The Social Media, Human Dignity and Linguistic Violence in Cameroon: A Socio-Pragmatic Perception

Willie Mushing Tamfuh

FALSS, The University of Ngaoundere Cameroon

ABSTRACT: *Conflicts, violence, human rights abuses, and the influence of the social media are the most serious challenges the modern world and emerging democracies face today, and Cameroon, in which verbal and nonverbal violence, has become a daily social fact, is no exception. The language that we speak or write influences our cultural identities, and perception of our social realities. The aim of the present study is to collect and examine specimens of speech acts specific to acts of violence used by the social media practitioners as sociolinguistic facts in Cameroon, in order to analyse the different expressions that typify instances of use depicting verbal or linguistic violence in their discourse. The types of words, phrases and linguistic forms identified and analysed characteristically describe these texts as authentic lexicon specific to discourse of conflict and violence within Cameroon in the context of social tension and the Anglophone crisis. The objective being to create more public awareness on the devastating consequences of violence to unity, human dignity, insecurity, peace and living together in Cameroon. To handle complex sociolinguistic data of this sort, the mixed quantitative and qualitative methodology was used to collect online reports from content creators, trained and untrained media practitioners and to analyse these from a sociopragmatic perspective in order to describe its impact on the readers and Cameroonians in situ. The qualitative discourse analysis used was based on a combination of different theoretical frameworks including the Critical Discourse Analysis, Speech Act Theory, Semantic theories, communicative acts, and sociopragmatics relevant to pragmatically explain some of the vocabulary, frequently occurring in the corpus and characteristic of the lexemes of violence, referred to as linguistic violence. Note that words carry and transmit powerful vibrations and emotional energy discharges capable of igniting feelings of hatred, anger, insecurity, intolerance, bitterness, and consequently gruesomely unacceptable acts of human rights abuses. Equally, after the analysis, findings reveal that the different discourse types employ different performative speech acts and stylistic devices including connotation, imagery, symbolism, synonymy, polysemy, and neologism in the forms of verbal abuses, insults, minimisation, and stigmatisation that characterise the contemporary Cameroon society, which suffers from verbal abuses and indecent language use that communicates specific hate-filled and hurtful messages characteristic of linguistic violence in Cameroon, with an urgent need to be addressed. After the analysis, several findings reveal an unprecedented increase in violence and atrocities committed by both separatists and government military on the Anglophone population in particular and on Cameroonians as a result of the Anglophone crisis in violation of human rights and dignity. While suggesting the need to seek for a genuine and an inclusive dialogue, tolerance, the use of polite and decent speech acts, for peace to return is imperative, findings equally reveal that conflict and acts of violence has greatly enriched the Cameroon English language vocabulary, compounding old words to take on new meanings and introducing new words with connotative meanings from other languages like French, local and Pidgin English languages.*

KEYWORDS: Social Media, human rights, Conflict, Violence, discourse, Socio-pragmatics, Perception.

INTRODUCTION

Conflicts, violence, human rights abuses, and the influence of the social media are the most serious challenges the modern world and emerging democracies face, and Cameroon, in which violence has become a daily social fact, is no exception. Visibly, the social media play a very important role in transmitting, factual, fake, controversial or exaggerated information on the state of violence, human rights and spread video footage images on what is happening. In order to describe these texts as authentic lexicon specific to conflict and violence within Cameroon, it is necessary to place the study within the context of terrorism and the Anglophone crisis. Sociolinguistics is the descriptive study of the effect of any and all aspects of society, including cultural norms, expectations, and context, on the way language is used, and society's effect on language. Violence can be verbal or/and nonverbal. Sociolinguists are interested in how we speak differently in varying social contexts, and how we may also use specific functions of language to convey social meaning or aspects of our identity. Language is one of the most important parts of any culture. It is the way by which people communicate with one another, build relationships, and create a sense of community.

It is through language that we communicate our ideas, and feelings about the world, define our identity, express our history and culture, learn, defend our human rights and participate in all aspects of society, to name but a few. We internalize norms and rules that help us function in our own culture but that can lead to misunderstanding when used in other cultural contexts. We can adapt to different cultural contexts by purposely changing our communication. As society undergoes cultural changes, the linguistic forms and the social meanings, may also change. The language that we speak influences our cultural identities and perception of our social realities. Language is the most effective source of communication in our life.

Since the end of the Cold War, the world has continued to experience global devastating ideological conflicts, terrorism, violence, tribalism, insecurity, corruption, and COVID-19 pandemic, human rights abuses challenges. Acts of violence, human rights abuse, and the influence of the social media are the most serious challenges the modern world and emerging democracies face. While no country can remain indifferent to the upsurge and devastating impact of conflicts and acts of violence, it is impossible to neither accurately qualify nor quantify the level of violence and insecurity affecting our society with devastating impact on individuals, the environment, social and ethical values. To understand the urgency of addressing issues of violence and human rights abuses, it is important to examine the situation in Cameroon as the study context.

Wars, conflicts, acts of violence, human rights abuses, and the influence of the social media are among the most serious problems of the modern world, and Cameroon is no exception. The social media play a very important role in transmitting information on acts of violence, human rights abuses and spread video footage images, and unprofessional reports and sometimes fake and exaggerated information on what is happening in Cameroon. Language is central to social interaction in every society, regardless of location and time period. Language shapes social interactions and social interactions shape language. Equally, language is not only a social phenomenon, it is a means of forming and storing thoughts as a mirror image of reality and

25

exchanging them in the process of human communication. Violence can be said to be a manifestation of stored negative thoughts as a mirror of the prevailing social reality in Cameroon.

The study of violence as a form of social behaviour, perception and implicit language attitude within the context of the fight against terrorism and the Anglophone crisis in Cameroon, has been a subject of interest to several sociolinguists, sociologists, anthropologists, social psychologists and behaviourists and focuses on the society as a specific speech community, what they say, how they speak, think, relate to each other and do with language. From this perspective, Beltrama, A, et al., [1] has undertaken a study which highlights on the concepts of context, precision, and social perception and a sociopragmatic study focuses on language use in Society. Lexicology deals not only with simple words occurring in a language in all their aspects but also with complex and compound words as the meaningful units of language. Since these units must be analyzed in respect of both their form and their meaning, lexicology relies on information derived from morphology, the study of the forms of words and their components, and semantics, the study of their meanings. Lexicology is the part of linguistics that studies words. The study of the social meaning of variation has increasingly broadened its scope to include pragmatic variables, that is, variables whose different variants come with non-trivially distinct conventional meanings, and which can thus be defined as sharing a common discourse function or functional equivalence. This research paved the way for an integration of semantic and pragmatic analysis in the study of sociolinguistic variation, suggesting that a full understanding of the dynamics whereby pragmatic variables become invested with social meaning crucially requires considering the subtle differences in semantic meaning between different variants, and how this content interacts with general pragmatic principles governing language use. In this article, we extend the investigation of the link between pragmatic phenomena and social meaning by asking the following: how is the social meaning of a pragmatic variable mediated by the broader conversational setting in which the different variants are deployed?

Some scholars have claimed that speech community is a concept in sociolinguistics that describe a more or less discrete group of people who use language in a unique and mutually acceptable way among themselves to interact as members of that society. Nevertheless, in contradistinction to violence and abuse of human rights and dignity, Ricoeur [2] has made a significant contribution to the lack of respect of human rights and dignity. Where violence violates human and natural laws, it destroys human social relations and dignity.

Philosophers and scientists like Plato and Aristotle, John Locke and Thomas Hobbes believed that human nature is endowed with the power of reasoning concerning natural principles. As the father of western logic, Aristotle was the first to develop a formal system for reasoning [3]. In his natural philosophy, Aristotle combines logic with observation to make general, causal claims. Aristotle held the natural law to be a theory in ethics and philosophy to emphasise that human beings possess inalienable intrinsic rights and values that govern reasoning and guide behaviour, upholding self-esteem, self-respect and the respect of human dignity as fundamental. Natural laws are ancient, nascent and fundamentally unalienable and tenable, stemming from concepts that have developed into principles and rules of social, moral and ethical values, and philosophy, upholding that human beings possess inalienable rights and

26

intrinsic values that govern their reasoning and behaviour as self-esteem, and the respect of human dignity. These rules of right and wrong are inherent virtues in people and are not created by society or court judges, but must be adhered to, respected and upheld. As a result, such vices as killing, assassination, murder and other acts of violence are abuses of unalienable rights to life and should be considered unethical. Every human life is precious, and people are more important than political positions, objects, self-aggrandisement, honour, power and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. The first principle is that whatever action is taken, the act must be a good one, the act must come out of reasoning before the consequences, and the intention must be good. Lastly, it must be for serious reasons.

Unlike Thomas Hobbes, John Locke concerning the law of nature believed that human nature is chractersised by reason and intolerance, and behind this the motivation id self and egregorian. In a nutshell, in its natural state of being, all people are equal and independent, and everyone has a natural right to defend his life, health, liberty or possession as the basis for phrase captured by fathers of the American revolution in the 1775 struggle for independence, 'Life, Liberty and the pursuit of Happiness, [4] and eventually, the framers of the Declaration of Human Rights committing themselves to the fact that States have an obligation to defend the rights of people to live, up to principles of human rights organisations.. Natural laws are constant throughout time and across the globe because it is based on laws of creation, not man-made, culture nor customs. Natural laws uphold universal moral principles and ethical values inherent in human beings throughout all time, and these standards form the basis of a just society. Since natural laws assume universal rules, it does not account for the fact that different people from different cultures may view the world differently. Natural laws maintain that rules of right and wrong are inherent in people and are neither created by society nor court judges, but must be adhered to, upheld and respected by all. No country would accept that killing innocent civilians, shooting down of children in a school classroom, assassination of government officials, Cameroonian stabs ex-wife to death in Canada, burning down houses and hospitals, attacking shop owners, looting of properties and many other acts of violence, for example, promote human values, but would condemn such acts as abuses of the unalienable rights humans have to life. The argument is that human life is a precious gift from God and He alone has the power and right over it. No matter what, if people interpret differently what it means for something to be fair or just, right or wrong, this should neither be through gruesome killing, assassination nor violence. This form of violence and many other similar criminal acts recorded recently is indicative of the disregard some people have for a person's right to equal opportunities, freedoms, justice, life and dignity.

Divine precepts call on each one of us, not only to refrain from violent actions that harm and violate human rights and dignity, but also to consider and be responsible for each other in brotherly love. The Sacred Scriptures emphatically enjoins upon us the commandment, 'Thou Shall not kill.' (Exodus 20:13), setting a clear limit in order to safeguard the value of human life, but today, aggression, hatred, insults and denigrating words is the mode of life. Divine precepts and principles hold that 'You are the expression of your mind. 'Who you are today is a function of your mind. Your personality is the expression of the contents and working of your mind, saying that as 'a man thinks in his heart, so he is' (Proverbs 23, 7) [5]. He notes that 'your life and the totality of your personality; how you live, what you do, the character of your

words, etc., is the expression of your mind.' Violence starts in the mind and a violation of this divine mission endowed in every human being is also orchestrated in the mind. Respect for human dignity is the recognition that each human being possesses a special intrinsic inalienable value to life. He is worthy of respect and preservation by virtue of being a human being and no other human being has the right to abuse, demean, humiliate nor destroy this.. Human life is sacred and the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of social and moral teaching. To take away life is an abomination, condemnable and horrible. Language use is one of those aspects in which conflict and violence are manifestated in society as a social reality, and human life is devalued, ostracized and rendered worthless. This view is further supported by William Labov [6], who holds that language varies according to its social context, a discipline dedicated to understanding sociological, linguistics, psychological and philosophical facts of human existence, studying how people use language in different situations in order to gain deep insights into understand how and why people in a given society perceive and experience violence as a social reality in the society and the world.

In this light, it is important to examine this subject within the context of Cameroon, starting by presenting the background against which conflict and violence is analysed in this study. Rather than federate efforts to build and maintain good human relations, mutual self-respect and a stronger nation, selfishness, tribalism and hate discourse helps to breed contempt. Understanding this aspect of language use in society implies an understanding of the social networks in which language is embedded. A social network is another way of describing a particular speech community in terms of the relations between individual members in a community and their social practice. Social and ethnographic studies [7], have shown that there are social basis for human behaviour including personal experiences and social aspirations which influence speech patterns, codes, and condition our relationships, perception of things and reactions towards each other. Two general types of linguistic codes have been described, elaborated and restricted, were proposed. Language codes refer to the different ways people communicate and particularly to a theory by Bernstein [8] that suggests that middle-class school pupils can switch between the restricted language code associated with casual speech and the elaborate code that is used in more formal situations and is the code associated. These codes are regarded as functions of different forms of social relationships [8]. The term language is used here in a wider sense, comprising not only of the spoken, written or symbolic language, but also other semiotic and multimodal systems of meaning.

Social scientists have attempted to determine and define what is unique and universal about the different types of discourse people use including political discourse, medical discourse, legal discourse, scientific discourse, hate discourse, social discourse, how each is acquired and patterned as meaningful units, and to what extent each determines one's perception, and social identity. There has been more concern today about conflict discourse or violence discourse. Language is a social, cultural, and psychological phenomenon congruent to social reality.

Studying how the people in Cameroon, as non-native English speakers, use language on the social media in a period of conflict and violence is intriguing, the specific words and phrases which they unconsciously choose, can enlighten readers why people behave the way they do, and what types of relationship is built. It follows that investigating pragmatic phenomena

28

requires a careful consideration of the context in which such phenomena take place; and that, by the same token, embracing the dynamics of pragmatic variation, and the social meaning that it takes on entails situating pragmatic variables in the scenarios in which they are deployed, and in the expectations and constraints that such scenarios generate.

BACKGROUND STUDY

Cameroon /kæməˈruːn/, officially recognised as the Republic of Cameroon (French: *République du Cameroun*), (German: *Republik Kamerun*), is a country situated in the Central Africa region. Cameroon was governed by foreigner powers; Germans, French and English as colonial masters before World Wars I and II. After independence of the Cameroons in 1960 and 1961, the vast majority of its territories remained under a French oriented territory known as East Cameroon and a small part under the English dominated territory referred to as West Cameroon. It operates under a semi-republican presidential regime. Consequently, the domination of French and English over other native languages for administrative reasons, were adopted as official languages in the Cameroon constitution.

Politically, Cameroon is divided into 10 semi-autonomous administrative units called regions. The three northernmost regions are the Adamawa (*Adamaoua*), Far North (*Extrême Nord*), and North (*Nord*). In the South is the Centre (*Centre*) region and the East (*Est.*). The South region (*Sud*) lies on the Gulf of Guinea and the southern borders. Cameroon's western region is split into four smaller regions: the Littoral (*Littoral*) and Southwest (*Sud-Ouest*) regions are on the coast and the Northwest (*Nord-Ouest*) and West (*Ouest*) regions are in the western grass fields. While eight of these regions are French-speaking, two of the ten regions; the Southwest (*Sud-Ouest*) and the Northwest (*Nord-Ouest*) regions are dominated by English speaking population. Each of the ten semi-autonomous regions is under a centralised administration and administered by a presidentially appointed governor. All local government officials are employees of the central government, from which local governments also get most of their budgets for management. The regions are decentralised into 58 divisions headed by presidentially appointed Divisional Officers (D.O), further split into sub-divisions, headed by Sub-divisional officers (SDO). The districts, administered by district heads are the smallest administrative units typical of the colonial French Jacobin administration and which the English-speaking population consider an anathema. French appointed governors have broad powers: they may order propaganda in their area and call in the army, gendarmes, and police to reinforce their power. This partly explains why direct targets of the restoration forces are the government officials present in the English-speaking regions. Nevertheless, the system of governance put in place remains highly centralised as all the public administrators are appointed by the president and not elected by the people including Mayors and council representatives. Note that even the local chiefs today, drawn from the elitist groups, have been given administrative status in order to be vulnerable and answerable to the central power, giving the impression that every decision is dictated from the centralised French government to the chagrin of the English–speaking population, who believe in democratic principles of power vested in the people as the guarantor of democratic governance, where the people exercise their rights to choose their leaders in free and fair elections.

Cameroon is one of the few bilingual countries which enjoy a plethora of languages. Linguistically, English and French are the official languages, a heritage of Cameroon's colonial past as both a colony of Britain and France from 1916 to 1960. Though the nation has been striving to promote bilingualism and multicultural diversity for national integrity, the reality shows that few Cameroonians speak both French and English fluently, and many others speak neither. Over 90% of the population know and use their mother-tongue. Most people in the English-speaking Northwest and Southwest regions also speak Pidgin English as a lingua franca. Camfranglais (or Frananglais) is a relatively new form of communication emerging in most urban areas and other locations where Anglophone and Francophone Cameroonians meet and interact. Besides the two official languages, there are about 282 attested home languages with well over three hundred ethnic groups or tribes. No doubt, Cameroon's cultural diversity is rich and complex, but it can also be a factor of differences. Firstly, the type of language we use shapes our thought-processes and perception. It helps people express their thoughts, ideas, feelings and emotions and to relate these experiences to others as cultural heritage people ought to be proud of and to conserve.

The experiences of the people of Cameroon are historically, politically, socially, culturally and linguistically different. Note that eight out of the ten regions of Cameroon are French speaking and the North-West and South-West are the two English-speaking regions. Besides sharing the same territory, there are two legal and educational subsystems. The African way of life, its tradition, culture and social realities are different from those of the western societies. Principles of democracy have been baffled with no separation of power. In a highly centralised regime as Cameroon, the executive, judiciary, and legislative powers are not independent. Many Cameroonians feel that political and administrative appointments are based on political affiliations, ethnic background, tribalism and favouritism. Language is an important integral system each of these communities communicate ideas, feelings, emotions, social and cultural identity, aspirations and their sense of belonging. This situation sets the décor subtle differences part of which may be said to be root of agitation, conflict and violence. Demographicaly disfavoured, the Cameroonian Anglophone population feel marginalsed, frustrated and considered second-class citizens who need to struggle for their rights. This state of marginalisation, frustration, and violence has been transformed into physical manifestation of violence.

This impending situation is quite complex and the linguistic differences between English speaking and French-speaking Cameroonians, which, today, has escalated into what is known as 'the Anglophone conflicts, is of great concern to scholars, researchers, and political analysts, on the one hand, and the civil society, Non-governmental human rights organisations and the Cameroon government, on the other hand. The choice of words people use and their interpretation is an important vector of promoting hatred or love. The motivation and reason for carrying out the present investigation on the conflict and gruesome acts of violence, human rights abuse, torture, kidnapping, verbal insults, and hatred encountered on some social media in Cameroon needs scientific attention. Wars, conflict and violence start in the minds of men and end in the minds of people. We are what we think, what we see and read or hear (be it from others, on the radio or watch on TV) and this does not only affect how we feel, but also our perception and attitudes towards others.

A recent study reports that Cameroon has been tagged the third nation in the world in which child abuse is the worst. Amidst the rising number of conflicts and violence within the Republic of Cameroon, it has now been listed among the three countries with the worst child abuse response records in the world. This is according to research carried out by the 'out of the Shadows Index,' a global initiative geared toward responding to child abuse cases in their forms globally. In 2019, The Cameroon Baptist Convention (CBC) sounded an alarm on the various types of violence in Cameroon and the disrespect and abuses of children's rights. The CBC revealed that at least 50% of children in Cameroon have experienced some form of abuse and violence, many of whom are living with disabilities. Physical violence, sexual harassment and human rights abuse have become prominent in primary and secondary schools as well as among the youth in Cameroon. War, conflicts, human rights abuse and violence are the most serious challenges the modern Cameroon is facing and the social media need to play an important role not just in informing the public on what is going on, but more importantly attempting to influence events.

Many religious authorities in Cameroon have equally condemned the killings and atrocities going on in the two English-speaking regions, regretting the fact that such unrestrained mayhem is fast becoming the fate of many fellow citizens since the beginning of the armed conflict that has left no one indifferent, especially the churches and men of God who have had a fair share. The recent abduction of eight Catholic priests and faithful and burning the Catholic Parish in Nchang, Mamfe on Saturday 17, 2022 is the shocking news of arson and violence against innocent people worshipping.

There is prevailing violence in many African countries and case of Cameroon is no exception. The general opinion of present day Cameroon is that 'Le pays va mal', understood as 'Nothing is working well', a statement used to describe the actual state of things, including intertribal conflicts, high criminality, terrorism, embezzlement and corruption scandals, poor governance, democracy, social injustice, drug and alcohol abuse, juvenile delinquency, high unemployment, aggression, the increasing insecurity and violence perpetuated in several parts of Cameroon has been a subject of great concern for discussions and debates to many researchers, and political analysts that need to be addressed urgently. Killings, murders, lootings and kidnappings are frequent in Southern Cameroons, where Ambazonian Restoration Forces regularly target schools and teachers in particular, but also churches, priests, pastors, as well as traditional chiefs, political leaders and senators. Southern Cameroons populated mainly by Cameroon's English-speaking minority, have been the scene for nearly six years of a very deadly conflict between armed separatist groups demanding for the independence of a state they call 'The Federal Republic of Ambazonian' and massively deployed security forces under the power of the 89-year-old President Paul Biya, who has ruled Cameroon with an iron fist considered a dictator for almost 40 years.

According to the International Crisis Group (ICG) think tank, the conflict in the Anglophone zone has claimed more than 46,000 lives since late 2016, forcing more than a million displaced people and hundreds of millions worth of property lost, In addition to decrying the killings and violence perpetuated by both sides, the group has raised issues of human rights abuse, displacement of millions more and the disenfranchisement of human dignity. In the Anglophone crisis, both separatist attacks like that of the government forces have been

condemned by opinion leaders, the civil society, national and international human rights Non-Governmental Organisations and the United Nations for committing crimes against humanity, accusing both camps for carrying out human rights abuses and atrocities against innocent civilians, the main victims of this conflict, decrying the fact President Paul Biya and his government show intransigence for seeking lasting solutions and dialogue, yet continue to carry out relentless repressive attacks and incursions not only on the population in English-speaking Cameroon, but also against any political opposition in the country criticising them, a situation that is quite unfortunate, complicated and uncertain of what may ensure in the coming days.

In the situation of conflicts, confrontation and violence, humanity has recorded abominable stories of cruelty and violent acts perpetuated by man ranging from such serious atrocities as killing, gruesome assassinations, murder, inhuman torture, aggression, assailing, assaulting, to kidnapping, poisoning, raping, exhuming dead bodies, attacking and looting of properties, planting explosive devices, burning down of houses, beating, kicking, slapping, scolding, shouting, verbal insults and hate speech, etc. No matter the reason, nature or form, acts of violence, resulting from the violation of some human or natural principles are devastating and long lasting. Imagine hundreds of cases of child abuse, torture, rape, and killing reported daily in our society. These acts of violence create terror, fear and insecurity and an abuse to human rights and dignity and are dehumanising acts that violate natural laws and principles of love, peace and harmony. Polite and well-thought out linguistic forms are rare in Cameroon and language users are prone to violence in their words, phrases and sentences. It is common to hear Cameroonians say 'Le pays va mal' as many people consider that the deplorable socio-political tension, undemocratic practices, and human rights abuses are responsible for the degenerating conflict, terrorism and acts of violence in Cameroon.

The case of drug abuse, alcohol, sexual abuse and physical violence among the youths in educational milieu has become an alarming daily practice. Secondary education officers in Cameroon have not been indifferent to the recent wave of violence that is rocking secondary school milieu. The recent case of Njomi Tchakounte, a mathematics teacher, stabbed to death by his Form 3 student in Government High School Nkolbison, in Yaoundé on January 14, 2020 is vivid and continues to cause teachers to feel unsafe. In an unannounced search at Government Bilingual High School, Nkol-Eton in Yaoundé in February 2021, students were found with knives, machetes, razor blades, nails, cannabis and other hard drugs, in their bags indicates the acuteness of violence in schools, not to mention the case of sexual videos that emerged from Government High School, Kribi and other countless acts of indiscipline, violence and drug consumption in schools.

Modern day critics hold that the Cameroonian society has become a model of different malpractices including poor governance, embezzlement, fraud, poverty, social injustice, tribalism, corruption scandals, and social vices as juvenile delinquency, crime, nepotism, high unemployment rate, cyber criminality, insecurity, alcohol consumption and drug abuse, impoliteness etc., as the modus operandi and perpetrators continue to go unpunished. It is no gainsay that there is laissez-faire, standards of education have fallen and lost the values and contemporary Cameroon society is witnessing a geometric rise in deviant social and moral behaviour, indecency, insecurity and many people belief this to be the result, impact and influence of the social media, as they continue to portray foreign cultures with deviant social

behaviour as standard. These people accuse committing such acts of violence, sexual harassments and moral indecency of the youth to the types of films, programmes and cartoons foreign media diffuse and make available on Androids and foreign televisions. Many instances of aggression and violence have been recorded in secondary school milieu in the past three years. Students attack and kill their teachers. Teachers and students alike engage in such malpractices as drug abuse, alcoholism, and sexual practices with no impunity as accusing fingers point to the influence of the social media. Rigour and moralisation is more theoretical than practical. Social and moral values are decadent.

Besides issues of social and cultural identity, chieftaincy crisis and violence in school environment, is that of land tenure conflicts such as the Farmer/cattle grazer conflict observed between the Fulani and the natives in Wum, Binka, Ntumbaw, involving the administration. These crisis are a good breeding ground for conflict and violence in Cameroon and are relevant issues for the social media scope for story headline news with the public as potential clients, always ready to know. A recent phenomenon of criminality and violence recorded in Cameroon is that of the criminal activities of a group of young people called 'microbes' in the economic capital, Douala. This gang of over 30-40 youths, between the ages 17 -24 years from different nationalities, emerge spontaneously and terrorize inhabitants of the city of Douala, orchestrating violence by attacking shop-owners, stores and business places with clubs, knives, blades, and cutlasses, stealing telephones, jewelry and other important expensive items and inflicting physical violence on people, thereby creating fear, malaise, insecurity and psychological trauma.

This situation calls for serious reflections from various scientists, political analysts, governments, human right organisations, and international organisations, notably, The Norwegian Refugee Council (NRC), the Centre for Human Rights and Democracy in Africa (CHRDA) and Human Rights Watch (HRW) [9] have taken keen interest in the conflicts, violence and abuse of human rights, decrying the situation and calling the Cameroon Anglophone crisis 'the most neglected conflict in Africa.' The Norwegian Refugee Council (NRC) in June 2022, for instance, described the Anglophone conflict in Cameroon as 'the third highest on its list of the world's 10 most neglected' war and displacement crisis. Equally, the Centre for Human Rights and Democracy in Africa (CHRDA) and Human Rights Watch (HRW) have repeatedly denounced brutal killings, massacre, torture as abuse of basic human rights going on in the area as unnecessary acts of violence in this crisis. In Cameroon today, different social media have resorted to relay information on the Boko Haram insurgence, and the Cameroon Anglophone crisis, where, rather than protect the population from threats posed by armed groups, the Cameroonian military and security forces have been accused for serious violations of human rights against civilians, causing many internally displaced persons to flee their homes, noted Ilaria Allegrozzi, senior central African researcher at Human Rights Watch. Human life is precious and man has the right to life not death. The respect for human rights and dignity are the main philosophical foundations of human co-existence as tenets expressed in the Universal Declaration of Human Rights, the Charter of the UN, and other like-minded documents. There is need to protect each human being's right to dignity and not participate in its violation and abuse as it is the case in many societies and governments. Today, the ongoing violence witnessed in the Russian attack on the Ukrainians, Boko Haram terrorism in Nigeria and Cameroon, as well as ongoing Cameroon Anglophone crisis demonstrate atrocities, cruelty

and violence. It has nothing to do with their class, race, gender, religion, abilities, or any other factor other than them being human.

According to the Universal Declarations of Human Rights *(Proclaimed by General Assembly resolution 217 A (III), 10 December 1948),* in its Preamble […] Whereas Members States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms. The 1993 United Nations World Conference on Human Rights (Vienna) holds that human rights education is 'essential for the promotion and achievement of stable and harmonious relationships among communities and for fostering mutual understanding, tolerance and peace.' [9].

Social science is a field of study which examines the relationships between the individual, his fundamental rights and society as well as the development and operation of different societies, rather than studying the physical world. The social branch of science is vast and varied encompassing fields such as anthropology, economics, political science, linguistics, psychology, and sociology. Observing the present state of Cameroonian society, the increasing wave of social tension, terrorist attacks, corruption scandals, juvenile delinquency, criminality, insecurity, tribalism, and nepotism have the Cameroonian people vulnerable to hatred, bitterness and intolerance. The social media has also become a vector through which cyber violence occurs.

The present study relies on the interpretation of the kind of discourse media practitioners produce related to conflict and violence in Cameroon using qualitative research methodologies. Sociolinguistics is a field of studies dedicated to examine how people in a given society like Cameroon speak, think and interact with each other as members of the same speech community. There are many fascinating and odd phenomena that occur in the social aspects of language. Linguistics, as the scientific study of language and social facts, focuses on understanding what native speakers say and do with their speech in everyday social interaction to communicate their ideas, feelings, emotions experiences and knowledge. Sociolinguistics is a term including the aspects of linguistics applied toward the connections between language and society, and the way we use it in different social situations. However, physical, moral, linguistic or verbal violence have become common place in Cameroon.

The social media enable viewers and readers to obtain valuable information about daily happenings and through narrative and descriptive reports, they can understand the details of these events including the gravity of violence, varying experiences, opinions and expectations. It is impossible to neither accurately qualify nor quantify the level of human deaths and suffering, carnage, insecurity and devastating impact on the individual, society and the world perpetuated in various forms using different acts of violence. Reports of conflicts and acts of violence have become a common place phenomena world-wide, resulting in the deaths of more than 1.6 million people each year, millions of refugees, displaced persons and human suffering continue to pose serious threats to human rights abuse and dignity. Economically, violence is known to be an incredibly costly venture, and in 2015 alone the total impact of violence to world economy was estimated at $13.6 trillion- a figure which is equivalent to 13.3% of world GDP. These challenges and threats to global security and peace constitute sources of information for social media reports.

34

The recent escalation of armed conflicts and acts of violence in Cameroon perpetuated by Boko Haram terrorism and Anglophone Crisis is a preoccupying subject to scientists, scholars, the government and international community, notably non-governmental organisations. The social tension, terrorism and armed conflicts have led to the current state of political instability, insecurity, abuses of human rights and violence in Cameroon continue to make hot headline news on different social media in Cameroon. Since the beginning of the conflict, more than 3,300 persons have been killed with more than one million internally displaced persons and others seeking refuge in neighbouring Nigeria, and hundreds of million worth of property are lost, according to UN reports. In order to keep the public abreast with the state of violence and the different daily happenings and social reality, the social media must update readers through reports, descriptions, and narration, opining on issues of human rights abuse, the displacement of millions of people and the disenfranchisement of human dignity [9].

With this background in mind, the new social media, which provide unique opportunities for individual amateur media practitioners and professionals to try their hand at reporting, articulate their opinions to get their voices heard, and draw public attention to pertinent political and social issues. But the plethora of social media, too, is not without problems. In an era of competition to win a larger clientele, the quality and content of information requires close scientific scrutiny. The primary role of the media to diffuse and inform the public is often thwarted by the fact the very social media often spread unfounded rumours, in half-truths, and be used to mobilize people to commit acts of violence. All media, old and new, can thus be used to escalate or to de-escalate conflicts. The crescendo events of violence, killings, insecurity and social tension have been a cause for urgent attention to the Cameroon government. Today, issues relating to democracy, freedom of speech, human rights abuse, prevailing conflicts and acts of violence in Cameroon as an emerging democracy in particular, and their impact as the abuse of human rights and dignity, the fragilisation of the economy and social chaos reported in the social media, continue to be a preoccupying subject of much discussions, debates among scholars, scientific research and scientific publications.

In this respect, a fair number of empirical and scholarly studies have been carried out and published in the nineteenth and early twentieth centuries to examine the political, social, linguistic and literary causes, impact and consequences of conflicts and acts of violence. These scholarly contributions adhere to fundamental concepts and theoretical framework expounded by various philosophical linguistic "schools" and relevant to analyse sociolinguistic data on violence as a social phenomenon in Cameroon. Over the years, different sociolinguistic theories have provided a dynamic view of man, his actions and the society is apprehended in progress.

Equally, reports on the incident surrounding the massacre of hundreds of children in Sharpeville, Soweto, South Africa on 21 March 1960 remain vivid, not forgetting the cold-blooded murder of the African American, George Perry Floyd Jr. in the United States of America on May 25, 2020 resulting in the popular slogan 'BLACK LIVES MATTER' that has gone viral. Social media is inundated with countless examples of narrative discourse of violence making news headlines everyday on different social media such as this culled from 'Opera News'; 'Controlling husband murdered very special wife', 'Man caught raping his neighbours 12 year old mentally unstable daughter, ''5- year old girl beaten to death by

parents..', 'Two head teachers reportedly shot dead by cattle raiders, looting properties and burnt down houses in Ikoto county.' Man beheads wife, 3 year old daughter in Bihar's madhepura district *(timesnownews.com)* demonstrate the high wave of acts of violence, whether domestic, personal, or political happening all around the world and need critical approach.

Critical discourse analysis has equally developed scientific concepts and theories capable of addressing such burning issues as conflicts and violence in a bid to understand the phenomena and find possible lasting solutions to these sociolinguistic problems. Note that subjects as tribalism, corruption, verbal insults and linguistic violence are more of sociolinguistic challenges, which address specific issues, opinions, or experiences and must be addressed from a communicative perspective. It precludes research methods and specific procedures for collecting and analysing qualitative sociolinguistic data including written narrative texts, newspaper reports, video footages, etc.), as an integral part of scientific investigation. It is used to gather in-depth insights into a problem and generate new ideas as ways to solve social challenges. There are many approaches to qualitative research, developed to interpret sociolinguistic data focusing on retaining meaning in social context. Here, the researcher investigates and analysis writer's narrative points of view and interpreting what the media reports about happenings and lived experiences. Conflicts and acts of violence committed constitute human rights abuses.

As a result of the impending insecurity, Boko Haram terrorism in the Northern parts of Cameroon, a top government official addressing the parliament once claimed that 'L'ennemie est dans la maison' in English 'The enemy is an insider.' In 2016, with the coming of the Anglophone crises, the situation has worsened, marked by incessant clashes between the regular government forces and the Ambazonian Defence Forces (ADF) each time resulting in killings, attacks, accusations and counter accusations. Ethical values and moral principles call on each human being to spare no effort to preserve human life and avoid conflict and death. The Northwest and Southwest regions have been the hardest hit, witnessing the death of over 3000 people, including both externally and internally displaced people, and refugees.

Farouk Chothia (2018), BBC News correspondent for Africa, captions his narrative discourse: *'Cameroon's Anglophone Crisis: Red Dragons and Tigers – the rebels fighting for independence'*, reporting that the 'The Red Dragons, Tigers and Ambazonian Defence Forces (ADF), armed groups have sprung up to fight for independence in English speaking parts of Cameroon, continue to pose a major security threats to Sunday's elections, in which President Paul Biya, 85, is seeking to extend in his 36 year rule…' Chief Bisong Etahoben, reporter for *Camerounlink. com.,* captions his story: '*Woman kills her Sister-in-Law, Chops and Bundled the Body Parts inside the bag for Money Ritual* [graphic photos/video]. In yet another report on *faceofmalawi.com, 'Terrorists Kill Traders In Darak, Cameroon.* 'Terrorists of the Boko Haram terrorist group killed four traders in Darak council, Far North region of Cameroon, on Tuesday, Aug. 23, 2022, stating that according to the Logone et Chari Division. Senior Divisional Officer, Fombele Mathias, the assailant's targeted Katilkime village, a Lake Chad island in the Darak Council area. This attack contradicts the Cameroon government claims that it has significantly defeated Boko Haram terrorists in the country. In the past few months, there has been a considerable increase in the number of Boko haram attacks in the far North region

36

of Cameroon, which borders Nigeria, and a number of deaths and destruction has increased with each attack.' In another recent report, captions *'13 arrested for attack on Wum motorised infantry unit.' Cameroonmewsagency.com.* the 13 men, all ex-convicts, are alleged to have participated in the attack on the motorised infantry battalion in Wum in 2016, before heading to the Littoral region to continue their operations. Aged between 22 and 42, they were caught in possession of 54 ammunitions, 2 M21S guns, knives, machetes, 3 passports, 12 mobile phones and 6 birth certificates. It is alleged that the M21S guns belonged to elements of the naval base in Douala who were attacked on guard on the night of July 3-4 2022. Documented reports of this nature on the conflict and crisis in the NOSO and acts of extreme violence constitute the main subject of the discourse corpus and continue to make breaking news headline in Cameroon social media since 2017.

In different parts of the world, various reports of gruesome acts of violence and atrocities committed on innocent victims fill news headlines as people continue to express dissatisfaction, intolerance, anger, hatred and wickedness against other fellow human beings. To a greater extent, it is the role and responsibility of the social media to inform the general public on these situation. Unfortunately, some modern critics hold that the social media rather misleads and misinforms the population by the manner, style and quality of information reported. Often, different media, for certain purposes, tend to write a story from diverse perspective which may be contradictory and biased, either promoting conflicts and violence or dissuading actors. Similarly, social media reports, comments and video footages concerning other conflicts such as the ongoing Russian-Ukraine war and the Anglophone crisis in Cameroon are glaring cases of media manipulations, with accusations and counter-accusations, controversial or biased reports from the social media depending on the media perception of the conflict, which continue to create a lot of confusion in the minds of listeners and readers. Acts of violence have been documented in several social media in Cameroon, for example, *'Massacre de Ballin: Stupeur a Yaoundé après le démasquage des commanditaires', 'Les crimes ne s' arrêtent pas au Cameroun. 'Les massacre de Ballin est toujours dans les têtes.' Plusieurs personnes ont péri ce jour-là,'* reported in 'Actualités, www.Camerounweb.com of Sunday, 14 Aug. 2022. Take these footages ; '*Ambazonian Fighters kill Soldiers, police and Civilians in Kengwo, West Region, Cameroon', 'Southern Cameroons Struggle Against French Cameroon cannot Stop Unless This happens.*' In this light, the social media play a preponderant role in the collection, treatment and propagation of information, real or fake, whether to inform, misinform or disinform the public relaying information about what is happening everyday life in the Far North, Northwest and Southwest regions of Cameroon. One of the greatest media challenges is identifying conflicts and reporting on them adequately in a fair and balanced manner such that readers or listeners do not inflame the conflict.

For the past decade, tons of conflicts have continued to create insecurity, social tension and violence in the Cameroons, notable the Boko Haram terrorist attacks in the Far North region, the Northwest and Southwest Anglophone crisis, referred to as the Southern Cameroons crisis and refugees crisis in eastern region. Most acts of violence in the Anglophone armed conflict started with the disgruntled mindset of the English-speaking people, with harboured legal grievances and educational intolerance, and with time, turned out to outright marginalisation and hatred, before escalating into acts of violence. We are what we think, what we see or what read and hear (be it from others, on the radio or TV) and this does not only affect how we feel,

and say but also our attitudes, emotions and behaviour towards each other. Conflict often begins with an unresolved problem or situation between two or more parties, following a lack of consensus. A disagreement on the matter by any of both parties, leads to contestations, confrontation and consequently violence as an alternative solution. It develops in the minds of people and sets the individual into a feat of uncontrollable anger, frustration and desire to avenge, retaliate, destroy and create terror. It is said that as a man thinks in his heart, so is he, his language, his potentials, actions and social behaviour.

Note that in the above-cited situations, there is a strong relation between the human mind, expressions and actions as 'killings…at least 56 persons died', seven police officers, 49 others, including 14 security operatives killed', *Man caught raping his neighbours 12 year old mentally unstable daughter,' 'Two head teachers reportedly shot dead', 'looting properties and burn down houses', Man beheads wife..', ''Massacre de Ballin: Stupeur…', 'Woman kills sister-in-law in Hotel Room in Yaounde..*', 'terrorists kill..' are specific vocabulary employed in the different discourse types that describe human actions denoting unbearable acts of violence, torture, atrocities that result in human suffering, abuse of human rights and devalorisation of human dignity. Whether the information reported is factual and fake are just some cases in point demonstrates the power of the mind in influencing public opinion and action.

Drawing from new ideas in psychology, a consideration of why people act particularly concerning the mind, self, actions and consciousness as discourse. To understand the genesis of the escalation of conflict and violence in Anglophone regions in Cameroon, it is necessary to briefly present the complexity of its historical, political, social, and sociolinguistic context.

Discourse analysis is a scientific approach in sociolinguistic research that has become increasingly popular in recent years in the social sciences, to enable the analyst understand language use in general and specific contexts. In line with pragmatics, its regard for context sets it slightly apart from other ethnographic methods and approach participants' talk and actions at face value [10]. Discourse analysis is a multidisciplinary approach comprising of sociology, socio-psychology, anthropology, linguistics, philosophy, communication studies and Discourse [11], to collect, examine and analyse the variety of knowledge produced in different discourse types by different speakers in various speech situations considering the performances, linguistic styles and rhetorical devices used that produce particular accounts." [12]

THE SOUTHERN CAMEROONS CRISIS

Sociolinguistics in the West first appeared in the 1960s and was pioneered by linguists such as William Labov in the US and Basil Bernstein in the U.K., who developed a few fundamental concepts as the speech community on which other sociolinguistic inquiries depend. This concept in sociolinguistics describes a more or less discrete group of people who use language in a unique and mutually accepted way among themselves, with a sense of social identity and belonging. The problem of violence in Cameroon is partly ascribed to the claims made by the Anglophones as a speech community is that of linguistic differences, marginalisation, and frustration. Understanding the important role a language plays in any emerging society entails that one should also understand its impact on the whole social network in that particular speech

community in terms of the speakers' aspirations, identity, sense of belonging and the relationship between individual members in that community.

The Northwest and Southwest regions are home to Cameroons English-speaking population, who account for roughly a fifth of the country's population. This social reality and perception of the Anglophones as a people, who have inherited the English system of governance, language and culture peculiar to their life style are different from the East Cameroon Francophones, who, over several decades, have equally embraced the French language, legal system and culture. These social and political issues have led to social injustice, marginalization, inequality, and questionable democratic practices.

After the annexation of Cameroon, constitutionally and linguistically, English and French became the official languages in Cameroon to be used in the public administration, National Assembly, The Senate, educational system, judicial system and law courts, and all official documents and ceremonies with equal status. In practice, the reality seems to be quite different. French language has become dominant in all these areas including the political and socio-economic life. Today, many Cameroonians of English expression consider this tendency the result of French colonial policy of assimilation and control, a de facto situation of unavoidable differences, and tension, giving rise to marginalization, intolerance, hatred and subsequent ssocial tension and violence in Cameroon.

The remote causes of the present socio-political crisis in the Southern Cameroons regions, and the origin of violence, stems back to its colonial history and social facts as a speech community. The upsurge of conflict, linguistic intolerance and violence in the English-speaking areas has been attributed to some deep-seated grudges the Anglophones have been nursing; a feeling of marginalisation, exclusion and denigration. Some Anglophone diehards believe it is time to be independent and many others argue that an English-speaking person has never been a president of Cameroon as if the English –speaking population are neither qualified nor are a part of the country. For thirty-six years, there has been only one president ruling the country from the French dominated part and even now the problem of alternation at the summit and his succession. Their emotional outburst of anger and violence in 2016 reveals the psychological state of some individuals or the group, who there is need for change. However, disrespect of long standing unfulfilled agreement has provoked people and groups of individuals to resort to deviant unpatriotic behaviour, and armed violence to achieve independence.

Before the crisis rocking the two Anglophone regions of Cameroon went out of control sometime in November 2016, Common Law lawyers (of English extraction) from the two regions had expressed their frustration to the government in what they termed - marginalisation of the Anglophone system of legal procedures in the publication of the OHADA Laws. The crux of the matter is that many Cameroonians especially the Anglophones were disgruntled and talk of a disregard of their cultural heritage and marginalisation as second-class citizens. It started with the arrest of the outlawed Anglophone Consortium leader, barrister Felix Nkongho Agbor Balla, the Human Rights, activist and advocate for the Centre for Human Rights and Democracy for Africa (CHRDA), following protests staged by Lawyers and teachers of English-speaking origin in 2016 requesting for a fairer judicial system and the restoration of the Anglo-Saxon educational system in the English-speaking areas. Many English-speaking Cameroonians have often felt marginalised ever since and have opposed what they see as

39

attempts by the government dominated by the French-speaking majority to force them to give up their cultural lifestyle, including their language, history, education and legal system. Tensions boiled over in 2016 when tens of thousands of people in Bamenda and other English-speaking areas embarked on a series of street protests against the use of French in their schools and court halls, as well as the failure to publish government documents in English, even though it is one of the official languages.

Since the escalation and development of confrontations and clashes, different social media have been reporting divergent views about the situation. In this respect, much written production continue to flood the social media concerning the escalation of conflict in the two English-speaking areas. Common social media practices like reporting, postings, commenting and tagging on various platforms by amateur as well as professionally trained journalists exacerbate arguments among the population, which in some cases, lead to media violence.

Several scientists, civil society activists and non-governmental human rights organisations have been following up and reporting on cases of abuses of human rights in the Southern Cameroons crisis, as the 2020 'Ngarbuh massacre' , noting that what first started as a English-speaking lawyer's and teacher's guild protest for the respect of English language rights since 2016, deteriorating into a violent conflict between protesters and the military, with daily casualties and the arrest of members of the consortium [9]. This protest was crushed with a violent crackdown by the government military forces. In 2017, these resentments at perceived discrimination snowballed into the declaration of a seemingly independent state, 'The Federal Republic of Ambazonia,' an entity yet to be recognised internationally, Some disgruntled groups of Anglophones led by Sisiku Ayuk Tabe, to express their dissatisfaction with the way things are, resorted to struggle for separation, and were later joined by others taking on arms to defend this position, calling on English-speaking people to separate from La Republic du Cameroon and join the virtual Republic of Ambazonia, what is today known as the Southern Cameroons Anglophone crisis, a conflict between the government security forces and the Ambazonian Restoration Forces (ARF). Since then, several non-state armed groups entered the conflict, resulting in violence leading to killings, ghost town, schools lockdown, and over 3000 internally displaced persons as victims mostly women and children, some running for safety into the bushes, deserted towns and abandoned buildings as fear, insecurity and desolation loomed the air. The conflict has resulted in thousands of deaths, increased poverty and migration, and countless other hardships.

One of the chief grievances of the English-speaking population is that of marginalisation and stigmatisation as second-class citizens. When a people like those from the North-West and Southwest regions are considered by the others as a tribe, for example, the use of such an expression, 'bamendaman' to describe a people of English speaking background in Cameroon becomes a mockery and insult thereby creating animosity and hatred. Similar expressions as 'francophone', 'Anglophones,' make reference to the linguistic background of a speaker, not his social identity or ethnicity. References such as 'bamendaman' to intentionally describe people from the Northern region of Cameroon or 'Bami' for those from the West region, may be considered pejorative in certain contexts, carrying denotative meanings, equally, as the 'Fulani', 'Bororro', and 'Beti' referring to their tribe. These are a heterogeneous but autonomous people from different tribes, ethnicity, each with a unique social and cultural

40

identity. These social facts are those elements sociolinguistics highlight in research, presenting and relating different views, perception and facts on the subject. In as much as the government strongly defends the integrity and unity of Cameroon, they will consider Ambazonian forces as secessionists and terrorists. The latter rather believe in a complete separation from La Republic du Cameroun. But the president of the Centre for Human Rights and Democracy in Africa (CHRDA) in a statement recently, expressed his desire not for separation but that a person from the English speaking parts of Cameroon west of the Moungo becomes the next president if there is no marginalisation. Not cautioning secessionism, he canvasses for all Cameroonians to rally behind an Anglophone candidate who will be the reflection and aspiration of the people's legitimate choice, arguing that separation may not be the best option because Francophones and Anglophones have no problem of living together as a people. He strongly feels that the problem Cameroon has, in his opinion, is an institutional and constitutional problem for if the institutions and constitution are drafted to reflect the aspirations of the people and not an individual or some individuals, it would go a long way to strengthen the bond of living together. These arguments and counter arguments breed accusations and counter-accusations. Note that while the government forces accuse the armed groups for the atrocities, and acts of violence committed such as killings of civilians, burning down houses, schools, churches and hospitals, the separatist fighters attribute these acts to the government military forces, who consider military actions on the field as legitimate defence, while acts of violence committed by terrorists are considered illegitimate atrocities and criminal. No matter which way, the reality is that the population are the victims. Not only are the innocent population victims of violence on both sides, but are confused about questions of the credibility of information as there is a lot of information manipulation of the content to the extent that listeners and readers do not know what information to hold to. Note that both parties use armoury and force, whether 'military' or 'restoration.' it is undeniable that there is an avalanche of information the journalist or reporter grapples with in the process. Each reporter manipulates these words to achieve specific desired expectations. The social media can play a crucial role in the escalation of conflicts or in taming a conflict. The right words in the right place make all the difference.

THE CAMEROON MEDIASCOPE

Until the end of the 1990s CRTV was the lone state-owned official television channel, broadcasting, with ten regional stations and over 50 private radio stations, regulated by the Radio de l' Office National de Radio et Télévision (CRTV). Since 2001, several scholars [14], [15]. [16], [17], [18], [19] have examined and described the state and evolution of the Cameroon media scope. The lone State-owned cooperation, Cameroon Radio Television (CRTV) covers 60% of the country through 64 transmitters with its satellite stations. Some popular private radio and television stations include among others, CANAL 2 TV, Equinox TV, VISION 4, DSTV, Balafon TV, LTM, and MMC English, just to name the most watched television stations in Cameroon.

The situation of Boko Haram terrorist attacks and insecurity in the far North region, the on-going Anglophone crisis, and social tension that produce acts of violence committed are social facts to be recorded and narrated, described or exposed to the Cameroonian public through various social media platforms and platforms as Facebook, Twitter, WhatsApp, and YouTube as well as Opera News and Phoenix do that in real time. Their reports influence public opinion

41

to post, comment, agree or disagree issues about a story either promoting the crisis or suggesting possible solutions. Note that journalists and other media practitioners are people with great influence in the society. The quality of information, knowledge and facts journalists gather in the context of crisis as the case of terrorism in the Far North, the Northwest and Southwest regions has a great impact on readers in the transformative change. The role of the social media is to identify conflicts and report on them adequately in a fair and balanced manner in a way as not to influence and inflame the conflicts and acts of violence.

Since the introduction of the audio-visual medium, the internet in the early 2000s and subsequent use of social media in Cameroon, there has been a steady increase in the number of users per year. In 2018, Cameroon reportedly had 6.13 million internet subscribers (25% penetration). Social media penetration was reportedly at 14% in 2018 (3.6 million people). Men and women appear to use the internet equally. The majority of these, 5.79 million, access the internet through their mobile phones. By December 2000, Cameroon had 20,000 internet users and by June 2019, internet users in Cameroon drastically increased to 6,128,422 with Facebook alone having more than half of the total number of internet users as subscribers (3,473,000) between 2006 and 2019 [20].

In fact, WhatsApp in Cameroon today is one of the fastest platforms used for interpersonal communication, but also to disseminate propaganda and hate-motivated messages, pictures or videos. Within the context of the Anglophone crisis, the so-called ghost Town has been sustained over the years, thanks to WhatsApp group messages and Instagram that spread fake information like wildfire. These platforms, though educative and informative, also have users who are arrogant, proud, misinformative, and deceitful.

This sharing application, of short-lived photos and videos, is also very popular with Cameroonian 18-25-year-olds. This interface has negatively affected the Cameroonian population because of the competition and anxiety people see about others, after having filtered their pictures to be more appealing, viewers can feel intimidated, jealous and it causes criticism and exchange of insults because of the pictures posted. This platform is meant for positive posting and information sharing to ease communication and networking, but they have become a medium for competition and idleness. The tone of reports here is provocative, fake, pretentious and also informative. Note that YouTube is also a common platform Cameroonians use and it influences many sectors like news, music or entertainment, motivation, gaming and adverts. Cameroonians mostly use this to view other people's content and channels. The tone here is educative, inspirational, informative and also sometimes misinformative because some people use this platform to share unhealthy videos and contents

Today, more than ever before, other social media as Opera news and Phoenix, platforms are increasingly being used to report events in crisis and conflicts more widely available [20], sometimes insinuating varying interpretations of information without a profound analysis and understanding of the happenings and their reporting. This politicalisation of the Cameroon media has become disturbing as different sources narrate different versions of the same story. That is, publicly owned, government-controlled electronic and print media on the one hand, can narrate events of the 2020 Ngarbuh massacre keeping out certain important facts as pro-government media and privately owned newspapers, on the other hand, will tell the story from

a different angle. In 2022, the massacre of 21 villagers in Ngarbuh, and over 30 in Akwaya has received different reports from different media. While the government accuses the terrorist fighters for committing the atrocities, the ambaboys have claimed no responsibility for the killings and the PCC authorities there also made some affirmations on the massacre. In both cases, there is the point of view of the separatist fighters, the government forces and the laity.

The social media play a very important role in information spreading via video footage images, capable of letting the reader judge the images be it of threats, animosity, dead bodies of young men, women or children killed in cold blood, torture, chopped off heads and mutilated bodies, women and children running', hearing that "the other," your brothers and sisters are living in the bushes; some suffer psychologically as they have become internally displaced or refugee, etc. By and large, our cognitive senses, the mind and our consciousness are affected by what we see, read, eat, and think (or hear on the radio or see on TV.) from different media on the Anglophone crisis in Cameroon known as the NOSO. Thus, our perception of social reality, life and who we are is the result of the sense we make out of all of these situations. Notwithstanding, there have been serious and legitimate concerns about the spread of fake news over social media. The image of the "other" is created and spread by the media comments.

Thus, the social media provide unique opportunities for individuals to articulate their opinion, views and ideas and get their voices heard, and draw public attention to issues that need to be addressed. But social media, too, are not without problems. The lack of enough resources in carrying out effective coverage and unbiased reports are responsible for the quality of reports provided to readers. Media coverage is quite costly in terms of human and material resources. While some of these media carry out adequate investigation and use journalistic ethics in reporting their news, others do not. Social media often spread unfounded rumours, half-truths, and can also be used to mobilize people to commit acts of violence. To avoid misinformation, disinformation and manipulation, news coverage on any media requires good disposition and resourcefulness. The fact is that the degree of media amateurish reports in Cameroon leaves much to be desired as some news agency request for financial support. For example, it should be noted that many reports on Opera News such as The Mimimefoinfo Team (MMI) and others often demand for constant logistical support. These platforms acknowledge that 'We are driven by the fact that you remain our only source of inspiration, as we continue to gather, write and publish stories without fear or favour. These are, however, very trying times for several journalists, especially for MMI whose reporters have to brave all the odds to work remotely for fear of reprisal attacks. That's why we continue to ask for your constant support. (Yet they inform the reader that the information contained in this content is for general use). It is unfortunate that he who calls the piper determines the tune. To what extent will the coverage report not tilt to the supporter's point of view? All media, old and new, can thus be used to escalate or to de-escalate conflicts. The question is how to tip the balance in favour of de-escalation rather than escalation.

To elucidate some of the basic concepts as 'social media', 'linguistics', 'violence', 'socio-pragmatics', 'dignity, developed within the present study, and the relationship between these, it is necessary to define each term as conceived here.

DEFINITION OF KEY TERMS

According to the Oxford Advanced Dictionary, the word 'media' has been defined by different scholars from different perspectives. In our study, the term 'media' refers to 'means', 'medium', 'institution', 'method', 'channel', or 'system' through which to store or communicate ideas, feelings and emotions and for publishing and broadcasting information.

The term 'Social' has been defined by differently from different perspectives. The term 'social' which is derived from the concept 'society' signifies a collection of individuals considered as a group of people or community who share similar ways of doing things, speak the same language and belong to the same speech community. The concept 'social media' refers to the 'medium', or 'system' through which conflicts and acts of violence committed within a given speech community can be 'channelled, broadcast or transmitted and in this study include Opera News and Phoenix platforms, in which images of video footages accompany the written production. As a result, 'social media,' describes the means through which information concerning the real daily events and happenings of a people in a given speech community is communicated, relayed and commented as a social fact of the society. In this study, the term 'social' relates to the source of data as a social reality.

Different scholars have defined 'linguistics' differently and from different points of view. In this study, the term "linguistics, as the scientific study of a language, takes into account the word as the building blocks and structural units of language to encapsulate human thoughts and feelings, signifies discourse as a method used to meaningfully analyse the structure of texts or longer stretches of language other than one sentence and known as discourse. In this guise, linguistic units as 'General No Pity', 'Tiger', 'amba', 'cane', and 'popcorn' are communicative acts interpreted within the context of conflict and violence in Cameroon.

The word 'violence' is often understood differently by different people in different contexts, cultures or belief systems. While no standard definition of violence has been established, it is important, to have a clear understanding of violence and the context in which it occurs. Etymologically, the word 'violate' is from Latin 'violatus', the past participle of 'violare', to "treat with violence, whether bodily, verbal or mental". To violate a law is to go against, break, assail, assault, attack or fail to agree with pre-established law, norm or principle. Agreeing with it is normal, but breaking it is violating it and it becomes abnormal.

According to the World Health Organisation (2002), violence is defined as; 'The intentional use of physical force or power, threatened or actual, against oneself, another person or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation.' On the basis of WHO's definition, violence can be classified into three broad categories, who the perpetrators and victims are, nature of the act performed, and later subdivided into four specific types of violence to be discussed subsequently. The form and nature of conflict that leads to violence is so complex a subject that it is difficult to determine its meaning from a literal sense alone without its

44

semantic and pragmatic analysis. However, the exact meaning of this term may be clearly explained within a sociopragmatic context, an approach to deeper meaning.

The term, 'discourse is derived from the Latin prefix *dis*-meaning 'away' and the root word – 'currere' meaning to run or flow. Discourse is a coherently arranged, serious and systematic treatment of a topic in spoken or written language. The definition of discourse is a discussion, verbal interchange of ideas, or talk about a topic either in writing or face-to-face conversation. In this study, it refers to the formal and orderly and usually extended expression of thoughts on a subject, here the subject is that of conflict and violence in Cameroon. It is a linguistic unit (such as a conversation or a story) larger than a sentence. It is further used to refer to meanings, social and cultural context, strategies and so on that are realised through linguistic symbols.

Discourse is major topic in social theory, with works spanning fields of sociology, anthropology, philosophy, sociolinguistics, and discourse analysis. Some prominent scholars and researchers in the subject [21], [12], [22], [14], [23], [24], have enormously contributed to this vast field of sociolinguistics analysis examining the different discourse types and styles. This field of discourse analysis and text analysis study, which Dutch linguist Teun van Dijk is largely responsible for developing, is interested in how larger units of language, including lexemes, syntax, and context contribute meaning in conversations and narratives. Discourse in context may consist of only one or two words as in *'Tiger'* or *'Red Dragon*. Alternatively, a piece of discourse can be hundreds of thousands of words in length, as some reports, novels, stories are. A critical discourse approach is mainly used to describe, narrate or expose verbal or written text reports of individual media practitioners. A typical piece of discourse is somewhere between these two extremes,' [11], [12]. It deals with the way in which language is used socially to convey broad meanings found in the context in which language forms are used to be crucial to discourse as "a social practice to construct social identities, social relations and the knowledge and meaning systems of the social world ... [which] both reflects and produces the ideas and assumptions relating to the ways in which personal identities, social relations, and knowledge systems are constituted through social practice" [24].

Language practice and meaning cannot be extrapolated from an exchange merely on the basis of its verbal utterance or written characters because there are many semantic and pragmatic factors involved in understanding authentic communication, what people are saying about a subject and what they do with language to express their thoughts. It follows that investigating pragmatic phenomena requires a careful consideration of the context in which such phenomena take place; and that, by the same token, embracing the dynamics of pragmatic variation—and the social meaning that it takes on—entails situating pragmatic variables in the scenarios in which they are deployed, and in the expectations and constraints that such scenarios generate. Pragmatics is specifically concerned with how speakers' shared interests and purposes shape discourse. The role of pragmatics and discourse is central to the research of various approaches, from a variety of perspectives, including syntax, semantics, typology and sociolinguistics. The Critical Discourse analysis 'involves matters like context, background information and shared knowledge between speaker and hearer,' [28] or writer and reader.

In the light of this definition, the term 'dignity' refers to the state of human rights, elegant, composed, and respectful with healthy display of self-worth, with an attitude of responsible

45

behaviour, good conduct, admirable reputation, personal pride and recognised values of a person.

REVIEW OF LITERATURE

Different scholars, social scientists, governmental and international non-governmental organisations have been particularly concerned with the problem of the social media, spread of social tension, upsurge of violence and the role of the media in conflict resolution in the modern world [29], [30], [22],]31], [32], [33], and they all agree that there has been an unprecented upsurge of hate discourse highly contributes to violence in modern world, disseminated through controversial or fake news on the social media network. Following the 2016 US presidential election, many have expressed concern about the effects of false stories ("fake news"), circulated largely through social media. We discuss the economics of fake news and present new data on its consumption prior to the election. Drawing on web browsing data, archives of fact-checking websites, and results from a new online survey, we find: 1) social media was an important but not dominant source of election news, with 14 percent of Americans calling social media their "most important" [22]. These scholars demonstrate that there is a close relationship between the role of the social media in the promotion and spread of hate speech, conflict and violence in various societies. Researchers and political scientists claim that 'Hate speech is any language, be it verbal or body language, any write up, declaration, any word, conversation, reports and research works that are intended to hurt, inflict pain, exclude or destroy someone or a group of people.

For the last three years, a study carried out on how and why social media trigger and accelerate offline violence, conducted in partnership with Hartford-based peace initiative COMPASS Youth Collaborative, including dozens of young people aged 12-19 who were interviewed in 2018 and it pointed out that "On the social media, when you argue, something so small can turn into something so big so fast" and so devastating. The responses made clear that social media is not a neutral communication platform. In this work on 'How Social Media turns online arguments between teens into real world violence, 'Caitlin Elsaesser admits that 'social media isn't just mirroring conflicts happening in schools and on streets – it's triggering new ones' and emphasising that many adolescents, who spend more time on social media than all other age groups, have known this for years. Hate speech like tribalism destroys society and blocks people from their fundamental rights emphasising that 'Hate speech kills living together, creates social conflicts,' and experience shows that conflicts often end up in violence. Some people opine that a misinterpretation of democracy, with its freedoms, is responsible for this state of things, as people believe in freedom of speech. No doubt, freedom of speech has been baffled in Cameroon as unauthorised freedom of movement and speech is tantamount to arrests and imprisonment. For people to express their freedom in ways that are not in conformity with the law, there must be social justice. Also, in this age of modern communication (internet) and globalisation, the youths are exposed to different social media, often intended to convey a particular meaning, as in cartoons or newspaper advertisements and unequivocally copy the wrong social, moral and ethical values they watch and hear on these media leading to the deviant social and moral behaviour observed in the youths.

Another study carried out in Cameroon has focused on understanding the relationship between the media and violence in Propagating Falsehood in Conflict Situations: Case of the Cameroon Anglophone Crisis' [27]. This investigation examines the content of information (graphics, audios, videos, texts) posted on two widely used social media platforms (WhatsApp and Facebook) during the Anglophone Crisis, in order to understand how falsehood is propagated especially during crisis situations. Reporters and journalists are cautioned to avoid social media propaganda and on the need to draw lines between factual and fictional writing. It is on this background that this paper content analyses social media platforms in other to understand the propagation of falsehood in such media. Since October 2016, Cameroon has been involved in a violent conflict known as the Anglophone Crisis. Drawing from the experiences of the Cameroon Anglophone Crisis (CAC), the research noted that Cameroon government continues to blame social media users for spreading false information about the crisis to the extent that government shut down the Internet in the two affected Anglophone regions of the country for 93 days in 2017. They further noted that using the digital equipment, ordinary individuals (citizen journalists) have taken over the role of conventional journalists by spontaneously reporting news of crisis and other forms of conflicts, especially when they happen to be present on the scene, through social media platforms. The excitement to tell the story first as breaking news has witnessed the non-respect of the norms, and ethics as basic elements of a professional report, which demands that the practitioner (journalist) be committed to reporting the truth and the essence of verifying their facts before publication. However, with the laxity and the liberalism in the audio-visual sector, the Cameroon social media has become saturated with information in texts, graphics, audios and video forms purported to be updates surrounding the crisis as it unfolds presenting speed as an additional pressure in the digital age. They conclude that social media have been awash with controversial reports and falsehood in the Cameroon Anglophone Crisis. The major recommendation therefore, drew attention that users of social media should make efforts to verify the authenticity of information obtained from such media before consuming and disseminating to others [27].

Another related investigation in this regard 'Explores the Use of *#MyAnglophoneCrisisStory* on Twitter to Understand the Impacts of the Cameroon Anglophone Crisis' recognising the intersection of violence and media in research and practice [25]. In this study, they set out to examine the impact of the hashtag MyAnglophoneCrisisStory on Twitter in capturing and amplifying the live stories of people affected by the crisis. Crisis informatics have examined social media and focused on how social media is used by a diverse range of users including governments, organizations, and ordinary people, providing an excellent overview of social media research frameworks applicable to conflict situations. The qualitative method to collect original data proved useful in their study. On 21 October 2020, the Cameroon opinion web platform PoiseSocial created the hashtag #MyAnglophoneCrisisStory to encourage Cameroonians to tell their story about the Anglophone crisis (https://twitter.com/PoiseSocial/status/1318948145687154689).

This hashtag is an example of how social media platforms such as Twitter can be used to quickly convey broad concepts and mobilize global influencers. Using R, the authors extracted and analysed tweets using this hashtag that were posted between 21 October 2020 and 3 November 2020, and only tweets posted in English and French languages were included. To understand the content of the tweets, the authors inductively coded and manually analysed a

47

total of 1064 tweets, replies, and comments collected from this social media. With the main focus on content analysis, a categorical analysis used revealed the presence of three different types of tweets: 'Story', 'Response to Story', and 'Awareness and Advocacy'. The 'Story' category had four distinct themes: (1) Senseless Loss of Life: Shot and Killed; (2) The Disappeared: Lost and Kidnapped; (3) On the Move/Elusive Safety: Escape, Displacement; and (4) Prevention and Trauma, Mental Health, and Post Traumatic Stress Disorder [27].

The present qualitative study is similar in focusing on social media platforms, but slightly differs in the discourse types analysed, namely narrative, descriptive, expository and argumentative texts. Visibly, the Cameroon government has failed to acknowledge that the crisis is quite sensitive and complicated and difficult issue to resolve, prompting citizens and advocates to draw attention to the crisis in a variety of ways. One strategy has been to use social media platforms such as Twitter and Facebook. In 2020, 29.7 percent of Cameroon's total population (approximately 7.8 million people), were estimated to be internet users, with 3.7 million people active on social media. Specifically, it is estimated that 3.8 percent of the active social media users were on Twitter in Cameroon. Despite Cameroon's small number of Twitter users, these social media platforms offer advantages in providing global access and serve as a forum for discussions about the crisis with local and international communities [27].

Another enlightening research on the Social Media and Conflict in Cameroon has examined the words and expressions used. Within this context, PeaceTech Lab undertook research to understand the role that online hate speech plays in the ongoing crisis. Rooted in a series of focus group discussions and in-depth interviews with expert insights from local Cameroonians, *Social Media and Conflict in Cameroon* (2018) identified and explained inflammatory and offensive terms that contribute to the Anglophone Crisis while offering alternative words and phrases that can be used to stop the spread of hate speech. PeaceTech Lab examines lexicon to serve as a pivotal resource to create more awareness for individuals and organizations fighting against hate speech in Cameroon.

In a very exciting style, the research on 'Hate Speech and Violent conflict in Cameroon', The Local youth Corner Cameroon Publication, have equally noted that there has been an increase in acts of violence in Cameroon. This work emphasizes on the prevailing influence of hate speech in fuelling the current crisis in the Far North, Northwest and the Southwest Regions of Cameroon. The research examines the nexus between hate speech and violent conflict in Cameroon. The secondary data used was supplemented with offline and online interviews and surveys, as well as focused group discussions with young people, traditional and religious authorities, social media influencers, civil society actors and government officials.

The present study differs from the previous ones in several ways. Most of this review has focused on media reports and vocabulary emanating from the sociopolitical situation and experiences of Cameroonians and impact on violence in Cameroon. Apparently, intolerance and harship experienced by cameroonians have orchestrated linguistic violence on the media. Language has a magical property to affect the reader's feelings and emotions: reporting and narrating a story reveals the state of mind of the speaker or writer. Since 2014, with the Boko Haram terrorist attacks in the Northern parts of Cameroon, a top official addressing the parliament claimed that *'L'enemie est dans la maison'* signifying that, 'The enemy is an

48

insider'. Since 2016 the situation of tension and violence has worsened, marked by ceaseless confrontations between the government forces and the Ambazonian Defence Forces (ADF) killings, attacks, accusations and counter accusations. The present work goes beyond stating the words frequently heard on the social media and read as news reports on hate lexicon, and anchors on the sociopragmatic interpretation of these linguistic forms as communicative acts.

Critical Discourse Analysis (CDA) is that rapidly developing area of language analysis, which regards discourse as 'a form of social practice' [12]. In particular, it is used by interested researchers in language to analyse what people think, say and do with their speech. It is language identified by the social conditions of its use, by who is using it and under what conditions as the case with violence in Cameroon. The study of discourse is entirely context-dependent because conversation or narratives involve situational knowledge beyond just the words spoken or written. Discourse is more than a message between sender and receiver as they may obfuscate what is really going on in communication. Specific illocutions have to be linked to the message depending on the situation in which discourse takes place. It deals with the way in which language is used socially to convey broad meanings found in the context in which language forms are used to be crucial to discourse as "a social practice to construct social identities, social relations and the knowledge and meaning systems of the social world ... [which] both reflects and produces the ideas and assumptions relating to the ways in which personal identities, social relations, and knowledge systems are constituted through social practice" [12]. Language is equally a medium through which pent up feelings of personal and group dissatisfaction finds expression and a manifestation of thoughts. Language is strongly interrelated to social behaviour.

RESEARCH DESIGN

A sociolinguistic approach to discourse of violence as this attempts to understand the relationship between the social media, human rights abuse and the phenomena of violence in Cameroon and as a social scientist, try to understand why people behave in a violent manner, to what extent are verbal abuses, name-calling, stigmatisation elements of hate speech, what are the various forms and actions considered violent within the situation of the Cameroon Anglophone crisis and their socio-pragmatic implications as sociolinguistic, political and cultural issues that need lasting answers, highlighting on language use in situation of conflict and violence in Cameroon.

This investigation is designed as a Critical Discourse Analysis (CDA) study, which is an interdisciplinary approach to written, vocal, or sign language use, or any significant semiotic event, which views language use as a form of social fact and practice [23]. Unlike lexicology, syntax and grammar, critical discourse analysis (CDA) studies meaning in longer stretches of language in use as a form of social act and practice. Discourse analysis is influenced by social constructionism: people and their doings are "natural observable facts", constantly shaped by the dynamism of the society. Such linguistic analysis is tied to specific historical, social and cultural contexts. Discourse analysis is of particular relevance to analysing different types of discourse including people's own narratives of a situation – the biographical approach, referring to written media productions on certain social media reports and counter-reports. Discourse analysis treats the ways in which respondents draw on differing reports and their reactive

49

comment as interpretive repertoires depending on their interpretation of the context in which the interaction takes place.

The narrative discourse explores the different ways reporters use different social *media* to tell, describe, argue or expose their personal version of the story on violence in Cameroon. Such narratives provide personal and objective accounts of events, attempting to bring together different bits and pieces of the situation. An event is a sequence of actions undertaken for specific objectives. Simply put, a narrative is a story that occurs at a given time and location, all of which are strongly linked to several factors as setting, time, location, plot, character, the audience and purpose of the text, designed as a descriptive analysis of sociolinguistic data on linguistic violence, role and influence of social media in Cameroon. Since the 1990s, issues related to the respect of democratic principles, freedom of expression and respect of human rights and dignity have baffled researchers, the civil society, and governments of many emerging democracies. Between 2016 and 2022, there has been an increase in conflicts, terrorism, insecurity, social tension, tribalism, hate speech and violence in Cameroon in particular that need an urgent address. The investigation is designed to gain greater insights into the social dynamics of the media and the propaganda of violence in Cameroon as well as the cultural underpinnings of language choice in various contexts,

THE RESEARCH PROBLEM

This unprecedented increase of conflicts and recent acts of violence in Cameroon since 2016-2022 is agonising and continue to preoccupy observers, political analysts, the general public, the government and the international community. This situation of Boko Haram terrorist attacks in the Far North and northwest and Southwest Anglophone regions of Cameroon where a cross section of the population and the English-speaking people are protesting and manifesting their disappointment at the state of affairs and their rights to exercise democratic freedom of expression have culminated in atrocities and different forms of violence.

This situation has been complexified and aggravated by the role of the social media in which misinformation or unprofessional journalism trends are more than objective and factual news reporting. In just five years, this conflict has claimed tens of thousands of lives, while more than one million people have been forced to flee to French-speaking areas and a further 80.000 to take refuge in neighbouring Nigeria. With this situation gaining momentum, the social media became flooded with all sorts of amateur journalists, content creators and reporters on site with little or no training at all, but who became reporters for different social media.

The social media, especially Opera News and Phoenix as well as online content creators have become major sources for sending, receiving, reading and retransmitting texts which is sometimes unverified information concerning conflicts of every sort, especially the crisis rocking the two Anglophone regions of the Southern Cameroons. Social media activists have equally been accused for using computer software to distort pictures and superimpose contents that depict subjective messages they pass across. Wrong or deformed information and pressure in treating information are a setback against truth and accuracy hence increasing the likelihood for rumour and misinformation to take central stage. The social media propagate false information in war and conflict situations as the Cameroon Anglophone Crisis. After the eruption of the Anglophone crisis, the Cameroon government authorities have continued to

point accusing fingers on some journalists, amateur media practitioners and human rights advocates for the publication of misleading and unverified information on social media, to stir up and provoke sentiments unfavourable to the crisis. As often said, such reports aim at destabilising the country, believing that this was the case with reports at the start of the heavy crackdown and confrontations between protesting lawyers and teachers on November 21, 2016 and government military in the streets of the North West Regional capital, Bamenda. The arrest of some members of the consortium paralysed the Anglophone sub-system of education in the two English speaking regions of Cameroon, and news concerning the crisis went viral on social media provoking many individuals without basic knowledge on journalism practice to start creating and sharing news contents online that were consumed by the masses with few of them, neither questioning their sources, authenticity nor veracity of the information. Notwithstanding, they decry the serious and legitimate concerns about the spread of fake news over social media, a phenomenon also witnessed during the 2016 U.S presidential elections [22].

Words have power to affect our mind and thoughts, feelings, emotions and behaviour. Their meaning crystallizes our perceptions, shapes our beliefs, drives our behavior, and ultimately, creates our world. The research problem articulates on those words and expressions that denote negative feelings used to enact violence such as 'arms; 'ambush', 'defence forces', 'separatists fighters' or 'liberation forces.' Besides, when the government forces refer to other citizens as 'anglophones', 'francophones', 'rebels', 'terrorists', 'hoodlums', 'ambas', 'amba-boys', 'brigands', 'ruthless', 'lawless', and 'highway bandits', 'dogs' and 'enemies of the republic,' such expressions are violent and describe the social reality of the country, suggestive of hatred, insecurity, and war. They designate disregard for human dignity and can be considered linguistic violence to the image and integrity of the personality in question. Words have energy and power with the ability to help, to heal, to hinder, to hurt, to harm, to destroy, to kill, to humiliate and to humble." Other forms of verbal violence frequently read on the social media, typical of the Cameroonian society include expressions as ' minority,' 'majority', 'francofools', 'rue publique', 'anglofools', 'Sardinards' and 'Tontinards', which are degrading. These words when used to someone may take on different meanings. Some specific words have power to influence thoughts and actions. Their meanings condition the reader's perception and shape his beliefs, behaviour, and ultimately create the society they live in. Spoken or written the words we use have potential power. In essence, language use is important in every aspect of human life because it enables people communicate their ideas and feelings, as there is undoubtedly an intangible relationship between language use and thought.

The media space is crowded with abundant uncontrollable news worthy events and also with amateur and unprofessional media practitioners who use different platforms to narrate and describe the events. Some youths have become journalists and reporters thinking they are expressing their freedom of speech. Even when information is collected, how it is treated and diffused is capital to the intended target, i.e., the population as it may help to quieten people's emotions, calm down the situation and establish peace or flare up their emotions and fire tension, leading to anger and violence. There is a growing interest as social users engage in presenting, describing, exposing stories of events related to conflicts and violence using these same platforms to insult, threaten and terrorise individuals using linguistic violence.

51

The most prominent and subtle but highly effective type of violence in Cameroon is linguistic violence as observed in the corpus insults, blames, threats, invectives, name calling used by content creators on the Opera News and Phoenix social media. These linguistic abuses enacted through such stylistic devices as metaphors, imagery, symbolism, hyperbole and personification are a reflection of the social reality existing in present Cameroon society as sociolinguistic facts. This type of violence uses specific diction (*terrorist, gangster, 'apprentis sorcier, petit parti*') highlighting on some displeasing issues specific to a person in private or public, and affecting the individual or group negatively to put down, disgrace, harsh and insulting language directed at one person or groups of personalities intended to harm, hurt dignity, criticise, humiliate/ridicule, dehumanise, threaten, and create fear in the victim so as to make the individual feel bad and uncomfortable.

Such words and expressions as 'defence forces', 'separatists fighters', 'restoration forces'; and 'liberation forces,' tickles the reader's thoughts tilting them towards joining to fight to defend, separate or liberate as well as detesting it, imagining how people are being killed, and how they suffer. . The language of violence allows perpetrators to vocally manifest deep seated nefarious ideas, thoughts, and feelings towards others. It ignites hatred, disdain, detestation and intolerance towards others, breeding hostility, conflict, division and separation. It has the power to strain, tear down, or destroy human relations.

AIM OF STUDY

The aim of the present study is to collect and examine specimens of speech acts specific to acts of violence used by the social media practitioners as sociolinguistic facts in Cameroon, in order to analyse the different expressions that typify instances of use depicting verbal or linguistic violence in their discourse. The types of words, phrases and linguistic forms identified and analysed characteristically describe these texts as authentic lexicon specific to discourse of conflict and violence within Cameroon in the context of social tension and the Anglophone crisis. This investigation sets out to observe and inventoriise the different words and sentences that typify acts of violence within the context of conflicts in Cameroon and the Anglophone crisis, analyse them in order to describe these words, phrases and sentences as illocutions specific to the linguistic violence used on some social media reports. These illocutionary acts are examined and analysed within the framework of Critical Discourse Analyse and a socio-pragmatic perspective as typical instances of the discourse of linguistic violence.

Both quantitative and qualitative methods were used to collect online data from several platforms particularly the Opera News and Phoenix in order to evaluate its impact on violence. This data of is a collection of written discourse as linguistic acts from some social media includes different discourse types as narrative, descriptive, expository and argumentative text taken as authentic sample of qualitative data specific to the lexicon on violence in Cameroon. A combination of different theoretical concepts were used including the Critical Discourse Analysis, Speech Act Theory and pragmatic communicative acts theory have equally proven capable of exhaustive description of specific linguistic acts as invectives, verbal abuse, characteristic of linguistic violence in Cameroon. Verbal abuses, insults, threats, name-calling, minimisation, and stigmatisation are some of the different forms speakers and writers use to denigrate and violate human rights and dignity. People often speak their mind without

reflecting on the immense force that flows from the words we employ towards others. While some positive words encourage, are soothing and build human relations, negative, words, invectives and abusive expressions dehumanise, denigrate, and create negative vibrations that affect, assault, kill, debase, resulting to hatred, conflict, violence, and separation. Unfortunately, this seems to be the leitmotiv of both the government military and the Ambazonian Defence Forces. After the analysis, findings reveal that violence has enriched the Cameroon English language scope and vocabulary introducing old words with new meaning and new words from French, local and foreign languages.

OBJECTIVES OF RESEARCH

The main objective of this investigation is to analyse sociolinguistic data typical of hate speech, accusations and counter-accusations, insults and verbal abuses referred to as linguistic acts of violence.in Cameroon. The specimen identified as such was obtained from several social media as authentic qualitative corpus consisting of verbal abuse made up harsh, degrading and insultive language characteristic of hate discourse directed at a person, or a groups of persons and communities in Cameroon.

At the end, readers of Opera News and Phoenix social media platforms should become more aware of the power of the words speakers like writers use. From a socio-pragmatic perspective, we can analyse the various factors which motivate people to behave in a particular manner or say what they say and do what they like irrespective of the rationale. Listeners and readers should be equally aware and able to decode contextual meaning from a socio-pragmatic perspective. It is by analysing such ugly expressions can speakers and readers gain familiarity with the vocabulary of violence or hate speech and desist from using these abusive words. It is important to achieve new insights into their different forms, extended meanings and interpretation that they can seek to eradicate conflict, hate speech, insultive language and acts of violence among Cameroonians. It is also important to reconsider a change in mentality and attitude or opinion towards other fellow Cameroonians by a careful choice of the words used, their intentionality and understand how people feel. It is important to be tolerant towards each other about tribalistic tendencies, accepting what they think and how other fellow Cameroonians behave. The preservation of human rights and dignity is primordial.

RESEARCH QUESTIONS

Issues regarding media coverage on conflicts and violence in crisis situation are often discussed in communication studies, sociology, and social psychology. Nevertheless, the present work investigates some of the reasons behind certain deviant social and linguistic behaviour as violence Drawing from the aims and objectives of the study, several research questing immediately come to mind; why do people use hateful and abusive language? What forms and nature of violence exist in Cameroon? Is there any justification for the escalating violence, fighting and killing? To what extent does tribalism and hate discourse breed conflict and violence? How can we preserve human dignity, honour and acceptance? How does the social media report shape people's mind-set and actions? To what extent is language use a vector for conflict and violence? To what extent does the social media influence public opinion and to promote human dignity?

HYPOTHESIS

This study is based on the assumption that "Language is our fundamental software." It is the operating system that supports our thoughts and actions. Because our beliefs and behaviours are heavily influenced by our perception of things. Nevertheless, by consciously monitoring and choosing our language, we can effectively reprogram our lives. When we speak or write, think, and use words we engage in communicative action and we need to be mindful about that. A speech act as an illocution is an utterance that serves a function in communication and this can refer to almost any doing. The expression 'communicative act' applies exclusively to concrete acts performed by someone at a particular time and at a particular place. Take this utterance for example; *'Je suis Bamileke, je ne suis pas Beti'*. Here two ideas are communicated, namely that the speaker is a Bamileke and also that the speaker is not a Beti. Since the concept of a communicative act is talking something-to-someone involving no reference to a particular type of doing, to fix the concept of a communicative act is to focus on the effect brought about by performing the required action. While the speaker's intention is to identify his social and cultural appurtenance, he denigrates the other tribe, refuting that he is 'a Beti' as if the Beti' are not human beings. The power of words in our world is undeniable, emphasising on the communicative aspect of a speech act, which considers language as a medium of information sharing, because language as an act of communication includes different classes that perform actions as illocutions [37].

Austin's idea of the performative hypothesis is that only performative verbs name actions, such as 'arrest', attack', 'assault', 'kill', 'loot', 'burn', assassinate', 'kidnap', are abusive expressions that perform the action of dehumanising, denigrating, creating negative vibrations that affect the hearer. This debasing attitude easily leads to hatred, conflict, and violence. Utterances in which saying is doing are only successful when certain felicity conditions are fulfilled, but, unlike declarations, their related verbs are not always actually said, e. g., ordering, directing, instructing etc. Although performative utterances, recognized by the performative verb in English, look like ordinary declarative sentences in form, speech analysts do not have to rely on simply truths or false-conditions in terms of sincerity, felicity etc., to classify them. Declarations are only a special case of a much commoner group of performative utterances. Different speech acts performed different types of communicative acts including making statements, asking questions, giving command, giving reports, threatening and warning. Other than speech acts, Austin called the member of this class as 'illocutionary acts'. Following the 'performative analysis,' in arguments, people use language "to do things with words" and not just to make true or false statements, eliciting, declaratives, expressives, directives, exhortative, etc., [37],[38].

If one restricts oneself, as I will do here, to cases where perlocutionary effects have been intended, the concept of an intentional communicative act has been defined via the notion of a communicative intention. Let me say *'Pass me the salt'* supposes that an agent X communicates (intentionally) to an addressee Y that X should do A and by doing A (like an utterance or a gesture), intended to bring it about communicating to Y that A has to perform the action requested by X. Given this condition, a first step to understand the concept of a

54

communicative act is to analyse the communicative intention without reference to the notion of communication. The way to do the latter is to characterize the goal of a communicative intention (i.e. the fact that X intends Y to do A give him the salt) without reference to the notion of communication - for example, by adopting the view that it is communicated to Y that A just if Y acquires the belief that A is the action performed.

By "upgrading" our language choices, Stevens assumes that our life depends on our language interpreted to mean that "Words are the most powerful things man possesses in the universe capable of transforming everything in life. Abusive words hurt and energizes negativity and violence.

RESEARCH METHODOLOGY AND DATA COLLECTION

Different instruments and methods were used to collect written and documented data for this research study. Both qualitative and quantitative data was obtained from different discourse types on social media platforms as accounts of coverage and reports on conflict and violence in Cameroon, how they occurred, the way they happen on 'Ground zero' in the Northwest and Southwest regions of Cameroon.

However, pragmatics is a relatively new discipline whose nature of inquiry intersects with that of a number of other social sciences, such as linguistics (applied linguistics, (critical) discourse analysis, semantics, sociolinguistics), sociology, psychology and anthropology. Pragmatics does not have a methodology of its own but draws upon the methodology employed in other social sciences, in linguistics, anthropology and sociology, for example. As the field of pragmatics is broad and covers a variety of strands, from the study of (contextualized) sentence meaning to the study of meaning in interaction, the way in which data are collected and analysed depends on the pragmatic perspective adopted by the researcher, as well as on the object of study.

This study has focused on sociopragmatics; namely, on the study of the underlying norms of speaker and hearer meaning as reflected in the (appropriate) realization of speech acts depicting violence in Cameroon, the organization of social media narrative stories, hatred and violence manifestations and sociopragmatic variation.

SOURCE OF DATA

Most of the afore-mentioned empirical studies discussed have concentrated on different aspects of 'spoken interaction', gathered in a variety of ways: from the employment of production questionnaires, aimed at eliciting instances of spoken data, to the use of naturalistic data collection methods. Rather than provide a precis on social research, the aim of this work is to review the main data collection methods that have been employed to study different aspects of (Cameroon) sociopragmatics. To collect authentic quantitative and qualitative data, different social media story captions constitute a veritable source of information, notably Opera News and Phoenix platforms where breaking news is their priority. These narratives, descriptions and argumentative stories are personal accounts of facts recorded during the Anglophone crisis in the Northwest and southwest remain the pivot of this study. Most of these texts are written by

55

untrained social media practitioner who the free writing style in narration and in expressing personal opinions, thoughts, feelings, and emotions, letting the pen flow. From a series of questions and answers, the data that is collected is used to draw the conclusion in this study.

The choice of platforms have been guided by the fact that Opera News and Phoenix are completely revolutionary news app with all national and international breaking headlines. Using the latest technology, it highlights all the latest news from around the world, providing the stories that matter to you in real time. Enjoyed & trusted by over 350 million global users as of 18 February 2022. There are a lot of positive notes for Opera News and Phoenix in its unaudited report for the first quarter of 2021. Its monthly active user base increased by 16 million year-over-year in the first quarter; driven by 12% and 14% year-over-year growth in core regions of Africa and Europe, respectively.

THE DATA

Qualitative research involves collecting and analyzing non-numerical data (e.g., text, video, or audio) to understand concepts, opinions, or experiences. It can be used to gather in-depth insights into a problem or generate new ideas for research. Qualitative research is the opposite of quantitative research, which involves collecting and analyzing numerical data for statistical analysis. A mixed qualitative data was collected and used. Qualitative research is commonly used in the humanities and social sciences, in subjects such as anthropology, sociology, education, health sciences, history, etc. Qualitative data is also common in sociolinguistic studies as the present research which aims at studying conflict and violence as perceived on the social media.

The data for this analysis was obtained from news coverage, reports and accounts of different sources, notably Opera News and Phoenix platforms between November 2016, and August 2022. It consists of published text produced by both trained and amateur journalists and media practitioners of different national and international news agencies, including 'ussanews.com, cameroun-tribune.cm., cameroonnewsagency.com, legit, todaynewsafrica.com agency (Washington,USA), www.camerounweb.com,Mmimimefoinfos, Cameroonintelligen… Actucameroun.co…'reliefweb.int,..'Allafrica','Modernghana','mnewsnigeria,''Arreyb, journalducamroun.com, cameroonconcordnews.com, Doactalk, and Betatinz. Most of the texts are transliterated word verbatim from video footages from Opera News, the www.abcambatv.com and the Ambazonian Freedom Television AFTV. A majority of the qualitative data was obtained from these different written documents and others but particularly from cameroonconcordnews.com… Cameroonintelligen.com, www.camerounWeb. Each of these social media platforms have noted that in reporting, posting etc., the writer advises the reader to remember that the information contained in this content is for general information purpose only and is provided by different sources other than Phoenix. Note that they are not responsible for any fake news or false statements to vertzontal phx@gmail.com.

The corpus obtained as documented material consist of narrative, descriptive, expository and argumentative discourse texts with different captions, but all of which discuss different aspects of the Anglophone conflicts, collected in the language narrated as in English, French and Cameroon Pidgin English, regularly spoken, written and understood by a large population of

56

Cameroon. These constitute a corpus of fifty (50) different discourse texts collected from different social media and reporters, amateurs as well as professional media practitioners. Out of which 45 texts were treated, classified and analysed to determine the extent to which the media in Cameroon perpetuates linguistic violence. Examining the narrative discourse closely, it was revealed that each discourse text contains fragments of descriptive, expository or argumentative elements characteristic of the other. [Text N0. 16], [Text N0. 27], [Text N0. 30], [Text N0. 35], for example, are a judicious mixture of the narrative, descriptive and discursive texts on violence, employing spontaneous speech in order to let the ideas, emotions and feelings dictate the type of expressions he uses as the story flows. Both qualitative and quantitative data collected are short, brief reports as answers to the 5W questions journalists ask to write a concise, precise report required for social media reports. Here the use of quantitative information focuses on the number of deaths, casualties, displaced persons as statistics provide startling figures, to present the level of human suffering, and gravity of the crisis and the need to find lasting solutions. Qualitative discourse data, on the other hand, in the form of narrative, descriptive texts, expository photos, videos and audio, to provide detail information by painting a vivid picture of the fighting and killings illustrated on their captions, such as; '*Anglophone Crisis: the commander of the Kumbo brigade shot*', '*The Environment is the silent Casualty of the Cameroon Anglophone Crisis*', on '*Meme Division: Makata Women stage protest over prolonged power outrage, promise to return…*, '*Massacre de ballin: stupeur a Yaoundé après le demasquage des commanditaires*' Sun.14 Aug. 2022, '*Army killings, disappearances, in Northwest region*',. These qualitative data present and describe facts on attacks carried out by separatist fighters, telling the story vividly and in a journalistic style, exposing the reasons for the clashes, and presenting arguments that promote or dissuade, points of view for and against the crisis. Writing reports on different acts of violence committed and commenting on issues documented as feedback expressed from particular individuals referred to as social media users.

Our corpus comprises of over fifty sample text of documented discourse containing instances of a good number of frequently used words, phrases and other verbal expressions considered verbal abusive language of violence. The social media users, in particular those who use the Opera News platform, a highly visited social network with millions of followers, who react to information. They are given the opportunity to read and reply to the information posted thereby expressing their ideas, feelings and emotions on posted content. Depending on the data which is sorted, the users of a group have little or nothing in common except their interest and sufficient knowledge of the subject matter.

Their discourse contents vary and touch on different subjects considered discourse types including *Politics, Social, Sports, Entertainment, World News, lifestyle, Fashion and Beauty, Crime, Technology, Business, Health, Motoring*, etc. According to 'play store' platform (apps storage), more than 70% of the stories, reports, accounts and narratives were collected as written documentation and texts from the Opera News platform. The website of Opera News and Phoenix deal with Content creators interested in ideational, political, social and emotional reporting content. Opera News is a completely localised and personalised news app. that lets readers follow trending topics, watch and share funny videos, and save up to 80% of data that is informative, but sometimes provocative, abusive, fake, and pretentious.

The apps aims to engage global communication, networking and freedom to express their views and thoughts. Opera News delivers information in real time though with personalised content. Nevertheless, Opera news Hub is safe and reliable backed by all of the top browsers (Firefox, Chrome, Edge and Opera). The social media in Cameroon and in particular, the Opera News and Phoenix platforms are increasingly being used for various reasons and today, the media has become an indispensable and useful instruments to influence public opinion especially using captivating titles full of words and phrases that evoke violence and abuses of human rights on daily basis as; *Cameroon: Government opens investigation into rights abuses by Moja Moja; Cameroonian army rejects report on army abuses', Bamenda Ecclesiastical Province: Bishops Decry Drug Abuse, Violence in Schools; 'Woman Kills Her Sister-in-Law, Chops and Bundled the Body Parts inside the bag for money Ritual'; 'terrorists Kill traders in Darak Cameroon,' '13 arrested for attack on Wum motorised infantry unit', 'Cameroon's Anglophone crisis: Red Dragons and tigers- the rebels fighting for independence',* polysemic forms that reveal the extent to which media titles capture excesses in linguistic violence with such expressions as *army abuses', 'Decry Drug Abuse, Violence', 'Woman Kills',' attack on Wum motorised infantry unit',' rebels fighting.' 'March 22, 2022, Abongwa Timotee, former SDO of Ekondo Titi subdivision, Ndian Division, and four others killed by explosive devices set by Ambazonian separatist forces, as he was undertaking a meet the people socio-economic tour of the division.'*

While some reports support government military actions, others support the terrorist armed groups, accusing them as well as the Ambazonian defence forces or for the brutal killings, murder, burning of villages and violence in the crisis regions. In the analysis of the data as discourse produced for objective analysis, however, the researcher has a more active role and may "co-construct" the interaction process. More particularly, these texts contain the use of several invectives, verbal expressions and utterances that provoke physical, mental, social, psychological and linguistic violence in Cameroon. When a political party leader, after losing presidential elections, declares, *'Je suis Bamileke, je ne suis pas Beti'* in a speech to Cameroonians, he tends to evoke issues of tribalism, nepotism and hatred in politics, a kind of exclusion, intolerance and malaise. When another political analysts declares; *Un Anglophone ne peut pas devenir president au Cameroun'*, one begins to question whether this kind of discourses are not glaring forms of marginalisation, linguistic intolerance and violence now common in Cameroon. In this light, Critical Discourse Analysis makes use of three levels of analysis [24], namely:

1. The text is a communicative event itself, with reference to its vocabulary, its use of metaphor and rhetorical forms, its grammar and the relationship between sentences, the types of argument used.
2. The discourse practice – i.e. how the particular communicative event changes or copies existing practice within that particular discourse.

To treat the narrative data easier to analyse and understand their discourse structure, It was important to develop a data coding system, starting from using square brackets [ ] to insert the Text and appointing numbers to distinguish each text, resorting to give each text a number and create initial codes have been used in the margins to help the reader connect and categorize the data. Based on the initial ideas, establish a set of codes capable of being applied to categorize the present data. The following step by step approach were relevant. Step 1 begins with coding

58

the Narrative Blocks, and step 2 involves grouping and reading the Live-Event, followed in Step 3 by creating what is referred to as Nested Story Structure Codes, by setting a Code to each of the Data Collected. Coding compresses a tremendous amount of information collected. The coding of qualitative data is categorizing and assigning properties and patterns to the collected data. Assigning codes to the data helps to build on the patterns and gain in-depth insight into the data. Step 4 delves into the Story Structure and ensure that the data is reliable, authentic and flawless. It is accurate and consistent. Step 5 enables one compare across story structure, identifying recurring themes, and in Step 6: Tell the Core Narrative.

The versatility of this method demonstrated that communicative approach can be used to analyse both simple and complex grammatical structures denoting conflict, verbal abuses and violence. Our corpus consists of over forty (40) sample documented texts, as reports collected from different sources, manually typed and classified into the four main discourse types, namely; descriptive, narrative, argumentative and expository, and described as follows.'

SAMPLE DATA: *DESCRIPTIVE DISCOURSE*

Description deals with statements that represent and present something in words without value judgments. A descriptive discourse can take any of the following two forms; static form, or process description. Static description draws a verbal picture using words that appeal to the senses, while process description explains the various degrees or levels of advancement involved in carrying out a task. Using process description, [TEXT N0. 33] gives a lucid and vivid description of three combat scenes carried out by Ambazonian fighters providing an objective delineation of highlights without details; but the imaginative discourse uses suggestive words and connotations to create a dominant effect on the subject described. and illustrated in [TEXT N0. 33] below.

[TEXT N0. 33] Cameroonnewsage.   Aug 29, 2022.   Scandy Media.

1. **Ambazonian combatants use rocket, IEDs in Sunday attacks against government forces'**
2. In self recorded videos, three scenes in three different locations could be seen in Bafut, Dzekwa and Eyumojock.
3. In Bafut, at least three government forces were geared dead as the members of Bafut 7 Kata armed group used IED to blow off an armoured car in a convoy.
4. In the Dzekwa, Bui Division, the casualties remain unknown after members of Bui Unity Warriors fired rocket at an incoming armoured car. The car parts and blood stains could be seen on the tarmac after the attack.
5. A pro-Ambazonia platform, Scandy Media reports that the rocket attack in Ngokuv was carried out by five different camps. They include Airforce of Tadu, Black Warriors of Dzekwa, and The Unity Warriors of Gen. Abakwa from Kumbo East, The Unity Warriors of Dzekwa North led by its colonel, and the Unity Warriors of Kumbo South west.
6. In Eyumock, Manyu division, the Gendarmerie Brigade was attacked but the Gendarmes were alert to avoid bloodbath.
7. At least five government forces have died in one week in the North West region.

Discourse is a coherently-arranged piece of thought construct, which seriously and systematically treat a specific topic in spoken or written form. This narrative explores narrative techniques of detail presentation of setting, chronology and sequences of action that happened. The narrator (Scandy Media) explicitly indicates his source 'A pro-Ambazonian platform, Scandy Media reports 'identifying details of where action occurs, the actors and victims: '*In Eyumojock, Manyu division, the Gendarmerie Brigade was attacked but the Gendarmes were alert to avoid bloodbath.'* (6), and gives detail quantitative data on the number of government forces killed as '*five'*, to persuade the reader on the veracity of the information.

Social and cultural factors influence the reader's perception and interpretation of language the way it is narrated, the choices of words and expressions used and to who etc., as in '*Bafut 7 Kata armed group used IED to blow off an armoured car in a convoy*, narrating without making any comments. These reports have been documented on different media sources soliciting reactions, opinion and feedback on the subject of violence as actuality and social reality in Cameroon.

SAMPLE DATA: *NARRATIVE DISCOURSE*

A narrative, as a material form of discourse, is essentially a story that presents an accountt of an event or series of events. As a noun, the term narrative refers to the art and process of story-telling on a given subject, and a detail account of the sequences of events, plots its effects and outcome. As an adjective, it describes the form or style of narrating the story. Narrative analysis is a powerful qualitative research method capable of transmitting uncovered and hidden social behaviour of people and their experiences, and psychological states. It also provides rich linguistic data that may shed light on various aspects of political, cultural or social phenomena of a society. It immediately invites the audience into the writer's world and offers them a chance to participate in the story and discuss challenging issues from it. He can retell it, add to it and change it.

[**Text No. 12**] Mimimefoinfos.co   Aug 7, 2022. Soulemanu Bouba

1. **Anglophone crisis: separatist fighters Kill Soldier in Bafut.**
2. A separatist group calling itself the Wounded Squad of Bafut Seven Kata has killed a member of the Cameroon armed forces in Bafut, Northwest Region.
3. The group released a video of his members man-handling the remains of the soldier whom they claimed died in an ambush recently.
4. The fighters could be seen pulling the dead soldier on the ground while calling on government forces in Bafut to lay down their weapons.
5. In another video, the armed men brandished a weapon, ammunitions and other military gears they say were harvested during the attack.
6. Bafut is one of the hottest spots in the ongoing war in the two Anglophone Regions of Cameroon.
7. Many military operations baptised 'Bafut clean' organised by the then Commander of the 5th joint Military Region, Gen. Nka valere and Gen. Ekongkwese divine and the 5th joint Gendarmerie Region and the former Regional Delegate of National Security, Police Commissioner Gousmo Emile, have been carried out, aimed at getting rid of

Separatist fighters in the area have failed as the fighters continue to operate and cause havoc.

This narrative discourse by Soulemanu Bouba and reported in Mimimefoinfos.co recounts attacks in the '*Anglophone crisis'* and how some *'separatist fighters Kill Soldier in Bafut,'* with emphasise on casualties recorded as the narration continues to causally relate the actions occurring as incidents and arranging and respecting the sequences one after another in a chronological order. It provides a highly detailed presentation of actions, participants and outcomes.

This narrative text has an inner concatenation of the events and actions, (Lines 2-7) and then the narrator's (Soulemanu Bouba) voice, explains the details. A narration is a factual recitation of a story that has just occurred or is currently happening. Narrating actions in conflict and crisis situation is fascinating when the report is objectively clearly and in a style that is factual, convincing, and vivid.

The purpose of a news report is to provide readers with faithful, correct and true information. Before writing a report, the reporter should have as many facts as can be gathered. The four most commonly used by journalists and other media practitioners include observation of the phenomenon, collection of information through either the social media face-to-face interaction. Observation requires the reporter to actually be the eye-witness of the event taking place and then truthfully reporting where it took place, time, what went on, different participants, purpose, and reasons, etc., seen from the point of view of story-teller.

SAMPLE DATA: *NARRATIVE DISCOURSE*

Journalistic or media reports provide answers to the 5 W's and H questions of an event or something that happened namely; '*What* happened, *where? When? Who? Why?* and *how?*' This six part structure highlights on [1] the main point and subject matter, the nature of the specific event and the setting. [2] Who? helps to identify actors, participants, the characters and people involved in the event,. [3] Where? describes the place and setting of the event. [4] When? Provide information related to the date and time of the event. [5] Why? deals with the reasons for the event taking place. [6] How? highlights on the relationship between the actors and actions, sequence of actions or plot, conflict, and connecting the different parts of the facts. It is important to identify the theme and subthemes treated in a cohesive manner, considering the target audience, the purpose of narrating, and content to be included or not to best tell the story as illustrated in the following sample [Text No.29].

> **[TEXT N0. 29]** *Camerooneconcord. Opera News, 11 August 2020.* (Culled from Human Rights Watch report)

> 1. **'Revealed: How Francophone soldiers are destroying Southern Cameroons,**
> 2. On April 24, BIR soldiers detained and severely beat between 30 and 40 motorbike riders who were part of funeral convoy heading to Oku from Ndop, suspecting the motorcycle riders of being separatist fighters. The soldiers took them to their base in Ndop and divided them into two groups. Twenty-three were transferred to the BIR

61

base in Bafut, about 44 kilometres from Ndop, where they were held for approximately three weeks incommunicado. Then, they were moved to two gendarmerie stations in Bamenda, where they were held for another five days.

3. On May 21, all 23 were transferred to Bamenda's central prison, where they remain.

4. They have been taken before the Bamenda military court at least twice since May but are yet to be formally charged, and their trial has not started.

5. The situation or whereabouts of the approximately 7 to 17 other men detained on April 23 in Ndop has not been revealed and they are presumed forcibly disappeared, as they were last seen in military custody in April.

6. Human Rights Watch spoke to two motorbike riders who were at the Ndop BIR base on April 24, to five relatives of three motorbike riders currently held at Bamenda's Central prison, and to a relative of one of those missing.

7. A 22-year old bike rider who had been at the base said:
'The BIR stopped us in the middle of the road. They selected those whom they suspected to be amba fighters [separatist fighters]. Some were chosen because they had dreadlocks, others because the BIR said they had their pictures on file and they knew they were ambaboys [separatist fighters]. The soldiers started beating us with a hammer, and kicking us with their boots. After more than four hours like this, the BIR took us to their base in Ndop.'

Some civil society activists and non-governmental human rights organization reports recorded decry human rights abuse using of different forms of physical torture and linguistic violence on innocent civilians as evoked in this narrative discourse cited above. Analysing narrative discourse explores the different ways that media texts do vividly tell a story. Conventions used to tell the story depend on the medium and an understanding of close reading techniques. Other techniques specific to narrative discourse include narrative perspective, point of view, language chosen to tell a story, and literary style as metaphors, similes, symbolism, personification, imagery, hyperbole, and alliteration and their underlying sociopragmatic interpretations.

This narrative is characterised by process description, giving details, facts and not imaginative discourse using suggestive words and connotations to create a dominant effect about the subject. Note the details of its parts and the functions of such parts, where figures of speech and associated connotations are absent in the description as illustrated in [TEXT N0. 33].

SAMPLE DATA : *ARGUMENTATIVE DISCOURSE*

An argumentation is a discussion in which reasons are advanced for and against some proposition or proposal. The purpose of an argumentative discourse is to persuade the audience (hearers or readers) to accept or reject opinions evident in course of reasoning aimed at demonstrating the validity of a truth or falsehood illustrated in [TEXT N0. 27] below and [TEXT N0. 29] above. As a primary prerequisite, argumentative discourse only takes effect where there is a contention or controversy over an issue or topic such as accusations of war crimes, violence and abuse of human rights. This type of user-generated conversational data provides a wealth of naturally occurring arguments as presented in the sample text below.

[TEXT N0. 27] www.camerounweb.com   Fri. 12 Aug. 2022

1. '**Rapport accablant des meurtres, assassinats et viols des civils dans le NOSO, l'armée se défend sur RFI**
2. Pour l'armée camerounaise, l'ONG et son rapport ne saurait être crédibles.
3. Dans un rapport rendu public hier jeudi 11 aout, l'ONG Human Rights Watch (HRW) a dénoncé des tueries et 'détention arbitraire' des forces de sécurités et de défense du Cameroun, dans la zone anglophone communément appelé NoSo.
4. Dans le rapport HRW note sans ambages que 'des soldats camerounais ont sommairement tue au moins dix personnes et commis plusieurs autres abus entre le 24 avril et le 12 juin lors d'Operations anti-insurrectionnelles dans la région du Nord-Ouest du Cameroun.'
5. A en croire les chercheurs de l'organisation, la force républicaine sont écarté de leur mission de protection des populations civiles. Dans le cadre de la lutte qui oppose aux séparatistes, elles ont plutôt commis des violences sur ces dernières. Par conséquent, HRW pense que les autorités du pays devraient agissent.
6. L'armée dans le rapport est accusée d'avoir 'détruit et pille des centres de santé, détenu arbitrairement au moins 26 personnes et en auraient fait disparaitre de force quelques 17 autres.' 'Les autorités camerounaises devraient mener des enquêtes crédibles et impartiales et demander des comptes à leurs auteurs', a déclaré, Ilaria allegrozzi, chercheuse sur l'Afrique centrale a HRW.
7. Dans le camp de l'armée, les forces de défense soutiennent leurs professionnalismes et loyauté face au dernier rapport de Human Rights Watch qui les accable.

An argumentation is a discussion, a give-and-take debate. The object of this text is the accusations levied by Human Rights Watch on the Cameroon military aimed at demonstrating a truth or falsehood using the methodical process of logical reasoning as illustrated in this French report captioned *'Rapport accablant des meurtres, assassinats et viols des civils dans le NOSO, l'armée se défend sur RFI'*. It presents controversial arguments against previous reports accusing the government forces for several violent attacks and killing of innocent civilians as victims particularly in the two Anglophone regions of Cameroon as seen in Line 6 '*L'armée dans le rapport est accusée d'avoir 'détruit et pille des centres de santé, détenu arbitrairement au moins 26 personnes et en auraient fait disparaitre de force quelques 17 autres'*. Argumentation entails logical argument, line of reasoning. In Line 7, this argumentative discourse uses reasoning to defend, persuade and convince the readers that the government forces are a professional elite and loyal army. Credibility of sources and logical presentation are important factors in understanding an argumentative discourse as this. The most common devices are detail explanation, comparison and contrast, classification (exemplum), and similar devices. An increasing portion of information and opinion exchange occurs in online interactions such as discussion forums, blogs, and webpage comments.

SAMPLE DATA: *EXPOSITORY DISCOURSE*

Expository discourse is a non-fiction and informational text that exposes or gives facts and information about a topic. Expository or information-based text obtained provides facts to an audience through the use of reliable sources combining narrative or descriptive features. In narrating or reporting the story, it generally uses a lot of emotional words to arouse the

curiosity and attention of the reader to the information quickly and efficiently as demonstrated in the sample text 15 below.

[TEXT N0. 15] (Kamer scribe, Pidgin English video footage)

1. **The Press Secretary Lucas Asu sends a message to Chris Anu.(4,24m)**
2. Fellow Ambazonians. A bi wuna brother Lucas Asu. The shameless lunatic, di wan whey e get that big mop whey dem de call ye Chris Anu, no bi juste about two weeks ago… whe la republic du Cameroun, e invade the place whe Field Marshall bi de hide Kill Field Mashall, carry ye die bodi go witam for Kumba Go showam for public, na juste two weeks ago.
3. Wu na see how moni, the sell out for moni, e di make pipol dem dey no di even reason.
4. Two weeks later, the same la republic military as all wuna don hear, e try for penetrate for invade the ADF headquarters, e no succeed. The forces dem battle, de battle for 3 days… We lost eleven soldiers whe de di fight for liberate the land, for liberate the land. These forces dem juste die.
5. I hear sey the useless, the shameless sellout lunatic, di wan go out, for go make the same useless stupid propaganda, whe LRC di pay dem because for dem the liberation na something for usam make am moni, even when eown brother don die in the hands of the military, the same military. They value the small moni whe they di receivam from LR, for di do blackmail for ambazonia, pass the lives of the Ambazonia people.
6. So I hear sey the useless idiot, di wan go out, go open ye large mouth, begin to call the name of ADF.

A headline should be short to grab the attention of readers making them read more. An expository discourse consists in giving definitive detail explanations and clarifications by means of examples and illustrations, details, comparison and contrast, definition, and other rhetorical devices like nature. The text is fact-based with the purpose of exposing the truth through a reliable source. It exposes the in and out of a subject. True and deliberate expository text focuses on educating its reader.

THEORETICAL FRAMEWORK

Different types of Qualitative Data Analysis (QDA for short) and theoretical frameworks [34], [35], [12], [37], [38], [39], [40], are needed to handle the complex sociolinguistic data collected, notably Bhandari, (2020), and Warren's (2020) Qualitative Discourse Analytical framework, Fairlough and Wodak's (1979) Critical Discourse Analysis, Austin (1962) and Searle's Speech Acts Theory (SAT), Grice's (1972) Conversational Maxims, Communicative acts, and Pierce's Pragmatic theories, each containing outstanding concepts and theories. Though these concepts are capable of analysing the kind of qualitative data collected, each has its unique strengths and weaknesses. However, applying a combination of these analytical concepts, are relevant to handle such complex sociolinguistic data as that of linguistic violence in Cameroon. Bhandari and Warren deviced a comprehensive theoretical framework for analysis, for example, and developed 6 factors namely; content, Narrative, Discourse, Theme. Grounded theory (GT), and Interpretive phenomenon (IPA).

Qualitative Content analysis, which is the most common and straightforward method is used for analysing narrative media discourse exposes and evaluates structural linguistic patterns within a piece of discourse including its words, phrases or images or across multiple pieces of content words as sources of communication. The use of such content words as noun phrases (*General No Pity, Red Dragons, Tiger, 'separatist fighters', amba boys*), verbs ('killing', 'burning', looting, 'bombing', assasinating.'), highlights on items suggestive of the content or ideas relating to violence in the conflict as observed in the reports on the social media without stating their underlying interpretations. Equally, just identifying phrases or content words used in media reports that highlight on violence vocabulary in Cameroon without an indepth sociopragmatic analysis in mind would get the reader lost in the narrative fog alone. As a result, it is sometimes accused of losing important nuances in communication and concentrates on a very specific timeline which doesn't take into account what happened before or after that timeline as the narrative analysis.

The narrative analysis starts by identifying the setting. The setting by definition refers to the time and place the story is set in. The location can be symbolic or simply a backdrop for the story to take place. As the name suggests, narrative analysis is about listening to people tell stories chronologically, paying attention to the structure, plot and sequences of events as it moves through time. Most narrative discourse (but not all) consists of the exposition (introduction of setting and characters), rising action (events that build conflict for the protagonist), climax (tension of conflict reaches highest, most intense point), falling action (the events following the climax), and denouement (the resolution of conflict). A narrative analysis helps the reader gain more insights into the issues treated and ways people perceive, and make sense of reality by analysing stories the way they experience it as in the following extracts;

1. A separatist group calling itself the Wounded Squad of Bafut Seven Kata has killed a member of the Cameroon armed forces in Bafut, Northwest Region...
7. Many military operations baptised 'Bafut clean' organised by the then Commander of the 5th joint Military Region, Gen. Nka valere and Gen. Ekongkwese divine and the 5th joint Gendarmerie Region and the former Regional Delegate of National Security, Police Commissioner Gousmo Emile, have been carried out, aimed at getting rid of..

Through characterisation, it reveals the social behaviour of people, the way they think and act such as the *Bui Unity Warriors, the Black Warriors', General Talk and do' government forces.* Similarly, references to their titles and names as in Line 7 above, *'Gen. Nka valere', 'Gen. Ekongkwese Divine,* and *Gousmo Emile',* suggest the role of the Military, Gendarmerie, and National Security, the concerned of the main subject matter. This framework focuses on the narrative structure. This social media narratives tell stories about the confrontations between the government forces and the Ambazonian Defence Forces and analysing the way the public perceives of the conflict, the various opinions expressed by individuals and different non-governmental organisations. This angle provides powerful insights into their mindsets and perception.

The writer's Point of view is fundamental in reporting and by definition it refers to the perspective of the experience in the story, presented in the first-person omniscient narrators. First-person narrator: Tells the story from the perspective of one or several characters with the

65

word "I" or "we" as illustrated in [TEXT N0. 15] For example, 'I hear sey the useless, the shameless sellout lunatic, di wan go out,' (Line5), 'So I hear sey the useless idiot, di wan go out, go open ye large mouth,' (Line 6)

In a narrative report collected on social media, the first person point of view "I," "me," "we," and "us," hardly occurs except from the narrator's perspective except text 15 recounting his experiences, feelings of disappointment with Lucas Anu and emotions noticed in the strong insults (useless, shameless sellout lunatic).

A theme is the most important literary concept in a story as it gives the overarching idea that carries the writer's message. It provides the headline or main idea running through the reports and here point to the theme of conflict and violence as illustrated in [Text No.29] '*Revealed: How Francophone soldiers are destroying Southern Cameroons,* and Text N0 31. 'Cameroon's *Anglophone Crisis: Red Dragons and Tigers – the rebels fighting for independence*', and in [TEXT N0. 20] *'Cameroon troops summarily killed 10 in crackdown: HRW;* as theme of the report captioned '*Rapports accablants*' of the military forces accused by non-governmental organisation Human Rights Watch for commiting violence and atrocities of killings, burning of houses, looting, raping civilians in the Northwest and Southwest regions. These top officials of the Military, Gendarmerie and National Security have been cited as principal commanders and commissioner of the attacks leading to the violence, intimidating that these personalities in who power is vested and who have been indexed in the Human Rights Watch report are responsible for atrocities. The argument here is that words like '*military', 'Gendarmerie, and National security* tie in with the idea of repression and attempts to re-establish order in the restive region as the military spokeperson argues, commentary on the subject and to show how easily human perception can be manipulated when powerful emotions are at play.

At the same time, another qualitative data framework relevant in this study is The Interpretive Phenomenological Analysis. (IPA) designed to help readers understand the personal experiences of a subject, for example, this 22-year old bike rider who had been at the base, and underwent violence and torture in this crisis as stated in [Text N0. 29] report below ;

7   'The BIR stopped us in the middle of the road. They selected those whom they suspected to be amba fighters [separatist fighters]. Some were chosen because they had dreadlocks, others because the BIR said they had their pictures on file and they knew they were amba boys [separatist fighters]. The soldiers started beating us with a hammer, and kicking us with their boots. After more than four hours like this, the BIR took us to their base in Ndop.'

This narrative presents the personal experience of a bike rider going for a funeral and on the basis of suspicion of being an amba fighter testifies that he is beaten, kicked with boots and after four hours he and others are taken to the BIR base in Ndop, a situation like the separatists' attacks in Dzekwa during this ongoing Anglophone crisis. These events or experiences are a "phenomenon" that make up the "P" in IPA credible. This phenomena may range from relatively common events - such as frequent attacks by separatist forces, or being involved in an armored car explosion - to those which are extremely rare - for example, the bike rider's personal experience with the military in Ndop and the camp. So, IPA is a great choice which

involves analysing people's personal experiences of life events that happened to them. The IPA framework does not pay particular attention to implicit and explicit meanings, frequent and repeated ideas or phrases, and metaphor choices. Thus, in order to give a deeper understanding of the meaning and significance of such expressions as 'the Wounded Squad of Bafut Seven Kata', 'separatists', 'Bafut clean' etc., it is important to use the speech act and communicative approach to discourse to understand a complex discourse text depicting violence within the Cameroonian context as illustrated in **[TEXT N0. 31]** below.

[TEXT N0. 31] BBC News. Farouk Chothia, correspondent for Africa, 4 October 2018,

1. **'Cameroon's Anglophone Crisis: Red Dragons and Tigers – the rebels fighting for independence.'**
2. He reports that 'The Red Dragons, Tigers and Ambazonia Defence Forces (ADF) are just some of the armed groups which have just sprung up to fight for independence in English speaking parts of Cameroon poses a major security threat to Sunday's elections, in which President Paul Biya, 85, is seeking to extend his 36 year rule.'
3. In the absence of reliable opinion polls, it is impossible to guage the level of their support but the authorities' brutal crackdown has only pushed more of the local population into the arms of the separatists, analysts say.
4. The militias formed in the past 12 months, have made many small towns and villages in the two main Anglophone regions, the North-west and South-west, 'ungovernable', something unimaginable just a few years ago, Nigeria-based Cameroon analyst Nna-Emeka Okereke told the BBC.
5. 'They probably have 500 to 1000 active fighters, but more importantly they have the morale and determination to fight for the independence of what they call Ambazonia state,' he said.
6. The militias have repulsed attempts by the powerful Cameroonian army, including its elite US-trained troops, to defeat them because of the support they command in the two regions, Mr. Okereke said

This BBC correspondent for Africa, Farouk Chothia, caption's his report in [TEXT N0. 31] on the subject of 'Cameroon's Anglophone Crisis: Red Dragons and Tigers – the rebels fighting for independence.' This caption is the most important as it is the overarching idea that the report of the story wants to reader to understand. This caption carries the main idea or underlying meaning the reporter explores in his report in which he highlights on armed militias, 'the Red Dragons and Tigers as the rebel group fighting for independence of Cameroon;s Anglophones. Note that the caption carries information on the characters, setting, and plot, or a combination of all of these elements. The information concerning the fighters is the subject, portraying how easily human perception can be manipulated when powerful emotions are at play.

Drawing from this, sociolinguists, for example, use narrative analysis to explore the manner in which something is being said and how the subject is communicative. In the development of the report in [TEXT N0. 31], Farouk Chothia, correspondent for Africa, goes on to present details including different people's views concerning the conflict in NOSO.

In introducing his report, his focus is on the actors in the conflict, the armed groups as the main point in Line 1 entitled; 'Cameroon's Anglophone Crisis: Red Dragons and Tigers – the rebels fighting for independence.' The structure of the narrative discourse reveals the plot [2] as it moves through time focusing on the origin of the conflict. In Line 2, He reports that *'The Red Dragons, Tigers and Ambazonian Defence Forces (ADF) are just some of the armed groups which have just sprung up to fight for independence in English speaking parts of Cameroon poses a major security threat.'* Most narratives (but not all) follow this traditional plot structure. It consists of the exposition (introduction of setting and characters), rising action when he reminds the reader of possible tensions in the upcoming Sunday's presidential elections (events that build conflict for the protagonist), in which 'President Paul Biya, 85, is seeking to extend his 36 year rule,' The climax (tension of conflict reaches highest, most intense point), is reached with the use of 'but ' in the following sentence when he continues by commenting that 'the authorities' brutal crackdown has only pushed more of the local population into arms of the separatists,' and the plot begins the falling action (the events following the climax), as the report [4] provides additional information *'The militias formed in the past 12 months, have made many small towns and villages in the two main Anglophone regions, the North-west and South-west,* qualifying this as *'ungovernable', something unimaginable'* and in [5] he reiterates the fact that *'They probably have 500 to 1000 active fighters,* pointing out that 'more importantly they have the morale and determination to fight for the independence.' Apparently showing his sympathy with the fighters, he states, in line 6, that *'The militias have repulsed attempts by the powerful Cameroonian army, including its elite US-trained troops, to defeat them'* as the denouement.

The plot is recounted in the Third-person limited narrator, who tells the story from an outside perspective, from the perspective of a reporter. The third-person limited narrator relates events, thoughts, actions, but is limited to that single role. Narrative discourse analysis of this nature is about paying attention to the story the way it happened and is recounted – and more importantly, the way they tell them. The narrative text involves the views of different people, mostly non-nationals, each trying to express personal views of the situation and their insights of the issue, telling stories that further provide powerful insights into their mind-sets and perspectives. The narrator, a Nigeria-based Cameroon analyst, Mr Nna-Emeka Okereke, explains the root of the Anglophone crisis. With back flashing technique, he points out in this report that this people are 'proud of the Anglophone heritage,' drawing the attention of the reader through narration that 'The militias began to emerge in 2017 after a security force crackdown on mass protests, led by lawyers in wigs and teachers in suits, over the government's alleged failure to give enough recognition to the English legal and education systems in the North-west and South-West.' To him, one of the causes is the presence of French language and French nationals occupying key posts in Anglophone regions and their inability to apply English Law in court to Anglophone regions and who continue to impose outdated French education system in English-speaking schools, thereby marginalising Cameroon's English-speaking minority, who make up just about 20% of the population. He

further points out that many English-speaking people complain of being treated as second-class citizens whereas it is not so if they are part of the same country. It is important to draw the attention of the readers to this fact as evoked in Farouk's report when he writes about the objective of the Ambazonian militia; 'They probably have 500 to 1000 active fighters, but more importantly they have the morale and determination to fight for the independence of what they call Ambazonia.'

When the Nigeria-based Cameroon analyst, Nna-Emeka Okereke, in his narration affirms in [4] that, *'The militias formed in the past 12 months, have made many small towns and villages in the two main Anglophone regions, the North-west and South-west, 'ungovernable', something unimaginable just a few years ago,'* he seems to justify the moral and physical determination of the ADF to self-government. From their acts of violence against French Cameroon forces, their objective has been to render these two Anglophone regions, the North-west and South-west, 'ungovernable,' attacking gendarmerie posts and brigades and killing the soldiers, and creating insecurity to those who they consider 'invaders.' No matter their justifications, the Human rights organisation would decry the killings as violation of human rights and dignity.

Analyzing a narrative discourse implies looking at the authors' language choices as well as global elements like setting, character and plot, figurative language, nonliteral comparisons to describe things or evoke sensory details, create images that evoke an emotional attitude, or tone. Different non-governmental organization reports recorded decry the use of physical torture and linguistic violence evoked in the following social media narrative report captioned this unbearable situation as:

[**TEXT N0. 29**] *Cameroonconcord. Opera News, 11 August 2020.* (Culled from Human Rights Watch report)

1. *'Revealed: How Francophone soldiers are destroying Southern Cameroons.*
2. On April 24, BIR soldiers detained and severely beat between 30 and 40 motorbike riders who were part of funeral convoy heading to Oku from Ndop, suspecting the motorcycle riders of being separatist fighters. The soldiers took them to their base in Ndop and divided them into two groups. Twenty-three were transferred to the BIR base in Bafut, about 44 kilometres from Ndop, where they were held for approximately three weeks incommunicado. Then, they were moved to two gendarmerie stations in Bamenda, where they were held for another five days.
3. On May 21, all 23 were transferred to Bamenda's central prison, where they remain.
4. They have been taken before the Bamenda military court at least twice since May but are yet to be formally charged, and their trial has not started.
5. The situation or whereabouts of the approximately 7 to 17 other men detained on April 23 in Ndop has not been revealed and they are presumed forcibly disappeared, as they were last seen in military custody in April.
6. Human Rights Watch spoke to two motorbike riders who were at the Ndop BIR base on April 24, to five relatives of three motorbike riders currently held at Bamenda's Central prison, and to a relative of one of those missing.
7. A 22-year old bike rider who had been at the base said:

> 'The BIR stopped us in the middle of the road. They selected those whom they suspected to be amba fighters [separatist fighters]. Some were chosen because they had dreadlocks, others because the BIR said they had their pictures on file and they knew they were amba boys [separatist fighters]. The soldiers started beating us with a hammer, and kicking us with their boots. After more than four hours like this, the BIR took us to their base in Ndop.'

As the name suggests, narrative analysis is all about listening to people telling stories and analysing what that means. Since stories serve a functional purpose of helping us make sense of the world, much insight is gained into the ways that people deal with and make sense of social reality such as the 22-year old bike rider's personal experience narrated Line 7.

This sample narrative discourse consists of the trio structure of a report including *Intro-Body-Tail system as* the report begins with Line 1, the *Intro*, captures the main points and the most important information, while [2-5] is the *Body*- list of additional facts, providing supporting evidence, details, illustrations, examples and the *Tail* Lines 6-7, giving the least important or minor points. Only through a socio-pragmatic approach can researchers gain a holistic view of the subject's life and activities, revealing what motivates people to act the way they do and say the things they say. Narrative techniques provide deeper meaning for the reader and help the reader use imagination to visualize situations.

Culled from Human Rights Watch report, [TEXT N0. 29] is a narrative discourse texts which recounts a number of personal case experiences and the events happened paying special attention to stating the headline, the sequences of events, and the way the story unfolds, presenting the main point or thesis then developing the subject, providing supporting facts, and convincing evidence. The reporter makes use of different narrative techniques including description, exposition, and argumentation to craft the article. The story is also narrated in the first person, second person, third person, and third-person omniscient.

The narrative opens with the title of [TEXT N0. 29] clearly indicating that the narrative is a revelation about the state of violence in the Southern Cameroons (1): 'How Francophone soldiers are destroying Southern Cameroons.' One of the common principles relevant to narration is the plot. Bringing out setting, where the story happened, the actors, who were involved, chronology or time sequences, as well as the sequence of events. Line 2 [TEXT N0.29] the Human Rights Watch report begins by mentioning the date and location of the event as 'On April 24,' when the acts of violence took place and goes on to state what happened; 'BIR soldiers detained and severely beat between 30 and 40 motorbike riders who were part of funeral convoy heading to Oku from Ndop,' providing reason for the arrest as 'suspecting the motorcycle riders of being separatist fighters.' The narrator continues by informing readers of the exact way the event unfolded, *'The soldiers took them to their base in Ndop and divided them into two groups*, providing details of the number of suspects taken and the destination, reporting that *'Twenty-three were transferred to the BIR base in Bafut, about 44 kilometres from Ndop,'* as well as the timeline of their detention. In (3), the narrator relates what happened to the arrested suspects *'on May 21'*, as *'all 23 were transferred to Bamenda's central prison, where they remain.'* To arrest people going for a funeral without proof that they are actually amba boys and transferring them to the *'Bamenda's central prison'* can be considered unjust by

70

the Human rights watch correspondent. Line (4) consists of the narrator's opinion who mentions that 'They have been taken before the Bamenda military court at least twice since May but are yet to be formally charged, and their trial has not started. This implies that the suspects are on preventive detention which might take several months or years. As a human rights activist, the narrator fears human rights abuse when in (5) he expresses worry that 'The situation or whereabouts of the approximately 7 to 17 other men detained on April 23 in Ndop has not been revealed and they are presumed forcibly disappeared..' The expression, 'presumed forcibly disappeared' is indicative of a form of psychological violence to the relatives of the 7 to 17 persons presumably 'missing.' However, to establish the veracity of his imagination and provide authentic information, he has to talk to 'a 22-year old bike rider who had been at the base' as well as to some relatives of the 'missing' (6). In (7), the motor bike rider equally recounts the ordeal of molestation, torture and violence they suffered, saying 'The soldiers started beating them with a hammer, kicking them with their boots for more than four hours,' 'beating' and 'kicking' are considered acts of physical violence and abuse of human dignity or disrespect for human life, 'before taking us to their base in Ndop.'

Sociolinguistics studies analyse the correlation between language and society and the way people use language in different social situations as well as the way readers understand the reports upon reading. Is meaning simply the set of associations that a word evokes, is the meaning of a word defined by the images that its users connect to it?

DATA ANALYSIS

Critical discourse analysis combines an "internal" study of language with "external" study of its context and how the text is affected by social practices and relations. The term "intertextuality" is often used which means the need for one text to be read in the light of its allusions to and differences from the content or structure of other texts. The performative analysis deal with what people say and do with words. The question about communicative act is about what is it that is said and what is meant? What does it mean to perform an action? [37], [38] 'One level of analysis accounts for the different categories of speech themselves, for example; '*The soldiers took them to their base in Ndop and divided them into two groups. Twenty-three were transferred to the BIR base in Bafut, about 44 kilometres from Ndop, where they were held for approximately three weeks incommunicado. Then, they were moved to two gendarmerie stations in Bamenda, where they were held for another five days'* which is drawn from a narrative text in which the narrator uses declarative illocutionary acts that are informative; '*The soldiers took them to their base in Ndop,* [They] *divided them into two groups.* The first group was made up of '*Twenty-three were transferred to the BIR base in Bafut.'* providing essential details of the event. Each sentence occurs as a 'locution', i.e., what is actually said and the form of the words uttered. I take that the act of saying something is performing an illocutionary act '*taking them away'*. In the extract above, the narrator uses informative acts describing each action. The second level of analysis is what the speaker/writer is doing with their words, narrating how: '*The soldiers took them to their base in Ndop and divided them into two groups'*, i.e., the functions of the words and what is done when something is said: '[They *moved to the Ndop BIR base]'* expressing intentions, i.e. the illocutionary force. The last level of analysis concerns the effect of the words or expressions used on the hearer/reader, that is, the

reader's reaction, to their eventual detention or the perlocutionary effect as illustrated in Text N0. 20 below.

[TEXT N0. **20]**

[1] '**Cameroon troops summarily killed 10 in crackdown: HRW**;

[2] 'Troops in Cameroon's northwest region have 'summarily killed at least 10 people in a crackdown against Anglophone separatist,' Human Rights watch (HRW) said on Thursday.'

[3] Its report is the latest in a string of allegations by rights monitors in the battle between security forces and English-speaking defence forces demanding home rule in francophone-majority Cameroon.

[4] 'Cameroonian soldiers summarily killed at least 10 people and carried out a series of other abuses between April 24 and June 12 during counter-insurgency operations in the Northwest Region, 'HRW said. The troops also burned 12 homes, destroyed, and looted health facilities, arbitrarily detained at least 26 people, and are presumed to have forcibly disappeared up to 17 others.'

[5] The violence has claimed more than 6,000 lives and displaced around a million people, According to the International Crisis Group (ICG) Think Tank.

[6] International monitors and the UN say that both sides have committed abuses including crimes against civilians.

[7] 'instead of protecting the population from threats posed by armed groups, the Cameroonian security forces have committed serious violations against civilians, causing many to flee their homes, said Ilaria Allegrozzi, HRW's specialist on Cameroon. (Human Rights Watch, Legit August 11, 2022)

[TEXT N0. 20] consists of a Human Rights Watch report on the state of violence in the current Anglophone Crisis and the main point of the report in [1] captions that '*Cameroon troops summarily killed 10 in crackdown.*' In developing the story [2], the report gives more details of the event, recounting that ''Troops in Cameroon's northwest region have 'summarily killed at least 10 people in a crackdown against Anglophone separatist,' stating information on the location of the incursions, 'northwest region', and the target, 'against Anglophone separatist.' Note also that before reporting what really happens, the narration states the source of the information as given by 'rights monitor' when it states 'HRW said,' to assure the reader about the authenticity of the facts. In [4], the report recounts that 'Cameroonian soldiers summarily killed at least 10 people and carried out a series of other abuses between April 24 and June 12 during counter-insurgency operations in the Northwest Region. The troops also burned 12 homes, destroyed, and looted health facilities, arbitrarily detained at least 26 people, and are presumed to have forcibly disappeared up to 17 others.' The human Rights Watch is a U.S. based non-governmental organisation whose objective is to decry abuses of human rights, torture and violence. It works with governments to ensure the respect of human dignity and rights no matter his status, crime and act. To provide a convincing report of the crisis situation, the HRW describes quantitative data on the specific number of individuals involved (10 killed, 26 detained, 17 presumably disappear), acts of violence (12 burnt houses, health facilities destroyed) in the event. Such description touches the reader's emotions and feelings at the rising insecurity in the region and abuse of human rights, their priority as a humanitarian

organisation. Words as 'killed', 'detained', 'disappear' express different forms of violence; physical and psychological.

Having condemned violence perpetuated by government troops, the report attempts to balance the criminal acts of abuses on human rights on the field, drawing attention to the fact [6] 'International monitors and the UN say that both sides have committed abuses including crimes against civilians.' Concluding the narration, the reporter highlights on the fact that [7] 'instead of protecting the population from threats posed by armed groups, the Cameroonian security forces have committed serious violations against civilians, causing many to flee their homes.' From a sociopragmatic interpretation, the reporter acknowledges that the armed groups are a threat to the population, yet seems to blame the Cameroonian security forces for committing 'serious violations against civilians.' Though the researcher's bias does have a strong influence on the reader's apprehension of the situation here, one needs to be particularly careful about the potential biases in understanding such a report on the social media. Nevertheless, narrative analysis is still a very useful qualitative method – just keep these limitations in mind and be careful not to draw broad conclusions

To arouse and affect the reader's sympathy and feelings, the report cites the International Crisis Group (ICG) Think Tank in [5], which recalls the impact of the conflict; 'The violence has claimed more than 6,000 lives and displaced around a million people,' providing verifiable and factual information. The International Crisis Group (ICG) think tank estimates that around 10 armed separatist groups exist, gaining control of a significant proportion of rural areas and main roads' in the North-west and South-west Regions. The ICG Cameroon analyst Richard Moncrieff told the BBC that 'They are not operating under one broad front, but there is very likely to be coordination between political elements in exile.' These groups do not control territory all the time, they move around using hit and run tactics against isolated units of the security forces or prestigious targets like chiefs, priests, political leaders, senators, whom they kidnap.

Narrative analysis refers to a cluster of analytic methods for interpreting texts or visual data that have a storied form. A common assumption of narrative methods is that people tell stories to help organize and make sense of their lives and their storied accounts are functional, and purposeful. Note how [Text N0. 30] below is organized as a respond, justifying military actions accusing and incriminating the government of army abuses in the North-West regions to the descriptive discourse presented in [Text N0. 20] by Human Rights Watch indictment of human rights abuse in the conflict.

[TEXT N0. 30] Newsghana.com.gh.   26 Aug, 2022.

1. **'Cameroonian army rejects reports on army abuses.'**
2. Cameroon's army said Wednesday that it firmly rejects what it calls an 'outrageously provocative' report by the U.S.- based Human Rights Watch (HRW) on atrocities committed by its troops in the English-speaking regions of North-west.
3. The report, published Aug. 11, accuses Cameroonian government forces of destroying property, executing civilians, and looting in the region.

4. 'HRW is known for its loathing against the Cameroonian defence and security forces and its logic which consists in systematically attributing to the Cameroonian army the abuses… based on alleged testimonies distilled by secessionist terrorists,' said Cyrille Serge Atonfack Guemo, the army spokesman, in a statement Wednesday evening while stressing that the accusations are 'simply grotesque and ludicrous charades.'

5. 'The defence and security forces remain unperturbed as they carry on their operations as they carry on their operations across the national territory with respect for human and peoples' rights', he added.

6. Armed separatists fighting for the 'independence' of the two English-speaking regions of North-West and South-west of the Central African country have been clashing with government forces since 2017. Enditem

From the caption in [1]; '*Cameroonian army rejects reports on army abuses*'**,** the spokesperson for the military attempts to refute allegations made by several non-governmental organisations notably the U.S.-based Human Rights Watch against the government forces reported in [TEXT N0. 20, TEXT N0. 24, TEXT N0. 27], and [TEXT N0. 30], referring to them as 'outrageously provocative' reports especially as one reporter captions it as 'rapport accablant', translated as an 'implicative report. The spokesperson uses these backstories of this corpus to formulate his report. Backstory is used when the author feels it is important for the reader to know the truth or justify reasons for the present acts prior to the actual events described in the narrative. For example, in recounting the story, we learn that 'they selected those whom they suspected to be amba fighters [separatist fighters], and the others were chosen because they had dreadlocks, others because the BIR said they had their pictures on file and they knew they were amba boys [separatist fighters]. This is important for us to understand why some of the members were treated so differently from the others. We don't actually experience this event in the story as related in [TEXT N0. 24], and [TEXT N0. 27]. Instead, the narrator gives us this 'backstory' just before the actual first event that we do experience. In fact, rather than portray a much darker side, which have previously only been subjected to quantitative approaches, giving the devastating number people killed, mutilated bodies, images of villages burnt, thousands of displaced people and a picture of distress, a more qualitative, interpretative perspective of such media reports on violence attempts to balance the scales.

In [Text N0. 33], the reporter, Scandy Media posts another a more recent report of how Ambazonian fighters use sophisticated IED rockets to attack government forces in different parts of the North-West and South-west Anglophone regions indicating that the crisis has escalated to a full time war.

[TEXT N0. 33] Cameroonnewsage. Aug 29, 2022.   Scandy Media.

1. **Ambazonia combatants use rocket, IEDs in Sunday attacks against government forces'**

2. In self recorded videos, three scenes in three different locations could be seen in Bafut, Dzekwa and Eyumojock.

3. In Bafut, at least three government forces were feared dead as the members of Bafut 7 Kata armed group used IED to blow off an armoured car in a convoy.

4. In the Dzekwa, Bui Division, the casualties remain unknown after members of Bui Unity Warriors fired rocket at an incoming armoured car. The car parts and blood stains could be seen on the tarmac after the attack.

5. A pro-Ambazonia platform, Scandy Media reports that the rocket attack in Ngokuv was carried out by five different camps. They include Airforce of Tadu, Black Warriors of Dzekwa, and The Unity Warriors of Gen. Abakwa from Kumbo East, The Unity Warriors of Dzekwa North led by its colonel, and the Unity Warriors of Kumbo South west.

6. In Eyumojock, Manyu division, the Gendarmerie Brigade was attacked but the Gendarmes were alert to avoid bloodbath.

7. At least five government forces have died in one week in the Northwest region.

Critical discourse analysis is both an analytic technique and a theory, and its popularity has arisen from the growing interest starting late in the last century as the qualitative research and ways of analysing the data it produces. Critical discourse analysis has been used to reveal power relationships and a critical analysis of words and expressions in a language of violence. This analytical technique is capable of describing the kind of data collected on social media and violence in Cameroon in combination with the framework [37], [38].

As earlier noted, the assumption that language is our fundamental software and the operating system that supports our thoughts and actions. A communicative act consists of different components: Syntactical, propositional, performative and intentional. Of course, we usually communicate our ideas, feelings and emotions by means of concrete language acts, so even moving to a point, taking up a gun, placing your hand on the trigger, pointing the gun at someone and pulling the trigger are considered a sequence of communicative acts with the intention to shoot and kill someone. *'moving', 'taking', 'placing', 'pointing' and 'pulling'* are performing certain concrete actions by a person. A 'Communicative act' applies exclusively to concrete acts performed by someone at a particular time and at a particular place. Since the concept of a communicative act (or: the act type to communicate-something-to-someone) involves no reference to a particular type of doing, it seems that the only possibility to fix the concept of a communicative act as a unit of analysis is to focus on the effects brought about by the respective doings. Death is the effect brought about by shooting, stabbing, cutting, running, fighting, attacking, etc.

"Words are the most powerful instruments man acquires and possesses in the universe capable of transforming everything into life. Take for example, the utterance, 'Commander Spirit.' Words are the building blocks of a language used to express different ideas. When we speak, write, think, or use words in a situation, we engage in communicative actions, that is, 'How To Do Things With Words' [37] demonstrating that words are powerful agents carrying energy and we need to be mindful about the type and meanings encapsulated in the words we use or hear as communicative acts. First, pragmatic theories converge on the idea that the interpretation of an utterance crucially hinges on contextual reasoning—that is, it results from listeners integrating the utterance's conventional content with inferences drawn on the basis of the broader communicative setting, as well as the speaker's intentions. For example, uttering that someone 'is a Commander Spirit.' would normally be taken as a compliment; yet, the same

utterance would likely suggest that he is leader of an armed secessionist group, a negative and derogatory reference attributed to an Amba fighter considered a 'terrorist.' [41].

Speech acts are considered verbal actions speakers use to accomplish different things as: *informng, expressing, burning, blaming, looting, killing, etc.,* convey violent actions or expressions intended to communicate specific acts. Words are message carriers and containers of profound thoughts. As communicative acts, they are the life force containing the power behind their use such as *kicking, beating, kidnapping, murdering, attacking, 'clashing', 'killing', 'bombing,'* are performtive acts of violence after their kind." Words can build up or tear down. They can motivate or discourage. The words we use affect the mind of the reader and influences his thoughts and social behaviour. Certain words do give strength while others sap away or tear down relationships. By implication, kind and loving words would in turn perform similar acts producing peace after its kind, dry and provocative words, on the other hand, harbour and perform anger, violence and separation. Stevens concludes that by consciously monitoring and choosing our language, we can effectively reprogram our lives. By "upgrading" our language choices, Stevens asserts, we can upgrade our attitudes, belief systems and life patterns.

The 17th-century British empiricist, John Locke, held that linguistic meaning is mental and also ideational: words encode our thoughts and experiences [4]. Thus, the words, phrases and sentences used by social media practitioners and reporters in their narration, description, exposition, or argumentation must be considered as communicative acts are used to perform acts of violence as their given communicative function.

From a socio-pragmatic perspective, expressions collected from data such as '*Red Dragons', 'Tigers', 'Ambazonian Defence Forces', 'Unity Warriors', 'Black warriors, General Viper, General Isobu, General Ten Kobo', General Fire',* etc., convey deep rooted feelings of determination. These are concepts and social facts in which every word is carefully selected and fully significance. Notice first the big titles each carry; here the literary device of personification used. Personification occurs when an inanimate things, and objects are given human or animal-like qualities, like: *'Red Dragons and Tigers', 'Black Warriors', 'General Vipers', 'General No Pity', '*Major General say and do'*. Hardly is a dragon red. This statement is an attempt to help the reader have a better picture of how wild and uncouth these armed groups appear and act. Social media reporters use various stylistic devices in narrating, describing, and exposing salient information for public consumption, amongst which are metaphors, imagery, simile, personification and hyperboles. Hyperbole is an over-exaggeration of a situation to make a point. You might have read about '*No Pity*', and '*Major General Say and Do*.' We know this expression is not meant to say he has no pity in all in his life in the literal sense, but it is meant to help the reader understand his excessive cruelty during operations to act violently without any emotions. So construed, the meaning of an expression, according to John Locke, is the idea associated with it in the mind of one who knows and understands that expression. He believed that human nature is characterised by reason and logic in which human beings must be tolerant

Such verbal violence using words that bring out the undesirable qualities that marginalises his value and is specific to a person or groups, as 'the *Betis'*, 'the *Bamis*,', the *Anglophones'*, 'the

francophones' etc., as words and expressions intended to put-down their dignity (in private or in front of others) stigmatising particular groups of people or tribes by ascribing negative and devaluating attributes are indications of intolerance with invective refernces as, 'those dogs', '*terrorist*, 'the boys', '*gangsters'*, '*brigands'* etc, to ridicule the referents, describing them in terms of 'ethno fascists', swear words that are especially denigrating, and insultive speech acts. In addition, these negative words say bad or hateful things about the other, creating psychological violence against the victim.

But the ideational account of linguistic meaning, in Locke's view, is sometimes vulnerable to several interpretations. Suppose, for example, that the person's idea of *Dragon* or *Tiger* is associated in his mind with the idea of wild and untamed animal. It follows that part of the meaning of dragon, for this person, is prehistoric and legendary. If so, then the meanings of *Dragon and Tiger* are different for each person depending on his knowledge and perception. So too are the meanings of such expressions as *'Bafut 7 Kata', Come-no-go', 'Warrior.'* In that case, suppose that a person mistakenly associates all *Blacks* with the idea of W*arriors.'* Would it follow that, for this person, every *black* is a *warrior*? Does everything black kill? More still, does '*General Viper*' mean that this specie of a snake is the general? Is meaning simply the set of associations that a word evokes, is the meaning of a word defined by the images that its users connect to it? If so, how is it possible to say that someone may misunderstand the meaning of a word or uses a word incorrectly? Many people ignore the power of words. Scientific research reveals that our words have power and can make people do incredible and even impossible things. Have you ever heard the phrase, 'Be careful with your words'? While this phrase discourages people from causing verbal harm to others, calling on them for tolerance, reason and logical thinking, there may be another hidden or metaphorical meaning behind it. Our words hold and carry power that can provoke someone into anger, frustration and incredible acts of violence. So when you open your mouth to say something to someone, be sure to think about the words you have chosen to say and their impact on the reader. Many not truly understand the power words exercise on the feelings and emotions over others.

When words and expressions are used on the social media, they take on different presuppositions and implications. Take the expression '*Ambazonian Defence Forces* (ADF), which the monitoring group, armed conflict Location and event data (Acled), said on its website noting that the ADF is the most active militia. The ADF and other militia have clashed with government forces 83 times this year, compared with 13 times last year, indicative of their increasing determination to fight for separation. Their actions include '*clashes', 'killing', 'beating', 'attacking', 'bombing',* as forms of violence collected from coverage report captions in the corpus; **'***Deadly Attacks*', *'repeated acts of aggression and continuous violation', 'killed at least seven civilians*', '*shedding the blood of innocent civilians*', '*expulsion of all French Cameroon'* (Text 1); '*three days of clashes*,' words and expressions that evoke violence, pain, and intolerance. While, on the one hand, the military consider these words to describe attempts to stop incursions and rebellion, militants of the Ambazonian Defense Forces (ADF), on the other hand, interpret such actions towards the anglophone population, who are also the victims, as a sign of oppression, barbarism, and have to fight back, Each of the words used and cited above has power and affects the reader's feelings, emotions, perception and behaviour depending on the type of media report and account.

A socio-pragmatic analysis of such media narratives reveals hidden motivations that are not easy to perceive directly especially concerning complex national and social issues as the Anglophone crisis, insecurity, war, and violence with social, cultural and linguistic undertones. To describe and categorize common words, phrases, and ideas in qualitative data and in this case, for example, a collection of news reports and articles reporting about attacks and confrontations in the ongoing Anglophone Crisis between government forces and the Ambazonian Defence Forces (ADF) and examining words, phrases that designate and brings to the reader's mind acts of violence committed on the ground during such skirmishes as illustrated in Sample [TEXT 33] a recorded video of attacks in Bafut, Dzekwa and Eyumojock, Manyu Division;

[TEXT N0. 33] Cameroonnewsage Aug 29, 2022 Scandy Media.

1. **Ambazonia combatants use rocket, IEDs in Sunday attacks against government forces'**
2. In self recorded videos, three scenes in three different locations could be seen in Bafut, Dzekwa and Eyumojock.
3. In Bafut, at least three government forces were feared dead as the members of Bafut 7 Kata armed group used IED to blow off an armored car in a convoy.
4. In the Dzekwa, Bui Division, the casualties remain unknown after members of Bui Unity Warriors fired rocket at an incoming armoured car. The car parts and blood stains could be seen on the tarmac after the attack.
5. A pro-Ambazonia platform, Scandy Media reports that the rocket attack in Ngokuv was carried out by five different camps. They include Airforce of Tadu, Black Warriors of Dzekwa, The Unity Warriors of Gen. Abakwa from Kumbo East, The Unity Warriors of Dzekwa North led by its colonel, and the Unity Warriors of **Kumbo South west**.
6. In Eyumojock, Manyu division, the Gendarmerie Brigade was attacked but the Gendarmes were alert to avoid bloodbath.
7. At least five government forces have died in one week in the North West region.

Though Scandy Media reports the confrontations, the expressions *'deadly attacks', 'bloodbath,' 'Ambazonia Defence Forces (ADF),' 'rocket', 'attack', 'armoured car', 'IED', 'Warriors',* also tell the story of confrontations. Mark the idea of a concerted action of the forces running through the story, in which the fighters, no matter their location, whether in the North West (Bui, Dzekwa, Bafut) or in the South West, (Eyumojock) have the same objectives, i.e., to attack any foreign forces in any English-speaking area. The appellation 'Unity warriors' is indicative of a joint military action with 'the rocket attack in Ngokuv, carried out by five different camps'; *the Airforce of Tadu, Major General Talk and do, General Viper, Black Warriors of Dzekwa, The Unity Warriors of General Abakwa from Kumbo East, The Unity Warriors of Dzekwa North, and the Unity Warriors of Kumbo'* is highly significant to demonstrate their intention to construct an invincible force in order to overcome the supposed enemy. Notice that the most feared and ferocious Ambazonian Defence Forces operating are those in Bui Division with the most dangerous *'General Abakwa', 'General No Pity,' and 'Major General Say and Do.'* Note that all these five groups, those in Eyumojock, including the members of *Bafut 7 Kata* armed group use the IED to blow off any military armoured car within their reach. By implication, the 'amba warriors' consider themselves well equipped to confront the Cameroon military**.** These phrases or words highlight on their updated modern

78

military weaponry, tactics, determination and will. The reporter informs the reader (7) that despite the fact that in Eyumojock, Manyu division, the Gendarmerie Brigade was attacked but the Gendarmes were alert to avoid bloodbath', as the narrator states that 'At least five government forces.. died in one week in the North-West region', as The '*7 Kata of Bafut*' in a synergic operation with the other armed groups in Bambili, and Batibo reveals in [TEXT N0. 7]; and [TEXT N0. 9].

Expressions as *the Airforce of Tadu, Major General Talk and do, General Viper, Black Warriors of Dzekwa, The Unity Warriors of General Abakwa from Kumbo East, The Unity Warriors of Dzekwa North, and the Unity Warriors of Kumbo'* suggest the calibre of fighters, armed and warrior groups involved in the war, who talk and do what they say, attacking as dragons, viper, and tigers. Pragmatics describes the relationship between words and the external world and how meanings are created in different social contexts of use. In this light, the British philosopher Paul Grice (1913–88), and his followers have explained meaning solely in terms of mental states and beliefs, suggesting that the meaning of a word or sentence can be understood in terms of the speaker's intention to induce a belief in the hearer by means of the hearer's recognition of that intention [38]. By deduction, this principle is based on the notion of the "speaker meaning," which he defines as follows: a Reporter R means something by a sentence S or an utterance U just in case R intends S/U to produce a certain effect in a hearer H by means of H's recognition of that intention. The reporter's meaning of S/U in such a case is the effect that R intends to produce in Reader or Hearer by means of reporter's recognition of that intention. Suppose, for example, that Reporter reports **'**Cameroon's Anglophone Crisis: *Red Dragons* and *Tigers* – the rebels fighting for independence,**'** to Reader or Hearer, and, as a result, Reader or Hearer forms the belief that in *Cameroon's Anglophone Crisis: Red Dragons and Tigers- rebels are fighting for independence.* The Reporter had several specific intentions: first, he intended to mention the subject of 'Cameroon's Anglophone Crisis: *Red Dragons* and *Tigers*; second, he intended that Reader should recognize that he (the writer) also mentions the role played by the **'***Red Dragons'* and '*Tigers'* ; third, he intended that reader should recognize Reporter's intention to caption his introduction **'***Cameroon's Anglophone Crisis: Red Dragons and Tigers – the rebels fighting for independence'*; and fourth, the reporter intended that reader should recognize that his intention to form the belief that *the rebels are fighting for independence.* In those circumstances, according to Grice, *the rebels fighting for independence,* has the speaker meaning that the *Red Dragons and Tigers* are *the rebels fighting.* This idea correlates with the emergence of such armed groups as '*The Red Dragons, Tigers* and Ambazonian Defence Forces' (ADF), which 'sprung up to fight for independence in English speaking parts of Cameroon' and restoration of the virtual Republic of Ambazonia. Note the ironic tone he uses in [6] in the expression 'powerful Cameroonian army, including its elite US-trained troops' but reports that 'the militias have been unable to repulse their attempts to defeat them.

We cannot explain meaning solely in terms of beliefs and other physical states. Grice's suggesting that the meaning of a sentence can be understood in terms of a speaker's intention to induce a belief in the hearer by means of the hearer's recognition of that intention [38]. A critical and in-depth analysis of the word "kill," for example, can take us to different meanings. 'Kill' could mean totally destroy. 'Kill' could equally mean cease from living by rendering it lifeless as '*Kill the snake'.* 'Kill' above is taken from the literal sense. It is believed that when a

snake or person dies or is killed, it ceases to exist. 'Kill' in *'killing me softly,'* could equally mean 'showing or giving too much love', or being so caring'. In shooting a movie, to 'Kill the light,' means 'lower or put off the intensity of the light (reduce brightness, or deem it) or when a movie director talks of 'Killing' the charcter,'does not mean shooting him dead, his intention is not to render him lifeless, but the meaning within this context actually refers to keeping the character completely out and away from ever appearing in the movie in a way that though, physically he lives on, in the fictional world of the film, he should not appear. For example, Shakespeare's 'Othello kills Desdemona out of excessive love and jealousy, others out of hatred or anger. Thus, the word 'kill' might take different meanings within its context of use. In interpreting the meaning of a word, we must not ignore the opportunity to gain greater understanding of the words we hear, read or use often. A closer and critical look at familiar words, tend to enable one have a broad and in depth appreciation of meanings that we seldom imagine once we think we "know the meaning". Metaphorical words cannot be defined by their form, but by context of use.

When discourse analysis considers the totality of all these elements interacting in a symbiosis, socio-pragmatics provides readers of the social media with a means of relating stretches of language used not omly to the physical world, but also to social, cultural and psychological world in which a profound interpretation is available. The semantics/pragmatics distinction was first explicitly introduced by philosophers in the ideal language tradition and the philosophical study of signs. According to Morris [39], who was influenced by Peirce's writings on semiotics, held that the basic 'semiotic" relation is triadic: Signs, object, and interpretant. It is something interpretable as saying something about something, i.e., a linguistic expression is used to communicate something to someone [39]. Within that complex relation, several dimensions can be isolated. Socio-pragmatics touches on understanding how the meaning of a writer's words is interpreted by taking from its semiotic interpretation a consideration of its social and cultural contexts, based on understanding of native speaker's knowledge of the language, upheld social, cultural, moral and ethical values and beliefs of the people. This involves a knowledge of what is considered "normal" and not normal; what is "*acceptable*" and not acceptable; what is "*right*" and not right; what is "*real*" and not real; that is, the "way things are" and not; not the "way things ought to be" and; what is possible" and not.

Another school of thought held that reasoning and thinking are part of human behaviour. In an effort to render linguistic meaning public and the study of linguistic meaning more "scientific." this school of thought, the behaviourist semantics, led by the American psychologist B.F. Skinner (1904–90) explained human behaviour as being conditioned is based on stimulus-response operant conditioning, proposing that the correct semantics for a natural language is behaviouristic: the meaning of an expression, as uttered on a particular occasion, is either (1) the behavioural stimulus that produces the utterance, (2) the behavioural response that the utterance produces, or (3) a combination of both [43]. Thus, the meaning of *fire!* as uttered on a particular occasion as '*General Fire*' or '*I need some fire*', might mean *I wish to light my cigarette*', and '*fire*, an exclamation might be a warning to run or call for help. But even on a single occasion it is possible that not everyone who hears *fire!* will respond by running or calling for help. Suppose, for example, that the hearers of the utterance include a soldier, fire-fighter, or a person who happens to know that the speaker is a pathological liar. The behaviourist account is committed to the implausible view that the meaning of *fire!*, for those

80

people is different from the meaning of *fire!,* for others who run or call for help. '*Fire* can be an order from a commander to shoot and not run. Similarly, the meaning of words like *'amba boys', 'rebels'* differ from one context to the other. Uttered by a member of the *Black warriors* of Bui Division, it means a freedom fighter of the restoration forces, whereas used by the government forces, they are considered rebels, secessionists and separatists.

The Communicative act

From a pragmatic perspective, speech acts or communicative acts convey the speaker's intended meaning. A speech act, utterance or communicative act consists of different components including: syntactical, propositional, performative and an intentional act. A speech act, or an utterance, serves a function in communication referring to almost any kind of action undertaken in the circumstances to accomplish a purpose. Of course, we communicate by means of verbal or nonverbal language for a purpose, thus, the moving of furniture can be a communicative act, the expression 'communicative act' applies exclusively to concrete acts performed by someone at a particular time and at a particular place. Speech acts are considered verbal actions performed to accomplish a certain thing including functions such as: *exhorting, insulting, blamings, pleading, minimising, stigmatising* to supply information, and get work performed. Words as *informing, requesting, killing, ambushing, attacking, murdering, criticizing, apologising, suggesting, commanding, offering* used in the corpus conveys intended meaning as communicative acts. However, the aspect of meaning and its interpretation is fundamental in determining the significance of a word in its social context as a communicative act. This research aims to analyse the use of words and what they reveal about the intention of the storyteller and the cultural context of the time goes beyond narration and content analysis. Since the concept of a communicative act involves act types to communicate-something-to-someone to a particular type of doing, the concept focuses on the purpose or effects brought about by the respective actions. The utterance, *'separatist fighters kill soldier in Bafut',* is an informative act in which 'Kill' as a communicative act signifies that he died. In a restricted sense, the concept of an intentional communicative act can be defined via the notion of a communicative intent. Let me say that an agent X communicates (intentionally) to an addressee Y that A only if X, by doing (like killing), intends the reader to understand that A is communicated to Y that A performed the action of killing. Given this condition, a first step to define the notion of a communicative act is to understand the notion of his communicative intention without reference to the notion of communication. The way to do the latter is to characterize the goal of a communicative intention (i.e. the fact that X intends to bring about) without reference to the notion of communication - for example, by adopting the view that it is communicated to Y that A just if Y acquires the belief that A.

A communicative act would therefore, refer to an utterance or a set of utterances, which means expressing oneself using a combination of words, noises and sound, to enable the reader understand the information communicated with the others. As such, language becomes a medium of information sharing, because language use can perform different actions classified into different types of speech acts, such as *'separatist fighters kill soldier in Bafut'*. He goes further to describe the various classes of speech acts performed; making statements, asking questions, giving commands, giving reports, making proposals, requesting, exhorting, abusing, greeting and warning etc. Other than speech acts, Austin called the members of this class

'illocutionary acts', a concept of 'speech act' [37] and later developed widely by Searle [38] who also divided communicative acts into the following five classes; *Representatives,* in which the speaker represents the state of an affair; *Directives* by which the speaker gets the hearer to commit future course of action; *Commissives* by which the speaker is committed to do a future action, usually with a promise; *Expressive*, by which the speaker expresses himself/herself on feelings, emotions or attitudes, etc., and *Declaratives*: An extralinguistic context that changes the state of an affairs, for example '*You are fired!'* or '*separatist fighters kill soldier in Bafut*.'

While narrative discourse concentrates on a very specific action and doesn't take into account what happened before or after that timeline, the strength of communicative analysis, from the point of Austin and Searle, basically lies in the significance of the types of communicative acts used, the specific words frequently used to effect it as in the situation of conflict and violence in Cameroon and the ideas contained in the narrative, their significance and their socio-pragmatic interpretation, using the native speaker intuitions about interpreting the meaning of words and phrases used to report, expose, narrate or argue on the subject in question as illustrated in [TEXT No.31].

[TEXT N0. 31]. *BBC News Farouk Chothia, correspondent for Africa, 4 October 2018,*

1. **'Cameroon's Anglophone Crisis: Red Dragons and Tigers – the rebels fighting for independence.'**
2. He reports that 'The Red Dragons, Tigers and Ambazonian Defence Forces (ADF)- some of the armed groups which have just sprung up to fight for independence in English speaking parts of Cameroon poses a major security threat to Sunday's elections, in which President Paul Biya, 85, is seeking to extend his 36 year rule.'

Therefore, meaning in pragmatics is extended to the thing in the world that the word/phrase refers to, plus intention of the language user, including the concepts/mental images that the word or phrase evokes by virtue of it being used because our beliefs and behaviours bare heavily influenced by our personal language programs. By consciously monitoring and choosing our language, we can effectively reprogram our lives. Mark the effect of the choice of the word 'because' justifying reasons to upgrade our attitudes, belief systems and life patterns as far as there is power in words. As earlier stated, linguistic meaning from the analysis of language forms has been the central concerns of philosophy which appeals to logic as the formal study of reasoning, and social behaviour. The meaning of an expression, as uttered on a particular occasion, is either (1) the behavioural stimulus that produces the utterance, (2) the behavioural response that the utterance produces, or (3) a combination of both. Thus, the extension meanings of *fire!* as uttered on a particular occasion would include running or calling for help, an order, or just an information to light a fire. Take the word 'water', for example, a people's idea of water is inexhaustive but person's idea of water is associated in his mind; it can be for bathing, cooking, cleansing, or a healing force. It would follow that part of the meaning of *water,* for this person, contains '*the healing force*.' If so, then the meaning of *water* or any other word may be different for each person considering the word, dragon. Equally, a personmay invariably associate the words *Red Dragon, Tiger or Black Warriors* to the idea of defence or restoration forces as in [TEXT N0.7], [TEXT N0. 9], [TEXT N0. 21], [TEXT N0. 31], [TEXT N0. 33]. If so, how is it possible to say that anyone misunderstands the meaning of a word or uses a word incorrectly? Successful communication requires the reader to correctly

82

decode the writer's intention in using words and finding their associated ideas. So construed, the meaning of an expression, according to Locke, is the idea associated with it in the mind of one who knows and understands that expression. This indicates that meaning also depends on the context. Similarly, the meaning of words like *'amba boys', Red Dragons', Unity Warriors', 'rebels'* also called *secessionists and separatists* can differ from one context to the other, but they refer to the freedom fighters or the restoration forces. As noted above, reference is an apparent relation between a word and the world.

In the same light, Russell, following the 19th-century British philosopher John Stuart Mill, asserts that linguistic expressions are signs of something other than themselves. He suggests that the meaning of an expression is whatever that expression applies to, thus removing meaning from the minds of its users and placing it squarely in the world of the speakers. Thus, only through a deep triadic pragmatic interpretation of the idea behind each expression can one understand its pragmatic meaning. Similarly, other expressions as *'Bafut 7 Kata'* armed group [Text N0. 33, Line 3], *'Bui Unity Warriors'* [Text N0. 33, Line 4], *'Air force of Tadu,'* Black Warriors' of Dzekwa, *'The Unity Warriors'*, '*Gen. Abakwa.*' [Text N0. 33 Line 5] expresses the ideational and referential meaning. According to a referential semantics, all that one learns reading 'General Abakwa' is that it is composed of the highest title in the military plus the name of the regional capital of North-West and to nothing else. Similarly, with *Airforce of Tadu, Black Warriors* of Dzekwa, *The Unity Warriors'.* One advantage of referential semantics is that it respects compositionality: the meaning of *Airforce of Tadu* is a function of the meanings of *Air, force and Tadu,* and *Black Warriors* of Dzekwa is a function of the meanings of *Black* and *Warriors* of Dzekwa because it will apply to anything that is both black and a warrior from the town of Dzekwa. The meaning of *Red Dragons* is a function of the meaning of *Red* and *Dragon* in the literal sense. But what about expressions that apparently refers to nothing at all, such as *unicorn*? A referential semantics would appear to be committed to the view that expressions such as *unicorn, Santa Claus,* and *Sherlock Holmes* are meaningless. Another problem, first pointed out by Frege, is that two expressions may have the same referent without having the same meaning. *The morning star* and *the evening star,* for example, refer to the same object, the planet Venus, but they are not synonymous. As Frege noted, it is possible to believe that the morning star and the evening star are not identical without being irrational (indeed, the identity of the morning star and the evening star was a scientific discovery). Such examples have led some philosophers to conclude that proper names lack meaning. But the problem also affects common nouns as *dragon*, including definite descriptions. The description *the president of the Republic of Cameroon* and *the husband of Chantal Biya, father of Paul and Brenda* apply to the same individual but are not synonymous. It is possible to understand both without recognizing that they refer to the same person. In one instance, he acts as the president and in the other, he is a husband and at the same time, he is a father. It follows that meaning cannot be the same. Is meaning simply the set of associations that a word evokes, is the meaning of a word defined by the images that its users connect to it? The meaning of a word may simply be the entity in the World which that word refers to. This makes perfect sense for proper nouns like *'Airforce of Tadu'* and *'Black Warriors'*, but there are lots of words like 'sing' and 'altruism' that don't have a solid thing in the world that they are connected to.

Symbolism

A symbol is something which we use to represent another thing -it might be a picture, a letter, a spoken or written word -anything we use conventionally for the purpose. The thing that the symbol identifies is the referent. This may sometimes be an object in the physical world (the word Roveris the symbol; a real dog is the referent). But it may be something which is not at all, or not obviously, present - like freedom, Fire, Spirit. It is less clear when applied to abstractions, to verbs and to adjectives -indeed wherever there is no immediately existing referent (thing) in the physical world, to correspond to the symbol (word). Words "name" or "refer to" things. The study of the symbolic nature of words as those encountered in the discourse of violence present semantic nuances. Words can be analysed as connotative or denotative. These two terms are easy to confuse because they describe related concepts. They are derived from the Latin word *notāre*, meaning "to note', The denotation of a word is its standardized meaning within the English language, and the connotation use of the word or phrase is the associated or secondary meaning; it can be something suggested or implied by the word or thing, rather than being explicitly named or described. Another way to think of it is as the associations that a word usually elicits for most speakers of a language, as distinguished from those elicited for any individual speaker because of personal experience. For example, the words '*home*' and '*house*' may have similar denotations or primary meanings: a *home* is "a shelter as the usual residence of a person, family, or household," and a *house* is "a building in which people live." However, for many, these terms are synonyms and carry different associations or secondary meanings, also known as connotations. Many people would agree that *home* connotes a sense of belonging and comfort, whereas *house* conveys little more than a structure.

Drawing from some fundamentals of Skinner's Behaviourism [42] and Morris [39], [40],[41] relates words to signs, language, symbolic forms and reality are intricate qualities of the human mind in action as man interacts with nature and his environment. Words as *Red Dragons and Tigers, snake, viper* are animals which have inert natural qualities and value indissociable in the mind of the user. Writng on semiotics, Sitz [44] like Pierce [42] discuss basic semiotic elements to consider; signs, object and interpretant similar, but not exactly to De Saussure's theory of the sign. The philosophical study of words as signs establishes that it is something interpretable as saying something about something [42]. According to these scholars, reference and truth cannot be ascribed to linguistic expressions in abstraction from their use. There is obviously a connotation between man and the characteristics of a dragon, the tiger, the viper and the snake. In vacuo, words do not refer to sentences without the truth conditions. Consequently, words like *Red Dragons and Tigers, Ambazonian Defence Forces*; *Unity Warriors, Black warriors, General Viper',* would not exist if they do not relate to some abstract quality to a concrete entity. Words-world relations are established through, and indissociable from, the use of language. As a result, it is the act of attributing human characteristics to abstract ideas etc. Note that the names of the armed groups are personified, associated with those of some specific animals including the *dragon, tiger, viper,* etc., attributing them human qualities as if they are persons. 'Viper' might mean 'dangerous', 'quick action' and 'poisonous'. But what about someone who is living in the amazon? To them, a 'Viper' is still the spitting snake, so its original meaning is lost. Denotatively, it suggests that the meaning of a word is simply the entity in the world which that word refers to including *Red Dragons and*

84

Tigers, Ambazonian Defence Forces; *Unity Warriors, Black warriors, General Viper.'* Words like 'Black warriors' is reminiscent of some African legendary warriors notably Chaka Zulu and others as Black panthers as liberation movements. Drawn from African mythology, the use of animal imagery is associated with their presence and life in the bushes, fleeing government forces. The association of a word belonging to the animal gives a particular sense as this portrays their belief that the animal in question is their guardian spirit. The militias rely heavily on imagery of animals associated with strength, invincibility and also honour and special spiritual powers they possess. 'You must know a tiger to become a Tiger,' a member of the tiger group said on its website. It is strongly believed that Tigers, and Lions are a manifestation of our ancestors or the spirit of the ancestors who have come to protect, provide or defend the living from a sociopragmatic interpretation. The belief in animal totem is profound in different traditions and cultures in Cameroon. Some strong notables are born with animal spirits and they have the power to transform into this totem for safety. Sometimes using masquarades to represent these spirits. In Wimbum land, for example, the belief is that the chief never dies, but journeys to the land of the living dead to be back. It is common place for Africans to associate physical world, vegetable world with the spirit world.

From the foregoing, the pragmatic meaning of a word is not just derived from the meanings of the individual forms all put together, as in *Black Warriors'*. But the principle of compositionality holds that the meaning of speech is the sum of the meanings of the individual words plus the way in which they are arranged into a structure. Several examples in the corpus illustrate that the meanings of words in media reports on violence can be semantically related to each other in different ways. C.K. Ogden and I.A. Richards, in The Meaning of Meaning (1923). It states that there is no direct connection of symbol and referent, but an indirect connection in our minds. For each word there is a related concept. The difficulty is in explaining what this concept is, and how it can exist apart from the word.

This comprises of synonyms, polysemes, Imagery, symbolism, Verbal or Linguistic violence, verbal abuses, minimisation, blaming, threats, name calling/labelling, minimization, stigmatisation.

Synonymy

Synonyms are words with different forms used to mean the same thing (at least in some contexts – words are rarely fully identical in all contexts). In the corpus, for example, expressions as '*The shameless lunatic…*and *the useless idiot*' are synonyms, in the same way as '*big mop…* and *large mouth* [TEXT N0.15]. It deals with two words that can be interchanged in a context are said to be synonymous relative to that context. In reality, '*shameless'* and *useless* have the same meaning of unworthy while 'big' and 'large', are adjectives to suggesting an inability to control speech as a talkative. Related to the concept of synonymy, and hyponymy, but more loosely defined, is the notion of a semantic field or domain. A semantic field denotes a segment of reality symbolized by a set of related words. Similarly, the expression 'unity', and *'Warriors',* runs through all the phrases *'The Airforce of Tadu, Black Warriors of Dzekwa, The Unity Warriors, The Unity Warriors of Dzekwa* North, and the Unity Warriors of Kumbo,**'** calling on the different forces to unite their efforts. The

words in a semantic field share a common semantic property**.** A general and intuitive description is that words in a semantic field are not necessarily synonymous, but are all used to

85

talk about the same general phenomenon. Synonymy requires the sharing of a sememe or seme, but the semantic field is a larger area surrounding those. A meaning of a word is dependent partly on its relation to other words in the same conceptual area. The kinds of semantic fields vary from culture to culture and anthropologists use them to study belief systems and reasoning across cultural groups. Notice that the words 'unity' and 'warriors', whether they are of Bui and Dzekwa group, tie them together in the same objective as freedom fighters including the expressions *'amba boys', 'Red Dragons', 'Unity Warriors', '7 Kata of Bafut',* also called *'terrorists', 'secessionists' and separatists,* Note further that the Ambazonian Defence Forces (ADF) commit such acts of violence as killings or 'meurtrie', 'assassinates', and 'rape.' [TEXT N0. 31, TEXT N0. 33] with the determination to fight for the independence of the Anglophones for what they call Ambazonia state**.**

Polysemy

Polysemy deals with the ambiguity of an individual word or phrase that can be used in different contexts to express two or more different or ambiguous meanings. A word such as *'black'* is polysemy as it has two or more related meanings. In this case the word takes one form but can be used to mean two different things. As such, understanding its meaning in a sentence becomes complicated. *Black* as members of armed group, and *black* (colour). This phrase ''*Black Warrior*' is ambiguous because the word '*black'* is polysemous and can mean 'colour, race or name'. Another glaring example used in the narrative is '*Airforce'* as the military corps using planes to fight, and *airforce* (member of an armed group). In the case of polysemy, these two meanings seem ambiguous yet must be related in some way, and not two completely unrelated senses of the word. Every word has a variety of senses and connotations, which can be added, removed, or altered over time, often to the extent that cognates across space and time have very different meanings. A phrase or sentence is lexically ambiguous when it can have two or more possible meanings due to its polysemous sense. For example, the word 'fast' may mean 'speedy', it can equally stand for 'stuck in place' or 'cleave, fasten'. The word 'sanction', for example, can mean both 'to approve of' and 'to lay a penalty upon'. In like manner, '*Black Warrior'* can mean '*Warriors'*, who have a black skin', 'African Warriors', or 'a group of armed men fighting for a course.' They may not necessarily be '*black'*, for we can have coloured persons among them. There is lexical ambiguity in their meaning such that in 'black warrior', the word '*black'* has two or more related meanings or homophonous. Besides, a single word might have two or more different meanings.

Two words are homophones if they are pronounced the same way but differ in meaning or spelling or both (e.g., bare and bear). Homophony is similar to polysemy in that it refers to a single form of word with two meanings, however, a word is a homophone when the two words are homophones and meanings are entirely unrelated. *Warrior* (fighter in a war) and prayer warrior (Christian believer who pray for diverance of evil spirits in others).

Imagery

Imagery is the ability to form mental images of things or events. Note the use of different animal imageries; *Red Dragons and Tigers* to describe two armed groups of the Ambazonian Defence Forces. This armed group picked a significant name for their unit likened to 'The Red

Dragon', a symbol of mystery, extraordinary strength and ability. The 'dragon' is a mythical monster of Teutonic mythology; usually represented as breathing fire and having a reptilian body and sometimes wings. Some people say it is an imaginary creature imbued with knowledge and extraordinary powers, and ferocity in combat. The dragon is a highly revered animal and a cultural totem in Japan often appearing during cultural festivals. Another armed group calls themselves '*The Tiger*' etc. Similarly, a 'tiger' is a rare and valuable noble animal found in the grassland and venerated for its skin. This large feline also found in the forests in most of Asia has a tawny coat with black stripes. It is also noted for cruel, fierce and audacious action in attacking its prey and often associated with tenacity, rapidity, fearful and dangerous look. The armed group is associated with the nature and character of a tiger as brave, fearless and dangerous fighters capable of attacking their victims with extraordinary rapidity, strength and violence. The designation as a cognitive creative thinking is intentional to come out with a pragmatic, suitable and meaningful description of their method of attack similar to that of the tiger, an imagery that appeal to the reader's imagination and sense of sight and unfolding of the action. The report uses appropriate metaphors as *Red dragons*, *Tigers*, V*ipers, microbes, terrorists* to appeal to the reader's sense of imagination and sight. The members of these armed groups are compared to particular animals for their beastly, savageous, brutal nature, notably as attacking, aggressing, assailing, assaulting the victims and the image of a RED Dragon, or Tiger to create fear, not only to the government military, but also in the reader's mind. Such imagery appeals to the reader's sense of sight to help him visualize the violent action of their activities. In addition, the context of the words ties in with their local reality given that tigers used to be found in the savanna of the northwest region as important symbols of power in the chief palaces.

Similarly, a recent phenomenon perpetuating violence is a criminal group of about 40 hoodlums, '*Les microbes*' as they are known consists of members of a criminal gang of young men who move into different neighbourhood in Douala with knives, cutlasses, sticks, and blades causing fear, attacking traders at the Douala central market, depriving them of their money, mobile telephones, laptops and looting people's properties. Note their use of deadly objects is instruments to perpetuate fear and acts of violence in the city of Douala. 'Microbes are a class of deadly parasitic viruses that affect and destroy living organisms. The greatest enemies to a computer are virus attacks which destroy the computing system.

The name 'Ambazonian' comes from a historical area known as 'Ambas Bay', found in the South West region which was used as a settlement camp for freed slaves which is regarded as the boundary between Anglophone and Francophone Cameroon. This makes perfect sense for proper nouns like 'Ambazonia' and 'Anglophone', but there are lots of words like 'Tigers' and 'General Viper' that don't have a solid thing in the world that they are connected to except giving a viper the high position of a military general. So meaning cannot be entirely denotation either. Among them are natural meaning, as in *Red Dragons and Tigers, Ambazonia Defence forces*; *Unity Warriors, Black Warriors,* mean *rebels;* conventional meaning, as in *terrorists, restoration forces* means freedom fighters; and intentional meaning, *Dragons and Tigers*. Accusations, labelling, minimisation, name-calling, or stigmatising words are emotionally, physically and psychologically damaging and harmful to an individual and human dignity as illustrated in [Text N0.15] in Cameroon Pidgin English.

Linguistic or Performative Acts

Drawing from the sample texts, media reporting makes use special diction, the choice of vocabulary are connotative and denotative using figurative language. A common stylistic devices in narrative, descriptive, expository and persuasive discourse. Linguistic violence include verbal attacks and assaults, or psychic violence are different forms of abuses that involve the use of dirty, indecent language directed to the victim. To assault is to threaten or attempt physical attack by someone who appears to be able to cause bodily harm if not stopped. Other forms of verbal abuse include acts of harassment, insulting, minimising, shocking, scolding, rebuking, or excessive shouting towards an individual.

Verbal violence or aggression can be defined as a characteristic or trait that devalues and drives a person to anger, frustration and obsession in addition to, or instead of, their own values and concepts to label others as less worthy. It is used to attack one's self-esteem, morals and ethical value. Notice the use of several derogatory, demeaning names he uses to address Dr. Chris Anu; (2) 'The *shameless* lunatic', 'big mop', (3) the sell-out etc. Verbal aggression or abuse affects the individual's physical, mental, and psychological behaviour, the population or culture.

Verbal abuse, (hate speech) also known as linguistic or verbal violence or emotional abuse is a range of words, verbal acts or behaviour used with the intention to intimate and frustrate others. These acts include insults, humiliation and ridicule, the silent treatment (ignore), and attempts to scare, dissuade, isolate, influence and control public opinion. Language is a very powerful medium that may consciously or unconsciously promote violence or peace.

Accusative acts

An accusation deals with formal charge of wrongdoing brought against a person; the act of imputing blame or guilt. It is an indictment and involves a lot of aggressive words in situations of scandals. As a form of violence, it is an assertion that someone is guilty of a fault or offence. Several financial and sex scandals have rocked the Cameroon society with recent accusations and counter-accusations, claims and counter claims between oppositions and government.

1. **'Cameroonian army rejects reports on army abuses.'**
2. Cameroon's army said Wednesday that it firmly rejects what it calls an 'outrageously provocative' report by the U.S.-based Human Rights Watch (HRW) on atrocities committed by its troops in the English-speaking regions of North-west.
3. The report, published Aug. 11, accuses Cameroonian government forces of destroying property, executing civilians, and looting in the region.
4. 'HRW is known for its loathing against the Cameroonian defence and security forces and its logic which consists in systematically attributing to the Cameroonian army the abuses… based on alleged testimonies distilled by secessionist terrorists,' said Cyrille Serge Atonfack Guemo, the army spokesman, in a statement Wednesday evening while stressing that the accusations are 'simply grotesque and ludicrous charades.'

Notice the titles of (Text N0. 30) And Text N0. 27] in which as a result of the atrocities going on, several have reported the casualties in the Northwest region, openly stating in French;' *Massacre de Ballin: Stupeur a Yaoundé après le demasquage des commanditaires' Les crimes ne s'arrêtent pas au Cameroun, 'Les massacre de Ballin est toujours dans les tètes Plusieurs personnes ont péries ce jour-là*' that the Cameroonian army firmly rejects concerning killings', 'massacre,', as army abuses and excesses. These accusations were made by a U.S.-based Human Rights Watch (HRW) on atrocities committed by its troops in the English-speaking regions of North-west, cited in [Text No.27] in French below;' *'Rapport accablant des meurtries, assassinat et viols des civiles dans le NOSO, l'armée se défend sur RFI. (Fri 12 August 2022).*

1. Pour l'armée camerounaise, l'ONG et son rapport ne saurait être crédibles.
2. Dans un rapport rendu public hier jeudi 11 aout, l'ONG Human Rights Watch (HRW) a dénoncé des tueries et 'détention arbitraire' des forces de sécurités et de défense du Cameroun, dans la zone anglophone communément appelé NoSo.
3. Dans le rapport HRW note sans ambages que 'des soldats camerounais ont sommairement tue au moins dix personnes et commis plusieurs autres abus entre le 24 avril et le 12 juin lors d'Operations anti-insurrectionnelles dans la région du Nord-Ouest du Cameroun.'

Here, the word, 'accuses', relates to the Cameroonian government for 'destroying property', 'executing civilians' and 'looting' while Cyrille Serge Atonfack Guemo, the army spokesman, in a statement Wednesday evening, qualifies the accusations as being 'simply grotesque and ludicrous charades.' (Text N0. 27 Line 4). Another report writing in French exposes the accusations as; Dans le rapport HRW note sans ambages que 'des soldats camerounais ont sommairement tue au moins dix personnes et commis plusieurs autres abus entre le 24 avril et le 12 juin lors d'Operations anti-insurrectionnelles dans la région du Nord-Ouest du Cameroun.'(TEXT N0. 30 Line 3). Note here the sentence ;' des soldats camerounais ont sommairement tue au moins dix personnes et commis plusieurs autres abus' involving different physical acts of violence including 'sommairement tue', and 'commis plusieurs autres abus'. There is verbal violence when the spokesman denies allegations of violence performed against the population rather than self-preserve and protect them illustrated in [Text N0.27] when the Human Rights Watch organisation publish their report captioned *'Rapport accablant des meurtres, assasinats et viols des civils..'*and accusing the government forces of *'summarily killing 10 soldiers.'* The Ambazonian Restoration Forces retaliate with counter attacks accusing the former for killing innocent civilians. The military spokesperson rejects the report considered as 'outrageous', in [Text N0. 30], to protect government military actions. This category of communicative acts include 'assertives', 'declaratives', and 'statements.'

Threatening acts.

A threat can be a verbal or written act or situation by which someone's words can be a menace, or danger. It is a warning that something unpleasant is imminent and this is expressed in words that are aggressive, endanger, jeopardise, menace, peril, To utter intentions of injury, punishment and a menace is indicative of something wrong. When an aggressor uses words or actions against a victim that indicates if the victim does not comply with certain situations and/or actions, sanctions will be inflicted upon them as illustrated in [Text No.39] below.

[TEXT N0. 39]   **Betatinz   Sep 5, 2022**

1. **SW: Bernard Okalia Bilai threatens school authorities who dare not to be present on resumption day.**
2. **2.** The Governor of the Southwest region Bernard Okalia Bilai …Monday, promising severe sanctions to those who will fail to heed his call
3. He said 'intolerance time is past. Ghost towns on Monday, I have severely warned all the regional delegates, all the chiefs of services. The civil servant who is not in his service on Monday, he knows what he will face and the regional delegate in charge of those civil servants will bear the responsibility…'

A threat uses communicative acts of a declarative nature with the intention or a determination to inflict harm on another. Notice how in this excerpt of **[TEXT N0. 39, Line 1]**, the Governor of the Southwest region, Bernard Okalia Bilai, declares that every civil servant of his jurisdiction to be present for the school reopening no matter the risk and threatens *'severely warned',* them*,* threatening all Southwest education delegates and chiefs of services and (2) 'promising severe sanctions to those who will fail to heed his call'. A threat is a person who inspires fear or dread as in the governor's sentence as illustrated in; 'The civil servant who is not in his service on Monday, he knows what he will face,' using his position as the governor, he is hard and verbally aggressive particularly when he reminds them in (3) that 'intolerance time is past.' And warns that whoever does not comply, 'he knows what he will face.' This warning comes at a time when separatists have been noted to force children not to obey the government by going to school Note also that the 2022/2023 academic year started in the North-west and South-West amidst fear of separatist's attacks. This is in the wake of the separatist threats to prevent the start of classes. Note that any *'civil servant who is not in his service on Monday, he knows what he will face… will bear the responsibility.* promising sanctions as a threat. Unfortunately, three days were reports of separatist fighters killing over 5 and wounding several in the Muyuka-Ekona highway as a transport car leaves Kumba to other cities in the Southwest. Gunshots were also recorded in Buea Mile 16.

Another media story reports that the Supreme head of the army, wants to end the separatist headache and attacks' concerning the Cameroon Anglophone Crisis by deploying Special forces in North-West and South-West regions to fight against attacks by separatists. The battle between the regular army and the secessionist rebels is taking a new turn as the 2022/2023 starts. For four years, the separatists and Ambazonian Defence Forces (ADF) continue to be a serious threat to the regular government army and security in the area. To meet with this threat, the military has stepped up intensive military operations.

Name-calling acts/Labelling acts

A name is a label, brand and an identity, that which distinguishes one thing from another such as proper nouns (Willie, Oona, William), title (Mr. General, Major, Commander,), function (President, Prime Minister, Prince, Chief, His Excelllence) for example. In Wimbum society, there name has a highly charged significance as it contains the totem. Name-calling forms in our data are particular and highly symbolic; for example, rather than Chief Benchem or General Nka Valere, General Ekongwese, the Ambazonia Restoration Force of the Bafut 7 Kata, take on names like '*The Beast Ousama Ben Laden', Colonel Point and Kill', Supreme General*

90

*Tiger, Colonel Terminator. '*Commensurate to his intention. This category of speech acts designate and denominate, i. e., the individual is assigned certain responsibilities, duties, obligations, qualities, etc., including '*Commander Spirit', General Viper; Red Dragon*, to invoke, by comparison, the force of the animal in question. In the corpus, name-calling is equally defamatory, calumnous, calumniatory, obloquy, depreciating, derogatory, disrespectful, and discourtesy. Linguistic violence is found in name-calling and illustrated in the following excerpts, for example, '*The shameless lunatic… whe ye get that big mop… blackmailer… the useless idiot', whe ye go open ye large mouth'* [TEXT N0. 15] are tangible. Here, words as '*shameless'* and '*useless'* are insults and labels occur as synonyms in the same way as '*big'* and '*large*.' Not only does the reporter describe Chris Anu as '*shameless'*, he adds that he is a '*lunatic'* and goes on to emphasis his point by qualifying him as an '*idiot* and in other terms, a person of subnormal intelligence, an imbecile, or moron,. The meaning of a *lunatic* or an *idiot* are related to that of a *shameless* or *useless* person. A lunatic is reckless impetuous irresponsible person considered insane. This style of writing and using insultive language to address a person in these terms is typical of discourse of violence as illustrated in [Text N0.15] makes extensive use of adjectives, metaphors and similes, typical expressions used to compare two things in an effort to show similarities for the reader to have a deeper understanding of the character of the person addressed and labelled as *shameless*, *idiot* and *useless*. In this descriptive discourse, he is described as a sick and suffering person, unfortunate in his schemes as he is called a *sell-out.* Comparing Chris Anu to a shameless person is tantamount to saying he is not short of an insane person and unequivocally presenting the same person as a '*useless idiot*.'

For any keen observer, casual conversations and political speeches today as well as written productions on the Cameroon media are, to a greater extent, replete with ugly expressions, full of sheer cloudy vagueness, inaccurate and debased language, consisting largely of euphemisms, insults, pretentious dictions, hatred and sometimes seemingly meaningless words depict the social reality of a people who have experienced frustration, bitterness, marginalisation. Expressions as '*General Viper', 'General No Pity', 'Commander Spirit', 'ca gate ca gate', 'Petit parti', 'parti du village', 'rue public,' Etat clocharde', bandes des voyous,*' just to mention these, reveal the negative, connotative, derogatory and insultive terms commonly heard and read on the social media in Cameroon. Nevertheless, the words and expressions powerfully communicate ideas, feelings and emotions are popular today in social media and hate groups. Some people are of the opinion that democracy and pluralism have paved the way for hate discourse and political tribalism, where some political parties continue to insult the others as '*Pétit parti', 'parti du village',* well as the opposition leaders as '*les apprentis sorciers*'the enemy who needs to be destroyed. To refer to other political parties as '*les pétits partis'*, and their leaders as '*les appréntis sorciérs*' is insultive and demeaning their capacity to conquer power and constitute verbal abuse. Verbal abuses make use of strong aggressive words can assault and assail the opponent violently. To assail is to attack someone physically or emotionally. The attack can be in speech or writing. An assault deals with military action which is violent as that perpetuated by the *'Bafut 7 Kata', 'Black Warriors'*, armed groups describing attacks carried out by Ambazonian Restoration Forces 'to blow off an armoured car' [Text N0. 33] in Dzekwa, members of Bui Unity Warriors,and firing rockets at an incoming armoured car'.. This narrative of the violence appeals to the reader's feelings, and emotions and sympathy as abuse of human rights. It includes derogatory terms, words delivered with the

91

intention to insult, humiliate, denigrate, or belittle the person, such as '*Kangarou Republic',* *'Des bandits a colle blanc','Bandits des grandes chemins', 'l'état clocharde,'* etc.,[45] are repulsive language directed to the government.

The notion of linguistic meaning, has been the special concern of philosophical and linguistic semantics must be distinguished from other common notions with which it is sometimes confused. The study of the meaning of words and sentences; at its simplest, concerns the relation of linguistic forms to non-linguistic concepts and mental representations in order to explain how sentences are understood by the speakers of a language, whereas the pragmatics studies the same words and meanings but with emphasis on their context as well.

#defyhatenow, a media platform aimed at raising greater awareness of and developing means for countering social media based on *hate speech*. The study cites words as '*Francofou'*, crazy *Anglophones*". '*Anglofou'*. In #defyhatenow, the writers' state, for example, that words such as "Francofou" translates into *"Francophones are fools" "Les Bamenda,"* are examples of phrases used with connotative and denotative meaning. The word "*Francofou*" is an attack on anything Francophone or anything with an origin in the French-speaking region. On the other hand, the term "*Anglofou*" belittles English speaking Cameroonians. Anglofous is French for "crazy *Anglophones*". Another term with a negative connotation is "*Les Bamenda*," which denotes someone who is minimised, an underling, or a servant. Demeaning slang from that phrase is also used, such as "*c'est mon Bamenda", meaning "she is my idiot", or "Je ne suis pas ton Bamenda,"* french for "*I am not your Bamenda" or "I am not your idiot", 'Je suis bamileke, je ne suis pas beti*' French for '*I am a Bamileke, I am not Beti*,' as if it is a crime to be a Beti, Eton, Bami, or 'Bamenda'.

Throughout history, most conflicts have been preceded by a narrative where words are given special meaning and gravitas outside of their regular use, making them hateful. Chapter 6 on Common Hate speech expressions in Cameroon is a living document that changes as new words are used, and others go into disuse as illustrated below.

The term '*francophone'*, Francofou is one of Cameroon's widely used expressions with a hateful connotation. The expression translates into "*Francophones are fools"* - a phrase used to attack anything Francophone or anything with an origin in the French-speaking regions and within the crisis, the use of people of 'La republic du Cameroon' is common. Drawing its origin from Cameroon's colonial past has led to there being French-speaking and English-speaking Cameroonians. Tensions exist between the two communities, due to the quest for domination by the one and bitterness over subjugation by the other. Language and behavioural differences add to these tensions and manifest in a number of hate words that are used against each other and considered as an insult either ways. Along with francofou, Anglophones refer to Francophones as frog and Francophones use *Anglofou* or *Anglofufu* in reference to Anglophones. The appropriate use of the expression will simply be "*Francophone*" to mean any person who uses French and not just those using it as their first language or citizens from the eight French-speaking regions of Cameroon. Many English-speaking Cameroonians equally speak French.

The expression, 'corrupt francophones, is based on the notion of notorious French corruptibility and legendary British integrity perceived in their colonial and post-colonial track records. Anglophones believe, rightly or wrongly, that Francophones are more corrupt and label all Francophones as such, notwithstanding whether some individual Francophones also demonstrate laudable integrity and Anglophones do not always live up to standards of integrity. Corruption is a social practice. It is perhaps in satire that the term 'Anglophone', Anglofou' can be found in different narratives It is a term to belittle English-speaking Cameroonians. To some French speaking people, Anglofous in English signifies "crazy Anglophones," rather than simply referring to them as Anglophones or English-speaking fellow citizens. Such negative words say bad or hateful things about a person

Before independence and even after the reunification of Cameroon, most of the present-day Northwest region was called Bamenda highland grass fields. The common believe is that anyone who comes from the Northwest is a Bamenda man and erroneously that these people form a tribe. The label refers to a category of English-speaking people working as house-help. To many Francophones, who have never been up country, all Anglophones (both Northwesterners and South westerners) are referred to as 'Ton frère Bamenda' or 'Ta soeur Bamenda', in a derogatory sense to refer to any person from the Northwest or Southwest Regions. Many Francophones tend to call their domestic servants 'les Bamenda' denoting cheap labourers for house chores or any low class job as baby-sitting in the Francophone cities, especially Douala and Yaoundé. *Le Bamenda or Les Bamenda* is used for someone who is looked upon as an underdog, marginalised, a servant, or a slave.

Minimization acts

This is an attitude to represent as less significant or important, and looking down low on a person, bringing down the person's worth and making him seem insignificant. For example *"c'est mon Bamenda",* meaning "she is my foolish one" or "she is my underling." Francophones, meaning to warn someone not to take them for granted, say "je ne suis pas ton Bamenda," French for "I am not your Bamenda" or "I am not your fool." It should be established that it is wrong to identify someone by his behaviour of humility and docility, mistaking it for foolishness in a demeaning and pejorative way. To use words as; '*Kangarou Republic', 'Des bandits a colle blanc', 'Bandits des grandes chemins*, 'La rue public', no matter under what circumstances is to insult, degrade, understate, minimize, minimise, downplay the state. Equally, to call opposition political parties as '*les petits partis', 'Opposition radicale', L'apprentis sorciers*' is derogatory and minimising. Other examples abound in the corpus.

The word 'Graffi', is another negatively connoted slang term commonly used for people from Grass fields or Grassland areas, that is, from the Northwest and West regions. People from the grasslands are often associated with some specific behaviours in dressing, cuisine, traditional dances and songs. Most of those using it are the Anglophone peoples of the Southwest region and Francophone peoples. Graffi is often used in a derogatory sense to label these people and imply they are lesser as in "Look at that Graffi" or "They are Graffi" signifying that in their social behaviour, there are certain mannerisms typical of their culture. Fortunately, today many people are trying to valorise these as social identity.

Note that the term 'Nkwa' is unclear, though in some grassland languages it is used to call someone lazy. In Wimbum land, the word 'Nkwaa' is used to refer to a class of people considered as slaves, and not indigenes but who are generally considered very hardworking yet remain members of this lower caste. Based on human rights and abuse, it is inappropriate to label or characterize someone using a derogatory reference and labelled pejorative, minimising and stigmatizing. Such a reference denigrates and humiliates the inner personality of the individual. Even the names attributed to these people are lower class as if they are strangers.

Stigmatisating acts

Stigmatisation signifies to accuse or condemn or openly or formally or brand as disgraceful, offensive language/names to gain something from the situation (win an argument) or to probe a negative reaction out of another individual, group or situation including 'come no go', 'Bafut 7 Kata', 'Graffi', 'anglofou', also used to induce rejection or condemnation without consideration of the facts in the situation.

Another example of linguistic violence found in the corpus include '*Come No Go'.* Some inhabitants of the Southwest and East Region felt that the socio-political fate of the region was being decided by non-indigenous people, notably those of the Northwest region who, long ago, travelled and settled in the newfoundlands, and here, they became prosperous while the natives remained stagnanted, hence the phrase *'Come No Go'* with a negative outburst to signify "came and did not go back", and today have become the nuisance settlers. When used, it implies that they should go back to the region they came from.

Similarly, phrases like '*Bafut 7 Kata'* refers to an old legend about the Bafut people, a tribe near Bamenda. According to lore, seven Bafut men once head-loaded the car of a European colonial explorer, while, he was seated inside, across an impassable portion of a damaged road in order to enable the European to reach their village. The term '*Kata'* comes from local vocabulary and means head - load cushion, so *'7 Kata'* refers to the seven men who head-loaded the car. This term has two very distinct uses. On the one hand, it is used to stigmatise the Bafut for their servility (towards the colonialist and in general). On the other hand, it is used by Anglophone separatists in Bafut to denote resilience, strength, and determination. It is now regarded as derogatory and an abuse. Note that the Ambazonia Defence Forces group of Bafut are one of the strongest voluntary armed groups in the struggle for independence of the Anglophones in Cameroon.

Equally, the terms '*Ambazonia', 'Ambaboys*' cropped up in the years after 1972 Reunification, when the English-speaking people, felt cheated at the Referendum and started agitating. Today, '*Ambazonia'* is used to refer to the Southern Cameroons, not to confuse this entity with the South Region (Southern Cameroon). Inspired by the spirit of autonomy, the name 'Ambazonia was derived from Ambas Bay, a coastal area of Limbe hinterland famous for the point of arrival of the colonial masters. The Republic of Ambazonia or Ambaland was the name given by Anglophones separatists fighting for a self-proclaimed virtual independent state comprising the North-West and South-West regions of Cameroon. Cognizant of the frustration and marginalisation the people have suffered from La Republic du Cameroun, this term has become important and frequent to this people as a way to avoid the term West Cameroon, which

94

separatists dislike and view as a reminder of their annexation by French Cameroon. People are labelled Ambazonians when they advocate for the official recognition of a separate state called the Republic of Ambazonia, and by extension, to all citizens of these two regions.or people not in support of La Republic du Cameroon government in Yaounde. Amba Boys refers to separatist armed combatants stigmatised as supporters and *'terrorist'* fighting for the independence of Ambazonia. However, though it is normal to talk of Anglophone separatists, it is wrong to generalize and use the label for all Anglophone Cameroonians because not all of them support separation nor are all Anglophones members of ADF as some are for Federalism and some for high decentralisation.

The expressions *'Tontinards'* & *'Sardinards'* target some specific groups of Cameroonians as stigmas. The words emanated during the October 2018 presidential elections when the Cameroon political landscape was rocked by tribalism, and hate speech, dividing Cameroonians of the diaspora into two camps,either you are a 'Tontinard' or a 'Sardinard.' One of the post-electoral outcomes were the heightened tensions between the Bamileke and the Beti, perhaps because the two competing candidates were from the two principle ethnic blocs, either the Beti or Bamileke. Paul Biya (a Beti) President and leader of the ruling Cameroon People's Democratic Movement (CPDM) and a cross section of the top officials, holding political power and ministerial functions in Cameroon, are accused of mismanagement, embezzlement and corruption, come from his tribe and Maurice Kamto (a Bamileke) and leader of the Cameroon Renaissance Movement (MRC) holding economic power. The Bamileke began to stigmatise the Beti as 'Les Sardinards' and the Beti name-called the Bamileke 'Les Tontinards.'

Both expressions derogatory tontinard and sardinard are coined from existing words, adding "ard" which signifies "those noted for." Thus, 'Tontinards' refers to those noted for organising 'Tontines' the word for the practice of money thrifting and loans often done within social or socio-cultural groups, especially within tribal associations. The Beti and other critics of the Bamileke imply that the Bamileke are too preoccupied with saving money and denying themselves the comfort and pleasures of life, considering them as stingy and overly frugal. On the other hand, 'Sardines' consists of a school of small fish processed into tins and ready-to-eat fish. It is said that during election campaigns politicians bribe voters flatter citizens with a few, sardine tins withbread were often handed out at campaign events to party supporters seen on video scrambling and hungrily collecting sardines. Thus, by implication, to the Bamileke, the Beti enjoy the comforts of life and can easily buy over the consciences of CPDM voters with only a little fish. Thus, the Beti areinsulted as sardinards. Note that both words are stigmatisation, meant to demean people of a tribe. This form of linguistic violence is tatamount to hate discourse.

The expressions 'Les Kamtaliban', 'Kamtomicin' is a combination of the name 'Kamto' from Maurice Kamto, and the Islamic radical group in Aghanistan, known as the Talibans. This term is used to describe supporters of Maurice Kamto, leader of the opposition Cameroon Renaissance Movement (MRC), declared runners-up in the 2018 presidential election, which continue to radicalise and criticise the government, mounting pressure through protest marches.

Verbal abuse are blatant offensive language, designed to humiliate and gain power over another person. This occurs when someone uses words to assault, dominate, ridicule, manipulate,

95

and/or degrade another person and negatively affect that person's psychological health. Sherri Gordon (2022) in discussing linguistic violence and abusive language, whether oral or written narrative, note it is a type of emotional and psychological abuse as illustrated in [Text N0. 15]. Criticism goes with the use of harsh and persistent derogatory remarks meant to make the person feel bad about himself and are not constructive, but deliberate attack and hurtful. Whether in public or in private, criticism is painful, particularly if the person is simply being mean and has no intention of being constructive. His intention is to criticise, be sarcastic, or mocking Dr. Chris Anu, meant to put him down completely. His emphasises is on the words 'shameless' which occurs five times, qualifying him as a lunatic, useless, sell out, blackmailer and a goat. He uses words that heap disgrace on him. These may be comments about the way he thinks and talks, and even his intelligence. Basically, shaming is any comment that makes you feel inferior or ashamed of who you are. As seen in Text N0.15, they are intended to humiliate in public. When you are insulted in public by a peer, a friend, a family member, a dating partner, or someone you know closely, this can be particularly painful.

Neologism

An analysis of language of violence has demonstrated the ease with which language users take up specific words and attribute new meanings. Language users with a mastery have the ability to create new words or bring in new meanings to old words. 'Sugar cane', for example, is a tall tropical Southeast Asian plant having stout fibrous jointed stalks in which a sap is a chief source of sugar. Within the context of the ongoing Anglophone conflict and crisis, a word like '*Sugar Cane*' does not just refer to the plant used to produce sugar. Rather it has acquired a new meaning with the rise of the crisis to refer to a rifle used by the Ambazonian Restoration Forces, a code used to conceal the meaning of guns or weapons as obtaining a dangerous arms are forbidden in Cameroon. Equally, the word '*popcorn* contain ears of corn that can be prepared and served for human food. *Popcorn* is derived from two words 'pop' and 'corn', having small ears and kernels that burst when exposed to dry heat. The armed groups use this word to signify new meaning describing the manner in which cartridges or bullets, considered as small kernels of corn tend to explode as a result of heat or triggering. Note the dried grains or kernels or corn used as animal feed or ground for meal.

The word 'county' is not new in the English language but hardly used as an administrative unit within Cameroon especially within French countries who prefer province or region. However, 'county' within the English speaking countries such as the United Kingdom, refers to a region created by territorial division for the purpose of local government and in the United States, it is given to the largest administrative district within a state. The Anglophone crisis came with the frequent use of 'county' as a way of dislocating anything related to French administration in favour of the English concept indicating a separation from French system of administration.

With the coming of the Anglophone crisis rocking the two English –speaking regions, the phrase 'ghost town', has come to stay. A ghost town signifies a town inhabited by ghosts and not human beings. In these regions, we are not saying chief towns and villages in these regions are inhabited by ghosts, for there are people in these towns. A synonym often heard is 'country Sunday. Its new meaning signifies a day imposed by armed separatists groups who have decreed Monday as day people in these regions abstain from office work every Monday and

separatists ensure it must be obeyed by the population. Socio-pragmatically, the separatists use this as a means of controlling the people and have them subjugated as a law in Ambazonia Republic.

Other neologisms that have entered contemporary Cameroon English through the corpus of violence include '*Major General Talk and Do', ed dDragon, 'General Fire', 'General Snake', 'tiger', 'General Viper', 'General No Pity*', Bafut 7 Kata, '*The Beast Ousama Ben Laden', Colonel Point and Kill', Supreme General Tiger, Colonel Terminator* just to mention these, demonstrate the extent to which language users have the creative ability to sponteneously form new compound words as '*Talk and Do', 'No Pity* 'and putting the honorific title '*General*,' applying to all or most members of a category or group. Note that there is a metaphorical transfer of animateness to inanimate concepts when a person's character is likened to that of such animals as a viper, fire, snake, tiger or dragon. Nevertheless, training, experience and professionalism are qualities that warrant a government to promote a devoted military officer in service to the prestigious rang of a '*General*.' Similarly, soldiers of the Ambazonian Restoration Forces have received different grades including '*Colonel*', *Major*, '*Commander*', '*Field Marshall*', and '*General*' to designate a position in the group and describe the spirit animating the fighter. Thus, *Major General Talk and Do*' implies that what he says is what he will accomplish, for he cannot say what he will not do. He will equally do what he says. The reference '*General Viper*' designates that he is as dangerous as a viper, which kills with one strike, and '*General No Pity* has '*No Pity*' when he attacks, suggesting cruelty and justifying the reasons behind different acts of violence. Expressions as '*Talk and Do', 'Viper', 'No Pity*' are not simple newly created vocabulary but equally indicate hate speech forms. It further demonstrates their imaginative ability to use words that tie with their thoughts and activities.

The expressions '*Tontinards*' and '*Sardinards*' come from the word 'Tontine', or meeting house in which its members make contributions by way of money for self-help and 'Sardine,' from little packed fish tinned and sold for eating and cooking. Those, there are those who work hard, save money for the rainy day while others spend time eating and drinking away hard earned money. Today, within the social and political tension in Cameroon, Cameroonians, especially of the diaspora were categorised into two main groups; the '*Tontinards*' and '*Sardinards*' are all Cameroonians, who do not have to stigmatise each other, name calling that show hatred.

The analysis reveal that hatred, hostility, atrocities, cruelty and violence are the result of pent-up feelings of frustration, marginalisation and abuse of human rights and dignity experienced by a cross section of the English-speaking population. Using such negative words that say bad or hateful things about the others, breed hatred, conflict and violence illustrated in different written texts.

FINDINGS AND CONCLUSION

Since October 2016, Cameroon has been involved in a series of violent conflicts as Boko Haram terrorist attacks and the Cameroon Anglophone conflict known as the Anglophone Crisis, a situation that has preoccupied scientists, political analysts, the civil society, governments and international non-governmental organisations. There have been several

97

attacks on schools, hospitals and churches with children and civilians as victims. The social media has been at the centre of informing, misinforming and disinforming the public on the conflicts, atrocities and acts of violence committed on the population. Drawing from this background of the situation, several findings were made.

Firstly, analysis of the data reveal that public opinion has accused the social media for employing untrained, adventurous and amateur media practitioners, online content creators and bloggers, who pass for journalists, but spend their ink promoting and spreading hate discourse, intolerance that have orchestrated violence in Cameroon.

Secondly, the analysis reveal that conflicts and acts of violence occur as a result of strained relationships. While not justifying why some people engage in such vicious acts of violence and atrocities, there is an essential relationship between the cognitive mind, self, emotions and stream of consciousness that human thinking and feeling are closely interwined, so too are ideas and social actions. Equally, there are basic human rights as the preservation of life, self-esteem, respect and dignity, as well as democratic principles of freedom of expression, baffled.

A third finding reveals that the different discourse types including narratives, descriptions, expository and argumentation used by online content creators, reports, bloggers contain a rich diction consisting of synonyms, polysemy, imagery, symbolism, and linguistic aggression. Performative acts such as *killing, attacking, stabbing, raping, assassinating, kidnapping, murder* are highly action words used to effectively describe the different forms and acts of violence perpetuated in the context of the Anglophone crisis. The various stylistic devices found in the corpus reveal an extensive use of metaphors and imagery (*Red Dragon*, *Tiger'*, '*Bafut 7 kata'*, '*Bui Unity Warriors'*, *General Snake*,' *Commander Spirit'*, '*General Isobu*;'); *Personification* (*General Viper*, *Major General Talk and Do'*, '*General No Pity'*, '*Field Marshall*), neologisms ('Sugar cane', 'popcorn', '*draft'*, *Come* no go', *Anglophone'*, '*groundnut'*, '*Anglofou'*, 'the boys', '*The Beast Ousama Ben Laden', Colonel Point and Kill', Supreme General Tiger, Colonel Terminator* etc.), hyperbol, references, symbolism, and related to the situation of war, conflicts, 'hatred, cruelty and acts of violence and not peace. Most of the vocabulary and texts evoke confrontations, fighting, military actions, armed militia actions as appropriate diction that depict violence affect a reader's feelings and emotions in different ways, some readers become sad and broken hearted, others feel bad and frustrated, curious and sympathetic with the plight of the Anglophones as victims of post-colonialism.

A fourth finding further reveal the excessive use of linguistic violence of different forms in the corpus that depict hateful and hurtful discourse including; open verbal abuse (*shameless lunatic… blackmailer… useless idiot, shameless goat [TEXT No.27]*); insults (*kangaroo republic, les petits partis, L'apprentis sorciers', etat des bandits a colle blanc, etat voyou*), demeaning acts (*come no go, mouton*); stigmatising/name calling acts (*Bami, Beti, bamenda, anglofool, francofou*), minimising/marginalising acts, and invectives are other examples of linguistic violence, especially in the hard, harsh high tone of the speaker or writer.

Lastly, notice the evocative titles of violence in [Text N0. 30] and [Text N0. 27] as a result of the atrocities going on, several non-governmental organisations have reportedly accused the military forces for the casualties in the Northwest region, openly stating in French;' *Massacre*

98

*de Ballin: Stupeur a Yaounde après le demasquage des commanditaires' Les crimes ne s'arrêtent pas au Cameroun, 'Les massacre de Ballin est toujours dans les têtes Plusieurs personnes ont péri ce jour-là***,** that the Cameroonian army firmly rejects concerning killings', 'massacre', for army abuses and excesses. These accusations were made by a U.S.-based Human Rights Watch (HRW) on atrocities committed by its troops in the English-speaking regions of North-west, cited in [Text No. 27] in French below;' *'Rapport accablant des meurtres, assassinat et viols des civils dans le NOSO, l'armée se défend sur RFI. (Fri 12 August 2022).* In the analysis, words act as references of one thing or the other.

As noted above, the frequent use of reference as a technique is to demonstrate an apparent relation between a word and the world. Russell, following the 19th-century British philosopher John Stuart Mill, pursued the intuition that linguistic expressions are signs of something other than themselves, suggesting that the meaning of an expression is whatever that expression appeals to, thus removing meaning from the minds of its users and placing it squarely in his constructed world and universe unique in his mind. According to the referential semantics, all that one learns when one learns the meaning of *Field Marshall, Commander Spirit, Black Warriors, Red Dragon,* for example, is that it applies to a *Marshall* in the *Field*, and a *commander* in his *Spirit*, a *Warrior* who is *black*, and a *dragon* which is *Red* and to nothing else. One advantage of a referential semantics is that it respects compositionality: the meaning of *red dragon* is a function of the meanings of *red* and *dragon,* because *red dragon* will apply not only to anything that is both *red* and a *dragon*, but specifically to the group of armed amba fighters in the restoration struggle found in the Bui division.

Note that, the meaning of an expression is whatever that expression appeals to within a specific context, thus removing meaning from the minds of its users and placing it squarely in the world of the speakers or readers. *'Bafut 7 Kata'* armed group [Text N0. 33, Line 3], *'Bui Unity Warriors'* [Text N0. 33, Line 4], *'Air force of Tad,' Black Warriors'* of Dzekwa, *'The Unity Warriors'*, *'Gen. Abakwa.'* [Text N0. 33 Line 5] confirms this point.

Equally, words and phrases as *Red Dragon* and *Tiger, Black Warriors, Bafut 7 Kata,* are borrowed words emanating from the social and cultural reality to designate the self defence voluntary armed groups fighting against the security forces of La Republic du Cameroon are similar examples of the creative power of language whereby the speakers develop new words from old ones with new meanings. These linguistic forms and their socio-pragmatic implications are derived from experiences to express the political, social and cultural atmosphere of tension and violence existing in Cameroon.

Analysis further demonstrate that such verbal abuses *criticise, accuse, mock, assault, ridicule, manipulate,* tend to degrade a person using harsh and insulting language directed at his personality, dignity, intended to humiliate, dehumanise, threaten, and create fear in the the individual. In [Text N0.15] speaking in Cameroon Pidgin English, notice the use of several derogatory, demeaning insults as The *shameless* lunatic, di wan whe ye get that big mop Whe dem de call ye Chris Anu, (3) the sell out for moni, no bi, the useless, the *shameless* sellout lunatic, the same useless stupid propaganda… for di do blackmail for ambazonia, the useless idiot, di wan go out, go open ye large mouth, *shame* on you, *shame* on you…(4) 'You be a *shameless* goat, a sell out.' [TEXT N0. 15]. It includes verbal aggression and violent attacks

99

that putdown, and shame the person. Often, speakers are not conscious that the words they use does influence and affect the listener's thoughts, actions, feelings and emotional state actually manifested in the outburst of such unacceptable behaviour patterns as bitterness, regrets, hatred, anger, and violence, which are abuses of human rights. It includes the use of derogatory and pejorative terms intended to bring down a person's self esteem, self-respect and dignity such as name calling, threats, demeaning slangs, invectives, and insults, etc., which are abuses to human dignity. The use of these words and phrases demonstrate how society can influence the development of new words and expressions with new meanings or vocabulary speaker's use that reflect their social realities. It further exposes the extent to which language use influences the people's perception on certain pertinent issues concerning the Cameroon society.

Tohe bias of social media reports, narrators and descriptiors, there is need for training, capacity building and empowerment to amateur media practitioners who pass for journalists, online content creators and bloggers in techniques on how to fact-check in times of crisis and sensitive subjects before being sent on the field or publication of information. These journalists must be of good morals and civility to report only the facts without comments. These journalists from different media are urged to uphold community-based reporting and promote positive transformative change in the Cameroon society. The social media should be used in promoting peace building, ethical and responsible reporting, which aims at reporting the truth. There is need for more capacity building in media practitioners as a way to reinforce their knowledge on crisis and conflict prevention reporting strategies in order to foster peace efforts within the Cameroon communities.

The social media carries and communicates vital information including thoughts and the emotions people feel are manifested in their vocabulary be it in narrative or descriptive style. The research reveal that mass media often plays a key role in today's conflict, either as an active partner in the conflict and has responsibility for increased violence, or stays independent and out of the conflict, thereby contributing to the resolution of conflict and alleviation of violence. Private mass media face another problem. They have to sell – and that often leads to more sensational reporting: "What bleeds, leads". In this way, media can easily contribute to the escalation of conflicts, because acts of violence may dominate the news, and peaceful interaction remain under-reported.

Despite several attempts made to resolve the conflict and violence in Cameroon Anglophone areas since 2016, the military option so far has met with little results as killings and burning continue to escalate and over 4000 thousand government soldiers and 6000 armed militias killed not to mention the thousands of innocent civilians and internally and externally displaced persons. A social dialogue was organised leading to the granting of a special Status to the two Anglophone regions, yet the decentralisation process and so-called development strides promises are yet to be implemented. The Cameroon government has promulgated, amended and implemented a law against terrorism and hate speech, but violence continues. The Cameroon Penal Code Law N0. 2019/020 of December 2019 to amend and supplement some provisions of Law N0. 2016/7 of July 2016 related to terrorism and violence outlines sanctions to be meted on persons found guilty of hate speech. It deals with contempt to tribe, ethnic group (s) (See Art. 241-1), which states that whosoever, by any means, makes hate speech against a people or incites them to violence due to their tribe and ethnic origin shall be

100

punishable. The truth is that almost every Cameroonian is guilty of tribalism, ethno fascism and hate speech. Each time a Cameroonian identifies himself as *a Bami, Wimbum, duala, Oku, Bikom, Kaka, Yamba, Banso, Beti, Bulu, Ewondo, Northerner,* '*bamendaman*', '*Tontinard*', '*Sardinard*', etc., these words carry denigrating social and tribal stigmatisation.

       verbal abuse

There is power in the words we use, as each word carries very strong emotions and sound intensity associated to make it concrete. Words have life and give life. Words engulf the spirits they incarnate and manifest in thoughts and actions, and capable of either generating hatred or love, sympathy or empathy. If we say to someone "*I hate you*" in a playful tone, with a smile and laugh, we can be sure to receive a different reaction than if we shout it at the top of our lungs '*I love you brother*' in an aggressive tone. The most important and powerful agents are words and they contain energy. Communicative acts contain energy to ignite feelings and emotions including words as 'killing', 'stabbing, butchering, 'massacres', 'perish,' looting, burning, and violence. Our words and subsequent behaviour are interrelated, filtered by those who hear or read them based on their psycho-emotional state. This is especially true of communicative acts that occur in social media narratives. The fact is that listeners and readers alike, often read deep meaning in the utterances they hear or read on social media, and note not only on the acts committed, but also the places. If words help shape and define our reality, then etymology is physics. Understanding the words we use regularly is as important as understanding the physical laws of nature. An expanded vocabulary is an expanded universe and social media reporters must be cautious when using certain linguistic acts, as these can make people behaviour in unexpected and surprising ways.

Socio-pragmatically, the events witnessed live and experiences has become part of the social reality of the readers, characteristic of vocabulary reproduced, orally or inwritten. In as much as language influences the society, social reality conditions the type of language a people will use when referring to their social reality. Language of hatred as insults, name calling, discrimination, and tribalism breeds fear, insecurity and antagonism. To let love lead, Cameroonians need to replace hate speech with more loving words and expressions, more tolerance and consideration of the other, emotional control. It starts by having faith in each other in one brotherhood, with the respect of the human rights and dignity and stop insulting and calling other fellow cameroonians using negative words as 'terrorists', 'apprentis sorciers', petit parti' etc. Not only do such hurting words and phrases harm our feelings but it is often emotionally disturbing. Despite of their negative and devastating nature, the use of all these expressions, specific to the discourse of violence, point to the acute impact of conflict and violence, but most importantly, contribute to enrich the vocabulary of contemporary Cameroon English, investing in new words, and transforming old words and empowering them with new meanings.

'As a man thinketh in his heart (mind) so is he.' Much of the human mind has been explored and discussed, it is yet to be discovered in the laboratory or revealed through scientific experimentation. To end conflict, abuse of human rights and violence, reader's must understand the working of the mind to fight against tribalism, hate speech and cultivate tolerance, self-worth, respect for human rights and dignity, love and a forgiving heart of mercy and peace towards other fellow beings. It is important to understand the tricks of the mind. Indeed,

understanding of the mind is not something that even the world's best scientists, doctors, historians, or philosophers can give, for their finest explanations of the mind are speculator at best. This is because the mind is an intangible, spiritual entity. The mind is the faculty of man's reasoning and thoughts. It holds the power of the imagination, recognition, and appreciation, and is responsible for processing feelings and emotions, resulting in attitudes and actions. Note that our thought (s) is the creation, recalling, reviewing, and processing of images for meaning, reason, language, and expression. This means we can create, recall, review and process images for meaning. In other words, readers interpret meaning to the images they get when words are used, and all of these take place in the mind. When the eyes read a word or phrase in a narrative, descriptive or expository text, it is the mind that creates an image or recalls something related to that. If the mind can't interpret it, it does not matter what the image is. It will make no sense to you. Other synonyms of the word mind include 'thoughts', reason(ing)', 'imagination', 'thinking', and 'inclinations.'

In conclusion, linguistic speech acts that depict conflict and violence in Cameroon are those typical words and utterances used to serve the function of communication that generates hatred, minimisation, verbal abuse, and almost any performative act of violence and described as capable of doing something [36], [37]. Of course, within the context of contemporary language use, people of the different linguistic groups, notably the English and French tend to communicate their ideas, feelings and emotions by means of concrete language acts, including insultive, blackmailing, stigmatising forms be it in the streets, in schools, between different linguistic, political, social and ethnic groups, using words that kill living together, and foster hatred and violence. Nevertheless, some of these words enrich Cameroon English as symbolism and neologisms. Note that such words as '*spirit', fire', viper, tiger, dragon, No Pity* are symbols of traditional nobility and sacredness, reserved only for the noble class, recogniseing the role and value of social identity, linguistic and cultural tolerance..

To fight against social injustice and uphold human rights and dignity, it is important to set up strong and respectable political and judicial institutions, capable of rendering equitable social justice, and uphold social and moral values as well as human dignity. The government needs to create more job opportunities for the youth by liberal yet controlled economy, in which laws are respected, and school authorities provide moral and spiritual education in schools and society. The fundamental role of the social media to sensitise and educate the public on human value, rights and dignity as an instrument of social change and nation builder.

Human dignity is enhanced by three constitutive and interdependent concepts; self-esteem, self-respect, and recognition—and embedded in these are such notions as self, social identity, morality, and law associated with the notion of human dignity, worthy of the respect of others. In noting immediately that human rights are rooted in the "inherent dignity" of each human person, and that recognition is the foundation for social justice, peace, freedom of expression, movement, and worship in respect of democratic values in a society like Cameroon in which human beings have self-esteem, self respect, and moral rectitude and the respect for human dignity. There is need for a more inclusive participation, dialogue, striving to construct a better society void of tribalism, nepotism, corruption and linguistic discrimination.

It is equally important to highlight the fact that linguistic neologisms identified in the corpus go a long way to enrich contemporary Cameroon English, providing the people of Cameroon with a variety of linguistic forms that portray the social reality. While castigating the language of violence, hatred and division, Cameroonians must learn tolerance and to use language of love and unity. Nevertheless, from a purely linguistic perspective, tribalism and hatred have equally enriched contemporary Cameroon English vocabulary as a multilinguistic haven aptly referred to as Africa in miniature.

SAMPLE DATA

[**TEXT N0. 1**] Cameroonconcordnews.com 29 July 2022

1. **IG Urges Response To Deathly Attacks That Killed Field Marshall.**
2. Ambazonian Interim Government has called on armed restoration forces to take practical measures in response to the Cameroon government military operations in Southern Cameroons that led to the killing of the leader of the Red Dragons of Lebielem.
3. French Cameroon government **attacks** carried out recently in Lebielem killed at least seven civilians including the prominent Amba fighter and head of the Red Dragons.
4. In a statement on Thursday, Vice president Dabney Yerima said **repeated acts of aggression and continuous violation** of the Ambazonian sovereignty occupation of Southern Cameroons towns and villages in the federal Republic of Ambazonia and **shedding the blood of innocent Civilains** are far away from the principles of good neighbourliness…
5. Yerima also urged Amba fighters to work towards expulsion of all French Cameroon civil administrators and forces and put an end to their presence.

[**TEXT N0.2**] Cameroonconcordnews.com 02 August 2022

1. **Southern Cameroons Crisis: Two Amba Commanders killed in Tubah.**
2. The francophone dominated army have killed two Ambazonian commanders and arrested seven (07) other suspected Southern Cameroons fighters in Tubah subdivision, North west.
3. Cameroon Concord News gathered that 'General Rasta' and 'Colonel John' were killed when the pro Yaounde army soldiers launched an offensive in the locality late on Sunday.
4. General Rasta' was the leader of a Southern Cameroons Self Defence group in the locality that was responsible for the killing of several Francophone troops deployed to southern Cameroons.

[**TEXT N0.3**] Cameroonconcordnews.com 29 July 2022

1. **Governor okalia appeals for return of population to fill 'empty' Lebielem**
2. Mr. Okalia expressed shock and disappointment at the scanty nature of Menji, the headquarters of Lebielem Division in the South West region. He wondered why the people, the civil servants and elites have ran away.
3. 'As you can see the city of Menji, the headquarters of Lebielem has become a ghost town,' Bernard Okalia Bilai said.
4. The Governor was speaking on Tuesday August 22 after installing the new SDO of the Division, Ambang Fabian Kah, recently appointed to that position…
5. Unlike previous years, there was no population to cheer the new SDO, Menji was silent.
6. 'this place should not be a stone in the four of the people, the Governor continued, ' The elites should come back to assist administrators. No matter the courage and engagement of the SDO and his collaborators, they cannot do anything without the people.' He appealed.
7. 'Aside the people fleeing from the ongoing armed conflict, civil servants sent to Lebielem either resign, ask for transfer or abandon their work unit.
8. This is a case where a whole headquarter has been abandoned by the population and civil servants,' he lamented.

[**TEXT N0.4**] Cameroonlink.com Moki Edwin Kindzeka   02 Aug.2022. .

1. **Cameroon Separatists Killed and Captured in days of Fighting Military Forces**
2. The streets of the Batibo district in North West Cameroon were **deserted Tuesday** following three days of clashes between government forces and separatist fighters. Both sides say they inflicted significant losses on the other.
3. Civilians said an uneasy calm reigned in the Batibo district, located in the Cameroons English-speaking Northwest region.
4. Primary school teacher Emmanuel Mbah said very few civilians could be seen walking the streets of Batibo on Tuesday morning. 'people cannot go to their farms, shops are sealed, markets are sealed, and traders are running away for their safety, houses are burnt down and the population suffers.
5. So the fighting between the military and the separatists are causing much havoc to the population, he said.

[TEXT N0.5] Mimimefoinfos Aug 2, 2022

1. **Lawyers say Chief Moja Moja to be interrogated over acts of torture, xenophobia**
2. Days after a complaint was filed against Buea based traditional ruler, John Ewome aka Moja Moja, a group of human rights lawyers have said they are positive he will soon be called to justice.
3. The traditional ruler cum soldier was dragged to court by a group of legal practitioners led by barrister Tamfu Richard. They are accusing the soldier of **torture, and other vices committed in the execution of his duties.**
4. 'We cannot continue to sit back and watch this guy unleashing terror and acts of violence on innocent civilians with impunity**,'** Barrister Tamfu had remarked.
5. In the days ahead, a summon will be issued for Moja Moja to report in court for interrogation and confrontation with his videos,' a source familiar with the case told MMI.
6. Moja Moja since the complaint was tabled, has made no public reaction to the accusations
7. However, he appeared on national television a week ago where he tried to justify his actions.
8. To him, he has no hatred for Northwesterners given that his wife is from the region. However, on multiple occasions, he has been seen parading the streets of Buea and his native Bwassa village calling on those of the Northwest region to return.
9. In one of his latest outings caught on tape, he is seen **shaving the heads of two boys (**caught strolling on a Monday in Buea southwest, a contri Sunday) accusing them of being separatist fighters due to their region of origin.
10. In yet another, he was seen **kicking and beating** another young man with tied face into his boot before locking him up.

[TEXT N0. 6] Mimimefoinfos   Aug 23, 2022

1. **'Government opens investigation into rights abuses by Moja Moja**
2. After a long legal process, the Chief of Bwassa village in the South west Region, cum soldiers,   Moja Moja has been brought before the law.
3. Real name, Ewome Ekobo, he was taken before the authorities by a team of lawyers.
4. 'The national gendarmerie has opened investigations against the atrocities of a military officer,   Chief Ewome Ekobo aka Moja Moja of Buea, south West region,' the team of lawyers who took the case to the military tribunal noted in a press statement.
5. On Monday August 22, the team revealed, they met at the secretariat of National defence (SED),'.. to confirm their complaint and submit further electronic exhibits entangling Moja   Moja,'
6. The legal team it should be noted has filled multiple complaints at the military tribunal in Yaounde, the Chamber of the Director of Military Justice in the Ministry of Defense and   Service Central des Recherches Judiciares of the State Secretariat of National Defense.
7. In the press statement, they therefore urged investigators to ensure a speedy process: 'the team   public defenders is determined to see that justice is done against Moja Moja for the   …indiscriminate   torture, illegal arrests and detention, abuse of authority, threats against public   defenders, promotion of tribalism and much more…'

[TEXT N0.7] Cameroonnewsagency.com 01 August 2022

1. **Two Ambazonia forces killed in Bambui, 15 killed and hideouts ransacked in Batibo- security sources**

104

2. Elements from the Tubah Gendarmerie Brigade and Special Gendarme force GPIGN from Bamenda on Sunday, july 31, 2022, ambushed two ambazonia combatants, Colonel John and General Rasta, also known as Roy Angafor Asenjo.
3. They were killed in Bambui. Military sources also revealed that state forces trekked for more than three days to capture one of their hideouts of the Ambazonia defence Forces, ADF. Government forces said they killed 15 fighters and returned with 19 automatic guns, ammunitions.
4. 11 government forces were injured in the shootout but at least 15 separatists were killed according to security information.
5. Another attack took place in Luh, Ndu subdivision in the Northwest region. Motorbikes, guns and ammunitions were seized from a group of armed men whose fate remains unknown.

[TEXT N0.8] Cameroonnewsagency.com   01 August 2022
1. **Two stabbed to death in Wum**
2. Two men have been stabbed to death in Wum. Dze rene and his elder brother Manfred were attacked while working on a farm on July 29, 2022. The pepertrators of this gruesome act are suspected fulani militia. ..
3. Recently, tensions in Wum have increased due to the killing of four Fulani men by suspected separatists fighters. This happened about a week ago. After this killing, the Fulanis besieged the Aghem area and caused havoc, before making a second attack on Friday, July 29, 2022.

[TEXT N0.9] Mimimefoinfos.co   Soulemanu Buba Aug 7, 2022
1. **Anglophone crisis: separatist fighters Kill Soldier in Bafut.**
2. A separatist group calling itself the Wounded Squade of Bafut Seven Kata has killed a member of the Cameroon armed forces in Bafut, North west Region.
3. The group released a video of its members man-handling the remains of the soldier whom they claimed died in an ambush recently.
4. The fighters could be seen pulling the dead soldier on the ground while calling on government forces in Bafut to lay down their weapons.
5. In another video, the armed men brandished a weapon, ammunitions and other military gears they say were harvested during the attack.
6. Bafut is one of the hottest spots in the ongoing war in the two Anglophone Regions of Cameroon. Many military operations baptised 'Bafut clean' organised by the then Commander of the 5th joint Military Region, Gen. Nka valere and Gen. Ekongkwese divine and the 5th joint Gendarmerie Region and the former Regional Delegate of National Security, Police Commissioner Gousmo Emile have been carried out.
7. Aimed at getting rid of Separatist fighters in the area have failed as the fighters continue to operate and cause havoc (violence).

[TEXT N0.9a] Devine yienuh

Blood for blood can never be the solution. The solution to this wahalah here and
there seems stupid and foolish but very effective. The solution lied on your knees.
To the proud, the Lord resist them, and to the Humble, he give Grace.

[TEXT N0.9b] Kikai Kira

1. Is very unfortunate situation. Anywhere, the situation is under control, and our military men are very professional, we thank the head of state.

[TEXT N0.9C] Wirba appolo

1. 'Nobody ever wins a war.
2. All are regrets after war.
3. Wise people use diplomacy to solve their problems.''He provoked this crisis.
4. If you know that you are the one who instigated this crisis or war, please stop it.
5. I will never provoke a fight or war that would be fought in my own compound.
6. Its an irreversible mistake.'

[TEXT N0.10] BetaniZ   Aug 7, 2022

1. **Meme Division: Makata women stage a protest over prolonged power outrage, promise to return half naked if demands not met.**
2. An enraged group of women stormed the Kumba 1 ENEO head office on Saturday, protesting against the absence of electricity in their households for over a week.
3. The interruption in electricity supply as the women said, had led to huge damage of their business items, mostly perishables.
4. 'we cannot be paying high bills and they don't give us light. It is our right.
   We need light the ladies said in unison.
5. After being informed of the situation, the divisional Officer of the Kumba 1 Subdivision, met with the women;
6. He did not appreciate the approach taken, 'the people you see around with bikes, most of them are Amba boys, who are waiting for you people to come out like this, to attack. (fear)

[TEXT N0.11] Cameroonintelligen…   Aug. 4, 2022

1. **Southern Cameroons Crisis: Doctors without Borders withdraws from the South West.**
1. Charity group Medicins Sans Frontieres (MSF) on Monday announced its withdrawal from two towns in Cameroon's English Speaking South West region.
2. It said the decision follows the arrest of four members of its local team and the suspension of its activities by the government.
3. The Charity said a small team and adequate resources will still be maintained in Kumba and Mamfe towns.
4. MSF said it would also continue to work for the release of its staff and engage with the authorities for a safe and secure environment for its operations.
5. The demand for medical care is high in the Anglophone regions of Cameroon, which have been plagued by a separatist conflict since 2017. Several hospitals have been burned there depriving
   locals of proper healthcare.
6. In December 2021, the spokesman of the defence ministry, Colonel Cyrille Atonfack accused MSF of supporting the separatists after they helped a wounded rebel leader.
7. MSF denied the accusations, saying it treats people regardless of their ethnic, political, or religious affiliation.

[TEXT N0. **12]** Mimimefoinfos.co   Aug. 7, 2022

1. **Unidentified men Kill teacher in Bamenda, make away with car.**
2. A primary school teacher by name Fondoh Anna was killed by unidentified men yesterday night in Nkwen, Bamenda in the North West Region.
3. The woman, wife to a quarter head was shot infront of her house while returning home.
4. According to reports, she was forcefully removed from her car and shot several times. The assailants reportedly went away with Fondoh Anna's car after committing the act.

[TEXT N0. **13]** Mimimefoinfos.co   Aug. 5, 2022

1. **Soldiers Kill Three Young Men in Mankon**
2. Three young men have been neutralized by men in uniform attire in Mankon, Bamenda of the North West Region of Cameroon.
3. They were found dead today morning by residents of Mile 6, around Foundation Radio.
4. According to the residents, the military carried out a raid in the same locality early this morning at about 3 AM.

[TEXT N0. **14] Cameroonnewsage**   **Sep 23, 2022**

1. **BBH administrator, two nurses in military captivity for treating 'Amba' boys**
2. The administrator of Banso Baptist Hospital (BBH) Jean Sama and two nurses, Teyeah Relindis (a scrub nurse) and Teba Carine, an advanced practice nursing assistant (APNA) are currently in military captivity for treating people considered as enemies of the state.

3. CNA source in Kumbo who opted for anonymity for security reasons revealed that there three were taken by the military on September 22nd to an undisclosed location. They are accused of treating wounded separatist fighters and it is nt yet clear whether they are safe and in good physical conditions.

4 .On September 4, separatist fighters who were receiving treatment in the hospital were dragged out of the wards and shot in front of the same hospital. Amba says we are working with the military and the military says we are working with Amba. What have we done? This is sad' our source laments.

5.   Our source also reveled that last Saturday, drugs which left BBH for the Ndu Baptist Health Center were confiscated en route. It should be noted that BBH is a hospital of the Cameroon Baptist Convention (CBC) which is a church and is a non partisan, non-political church that offers medical care to everyone as an exoression of Christian love.

Wounded Cameroon army soldiers have also been treated (and continue to be treated) at BBH and all other Baptist health facitites operating in the embattled region: 'BBH staff are planning to go on strike if the hospital administrator and nurses are released.'

The repercussions for this could be catastrophic as BBH and its satellite health centers are the lifeline for people with terminal conditions such as HIV, Cancer or diabetes and a strike would affect them seriously.

[TEXT N0. 15] (video footage)

1. **The Press Secretary Lucas Asu sends a message to Chris Anu. (4,24m)**
2. Fellow Ambazonians, A bi wuna brothers Lucas Asu.
3. The shameless lunatic, di wan whe ye get that big mop Whe dem de call ye Chris Anu, no bi juste about two weeks ago Whe la republic du Cameroun, e invade the place whe Field Marshall bi de hide, kill Field Marshall, carry ye die bodi go witam for Kumba, go showam for public, na juste two weeks ago. Wu na see how moni, the sell out for moni, e di make pipol dem dey no di even reason. Two weeks later, the same la republic military as all wuna don hear, e try for penetrate for invade the ADF headquarters, e no succeed. The forces dem battle, de battle for 3 days…   We lost eleven soldiers whe de di fight for liberate the land, for liberate the land. these forces dem juste die. I hear sey the useless, the shameless sellout lunatic, di wan go out, for go make the same useless stupid propaganda, whe la republic di pay dem because for dem the liberation na something for usam make am moni, even when eown brother don die in the hands of the military, the same military. they value the small moni whe they di receivam from la republic, for di do blackmail for ambazonia, pass the lives of the Ambazonia people. So I hear sey the useless idiot, di wan go out, go open ye large mouth, begin to call the name of ADF. Shame on you Chris Anu., shame on you chris anu, shame on you chris Anu. Take time to mourn your own brother. if your brother ye life matter for you, Chris Anu, make Oliver ye die e make you change, but we no expect you for change because once you put your hand for inside la republic their nyongo money as wuna don confessam, even ya own brother e die, e no go make you slow down a little bit, you go continue with your blackmail. Your whole outing today. today na tuesday I think na Wednesday number 3 day.
4. I want just send you this message. For you in advance, 30 minutes before your outings. You be a shameless goat, a sell out. You know who you be. All these things whe you di do. All these things dem whe you di do, na for pay your house rents.
5. All these things dem whe you want call the names of the defence fighters whe de don killam, Na because of the moni whe they di give you. Shame no fit do you?

[TEXT N0. 16] South Africa Today. Wesr Africa Cameroon News   Sep 23, 2022

1. **Cameroon Military Acknowledges Troops Killed Mothers**
2.Yaounde, Cameroon- Cameroon military says three members of its airborne battalion this week attacked civilians and killed two mothers in Nylbat, an English-speaking village in Andeck district.
3.A statement signed Wednesday by military spokesman Serge Cyrille Atonfack says the troops were dispatched to fight separatists in the troubled Northwest region. The troops violated orders from hierarchy and started shooting indiscriminately on civilians, the military says, adding that one…

[TEXT N0. 17] Cameroonnewssage.   Hans Ngala Sep. 23, 2022

1. **Yaounde: Fire ravages several shops at Biscuterie neighbourhood**
2. A fire outbreak has ravages several shops at the Biscuterie neighbourhood of Yaounde.

107

3. According to a witness who spoke to CNA on the phone, the fire started around 8PM and there were explosions as a result of a gas leak.

'We are lucky that the potholes here at Biyem Assi had rain water standing in them. That's what we used to douse the raging flames as we waited for the firefighters to show up' he explained.

4. Speaking to this reporter, he explained that the fire syarted at a restaurant that has now ben reduced to ashes.. 'People kept hearing explosions as bottles were burning and bursting. It was only when a gas cyclinder exploded that the flames were seen and by then it was already too late as the fire had spread and consumed several business premises' our sources said.

5. 'Given that this is a predominantly Anglophone neighbourhood, security forces immediaaitely rushed here thinking this could be an explosive device that had been planted' our sources also noted.

6. The damage to property can be estimated at millions of CFA Francs. No human casualty was recorded in the fire outbreak.

Police investigations are ongoing and will establish the cause of the fire.

[TEXT N0. 18] Cameroonconcordnews.com   Sep 23, 2022

1. Two Southern Cameroonians shot by Francophone soldiers in North West:
2. Two Southern Cameroonians were killed after being shot by soldiers loyal to the Biya Francophone regime in Yaounde on Wednesday, the latest violence in a region hit by bloody conflict between Ambazonia fighters and the Francophone dominated Cameroon government military.
3. Yaounde as usual described the Nylbat-Andeck killings as an 'unfortunate incident' claiming that three of its soldiers disobeyed orders and attacked villagers. 'The men acting in violation of their instructions, attacked some residents on whom one of the soldiers unfortunately opened fire', said Colonel Cyrille Atonfack, communications officer at the ministry of defence, in a press statement.
4. The Southern Cameroons victims were two women aged 47 and 49.
5. In its continued efforts aimed at deceiving international public opinion, Yaounde also said that the soldiers were arrested and an investigation had been opened.
6. Southern Cameroons have suffered a bloody conflict between ambazonia Revolutionary Guards and the Francophone dominated Cameroon government military for years. Southern Cameroons resentment at perceived discrimination snowballed into the declaration of an independent state in 2017, The 'Federal republic of Ambazonia' by the Ambazonian leader President Sisiku Ayuk Tabe.

[TEXT N0. 19] Equinoxe TV. 23 June 2022, Indomitable Lion defender, Toulou

1. Chers Camerounais, chers fans, je viens par la présente apporter des éclaircissements aux videos qui me montrent en pleine altercation avec un agent de l'aéroport international de Yaoundé.
2. Ce qui s'est passe est le fruit d'une totale incompréhension due au passage du véhicule à cet endroit-là.
3. Je reconnais n'avoir pas eu la mauvaise suffisante de mes émotions Je demande pardon.
4. Je regrette amèrement que ce malheureux incident qui soit survenu et je présente mes sincères et plates excuses une fois de plus a l'agent de l'aéroport international de Yaoundé.

[TEXT N0. **20]** Actualites.www.camerounweb.com,   Wed. 10 Aug. 2022

1 '**Cameroon troops summarily killed 10 in crackdown: HRW**;
2 'Troops in Cameroon's northwest region have 'summarily killed at least 10 people in a crackdown against Anglophone separatist,' Human Rights watch (HRW) said on Thursday.'
3 Its report is the latest in a string of allegations by rights monitors in the battle between security forces and English-speaking defence forces demanding home rule in francophone-majority Cameroon.
4 'Cameroonian soldiers summarily killed at least 10 people and carried out a series of other abuses between April 24 and June 12 during counter-insurgency operations in the Northwest Region, 'HRW said. The troops also burned 12 homes, destroyed, and looted health facilities, arbitrarily detained at least 26 people, and are presumed to have forcibly disappeared up to 17 others.'
5 The violence has claimed more than 6,000 lives and displaced around a million people, According to the International Crisis Group (ICG) Think Tank. International monitors and the UN say that both sides have committed abuses including crimes against civilians.

6 'instead of protecting the population from threats posed by armed groups, the Cameroonian security forces have committed serious violations against civilians, causing many to flee their homes, said Ilaria Allegrozzi, HRW's specialist on Cameroon. (Human Rights Watch, Legit August 11, 2022)

[TEXT N0. 21] Observer237 Amos Akuam   Sep.22,2022

1. THE OBSERVER Civilians bear the brunt as war rages on in NW, SW regions
2. As the armed conflict in the two English-speaking regions of the country rages on, several civilians caught in the cinflict have been paying a heavy price.
3. As solutions to the crisis are yet to be proffered, the human rights situation in the two regions remains worrying. Most civilians have become targets to both the defence and security forces and the separatist fighters who are pushing for the creation of an independent state, called Ambazonia.
4. Several civilians accused of having links with armed Ambazonia separatist groups are indiscriminately being arrested, tortures and detained under precarious conditions. Some have disappeared following their arrest.
5. A certain Romanus Meboka Ngome, a well-known business man in the town of Ekona, near Buea, capital of the restive South=West region, is one of the recesnt victims of such brutality.
6. Trouble began for Romanus Ngome's business joint was the centre of attraction to many youths in Ekona, who frequently thronged his bar to relax. As his drinking spot grew to become one of the most popular in the areas, Ngome became the target of soldiers.
7. In 2018, soldiers stormed his home at night in Ekona. We gathered that when the soldiers stormed his house, they began questioning him on his relationship with some of his customers suspected to be separatist fighters. Ngome was accused of collaborating with separatist fighters, who are said to be regular customers at his business joint.
8. We learned that the soldiers had told Ngome to his face that separatist fighters have been meeting in his bar to strategise on how to carrying offensive attacks on the military. After long exchanges with the soldiers, he is said to have stood his grounds on the fact that he doesn't collaborate with the separatist fighters. He had argued that he receives numerous costumers in his bar, and can't'be responsible for the actions of those who patronise his business joint. But the soldiers apparently not being convinced by the narrative of Ngome, began molesting him. He was tortured mercilessly, living him with severe injuries. His wife who watched helplessly as the soldiers molest her husband, was reportedly raped by the men in uniform. Ngome's mother who was present during the raid was also raped in fromt of him and children. Ngome was repeatedly beaten.
9. After several running battles with the military, In June 2019, Ngome fled the country for an unknown destination. This was after he had received several threats to his life. We gathered that soldiers have since launched a manhumt of Ngome whose exact whereabouts remains inknown.
   The inoform men have been making several rounds in Ngome's neighbourhood in search of him., soldirs are reported to have nurnt down his house and business joint in Ekona. His family members long fled the area.
10. It is unclear what might happen to Ngome if he is arrested by state security forces. However, it is feared he might be charged for terrorism and handed a heavy jail term as has been the case with other civilians accused of links with separatist fighters.

[TEXT N0. 22] Cameroonnews agency.com   06 Aug. 2022

1. **Three ambazonia fighters die as No Pity makes fruitless attack on Oku Gendarme brigade.**
2. Ambazonia forces early Sunday august 7, 2022 attacked the Oku Gendarmerie brigade but met with resistance from elements guarding the premises.
3. Led by commander No Pity, the fighters were chased away and three were overpowered.
4. The 8am attack in Oku is the second time No pity has failed to hit his target in two weeks. An attack at the Noni brigade in the North West region failed.

[TEXT N0. 23] Actualites.www.camerounweb.com,   Tue. 9 Aug. 2022

1. 'Urgent-NOSO: blesse, la fin de No Pity serait proche.' *No Pity blesse à la jambe cours des combats contre des gendarmes a Oku.*

2. Jusqu'ou ira 'No Pity', ennemi numéro 1 de Yaoundé ? telle est la question que se posait Jeune Afrique au milieu du mois passe.
3. Apres le décès de **Field Marshall**, et alors que le conflit dans les zones anglophones s'est depuis longtemps enlise, No Pity apparait comme la principale figure de la lutte armée que mènent les séparatistes sur le terrain. Recherche par toutes les forces de sécurité du pays, le fondateur de Mbabalang Marine Forces reste insaisissable.
4. La redaction de camerounweb vient d'apprendre que l'autoproclamé general No Pity a été blessé par des gendarmes, lors d'un violent affrontement ces dernières heures à Oku.
5. D'après le journaliste très proches des Ambazoniens, Michel Biem Tong, No Pity a été blesse a la jambe. Il doit certainement être en tentative de fuite, face à la force de frappe des gendarmes.
6. No Pity blesse à la jambe cours des combats contre des gendarmes a Oku', écrit le journaliste ce matin.

[TEXT N0. 24] Actualities. www.Camerounweb.com   Sun. 14 Aug. 2022

1. **Massacre de Ballin: Stupeur a Yaounde après le demasquage des commanditaires'**
   Les crimes ne s'arrêtent pas au Cameroun, 'Les massacre de Ballin est toujours dans les   tètes
   Plusieurs personnes ont péri ce jour-là.
2. Ballin (ou Balin) est un village du Cameroun situe dans le département du Manyu et la région du sud-Ouest, à proximité de la frontière avec le Nigeria. En juin 2022, il y a eu un massacre perpètre dans la zone, un coup attribue par centre for Human Rights and Democracy in Africa (chrda) a la milice Manyu Unity Warriors.
3. Selons chrda, 'il s'agit de l'incident le plus meurtrier depuis le début de la crise anglophone, loin devant le massacre de Ngarbuh : 'Le massacre de Balin représente une grave violation des droits de l'homme perpétré contre les civils qui viole de nombreux aspects du droit international.'
4. Le journaliste Michel Biem Tong accable a son tour ls responsables de cet acte meurtrier qui a plongé des familles entières dans un deuil indescriptible. Massacre de Balin : l'ONG de Me Felix Ngongho Agbor Balla accuse le Manyu Unity Warriors qui est en réalité une milice du pouvoir de Yaoundé.
5. D'après un rapport d'enquête publie le 06 aout dernier par la Cameroon Anglophone Crisis Database of atrocities et le Center for Human Right and Democracy in Africa (CHRDA), une ONG dirigée par Me Felix Ngongho Agbor Balla, le massacre d'au moins 26 personnes survenu le 25 juin dernier a Balin, dans le département de la Manyu (Cameroon anglophone) est l'œuvre d'un groupe arme séparatiste appelé le Maanyu Unity Warriors.
6. D'après le rapport, le groupe arme s'en est pris a cette population parce qu'elle refuse d'embrasser la cause indépendantiste.
7. S'il y a lieu de féliciter ce formidable travail d'enquête abattu par ce deux respectables organisations, il y a lieu toutefois d'ajouter un peu d'eau dans leur moulin, a savoir que les Unity Warriors, que l'on retrouve a la fois dans les départements de Bui et de la Manyu, sont une trouvaille des services de renseignement camerounais, en collaboration avec les Ambazonia Defence Forces (ADF).
8. Crées prétendument pour rassembler tous les groupes armés toute tendances confondues, engages pour la cause ambazonienne, les Unity Warriors sont en réalité une fabrication des services d'intelligences camerounais destinée a semer la confusion parmi les combattants, mener des opérations de contre-révolution, piéger et tuer certains généreux ambazoniens.
9. General Insobu du Bui Warriors, un groupe arme sous le commandement du gouvernement ambazonien dirige par Sako Ikome,a été tue en avril dernier par le Bui Warriors.
10. En juillet 2018, dans une lettre adressée au journaliste et activiste ambazonien base aux USA John Mba Akuroh, un ministre anglophone avait révélé sous anonymat que le pouvoir de Yaounde allait les forcer à alimenter les conflits communautaires dans le Cameroun anglophone, histoire de semer la confusion.'

[TEXT N0. 25] Actualities. www.camerounweb.com.   Fri, 5 Aug 2022

1. '**Poison : une mariée tue toute la famille, sauf la personne ciblée et tente de se suicider à Douala.**'
2. Le lanceur d'alerte N'Zui Manto narre mieux le crime sur sa page facebook : ' Une femme empoisonne le repas pour tuer son mari mais tue plutôt ses trois enfants âgés de trois (03) a huit (08) ans. Prise de regret, elle-même prend la décision de mourir'

3. Pour être tout à fait exact, 'le macabre scenario a eu lieu au quartier Basseke a Bonaberi ou une femme en pleine tension avec son époux va mettre du poison dans des bâtons de manioc et arachides grilles qu'elle servira à ce dernier tout en lui souhaitent bon appétit'.

[TEXT N0. 26] Actualities, Camerounweb. L' Essential N0 405 of Monday, 8 aug 2022

1. **La déclaration de Paul Biya avant son départ pour la capitale americaine.**
   Criminalité: Il y a huit (08) ans, Paul Biya déclarait une guerre qu'il n'a toujours pas encore gagne'
2. En ce début du mois d'aout 2014, le Président de la République se rend à Washington pour le sommet Etats-Unis Afrique. A l'aéroport de Yaoundé Nsimalen, il fait une déclaration aux journalistes pour condamner les attentats perpètres quelques jours plutôt par la secte islamists djihadists dans l'Extrême Nord/
3. Voici quelques cliches de la déclaration de Paul Biya avant son départ :
4. 'Il y a quelques jour, nos forces de l'ordre ont marque des points importants contre le Boko Haram, un ennemi pervers, sans foi ni loi, qui attaque la nuit, qui égorge, et qui a évidemment fait des exactions a Kolofata et a Hile Halifa. Alors ..
5. …Au moment où Paul Biya fait la déclaration de l'aéroport, les activités criminelles de la secte djihadiste nigeriene ont déjà fait 1500 morts, 115000 déplacés internes et 73 000 refugies. Le 27 juillet 2014, la secte islamiste nigeriane frappe un grand coup à Kolofata, un arrondissement du Mayo Sava, dans la région de l'Extrême-Nord. Ses membres enlèvent l'épouse du vice-Premier ministre Amadou Ali, sa belle-sœur, le maire et le Lamido de Kolofata, son épouse et dix de leur enfants ; et plusieurs membres de la famille. … de 2012, ils se livrent à des incursions criminelles dans les localités camerounaises comme Dabanga, Makari, Mora, Kousseri et Kolofaa.
6. En 2013, leurs incursions prennent de l'ampleur.

[TEXT N0. 27] www.camerounweb.com.   Fri. 12 Aug. 2022

1. '**Rapport accablant des meurtres, assassinat et viols des civils dans le NOSO, l'armée se défend sur RFI**
2. Pour l'armée camerounaise, l'ONG et son rapport ne saurait être crédibles.
3. Dans un rapport rendu public hier jeudi 11 aout, l'ONG Human Rights Watch (HRW) a dénoncé des tueries et 'détention arbitraire' des forces de sécurités et de défense du Cameroun, dans la zone anglophone communément appelé NoSo.
4. Dans le rapport HRW note sans ambages que 'des soldats camerounais ont sommairement tue au moins dix personnes et commis plusieurs autres abus entre le 24 avril et le 12 juin lors d'Operations anti-insurrectionnelles dans la région du Nord-Ouest du Cameroun.'
5. A en croire les chercheurs de l'organisation, les forces républicaines s sont écartées de leur mission de protection des populations civiles. Dans le cadre de la lutte qui oppose aux séparatistes, elles ont plutôt commis des violences sur ces dernières. Par conséquent, HRW pense que les autorités du pays devraient agissent.
6. L'armée dans le rapport est accusée d'avoir 'détruit et pille des centres de santé, détenu arbitrairement au moins 26 personnes et en auraient fait disparaitre de force quelque 17 autres.' 'Les autorités camerounaises devraient mener des enquêtes crédibles et impartiales et demander des comptes a leurs auteurs', a déclaré, Ilaria allegrozzi, chercheuse sur l'Afrique centrale a HRW.
7. Dans le camp de l'armée, les forces de défense soutiennent leurs professionnalismes et loyauté face au dernier rapport de Human Rights Watch qui les accable.

[TEXT N0. 28] Camerooncconcord.. Opera News, 11 August 2020 (Culled from Human Rights Watch report)

1. **'Revealed: How Francophone soldiers are destroying Southern Cameroons,**
2. On April 24, BIR soldiers detained and severely beat between 30 and 40 motorbike riders who were part of funeral convoy heading to Oku from Ndop, suspecting the motorcycle riders of being separatis fighters. The soldiers took them to their base in Ndop and divided them into two groups. Twenty-three were transferred to the BIR base in Bafut, about 44 kilometers from Ndop, where they were held for approximately three weeks incommunicado. Then, they were moved to two gendarmerie stations in Bamenda, where they were held for another five days. On May 21, all 23

111

were transferred to Bamenda's central prison, where they remain. They have been taken before the Bamenda military court at least twice since May but are yet to be formally charged, and their trial has not started.

3. The situation or whereabouts of the approximately 7 to 17 other men detained on April 23 in Ndop has not been revealed and they are presumed forcibly disappeared, as they were last seen in military custody in April.

4. Human Rights Watch spoke to two motorbike riders who were at the Ndop BIR base on April 24, to five relatives of three motorbike riders currently held at Bamenda's Central prison, and to a relative of one of these missing.

5. A 22-year old bike rider who had been at the base said: 'The BIR stopped us in the middle of the road. They selected those whom they suspected to be amba fighters [separatist fighters]. Some were chosen because they had dreadlocks, others because the BIR said they had their pictures on file and they knew they were amba boys [separatist fighters]. The soldiers started beating them with a hammer, kicking them with their boots. After more than four hours like this, the BIR took them to their base, in Ndop. …

[TEXT N0. 29] Newsghana.com.gh   26 Aug.2022

1. **'Cameroonian army rejects reports on army abuses.'**
2. Cameroon's army said Wednesday that it firmly rejects what it calls an 'outrageously provocative' report by the U.S.-based human Rights watch (HRW) on atrocities committed by its troops in the English-speaking regions of North-west.
3. The report, published Aug. 11, accuses Cameroonian government forces of destroying property, executing civilians, and looting in the region.
4. 'HRW is known for its loathing against the Cameroonian defense and security forces and its logic which consists in systematically attributing to the Cameroonian army the abuses… based on alleged testimonies distilled by secessionist terrorists,' said cyrille Serge Atonfack Guemo, the army spokesman, in a statement Wednesday evening while stressing that the accusations are 'simply grosteque and ludicrous charades.'
5. 'The defense and security forces remain unperturbed as they carry on their operations as they carry on their operations across the national territory with respect for human and peoples' rights', he added.
6. Armed separatists fighting for the 'independence' of the two English-speaking regions of North-west and South-west of the Central African country have been clashing with government forces since 2017. Enditem

[TEXT N0. 30] Cameroonintelligen… August 18, 2022

1. **'The International Community has failed to adequately respond to years of deadly conflict in Ambazonia.'**
2. Populations in the Anglophone north-west and Southern-west regions of Cameroon remain at risk of atrocities amidst ongoing clashes between government forces and armed separatist groups. On 11 August Human Rights watch reported that between 24 April and 12 June 2022 at least 10 people were summarily killed by Cameroonian security forces during military operations against armed separatists groups.
3. During the operations soldiers burned homes and destroyed and looted health facilities and shops. Armed separatists perpetrated grave human rights abuses during the same period, including killing and kidnapping civilians. Separatists have also continued their assault on education, attacking students, teachers and schools. Human Rights Watch documented that at least 33 students and five teachers were kidnapped by armed separatists since January.
4. Populations in Cameroon's Anglophone regions have faced widespread violence since tensions over cultural rights and marginalisation of Anglophone populations escalated in October 2016. In the resulting clashes, government forces and armed separatist groups have perpetrated grave violations and abuses that may amount to atrocities, including extrajudicial killings, kidnappings and torture.

Since the crisis began, more than 6,000 civilians have been killed and at least 666,000 displaced. Few perpetrators have been held accountable.

5. Since 2021 the government has intensified its attacks against armed separatist strongholds in attempts to end the conflict. During military operations, government forces have routinely targeted civilian populations for their alleged cooperation with separatist groups. Armed separatists have retaliated by using more deadly weapons, including improvised explosive devices and anti-tank rocket launchers, putting civilians at increased risk. Separatist groups have also expanded their sources of revenue through kidnapping and extortion in the northwest and south west. Civilians are also at risk of targeted attacks by armed separatists for their suspected collaboration with the government.

6. Juliette Paauwe, Cameroon expert at Global Centre for the Responsibility to Protect, said that ' despite escalating violence, the international community has failed to adequately respond to years of deadly conflict in Cameroon. While long overdue, the African Union (AU) and the UN security Council (UNSC) must help establish a comprehensive ceasefire to address the growing atrocity risks faced by civilian populations in the Anglophone regions.' The AU and UNSC should also facilitate an inclusive dialogue between the government, separatist groups and Anglophone communities, mediated by a neutral player on neutral territory. Security forces must end all extrajudicial killings of unarmed civilians and ensure that the human rights of all Cameroonians are equally protected, regardless of cultural identity. Armed separatist groups must also halt on civilians and civilians infrastructure..

[TEXT N0. 31] BBC News   Farouk Chothia, correspondent for Africa, 4 October 2018,

1. **'Cameroon's Anglophone Crisis: Red Dragons and Tigers – the rebels fighting for independence.'**
2. He reports that 'The Red Dragons, Tigers and Ambazonia Defence Forces (ADF) are just some of the armed groups which have just sprung up to fight for independence in English speaking parts of Cameroon poses a major security threat to Sunday's elections, in which President Paul Biya, 85, is seeking to extend his 36 year rule…'
3. In the absence of reliable opinion polls, it is impossible to guage the level of their support but the authorities' brutal crackdown has only pushed more of the local population into arms of the separatists, analysts say.
4. The militias formed in the past 12 months, have made many small towns and villages in the two main Anglophone regions, the North-west and South-west, 'ungovernable', something unimaginable just a few years ago, Nigeria-based Cameroon analyst Nna-Emeka Okereke told the BBC.
5. 'They probably have 500 to 1000 active fighters, but more importantly they have the morale and determination to fight for the independence of what they call Ambazonia state,' he said.
6. The militiias have repulsed attempts by the powerful Cameroonian army, including its elite US-trained troops, to defeat them because of the support they command in the two regions, mr. Okereke said.

[TEXT N0. 32] Cameroonnewsage Aug 29, 2022   Scandy Media.

1. **Ambazonia combatants use rocket, IEDs in Sunday attacks against government forces'**
2. In self recorded videos, three scenes in three different locations could be seen in Bafut, Dzekwa and Eyumojock.
3. In Bafut, at least three government foces were feared dead as the members of Bafut 7 Kata armed group used IED to blow off an armored car in a convoy.
4. In the Dzekwa, Bui Division, the casualties remain unknown after members of Bui Unity Warriors fired rocket at an incoming armored car. The car parts and blood stains could be seen on the tarmac after the attack.
5. A pro-Ambazonia platform, Scandy Media reports that the rocket attack in Ngokuv was carried out by five different camps. They include Airforce of tadu, black warriors of Dzewkwa, The Unity warriors of Gen. Abakwa from Kumbo East, The Unity Warriors of dzekwa North led by its colonel, and the Unity Warriors of **Kumbo South west**.
6. In Eyumock, Manyu division, the Gendarmerie Brigade was attacked but the Gendarmes were alert to avoid bloodbath.

113

7. At least five government forces have died in one week in the Northwest region.

[TEXT N0. 33] faceofmalawi. com., '25 Aug. 2022 Chief Bissong Etahoben

1. **Terrorists Kill Traders in Darak, Cameroon.**
2. 'Terrorists of the Boko Haram terrorist group killed four traders in Darak council, Far North region of Cameroon, on Tuesday, Aug. 23, 2022.
3. According to the Logone et Chari division prefect, Fombele Mathias, the assailants targeted Katikime village, a lake Chad island in the Darak Council area.
4. This attack contradicts the Cameroon government claims that it has significantly defeated Boko Haram terrorists in the country. In the past few months, there has been a considerable increase in the number of Boko haram attacks in the far North region of Cameroon, which borders Nigeria, and a number of deaths and destruction has increased with each attack.'
5. Lake Chad is a vast area of water and marshland made up of inhabited islands to the west, some of which are hideouts for Boko Haram terrorists from Nigeria as well as their dissident branch, the Islamic state west African Province (ISWAP)

[TEXT N0. 34] Faceofmalawi,com 23 Aug 2022

1. **Woman Kills Her Sister-in-Law, Chops and Bundled the Body Parts inside the bag for money Ritual [graphic photos/video]**
2. She was intercepted on Monday, August 22, 2022, while leaving the hotel with the body parts stiffed in a suitcase.
3. A 57-year old Cameroonian woman identified as Marie France Mbea has been arrested for allegedly killing her sister-in-law for suspected money ritual.
4. According to local media, the suspect killed the woman and chopped up her body in a hotel in Biyem Assi area of Yaoundé.

[TEXT N0. 35] Camerounnewsagency.com   23 Aug.2022

1. **'13 arrested for attack on Wum motorised infantry unit.'**
2. The 13 men, all ex-convicts, are alleged to have participated in the attack on the motorised infantry battalion in Wum in 2016, before heading to the Littoral region to continue their operations.
3. Aged between 22 and 42, they were caught in possession of 54 ammunitions, 2 M21S guns, knives, machetes, 3 passports, 12 mobile phones and 6 birth certificates. It is alleged the M21S guns belonged to elements of the naval base in Douala who were attacked on guard on the night of July 3-4 2022.

[TEXT N0. 36] Cameroonconcordnews.com   aug. 23, 2022

1. Amba fighters today are at their weakest point in the last five years. The front line leaders in the US are tired. Cho Ayaba and his ADF gang (Chris Anu and Ikome Sako) are in short supply of their tricks of informing Southern Cameroon.
2. The AFTV accuses Chris Anu and Sako, when they took over control of the much respected Field Marshall and ambazonia commander of the Lebeliem, exploited his bravery for their own selfish reasons and abandoned him to the LRC military.
3. It is held that Chris Anu recruited the Field marshal to his inner circle and spread lies and propaganda on social media, deliberately inciting distrust for the legitimate Ambazonia Interim Government headed by Vice President Dabnay Yerima.
4. While Chris Anu or Christopher Anus, crazy anus and Marianta are in total disconnection concerning the death of the Supreme General Field Marshall Lekeaka of Lebielem. It is considered a cooked-up story to dissuade the other amba fighters. The REDDragons crises are a restoration force terrorising LRC.
5. Plot against Field Marshall concerns funds to promote the restoration cause. Dr Sako sent Field Marshall 6 million for propagation. The display corpses of the fallen leaders of the restoration

114

forces is propaganda. Field Marshall has received more than 100,000 USD to boost his business. General No pity has received more than 40.000USD

6. Interim President Sako Ikome, talking about the revolution, disowns Lebielem FM, who allegedly kidnapped Pr. Lekke. He stood by Supreme General (killed Gen. ISOBU) supported him when he was desserted by his soldiers because of his excesses, atrocities, corruption, ignorance etc. Today, the General is the first to lie on his own. I personally sent to this general of Lebielem, 14 billion FCFA.

[TEXT N0. 37] Cameroonconcordnews.com   23 aug. 2022

1. **Bamenda Ecclesiatical Province: Bishops Decry Drug abuse, Violence in schools**
2. Catholic Bishops who are part of Cameroon's Bamenda Ecclesiatical Province have, in a collective message, decried the increasing cases of drug abuse and violence in schools in the Central African nation.
3. In their Sunday, august 21 statement, members of the Bamenda Provincial Episcopal conference (BAPEC) urge the government to 'intensify sensitisation on damaging effects of indulging n drugs and violence,'
4. They express concern about 'the growing frequency of drug abuse and violence registered in schools all over the country in the course of 2021/2022 school year.'
5. Bamenda Ecclesiastical Province: Bishops decry Drug Abuse, Violence in Schools

[TEXT N0. 38] Betatinz   Sept 5, 2022

1. **SW: Bernard Okalia Bilai threatens school authorities who dare not to be present on resumption day.**
2. The Governor of the Southwest region Bernard Okalia Bilai has stressed the need for every civil servant in the southwest region to be at their duty post when school resumes, Monday, promising severe sanctions to those who will fail to heed his call
3. He said 'intolerance time is past. Ghost towns on Monday, I have severely warned all the regional delegates, all the chiefs of services. The civil servant is not in his service on Monday, he knows what he will face and the regional delegate in charge of those civil servants will bear the responsibility.'
4. Hoever, the Governor said he is satisfied' because the population, the stakeholders of education are reponding positively

[TEXT N0. 39]   The Mimi info team   Sep 9, 20220 David Atangana,

1. 'Military razes houses in Mankon after deadly confrontation with separatist fighters.
2. Some houses have reportedly been burnt down in Mankon, Bamenda Mezam Division of the restive North-West region.
3. According to reports, five houses were reduced to ashes Thursday September 8, 2022. 4. It should be recalled that soldiers have been indicted for similar action multiple times over the years but continues to go unpunished.

[TEXT N0. 40] Cameroooninteligen… Sep 12, 2022

1. **Biya and his francophone gang were blind to see the Indomitable Lions spirit of the Ambazonian people.**
2. The Vice President of the Ambazonia interim Government has said that the 89-year old Francophone dictator and his CPDM political gangsters failed to see the Indomitable Lions spirit of the Southern Cameroons people when they launched the ill-considered war on West Cameroon.

3. Dabney Yeriwa pointed out that the French Cameroun regime is now desparately relying on the so-called Special Forces within the Francophone dominated Cameroon government military to bring down te Ambazonia resistance.

4. In a Saturday zoom meeting with some ambazonia commanders in Ground Zero, Dabney Yeriwa reaffirmed the position of the Ambazonia Interim Government that southern Cameroonians as a people will get to Buea.

5. 'Biya and his criminal gang in rench Cameroun believed that they would succeed in bringing the Ambazonia people to their knees within a month, but they did not know that the spirit of the Southern cameroons people is identical to that of the Kenya Land and freedom Army also known as the Mau Mau, dabney Yerima said,'

6. Yerima the called on the people of Southern Cameroons to boost their spirit of courage, patience, and resistance even further in order to iovercome the difficulties…

[TEXT N0.41] Cameroonintelligen… By Isong Asu.   Sep 18, 2022

1. Ambazonia Interim Government condemns deadly attack on St Mary's Catholic Church Nchang.
2. The Ambazonia Interim Government on Sunday condemned in the strongest terms the attack on St. Mary's Catholic Church Nchang, Mamfe that saw five Roman Catholic priests, a Religious Sister and two worshippers kidnapped by unidentified people.
3. 'This cowardly act is rejected by the people of Southern Cameroons and their Interim Government, The Interim Government once again calls on all restoration forcesto protect places of worship and prohibit violating their sacredness, said the Vice President Dabnay Yerima statement published by the Southern Cameroons Broadasting Cooperation (SCBC).
4. Several attackers stormed the church in Nchang village some few kilometers away from Mamfe the chief town of Manyu Division during mass on Friday, burnt down the building and kisnapped five priests, one Reverend Sister and two lay faithfuls'
5. Dabnay Yerima said the attack on St. Mary's Catholic Church Nchang only aims to spread sedition and the fuel hatred against a genuine struggle for indepemdenec by the people of Southern Cameroon.
6. This shocking crime reveals the lowness of its perpetrators and those behind them, and we call for the immediate release of the five clerics, our beloved Reverend Sister and the two worshippers' Vice President Yerma said, urging all progressive Ambazonia Self-Defense Groups to work decisively and without hesiatation to confront terror in Southern Cameroons in all its forms.

[TEXT N0. 42] Mimimefoinfos   By Amina Hilda,   Sep 15, 2022.

1. **Northwest: Military control post burnt to ashes by separatists in Jakiri**
2. **A** military checkpoint was ambushed and set on fire by separatist fighters on Wednesday, September 14, at the veterinary junction in Bui, North West Region of Cameroon.
3. The act was reportedly carried out by the Bui Unity Warriors. Members of the group in a video spoke of the check point: 'This is where they come and spend their time, we have set it on fire.'
4. According to CAN, 'during the ambush, the government forces are said to have escaped by shooting in the air. Casualties could not be independently confirmed by CAN newsroom.'
5. This is the second time the military checkpoint suffers an attack from the separatists in a single week. The first attack cost the lives of twomilitary officials.

[TEXT N0. 43] Timesnowness.com 04 august 2022 7.18PM IST

1. **Elderly man beaten to death on suspicion of witchcraft in Odesha**
2. In a shocking incident, an elderly man was allegedly beaten to death on suspicion of practicing witchcraft in a village in Odesha. The deceased has been identified as Dai Majhi of Titiguda under Kashipur block of Rayagada district.
3. According to locals, the incident took place on Wednesday night when Dai Majhi, his wife and two sons were fast asleep at their home in Titiguda.
4. Suddenly, some villagers allegedly barged into their house and pulled out Dai & his sons from the house. After tying them with a rope, the locals allegedly beat them.

5. Dai was severely beaten by the villagers leading to his death while his two sons managed to escape from the villagers clutches, they said.

[TEXT N0. 44] CNN World. August 1, 2022

1. **Nigerian street vendor killed in broad daylight in Italy, sparking national outrage.**
   By Livia Borghese, Sarah Dean and Jorge Engels, ROME (CNN)
2. CNN- The killing of a Nigerian man in broad daylight on the streets of an Italian seaside town while onlookers watched has sparked outcry and renewed a conversation about racism and crimes against migrants in a country, ahead of elections next month.
3. Alika Ogorchukwu, 39, was chased, hit, with his own clutch and then beaten 'to death with bare hands' while on the ground by the assailant, who also stole his mobile phone, Macerata police said.
4. Video footage of the attack, which took place in the eastern coastal town of Civitanova Marche, was captured by a bystander, but nobody was seen physically intervening in one portion of the clip.
5. A woman can be heard shouting 'stop, stop immediately' in the video, and aman shouts: 'You are killing him.' The footage was published by Italian media after being shared on line.
6. The incident took place at 2PM. On Friday in the main Central street of Civitanova Marche, Luconi said. Ogorchukwu was found dead.

[TEXT N0. 45]

1. **A Black Man was Killed In Broad Daylight In Italy. The Country Must Open Its Eyes**
   By PAOLO MAURIZIO TALANT I3 August 2022
2. Italy is reeling in the wake of the killing of Nigerian street seller Alika Ogorchukwu, who was beaten to death in broad daylight in Civitanova Marche on 29 July 2022. British *Vogue's sister title, Vogue* Italia, asked Paolo Maurizio

[TEXT N0. 46] Nigerian Man Beaten to Death in Italy in Broad Daylight. Dnyuz.com 01 Aug 2022

1. A disenabled nigerian migrant was beaten to death over the weekend ib Italy, sparkling widespread outrage and debate over the country's often poor treatment of vulnerable minorities.
2. Alika ogorchukwu, 39, a street trader, was attacked in the centre of Civitova Marche, a commune on the eastern coast.
3. Video footage of the incident shows a white man pinning Ogorchukwu, a father of two, to the ground as he assault uses Ogorchukwu's own crutch to beat him. Some local reports have suggested that the attack started after Ogorchukwu called his attacker's girlfriend 'beautiful.'
4. Fillipo Ferlazzo, 32, has been arrested on suspicion of murder.
5. On Saturday, hundreds of people took to the streets of Civitnova Marche to demand justice and a change in Italy's attitude towards minorities and migrants. ..All I want is justice for my husband,' Charity Oraichi, Ogorchukwu's wife said. Note that the attack is similar to what has happened hundreds of black migrants; to George Floyd in 2020 in the U.S
6. The attack in Italy comes just weeks before the Italian government is set to hold a snap election, with polls suggesting a far right coalition will likely form the next government immigration has become a hugely divisive and prominent topic in italy in recent years. when in the street, he was assaulted, strangled in the presence of other white folk police men who found it normal to exercise violence on another fellow human being. This is the unfortunate fate of many black people who suffer, violence, racism and discrimination, leading to the famous caption 'Black Lives Matter.'

REFERENCES

[1] Beltrama, A. et al. (2022). *'Context, precision, and social perception: A Sociopragmatic Study'* Language in Society, Published online; Cambridge University Press: 07 July 2022.

[2] Ricoeur, P. 2021) Human Dignity as an Existentiale? On Paul Ricoeur's Phenomenology of Human Dignity (Article), Springer Science and Business Media. B.V., Volume 44, Issue 1, Pages 63-86. **ISSN:** 01638548 **DOI:** 10.1007/s10746-020-09560-5

[3] Owen, G.E.L. (1968). "The Platonism of Aristotle." Studies in the Philosophy of Thought and Action, edited by P.F. Strawson, Oxford University Press, pp. 147–174.

[4] Locke, J. (1990). Questions Concerning the Law of Nature, Ithaca: Cornell University Press.

[5] Oyakhilome, C. (2016). The Power of Your Mind. Walk in divine excellence and transform your World through the power of a renewed mind. LoveWorld Publishing Ministry of Believers LoveWorld. Website.www.christembassy.org.

[6] Labov, W (1979). The Study of Language in its Social Context, Stadium Generale .Vol. 23.

[7] Labov, W. and Waletsky, J (1967) 'Narrative Analysis; Oral Versions of Personal Experiences', in Helm (ed.) Essays on the Verbal and Visual Arts, New York: Pergamon Press.

[8] Bernstein, A. Class, Codes and Control, Vol. 3: Towards a Theory of Educational Transmissions; Prmary Socialisation, Language and Education, 2nd Education. Routledge & Kegan Paul; 2nd edition (January 1, 1977)

[9] HUMAN RIGHTS. (1995-2004) The United Nations Decade for Human Rights education. N0.3. The 1993 United Nations World Conference on Human Rights (Vienna). [1] Vienna Declaration and Programme of Action, A/CONF.157/23, 12 July 1993, paras. 78 - 82

[10] Gumperz, J.C and Gumperz J.J. (2008). Studying Language, Culture, and Society: Sociolinguistics or Linguistic Anthropology? University of California, Berkeley. https://doi.org/10.1111/j.1467-9841.2008.00378.x

[11] Fairclough N. (1985). Critical and Descriptive Goals in Dicourse Analysis. Journal of Pragmatics. 9: 739-63

[12] Fairclough N. and Wodak. R, (1977). Critical Discourse Analysis. In T. A. van Djik (ed.) Introduction to Discourse Studies: 258. Sage

[13] Snape, D. and Spencer, L. (2003) "The foundations of qualitative research", in Ritchie, J. and Lewis, J. (Eds), *Qualitative Research Practice*, Sage Publications, London.

[14] Grant *et al*. (2005) in *Journal of Organizational Change Management* (Vol. 18 No. 1)

[15] Butake, B. (2005). "Cinema, CRTV, and the Cable Television Syndrome in Cameroon". *Cinema and Social Discourse in Cameroon*. Alexie Tcheuyap (Ed.). Bayreuth: Bayreuth African Studies. 39–62.

[16] Atemsing, N. O. (2015). "Entrepreneurial trajectories and figures of the Cameroonian mediascape". *Cultural Entrepreneurship in Africa*. Ute Roschenthaler and Dorothea Schulz (eds.). New York: Routledge.

[17] *Nyamnjoh F. B. (2011),* Mass media and democratisation in Cameroon in the early 1990s, Bamenda, Cameroun: *Langaa, ISBN 9956717185.*

[18] Pigeaud, F..(2011). *Au Cameroun de Paul Biya*. Paris: Karthala.

[19] Djimeli, Alexandre T. 2009. "Qui regard quoi et quand?". *Le Messager* n° 2904, 24 July.

[20] 'Digital 2019: Cameroon' *DataReportal – Global Digital Insights. Retrieved 2019- 07-05.*

[21] Tennyson, R.D. (2016) Learning Theory Foundations for Instructional Design.

[22] Allcott, H. & Gentzkow, M. 2017). Social media and fake news in the 2016 election - Journal of economic Perspectives, - aeaweb.org

[23] Van Dijk, T. A. (1985). Handbook of Discourse analysis. Academic.

[24] Nielson, A.E. and Nørreklit, H. (2009), "A Discourse Analysis of the Disciplinary Power of Management Coaching", *Society and Business Review*, Vol. 4 No. 3, pp. 202-214.

[25] Soomin, L., Cockburn, L. Julius T. Nganji, J. T. (2020) '*Exploring the Use of #MyAnglophoneCrisisStory on Twitter to Understand the Impacts of the Cameroon Anglophone Crisis*' First Published June 20, 2022. https://doi.org/10.1177/17506352221103487

[26] Lauren, H. E. M. & Robert, J. P. (2021). Social Meaning and Linguistic Variation: Theoretical Foundations, Theorizing the Third Wave, pp. 1 – 24. DOI: https://doi.org/10.1017/9781108578684.001[Opens in a new Window. Publisher: Cambridge University Press.

[27] Ngange, K. L., and Mokondo, M. S. Ngange et al., (2019), Propagating Falsehood in Conflict Situations: Case of the Cameroon Anglophone Crisis.' Department of Journalism and Mass Communication, University of Buea, Cameroon. Published: September 18, 2019 doi:10.11114/smc.v7i2.4525 URL: https://doi.org/10.11114/smc.v7i2.4525

[28] Bloor, M. and Bloor, T. (2013). Practice of Critical Discourse Analysis: An Introduction. Routledge.

[29] Lakoff, R. T. (2000). *The Language War*. Berkely, CA: University of California Press. ISBN 0-520-21666-0

[30] Njipou, A. (2010). "Les camerounais préfèrent Canal 2 et Le Messager". *Le Messager* n° 3108, 28 May.

[31] Lee et al. (2020) '*Exploring the Use of #MyAnglophoneCrisisStory on Twitter to Understand the Impacts of the Cameroon Anglophone Crisis*'. (https://twitter.com/PoiseSocial/status/1318948145687154689.)

[32] Mushing, W. T. (2020) Tribalism, Politics, and Hate discourse in Contemporary Cameroon; A Linguistic Usurpation. Sciencepublishing Group.

[33] Alikhani A. A, (2006). The Human dignity and violence in Islam, Journal: Research Letters of Political Science, volume 1, Number 3; Page (s) 99-121.

[34] Bhandari, P. (2020) What Is Qualitative Research? Methods & Examples. Revised on July 21, 2022. https://www.scribbr.com/methodology/qualitative-research.
.
[35] Warren, K. (2020)'s *Qualitative Data Analysis Methods 101:* The "Big 6" Methods + Examples, reviewed by Eunice Rautenbach.

[36] Ramanadhan et al, (2021) 'Pragmatic Approaches to Analyzing Qualitative data for implementation science: An Introduction'

[37] Austin, J. L. (1962). How to do things with words. Harvard and Oxford.

[38] Searle, J. R. (1969). Speech acts: an essay in the philosophy of language. Cambridge.

[39] Searle, J. R. (1968). Austin on locutionary and illocutionary acts. Philosophical Review LXXVII. 405– 424.Google Scholar

[40] Grice, H.P (1992) Linguistics and Philosophy, Published By: Springer, JSTOR Vol. 15, No. 5 (Oct., 1992), pp. 509-559 (51 pages)

[41] Grice, H. P. (1989). *Studies in the Way of Words* (Cambridge, MA: Harvard University Press) Google Scholar

[42] Morris, C. W. (1925). Symbolism and Reality. A Study in the Nature of Mind. University of Chicago. Amsterdam.

[43] Morris, C. W. (1932). Six Theories of Mind. Chicago. University of Chicago.

[44] Morris, C. W. (1946). Signs, Language and Behaviour. New York. Prntice Hall.

[45] Sitz, L. (2008). "Beyond Semiotics and Hermeneutics: Discourse Analysis as a Way to Interpret Consumers' discourses and experiences", *Qualitative Market Research: An International Journal*, Vol. 11 No. 2, pp. 177- 191.

[46] Pierce, C. S. (1991). Writings of Semiotics (ed.) James Hoopes. University of North Carolina Press. JSTOR. 284 pages

[47] Depralto, D. and Midgley, B. (1992). Some Fundamentals of B.F.Skinner's Behaviourism. American Psychologists. November. 47(11):1507-1520 DOI: 0.1037/0003-066X.47.11.1507