct answer)

- a. A family house**
- b. Apartment**
- c. Studio**
- d. others**

.....

The following diagram presents where students live and study, which was thought relevant in knowing how the learning environment out of school plays on the acquisition and use of language.

Table 69: Living Environment.

Places	Number of respondents	Percentage
Family house	68	45.33%
Apartment	45	30%
One-room apartment	37	24.66%
Total number	150	100%

From the Table 74 below, most learners live in family houses (45.33%). They also say they live in apartments (30%) and one-room apartment (24%). This is important for it gives a hint on the living and learning environment of the student. Living in a big family house might be more conducive for learning, for the student might have enough space to study which a One-room apartment might not offer the student. Thus, this might render the learning of Literature difficult for the student might not have an environment that enables him to read properly.

Q4: Where do you revise your lessons?

- a. Bedroom**
- b. Study room**
- c. Living room**
- d. School**
- e. Others**

.....

Table 70: Learning Environment.

Places	Number of respondents	Percentage
Bedroom	56	37.33%
Study room	15	10%
Living room	50	33.33%
School	29	19.33%
Total number	150	100%

As far as the learning environment is concerned, learners said they mostly study in their bedrooms (37.33%), Living room (33.33%). Some even say they study in school (19.33%) or they have private study rooms at home (10%). This shows that learners are mostly studying in environment that are not really conducive, like the bedroom (where the tendency would be to fall asleep easily) and the living room (with possible distractions coming from people moving around, or television). Studying in a private study room may be synonym of calm and a conducive environment. Therefore, where learners study plays in key role in how much they might retain from the notes they revise.

Q5: Do you have the followings at home (tick the ones you have)

- a. Telephone**
- b. Computer**
- c. TV**
- d. Electricity**

The living environment made us question the presence of basic commodities. This concerns the access to some basic facilities such as electricity, television and other media, telephone, etc. which would be signs of openness to the world and exposure to language. The respondents gave these answers :

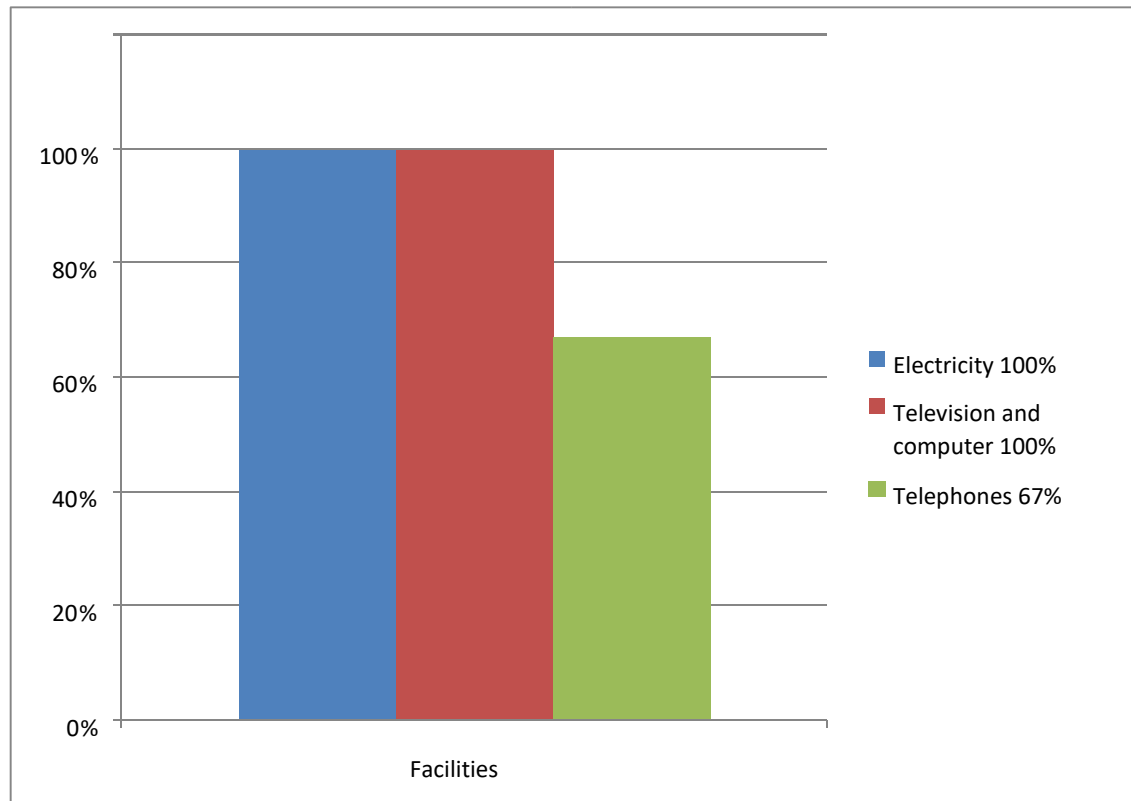


Diagram 7: Facilities

All the respondents have electricity and the media used by all is the television. Moreover, all the respondents declared having a computer at home, but only 67% have a telephone or access to one. This is significant because having electricity means they can work at any time of the day at home. It is possible for students to watch television and stay abreast with current national and international events. A connected computer will help the student get additional information and broaden his knowledge using all the search engines and websites at his disposal. Learners can also have access to e books. Those having a telephone can also access a wide range of information through websites and even social media. Nevertheless, it is also important to note that having facilities such as a computer, and mostly a telephone can be a further source of distraction for the learner, and this might play on his interest and motivation to read texts.

Q6: What is your favourite TV programme?

- a. Cartoons
- b. Music
- c. Movies
- d. TV shows

e. Documentaries

f. Others

.....

The most popular TV programmes amongst the respondents are as follows:

Table 71: Favourite TV Programmes

Programmes	Number of respondents	Percentage
Cartoons	45	30%
Music	35	23.33%
Movies	35	23.33%
TV shows	15	10%
Documentaries	20	13.33%
Others	00	0%
Total number	150	100%

This table shows cartoons are the favourite TV programs (30%), with music (23.33%) and movies (23.33%) coming second. Lesser respondents watch documentaries (13.33%) and TV shows (10%). This is a proof that they have access to material where language is used in different contexts. Cartoons are entertaining but also educative. The fact that students watch movies and listen to music is also a factor of being exposed to language in various contexts, and also to some cultural practices which might be different to their. It can enable them to be more receptive to other cultures. They also have an opportunity to learn about their own culture, if that happen to be broadcasted on television, or to listen to Camerounianisms in movies or in urban music. Students therefore have an opportunity to access different ways of using the English language, including Standard English, jargon and local features. This can play on their ability to decipher literary texts better.

From the personal data gotten from students, we can see most of the respondents are from the French-speaking regions of Cameroon. English and French are highly used in households as compared to mother tongues. And the students more or less have access to facilities that enable them to keep abreast of with the world outside them. This might be an important factor in the learning process, especially when it comes to English language and Literature in English.

Learning Environment

This part of the questionnaire is concerned with the learning of English language and Literature in English. It considers language acquisition mode, the learning of English and Literature and attitudes towards these subjects.

Q7: How did you get in contact with the English language? (Tick the answer that suits you better. Tick only one)

- a. School
- b. Media
- c. Neighbourhood
- d. Home

It seemed important to inquire on how students got in contact with the English language. The diagram below tells us more about it.

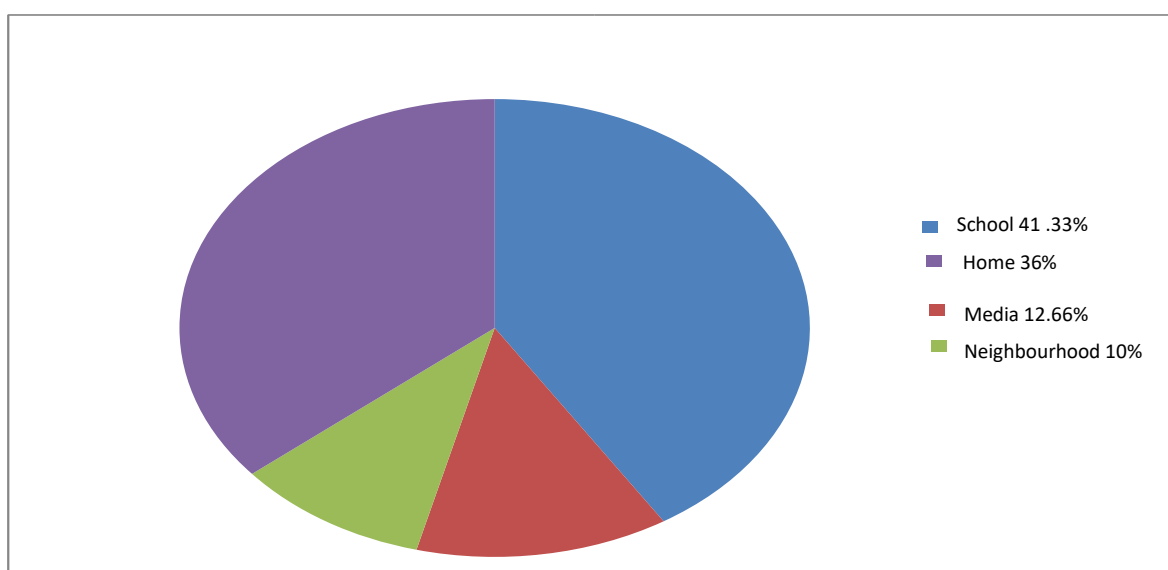


Diagram 8: English Language Acquisition Mode

The majority of respondents answered that school was the medium through which they got in contact with the English language (62 respondents). Home appears to be a secondary source (54 respondents). Media is comes third (19 respondents) and the neighbourhood comes as a last means of language acquisition amongst learners (15 respondents). It appears that school and family are the prior means of language acquisition. This state of affairs might play on the learner as far as the type of English he/she has been primarily exposed to, knowing that according to generative Grammar, there is a zone of proximal development where the child acquires most of the language he will use throughout. Being exposed to English at school might reveal a primary exposition to Standard forms while learning from home might give us less formal usage. Therefore, it can affect the communicative skills of the learner, either positively or negatively, for some ill forms might stick into his way of speaking and understanding language. Learning and understanding Literature can thus benefit from this early exposition to various language forms.

Q8: Do you have the prescribed books in Literature in English:

- a. Yes
- b. No
- c. Not all of them

If No or not all, why?

.....

Table 72: Possession of Prescribed Books

Answers	Number of respondents	Percentage
Yes	87	58%
No	13	08.66%
Not all of them	50	33.33%
Total number	150	100%

We also questioned the availability of the prescribed books. The aim was to know how many students effectively have the books. It appears that 87 respondents have the prescribed books whereas 13 do not. This is quite encouraging. It means more than half of respondents, if we add those not having them all, have their texts and can read them out of the classroom setting. It means they are exposed to the texts and can use them at will. Nevertheless, those not having the prescribed texts run the risk of not being able to work at the same pace with the others and create drawbacks in class.

The diagram below recapitulates the reasons for not having the prescribed books.

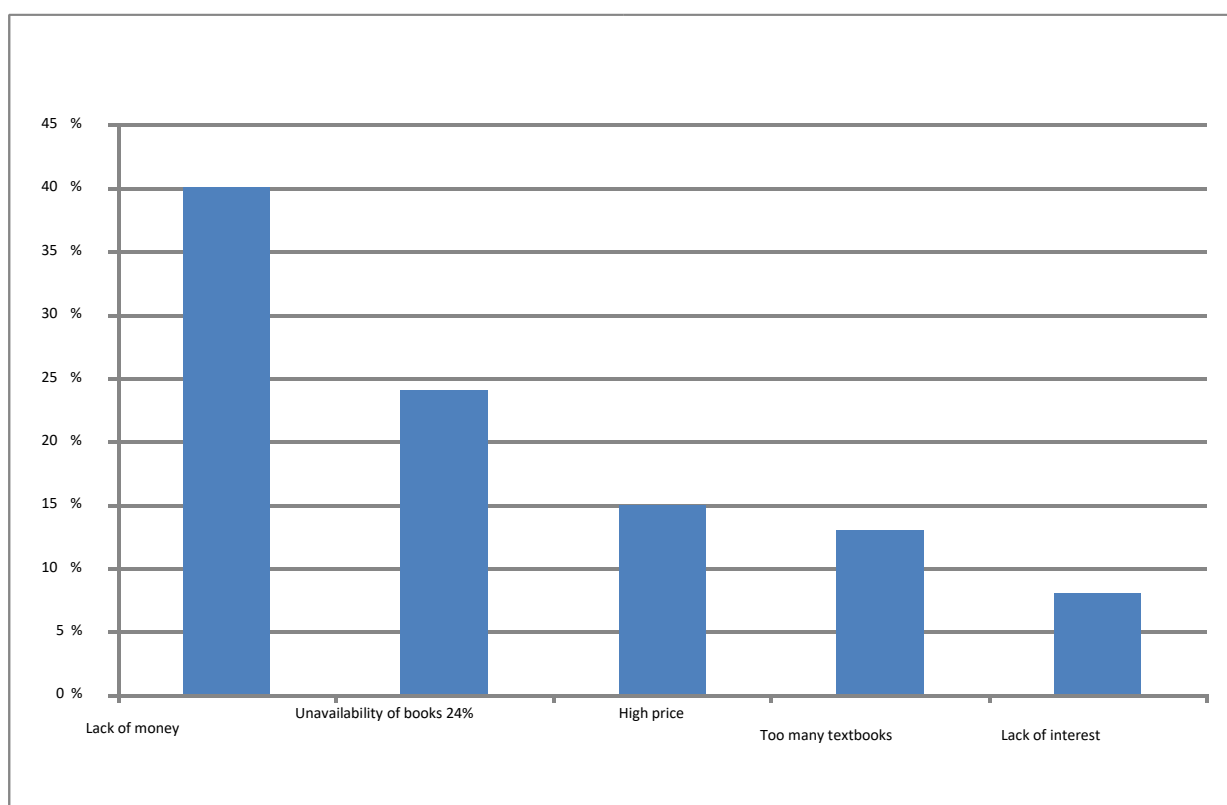


Diagram 9: Reasons for not Having the Prescribed Books in Literature in English and English Language

Reasons for not having the prescribed textbooks are mainly financial, with 60 respondents (40%) acknowledging that lack of money is the main cause. The unavailability of the prescribed textbooks on the book market is also decried by the respondents, with 36 respondents (24%) giving it as main cause. 15% of respondents (23 learners) also think that the cost of these books

are very high. 12% (18 respondents) justify their lack of prescribed books by the fact that the books for the class are too many and finally, 13 respondents (08.66%) do not show any interest in buying their

books. This led us to conclude that the financial factor is one that hinders the availability of prescribed books in class. This makes students not having the books at home, therefore not being able to read them out of the classroom setting. Having the book could have helped the learned read at home and have prior analysis and interpretation from their parents or peers. Not having the prescribed book also makes it difficult for students to follow up in class, therefore, they might miss the point of the day because they will be distracted.

6.1.3. The Teaching of Literature in English

Students gave their opinions concerning the Literature in English class. The following table summarises their points of views:

Q9: What do you think about:

- The Literature Englishes classes?
- The Literature in English teacher?

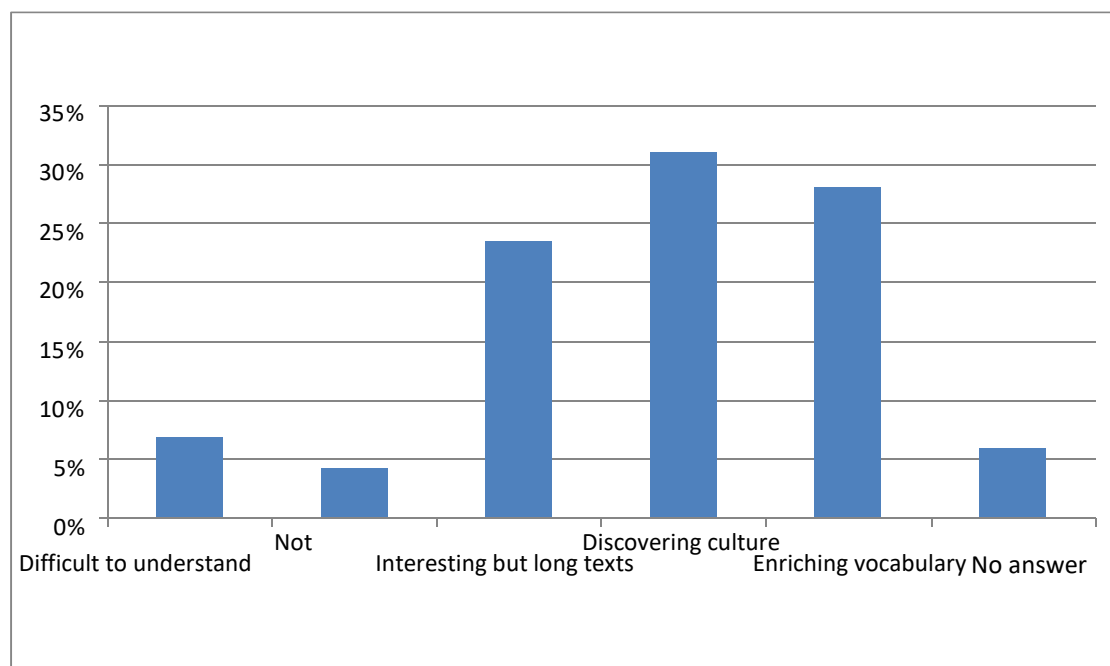


Diagram 10: Opinions on Literature in English Classes

It can be seen from this diagram that students mostly answered in favour of Literature in English being a time when they discover new cultural aspects (46 respondents), but also one when they enrich their vocabulary (42 respondents). However, 37 respondents see Literature in English as made up of long but still interesting texts, whereas 10 respondents find it difficult and 06 are not interested at all. 09 respondents did not provide any answer. These figures clearly show that cultural aspects and vocabulary enrichment are prior interests for the Literature class. Students therefore attend Literature classes with the aim of discovering new cultural features, if not, just keep abreast with the culture they already know something about through the stories they read. Students also seem to benefit from the linguistic aspects of the texts; but lengthy texts might discourage the willing reader. Thus there is a need for teacher to select appropriate texts.

Being asked to give their opinion about the Literature in English teacher, respondents gave the following answers (note that it was an open question and respondents could give any answer)

Table 73: Opinions on the Teacher

Answers	Number of respondents	percentage
Like the way my teacher handles the Literature class.	61	40.66%
The way my teacher teaches literature helps me to understand the text well and become more interested in Literature	73	48.66%
Boring teacher	11	06.66%
Not learning much. The teacher spends time talking	05	03.33%
TOTAL	150	100%

From this table, we can see that students mostly have a positive attitude towards their Literature in English teacher. This is evident if we consider the 71 respondents who acknowledge the fact that their teacher help them like the subject more, and the 61 respondents who simply

like the way their teacher handles the class. This is beneficial because a positive attitude towards the teacher makes a positive attitude towards what he / she teaches. The answers given also ring an alarm. If the learner is bored, learning cannot effectively take place. Thus, teachers need to develop strategies in order to make the classes interesting.

Q10: What are the difficulties you encounter during the Literature in English class? (Be clear and concise)

.....

About the difficulties encountered when reading, students gave the following replies:

Table 74: Difficulties Encountered

Difficulties	Number of respondents	Percentage
New words	36	24%
Unfamiliar concepts	27	18%
Long and difficult sentences	24	16%
Lack of dramatisation	23	15.33%
The teacher does not arouse interest	15	10%
Lack of illustrations	11	07.33%
Long text	08	05.33%
Difficulties to understand the text	06	04%
Total number	150	100%

Table 81 throws light on the difficulties encountered by learners in class. It appears that the main difficulty is lexical, due to the presence of many new words in the texts (24%). 18% of students also identify the fact that the texts present new realities they are not familiar with

(18%), making it a bit difficult to them. 16% of respondents think the texts exhibit long and difficult sentences and 15.33% would have liked to dramatize the texts read in class so as to better understand the subject matter. 10% of the learners point an accusing finger on the teachers who seem not to arouse the literary interest in them during classes. The last set of students think the texts are very long (05.33%) and they have difficulties in general understanding (04%).

These difficulties seem to originate from the non-mastery by students of some of the linguistic forms used by the writers in their texts, therefore making interpretation uneasy. Students might also appear to have these difficulties linked to the sociocultural environment that is portrayed in the text, making them to probably miss the essence of the texts. Moreover, teachers' attitudes in class can cause the students to loose interest into the subject, maybe because of the laxity of the teacher or the repetitive nature of activities. This can have a negative effect on the teaching and learning process.

The attitude of the teacher in class was then further inquired and students gave their views about it.

Q11: In a few words, describe what the teacher does during the Literature in English class (activities and attitudes)

.....

The way the teacher behaves during the Literature in English class is an important factor in this study. Students suggested the attitudes that are recorded on the diagram below:

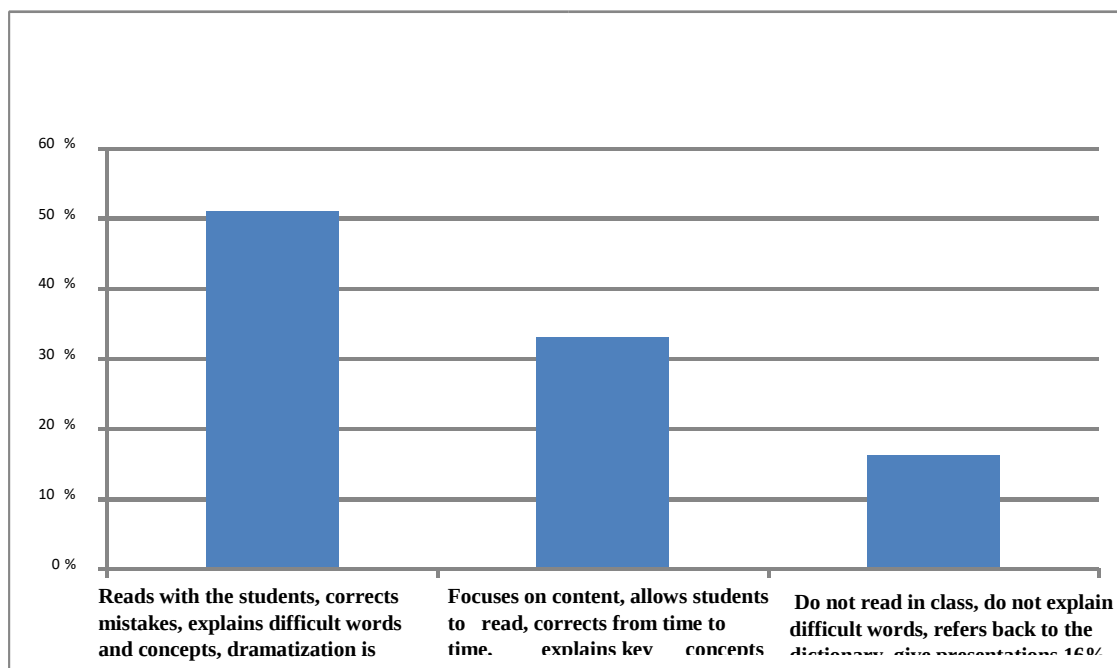


Diagram 11: Teachers' Behaviour

What is noted here is that the majority of teachers (77 respondents) take time to tackle both the content and the form of texts, explaining new words and concepts that may arise in the course of reading. Students also revealed that these categories of teachers made them dramatize the texts in class and learn the words that are from native languages. Nevertheless, some of the teachers, 49 respondents, do not focus on language, but on content rather, and very few contextual explanations are given. In very rare cases, 24 respondents say the Literature in English class was a mere oral activity, simply reading the texts, with no explanations whatsoever. This shows how varied teachers' behaviour in class are. The teacher's attitude will therefore either arouse the interest of the learners or make them loose track.

This calls for teacher to have a conduisive attitude that appeal to the learner. By so doing, with a teacher that varies the activities and makes the class interesting to students by relating the texts to their everyday life, especially through dramatization, effective teaching and learning can take place. The Literature class becomes the appropriate stage for culture and language to be learned through real life situations which might be fully grasp by learners if the relevant strategies are used by teachers. So the behaviour the teacher displays in class can have an impact on the perception and motivation of the student to learn Literature and the language and culture it conveys.

Q12: These words are from the texts we read in class. Do you understand them? If yes, say what they mean.

Some words extracted from the texts read in class were presented to students to check their understanding of these words. They were thus asked, if understood, to provide an explanation. The following results were obtained:

Table 75: Understanding Certain Terms and Expressions from the Prescribed Texts.

Words	Understood		Not understood	
	Number of respondents	percentage	Number of respondents	Percentage
<i>Shey</i>	24	16%	126	84%
<i>Bobe</i>	38	25.33%	112	74.66%
<i>Kwuifon</i>	00	0%	150	100%
<i>Akwara</i>	150	100%	00	0%
“(…) pulled off the splendid sky-blue <i>agbada</i> he was wearing…”	30	20%	130	86.66%
The <i>Nchisindo</i> led Ndong and his companions into <i>Wei-finjang</i> , the courtyard where the Fon receives guests.	15	10%	135	90%
Doggo: <i>Shurrup! You dis crissman.</i> Kinchin: <i>You wan see Fon for weti?</i> Doggo: <i>We go show you say we be akwara woman dem pikin.</i> <i>Tekam</i>	120	80%	30	20%

Table 80 shows that Pidgin English words used in the selected texts are quite well understood by learners: 100% for the word “Akwara” and 80% for the conversation between Doggo and Kichin (from Bole Butake’s *Lake God* (1999). When it comes to national languages, the learners find it difficult to grasp, witnessing the 10% scored by the words *Nchisindo* and *Wei-finjang*, respectively, which are from the language spoken in the Kom area in the North-West Region in Cameroon -- *Itangikom*.

Thus, most of the words are not understood by the majority of students. This could mean that they are completely ignorant of the cultural features these words convey. Left with no explanation, students read but do not understand what they are reading. There is therefore a linguistic barrier in the understanding of the texts the read in class. This can be accounted by the fact that learners are from a different sociocultural background. This makes the teaching of Literature difficult. For if the language is not intelligible enough and understood by the reader, the content cannot be accessed by students.

Below are explanations given by students for the words they understood.

Table 76: Explanations Given by Students.

Words	Explanations given
<i>Shey</i>	Chief, ruler, elder
<i>Bobe</i>	Uncle, brother
<i>Akwara</i>	Prostitute, woman selling her body
“(…) pulled off the splendid sky-blue <i>agbada</i> he was wearing…”	Clothes people from the North wear
The <i>Nchisindo</i> led Ndong and his companions into <i>Wei-finjang</i> , the courtyard where the Fon receives guests.	Notables, elders, people of the royal court/ king’s courtyard

Doggo: <i>Shurru! You dis crissman.</i>	<i>Crissman</i> : madman
Kinchin: <i>You wan see Fon for weti?</i>	<i>Weti</i> : what
Doggo: <i>We go show you say we be akwara woman dem pikin. Tekam</i>	<i>Pikin</i> : child

Those of the words that are in Pidgin English are quite well explained by the students, whereas words that are coming from national languages, very few students could first understand them, and the explanations those who understood could give were not always accurate and they needed to have some background knowledge before doing that. Understanding a text full of these words originating from national languages appears as a challenge for learners who are not acquainted with the language, and thus with the culture it passes across. This is again a difficulty the teacher has to take care of if the teaching and learning process is to be effective. Providing students with a glossary of words when the writers did not give one in their text can be helpful for learners.

Students were also questioned on the appropriateness of such uses.

Q13: Do you think we should use words coming from our cultures in English?

Yes..../ No.... (Tick the most appropriate answer)

Why? (Write your reason in the space provided.)

.....

Students were asked if they thought such lexical items such as *bobe*, *shey*, *aubain*, *abe*, etc. identified in the selected works used in class for the teaching of Literature in English could be used on a daily basis in write-ups and students' compositions. They expressed their thoughts as follows:

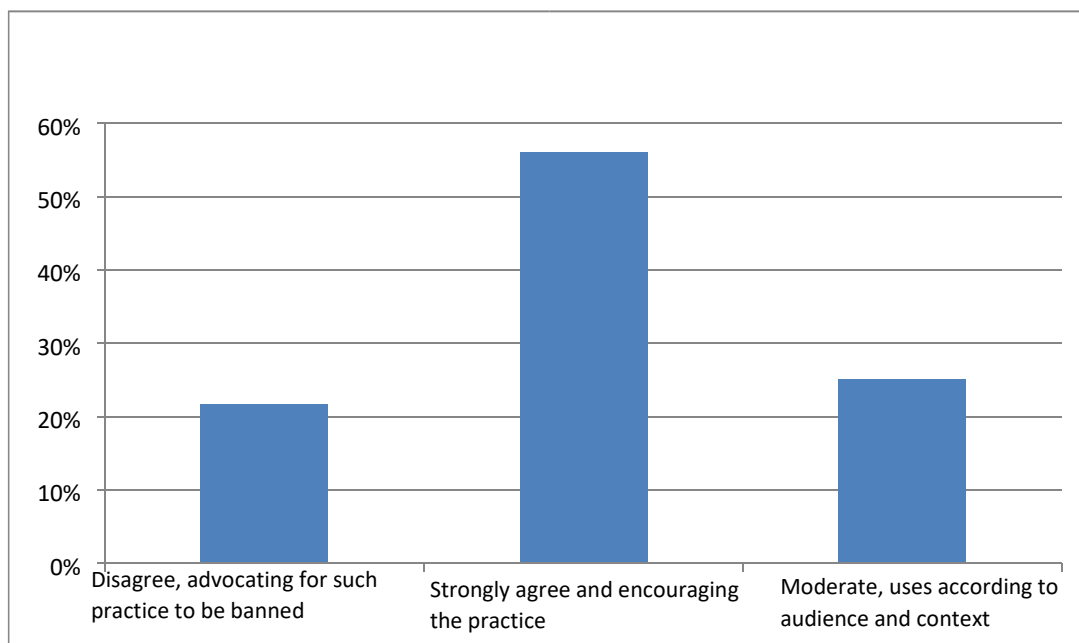


Diagram 12: Opinions about the Use of Contextualized Language Aspects

The graph shows that 83 respondents are in favour of Cameroonianisms to be used in texts read in class and in other written productions. They suggested the practice should be encouraged to make the language suit them better. However, 36 respondents were moderate in their stands, suggesting there was a need to put the context of use into play when using such words. They might not be understood by all. On the contrary, 31 respondents totally discourage such practices, with the idea that English is no more understood and learners have a tough time in class. These answers throw light on the fact that there is a need to take Cameroonianisms into consideration when teaching Literature for they can better convey the message that the writer wish to pass across. This ties with the objective of the competence based approach, which advocated that the learner be taken into real life situations, where he would effectively practise what is taught to him. As such, including Literature tainted with cultural features might better enable the learner to stay tuned to the sociocultural values of his learning environment. Nevertheless, this causes a problem when it comes to understanding the texts. Learners need to do an extra effort to decipher what is discussed, and this might cause discouragement on his / her part. There is a need to encourage learn to get as much knowledge as possible about the new linguistic and cultural features that he encounters in the texts.

This gave rise to another question on the suitable means to use contextualized English language aspects.

Q14: In what domains do you think we can better use language aspects from Cameroonian origin in English? (Select the ones you think appropriate)

- a. Music
- b. TV shows/ Media
- c. Church/worship places
- d. Literary circles
- e. Others

Why do you think they will be better used there?

.....

Students expressed thoughts about situations where using contextualized language items could be of great help. They gave the following answers, showing that language has to go out of the classroom:

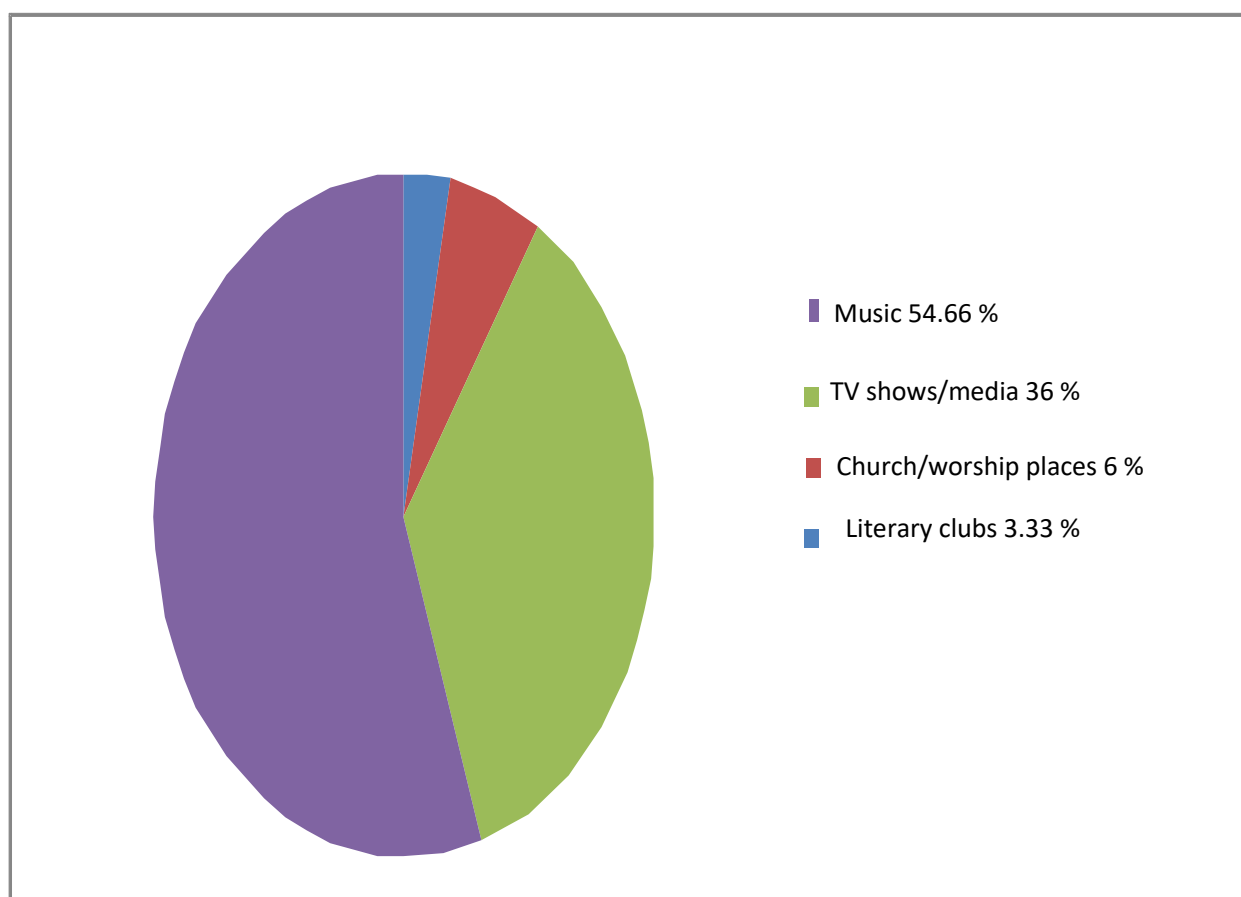


Diagram 13: Other Situations of Uses of Contextualised Language Aspects

It appears that musical production can be a convenient place where contextualized elements could be used with 82 respondents giving a positive answers. Moreover, students also

think that Cameroonians can be used in TV shows and in other media (54 respondents). A little number of respondents suggest worship places (09 respondents) and the last group of respondents (05) think literary clubs are better places for these nativized features to be used. This is helpful for it gives learners a means to get supplementary material for their Literature classes. If they could get access to these local features in the music they listen, in the tv shows they watch, they might be forearmed to read the texts which may contain these linguistic and cultural aspects. Music and television constitute for students one of the adequate route to learn more about linguistic and cultural values. Teachers can then complement their Literature lessons with selected music or shows that display cultural values and Cameroon specific linguistic features, so as to better interest the learner in the activities, but also to widen their scope. Knowing that the Cameroonians do not exist only in the texts they read can be a source of further motivation for the learner.

A question naturally came in at this juncture, that is to know about the role of Literature in English language learning.

Q15: Do you think it is necessary to use Literature in English to learn the English Language?

Yes..... / No.....

Why?

According to 82 respondents out of the 150 questioned (54.66%), the literary text helps them in their learning process. It is an important tool for the acquisition of the English language, because it helps them have language in context. It also develops their intercultural competence, for it makes them discover cultural aspects they did not know before. However, some respondents are sceptical on the role of literature in English in their language acquisition process. They posit that these texts are difficult to understand and might not help them internationally (36%, 54 respondents). 03.33% of respondents (09 respondents) view using Literature in English in a language learning process as completely unimportant for science students; 03% (05 respondents) finally say that the use of literary text or not depend on the aim of both the teacher and the learner. The following diagram summarises their views:

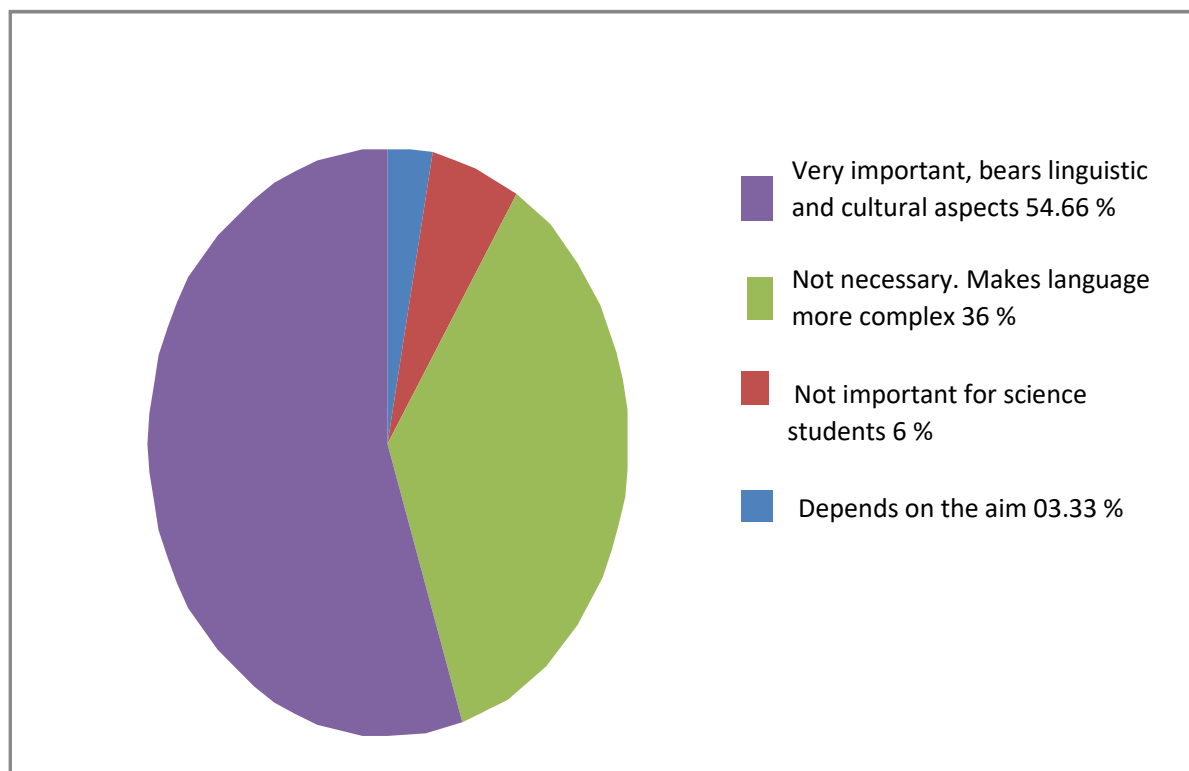


Diagram 14: The Importance of Literature in English in the English Language Learning Process.

It is observed that the majority of respondents see Literature in English as an important tool to learn the English language, for it bears linguistic and cultural aspects. Nevertheless, 36% of the respondents think that it is not necessary and makes the learning of language more complex. The rest of the respondents wants this Literature in English to be used depending on the learning outcomes.

Students therefore acknowledge the fact that it is through the texts read during the Literature in English class that language acquisition takes place especially when it comes to culturally coloured features. These answers make it clear that Literature in English plays a great role in the exposure to language features and in the awareness of the world around the learner.

Q16: What measures can you suggest in order to ameliorate the teaching and learning experience in Literature in English?

.....

Respondents gave their opinions on what they deemed necessary for a Literature class to be a successful one. Thus, they suggested some activities be included. The table below gives an account of their suggestions of activities.

Table 77: Activities/Lessons Suggested by Students to be Included in Literature Classes.

Activities	Number of respondents	Percentage
Dramatising	31	20.66%
Oral test	05	03.33%
Treating past exam questions	04	02.66%
Writing contest	12	08%
Games	15	10%
Group work	07	04.66%
Drawing	25	16.66%
Vocabulary/Spelling	08	05.33%
Singing	14	09.33%
Meeting the author, poet	29	19.33%
TOTAL	150	100%

From this table, we can understand that most of the respondents want what they read to be dramatized (20.66%), be it prose or drama. They are also highly interested in practical

activities such as drawing (16.66%) or singing (09.33%). Many a respondent made it clear that meeting authors when they are still alive can add flavour to their learning process (19.33%). The suggested strategies which are dramatizing and meeting the authors make us understand the necessity of bringing Literature to real life. Students want to be given something to see, to touch and feel. They need something relating them to real life for them to understand the texts better. Drawing and singing are further activities that can appeal to learners' imagination and critical thinking, for they will be able to interpret a text and render it in their own way. Writing exercises could therefore reinforce their reading skills by making them use the language they learn to discuss aspects from the texts. This can be a source of post-reading activity that could enhance students' communicativeness using the cultural features they acquired.

The analysis of questionnaires addressed to students gave us a clear picture of the learning process both in Literature in English. It was observed that most of the respondents are from the French-speaking regions of Cameroon, and studying in the Anglophone sub-system of education. Furthermore, their family background make them being exposed to the English language and Literature in English at home or in school.

Moreover, these students, for the majority of them, have the prescribed textbooks, but others, for different reasons, do not. From a general perspective, the Literature in English is appreciated by the learners, and linguistic and cultural aspects are mostly emphasised. Nevertheless, students face difficulties understanding some words coming from national languages used in the selected texts, for some, without any explanations. They then agree that Literature in English should take these linguistic aspects into consideration so as to ease language learning. The contextualised aspects being presented as a means to learn both the language and the culture.

To get an insight into the output of students after the Literature in English class, a test was administered to students so as to evaluate the way they use the features gotten from their Literature and English language classes in writing conditions.

6.2. Data from the Test.

This section lays emphasis on the presentation and analysis of data from the text administered to the students. It consists of some peculiarities present in students' written production. As mentioned in the Methodology chapter, the presentation of data from students'

test follows a process highlighted by Pit Corder (1963), with three phases: recognition of the linguistic deviations and elements of cultural understanding, their description and finally their explanation.

Therefore, a test was administered to 150 students, chosen at random in the selected schools, as it was the case with questionnaires addressed to students. 112 scripts could be recovered by the researcher. The test ran for one hour and the activity was monitored by the researcher assisted by teachers from the various schools where he could not be present physically. This was a written test to enable students' show how much they could write on a specific topic. The aim was to assess how students use the English language and see how much this use translates students understanding of sociocultural features. The test was given in classes Form 1, Form 2, Form 3 and Form 4, at the end of the second term, when two thirds of the teaching in Literature has already been done in most of the schools concerned by this study.

The following frame was designed to evaluate students. It is divided into three groups, namely lexical, thematic and semantic features

The tasks given were framed as a guided writing task.

Task 1: (15 minutes) (sociocultural and communication functions).

What is your ambition in life? What's your favourite book read in class? Why?

Task 2: (25 minutes) In the text you have chosen, (semantic function), Who is the protagonist? Where does he reside? Why was the hero so interesting? What significance does culture hold for the hero? What do you think inspired the author?

Task 3: Imagine and write an alternative ending to the story using culturally specific elements. (20 minutes). Write out the meaning of these words and use them in your story: *Bobe*, *agbada*, *abi*, *Nchisindo*.

6.2.1. Evaluation criteria

The evaluation elements are summarised on the table below:

Table 78: Evaluation Frame

ELEMENTS		CODE
STRUCTURAL	Choice of words	C 1
	Sentence structure	C 2
	Grammar	C 3
THEMATIC AND SEMANTIC	Mastery of subject matter	C 4
	Understanding of Cameroonianisms	C 5
	Interpretation	C 6

6.2.2. Results from the Evaluation of Scripts

Reading through the 112 returned scripts, especially their answer to question 1(What they want to be in the future and why), certain key aspects could be identified. To ease referencing and analysis, tabular presentation featuring frequency of occurrence is used.

Table 79: Deviations on Students' Scripts

ELEMENTS		OCCURRENCE (number of scripts)	PERCENTAGE
STRUCTURAL	Choice of words	68	60.71%
	Sentence structure	55	49.10%
	Grammar deviations	112	100%
THEMATIC AND SEMANTIC	Mastery of subject matter	112	100%
	Understanding of Cameroonianisms	65	58.03%
	Interpretation	112	100%

In terms of frequency of occurrence, grammatical deviations occur in all the scripts (100%). Some syntactic deviations are also identified (49%). It is clear from these figures that the greatest linguistic problem of the respondents lies in the use of grammatical items properly, the choice of words being quite appropriate. In terms of thematic and semantic understanding, all the respondents understood the books they discussed and could decipher the message. The problem identified is at the level of the use and understanding of Camerounianisms; where only 58% could have it right.

The table below makes linguistic deviations more specific. These are broken down into more specific types under the four subdivisions or areas: lexical, syntactic and morphological, and grammatical.

Table 80: Linguistic Deviations per Level

Level		Number of scripts	Frequency
LEXICAL	Choice of words	36	32.14%
	Borrowings	15	13.39%
SYNACTIC	Word Order	10	08.92%
MORPHOLOGICAL	Use of preposition	10	08.92%
	Inappropriate plural forms	30	26.78%
GRAMMATICAL	Spelling	65	58.03%
	Improper use of tenses	20	17.85%
	Punctuation	23	20.53%
	Use of pronouns	10	08.92%
	Use of determiners	15	13.39%

The table above gives further information concerning the deviations identified on students' scripts. It shows that most of the deviations are related to spelling, word choice and plural forms. Punctuation errors are also identified. This may reveal that these aspects of

language were not well mastered by students or they tend to use words as they have been used to do it, not knowing they are deviations.

The deviations identified on students' scripts are now taken up in turn. Instances are given following the classification stated above.

6.2.2.1. Lexical Deviations

Among the lexical deviations, we consider choice of word. On some of the scripts, we could identify some wrong choice of words. Students tend to use words in a context where they are not the most appropriate alternative. Instances can be seen in the table below:

Table 81: Wrong Choice of Word

N°	Wrong word choice	How students used it
01	Licence	I have my licence in Physics.
02	Pression	The hero was under pression.
03	Strong	Breast ironing is a strong practice in that village.
04	Achieve	Besingi achieved the Teacher Training college.
05	Favourable	Ndemazia was favourable for good life.
06	Repetition	Besingi is doing to a repetition to survive.
07	Promotion	I was the major of my promotion.
08	Establishment	I no that your school is a heigh establishment.
09	Formation	The Chiefs daughter has a formation in law.

From this table, it can be seen that students make some mistakes in the way they are using some words. These words are correct Standard English words but students use them in a

context where they don't express the original meaning. A reason to this can be traced in the concept of deceptive cognates. Learners tend to use words that resemble some they know due to the contact with French.

Other instances of deviations occur at the morphological level.

6.2.2.2. Morphological Deviations

At this level, we consider the main deviation is wrong plural forms. The pluralization process is done differently on students' scripts. The tendency is either not to put the word in the plural form when they needed to be, or to use uncountable or abstract nouns in the plural form. Still, when it comes to compound words, they tend to put both words in the plural form. The table below give recurrent instances of this.

Table 82: Inappropriate Plural Forms

N°	Plural forms	Context of use
01	qualifications	I have a qualifications
02	Quality	I have many quality
03	Knowledges	I am sure my skills and knowledges linked to the experience of your college will contribute to the success of our learners.
04	Result	I can offer best result at different exams.
05	Informations	I am available for an interview and for further informations.
06	Evenings schools	I worked with many evenings schools

From this table, we can see that students tend to use plural forms for words that in Standard English do not bear any plural form. Instances can be seen in the words “information”, “knowledge” which learners more often than not put in the plural form. The same applies to compound words, where all compounds are put in the plural form, as it can be seen in “evenings schools”, with both word, the pre-modifier and the head being put in the plural form. This again can be explained by the French influence on the learners, where words such as “information” can be used in the plural form “informations”.

6.2.2.3. Spelling Deviations

The table below shows the most recurrent spelling mistakes identified on students' scripts:

Table 83: Spelling Deviations

N°	Spelling deviation	Context of use
01	Writte	I writte this letter.
02	Complametary	I love this job because the physics is complametary for me.
03	Powerfull	I am very powerfull
04	Hard working	I am respectuous, hard working I am very hard working
05	Writing	I am writting this letter for applying to a job
06	Allthough	Although I have a qualifications
07	Principale	Dear Principale
08	Heigh	I come to your heigh to apply for the job
09	No	I no that your school is heigh establishment
10	Physicaly	I am physicaly strong

11	Faith fully	Yours faith fully
12	Rechearch	I saw that you recheaarch a teacher in your college
13	Accompagned	I want to accompagned you in your project of education.
14	Rassure	I can rassure you with my hardwork
15	Trainning	I made a three years training
16	Dip	May you accept , dear principal, the expression of my dip respect
17	gratuated	I graduated from the Higher Teacher's Training College
19	Easly	I am able to teach easly to make students understand
20	Thank	Thank for read this letter
21	Positif	I am very positif
22	In effet	In effet, I am twenty five years.
23	Hight	I have work in the government hight school biyem-assi
24	Youg	I am a youg Cameroonian.
25	respectfull	I am very diligent, respectfull I promise to be respectfull
26	perssonnality	I come to your high personality
27	Achieve	I just acheive the high teachers' training college

From this table, we can see that learners are having a tough time with the spelling of some common words in Standard English. The most recurrent ones are: written, heigh/hight, graduated, as well as words ending with “ful” where the final “l” is systematically doubled as in “respectfull” and “powerfull”. It has to be noted that most of for disyllabic words, the tendency is to separate both parts as it can be seen in “hard working”, “faith fully”. This might result from

a process of simplification of spelling acknowledged in CamE; where letters are added or deleted from words in order to make writing easier, especially when it comes to affixation.

6.2.2.4. Grammatical Deviations

Grammatical deviations mostly concern inappropriate use of tenses, inappropriate use of pronouns and misuse or omission of article.

6.2.2.4.1. Deviations at the Level of Verbs

At the level of tenses, some deviations are identified especially when it comes to the use of verb forms such the gerund or the past participle, or even conjugating in perfect tenses. The table below give instances of such deviations:

Table 84: Inappropriate Tenses / Verb Forms

N°	Tenses/ verb forms	Context of use
01	I have do	I have do a formation
02	Thank for read	Thank for read this letter
03	I just achieve	I just achieve the high teachers training
04	I have acquire For teach	I have acquire many competence for teach
05	I have work	I have work in the government
06	I have teach	I have teach in many repetitions groups
07	Can worked	I can worked under pressure
08	Did not knew	I did not knew the requirements
09	Make understanding	I want to make other people understanding Physics.

It can be seen from this table that students have difficulties in using the appropriate form after modal verbs. They tend to use the past tense of the verb that follows the modal verbs, as it can be seen in “can worked”. Moreover, with the semi-auxiliary “do” they tend to put both verbs in the past simple, producing a double past tense as it can be seen in “did not knew”.

Other deviations at the level of verbs concerned the construction of perfect tenses, where after the auxiliary have, learners tend not to use a past participle, but rather use the base form of the verb. Their non-mastery of past participle forms of irregular verb can account for this phenomenon.

6.2.2.4.2. Articles (Misuse or Omission)

At the level of articles, we registered some peculiar article distribution. It is rather misused or omitted. Sample sentences which show erroneous or incorrect use of articles are:

“Unlike the other candidates, I am well trained in Physics.”

The sentence above shows a deviation in the use of the definite article “the” as an article for “other countries.” Using “the” was not necessary.

Another example can be gotten from the sentence below, where there is an omission of the indefinite article “a” before the noun.

“As graduate from Higher Teacher Training College, I have many skills and knowledges.”

There was a need to use “a” before “graduate”.

6.2.2.4.3. Inappropriate Use of Pronouns

There are a few pronoun-related deviations in the students’ scripts. Students tend to either misuse or completely delete a pronoun where necessary. The sentences below are some examples of this phenomenon:

“I can work under pressure and encourage my students if he faces difficulties.”

In this sentence, the anaphoric pronoun he/she does not cohere with the antecedent “students” which is a plural nouns.

Another example is found in:

“I want to make my students benefit these training.”

Here, the plural pronoun does not go along with a plural noun? Rather, a singular noun is used. This is causing a deviation from standard usage.

The test administered to students gave us an overall picture of students’ write-ups. The main deviations observed are misspelling, inappropriate use of tenses, pronouns and plural forms. Learners have the tendency to The fact that these deviations are widespread among students is a proof that the linguistic structures so used have long been part of the general learning environment of the students.

6.2.3. Thematic and Semantic Features

Respondents were to choose the book they have read and preferred. The following table gives the books that were used by students.

Table 85: Books Chosen by Students for the Test

N°	Book	Number of occurrence	Percentage
01	<i>The Wrong Decision</i>	75	66.96%
02	<i>A questionable culture</i>	16	14.28%
03	<i>Seat of Thorns</i>	06	05.35%
04	<i>The Crow of Thorns</i>	05	04.46%
05	<i>Tales from the Grassland and the Forest</i>	10	08.92%
Total number		112	

From the table above, we can see that the book most mentioned by respondents is *The Wrong Decision* by Douglas Achingale, which is a book read in Form 3. The book appeared has

been read even by students not in Form 3, if we consider the very high percentage it scores amongst the respondents who are students from Form 1 to Form 4. (66.96%). Students might have really been interested in the story that was recounted in the play.

Concerning the subject matter, all answers were correct, the linguistic deviations that were mentioned above notwithstanding. The table below gives some answers that were given:

Table 86: Books Chosen and their Subject Matters as Given by Students

N°	Book	Subject Matter
01	<i>The Wrong Decision</i>	The demise of a young girl who choose easy and sweet life over hardwork and commitment.
02	<i>A questionable culture</i>	Struggle in a willage where rebellion against unfair cultural practices is rising and triumphing.
03	<i>Seat of Thorns</i>	A young priest stranded between whitemans tradition and the tradition of his kinsmen. He fights to reconcile bothof them.
04	<i>The Crow of Thorns</i>	An irresponsible Chief and the misbehaviour of a D.O. in a village where culture is sacred.
05	<i>Tales from the Grassland and the Forest</i>	The story of a young man that died because he lived an unhealthy life.
	<i>The End of Makoka</i>	
	<i>The Stubborn chicks</i>	The price of stubbornness is death.

The second task, in which respondents had to give details about the book they choose, answers about protagonists and setting were all right. Students could easily make a summary of what the text is all about. This can come from the fact that learners retain better when it comes to

social matters, especially those that are relevant in their immediate environment. As such, stories about young people experiencing difficult situations or stories set in traditional settings such as villages tend to be more appealing to students.

As to what might have inspired the author, the following answers could be obtained and regrouped:

Table 87: Reasons for Authors to Have Written their Works

Reasons	Number of occurrence	Percentage
Recounting events that happened to him	06	05.35%
Narrating witnessed events	08	07.42%
Imagination	06	05.35%
Inspiration from his living environment	05	04.46%
Problems in the society	85	75.89%
Need to sensitize readers	02	01.78%
Total number	112	100%

This table shows that learners attribute literature works to the social environment (75.89%). Students could identify problems in the society in the texts and therefore could easily relate to them. The fact that the imagination scores a very little percentage of answers is quite signifying. Learners might think that the stories are not really from imagination, but can really be witnessed on a daily basis. The works therefore plainly tie with the learners cultural and moral values, making them interesting to the reader.

The difficulty at this level of thematic and semantic analysis appears mostly to be the use of Cameroonianisms in other sentences. In the third task, which was to imagine and write an alternative ending to the story using culturally specific elements, students had difficulties

explaining the words that were given. Thus, only a few could give answers that is 57 out of 112 students tested, as seen in the table below:

Table 88: Explanations Given to Some Camerooniansisms

Words	Explanations given		
		Number of respondents	Percentage
Bobe	Uncle, senior	45	78.94%
agbada	Clothes people from the North wear	57	100%
<i>Nchisindo</i>	Notables	53	92.98%
<i>abi</i>	I am	57	100%
Total		57	100%

This table show that some students understand the Camerooniansisms easily and can use them to shape their discourse, especially in creative works. In their writing task, using such words to cohere easily with Standard English words has proven to be done with ease by some students, which means they mastered the explanation given by teachers during the Literature lesson and can therefore make use of the new vocabulary in other written production. Nevertheless, the vast majority of respondents could not carry the task efficiently, or could not provide any answer at all. This is proof of the non-acquisition of the new vocabulary, which can be explained by language and cultural barriers.

The test therefore exhibits the fact that Camerooniansisms feature in learners' written production mostly at the lexical, syntactic and grammatical levels. Nevertheless, the semantic and sociocultural endowment of the books they read is generally well mastered, even though some do not understand the lexes, but could identify to a sociocultural environment and give account of it.

GENERAL CONCLUSION

The data presented in the preceding chapters 4, 5 and 6 of this thesis provide a summary of common practices in creative works in English in Cameroon, and a view on how the teaching of Literature in English is tackled in secondary school classrooms. This concluding section synthesizes all the research and relates it to the central concern of the work, which is how cultural context affects the teaching of Literature in English and English Language and its use, thereby creating a kind of intersection between language, literature and culture. In addition, this final section offers a brief summary of the entire study, the research findings, the implications of the research in terms of its relationship with the literature reviewed and the theoretical frameworks used, and the conclusion of the work.

Research Synopsis

This study focused on the contextualization of the English language in Cameroonian works of art and the teaching of Literature in English in secondary schools. At this juncture, it is important to consider how our initial objective, which is unveiling the various methods employed by creative writers and assessing their impact on the teaching and learning of Literature in English and the English Language itself, evolved.

First, a preliminary overview of the entire work was presented. This included aspects from the statement of the problem to research questions, hypotheses, and methods employed, not leaving out a thorough background study of the research topic. The extent to which contextualization was evident in the literary works used to teach Literature in English was identified as a problem, as was the manner in which both teachers and students dealt with the more pervasive nativization process that the English language experiences in the country, particularly in written form. The communication potential and teachability of Camerooniansisms exhibited in Literature in English was a major concern. The study was guided by three research questions: whether the current approach to teaching Literature in Cameroon, which is based on British standards, should be modified to accept Camerooniansisms; what devices writers use to adapt the English language to the Cameroonian sociocultural environment; and what effect such uses have on communicative purposes and on the teaching and learning processes. The hypothesis of the study was that domesticating English in the works under consideration necessitates the creation of a new, situation-appropriate linguistic standard. Cameroonian writers achieve this by drawing heavily on the resources provided by the country's diverse languages and

cultures. Thus, the task of the Literature teacher becomes one of reconciling both English language, literature, and culture in the way of approaching texts.

From the initial hypothesis, two secondary hypotheses were developed:

- As a result of the contextualization of English in contemporary Cameroonian works used in secondary education, a new literary aesthetic has emerged. This reflects the authors' desire to make the language relevant to the sociocultural context of the readers.
- The various communicative approaches employed in the works have an impact on the teaching of Literature and Language. This impact is felt as it affects the way both teachers and students express their worldviews.

This study's primary objective was to identify and investigate aspects of the texts that are representative of the sociocultural context of Cameroonian users, and also the way literature and language are taught, learned and appreciated by teachers and students of secondary education. In addition, the study sought to demonstrate how the contextualization of English in creative works used for literature teaching affects the development of Cameroonian English, as well as to establish a link between these contextualized elements and the writers' overarching communicative strategy.

The present inquiry also aimed at examining the influence of a double movement of "de-nativization" and "re-nativization" of the the teaching of Literature and the use of the English language in Cameroon on students' literary, sociocultural and linguistic competences. It was believed that this study could further explain the link between language, culture and society through Literature teaching.

All the hypotheses, both primary and derived, needed to be tested. To accomplish this, a particular strategy was utilized. First and foremost, a corpus that suits a quadruple exigency of literature, language, culture and education was selected. The works under study were written by authors with impressive academic credentials, and many of them have been or are being used in Literature courses in Cameroon's secondary schools.

Then a sociolinguistic framework was utilized to identify characteristics that demonstrate a relationship between society and language. In their Nativization and Accommodation models for second language acquisition, Andersen and Giles propose a form of negotiation between the language learner and his or her immediate environment. Poirier's (1995) reading frame for the study of non-native languages in non-native settings (a framework designed to evaluate the appropriation of foreign languages by African writers) was utilized to aid in the selection of entries to apply to the reading of texts, thereby making all of these theories more applicable.

This descriptive corpus study sought both quantitative and qualitative data to account for the contextualization process as it occurs in the texts under consideration. Language contact such as borrowing and code switching were discussed. The Cameroonian social and cultural context was further revealed through the use of proverbs in the texts, and their important role.

After data collection and description, attention was paid to the teaching process in class, dwelling on teachers' and students' experiences via questionnaires addressed to them respectively, as well as direct observation of classroom activities. In addition, a writing test was designed for students, whose evaluation framework was inspired by Corder (1973). This was deemed essential in order to obtain concrete data on what occurs in the teaching and learning process.

Discussion of Research Findings

The results from this research demonstrate that there is a significant contextualization process of the English language in the artistic works used in secondary schools in Cameroon to teach Literature in English. This is manifested through the extensive use of loanwords, code switching and code mixing, Cameroonian proverbs, and interjections. A lexical analysis reveals that most of the words borrowed into English from other languages come from French, indigenous languages, and Pidgin English. Influencing the manner in which characters borrow from one another in conversation are their social standing, emotional states, and their relationships with one another. Code switching and mixing, which appears to be used so as to remain as faithful as possible to the multilingual nature the work is based on or reflects, raises the same type of observation, that is, influence from speakers' social standing, emotional state, and relationship with their interlocutor.

Moreover, it has been observed that authors use both direct verbal examples and implied non-verbal examples to provide readers with the type of clear mental knowledge necessary for deciphering the texts. This writing style appears to reflect a literary tradition that emphasizes the interaction between African and Western traditions in the creative process. The works display a striking degree of familiarity with African culture and society. This is achieved by infusing regional idioms into the writing style. In this regard, interjections and proverbs were useful.

Considering the frequency with which characters use proverbs to illustrate their points, it is evident that these proverbs impart uncommon wisdom, typically in the form of admonitions. It is reasonable to interpret these literary texts as a window into everyday Cameroonian discourse for these reasons. Writers attempt to capture the peculiar linguistic tendencies of Cameroonians while addressing the social injustices they observe.

Some readers will not be confused by the writings because the language and idioms employed are already second nature to them. Perhaps this is the reason why some authors do not include definitions or glossaries for loanwords. Several authors performed admirably in this regard by including glossaries for readers who may have difficulty remembering or referring back to socio-cultural themes they do not fully comprehend. The results also indicate that the social standing of the characters correlates with the frequency with which they interact in a language they do not share. Consequently, Pidgin English idioms and native language words are more likely to be utilized in dialogues when the socioeconomic status of the character is low.

Furthermore, teachers and students survey responses emphasized the importance of literary texts in the classroom. Some students, and even some teachers, lack the cultural background required to comprehend or interpret some of the texts they are reading, which can present difficulties for both parties. However, they all agree that literature is an excellent way to increase one's vocabulary.

Survey respondents provided insight into how English literature is actually taught and learned in the classroom, as well as how ESL students can make meaningful use of literary texts for their own language acquisition. Teaching the linguistics and culture of English as a Second Language is essential for ensuring that students can communicate and express themselves

effectively in any situation. The majority of educators demonstrate that second-language proficiency is insufficient. Students must be exposed to the culture surrounding the English language, in addition to studying its grammar, vocabulary, and syntax in order to communicate effectively in a variety of contexts. Using a combination of in-depth text analysis and teacher and student surveys, we were able to identify a number of culturally-related issues students face, and raise questions about the appropriate role of their native culture in a globalized world. To fully appreciate the linguistic and cultural wealth of the selected works and all texts in English literature, a socio-cultural approach is required, and this necessitates an expansion of cultural competence beyond what has been accomplished in the ESL field to date. With this in mind, we set out to develop an instructional method that would facilitate students' appreciation of linguistic and cultural differences.

Teachers recognize the importance of literature in the second language classroom. Educators value the possibility that students' linguistic and cultural horizons will broaden as a result of the literary materials used to facilitate their study of English literature. They view these artistic works as a cultural tool that could encourage students to study language and culture. When reading in class, teachers often gloss over linguistic details, but when they do address them, they emphasize that they are participating in a social process of contextualizing the language and use a glossary or real-world examples to help students grasp the meaning of the texts.

Test administered to the learners demonstrated the significance of sociocultural factors even further through students' inconsistent use of vocabulary, morphology, grammar, and syntax, but also through their sociocultural awareness. Thus, language has significant effects on social interactions, communication mode, self-awareness, sense of belonging, and comprehension of school authority, according to the findings of this study, therefore the texts used in class are good triggers for this.

This discussion of findings can help us answer the various research questions that directed this research.

Responses to Research Questions

To respond to the first research question posed in the Introduction, we can say that there are several strategies used by authors to adapt the English language to the Cameroonian context. In the texts, borrowing, code switching, phrase creation, the use of oral tradition characteristics, and interjections were all viable options.

The second research question investigated how these Cameroonianisms affect the teaching of Literature in English, and communication in general. It was discovered that the contextualization process enriches language. This strategy makes it easier for language users to share their thoughts and experiences with one another and the outside world. In a country as linguistically and culturally diverse as Cameroon, these are thus necessary processes for achieving effective communication

The third research question examined how the nativization process was addressed in Cameroon's English language and literature curriculum, which had previously adhered to British standards. Evidently, both educators and students are aware of these contextualized features, and they do not perceive them as deviations revealing a local imprint on classroom texts. Therefore, it is crucial to always link culture and language when discussing such works in the classroom and to advocate for their regular use.

In a nutshell, in every piece of literature, authors employ language to achieve the desired effect on readers. The writing style of the selected works reflects a desire to convey the reality of life in Cameroon. This contributes to the persuasiveness and persuasive power of the texts. However, the works under study may have an obfuscatory quality, as the contextualization process typically involves a vocabulary expansion. On the other hand, this expansion appears to be limitless, which may be unsettling for the uninitiated when reading these works. Through exposure to the writers' works, the "non-natives" may become acquainted with the worldview of the location from which the authors' works emanate. Caratini (1985:6) cites Sapir and Whorf (1921) as saying, "Language determines what we see in the world around us." This suggests that the investigated texts have the potential to contribute significantly to the development of the Cameroonian English variety. This demonstrates that the context in which a language is used, in this case English outside of its native Cameroonian context, is essential to the language's

development. The ability to communicate extends beyond merely verbalizing the language, bringing with it a familiar system of ideas and sociocultural activities.

One could argue that when two languages interact, they invariably influence one another. Orally and in writing, the English language in Cameroon is being profoundly influenced, as evidenced by the works we have chosen to analyze. And what better medium than literature exists for expressing such contextualization?

Teachers today play a role that goes beyond imparting knowledge and enforcing grammatical standards. New regulations stipulate that the instructor must now encourage student participation. Teachers of a second language are in the unique position of bridging the gap between their students and the target culture, ensuring that both the language and its subtleties are fully comprehended. Just as the text reflects the cultural reality of the target language, so do the speakers' discussions of the target language and culture with their students. The question "Does English language education in Cameroonian secondary schools control socio-cultural competence?" has thus been answered.

Implications of the research

The implications for English as a Second Language instruction and the negotiation of communicative needs of users are substantial. The contextualization of the English language is already discernible in the literature-teaching texts written in English, which is an indication of the ground this variety has gained in the speech of English speakers in Cameroon. Wells (1994:46) cites Halliday and Vygotsky, who assert that language is a "human creation" that serves as a tool for achieving social life's goals. Language functions as a link between the individual and society due to the diverse purposes it can serve. As a result of these findings, we can draw some conclusions about the implications of this study on a broader scale.

Several theoretical frameworks, including Jakobson's theory of communication, Giles and Andersen's theory of second language acquisition (SLA), the theory of the emergence of new varieties of English, and the unique capacity of language users to forge links between language and their sociocultural contexts, have been linked to current teaching practices in Cameroonian secondary schools. The selected works have a strong capacity for communication and an open

intention of reiterating a Cameroonian manner of speech. There is an urgent need to reimagine the role of the English literature instructor as a sociocultural agent and transform the classroom into a site of sociocultural inquiry. Anderson's Nativization Model and Giles' Accommodation Theory in L2 Acquisition, tie in well with the present research results. Non-native speakers have been shown to have their speech, and therefore writing, tainted with ethnic speech markers. These theories have thus been proven to be applicable to this research and so are still good forty years after their development. As for Sociological Criticism theory, which is directed towards understanding literature in its wider social context, the present study has greatly demonstrated it.

Turning to implications concerning the reviewed literature of this research, it has been proved that Literature in English in Cameroon is not culture-blind; rather, it is full of cultural colourings, just as the literature in English in other parts of the non-native English world like Singapore and Indonesia. In Africa, Botswana, among other countries, recognizes the fact that literature teaching and learning is meant to make students develop a positive self-image and to understand their cultural and national identity. This can only happen in literature classes where the texts selected for literary studies contain cultural markers, like the texts used for literature teaching in Cameroon. This implies that Cameroon is on the right path as far as literature education is concerned.

The data appear to converge on a similar centre, that of the high sociolinguistic colouration of Cameroonian creative writing, thus confirming the primary hypothesis that drove our research and the secondary hypotheses that arose from it. As suggested by the research questions, could this be evidence of the homogenization of Cameroonian English through literature? An analysis of the works can reveal a new standard of English usage in Cameroon. As a result of this phenomenon's contribution to contextualization, the English language is more diverse. However, if a shared linguistic base does not account for "non-native" innovations, it becomes questionable whether or not such works can be comprehended by a large audience.

The authors assume that the intercultural nature of the English language facilitates successful mediation, the mixing of cultures and languages that is a source of intellectual, ideological, and linguistic enrichment. In these works, the authors strive for a precise linguistic expression of their lived experience. Thus, writers may be viewed as intermediaries between diverse linguistic, literary, and cultural spheres. The sociocultural realism at the linguistic and

ideological levels of the creative writings, as well as their use of contextualized English language features, demonstrate the intersection of language, literature and culture very well.

Realizing the texts' communicative function, describing the actions and interactions of characters with sociocultural characteristics that make them believable, and the texts' poetic, impressive, and communicative with all indicate a parallel between the text and the reader. All of these elements are directed toward the reader, who will have a unique level of sensitivity to the story and its presentation based on his or her own beliefs, religious upbringing, cultural heritage, and social milieu. Because the literary text is a sociological product, it coexists with the readers it seeks to influence, and the negotiation component of language use advocated by the techniques outlined in this work's theoretical framework makes perfect sense.

Conclusion

Literature and culture have played a significant role in shaping the world's history and continue to do so today. In Cameroon, the study of Literature in English at the secondary level has become increasingly important. This is because of the significant role that the English language plays in the global arena, particularly in the fields of diplomacy, business, and education. As Cameroon becomes more integrated into the global community, the need for its citizens to understand and speak English has never been more critical. Therefore, Cameroon, a culturally diverse country in Central Africa, officially recognizes both French and English as its official languages. However, despite this linguistic diversity, English language and literature still play a significant role in Cameroon's secondary schools. The study of English literature and culture has become a vital component of the Cameroonian education system, as it provides students with an opportunity to examine and appreciate the literary works of English-speaking authors (novelists, playwrights and poets) from their homeland.

This helps students develop their critical thinking skills, improve their reading and writing abilities, and expand their understanding of the world around them. The study of Literature in English, and thus the culture it conveys, is essential for Cameroon's secondary school students, as it equips them with the necessary knowledge and skills to navigate and increasingly interconnect with the world. The present inquiry therefore concludes on the benefits teachers and students, in their academic and personal lives, can derive from the teaching and learning of Literature.

Today, English literature is an essential part of the Cameroonian educational system. It is taught in secondary schools, and students are expected to read and analyze works by both Cameroonian and international authors. Following are some benefits that can be derived from this activities:

- The study of English literature helps students to develop critical thinking skills, improve their communication skills, and gain a deeper understanding of their culture and its history.

- Studying literature can help students to improve their English language skills, which is essential for success in the global community. It is a known fact that general wide reading improves some language skills to students and to people in general, even when they are not conscious of it. It happens naturally.

- English is the language of international business, diplomacy, and education, and having a strong command of the language can open doors to many opportunities.

- Studying English literature and culture exposes students to a range of literary genres, styles, and themes.

- Through reading and analyzing literature, students can develop critical thinking skills, empathy, and a deeper understanding of the human experience.

- They can also learn about different cultures and perspectives, which can broaden their horizons and help them appreciate the diversity of the world.

- Studying English literature and culture can also foster creativity and imagination in students. By reading and analyzing texts, they can learn about different narrative techniques, character development, and themes, which can inspire them to express themselves creatively in their own writing or other forms of artistic expression.

- Literature in English can help students develop important life skills such as communication, collaboration, and problem-solving. Through group discussions, presentations, and projects, they can learn to express their ideas clearly and persuasively, work effectively with others, and find solutions to complex problems.

- The teaching of Literature in English in Cameroonian secondary schools can provide students with a strong foundation for success in their academic, professional, and personal lives.

- Overall, literature learning can help students to develop a range of skills and knowledge that are essential in today's globalized world.

Nevertheless, this research also highlighted the fact that the teaching of Literature in English in Cameroon secondary schools comes with its own set of challenges.

One of the biggest challenges is the lack of resources such as books, videos, and other materials that can be used to teach the subject. Most schools do not have libraries or other resources that can be used to supplement the curriculum. This can greatly limit the ability of teachers to engage their students in interesting discussions and debates.

In addition, the lack of qualified teachers is another challenge that schools face when teaching English literature and culture. Many teachers in Cameroon do not have the necessary training or qualifications to teach this subject effectively. This can lead to a lack of interest among students and a failure to fully engage with the subject matter.

Another challenge is the language and cultural barrier. While English is one of the official languages of Cameroon, many students come from various cultural backgrounds. They might not necessarily be acquainted with the cultural realities present in the works they read in class. This results in difficulties for them to fully grasp the nuances of the literature and culture being taught.

Finally, the lack of funding and support for the arts and humanities in Cameroon can also make it challenging to teach Literature in English and culture in schools. With limited resources and a focus on more practical subjects like Maths and Science, schools may not prioritize funding for Literature programmes. This can limit the ability of teachers to provide a rich and engaging learning experience for their students.

Despite these challenges, the importance of teaching Literature in English, taking into consideration all the linguistic and communicative richness this activity can bring about in Cameroonian secondary schools and in everyday life, cannot be over emphasized. With the right resources, training, and support, teachers can help to inspire a love of literature and culture in

their students, and help them to develop the skills they need to succeed in a globalized world. There are several strategies that can be employed to improve the teaching of Literature in English in Cameroon's secondary schools.

Strategies for the Teaching of Literature in English using Cameroonian Texts

The following are some of the strategies that could be implemented:

- **Encourage a comprehensive and multi-dimensional approach** to teaching literature and sociocultural features: Literature and culture are vast fields, and it is essential to approach them from different angles. A comprehensive and multi-dimensional approach to teaching literature and Cameroonianisms embedded in them will help students understand the subject better, and thus, use language better.

- **Incorporate technology in teaching:** Technology can be used to supplement traditional classroom teaching methods. Teachers can use videos, images, and other digital resources to help students connect with the subject better.

- **Organize extra-curricular activities:** Organizing extra-curricular activities like debates, essay competitions, and drama clubs can help students develop a deeper understanding of Literature and language use. These activities can also help students to connect with the subject in a more practical way.

- Diversifying Classroom Texts

Changing social attitudes have contributed to the sense that classic, traditional literary canons are outdated and unrelatable for many students. Teachers across the country ought to be calling for more diversified texts that reflect students' varied experiences in multiple genres and formats.

- **Create a conducive learning environment:** A conducive learning environment is essential for effective teaching and learning. Teachers should create an environment that is conducive to learning and encourages students to participate in the teaching and learning process.

To be brief, the teaching of Literature and sociocultural peculiarities of language in Cameroonian classrooms is an essential component of a well-rounded education. It provides students with the tools they need to think critically, engage with diverse perspectives, and navigate complex issues in an increasingly interconnected world. By teaching students about the language, literature, and culture, students gain a broader understanding of the world and develop skills that are essential for success in today's global economy.

From the perspective of preparing future citizens who are receptive to the world's many cultures, the teaching and study of Literature in English is necessary. Language instructors have long acknowledged the cultural benefits of using literary texts when teaching a second language, and English has been at the center of this practice for a very long time. Literature works, on the other hand, are essential learning tools because they provide students with windows into alternative perspectives. What we now refer to as "interculturality" is the result of the transmission of the authors' native culture through the new language in these books. Therefore, the teacher has to consider the sociocultural aspect of language in the classroom as one of his or her objectives. Students need to be encouraged to converse in a clearly defined sociocultural context. Through the lens of the sociocultural dimension, students acquire the knowledge required to communicate effectively with individuals from a variety of cultural backgrounds.

It is essential to demonstrate the relevance of language studies to the English literature curriculum, as well as the contribution of literary works to language learning. Teachers need to consider literature, with its linguistic and cultural richness, indispensable to the teaching of English Language, emphasizing the need to develop sociocultural competence in our language classrooms and to promote contextualized language features. It is also essential to emphasize the originality and significance of the literary text as a pedagogical tool and gateway to culture.

Regarding SLA, the primary goal of ESL instruction is to help students acquire the linguistic skills required for effective communication and the cultural knowledge that will enable them to assign social meaning to the things they encounter. It is essential to consider the sociocultural aspects of English Language and Literature in order to prepare students for the intercultural encounters that may result from their study of these subjects.

To eliminate linguistic barriers, it is crucial to pay attention to the sociocultural aspect of Literature teaching, especially when teaching Literature in English. As the teaching of a

language is inextricably linked to a culture, cultural education in the classroom is no longer a passing fad.

Thus, we reasoned, literature written in English has the potential to expose readers to the stakes of linguistic interactions, which are typically tense struggles over power and identity. In light of cultural plurality, the vast number of cultural crossings, and the characteristics of modern civilization, the socio-cultural perspective is essential for constructing a connection between the text, the language used, and the cultural essence. Literature and culture share a profound and significant relationship that has far-reaching implications for language study. The literary work exposes the student to the author's distinctive set of ideas, perspectives, and writing style; as a result, the student gains insight into previously unknown aspects of his or her own culture, thereby expanding his or her understanding of the world. Consequently, the richness of the literature enables the reader to enter the complexities of the exchanges, and s/he experiences what it is like to meet new people. Although fiction is a necessary component of any literary work, it never serves to remove the reader from the real world. The reader gains an appreciation of the complexities of intercultural communication through the characters' actions and dialogue. The educator or teacher is therefore indispensable to the development of these language and social skills.

In an ESL classroom, the teacher acts as a cultural vector, connecting the cultures of the student, the teacher, the texts studied, and the language itself. It is necessary to train ESL teachers in sociocultural and contextualized language aspects because the teacher acts as a catalyst for students to acquire additional language skills, cultural skills, and intercultural skills. Using literature as pedagogical material, the ESL instructor's role is to assist in bridging cultural divides and fostering an environment in which all individuals feel comfortable sharing their perspectives and values. Every language instructor should strive to help his or her students realize their full intellectual, emotional, and cultural potential. English literature is taught in Cameroonian schools, and teachers are expected to incorporate cultural lessons from the texts they use into their lessons. According to the teacher questionnaires, acting out the plays was a popular method. A competent educator should be able to switch between roles such as subject matter expert, planner, motivator, role model, cultural mediator, and trainer, according to the competence-based methodology.

There is a genuine opening to socio-cultural and nativized aspects in the works used in literature in English, where the Cameroonian culture is conveyed more prominently in Cameroonian secondary schools. Reading literature is not only one of the best ways to improve one's language skills, but it also enhances one's cultural awareness. Therefore, it is essential to exercise discretion when assigning books in the classroom. Thus, English literature appears to be the optimal method for introducing ESL students to other cultures. We do not claim to have found a complete solution to the problem posed, but we are convinced that the work developed is only the beginning of a long journey to provide solutions for the efficient teaching and learning of English as a Second Language through English literature.

In conclusion, the teaching of Literature in English in secondary schools in Cameroon and the language use that it demonstrates are complex and multifaceted issues that require careful consideration. Although there are obstacles, such as limited resources and cultural differences, there are numerous benefits to teaching English literature. Teachers can help students develop critical thinking, empathy, and an appreciation for different cultures by exposing them to a wide variety of literary works. Moreover, by incorporating Cameroonian socio-cultural identity into the curriculum, teachers can assist students in gaining a deeper understanding of their own cultural heritage while also fostering cross-cultural understanding. Ultimately, policymakers, educators, and stakeholders must collaborate to develop strategies that promote both English language proficiency and socio-cultural identity in secondary school literature instruction in Cameroon.

From the data obtained during this research, several recommendations can therefore be made to different stakeholders in the educational career.

Recommendations to Stakeholders

Some groups of people can help make English Language and Literature in English teaching achieve their goals better. We take each group in turn below.

Recommendations to teachers

Teachers can implement the different strategies stated above in their teaching methods. That notwithstanding, they can add up the followings to make their teaching more effective.

Educators should place greater emphasis on linguistic issues and make every effort to bring students up to speed on the cultural aspects of the books they are studying when teaching English literature. Teachers of English language should no longer evaluate their students' language proficiency based solely on the number of errors they make, but also on how well their students use the language in a variety of authentic contexts.

Educators would benefit from a deeper understanding of the CBA method, so they should make an effort to do so. Consequently, it is essential to cultivate an adequate level of readiness to learn about this strategy. Educators in the classroom and pedagogy watchdogs should communicate and collaborate more.

Educators must also develop skills in a variety of sociocultural contexts pertinent to the teaching of language and literature. To facilitate education, they should have a more in-depth comprehension of local conditions and a broader range of sociocultural resources. Educators must therefore develop both intercultural and sociocultural competencies.

Recommendations to Decision-makers

Administrators should give careful consideration to ensuring that future instructors have a firm grasp of other cultures.

The government and the entire educational community in Cameroon must contribute to the implementation of CBA in ESL classes from a pedagogical standpoint. To effectively foster an environment conducive to the development of their students' skills and abilities, teachers of English as a Second Language (TESL) must be provided with adequate resources and preparation. Transforming the teacher into a sociocultural educator is crucial.

All prospective English and English literature teachers in Cameroon should receive a thorough introduction to the country's history, culture, and customs. Literature selections should be made with care so that they accurately reflect the language and literary objectives of the national curriculum. In order for students to become familiar with both varieties of English, the contextualized language aspects should be incorporated into national curricula.

To address these issues, it is recommended that the government invests in teacher training programmes and provides more resources for schools to purchase books, technology, and other materials that can support the teaching of English literature and culture.

In addition, there should be a concerted effort to develop a more diverse and inclusive curriculum that reflects the cultural heritage of Cameroon, as well as the contributions of diverse communities around the world. This will help to create a more inclusive learning environment that can better prepare students for life in a globalized world.

Recommandations to Creative Writers

It was observed that teachers had difficulty understanding the meaning of some Cameroonian texts because they did not share the same social background as the authors. To effectively convey the local culture (its values, beliefs, ecology, and way of life), the author must use a language that the vast majority of readers can comprehend. In order for them to be understood, they must write. As a result, it is suggested that authors of creative works include glossaries and explanations to improve readability, as these works are not only intended for a specific native audience but will also cross national and international boundaries.

Some Suggestions for Further Research

Based on the preceding discussion, the following suggestions can be made for further research

Literature from Cameroon can be studied in depth with the highlighting some of the predominant syntactic pattern, emphasizing on clauses and how authors fashion them to work the topics at hand out. This in-depth examination of these works will shed light on the prevalent grammatical practices in these writings.

A comparison between what is written in textbooks and what is spoken in the society could also be helpful. This type of study could be useful for assessing the influence of Cameroonian oral practices on the written ones.

Moreover, an intelligibility assessment can be done to determine how well Cameroonian creative works are understood by readers unfamiliar with Cameroon's culture. These texts could be analyzed at different levels to determine their degrees of readability.

This study has demonstrated how linguistic fragments can be pieced together to create a work that synthesizes the macro-social language and cultural environment. Language is an effective means of communication and understanding of the world. English language and Literature teaching in secondary schools in Cameroon bear a significant impact on language skills and worldview of students. By understanding how language influences students' knowledge of their surroundings, we can assist them in becoming more engaged students and better Cameroonian citizens.

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APPENDICES

A1. Sample of Questionnaire Addressed to Teachers

A.2. Sample of Questionnaire Addressed to Students

A.3. Sample of Students' Test

A.4. Lesson Observation Checklist

A.5. Research Authorization

A.6.-A.15. Cover Pages of the Texts under Study

A1**QUESTIONNAIRE ADDRESSED TO TEACHERS**

This questionnaire is addressed to teachers. It is within the context of a research entitled **“Exploring the Intersection between English, Literature and Culture in Cameroonian Secondary Schools”**. The information given will not be used for any other work and your identity will not be disclosed. Feel free to express your opinion as much as you can.

Name : _____

Gender : _____

Region of origin : _____

School : _____

Subject taught : _____

Classes taught : _____

Teaching experience : _____

Q1: According to you, teaching a language is:

- a. Teaching linguistic knowledge (syntax, vocabulary, etc.)
- b. Teach to communicate in this language
- c. Teach the culture of this language
- d. Other ?

.....

.....

Q2: In your opinion, is it possible to teach the language without taking into account the culture it conveys? Yes/ No.....

Why?

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.....

.....

Q3: What types of texts do you use in class for the teaching of Literature in English and/or English language?

- a. A newspaper article or any authentic material
- b. Prescribed literary text
- c. Other ?

.....

Q4: Do you think that the literary text is the most appropriate medium for taking into account the cultural dimension of language in the classroom? Yes / No Why?

.....

Q5: According to you, what is meant by literary text?

.....

Q6: According to you, what are the characteristics of the literary text?

.....

Q7: In your opinion, what would be the interest of the literary text in language class?

.....

Q8: What would be the learning objectives that you would set for the study of a literary text in your class?

.....

Q9: What is the attitude of your learners towards literary texts read in class?

- a. Indifferent
- b. Interested
- c. Very interested

Q10: Do they experience difficulties when reading a literary text? Yes... / No...

Q11: If yes, could you name some of these difficulties?

.....

.....

Q12: How do you go about overcoming the difficulties that are:

a. Linguistic

.....

.....

b. Cultural

.....

.....

Q13: What are the approaches you use in teaching literature in your classes? Tick the ones use. You can tick more than one answer.

Approaches	
Language-Based Approach	
Paraphrastic Approach	
Information-Based Approach	
Personal-Response Approach	
Moral-Philosophical Approach	

Q14: Read the explanations given for each approach and say which suits your teaching activities better.

Approach	Activities	
Language-Based Approach	Guide students to infer meanings from clues in the text	
	Asking students to make predictions	
	Guide students to express opinion towards a text	
	Set simple language activities in Literature lesson	
	Generate language practice using the text	
Paraphrastic Approach	Provide a written paraphrased version as a complementary reading text	

	Teach solely using a paraphrased version of the text	
	Guide students to Explain figurative and ambiguous language used in simple words	
	Use simple terms to explain what the story is about	
Information-Based Approach	Re-tell the text to students to help them understand	
	Guide students to identify and read informative extracts in the story	
	Provide specific details about the literary elements	
	Provide students with background information	
Personal Response Approach	Guide students to relate the themes to personal experiences	
	Ask students to compare the text to any text they have read earlier	
	Elicit students' response to a text	
Moral-Philosophical Approach	Incorporate moral values in the lessons	
	Tell students directly the moral values found in the text	
	Ask students the values they learn from the text	

A2**QUESTIONNAIRE ADDRESSED TO STUDENTS**

This questionnaire is addressed to teachers. It is within the context of a research entitled **“Exploring the Intersection between English, Literature and Culture in Cameroonian Secondary Schools”**. The information given will not be used for any other work and your identity will not be disclosed. Feel free to express your opinion as much as you can.

Name : _____

Gender : _____

Age : _____

Region of origin : _____ **Tribe :** _____

School : _____

Q1: What is the language you speak at home? (tick the most appropriate answer)

- a. English
- b. French
- c. English and French
- d. English/ French and mother tongue
- e. Mother tongue only
- f. Pidgin English
- g. others

.....

Q2: With whom do you live? (tick the most appropriate answer)

- a) Parents
- b) Mother
- c) Father
- d) Guardian

What is the profession of your parents/ guardian?(write in the space provided)

- Father: _____
- Mother: _____
- Guardian: _____

Q3: Where do you live? (tick the correct answer)

- a. A family house
 - b. Apartment
 - c. Studio
 - d. others
-

Q4: Where do you revise your lessons?

- a. Bedroom
 - b. Study room
 - c. Living room
 - d. School
 - e. Others
-

Q5: Do you have the followings at home (tick the ones you have)

- a. Telephone
- b. Computer
- c. TV
- d. Electricity

Q6: What is your favourite TV programme?

- a. Cartoons
 - b. Music
 - c. Movies
 - d. TV shows
 - e. Documentaries
 - f. Others
-

Q7: How did you get in contact with the English language. (Tick the correct answer. Tick only one)

- a. School
- b. Media
- c. Neighbourhood
- d. Home

Q8: Do you have the prescribed books in English language and Literature in English:

- a. Yes
- b. No
- c. Not all of them

If No or not all, why?

.....

.....

Q9: What do you think about:

- The Literature in Englishes classes?

.....

.....

.....

- The Literature in English teacher?

.....

.....

.....

Q10: What are the difficulties you encounter during the Literature in English class? (Be clear and concise)

.....

.....

Q11: In a few words, describe what the teacher does during the Literature in English class (activities and attitudes)

.....

.....

.....

Q12: These words are from the texts we read in class. Do you understand them? If yes, say what they mean.

Words	Understood		Meaning
	Yes	No	
Shey			
Bobe			

Kwuifon			
Akwara			
“(…) pulled off the splendid sky-blue <u>agbada</u> he was wearing…”			
The <i>Nchisindo</i> led Ndong and his companions into <i>Wei-finjang</i> , the courtyard where the Fon receives guests.			
Doggo: Shurup! You dis crissman. Kinchin: You wan see Fon for weti? Doggo: We go show you say we be akwara woman dem pikin. Tekam			

Q13: Do you think we should use words coming from our cultures in English?

Yes..../ No.... (Tick the most appropriate answer)

Why? (Write your reason in the space provided.

.....

Q14: In what domains do you think we can better use language aspects from Cameroonian origin in English? (Select the ones you think appropriate)

- a. Music
- b. TV shows/ Media
- c. Church/worship places
- d. Literary circles
- e. Others

Why do you think they will be better used there?

.....

Q15: Do you think it is necessary to use Literature in English to learn the English Language?

Yes..... / No.....

Why?

.....

.....

.....

Q16: What measures can you suggest in order to ameliorate the teaching and learning experience in Literature in English?

.....

.....

.....

.....

A3

TEST**Instructions:**

This test is made up of three task. Treat them in the order that suits you better. Provide clear and concise answers.

Task 1:

- What is your ambition in life?

- What is your favourite book read in class? Why?

Task 2:

In the text, you have chosen:

3.4. Who is/are the protagonist(s)?

3.5. Where does he/she reside?

3.6. Why was the hero/heroine interesting?

3.7. What significance does culture hold for the hero/heroine?

3.8. What do you think inspired the author?

Task 3:

3.1. Write out the meaning of these words:

Bobe, agbada, abi, Nchisindo.

3.2. Imagine and write an alternative ending to the story using culturally specific elements. Use the words above in your story. (100 words)

[illegible]

A4**LESSON OBSERVATION CHECKLIST**

School _____ Teacher's Name _____

Class Observed _____ Date _____ Time _____

Title of the lesson _____

Observer _____

*All items marked "Not Observed" must be explained in the "Comments" section

Class structure observed	could improve	acceptable	excellent	not
Follows prescribed curriculum				
Reviews previous day's course content	☐	☐	☐	☐
Gives overview of day's course content	☐	☐	☐	☐
Summarizes course content covered	☐	☐	☐	☐
Directs student preparation for next class	☐	☐	☐	☐

Comments

Methods observed	could improve	acceptable	excellent	not
Provides well-designed materials	☐	☐	☐	☐
Employs non-lecture learning activities (i.e. small group discussion, student-led activities)	☐	☐	☐	☐
Invites class discussion	☐	☐	☐	☐
Employs other tools/instructional aids (i.e. technology, computer, video, overheads)	☐	☐	☐	☐
Delivers well-planned lecture	☐	☐	☐	☐

Comments

Teacher-Student Interaction observed	could improve	acceptable	excellent	not
Solicits student input	☐	☐	☐	☐
Involves a variety of students	☐	☐	☐	☐
Demonstrates awareness of individual student learning needs	☐	☐	☐	☐
Identify students' linguistic and thematic difficulties and give explanations	☐	☐	☐	☐
Accepts "less right" answers with slow students	☐	☐	☐	☐

Comments

**Content
observed**

could improve acceptable excellent not

Appears knowledgeable	☐	☐	☐	☐
Appears well organized	☐	☐	☐	☐
Explains concepts clearly	☐	☐	☐	☐
Relates concepts to students' experience	☐	☐	☐	☐
Selects learning experiences appropriate to level of learning	☐	☐	☐	☐
Uses language with local imprints	☐	☐	☐	☐
Explains local words and concepts when encountering them	☐	☐	☐	☐

Comments

General Observations

Name and signature of teacher

Name and signature of observer

A5**RESEARCH AUTHORIZATION**

The Principal of

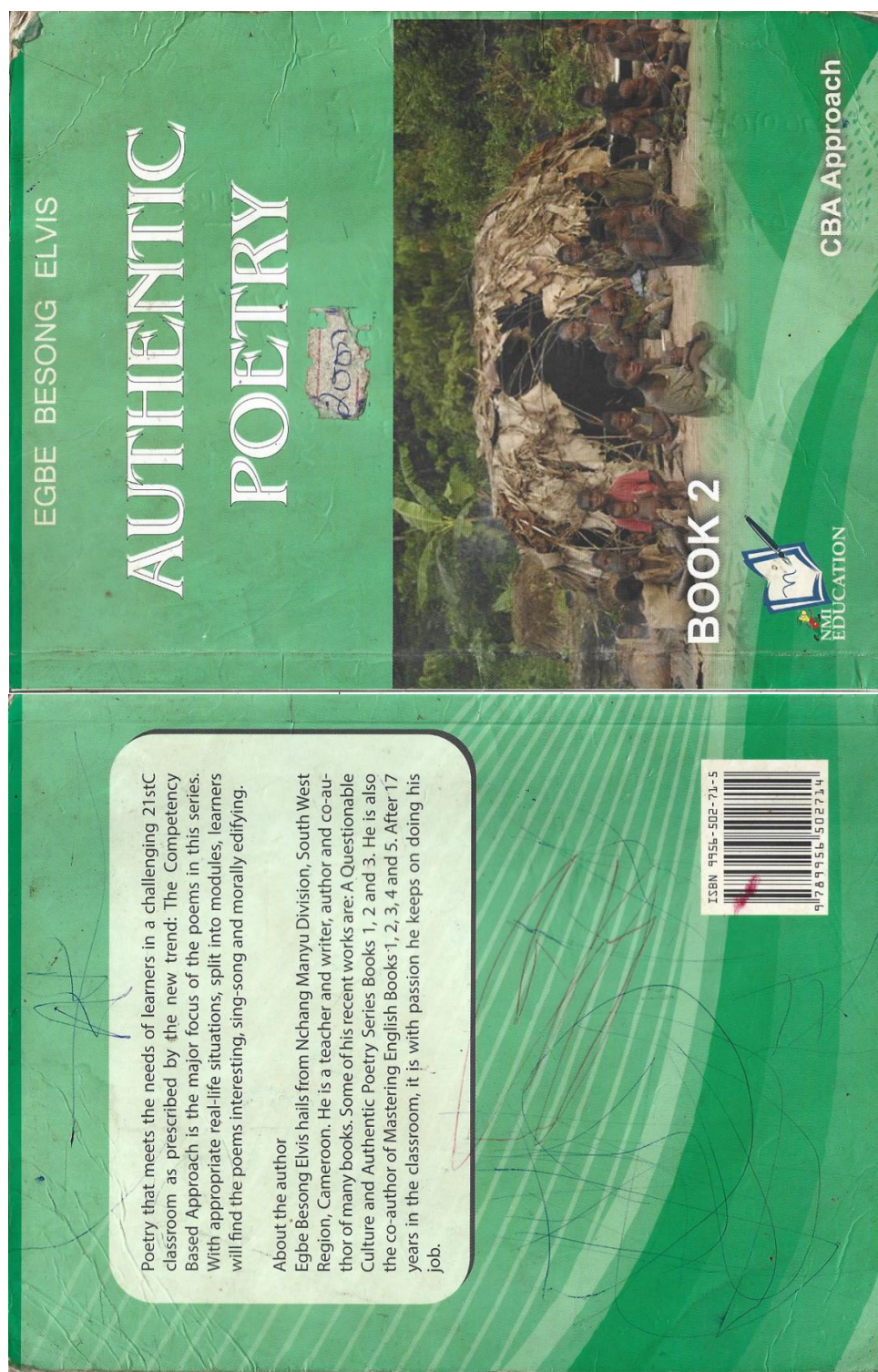
Hereby authorizes **Mr. NNAME EKOUGOU DAVID GILDAS**, PhD researcher, to conduct his study entitled **“Exploring the Intersection of English, Literature and Culture in Cameroonian Secondary Schools”** within the premises of his/her school.

He shall receive all the necessary administrative and logistic support on our part.

Done in

On.....

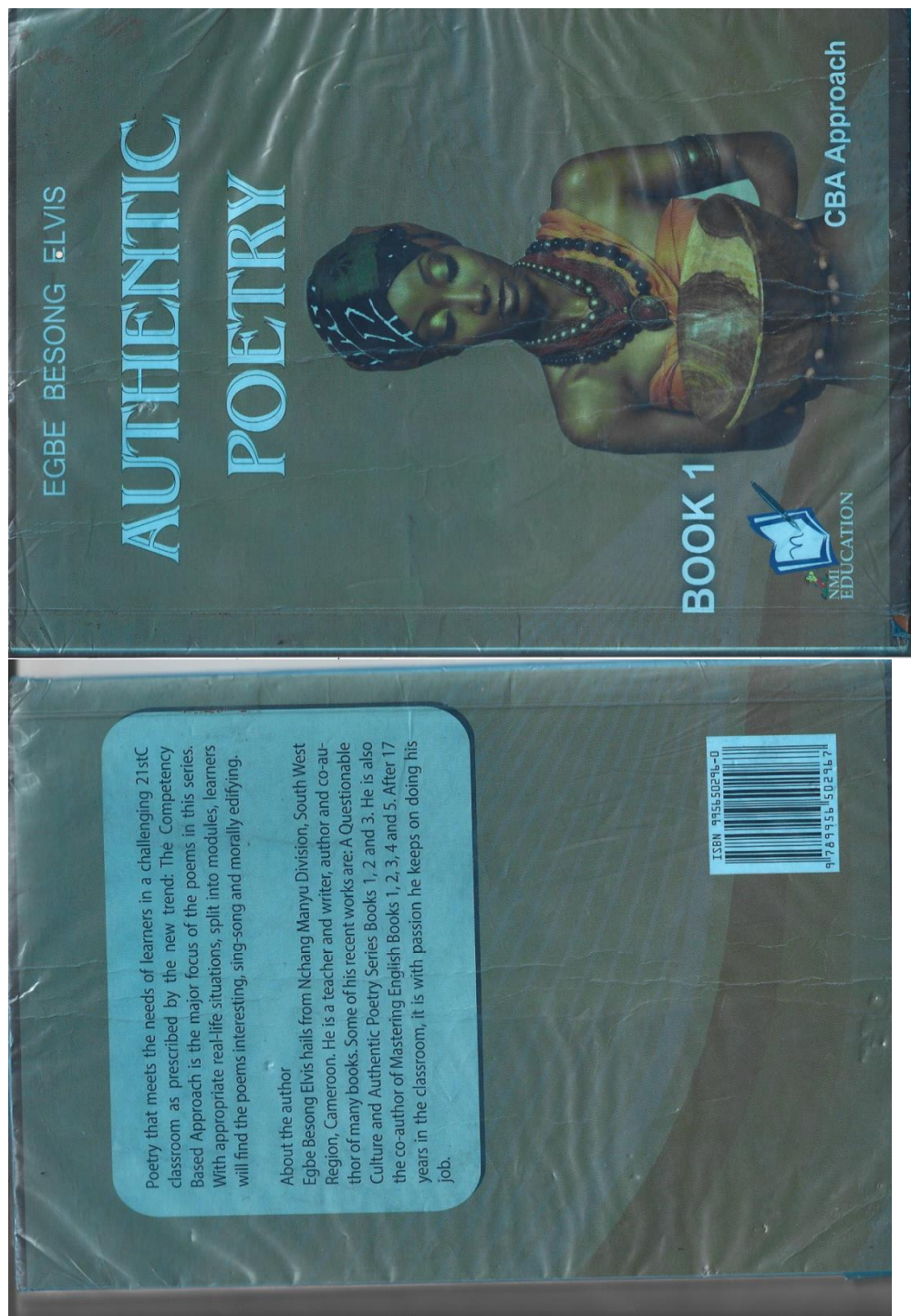
THE PRINCIPAL

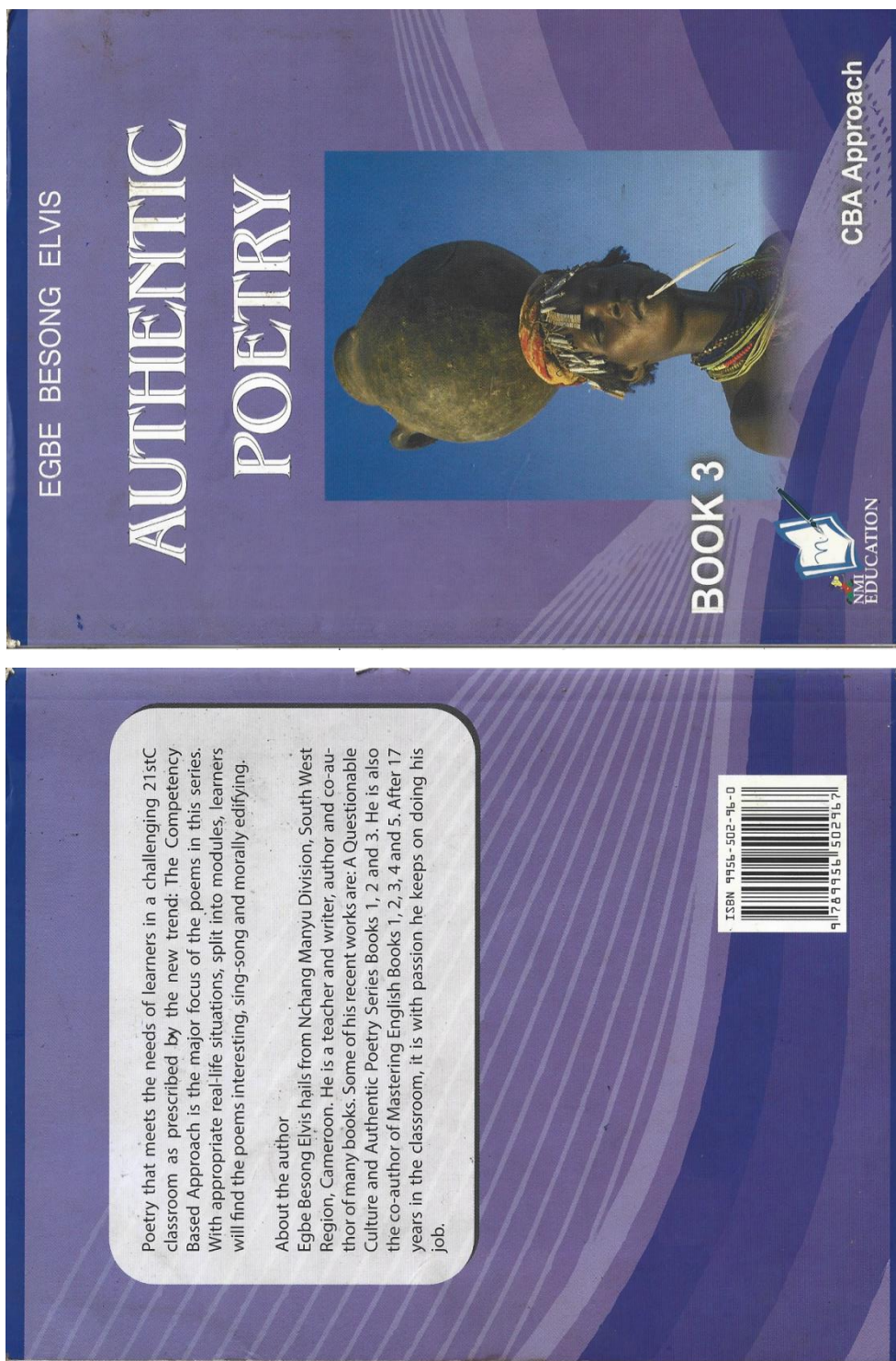


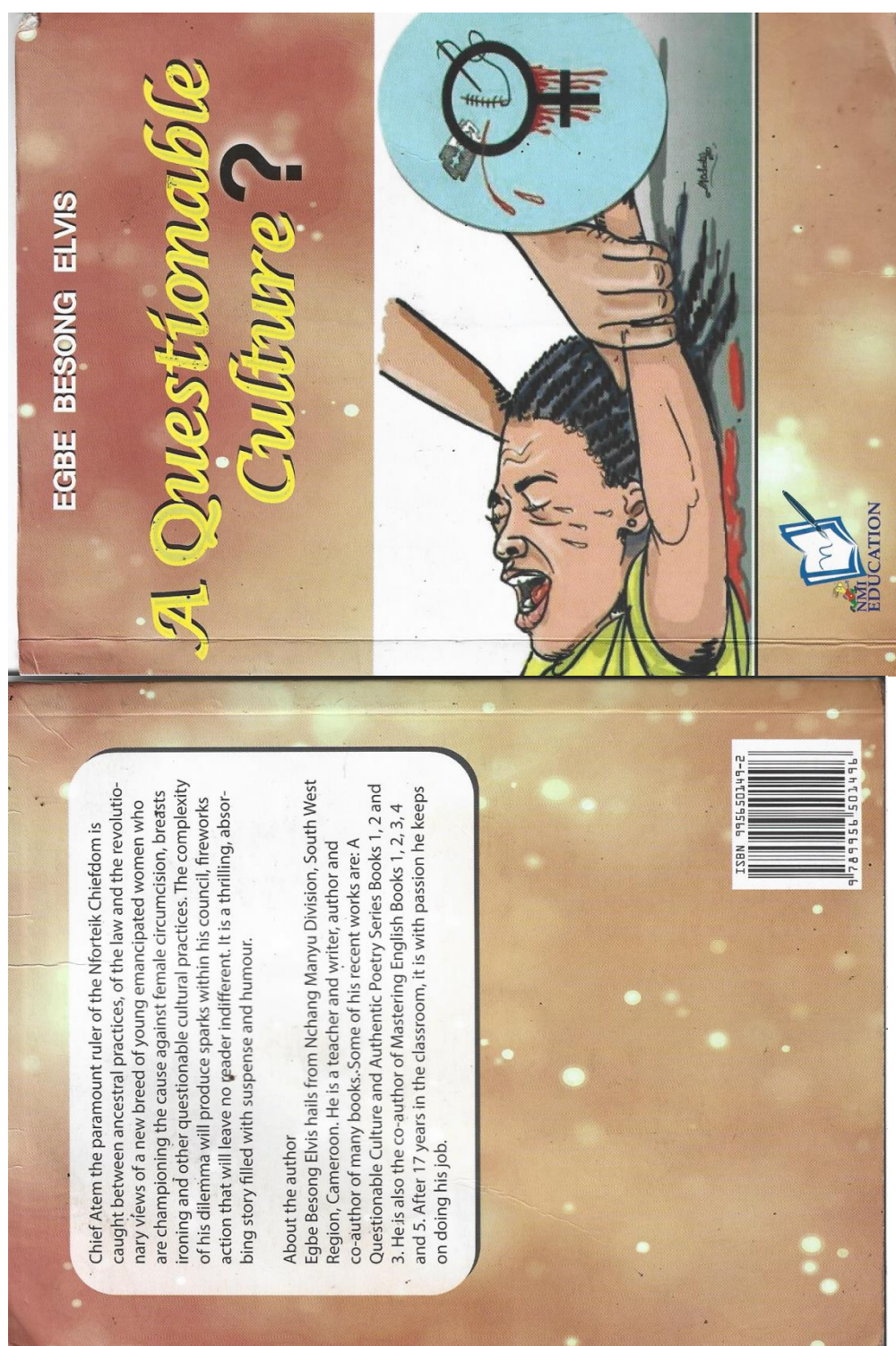
Poetry that meets the needs of learners in a challenging 21stC classroom as prescribed by the new trend: The Competency Based Approach is the major focus of the poems in this series. With appropriate real-life situations, split into modules, learners will find the poems interesting, sing-song and morally edifying.

About the author

Egbe Besong Elvis hails from Nchang Manyu Division, South West Region, Cameroon. He is a teacher and writer, author and co-author of many books. Some of his recent works are: A Questionable Culture and Authentic Poetry Series Books 1, 2 and 3. He is also the co-author of Mastering English Books 1, 2, 3, 4 and 5. After 17 years in the classroom, it is with passion he keeps on doing his job.







Douglas Achingale

The Wrong Decision



Nyaa Publishers

In a society that is rigged by institutionalized corruption and an amateurish political system that feeds on its own inefficiency, truth and honesty are heretic values that can only be cherished by the most peripheral. Recent work from Cameroon have either been scathing attacks in this political system or critiques of the social climate in the country. Achingale's latest play deliberately avoids such obvious, overt political themes but by no means remains apolitical. The playwright artfully foregrounds the simple striving of ordinary people against the backdrop of elemental political corruption and successfully depicts the institutional failure in the post-colonial national-state and its attendant vexatious social upshots in the most subtle, yet poignant, tone... Douglas Achingale's pedagogic drive for which his previous works are reputed is unmistakable in this play. His successful combination of the virulence of Bate Besong and the subtlety of Bole Butake sets him on the path towards a new genre in Cameroon drama. This is a play that deserves a place in our school syllabi both for its pedagogic and moral understones...

Edwin Ntumfon Tangwa (PhD)

ABOUT THE AUTHOR



A former student of language and literary studies at the then University of Yaounde, Douglas Achingale is today a researcher in the literatures at the University of Yaounde 1.

He was trained as a Social Welfare Administrator at the National School of Administration and Magistracy (ENAM), Yaounde, and currently works as sub-Director in Cameroon's Ministry of Social Affairs.

He was laureate in the National Book Development Council poetry contest in 1994 and the Transparency International short story competition on corruption in 2002.

Achingale has also worked as Columnist and Editor for many English language newspapers and magazines in Cameroon, including the Herald.

His other books are *oppression, Before I Die and No Terrorism*.

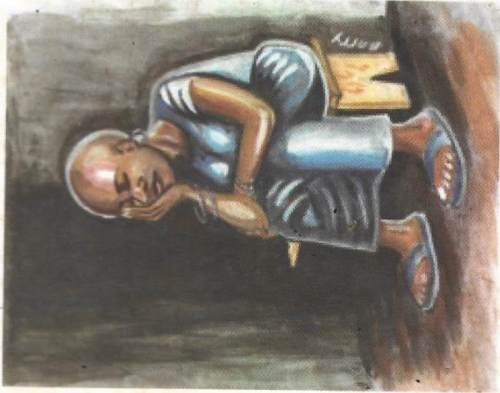
ISBN: 978-9956-454-54-0



Cover Design by Akom G. & Edward Nae

John Nkemngong Nkengasong

The Widow's Night



The Widow's Night

"... a wonderfully tense novel about the tensions between tradition and the modern world'. Set in the few days after the death of Honourable Makata Mbutuku, a leading politician with a shadowy past, the novel portrays the traumatic experiences of his wife, Akwenoh, who loses control of his burial ceremony as his enemies gather round his grave. The traditions of family which she and her husband had both escaped from, seep back into her life. Will she succeed in doing things her way or will she find herself drawn back into the old world? A beautifully poised insight into the struggle between old and new in the African society."

Steven Walling
UK Writer & Poet

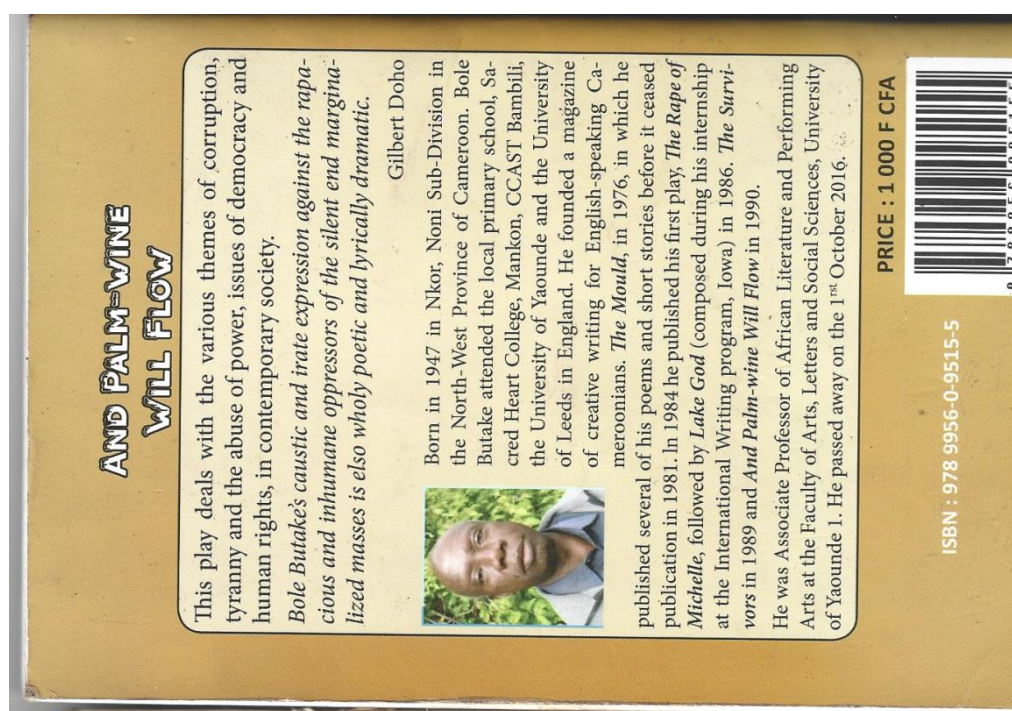
"Mr. Nkengasong mixes the talents of a good prose writer with a sociologist's keen eye; the result is well-written fiction whose study of human nature is intriguing..."

IWP Report
University of Iowa
USA



John Nkemngong Nkengasong teaches Literature at the University of Yaoundé 1, Cameroon. He is also a poet, playwright, novelist and critic and the author of several works including *A Stylistic Approach to Literary Appreciation* (1999); *Black Caps and Ped Feathers* (2001); *Across the Mongolo* (2004); *W. B. Yeats and T.S. Eliot: Myths and Poetics of Modernism* (2005) and a number of scholarly essays in national and international journals.

This novel was realised in the British Council/Lancaster University Crossing Borders Project and published under the auspices of Cameroon's Ministry of Culture's artists development grant.



B o l e B u t a k e

Lake God

and other plays



Lake God dramatises the story of the holocaust that befalls a village, arising from the Fon's refusal to lead his people in the annual sacrifice to the lake god, the giver of fertility and abundance.

The other five plays in this collection deal with the various themes of corruption, tyranny and the abuse of power, issues of democracy and human rights, in contemporary society.

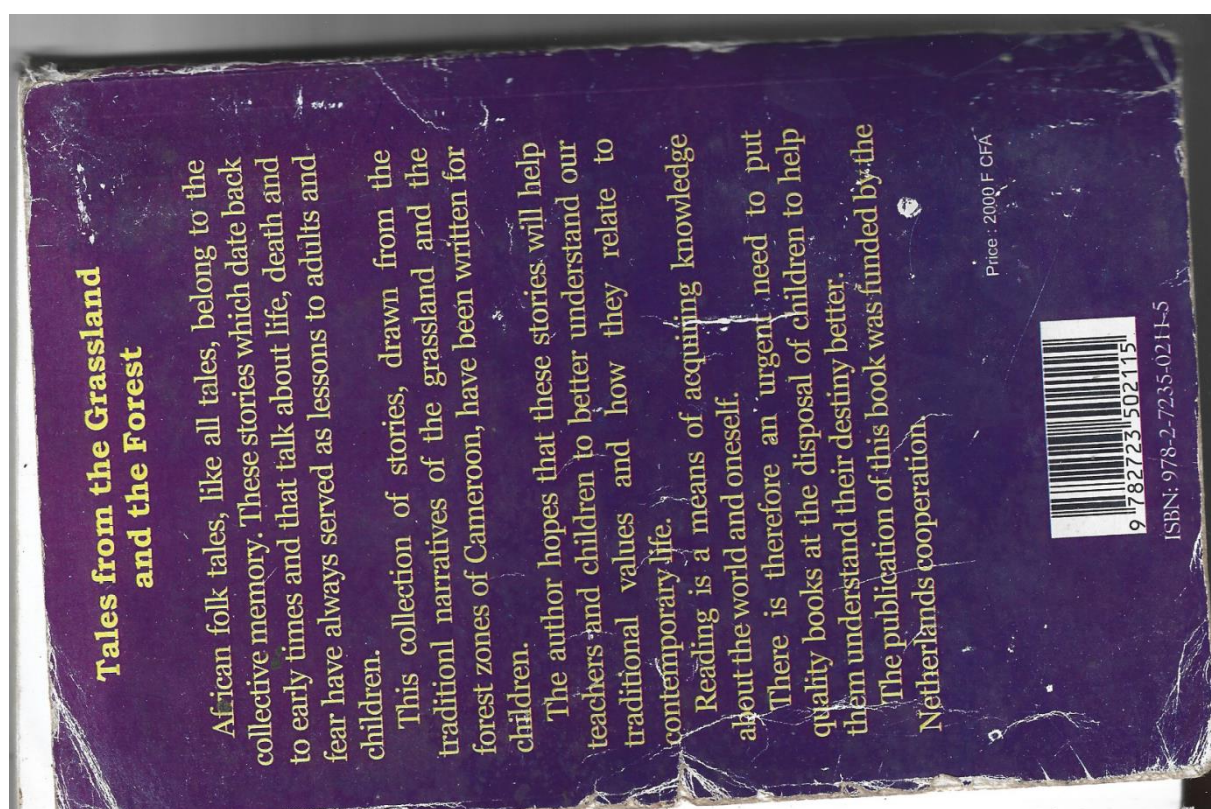
Bole Butake... is an outstanding world level dramatist... whose plays throw fresh light on difficult subjects while expressing a humanity that brings the immediate and the local into an effective and touching juxtaposition with the world at large. **Don Rubin**

Bole Butake's caustic and irate expression against the rapacious and inhumane oppressors of the silent and marginalised masses, is also wholly poetic and lyrically dramatic. **Gilbert Doho**

Bole Butake was born in 1947 in Nkor, Noni Sub-Division in the North-West Province of Cameroon. He attended the local primary school, Sacred Heart College, Mankon, CCAST Bambili, the University of Yaounde and the University of Leeds in England. He founded a magazine of creative writing for English-speaking Cameroonians. *The Mould*, in 1976, in which he published several of his poems and short stories before it ceased publication in 1981. In 1984 he published his first play, *The Rape of Michelle*, followed by *Lake God* (composed during his internship at the International Writing Program, Iowa) in 1986. *The Survivors* in 1989 and *And Palm-wine Will Flow* in 1990.

He is Associate Professor of African Literature and Performing Arts at the Faculty of Arts, Letters and Social Sciences, University of Yaounde I. He is married and a father of six kids.





Francis Atef

Seat of Thorns



Nyaa Publishers

Revised
edition

Seat of Thorns tells the story of a young priest, Fr. Peter Ndong, who on return to his country after studies at a seminary in Europe is posted to spread the good news in his village, Ngingan. He faces numerous challenges as he is supposed to inherit his uncle as the Chief of Aboa village. He goes against the rules and doctrine of the Roman Catholic Church in order to reconcile the white man's tradition and that of Kom. He successfully forges a union between the two systems of belief and this leads to the conversion of his entire village to the ways of Christ. Unfortunately, this earns for him the wrath of his Church hierarchy that dismisses him from priesthood. His tenacity pushes him to start a new church that completely blends the African culture and Christianity.

Religious conflict, superstition, African cosmology and jealousy constitute some of the themes that Atef Francis carefully weaves into this work to make it a masterpiece.

About the Author



Born into a staunchly Roman Catholic family in the deeply superstitious Kom village of Ninikom, Boyo Division, Atef Francis, began his academic career at St Anthony's School, Ninikom. He then went to Sacred Heart College Mankon, Bamenda and GHS Nkambe for his Secondary and High School education respectively, before proceeding to the University of Yaounde where he graduated with a B.A. Degree in English Modern

Letters in 1990:

On his return to the N.W. Region, he taught English Language and English Literature in several schools including St. Bedes College Ashingkor, where he had the opportunity to observe the Kom society that is torn between the desire to respect their culture and practice Christianity.

He resumed studies at the Advanced School of Communications, in Yaounde in 1996. He holds a Ph.D in Journalism and Mass Communication. His training as a journalist has provided him with the tools to fine-tune his research into African cosmology and the writing skills to enable him to publish *Between Two Worlds* 2014 and today *Seat of Thorns*.

Atef Francis is a popular Cameroonian musician, a poet and a senior Journalist working with the Cameroonian Radio and Television Corporation in Yaounde. He is also the Board Chair of the Cameroon National Music Art Corporation (SONACAM).

ISBN: 978-9956-454-83-9



Cost Price: 2000 FCFA

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