REPUBLIC OF CAMEROON
Peace-Work-Fatherland
....
THE UNIVERSITY OF YAOUNDE I
....
FACULTY OF ARTS, LETTERS AND
SOCIAL SCIENCES
....
POST GRADUATE SCHOOL FOR
ARTS, LANGUAGES AND
CULTURES
....
DOCTORAL RESEARCH UNITS FOR
LANGUAGES AND LITERATURE
....
DEPARTMENT OF AFRICAN
LANGUAGES AND LINGUISTICS

REPUBLIQUE DU CAMEROUN
Paix-Travail-Patrie
....
UNIVERSITÉ DE YAOUNDÉ I
....
FACULTE DES ARTS, LETTRES
ET SCIENCES HUMAINES
....
CENTRE DE RECHERCHE ET DE
FORMATION DOCTORALE EN ARTS,
LANGUES ET CULTURES
....
UNITÉ DE RECHERCHE ET DE
FORMATION DOCTORALE EN
LANGUES ET LITTÉRATURE
....
DÉPARTEMENT DES LANGUES

A DISCOURSE ON THE IMPACT OF GLOBALISATION AND / OR ICT ON STANDARD ENGLISH AND SOME GRASSFIELD LANGUAGES IN THE MULTILINGUAL NORTH-WEST REGION OF CAMEROON

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF A DOCTORATE OF PHILOSOPHY (Ph.D) IN APPLIED LINGUISTICS

BY

MERCY MVO EZIGHA
DIPES II in English Modern Letters (University of Yaoundé I)
MA in Applied Linguistics (University of Yaoundé I)

SUPERVISOR

PROF. GABRIEL MBA
Professor of Linguistics

JULY 2024

CERTIFICATION

This thesis entitled "A Discourse on the Impact of Globalisation and/or ICT on Standard English and Some Grassfield Languages in the Multilingual North West Region of Cameroon" is the researcher's original work and has not been submitted in any other university for the purpose of award of a degree. This is to declare that the thesis is researched and authored by Mercy Mvo Ezigha (with registration No. 01B066) of the Department of African Languages and Linguistics of the University of Yaounde 1, for the award of Doctor of Philosophy (PhD) in Applied Linguistics.

SUPERVISOR

....

Professor Gabriel MBA

University of Yaoundé I

DEDICATION

To the following persons:

My late parents, Mr Bigday Mvo and Mvo Frida Nchuo

My beloved uncle, Hon Kuchah Simon Mua (of blessed memory) and wife, Mrs Kuchah
Christina Nnam

ACKNOWLEDGEMENTS

ABSTRACT

This study entitled "**A Discourse on the Impact of Globalisation and/or ICT on Standard English and Some Grassfield Languages in the Multilingual North West Region of Cameroon**" aims at presenting in detail a clear picture of the various manifestations of the impact of globalisation and/or its globalizing agent, ICT, on Standard English on the one hand and some Grassfield languages on the other in multilingual Cameroon. This is because the impact of globalisation and ICT on languages is a widespread phenomenon around the world and Cameroon in particular with the negative aspects almost outweighing the positive ones instead. The theoretical frameworks on which this study was anchored comprised Contrastive and Error Analyses, World Englishes and the literary theory of Afrocentricity. In order to achieve various objectives of the study, the target populations consisted of students, teachers and indigenous people of Aghem, Bamunka and Ngie. Exploratory research design and mixed method research design which combines both qualitative and quantitative approaches, were used in this study. Employing the simple random as well as purposive sampling techniques, sample sizes of 119 participants were selected from the various populations. Observation, interview, questionnaire and students' written works in English were the major appropriate research methods for data collection that helped provide responses to the three major research questions. The major results of the investigation revealed that globalisation and/or ICT has greatly affected Standard English in multilingual Cameroon both positively and negatively with regard to status, corpus and acquisition levels of analysis. Positively, English has gained grounds in most domains of political, social, cultural, economic, judicial, commercial structures of the nation and lives of the Cameroonians because it is an official language; words from CPE, Cameroonian languages and ICT have filtered into the linguistic stock of Standard English in multilingual Cameroon thereby enriching the language; there is code-mixing; the following domains have been targeted by these users of English to receive opportunity to acquire, learn and use English: Education, press and media, church and the internet. Negatively, English has been deformed in multilingual Cameroon both phonologically and syntactically; code-mixing is the norm; English has not succeeded to gain grounds in most purely traditional settings and situations such as Njangi groups and in carrying out ritualistic practices. The major findings of the investigation revealed that globalisation and/or ICT has also greatly affected grassfield languages both positively and negatively with regard to status, corpus and acquisition levels of analysis. Positively, there is the formation of internal and external bodies geared towards the development of these ILs like SIL, NACALCO, language committees, speech communities; there is the ability to teach these languages through ICT; practical orthographies and alphabets for these grassfield languages are developed; there is phonological and lexical enrichment and modernization through borrowing; the languages contain ICT-related concepts; some initiatives have been made with regard to the domains of indigenous languages' usage that aim at targeting the spread and preservation of these ILs: church, media, internet, artists and writers. Negatively, natives use their ILs reluctantly in preference to English, French, and Pidgin; code admixture and interference are common phenomena; these languages have lost their originality in terms of the disappearance of certain aspects of cultural heritage like proverbs and riddles; there is over borrowing of words from other languages; modification and mispronunciation of purely indigenous words is the common norm; English and Pidgin and not the ILs dominate the home, street, market, church, interpersonal communication, school, literature, media, internet, political campaigns, indigenous "njangi" groups, workplace and trade and advertisements. Other results further revealed various strategies that could be applied to reverse the negative impact of globalisation and/or ICT on Standard English and Cameroonian indigenous languages.

Keywords: Impact, globalisation, ICT, Standard English, Grassfield languages, multilingual

RÉSUMÉ

Cette étude intitulée « **A Discourse on the Impact of Globalisation and/or ICT on Standard English and Some Grassfield Languages in the Multilingual North West Region of Cameroon** » a pour but de donner un aperçu des manifestations de l'impact de la globalisation et/ou des TIC sur l'anglais standard d'une part, et sur certaines langues du grassfield d'autre part dans un Cameroun multilingue. En effet, l'impact de la globalisation et des TIC sur les langues est un phénomène récurrent à travers le monde en général, et le Cameroun en particulier, avec des effets négatifs plus perceptibles que ceux positifs. Cette étude s'est appuyée sur les théories de l'Analyse Contrastive et des Erreurs, les Anglais du Monde et la théorie littéraire de l'Afrocentricité. Pour atteindre les objectifs de cette étude, la populations cible a été constituée des étudiants, des enseignants et des populations indigènes d'Aghem, de Bamunka et de Ngie. L'étude a été exploratoire avec des méthodes mixtes combinant les approches qualitative et quantitative. A l'aide des techniques d'échantillonnage aléatoire et d'échantillonnage motivé, un ensemble de 119 participants a été constitué à partir des différentes populations d'étude. L'observation, l'entretien et le questionnaire étaient les principaux instruments de collecte de données qui ont permis de répondre aux trois questions principales de recherche. Quant aux résultats, ils ont révélé que la globalisation et/les TIC ont considérablement affecté l'anglais standard dans un Cameroun multilingue, aussi bien positivement que négativement, sur le plan du statut, du corpus et de l'acquisition. En réalité, l'anglais a positivement gagné de l'espace dans les domaines politique, social, culturel, économique, judiciaire, commercial de la nation et de la vie des citoyens, grâce à son statut de langue officielle. Aussi, des mots du Cameroon Pidgin English, des langues nationales et des TIC ont infiltré le lexique de l'anglais standard dans un Cameroun multilingue. Le mélange codique est perceptible; les domaines suivants ont été ciblés par ces utilisateurs de l'anglais pour acquérir, apprendre et utiliser l'anglais: l'éducation, la presse et les médias, l'église et l'internet. Toutefois, l'anglais a été négativement déformé sur les plans phonologiques et syntaxiques, à tel point que le mélange codique est devenu la norme. En outre, l'anglais n'a pas réussi à gagner du terrain dans les contextes et situations purement traditionnels, tels que les associations de tontine et les pratiques rituelles. Dans le même ordre d'idées, les résultats ont montré que la globalisation et/les TIC ont considérablement affecté les langues du grassfield, aussi bien positivement que négativement, notamment sur leur statut, leur corpus et leur acquisition. Positivement, il y a une mobilisation des structures nationales et internationale pour le développement de ces langues, parmi lesquelles la SIL, l'ANACLAC, les comités de langue et les communautés linguistiques. Il est bien possible d'enseigner ces langues à l'aide des TIC; les systèmes d'écritures et les alphabets de ces langues sont développés. Il y a enrichissement et modernisation phonologique et lexical à travers l'emprunt; ces langues possèdent des concepts liés aux TIC; certaines initiatives ont été prises en faveur de l'usage des langues indigènes visant leur vulgarisation et préservation: l'église, les médias, l'internet, les artistes et les écrivains. Négativement, les natifs utilisent leurs langues à contrecœur et préfèrent l'anglais, le français et le pidgin. Le mélange codique et les interférences sont monnaie courante. Ces langues ont perdu leur originalité avec la disparition de certains aspects de l'héritage culturel tel que les proverbes et les énigmes. Il y a emprunt excessif des mots d'autres langues; l'on note la modification et la mauvaise prononciation des mots purement indigènes. L'anglais et le pidgin sont utilisés dans les ménages, dans les rues, au marché, à l'école, à l'église, dans la littérature, les médias, pour les campagnes politiques, au travail, dans les associations de tontine, et pour la publicité. Certains résultats préconisent les stratégies à adopter pour renverser l'impact négatif de la globalisation et/ou des TIC sur l'anglais standard et les langues indigènes du Cameroun.

Mots clés: Impact, globalization, TIC, anglais standard, langues du grassfield, multilingue.

LIST OF ILLUSTRATIONS

- **TABLES**

- **CHARTS**

- **TREE DIAGRAMS**

- **MAPS**

LIST OF ABBREVIATIONS, ACRONYMS AND SYMBOLS

- **ABBREVIATIONS AND ACRONYMS**

A: Agree

AN: Aghem and Ngie

ABN: Aghem, Bamunka and Ngie

A.D.: Anno Domini

AFADA: Aghem Family Development Association

ALCAM: Atlas Linguistique du Cameroun

ALDEC: Aghem Language Development Committee

AWOCADA: Aghem Women Cultural and Development Association

BBC: British Broadcasting Corporation

BC: Before Christ

BLE: Bamunka Learners of English

CA: Contrastive Analysis

CABTAL: Cameroon Bible Translation and Literacy

CAH: Contrastive Analysis Hypothesis

CamE: Cameroon English

CDC: Cameroon Development Corporation

CENAJES: Centre Nationale de la Jeunesse et des Sports

CILs: Cameroon Indigenous Language(s)

COM: Complementizer

CNN: Cable News Network

CPE: Cameroon Pidgin English

CRTV: Cameroon Radio and Television

D: Disagree

DIPES: Diplôme d'Enseignement Secondaire General

EA: Error Analysis

EAH: Error Analysis Hypothesis

ELP: English Language Pedagogy

ENS: Ecole Normale Superieure

ENSET: Ecole Normale Superieure de l'Enseignment Technique

FLA: Foreign Language Acquisition

Freq: Frequency

FSLC: First School Leaving Certificate

GBHS: Government Bilingual High School

GCE: General Certificate of Education

GHS: Government High School

GL: Grassfield Language(s)

GTTC: Government Teacher training College

HND: Higher National Diploma

HTTC: Higher Teachers Training College

HTTTC: Higher Technical Teachers Training College

IAV: Immediate After Verb

ICT(s): Information and CommunicationTechnology (ies)
ICT1: Internet and Computer Technology

ICT2: Internet Communication Technology
ICTL: Internet Communication Technology Language

ILP: Indigenous Language Pedagogy

ILs: Indigenous Language(s)

INJS: Institute Nationale Jeunesse du Sport

L1: First Language

L2: Second Language

LAs: Local Authorities

LDCs: Language Development Committees

LICT: Local Information and Communication Technology

LWC: Language of Wider Communication

MA: Master of Arts

MIDENO: Mission de Developpement du Nord Ouest

MICT: Modern Information and Communication Technology

MoI: Medium of instruction

MTN: Mobile Telephone Network

n.d: No date

NACALCO: National Association of Cameroon Language Committees

NE: Nigerian English

NGOs: Non-Governmental Organization(s)

NLC: National Languages and Cultures

NLP: National Language Pedagogy

NM: New Meaning

NNIVE: Non-native Institutionalized Variety of English

NNPVE: Non-native Performance Variety of English

No: Number

NWDP: North West Development Authority

NVE: Native Variety of English

OL1: First Official Language

OL2: Second Official Language

OM: Old Meaning

OM1: First Old Meaning

OM2: Second Old Meaning

PCC: Presbyterian Church in Cameroon

PLEG: Professeur de Lycee d'Enseignement Generale

PROPELCA: Programme de Recherche Operationelle pour L'Enseignement des Langues
 au Cameroun

PTTC: Presbyterian Teacher Training College

Q: Question

RP: Received Pronunciation

SA: Strongly Agree

SBE: Standard British English

SD: Strongly Disagree

SE: Standard English

SIL: Summer Institute of Linguistics

SLA: Second Language Acquisition

SPEAKING: Setting/Scene-Participants-Ends-Acts-Key-Instrumentalities-Norms-Genre

SV:Subject-Verb

SVC: Subject-Verb-Complement

SVA: Subject-Verb-Adjunct

SVO: Subject-Verb-Object

SVOA: Subject-Verb-Object-Adjunct

SVOO: Subject-Verb-Object-Object

SVOC: Subject-Verb-Object-Complement

UNESCO: United Nations Educational, Scientific and Cultural Organisation

VD: Voiced

VL: Voiceless

 WADA: Wum Area Development Authority

X: Absent or not found

- **SYMBOLS**

%: Percentage

*: Wrong Manipulation

^: Omission

[…]: Phonetic representation

TABLE OF CONTENTS

GENERAL INTRODUCTION

This work is based on the effects of globalisation and/or ICT on Standard English on the one hand and some Cameroonian indigenous languages on the other. There has been a general consensus that when languages come into contact both at the level of the individual and at the level of the speech community especially in the face of globalisation and the evolution of its globalizing agent, ICT, there are likely to be mutual, cross-linguistic and cross-cultural influences and transfers which may give rise to the following linguistic and sociolinguistic phenomena: code-mixing and/or code-switching, language transfer, borrowing, language shift, language endangerment and attrition as well as language enrichment. These phenomena occur mostly in bilingual and multilingual contexts. It seems no multilingual society and no human language can run free of the above situation in a globalised setting. This section introduces the study by stating background information that led to the formulation of the research problem, research objectives, research questions, motivations or justification of the study, scope and delimitations as well as significance of the study. It finally folds with the structure of the entire study.

0.1 BACKGROUND TO THE STUDY

Obioha (2010) states: *No human is an island to himself. In the same logic, no nation is an island to herself. In the process of international interactions, there is an interaction of cultures and thus a borrowing and diffusion of cultures among nations.* World view and/or world perception, like human life, is constantly evolving due to this language and culture contact especially within the context of globalisation. Today, the dominant ideology is the talk of linking up the world into a single entity (globalisation) characterized by a mono-economic, mono-political, mono-cultural and mono-linguistic world. The aims are so glaring and fascinating, luring the whole world to join this "global dance". By implication, any multilingual or multicultural nation ready to get practically into this ideological sway has to disassociate the self from that which is authentic to that which is artificially universal. The universal language and culture is predominantly English which is largely promoted through western education. The English language which was in the yesteryears the language of a few western or European countries like Canada, USA, Australia, Britain etc (the inner circle), has now transcended many national, international and regional frontiers to emerge as a world language with diverse

linguistic and pragmatic patterns reflecting different ecological settings. Africa is one of the continents where English and French have been transplanted. The educational sector is the most striking domain which aids and facilitates the promotion, popularization and spread of English globally. This is because language educational policy makers' adoption and implementation of Standard English aims partly at making learners to acquire a perfect and proficient second language (English and French) skill in both spoken and written productions. The global spread of the English language all over the world has resulted in new indigenized, nativised, contextualized and impoverished varieties of English which to non-native speakers is considered as a variation of the English Language but to the native speakers, it is perceived as an error. These variations or errors are evidenced or manifested at many levels of linguistic analyses: phonology, grammar, lexis, discourse and semantics etc. Adolf et al. (2010) hold that one of the major problems that confronts most African speakers of English and particularly Cameroonians is the influence of indigenous languages. This may result partly from the similarities and differences existing between English and these local languages. Sometimes, this influence is a hindrance to the effective teaching, learning and use of English.

Generally, the multilingual situation of Africa has made the majority of Africans to be multilingual. Knowing and using more languages is not without positive and negative effects. One language may have a greater influence over the other as in the case of the cohabitation of English and the indigenous languages in Africa in general and specifically Cameroon within the context of globalisation and its globalizing agent, ICT. Globalisation has been facilitated by the continuous introduction to and embracement of Modern Information and Communication Technologies (MICT) like telephones, television, the internet, radio and newspapers which have made the extremes of the world to come into contact. Even though it has united developing countries to the outside world, this new phase of human civilization intellectually referred to as globalisation is far from being a myth in terms of its origin and course of evolution. Much has been done as far as telecommunication, technology, economic and political interactions are concerned but when it comes to language and culture (the singularity of every nation or ethnic group), globalisation faces enormous challenges. Tomlinson (1991) was perhaps not too faulty to assert that globalisation on its part has ironically separated the Africans from their languages and cultures especially through the influence of multimedia platforms such as radio, television, the internet, newspapers etc. This separation is thus as a result of Africa's historical past (the periods of Slavery, Evangelization, Annexation, Colonization, Partition, and Independence). The past

thus has an influence in the present context in Africa with regard to its languages and cultures. The notion of the world getting smaller or reducing to a "global village" would mean that some languages and cultures will become less important and impoverished. The endangerment, impoverishment and death of indigenous languages and cultures are some of the most painful negative effects of globalisation. Globalisation is thus seen more as a liability than an asset in Third World countries at large and Africa in particular. Koome Kirimi in Ogunjimi (2013) states that the world is ailing from an illness; globalisation. The give-and-take dynamics of globalisation have seen African states give away more than they received. African states are giving away their languages, their cultures and their identities. Africans have been deceived to believe that everything western or foreign (language and culture) is superb. Most Africans have realized that their lost cultural heritage is an indispensable ingredient in their lives and communities. They are proud and conscious of the importance to revisit their languages and cultures. Achebe (1975) declares that before the whites came, Africans had had their culture. Thus they should look back and see when the rain began to beat them*."* This had been the view of Afro-centrists as well as proponents of the Negritude or Pan African movement like Ahmed Sekou Toure of Guinea, Aime Cesaire of the Caribbean, Leopold Sedar Senghor of Senegal, Anta Diop of Senegal, Birago Diop of Senegal, David Diop of Senegal, Nkwame Nkrumah of Ghana among others who realized that the African belief system or world view was different from that of the Europeans. The aim of this movement by these African intellectuals was to reassert the African personality or Blackman's identity and cultural heritage that had been lost with the contact with foreigners. They rejected Europe and praise or glorified everything black or African (identity, colour, race, art, landscape, beliefs, customs, the continent) which they saw as superb and worth preserving.

When foreigners come to Africa, they like to buy African dresses or take snap shots of some of their rich cultural heritage partly because of the intrinsic value they see in them. It is rather ironical that Africans in general and the youths in particular (those who have over embraced modernity) do not even value them. Paulo Chihale in Ogunjimi (2013) asserts: *our culture has a rich oral tradition, oral history, stories told from one generation to another. But it is an oral literature our kids will never hear.* No culture is possible without a language because culture is bound up with language (Yeboah, 2007) and much of the history and culture of the indigenous people is contained in their indigenous languages. Doug Whalen and K. David Harrison (2009) reveal that to lose their ancestral language is to lose their culture or weaken the

links to the ancestors themselves. This may result in a strained or unreciprocated relationship between the living and the ancestors. This is believed to affect one's life in future because Africans believe that if we stand tall today, it is partly because we stand on the shoulders of many ancestors (The African proverb). When we examine the position of African societies within the context of globalisation given their multilingual and multicultural peculiarities, some indigenous societies and languages are advancing or progressing by attempting to maintain their linguistic and cultural peculiarities to a greater extent while actively participating in the globalisation process. Conversely, some indigenous societies together with their languages and cultures which identify them are undergoing rapid impoverishment. This African identity and dignity (language and cultural heritage) is gradually being eroded largely by the influence of Western education that was imposed on the Africans.

However, when most African countries gained independence in the 1960s, they saw the need to review and redefine the philosophy of their language policies especially educational language policies of their respective nations: one that was to be socio-cultural in nature and which meets the needs of the society and reflecting and transmitting the language and cultural heritage of the people: one that promotes participation and responsibility, reflecting the realities of the people, rather than an imposed philosophy from the west with little or no initiative on the past of the country. There was thus the gradual improvement of African indigenous languages resulting from the pressing need to use African languages in education and other domains of life. Most Africans are now conscious of their roots. Some nations such as South Africa, Kenya and Tanzania have attempted to apply this philosophy of education but have done so to a limited extent and/or unsuccessfully. Writers such as Asante Molefi (2003) have questioned why we are still dressed in borrowed robes forty-five years after our token independence. Vakunta, P.W (2012) cites Bjornson (1986) who describes this assimilation as the adoption of European tastes, languages, customs, and colonial government policies and the late Bob Marley terms it "mental slavery". This continuous speaking in borrowed tongues shows how Africa is losing its cultural values and acquiring foreign values.

As is always the case, something must begin somewhere. Thus, it is from the above background and orientation of the study that the problem of the present study is conceived, derived, formulated and defined. The statement of problem thus has a link with this background and orientation of the study.

0.2 RESEARCH PROBLEM

We live in an increasingly globalizing, android and multilingual world today where various ethnic or indigenous groups and nations have interacted with other indigenous groups specifically and the rest of the world at large. This interaction has made them to integrate into the global system and this has resulted in a certain level of linguistic and cultural influence such that every language or culture has either influenced other languages and cultures or has been influenced by other languages and cultures which strengthen globalisation in multilingual contexts. In a typical multilingual community, the following situations are experienced: the global affects the local; the local affects the global; the global affects the global; and the local affects the local be they negatively or positively. Standard English (the global) on the one hand and Cameroonian indigenous languages at large and specifically grassfield languages (the local) on the other in multilingual Cameroon, which are our context in view of this present research endeavour, are not exempted or excluded from the above phenomenon of globalisation and its globalizing agent, ICT. A cursory look at the history of these Cameroonian languages and cultures as well as Standard English in Cameroon reveals that globalisation, aided, promoted and facilitated by modern and sophisticated ICTs and/or formal education, is rapidly impacting these languages especially considering its multilingual and multicultural scenario. This impact may be related to the status, corpus and acquisition levels of analysis. The negative influence of globalization and/or ICT on the afore-mentioned languages becomes a problem in society and therefore needs to be solved. Yanna Smith (2017) quotes Alik Shahadah, the proud African scholar activist who says: "If *we do not stop oppression when it is a seed, it will be very hard to stop it when it is a tree."* This phenomenon must be properly handled in order to reverse the negative impact of globalisation and/or ICT on SE and CILs. This current research endeavor thus creates awareness on the impact of globalisation and/or ICT on SE and CILs and provides strategies that could be applied to improve on Standard English on the one hand and Cameroonian indigenous languages on the other.

From the above presentation of the research problem of this present study and having not seen any direct work or study of this nature, we deemed it very necessary to carry out an in-depth study which deals with the impact of globalisation and/or ICT on Standard English and some grassfield languages in the multilingual North West Region of Cameroon specifically and Cameroon by extension.

0.3 RESEARCH OBJECTIVES OR PURPOSE OF THE STUDY

This study has the following objectives:

General Objective

Generally, the purpose of this work is to demonstrate how globalisation and/or the evolution of its globalizing agent, ICT (Internet and Computer Technology) have impacted Standard English on the one hand and Cameroonian indigenous languages at large and those of the grassfield specifically on the other in multilingual Cameroon.

Specific Objectives

This research endeavour has the following three-fold specific objectives:

The first objective of this research is to investigate, identify and present the various manifestations of the impact of globalisation and/or ICT on Standard English in multilingual Cameroon.

The second objective of the study sets out to investigate, identify and present various manifestations of the impact of globalisation and/or ICT on grassfield languages in multilingual Cameroon.

Lastly, this research endeavour also investigates and presents various strategies that could be applied to reverse the negative impact of globalisation and/or ICT on Standard English and Cameroonian indigenous languages in multilingual Cameroon.

0.4 RESEARCH QUESTIONS UNDERLYING THE STUDY

In order to make a meaningful collection and analysis of data for this study, the following research questions which are based on the afore-mentioned objectives of the study were formulated to guide the researcher:

General Research Question

What are the various manifestations of the impact of globalisation and/or ICT on Standard English on the one hand and Cameroonian indigenous languages at large and those of the grassfield specifically on the other in multilingual Cameroon?

Specific Research Questions

This research endeavour is based on the following three-fold specific research questions:

Research Question 1: What are the various manifestations of the impact of globalisation and/or ICT on Standard English in multilingual Cameroon?

Research Question 2: What are the various manifestations of the impact of globalisation and/or ICT on grassfield languages in multilingual Cameroon?

Research Question 3: What strategies could be applied to reverse the negative impact of globalisation and/or ICT on Standard English and Cameroonian indigenous languages in multilingual Cameroon?

0.5 MOTIVATION AND JUSTIFICATION OF CHOICE OF TOPIC

This research endeavor has been motivated by the following multitude of factors:

General Motivation

What fascinated the researcher into doing or carrying out this research is the extent to which the world is fast changing in terms of languages and cultures with globalisation and its globalizing agent, ICT, playing the greatest role. The influence that one language has on the other (cross linguistic influence) as well as the fact that some languages (particularly English and French) are at the centre and others (specifically Cameroonian indigenous languages) are marginalized or given the peripheral position as a result of the advent of globalisation, has made the researcher to embark on this project.

Specific Motivations

During the defence of my "Maitrise" dissertation in 2007 on "Language impoverishment: The case of Aghem", a jury member asked me "Is it possible for you to carry out the same study on language impoverishment on a different indigenous language which is not your language?" The response was affirmative. Also, it was stated in the researcher's "Maitrise" Defence report: "The candidate is encouraged to pursue this line of study." This was a motivating factor in the present research endeavour.

This work was motivated by the fact that some indigenous people notably elders or old speakers of Cameroon indigenous languages keep on lamenting on the high level or rate at which

some aspects of their indigenous languages and cultural heritage that serve as markers of identity, self-respect and mannerisms are gradually being impoverished or erased from the scene and they wonder how such languages and cultural aspects could be brought back to life as they were in the days of old and handed down to future generations. Some reported that when the young indigenous speakers of their languages interact with them in the same indigenous languages they all speak, they find it difficult understanding each other. The comparative analysis of the authenticated form of these indigenous languages and cultures and the spontaneous speech productions of young and modern speakers and their modern cultures shows a great distance separating both forms. Thus, the disappearing nature of some cultural heritage as well as the noticeable lack of mutual intelligibility and effective communication amongst the old people on the one hand and the young people on the other is one of the leading factors that have motivated the choice of topic.

The community member's attitude and behaviour towards their indigenous languages and cultures is a cause for concern. Generally, from interaction and participant observation, speakers (mostly, youths and adults) despise, and minimize their languages and cultures so much so that they are even ashamed to use them or function in them especially in public places. They often refer to their languages and cultures as poor, primitive, stigmatized and worst of all they are termed Patois. Those who speak foreign languages or function in Western cultures well are revered while those who speak their indigenous languages or function in their indigenous cultures are looked upon or called "local", "primitive". When natives exist or function in their authentic indigenous way of life and speak their local languages, some natives (mostly the young people) usually term them "country man", "villageois", "see this village man" etc. In relation to this attitude and behavior, some children and youths in some primary and secondary schools in Cameroon are even punished in this 21st century by their school authorities for speaking their indigenous languages. In fact, the choice of the topic has also resulted from this attitude and behaviour.

The slogan "Emergence by 2035" in Cameroon has partly motivated this present research as this is a mismoner or dream and not a reality in the context of multilingual Cameroon. Emergence in the country is only thought of in terms of socio-economic and infrastructural development little knowing that it also involves linguistico-cultural development. We cannot talk of emergence in Cameroon when most of our cultural heritage that identify us, give us self

respect and dignity, have been lost or are gradually being lost or erased from the scene because we have embraced foreign or western cultural values at the expense of ours thereby maintaining and projecting an inferior position.

A keen observation of the way some students of these indigenous languages use Standard English in both oral and written productions and which affect their performance in English has motivated this research. Learners of English as a second language in general usually perform poorly in English Language examinations or class tests especially at the GCE simply because the recommended English variety is Standard British English. The manner in which these learners of English are penalized for using or writing someone else's language poorly, is a cause for concern.

The fact that some multilingual Third World or developing countries have started attempting to re-orientate or redefine their language policies especially educational language policies or philosophies of education in their respective nations to reflect learners' context specific needs, has also motivated or lent interest in the study. Some indigenous languages of developing nations are considered as national or official languages and one of the colonial languages being the second in their respective countries. The indigenous languages chosen are used by all in the country regardless of the different ethnic groups to which they belong. Superiority is given to the indigenous languages and inferiority to the European languages. Again, some educational language policy makers of some developing nations have instituted or recommended their indigenized variety of English other than Standard English in their various nations.

0.6 DEFINITION OF THE SCOPE AND DELIMITATION OF THE STUDY

Given the broad scope of the topic "A Discourse on the Impact of Globalisation and/or ICT on Standard English and some Grassfield languages in a Multilingual Context" which may require much time and volume, this study was limited to Standard English (an Indo-European language) as well as Aghem, Bamunka and Ngie (Bantu Grassfield languages spoken in the North West Region of Cameroon in Menchum, Ngoketunjia and Momo Divisions in respective terms. The indigenous language used to demonstrate cross linguistic influence with regard to English Language Pedagogy within the context of globalisation was Bamunka. The sampled school was GBHS Ndop where the researcher teaches and could easily collect some data from Bamunka learners of English as a second language as they expressed themselves in both oral and

written productions in English. The researcher could not include many schools as well as villages and their indigenous languages that will render the work cumbersome. The study was restricted to Form Four and Five learners of English as a second language as well as Lower and Upper Sixth students who offered Advanced Level English because these students were either approaching the final year or were in the final year of secondary and high school education in respective terms. The Standard English referred to in this study was Standard British English (SBE) since it is the English variety recommended in Cameroon.

The research area in this direction of the study covers aspects of both applied and general linguistics: In the domains of sociolinguistics, internet linguistics, second language acquisition, teaching and learning as well as language planning (applied linguistics) on the one hand and phonology, morphology, syntax, lexicology and semantics (general linguistics) on the other. In the domain of language planning, the researcher relied solely on status, corpus and acquisition planning.

0.7 SIGNIFICANCE OF THE STUDY

This work is based on the fact that the past is vital in illuminating the present and is a guide to the future. Anyone without a sense of the intrinsic value of his or her language and culture since indigenous languages are intangible cultural heritage is like a man without direction and such a man is dangerous to him or herself, to his or her community and to the society at large (Asante, 2003). As for now and in the context of Cameroon, anyone who does not value the importance of Standard English in Cameroon and use it correctly is also losing. Considering the fact that the indigenous languages in Cameroon on the one hand and Standard English on the other are very important in Cameroon especially in language education or pedagogy, the need to learn and function in them cannot be underestimated. This research is therefore hopefully significant in the following ways:

Even though not exhaustive per se, the cultural aspects pointed out in this research are significant in indigenous languages' preservations and indigenous language pedagogy (teaching and learning of the indigenous cultures if and only if implemented in schools) especially for future generations (pupils, students). The study is informative and educative especially to those who love their cultures and language communities. Generally, the predominant focus of this study is the youthful population (those who over embraced modernity, globalisation and constitute the future L1 speakers) as well as those unborn. For the sake of our children, born and

unborn (future generations), we need now to explore and revive and bring to surface or life Cameroon indigenous languages in general and grassfield languages specifically by giving them substance and promotion. This study will make the indigenous people revive and preserve their languages and cultural heritage that have been lost or are gradually dying out so as to keep their languages alive or sustain their cultures. It is hoped that the findings would serve as a "wake up call" to grassfieldians specifically and Cameroonians in general or the African continent at large to reinforce or not to relent their efforts in the teaching, learning and using of their ILs. It is interesting and entertaining as the indigenous people see some aspects of their languages being written on paper. They may want to read something about their languages and discover much for themselves. They will have to learn and have more turns to practise so as to use these indigenous languages in their daily interaction with their fellow indigenous speakers speaking their languages and to have a certain degree of proficiency in the languages. This would in fact help curb the alarming rate of the negative impact of globalisation on these indigenous languages and cultures.

Generally this study provides data especially on Grassfield languages and may serve as a source to many people especially researchers. The outcome of this research may be useful to dictionary compilers for instance as it may be a guide, step and supportive material in the compilation of bilingual or multilingual dictionaries in some grassfield languages as well as a dictionary of computer-related terms both in these indigenous languages and CamE since we have already collected many of such words. They would also know borrowed and coined terms during compilation. It would thus further help create words in Cameroon indigenous languages related to ICT by applying various morphological processes as applied in English.

This work provides data in the areas of the effects of globalisaion and ICT on both SE and CILs and serves as a source for further research into CILs and cultures especially those researchers who also have interest in globalisation studies. It will inspire them more on how to analyze such influence using different levels of stylistic analysis such as the ones employed in this work. Many indigenous languages and cultures in Cameroon are subject to the effects of the globalisation of languages especially at the level of language impoverishment or depreciation and need to be developed and revitalized. It is hoped that this work dealing with specific Grassfield languages, would attract the attention of linguists and future researchers to this area which has not been very much exploited. They may want to investigate and exploit other

languages and language areas in detail not covered in this present research (especially indigenous terms in relation to Anatomy or Biology, Mathematics, Geography, Literature etc) and see how the concept of globalisation is manifested either in the same line or others and would be able to come up with possible better approaches, strategies and techniques that could be applied to control the negative effects of globalisation on both the English language and Cameroon indigenous languages and cultures.

The study is relevant in language pedagogy at large and second language teaching and learning specifically as it is relevant to current efforts to improve the performance of Anglophone Cameroonians in the use of SE given the fact that the most striking aspects taught to learners are the sound, grammatical and lexical systems.The study is pedagogically relevant in the following ways:

Generally, part of the study exhibits the similarities and differences between English and CILs in general and Bamunka specifically as far as some phonological and grammatical aspects are concerned, which are said to be partly responsible for the correct and wrong manipulation or usage of certain English sounds and grammatical structures by Bamunka learners of English as a second language. Language teachers in general and English language teachers in particular will benefit from this research exercise. A contrastive study will instill consciousness to both L1 and L2 teachers of the similarities and differences or disparity between the sounds and grammatical structures of English and these indigenous languages and the role the contrastive study plays in students' performance.The usefulness of the study depends on the resourcefulness of the teacher. His use or disuse of contrastive analysis will also have an impact on his learners. If the teacher is not resourceful, he can hardly see the importance of this contrastive analysis study and may not apply it. On the other hand, if he is resourceful, he can see the importance of this study and can apply it in his language classroom. They will know where learners may face problems and will lay emphasis especially on the teaching exercises. This study may make teachers revise or ameliorate their teaching methods so as to better transmit the message to learners. He may prepare teaching materials by applying contrastive analysis. It enlightens the use of learners' indigenous languages as teaching materials because they serve as aids to the acquisition and learning of L2. The English language teachers specifically may thus consider learners' first language (L1) in their language classes. If the teacher employs contrastive analysis, it will

improve his pedagogic strategies and in effect, these learners of English may attain a certain degree of proficiency in both English and their L1s.

This study is pedagogically relevant as far as language testing is concerned as the language teacher will know and determine what to test and to what extent. Where there are similarities between English and CILs as in the areas discussed in this study, it is assumed they will be easy for the learners. In this situation, the teacher can avoid testing them or if he must test them, it should be to a lesser extent. Where there are differences between English and CILs such as the areas discussed in this study, it is assumed they will be difficult for the learners to learn and the teacher should thus test these areas to a higher degree or extent.

On their part, it is further hoped that the findings will help these learners of English in Cameroon in general and those of the grassfield zone in particular as far as the transfer of the internet language and their ILs when writing English is concerned. Bamunka learners of English in particular and other Cameroonian learners of English whose L1s exhibit the same similarities with those of Bamunka, will find the study enjoyable, interesting and easy when they are made aware of the following: differences and similarities existing between English and CILs in general and Bamunka specifically; why they commit errors in English; and contributory factors or reasons for the failure of English Language Paper Two (Essay and Directed Writing) as well as any class or competitive or public examination. This will make them approach the use and learning of English with ease through the influence of their teachers and other influential persons. In order to achieve accuracy, fluency and high proficiency in English, they may self monitor themselves and can avoid these same errors in future. They may abandon their old habits of transferring elements of their ILs and ICT2 language negatively to learning new habits which is that of learning correct English. The learners can further translate where positive transfer is possible with the aim of obtaining good and positive results

It is also believed that pedagogic inspectors, curriculum designers as well as textbooks writers, didactic material elaborators may also prepare preventive and corrective or remedial teaching materials while considering the differences existing between indigenous languages and the English Language.

This research will create awareness to policy makers (especially, educational language policy makers) of multilingual Cameroon who would also see the need of revisiting the language

policy of the country so as to redefine their philosophy of education. They may recognize Cameroon indigenous languages as superior languages over English and to rethink of the kind or variety of English model to implement in the Cameroonian classrooms. They would see the need to reorientate and institute an educational language policy that reflects learners' socio-cultural environment thereby satisfying learners' immediate needs.

With the gradual introduction of mother tongue education in some schools in Cameroon, this study may serve as a source to indigenous people in Cameroon in general and the grassfield zone in particular. The study provides data on some grassfield languages and may also serve as a source to textbook designers and writers who may be aware of some aspects in relation to the sounds, grammars and vocabulary systems of these languages especially when writing and designing sound and word building as well as grammar books or textbooks in general in these languages to be used in schools. It is also hoped that the findings and recommendations that would be presented in this study, would instill consciousness to other members of these communities such as language committees who may be conscious of certain issues when training mother tongue teachers. It would equally be useful to mother tongue teachers or teachers of African languages and cultures especially in the grassfield region in the same light.

The focus of the study is not only to examine and demonstrate the impact of globalisation on these Cameroonian Bantu Grassfield languages and Standard English, but also an attempt for the researcher to understand the linguistic systems (sound, lexical, syntactic structures etc) of these languages. Thus, the researcher is the first consumer of the fruits of the study. Generally, this study contributes to science as it is relevant in the field of second language acquisition, teaching and learning or language pedagogy on the whole, internet linguistics, language planning and management in multilingual contexts.

From the above, it was very necessary to carry out this study.

0.8 STRUCTURE OR ORGANIZATION OF THE STUDY
This study is structured as follows:

The thesis unfolds with the general introduction of the study within which is the background information, the statement of the research problem as well as research objectives. Other aspects discussed include: general and specific justifications or motivations, research questions, definition of scope and delimitations of the study and the significance of the study. It

finally ends with the structure, contents or outline of each chapter that forms the bedrock of the entire study.

Chapter One discusses general information on multilingual Cameroon with some hints on the socio-historical, political and linguistic terrain of the country. It also presents the people of the grassfield zone at large and Aghem, Bamunka and Ngie specifically with focus on the geographical, historical, socio-economic, cultural and linguistic perspectives. It further presents the linguistic classifications of English on the one hand and grassfield languages under study on the other and folds with brief hints on the genesis of globalisation in Cameroon and Africa by extension

Chapter Two provides the conceptual framework where some key concepts related to the study are defined. It further examines the theoretical frameworks on which this study is anchored such as Contrastive analysis, Error analysis, World Englishes and the literary theory of Afrocentricity.

Chapter Three reviews literature related to the study in the direction of globalisation and its linguistic consequences on languages and cultures in multilingual settings on the one hand and globalisation and language planning policies in multilingual contexts on the other.

Chapter Four focuses on research methodology employed to collect and analyse data for the study.

Chapter Five presents and analyses data collected on the field as well as discussion of findings in the direction of the negative linguistic impact of globalisation and/or the evolution of ICT on English at the status, corpus and acquisition levels of analysis.

Chapter Six comprises the presentation and analysis of data collected on the field as well as discussion of findings in the direction of the positive linguistic impact of globalisation and/or the evolution of ICT on English at the levels of usage and the core content.

Chapter Seven deals with the presentation and analysis of data collected on the field as well as discussion of findings in relation to the negative linguistic impact of globalisation and/or the evolution of ICT on grassfield languages in general and Aghem, Bamunka and Ngie languages in particular at the status, corpus and acquisition levels of analysis.

Chapter Eight presents and analyses data collected on the field as well as discussion of findings in relation to the positive linguistic impact of globalisation and/or the evolution of ICT

on grassfield languages in general and Aghem, Bamunka and Ngie languages in particular at the status, corpus and acquisition levels of analysis.

Chapter Nine focuses on the presentation and analysis of data in relation to the strategies that could be applied to reverse the negative impact of globalisation and/or ICT on Standard English on the one hand and CILs on the other.

The study finally folds with the general conclusion which presents a summary of key findings, interpretation of results, limitations and difficulties encountered as well as some areas related to this present study that are recommended or suggested for further research.

Having presented the general introduction of the study comprising the background information that led to the definition and statement of the research problem among others, it is very necessary to present some insights on the socio-historical, political and linguistic terrain of multilingual Cameroon as well as the presentation of the people of the grassfield zone at large and Aghem, Bamunka and Ngie specifically and their languages.

CHAPTER ONE

GENERAL INFORMATION ABOUT MULTILINGUAL CAMEROON AND AGHEM, BAMUNKA AND NGIE

INTRODUCTION

This chapter presents brief hints on the socio-historical, political and linguistic terrain of Cameroon and the presentation of the Aghem, Bamunka and Ngie people with focus on the geographical, historical, socio-economic, cultural and linguistic perspectives. It also presents the linguistic classification of English on the one hand and Aghem, Bamunka and Ngie on the other. The chapter further folds by discussing in a nutshell the genesis of globalisation in Africa and how it extended to or was transplanted in Cameroon.

1.1 BRIEF HINTS ON THE SOCIO-HISTORICAL, POLITICAL AND LINGUISTIC TERRAIN OF CAMEROON

There is a correlation between the socio-historical and political background of Cameroon and Cameroon multilingualism because the socio-historical and political background of Cameroon has a direct influence and consequence on the linguistic situation of the country.

Cameroon witnessed the arrival of many European powers on its territory. The Portuguese were the first and the Dutch were the second but they did not introduce their languages on the territory. During the pre-colonial period, as early as the fifteenth century, the British had been trading in the region primarily for slaves, ivory and gold. When slave trade was abolished by William Wilberfoce, English businessmen and missionaries were also present on the Cameroon coast for both commercial and evangelization purposes. British contact became so firmly established within the Cameroon region when they later signed treaties with the local dignitaries or chiefs and kings between 1840- 1852. This led to the importation and introduction of the English language (the first European or foreign language at that time) on the territory spoken by the local people. Then, the Baptist missionaries established schools in which English and some Cameroonian indigenous languages were taught. Both oral and written forms of English existed. This was aimed at fostering the implementation of the English language in Cameroon. Some indigenous languages like Bamun and Fulfulde had already gained a considerable degree of prestige and were standardized and used for teaching long before the arrival of the German missionaries (Adebile, 2011).

Ngoh (1979) states that Germany finally annexed Cameroon on July 12th, 1884 where the German explorer, Nachtigal, signed a treaty with Douala kings and chiefs. Cameroon thus became a German protectorate. Germany administered Cameroon from 1884 to 1918 and she termed the territory "Kamerun". During the period of German rule in Cameroon, they opened up various missionary schools in order to asset the German language and culture. The German language was thus used in the administration as well as the educational system of the country "*though the missionaries preferred indigenous languages like Basaa, Bulu, Duala, Ewondo for teaching and evangelism*" (Mbuaghaw, 2000:135) cited in (Adebile, 2011). In the German missionary schools, some Cameroonian indigenous languages like Duala and Mungaka were taught alongside the German language. When Germany was defeated by Britain and France in World War 1 (1916) and was ousted from "Kamerun", the influence of the German language also diminished as the language policy situation also changed (Adebile, 2011).

Prior to the signing of the Versailles Treaty of July 1st 1919, where Germany was forced to give up all her colonies including Cameroon to the victorious powers, the Germans were forced to quit "Kamerun". There was a partial joint administration (condominium) of Cameroon in 1916 by Britain and France which later on failed. Following the Milner-Simon Agreement on 10th July 1919 which confirmed the official boundary of Cameroon as traced in 1916, Cameroon was partitioned between Britain and France by the League of Nations (Adebile, 2011). The League of Nations then granted Britain and France the trusteeship of Cameroon which they ruled as a mandated territory (a British and French mandate)**.** One fifth (88.000sq.km) of the territory with a population of 500,000 people was ruled by the British and Britain termed it "Cameroons" (British Cameroon) while four fifth (432,000sq.km) of the territory with the population of 2,000,000 people was administered by the French and France termed it "Cameroun" (French Cameroon). From 1919 to 1960, each territory was administered based on the ideology (economic, political, social, and linguistic) of its administrators. Linguistically, for example, English was used for communication in British Cameroon, while French served the same function in French Cameroon. Adebile (2011) mentions the fact that British colonial powers used indigenous languages for instructions alongside English since they governed through traditional authorities whereas the French speaking Cameroon gave little or no attention to indigenous languages since the policy of assimilation aimed at transforming Cameroonians into Frenchmen. In fact, the French colonial administration instituted a special subvention for schools that used French as language of instruction and eventually schools that taught in their indigenous

languages were closed down. Both languages of European importation (English and French) thus became the languages of administration, education, law among others in Cameroon. The teaching of English in Cameroon for instance, in the later half of the 19th century, also started as the British missionaries began teaching in the region. As a result of this colonial history, English became and remained the language of formal education in Cameroon. The British and French mandate ended in 1946, but they continued to administer their respective colonies based on an agreement with the League of Nations after the Second World War. These two Cameroons live side by side as separate states until 1960. Adebile (2011) thus declares that language policies put in place by the Germans, British and French did in no way favour the emergence of an indigenous language that could easily serve as a national language at independence.

The French part of the territory (East Cameroon) became independent on January 1st 1960 and was called "La Republique du Cameroun" (The Republic of Cameroon). Following a plebiscite supervised by the United Nations Organisation, British Southern Cameroon was reunited to the Republic of Cameroon on October 1st 1961. One flag as well as one anthem was adopted in Cameroon and the outcome was the emergence of the Federal Republic of Cameroon. The Federal government adopted their colonial languages (English and French) as the official languages of the state having the same status. Official Bilingualism was instituted to avoid language conflict and financial implication of learning other languages (Fonlon, 1963). Both English and French were to become the languages of administration, the media, education, Judiciary, and all other official state transactions. Early bilingualism was thus adopted for the Cameroonian school child i.e. English and French was introduced in the early years of primary education; and indigenous languages virtually had no place in the early years of the post independent Cameroon (Adebile, 2011). Following the Language Policy Act of the Federal constitution, the aim of this bilingual policy as stated by President Ahidjo, was to help Cameroonians regardless of their federated state of origin, to acquire a perfect knowledge of English and French and to be able to function equally well in both languages (Fokou, 1999). Fonlon (1963:70) talks about this language policy in Cameroon and highlights: *The teaching of English and French in our schools and colleges should be to produce citizens capable of handling both languages with consummate skill, capable of producing in English or French, as they please, works of art or science of the highest merit.* Biloa (2004) states that in 1963, the federal government decided to promote bilingualism by opening a bilingual federal secondary school in Man O' War Bay, a school that was later transferred to Buea. Pupils from the two

linguistic communities were admitted to the school meaning that the two cultures co-existed. Because of the successes of the Man O' War Bay experience, many other bilingual secondary schools were opened in Cameroon.

The Federal Republic gave birth to the United Republic of Cameroon (uniting East Cameroon and West Cameroon). Both languages were adopted and instituted as the official languages of the United Republic of Cameroon through the May 20th 1972 referendum, also called "Pacific Revolution". Both languages were still maintained in their roles and statuses as the official languages of the United Republic of Cameroon and were used to promote bilingualism. The United Republic of Cameroon became the Republic of Cameroon on February 4th 1984 by law no. 84 -1, a unitary state in which English and French were maintained as the official languages of Cameroon. The Republic of Cameroon consisted of ten (10) regions and eight (8) of them were French-speaking Cameroonians (Francophone) and two (2) were English-speaking Cameroonians (Anglophone). Thus, 80% of the population has French as its first official language while 20% of the population acquired English as the first official language. Adebile, 2011 remarks that in 1998, a bill which was latter promulgated into law by the Head of State was passed; with special emphasis on the teaching of national languages, but was a mere statement of law because nothing was done to implement it.

Cameroon is one of the multilingual countries in Africa because she is a linguistic paradise which encloses a variety of ethnic groups, languages and cultures to the extent that the country is usually referred to as "Africa in miniature". An illustration of the multilingual nature of Cameroon can be viewed from the pre-colonial, colonial and post-colonial perspectives in Cameroon. Cameroon's linguistic diversity has been influenced by three different colonial regimes: the Germans, the English and the French who introduced their colonial languages, German, English and French respectively. Cameroon thus has a very complex linguistic situation which is often referred to as The Tower of Babel "Le Defi de Babel" (Tadadjeu, 1990). It has a population of about 22 million inhabitants using over 284 languages (Grimes, 2002). These languages tend to be classified into language groups related to their functions. They comprise: the official languages (English and French), languages of wider communication (e.g Cameroon Pidgin English, Fulfulde, Duala, Ewondo, Basaa, Hausa, Wandala, Kanuri, Arab Choa (Breton and Fohtung 1991) and indigenous languages (e.g Aghem, Kom, Bafut, Ghomala, Ngiemboom, Lamso, Ngie, Bamunka, Ngoh, Ejagam, Akoose etc) which Cameroon inherited from their ancestors. Adebile (2011) briefly summarizes the linguistic situation of Cameroon and states that

the heterogeneous language situation does not facilitate linguistic communication, in view of the absence of a nation-wide lingua franca with a common linguistic idiom. He also reveals that there is no recognition and promotion for indigenous languages, except during the pre-colonial period. He further states that the unequal distribution in the usage of English and French as official languages affects negatively the policy of official language bilingualism. There is the creation of the following three lingua Franca zones: the Fulfulde lingua franca zone in the North, the Pidgin English lingua franca zone in the West and the French lingua franca zone in the rest of the country.

Following the unequal distribution in the usage of English and French as official languages in Cameroon which affects the policy of official language bilingualism negatively, and which is partly the root cause of the socio-political uprising in the country, a commission for bilingualism and multiculturalism was recently created to promote bilingualism and multiliculturalism in Cameroon. Because of this socio-political uprising that broke out in the country from 2016 onwards, an extraordinary session of a major national dialogue held on October 30th - November 4th 2019 granted the Anglophone part of the territory a "Special Status".

1.2 GENERAL INFORMATION ABOUT THE PEOPLE OF AGHEM, BAMUNKA AND NGIE AND THEIR LANGUAGES

The Aghem, Bamunka and Ngie (ABN) indigenes and their languages share many features in common although each of them has its specific features. This section thus comprises the geographical, historical, economic, socio-cultural as well as the linguistic structures of the people of the grassfield in general with particular emphasis on the ABN people.

1.2.1 Geographical perspectives

This section deals with the geographical location or situations of the people of Aghem, Bamunka, and Ngie clans. These people are found in the North West Region in various divisions and subdivisions as would be illustrated below.

Geographically, the Aghem community, which is a clan or federation of clustered villages, is situated in Wum Central Sub-Division, Menchum Division in the North West Region of Cameroon. Wum Central Sub-Division is the divisional or administrative headquarter. Aghem, which denotes a community, an Ethnic group and the language, is the largest clan in

Wum. Aghem is bounded to the North and North-east by Fungom sub-division (Esu, Weh, Kuk, Bafmen), to the South-east by Boyo division (Kom), to the South by Tubah sub-division of Mezam division (Obang, Bafut), to the South West by Menchum Valley sub-division (Befang, Mukuru, Modele, Benakuma) and finally, it is flanked from the West by the Taraba State of South Eastern Nigeria (Tschonghongei, 2013). It lies between latitudes 6º 50 and 7º 20 North of the equator and between longitudes 10º and 10º east of the Prime Meridian. The community has a land surface area of about 39000 km2/600. An estimate from the 2005 Cameroon population census puts the population of Aghem at about 39000 inhabitants with a population density of 40.5 inhabitants per km square. Aghem has a mixed population of rural and urban Aghem and the majority of Aghem speakers reside in rural Aghem. The town has a tropical climate with two distinct seasons: the rainy season from mid-March to mid-November and the dry season from mid-November to mid-March. The vegetation is predominantly savannah with patches of natural and artificial forests. The soil is very fertile and favourable for the cultivation of crops. The topography is undulated and characterized by features like valleys, hills, slopes plateaus and plains. The drainage system is characterized by three main rivers: River kebwen that runs through the town and takes its source from Lake Wum; River Mugho which is found at WADA; River Ndzela which comprises streams from upland valleys. There are small streams flowing within the village that facilitate the movement of waste. Aghem also contains some lakes. Aghem myths hold that lake Wum, the principal lake in Aghem, first landed at Zonghokwo/Tselaghea villages and was driven away and its landing site was the present Weindughu village found at the Wum up station, near the Senior Divisional Officer's residential area; Lake Ilum first landed at Tselambong and was driven away until it finally settled at the present site, Ilum which is situated at the entrance to the Wum town just after the Befang forest; Fesue lake was driven from the surroundings of Aghem to the outskirt of the village; Atwe lake situated within the Waindughu village in Aghem (Tschonghongei, 2013).

On its part, Bamunka or Nkoh Nchandeuh is a fondom, a kin-based society. The people of Bamunka live in the Bamunka village which is located south and east of Ndop, on the Ndop Plain in the Ngoketunjia Division in the North West Region of Cameroon (Tata and Ntoh, 2006). Bamunka is a town, divisional or administrative headquarter of the Ndop Central Sub Division. It is found some 40 km away from Bamenda town on the way to Bui Division (Takwe, 2002). It is bounded to the north by Babessi, Babungo and Baba 1, to the east by Bangolan, to the south by Bamessing, Balikumbat, Bambalang and Bamali, and to the west by Bikom in Belo sub- division

(Takwe, 2002). The actual name of the village known to the natives is "Mekoh". Bamunka lies between latitude 5º 40E and 10º 50E. It has a land surface area of about 825 km2. Bamunka also has a mixed population of rural Bamunka and urban Bamunka dwellers with a population density of about 31000 (2008 SIL). 35% of the population resides in the cosmopolitan (urban) center, Ndop. Rural Bamunka is devoid of strangers. About 95% of the surface area is lowland, broken by small mountain reliefs such as Ngoketunjia (a panoramic or roof-like hill), Ngobih, Ngombu'uh, Ngosa'amba etc. This land can be viewed from neighbouring Sabga Hills, Nso hills, Kom hills and to the southeast from the Noun Divisional Heights in the Western Region (Tata and Ntoh, 2006) The town has a warm and an equatorial savannah climate with two distinct seasons: the rainy season from March to October and dry season from October to March although not stable today. It has an average temperature of about 20c. The landscape rolls gently, hosting most of the abundant in-land water resources found in Cameroon. The terrace is covered with moraine or very fertile soil which is favourable or conducive for the cultivation and sustenance of agricultural activities. This makes the Nkoh people to produce crops like rice, corn (maize), groundnuts, plantains, potatoes, yams, bananas, beans etc.in large quantities rice varieties are grown on the banks of its inland water-ways and fresh fish species abound in the numerous fresh water outlets.

Ngie which also denotes the name of a clan, the people and language, is a sub division in Momo division in the North West region of Cameroon. Ngie sons and daughters are distributed over the 19 villages that make up the Ngie subdivision. Geographically, Ngie clan is located between latitudes 5º 43 and 6º 10 and longitudes 9º 55, with a North-south maximum diameter of about 22kms. It is situated at a distance of 50 kms from Bamenda, the regional headquarters of the North West and 30 kms from Mbengwi, the divisional headquarters. Ngie sub division is perfectly in the center of Momo division, sharing common boundaries respectively with Batibo and Widikum on the West, Ngwo on the East, Mbengwi on the North and Menka on the South (Angywuh, 2019). Just like in the case of Aghem and Bamunka, Ngie has a mixed population of rural and urban Ngie and the majority of Ngie speakers reside in rural Ngie.Ngie has a tropical climate with two distinct seasons: the rainy season from mid-March to mid-November and the dry season from mid-November to mid-March. The vegetation is predominantly savannah with patches of natural forests. Some villages have big forests while others have small ones. The trees are used as wood for cooking, planks for building construction and making of bridges across rivers or streams within the villages and on farm roads. These trees are also used for making

various drums, stools, mortars and pestles, xylophone etc. The soil is not very fertile and thus it is unfavourable for the cultivation of crops. The topography is characterized by features like valleys and hills.The drainage system is characterized by some rivers spotted in some of the villages: River Anjoh which rises from Ushie, Tinechung, Bonanyang hills and flows through Etoh, Ebang and Afed, then continues the journey to the ocean. River Feg which rises from Ebang, Akutah, and Aghemengwi forming one branch. Bonanyang, Etwii and Baitei flow down and meet at Andek with another from Etwii that you cross to Bonatu. There are many water dwellers in Ngie and they serve as good food for the natives especially those from Mengom, Teze and Afed.

The following map shows the locations of Aghem in Wum Central Sub Division in Menchum Division, Bamunka in Ndop Central Sub Division in Ngoketunjia division, Ngie in Ngie Sub Division in Momo Division in the North West Region of Cameroon.

MAP 1: THE LOCATION OF AGHEM, BAMUNKA AND NGIE

LOCATION OF NORTH WEST REGION IN CAMEROON

0   150   300Km

LOCATION OF AGHEM, BAMUNKA AND NGIE
IN THE NORTH-WEST REGION OF CAMEROON

Fury-Awu

DONGA
MANTUNG

Fungom   • NKambe

MENCHUM

BOYO

Wum

BUI

Menchum
Valley   Fundong   • Kumbo

Nji Kwa

M.O.MO   MEZAM   NGO KETUNDJIA

Ngie •Mbeng-   • BAMENDA • Ndop
       wi   Babessi
Widikum   Bamunka

Batibo   Bali Kumba

Key

| | | | | study areas

xxxxx   internationd boundary

————   Regional boundary

•—•—•—   Divisional boundary

• • •   sub Divisional boundary

0 1 2 3 4Km

Source: Adapted from Administrative Atlas of Cameroon

25

1.2.2 History of origin

This section deals with the historical situation or origin of the Aghem, Bamunka and Ngie people since each village of the grassfield has its own origin.

There are so many controversies with regard to the origin of the Aghem people. The majority hold that the Aghem people originated from Munchi "Fetsə" in Nigeria and travelled through Esu to their present site, Wum. That is, they claim that their ancestors are of TIV origin (Munchi) in the Eastern region of Northern Nigeria (Ganye). During migration in the nineteenth century and because of local wars, they moved out of Munchi under the leadership of Buabuagha and went further south, crossing lissam, Kashimbila, and entered Takum, further South East of Northern Nigeria and settled with the Sihndong people (inhabitants of Takum). Due to population pressure on the limited farming land, the Aghem people were forced to move further in search of land. When Buabuagha died, the Aghem people continued their movements under their new leader, Chief Nlom Nnam Nkou Ntsughu. The chief and his people went through Esu. After Esu, they broke up and moved in two waves (kopytoff Ignor, 1973) in different directions and under different leaders. One group travelled through the forest area, West of Wum. That is, from Takum, passing through Esimbi and entered Beba-Befang. They stopped over at Ngoh (a hamlet between present Aghem and Beba-Befang) in the early 19th century. From Ngoh, Nlom Nnam took some of his people to fekha, a quarter today in Zonghokwo (chiefdom of Aghem). The other wave followed a movement that took them north and east of Wum (through the Fungom area). Both groups finally reached their present site, Wum from different directions and under different leaders. However, when the two groups met, they recognized each other as having been the same people back at Munchi. They reunited into a single people and there was need for expansion where they could settle and practice their culture. A unanimous decision was arrived at by the group members that Nlom Nnam, a magician should go up a hill (kesughu) and throw a spear, where the Aghems were to unload and settle. The spear fell at Cheregha which automatically became the first settlement site. The Aghems were not originally of the land they now occupy. These early settlers, who reached their present site from different directions under different leaders, met the original settlers (the Upkwa people). This group inhabited part of Waindughu chiefdom with Fuh Chou Upkwa as their leader. The early settlers claim superiority which resulted into a conflict between the Aghem and the Upkwa people. The Aghem defeated and expelled them from the area. Some of these descendants moved to Esu and some integrated into Aghem through intermarriages. The different village heads came together and formed the

Aghem federation under the ritual leader of the Chief of Zonghokwo who eventually became the paramount Chief of the Aghem clan "Denkeghem". The federation comprised six (6) Aghem villages: Kesughu, Tshelagha, Zonghofue, Waindughu, Wanagwen and Zonghokwo. As a result of dynastic quarrels, other groups were created within the mother sections. In the 19th century, disputes within the Zonghokwos led to the emergence of Magha. Other subsidiary villages claiming autonomy broke out, one in Kesughu (Ne'kom), one in Waindughu (waindughu up or Ghiidze) and two in Wanangwen (Waatue and Wadzung). Other villages in the federation include Zonghotegha and Waazoo'. The federation now comprises thirteen (13) classified Aghem villages and chiefdoms: Some parts of the Aghem clan are concentrated Aghem-speaking areas whereas others are non-concentrated Aghem-speaking areas.

The name Bamunka is foreign, being the distortion or the people's cultural heritage by one of the colonial masters, the Germans. Nkoh-Nchandeuh, also referred to as Meukoh or Nkoh, is the authentic name of this fondom. The Nkoh-Chandeuh people became known as Bamunka upon the arrival of the Germans. Nkoh-Nchandeuh comes from the word Nkoheuh (white ants or termites) which is a proverbial word or an admonishment associated with the secret or quite destructive power of white ants (Nkoh people). Just like the other villages of Ngoketunjia Division, the Meukoh people have the name of their village starting with the prefix "Ba-" meaning "people of-". The prefix "Ba-" was introduced during the arrival of the Germans to mean the people of Meukoh land. Like the Aghem people, there are controversies on the origin of the Bamunka people. Tata and Ntoh (2006) state that the Bamunka people descended from the "brother fondoms of Bambalang and Bafanji and the sister fondoms of Bamali and Bamukumbit (The Mangie family)". These ancestors originated from Ndobo, a very large fondom in the Tikar region near present day Banyong in the Adamawa province (now region). The persistent family rancour resulted in the migration of this group from Ndobo in about the 15th century A.D. heading southwestward led by Cheufong and his elder twin brother, Tieneuh Mungwa. Their first recorded stop-over was at Nkaw Kendi. After several other stops, the migrants sighted a conspicuous hill they called Ngoketunjia, at whose base they finally settled. Legend has it that there were other compelling factors enabling their choice of settlement.

On the other hand, Ingle (2013) holds that the Bamunka people moved in from the Tikar group of North-East Cameroon after the death of their Fon following a difference in opinion during the enthronement of the new chief. Two men, two women and their mother travelled through hills, forests and across streams until they saw the land and were pleased with it. When

27

they finally entered the land, it was late in the evening, so they settled in Messi and declared the next morning a day of rest. The Bamunka people settled and formed the Bamunka fondom under the leader of the paramount Chief (Fon) of the Bamunka fondom ("Fong"). The fondom comprises nine quarters: Beukeuh, Mbeumbong, Mbongnco, Mbongnkoh, Meuborh, Meusorh, Meussee, Ngwala'a, Tolorh. All these quarters are ruled by one fon, assisted by nine quarter heads who are answerable to the one fon (Ingle, 2013). Like in the case of Aghem, some quarters of the Bamunka village are concentrated Bamunka-speaking areas whereas others are non-concentrated Bamunka-speaking areas.

According to The Voice of Ungiekum (2012), the forefather of Ngie was Ambikoh who came from Congo Basin. After trekking through the Manyu, he came across River Tango in Oluruni and moved along the river course. After wandering about for long, Ambikoh discovered the confluence of River Anjoh and Feug. He settled there and with time his wife gave birth to a son called Ngomakum. Ambikoh named the area after his son today known as Mengon. However, some schools of thought hold that Ngomakum was born at Eteimbai. Ambikoh and his wife left the Ngom land and moved along River Feug and discovered the land at Eteimbai in Teze. There, Ambikoh gave birth to three other sons Ungiekum, Awidikum and Muzemakum who settled at Eteimbai for two principal reasons. Firstly, Dudum was blessed with raffia palms and secondly, Dudum was a great shrine where Ambikoh consulted the gods of the land.While at Dudum, a serious conflict developed between Ungiekum and Awidikum. This was because Ungiekum discovered that Awidikum was operating the same raffia palm that he was operating. Unable to contain this, Ambikoh gave the land north to Ungiekum and the land south to Awidikum. Awidikum, who was a good high swimmer, swan across River Feug and discovered the present Widikum. Some historians believed that Ambikoh and Koh died and were buried at Eteimbai. After their parents' burial, Ungiekum gave the land to the east of his settlement to Muzemakum who then founded the land Azem. After, Ungiekum moved to Adegechung, which was at first occupied by Abebung but now Umon-Angong. It was here that the Ngie lineage really started. In Adegechung, Ungiekum gave birth to the first son, Aneng or Asige Anoo, the father of the people of Oshie. Later, he had Ebaichu and Abongknwo, family head of the Ndeks (Andek). His fourth and fifth sons were Anjoifui and Ambofei of the Tedji group. Also, Ungiekum had Bungafu and Anongebun. These sons form the six families of Ngie proper. In general, the Ngie clan has six families: Ambofei, Abongwo, Anjofui, Anongebong, Ebaichu and Bongafu. From Andegechung, Ungiekum sons migrated gradually. Being the first son, Aneng

was brave and occupied a vast land of present day Abebung, Ajei, Andek, Angai, Angong, Bonatu, Etwii and Tinechung. Unlike Ambufei, the other sons did not want to see each new family approach them. This is the reason for the migration from place to place. Although Aneng was the first son of Ungiekum, the Tedjis under Anjofui are heirs to Ungiekum still with a lot of controversy because they occupy the house of Ambikoh. History holds that Ngie sons and daughters are descendants of Ungiekum who are distributed over the 19 villages that make up the Ngie Sub Division in Momo Division.

(Adapted or culled from "The Voice of Ungiekum"-2012 5th Edition)

Umenei (2019) also states that later historical development according to some older informants show that the Ngie clan was bigger and made up of more than 19 villages. Some quarters were regarded as full villages. Small villages that were autonomous at one time were fused into others later for certain reasons. That is, some villages that are not on the official list of Ngie villages today were fused into other villages found on the list of 19. For example, Bonanyang and Tineko were once regarded as independent villages but that is not the case today.The clan now comprises nineteen (19) classified Ngie villages and chiefdoms: Abebung, Abechia, Ajei, Akuwu, Angai, Angong, Andek, Azem, Bonambufei, Bonanyang, Bonatu, Ebang, Echia, Esaw, Etoh, Etwii, Nkon, Teze, Tinechung.

1.2.3 Socio-economic and cultural situation

About 80% of the population of the grassfield under study is involved in agriculture or peasant farming, the dominant economic activity in the zone. While some of the villages in this group like Aghem and Bamunka are endowed with a rich and fertile soil that makes it favourable for the cultivation and production of foodstuffs such as maize, (the staple food crop), sweet potatoes, beans, rice, irish potatoes, plantains, coffee, palm oil, groundnuts, cocoyam, beans, rice, yams, among others, Ngie does not have rich and fertile soil and so unfavourable for the cultivation of crops. Agriculture was stimulated and promoted in the grassfield area by corporations such as MIDENO, WADA in Wum and Bamunka as well as UNVDA in Bamunka. The creation of UNDVA (a parastatal involved in rice cultivation and production which is the main source of income from agricultural activities in the area) for instance, has played a pivotal role in developing agriculture in Bamunka as a means of moving the local economy. It is involved in processing and marketing produce. It cultivates rice in different varieties because of

the favourable soil, climate and weather conditions. About 90% of the Bamunka population practise agricultural activities and they are ardent farmers. The Bamunka people are very hardworking and enterprising as they struggle upon themselves to improve upon their standard of living. Farming activity in this area is carried out throughout the year. The trend of agricultural activities in the area involves the following: maize, groundnuts, cocoyam and beans in March, rice (nursing) in June to July, beans in August, dry season maize in October and November, tomato (planting) and harvesting of rice in November and December, vegetable (planting) in January and February etc. There is no period of rest to the Bamunka people in the Bamunka village as far as agriculture is concerned. Rice is the primary income generating crop in the area. The children are sponsored through these crops especially rice that are being sold. The production of these crops in the grassfield are mainly for local consumption and are sometimes sold at the local market day or "Contrey Sunday" termed "Mbíìmbì" in Bamunka, "Tsu'untsə" in Aghem, "Njed" in Ngie, and market day "Mbíngùú" in Bamunka, "Tsu'undzədzam" in Aghem, "Unok" in Ngie.Such days are honored or respected in most of the villages in the grassfield zone and so people do not go to their farms. Besides agriculture, they also carry out the following economic activities: Hunting was the main activity of the Bamunka people up to the close of the 17th century or the reign of the 5th Fon of the fondom, Ylufong Behmbe. The people of the grassfield are also good craftsmen in weaving crafts. They produce archeological artifacts like arts and crafts (basket, caps, raffia bags, bamboo chairs and beds, ladders, fencing mats), rearing of domestic animals (goats, pigs, fowls, cattle, dogs), tapping and fishing. The people of the grassfield especially the Bamunkas and Aghemians are also good in carving. Raffia and palm wine tapping as well as artisanal palm oil production (introduced by Ylufong Behmbe in Bamunka) are also major economic activities of the grassfieldians. Raffia palm, palm wine and kwasha (corn beer) are also brewed and are the most consumed alcoholic drinks by the lower class in this region. These drinks are usually served after a meal "Ba'akeuh" (corn fufu) in Bamunka while the affluent or rich people mostly consume beer or the imported wine (to differentiate status). Fish and animal husbandry is another common occupation of the people especially the Bamunkas. They fish several species of fish (tilapia, mud fish or njuku and sardine-like fish) which is popularly known as "vabeuteh" in the Bamunka language. As far as nutrition is concerned, the most or main cherished staple delicatessen or main type of food in Bamunka and Aghem is corn fufu "ba'akeuh" in Bamunka, "kəbe" in Aghem, which is often served with huckleberry (a type of vegetable) "sibeuh" in Bamunka and "ukpuw" in Aghem.

Sometimes, it is served with smoked fish or meat in Bamunka. Corn fufu is also served with the following especially in Aghem: pear, plum, banana, raffia nuts, cow pea etc. The main staple food of the Ngie people is "Unanguferi" (Porridge cocoyams) and colocacia (specie of cocoyam) and huckleberry "mbap".

The villages in the grassfield zone in general and Aghem, Bamunka and Ngie specifically are cosmopolitan communities which are made up of people from diverse linguistic and cultural backgrounds like the Bamilekes, Hausas, Bororos, Fulanis/Akus, etc. These people practise African communalism or socialism as against western individualism. That is, they live a communal life and extend a hand of fraternity to those people from other villages. Each of the villages of the grassfield has its own institutional governance. Bamunka for instance, is made up of eight major quarters "Nteheuh" and every quarter is headed by an administrator called quarter head "Tienteh" who acts as both an arbitrator of simple conflicts and report the outcome to the fon and liason officer (Brigade officer) between the secret societies like the Nworngseh (Ngumba), Fon and the community. They are also caretakers of the Fon's land in their respective quarters. Every quarter head is autonomous in his own quarter. The Bamunka people and the quarter heads are ruled by the fon of Bamunka "Fong" (the first authority in the hierarchical ladder). The Fon rules with the assistance of quarter heads and the traditional councils (a general assembly within the administrative network composed of the Fon, quarter heads, notables and elders drawn from all the quarters of the fondom) and secret societies like nworngseh, ngumba and ngeuteh/ngirri. There are three major political institutions which control over the fondom: Nworngseh society (Ngumba), Ngeuteh society (Ngirri) and Gueh society. As far as Aghem is concerned each of the villages in the Aghem village, which are sometimes considered as quarters, is headed by a chief (Batum). Every Batum is autonomous in his own quarter and consequently command respect among his people. These people and the chief are under one supreme figure called the Fon of Aghem (Denkeghem). The Fon rules with the assistance of chief and the traditional councils (a council of village elders and various secret societies). Ngie clan is made up of villages which are headed by traditional chiefs who are believed to ensure the transfer of the various cultural practices to the new generations.

Culture wise, the grassfieldians have elements of both matrilineal and patrilineal descent. They practise either patrilineal or matrilineal succession or inheritance. Avunculate (a special relationship existing between a man and his sister's son) is so common among some of the villages such as Aghem, Bu, Fundong etc. Specifically, it is the maternal brothers or nephews

who inherit the property. Tschonghongei and Ezigha (2011) state that matrilineal succession in Aghem was influenced by such biological factors as pregnancy and childbirth. Some generations ago, a man got married to his wife and they had children. It was realized that these children were not the children of that particular husband but of a different man. An Aghemian will tend to believe that such children acquired the blood of a different person and not his. Following this, Aghem people prefer their maternal nephews to inherit their property (because of uniqueness in blood) rather than their children because they suspect infidelity in their wives. Tribalism and selfish motives partly contributed to the issue of succession by matrilineation. There are widespread intermarriages between Aghem men and women from other tribes or ethnic groups or other Aghem families. The succession line may continue in another ethnic group or Aghem family resulting in the gradual loss of property in the family if succession is passed on to the son of an Aghem man who is married to a non-Aghemian woman in the case of intertribal marriages and non- family member in the case of interfamily marriage. This may be considered as "foreigner succession". Inheritance by maternal nephews in such context keeps the family property within the family as well as within the Aghem community. Nothing is lost within the Aghem family and the community. The same ideas are shared by other villages of the grassfield practising matrilineal inheritance like Bu and Kom. Some villages such as Bamunka, Ngoh, Ngie, Esu, and Weh also practise patrilineal succession where the inheritance is done through the paternal side of the family. The son or brother succeeds the father or brother's property in respective terms. The Royal family (the Fon of Aghem) practises patrilineal succession. Some generations ago, the Fon of Aghem known as Nnunyom from the Sibu family of Magha had quarreled with his sister's son (nephew) resulting from the fact that he was critically sick. His maternal nephew was sent to the Weh village (about 12km from Wum) to bring a dog which was indispensable and very significant for him to be cured. His nephew out rightly rejected his proposal wishing that Nnunyom, their maternal uncle should die so that he can inherit his property as the Aghem tradition or culture demands. The Fon finally sent his son, Mihsughu who went and brought the dog. Unfortunately, Nnunyom died. Before the Fon died, he had declared patrilineal succession in the royal family and so wielded Mihsughu (his obedient son) to succeed him. According to the Aghem culture of matrilineal inheritance, Nnunyom was succeeded by his stubborn and disobedient nephew. As a sign or expression of Nnunyom's vexation, this rebellious nephew of his, unfortunately died. As a consequence, other nephews who succeeded him also died. The Aghem natives then respected and followed his will and finally wielded his

obedient son, Mihsughu to the royal throne. Consequently, no death was recorded again. Henceforth, patrilineal and not matrilineal succession has been existing in the royal family till date, (kibang 1992). Thus, both patrilineal and matrilineal systems of inheritance have developed in the Aghem village.

1.2.4 Linguistic Perspective

The Bantu grassfield zone is a typical and highly multilingual region wherein there exists various indigenous or endoglossic languages like Aghem, Bamunka, Ngie, lamso, Kom, Bafut, etc.; the exogenous or exoglossic languages, English and French; a neutral hybrid language, Pidgin. This section focuses on Aghem, Bamunka and Ngie (ABN) languages and their contacts with neighbouring languages, Cameroon Pidgin-English, English as well as French.

1.2.4.1 ABN Languages and their Contacts with Neighbouring Languages

This section focuses on these grassfield languages under study and their contacts with neighbouring languages. Aghem for instance was previously considered as the main language spoken over a wide area in the following communities: Wum, Zhoa, Kumfutu, Kung, Kuk, Cha' and Nyos (Grimes 1992). To this, Dieu and Renaud (1983) add the villages of Weh, Esu and Fungom. However, in the Ethnologue, 15th edition, Weh, Esu and Fungom are considered as independent languages and not as dialects of the Aghem language. Thus, the Aghem language which has the code (810) is now considered as a language without a dialect (Binam, 2012). Bamunka and Ngie are also languages on their own with no variations or dialects. The Bamunka people call themselves Məkɔʔ and speak Ŋgieməkɔʔkə which means "language of the Bamunka people". Ungiye also refers to the people of Ngie and their language. In this present study, we have used "Ŋgieməkɔʔkə" and "Uŋgiye" and Bamunka and Ngie to refer to the languages of the Bamunka and Ngie people in respective terms. Even though Bamunka and Ngie are not the proper names to be used to refer to the languages of the people, we have used these languages' names because they are recognized and used in the Ethnologue and Linguistic Atlas. Below is a map showing the position of Aghem, Bamunka (Ŋgieməkɔʔkə) and Ngie (Uŋgiye) languages and some of their surrounding languages.

MAP 2: SOME NEIGHBOURING LANGUAGES OF AGHEM, BAMUNKA AND NGIE

KEY

~ Regional boundary

--- Linguistic boundaries

||||| Study areas

Source: Adapted from BINAM (2012)

Aghem has the following neighbouring languages as listed in Breton and Fohtung (1991): Esimbi[803], Mmen [821], Kom [822], Bum [823], Naki [876], Befang [851], Modele[852], Bu [877], Missong [878] and Koshin [879] spoken in the main villages of Benakuma, Mmen-Bafmen, Fundong, Subum/Laabum, Mekaf/Bunaki, Befang/Bangwe, Modele/Mukuru, Bu, Missong and Koshin in respective terms. The following languages have also been identified as neighbouring languages of Aghem: on the north: Esu and Weh, on the east: Kuk, on the south-east: Mbengka', on the south: Bangwe (Inam) and Ngoa, on the south-west: Atwe, Eteghakuw and Atwon, on the west: the language of Taraba State of Nigeria (Tsonghongei 2013).

On its part, the neighbouring languages of Bamunka comprise the following: Kom [822], Kenswei-Nsei [841], Vengo [843], Wushi [844], Bambalang/Chrambo [902], Bangolan [992] and Chopechop/Bamali [994] spoken in the main villages of Njinikom/Belo, Bamessing, Babungo, Babessi, Bambalang, Bangolan and Bamali respectively. Bamunka shares some similarities with Wushi. The other languages are totally distinct from Bamunka but are neighbouring languages because they have geographical boundaries. Each of them has its own perculiarities.

Ngie on its part has the following neighbouring languages: Ngwo [861], Ngishe [862], Widikum [864] and Moghamo [866] spoken in the main villages of Njikwa, Oshie, Widikum-Menka and Batibo in respective terms. Ngie shares some similarities with the afore-mentioned languages except Ngwo which is distinct.

1.2.4.2 ABN and their Contact with Cameroon Pidgin English

Apart from the neighbouring languages, Aghem, Bamunka and Ngie indigenes also communicate or interact with others using Cameroon Pidgin-English which is a Language of Wider Communication (LWC) in the grassfield zone. Pidgin-English is a neutral hybrid language resembling a lingua franca, which resulted from language contact scenarios. It is derived from the mixture of Standard English, German, Portuguese, with English as the source language (the language in which the majority part of its lexicon is borrowed) (Mbangwana, 1983). It was born out of the efforts of illiterates who wanted to speak English. It is the native language of no one but a language on its own right which also emerged from among people of various ethnic origins who were involved in trade, business and various forms of commercial exchanges. The Cameroon Pidgin English which has unofficial status and very low prestige (Mbangwana, 1983), also developed in the CDC plantation in the South West region of Cameroon and is mostly spoken in the English-speaking regions of Cameroon namely the North West and South West

regions. Grassfield languages are mostly spoken in the North West regions where Pidgin has been spread therein. Those indigenes who worked in the plantations inevitably brought Pidgin-English to their respective communities which lived alongside their indigenous languages. Consequently, Aghem, Bamunka and Ngie people were not excluded. The presence of WADA (Wum Area Development Authority) in Wum and Bamunka also contributed to the widespread of Pidgin in the Aghem and Bamunka communities. The indigenes speaking these languages are also very versed with CPE. CPE is common place among the youths in particular in these villages. CPE is supposed to serve as a means of communication between these indigenous people and non-indigenous speakers especially in market places, churches and in the street etc. Unfortunately, CPE is common means of communication among these indigenous people speaking the same language such as Aghem-Aghem, Bamunka-Bamunka and Ngie-Ngie.

1.2.4.3 ABN and their Contact with English

This section discusses the history of English in Cameroon in general and the grassfield region specifically thereby showing how Aghem, Bamunka and Ngie languages came into contact with English

Cameroon is one of the nations where English was transplanted by its original users for either geo-political or socio-economic reasons. Cameroonians first came into contact with English through slavery and slave trade, then business and finally through religion. These stages that led to the transplantation of this immortal seed on the Cameroon soils by the English man comprise the following:

It is believed Cameroon came into contact with the English language some period before the Trans-Atlantic slave trade. During the pre-colonial period, as early as the fifteenth century, the British had been trading in the region primarily for slaves, ivory and gold. The type of language used between the English men and the Cameroonians was an English-based Pidgin.

With the increased rate of slave trafficking in the eighteenth century with England being the major importer of slaves, Cameroon saw the need to learn English in particular and European languages in general. Consequently, some of the sons of the Cameroon slave traders were sent to England to learn English among other things. As they returned, they established schools in Cameroon to teach the rudiments of English.

When slave trade was abolished by William Wilberforce following The Slave Trade Act of 25 March 1807, there was the urgent need to find an economic alternative. The explorers then started penetrating into the hinterlands of Cameroon, followed by the missionaries for

exploratory and missionary purposes in respective terms. The missionaries preached the gospel and promoted legitimate trade. British contact became so firmly established within the Cameroon region when they later signed treaties with the local dignitaries or chiefs and kings between 1840-1852. This led to the importation, introduction and spread of the English language (the first European or foreign language at that time) especially in the southern part of the territory that was spoken by the local people. Many people who went to the coastal towns to look for jobs at that time got in contact or in touch with British pastors of the London Baptist church who were living there. So, these indigenes were trained by British pastors to read scriptures and spread the gospel in many remote villages. Then, the Baptist missionaries established schools and formal education in which English was taught. This was aimed at fostering the implementation of the English language in Cameroon.

Some Cameroonians were taught English primarily to help the missionaries in the church, and to make them serve as clerks, cooks, interpreters to the colonial administration who came later to protect their trade and missionary activities. The signing of the Versailles treaty on July 1, 1919 paved the way for an effective and legitimate administration of Southern Cameroon by England which became a British protectorate. This southern part of Cameroon comprised the North and South West provinces (now regions). Government established its schools alongside those of the missionaries and through formal education, came the spread of English in Cameroon. It is highly noticed that these indigenous people came in contact with English chiefly through education because English is one of the languages of education in Cameroon. English has become a global language. This is how the people of the grassfield zone with their indigenous languages came in contact with the English language and thus interact with each other in English.

1.2.4.4 ABN and their Contact with French
The indigenous people also interact with each other in French. These indigenous people came into contact with French chiefly through education. The Educational language policy in Cameroon instituted French, one of the official languages, as the language of education in these areas. Thus, the French language teaching and learning context to these indigenes is TFFL (Teaching French as a Foreign Language) or TFSOL (Teaching French as a Second Official Language) where English is used only as a subject in Francophone schools. Some of these indigenes also attend Francophone schools where the French language teaching and learning context to them is TFSL (Teaching French as a Second Language) or TFFOL (Teaching French

as a First Official Language) where French is used as both a subject and as a means of instruction. Through education, French has spread in these grassfield areas. French businessmen such as the Bamilekes are also widely spread all over these communities. Intermarriage between these indigenes and French speakers has also made these indigenes to come in contact with French. The presence of the Bamilekes especially in Bamunka and Aghem in particular and the grassfield area at large, has contributed to the widespread of French in these areas. Some natives who leave these villages to French-speaking urban towns like Douala, Yaoundé, Bafoussam among others, to look for greener pasture also return speaking French. On its part, French is supposed to serve the same purpose as English. However, it is a language commonly used by these indigenous people on various occasions probably for prestigious reasons.

1.3 THE LINGUISTIC CLASSIFICATION OF ENGLISH AND ABN LANGUAGES

This section involves the linguistic classification of English on the one hand and grassfield languages in general and Aghem, Bamunka and Ngie in particular on the other. Every language has its specific and distinct structure (that is, the manner in which individual words combine to form phrases, clauses and sentences or the way in which they are ordered or arranged). The structure of each language owes its origin to a given language family. In order to carry out a study of this nature, it is very necessary to construct a genealogical tree to illustrate the language descent of the languages in question.

1.3.1   The Linguistic Classification of the English Language

The sounds, words and structure of sentences in English owe its development to other languages because its words and sentences are like those of the major languages of Europe and the ancient languages of Northern India. The tree diagram below shows the linguistic classification of English.

Tree diagram 1: Linguistic classification of English

INDO-EUROPEAN

Germanic   Celtic Hellenic   Italic   Indo-Iranian

North   West Germanic

Germanic

Old High   Old   Old

German   Dutch   English

Middle English

Modern English
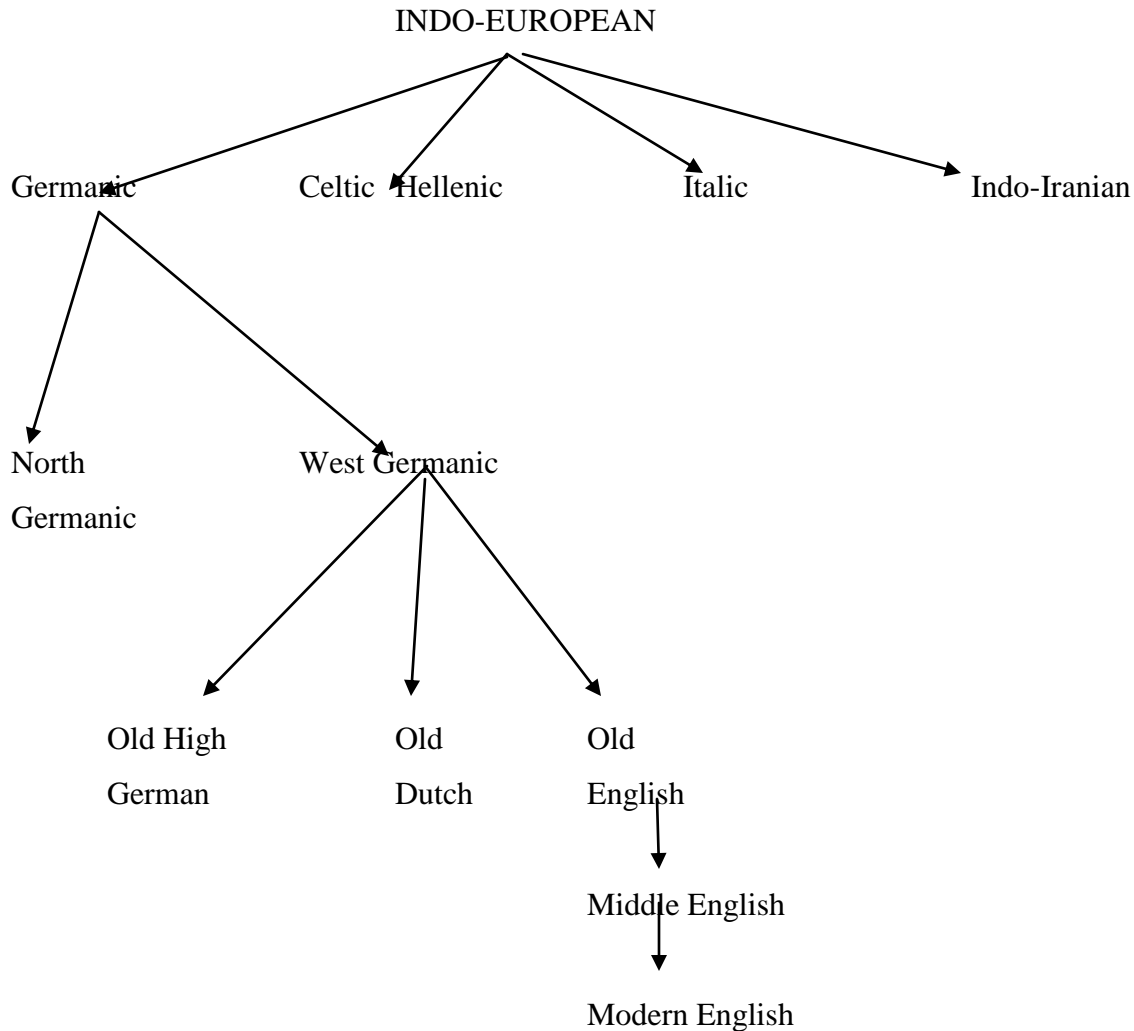
Source: Dorothy S.S et al (1993:45)

The above genealogical tree reveals that English is traced from the larger Indo-European language family. The Indo-European family includes several major sub-families such as Germanic,, Celtic, Hellenic, Italic, Indo-Iranian. The Germanic sub-family is classified into North Germanic and West Germanic branches. The West Germanic branch is further divided into German, Dutch and English language groups. English has undergone significant changes throughout its history and it is further classified into different stages: Old English, Middle English and Modern English.

1.3.2 The Linguistic Classification of Aghem, Bamunka (Ŋgiemǝkɔʔkǝ) and Ngie (Ungiye)

Many linguists such as Greenberg (1963), Guthrie (1948), Dieu and Renaud (1983) as well as Breton and Fohtung (1991) among others, have attempted providing a linguistic classification of the languages in Africa in general and Cameroon in particular. This study considers both Greenberg (1963) as well as Breton and Fohtung (1991) classifications.

Breton and Fohtung (1991) classify Aghem as having the code [810], Bamunka [842] and Ngie [863]. Greenberg (1963) provides a genealogical classification of African languages. According to him, African languages fall into four major phyla: Afro-Asiatic, Nilo-Saharan, Niger Kordofanian, and Khoisan. These phyla are subdivided into subphyla, families, sub-families, branches, sub- branches, groups and sub-groups. Eyoh (2015) presents different linguists who have classified grassfield languages from various perspectives. William and Blench (2000:35) divide wide-Grassfield into two groups: i) Narrow-Grassfields (Ring, Eastern-Grassfields, Ndemli, Mundani) and a second group which is not named ii) Menchum and Momo. Hyman (1980:181) also divides grassfield sub-branch as follows: i) Eastern-Grassfields (formerly Mbam-Nkam by Stallcup (1980) containing Nkambe (Limbum, Adere, etc), Nun (Bamoun, Bali, etc), Ngemba (Mankon, Mbui, Bafut, etc), Bamilike (Fe'efe'e, Dschang, etc) and ii) Western-Grassfields containing Ring (Kom, Aghem, Bamunka, etc), Momo (Ngie, Ngwo, Moghamo, etc). Tamanji (2009) presents the following four divisions of the grassfield zone made by the Grassfield Bantu Working Group (GBWG): i) Western-Grassfields (Bamileke, North-east, Ngemba, Nun) ii) Menchum iii) Momo and iv) Ring. We therefore follow the divisions made by the Grassfield Bantu Working Group in a bid to provide a linguistic classification of Aghem, Bamunka and Ngie because it is the most current. The linguistic classification of Aghem, Bamunka and Ngie is preceded by Map 3 showing the zonal partition of Cameroonian languages and Map 4 showing various Cameroonian linguistic families and groups in general and the position of Bantu Grassfield Ring and Momo groups to which Aghem, Bamunka and Ngie languages belong.

MAP 3: ZONAL PARTITION OF CAMEROONIAN LANGUAGES

Zone	
1 -2	Tchadique
3	Adamaoua oubanguien
4	Bantou Equatorial nord-est
5	Tikari Bafia Mbam
6	Bantou Cotier
7	Benoue Congo non-Bantou
8	Grassfied ouest et Bantou ou
9	Grassfield est

0 1 2 3 4 5KM

sources: Dieu et Renaud 1983
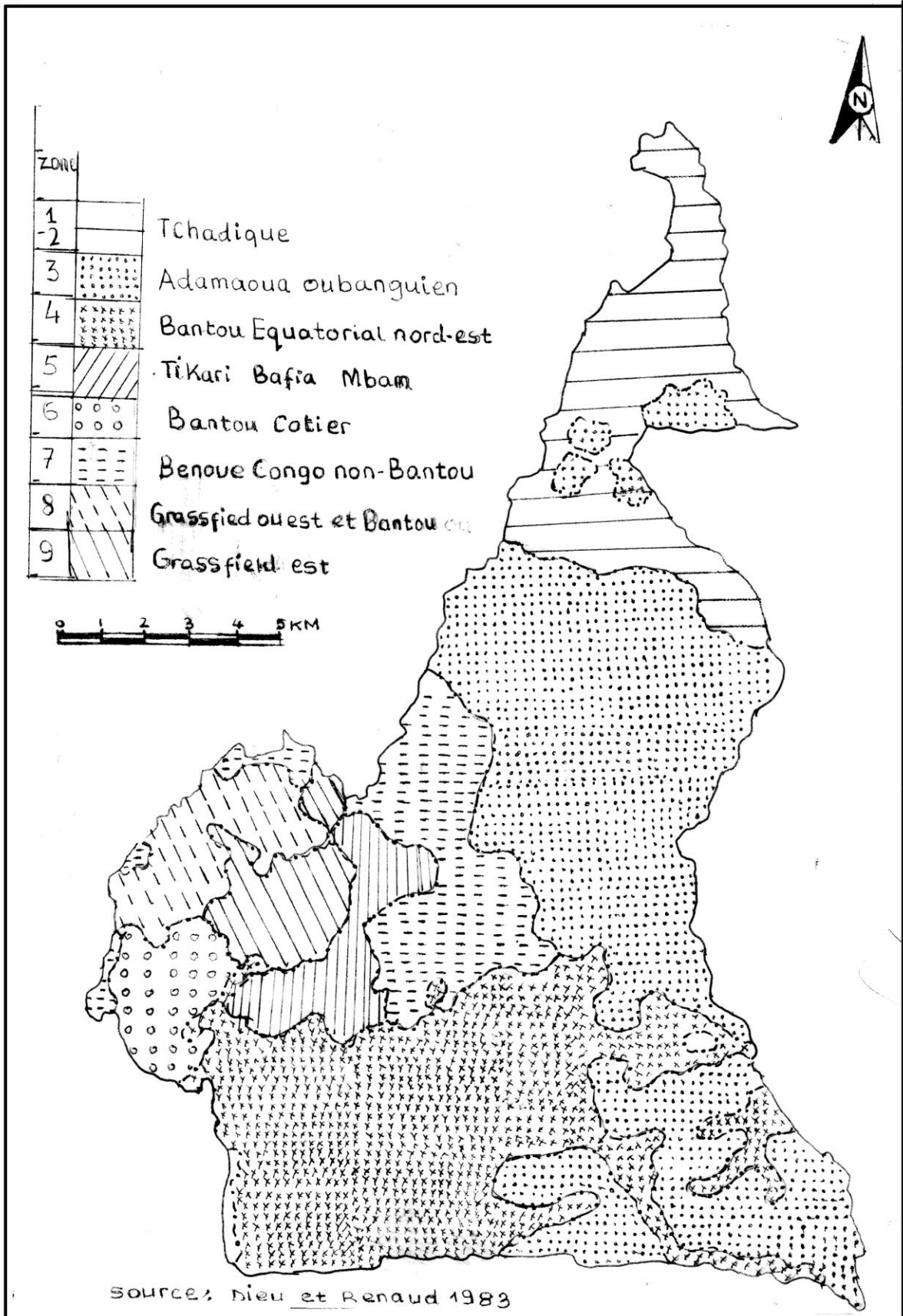
MAP 4: CAMEROONIAN LINGUISTIC FAMILIES AND GROUPS

Source: ALCAM 1991
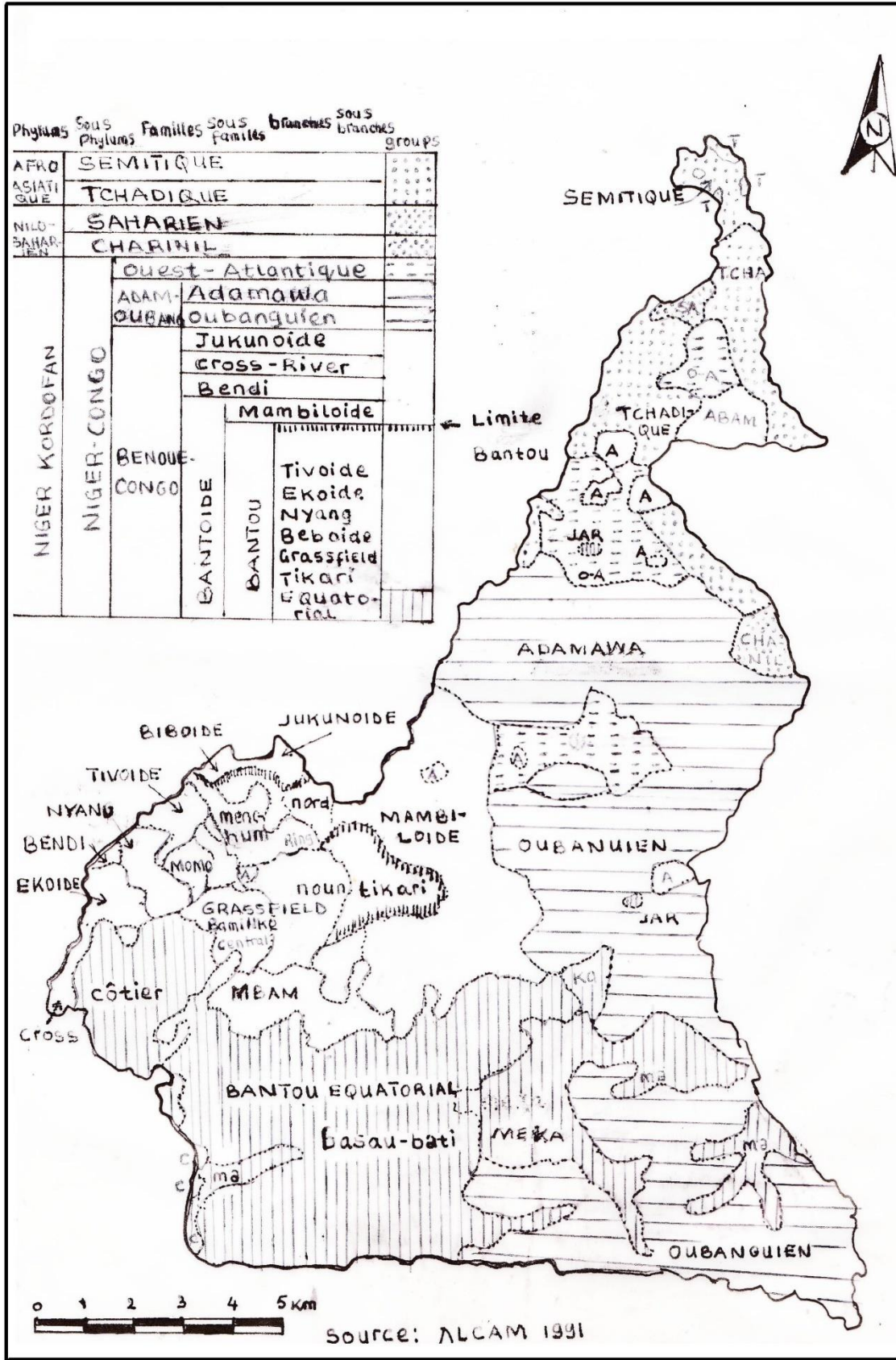
Following the zonal partition of Cameroonian languages as demonstrated on Map 3 above, our study area is situated in Zone 8 which is the Western Bantu Grassfield. Cameroon is often referred to as "Africa in miniature" or the microcosm of Africa. Map 4 above therefore shows that linguistically, three of the four linguistic phyla are represented in Cameroon: Niger Kordofanian to the south and south-west represented by the Bantu languages and the West Atlantic Sub-group (Fufulde); Nilo-Saharan represented by Kanuri and Afro-Asiatic represented by the Arabic family of Northern Cameroon (Biloa 2004). Aghem, Bamunka and Ngie languages are traced from the Niger Kordofanian phylum as illustrated on Tree Diagram 2 below.

Tree diagram 2: Linguistic Classification of Aghem, Bamunka and Ngie Languages

Afro-Asiatic	Nilo-Saharan	Niger-Kordofanian	Khoisan	→ **Phylum**

Niger-Congo → **Sub-Phylum**

West Atlantic	Adamawa-Ubangi	Benue-Congo →	**Family**

Jukunoid	Cross-River	Bendi	Bantoid → **Sub-Family**

Mambiloid	Bantu → **Branch**

Jarawan	Tivoide	Ekoide	Nyang	Beboide	Grassfield	Mbam	Equatorial → **Sub-Branch**

Eastern Grassfields (Bamileke, North-east, Ngemba, Nun)	Momo	Menchum	Ring → **Group**

West	Center	East	South → **Sub-Group**

Ngie [863]	Aghem [810]	Bamunka [842] → **Language**

44

1.4 BRIEF HINTS ON THE GENESIS OF GLOBALISATION IN CAMEROON AND AFRICA BY EXTENSION

This section deals with some hints on the genesis of globalisation in Africa at large and how it extended to Cameroon. There are many controversies about the genesis or history of globalisation in Africa. Some researchers point out that the origins of globalization can be approached by highlighting the classical difference between particularism and universalism and can also be traced back to the ancient civilizations. Globalisation started with the beginning of universalistic religions (Christianity, Islamism etc). Before the spread of the universalistic religions during the pre-colonial period (ancient universalism), each group wanted to have its language and culture intact (particularism). When the universalistic world perception started, efforts were now oriented towards transforming the world to one (global village). That is, one economy, religion and culture. The old motives of globalisation were mostly exploratory and religious which was termed ancient globalisation or ancient universalism. During this period, there were no barriers of movements and the aim was not to enslave other people but the explorers and missionaries came with their "civilizing mission". Ancient globalisation was characterized by its ancient or local Information and Communication Technologies' tools (LICTs such as guns, gong, fire, drums, and whistles etc. These LICTs were limited to particular peripherals and could not go beyond a wider audience and were commonly used in Ancient African kingdoms. The following are some processes among others involved in the history of Ancient Globalisation:

1) Colonialism also gave rise to ancient globalisation as the colonialists struggled to make communication and transportation easier and convenient. This was a gateway to modern globalisation through the construction of roads, canals, etc to favour or facilitate the transportation of Africa's natural resources e.g palm kernel, cocoa, coffee etc to European countries as well as the transportation of people to the coast so that they shipped them to foreign countries. This new form of globalisation results largely from economic and political issues. These moves now excluded the particularistic perception of the world, thus with emphasis on the world becoming a "global village". Colonialism was described by the Soviet Union as the climax of capitalism or the exploitation of man by man.

2) The industrial revolution in the 19th century was one of the major periods in the history of globalisation. Due to the industrial revolution, there was a significant increase in the quantity and quality of the products such as iron and steel, textiles (cotton, wool and silk fabrics, clothing), processed foods and transportation equipment. Lots of countries across the world became the consumers of these European products. This led to higher exports and better trade and business

relations. The phase of Ancient globalisation perhaps came to an end after the First World War giving rise to modern globalisation.The following are also some processes among others involved in the genesis of Modern Globalisation:

1)The end of the Second World War led to rapid scientific development and inventions especially by Britain and France in the domain of communication. During this period, globalisation was driven by major advances in technology which made trading cost lower than it used to be. Such communication networks as radios, television, internet, telephone (mobile, fixed), telegram, faxing machine etc replaced local or old means of communication. Even letter writing was not commonly used.

2) After the Second World War, USA (America) and USSR (Russia) condemned colonialism and pressurized the colonial masters especially Britain and France to prepare the colonial people for independence. This gave rise to African nationalism and the road to independence which the British Prime Minister, Harold Macmillan described as the "wind of change" andthis emancipation of colonies created a new world order. World War II greatly led to the decline of Western Europe (Britain and France) as the center of world politics and the rise of the two world super powers (USA and USSR) that were against colonialism.

3) Aouina (2013) quoted Friedman (1999) in Ojeily and Hayden (2006:17) who held that globalisation appeared with the collapse of communism in the early nineties because this event marked the fall of the last protectionist regimes and so the opening up of doors which had previously been closed economically, politically, and culturally.

4) Neocolonialism is another process of modern globalisationas it is associated with Western imperialism characterized by exploitation, oppression etc.

5) In modern globalisation age, wide spread development took place in the field of connectivity. The recent boom in technology that has reached virtually all parts of the world has enabled people anywhere to connect, communicate thoughts, exchange views and even transact commercially and financially at anytime and in any place.The increased introduction of modern information and communication technologies as sophisticated machineries and communication networks like Whatsaap, Facebook, and Imo etc made the delivery of information from one person to another easier. As more and more people started travelling to various countries across the world, it led to more interaction and communication between people and nations and the sharing of ideas, culture and tradition took place. This also led to the intermingling of languages.

Generally, when we talk of globalisation today, there is a shift from the old motives of universalism, which were mostly exploratory and religious. From the above discussions, it is realized that the concept of globalisation is a process that has been going on for ages at varying

degrees. Globalisation which promotes homogeneity and uniformity is thus not a new concept but a continuation of that tendency to move towards a one-dimensional worldview, the last stage of universalism. This notwithstanding, the concept of globalisation or "rapid come together" we are largely referring to in this present study is modern globalisation that is characterized by the interaction and interconnectedness that appeared with modern ICT tools especially the computer and the internet with its application such as Facebook, Whatsaap, Twitter, YouTube etc. Aouina (2013:20) states that this view of globalisation "makes such a social network as Facebook a turning point in the history of linguistic globalisation; as this network has lately reached a billion users per month, all of them communicating in one way or another and using one language or another"(2013:20). Building on this concept, "the involvement of a country in the process of globalisation largely depends on its technological development and more specifically to the availability of the tools which allow interaction with the rest of the world." As an illustration, Aouina cited the case of Tunisia where "it is hard to talk about globalisation before the 1990s, as until the year 2000 only 1% of Tunisians had mobile phone subscriptions and less than 3% were using the net." Ostler (2008) mentions that since globalisation is about human contact, it has naturally been accompanied by language effects. From the above hints on the genesis of globalisation, Cameroon, being a country in the African continent, was an open door for globalisation to be extended therein and consequently its effects on Cameroonian languages.

CONCLUSION

In Chapter One, we have attempted to provide some insights on multilingual Cameroon as well as general information about the Bantu grassfield Zone at large and Aghem, Bamunka and Ngie in particular with regard to their geography, origin, socio-economic, cultural and linguistic considerations. The linguistic classification of the languages under study has also been presented and we have attempted to provide some hints on the genesis of globalisation in Cameroon and Africa by extension. There is thus the need to examine the conceptual consideration and theoretical frameworks on which this study is based in the proceeding chapter.

<div align="center">

CHAPTER TWO

CONCEPTUAL AND THEORETICAL FRAMEWORKS

</div>

INTRODUCTION

This chapter is divided into two parts which are sub divided into sections and sub sections. Part one deals with the conceptual framework and Part Two focuses on the theoretical framework on which this study is anchored.

2.1 CONCEPTUAL FRAMEWORK

It is imperative or vital to render the semantic constituents of some basic or key concepts that form the bedrockof our studyas well as other concepts that help us understand the social phenomenon of globalisation.

2.1.1 Definition of Key Concepts

The key concepts that form the bedrock of this study to be defined comprise the following: discourse, globalisation, Information and Computer Technology (ICT1), impact, Standard English and indigenous language.

2.1.1.1 Discourse

Discourse according to Merriam-Webster (1981) is a formal, orderly and usually extended expression of thought on a subject. The Collins Cobuild dictionary also defines the term as a spoken or written communication between people, especially serious discussion of a particular subject. The same dictionary further defines it as a serious talk or piece of writing which is intended to teach or explain something. Discourse in the profile of this study gives due consideration to the above definitions since the work is an orderly and extended expression of thought on a particular subject which is intended to explain a given phenomenon.

2.1.1.2 Globalisation

The term "globalisation" is derived from the word "globalize" which refers to the emergence of an international network of ecosystems. The word arouses different reactions in different people: economists, geographers, sociologists, anthropologists as well as cultural and political critics. However, in our study, we based on the definitions of a few critics. Some researchers in geography point to rapid increase in cross-border social, cultural and technological exchanges as part of the phenomenon of globalisation. Lubber and Koorevaar (1998) also define the term as a process in which geographic distances become a factor of diminishing

importance in the establishment and maintenance of cross border economic, political and socio-cultural relations.

The sociologist, Giddens (1990:64) designates globalisation as *a decoupling of space and time emphasizing that with instantaneous communications, knowledge and culture can be shared around the world simultaneously*. Giddens (1990:64) further views the process and stresses the issue of distance and localities to describe the social dimension of globalisation when he states that it is t*he intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa*. Albow (1990:9) in Nederveen Pieterse (n.d) refers to globalisation as *all those processes by which the peoples of the world are incorporated into a single world society, global society*.

Political critics such as Aborishade (2002) states that globalisation is western imperialism, particularly American imperialism that seeks to impose its hegemony on other subjugated and exploited nations. Mufwene (2003) sees globalisation as the westernization of weaker countries by spreading dominance in terms of politics, economic technology, culture and language. Casal (2003) further refers to globalisation as an old timer in a new bottle as he captured in Noam Chomsky's speech where Chomsky compares globalisation to colonialism. While expatiating on globalisation, Casal notes that colonialism was a period when conquering nations established their presence on weaker nations. Ikeokwu (2013) in Nneji et al. (2013) also hold that globalisation is a baptized form of colonialism where people are forced to depend on their products and on other products and on their language after they have come up with good terms to capture such phenomenon.

Yeboah (2007) understands globalisation as a process of linking regions and/or nations of the world which is facilitated by information flow (communication) inducing changes in the pre-existing socio–cultural, political, economic etc structures and systems of nations and peoples. Steger (2013:7) further defines globalisation as *the interconnections of global economic, political, cultural and environmental process that continually transform present conditions*. Globalisation refers to *all those processes by which the peoples of the world are incorporated into a single world society, global society* (Albow, 1990:9) in JanNederveen Pieterse).

The Cambridge Advanced Dictionary (2008) defines globalisation as a situation when available goods and services, or social and cultural influences gradually become similar in all parts of the world e.g the globalisation of fashion, the English language.

As seen from the definitions above, the term globalisation covers many concepts. From all the afore-mentioned definitions or highlights on the phenomenon of globalisation, the common perception is that globalisation has to do exclusively with global matters that could be considered as appropriating or taking in something that comes from without and making it one's own. An operational definition of the term also gives us the conviction that globalisation involves man`s constant efforts to ignore all geographical, linguistic, cultural, economic and political barriers of the world, separating one part from the other; heading towards an intertwined universe viewed as a single entity. Another operational definition of globalisation also gives us the conviction that globalisation is a comprehensive term for the emergence of a global society in which language and cultural events in one part of the world have significance for people in other parts of the world. The above-mentioned highlights align with our present research because it deals with a context in which languages and cultures of specific areas leave their extraction sites and spread to other areas (landing sites) and are used for a longer period by nearly everybody of the receiving communities in such a way that they almost own these languages and cultures and which later impact their indigenous languages cultures.

2.1.1.3 Information and Communication Technology (ICT)

ICT will be defined by first of all bringing out the semantic constituents of the various components or words that make up the acronym.

- **Technology**

Technology is derived from the word "techno" meaning technique, art skill and "logos" meaning science. Dictionaries and scholars have offered a variety of definition to technology. The American Sociologist, Read Bain (1937) states that technology includes all tools, machines, utensils, weapons, instruments, housing, clothing, communicating and transporting devices and the skills by which we produce and use them. Her definition remains common among scholars today, especially social scientists. The Merriam-Webster Learner's Dictionary defines it as the use of science in industry, engineering, etc to invent useful things or to solve problems.

- **Information Technology (IT)**

It is a set of hardware and software tools used to store information. According to The Cambridge Advanced Learner's Dictionary (2008), Information Technology is the science and activity of using computers and other electronic equipment to store and send information.

- **Communication Technology (CT)**

Communication technologyis a system that uses technical means to transmit information or data from one place to another or from one person to another.

50

Based on the definitions of the various components of ICT, ICT is thus the ability of technology to support the effort of conveying information and communication. In a narrower sense, ICT is mostly used in this work referring to Internet and Computer Technology (ICT1), the most useful or important vehicle of information and communication technology in this globalised worldwhere you can contact anybody, anywhere and at any time. In a wider usage, it may coverother electronic information and communication technologies or media.

2.1.1.4 Impact

Macmillan English Dictionary for Advanced Learners (2002) defines impact (Noun) as an effect or influence and impact (Verb) as to have an effect or influence on someone or something.

2.1.1.5 Standard English (SE)

Rudby and Saraceni (2006)mentions that Standard English is the widely accepted or most popular form of English and it is standard because it is the international language of education, administration, business, aviation, navigation entertainment and most other aspects involving international institutions. Standard English is therefore the English variety that is used by the native speakers in the inner circle such as the United Kingdom, United States of America, Australia, New Zealand and many other countries and is held by many to be "correct" or to be the most formal version in the sense that it shows none of the regional or other variations that are considered by some to be ungrammatical or non-standard English.

2.1.1.6 Indigenous Language

Eastman (1991:5) defines an indigenous language as *the language of the original inhabitants of an area*. The Encarta Dictionary defines it as *a language naturally existing in a place or country rather than driving from another place.* The European Charter for Regional or Minority Languages in European Union (2013) defines these languages as Minority languages, Lesser Used Languages or Small Languages that are traditionally used within a given territory of a state by nationals of that state who form a group numerically smaller than the rest of the state's population. An indigenous or autochthonous language is thus a language that is local or native to a region and spoken by indigenous people often reduced to the status of a minority language. It is a language that is spoken by people originating naturally in a particular place or environment and has been settled in the area for many generations sometimes known as national languages.

2.1.2 Definitions of Some Sociolinguistic Considerations

Some sociolinguistic considerations or concepts that are related to the study especially those that are linked to contact situations and which help understand the social phenomenon of globalisation involve the following: language and culture contact, multilingualism and

multiculturalism, bilingualism and biculturalism, code-mixing and/or code-switching, crosslinguistic transfer, language shift and language impoverishment.

2.1.2.1 Language and Culture Contact

Language and culture contact refer to situations when two or more people from diverse linguistic and cultural backgrounds or origins come together or come in contact.Nneji et al. (2013) also declares that as different language communities co-exist in the same environment as a result of trade, government, education etc, there is bound to be culture as well as language contact. Language contact suggests the coming together and interaction of people from different linguistic backgrounds which makes it possible for the languages of these persons to be influenced or to influence each other.Language and culture contacts inevitably lead to such phenomenon as bilingualism and biculturalism, multilingualism and multiculturalism, code mixing, code switching, interference etc.

2.1.2.2 Multilingualism and Multiculturalism

To define a word of this nature, one needs to dissect the morphological particles, identify the root/base word before rendering its full meaning. The word is made up of numerical prefix "multi-" which means many, numerous or diverse. "Lingual" is the root word which encloses the activities of the tongue or speech or languages. The suffix "-ism" carries the situational meaning or state of affairs. Multilingualism means linguistic diversity which is thus a situation of the existence of many languages in a given context. It refers to a situation where a speech community or an individual makes use of several languages. Multilingualism is sometimes termed plurilingualism.

Multiculturalism which was normally associated with the theories of "Melting Point" and "Salad Bowl" theory (Thornton, 2012) and cultural mosaic or diversity, is an individual's ability to function effectively in more cultures. Therefore, a multicultural person or society is one that possesses the facility to be identified with more than one set of socio-cultural beliefs, values and behavioral patterns. Generally, multiculturalism is a situation that exhibits the existence of many or multiple cultural traditions or identities within a single society or country, usually considered in terms of the culture associated with an aboriginal ethnic group or foreigner ethnic groups.

2.1.2.3 Bilingualism & Biculturalism

The numerical prefix "bi-" that is reflected in the two terms means "two". Bilingualism and biculturalism mean different things to different people. In defining bilingualism, Weinreich (1979:1) states that it is *the practice of alternatively using two languages.* Jaiy Tatah in ELTS Journal (2003) defines bilingualism as the practice of using any two languages by an individual,

community or state. He held that bilingualism is attained through regular contacts with those who speak a different language from one`s native language or through the study of a foreign language. Mosongo in Cameroon Tribune (1985) refers to bilingualism as the ability by an individual to engage in communication via more than one language.

Biculturalism describes the co-existence, to varying degrees of two originally distinct cultures (from Wikipedia) or the presence of two different cultures in the same country or region(from www.dictionary.com). Colona Centeno (2006) defines biculturalism as an immersion in two distinct cultures, implying participation in traditional heritage practices like food, dress, family, traditions, folklore and folk art(music, dance, folklore, traditional crafts etc).

2.1.2.4 Code Admixture

Defining the concept of code-mixing is a contested and divisive issue. Whereas some researchers subscribe to the fact that code-mixing and code-switching are two different phenomena, others claim that they refer to same entity/idea. Various researchers have given various orientations to the definitions of code mixing. Prominent among them areTrudgill (1995:107) who defines code-mixing as "rapid switching" and O' Numman and Carter (2001:275) in Ansar (2017) defines the term as *a phenomenon of switching from one language to another in the same discourse*. Si (2011:390) further describes code-mixing as *interactions involving the use of lexical items originally from two or more 'codes' (dialects, variants or languages*. Kazim (2013:29) defines the term as "*a process in which two or more languages are mixed to achieve a specific purpose.* He goes further to describe code-mixing as *an innovative process where the linguistic vibrancy of both languages is maintained, and can happen at the levels of syntax, morphology and lexicon.* From all the above definitions of code-mixing, it is clear that code-mixing is the common mode of code-switching which involves the switching between or use of two or more languages within phrases, clauses, sentences or discourse.

2.1.2.5 Crosslinguistic Transfer

Crosslinguistic transfer or influence refers to speakers or writers applying knowledge or transferring linguistic elements from one language to another language be they on the phonological, grammatical, lexical and semantic plans etc that may affect the language either positively or negatively.This phenomenon is found only in the speech of bilinguals and multilinguals and is unconscious or involuntary (Kellerman and Sharwood-Smith (1986).

2.1.2.6 Language Shift

Many linguists, scholars and researchers such as the following have given various definitions to language shift also known as language replacement whether the shift or movement

is total or partial. Language shiftis preceded by bilingualism and multilingualism because people can't shift to a new language unless they learn (have learnt) to speak the language. In his article, Weinreich (1953:68) argues that language shift is *the change from the habitual use of one language to that of another.* Fasold (1984:213) defines language shift as *a situation whereby a community gives up a language completely in favour of another one, or is a process whereby members of a community in which more than one language is spoken abandon their original vernacular language in favour of another*. Hoffmann (1991:186) argues that we talk of language shift *when a community does not maintain its language, but gradually adopts another one.* Trudjil (1995:175-176) defines it as a situation when *a particular community gradually abandons its original native language and goes over to speaking another one instead.* Similarly, Holmes (2008) states that language shift generally refers to the process by which one language displaces in the linguistic repertoire of a community. Anthonissen (2013:113) points out that *other scholars use a broader definition allowing the possibility of one language giving way to another partially or completely.* Crystal (2000:20) states that language shift is *the conventional term for the gradual or sudden move from the use of one language to another.* Nettle and Romaine (2000) have distinguished between forced and voluntary language shift by stating that while forced language shift is when a dominant group has control over a minority group and requires a specific language to be used, voluntary language shift is when a community of speakers decides to use a language other than their original one, for the good of the community. Fishman (1991) explains that language shift happens in speech communities whose native languages are threatened because intergenerational continuity is proceeding negatively, with fewer and fewer users or uses every generation. Atechi (2015) also states that language shift does not refer to a situation where a community completely abandons their indigenous language for another, but instead to a situation whereby in an officially bilingual community, the speakers of official language one (OL1) shift from the use or learning of OL1 to official language two (OL2) because of instrumental reasons, alongside maintaining their OL1.

2.1.2.7 Language Impoverishment

Language impoverishment implies the reduction of a number of fluent native speakers and the loss of elements that mark the originality or authenticity of a given language.

Other terms related to this study will be defined in the discussion in their respective sections or subsections.

2.2 THEORETICAL FRAMEWORKS

The phenomenon in this study is the globalisation effects on languages. There are so many theories that one can use as far as this present research endeavour is concerned but the relevant theoretical frameworks underpinning the knowledge base of the afore-mentioned phenomenon to be researched or which reflect our understanding and the direction of the study comprise the following: Second language acquisition theoretical frameworks such as Contrastive and Error analyses, World Englishes and the literary theory of Afrocentricity. All the afore-mentioned theories are related to the study in one way or the other as discussed below.

2.2.1 Second Language Acquisition Frameworks

Contrastive and error analyses are the two second language acquisition frameworks that are used in this study. A discussion on each of the frameworks is provided below. The section ends with a rapport between the two theoretical approaches.

2.2.1.1 Contrastive Analysis (CA)

The contrastive analysis framework is discussed below in relation to its meaning, different versions, criticisms, revival and relevance especially in language pedagogy.

2.2.1.1.1 Defining and Explaining Contrastive Analysis

Contrastive analysis is one of the main and influential frameworks, approaches or error theories in the field of second and foreign language acquisition research that help explain second and foreign language acquisition, teaching and learning. Ellis (1998:138) defines Contrastive Analysis as *a set of procedures for comparing and contrasting the linguistic systems of two languages in order to identify their structural similarities and differences.* It was a favoured second and foreign language learning model or approach or paradigm in the 1950s and 1960s. Contrastive analysis was initiated in 1945 by the American linguist, C. Fries, and was taken up by Robert Lado (1957) which laid down the theoretical foundation of contrastive analysis. The contrastive analysis framework is based on the behaviourist learning theory and structural approach which was influential in the 1950s and 1960s through the Contrastive Analysis Hypothesis (CAH) formulated by Lado (1957). This hypothesis forecasts that where there are similarities between the learner's L1 (source language) andL2 (target language), the learner will acquire target language structure with ease and where there are differences, the learner will have a difficulty. Lado (1957) therefore assumes that learning is "habit formation" because the old habit hinders or facilitates the formation of a new habit. Larsen Freeman (1986) states that *The habits of the students' native language are thought to interfere with the students' attempt to master the target language.* The CAH further suggests that errors as a result of the influence of

L1 can be predicted and remedied through the use of contrastive analysis. Contrastive analysis thus gained much importance to investigate learners' errors in the field of second language acquisition. The objectives of contrastive analysis are summarized as follows: providing insights into the similarities and differences between languages; explaining and predicting problems in L2; developing course materials for language teaching.

Many researchers such as Ferguson (1965) and Bose (2005) etc point out that one of the reasons for learners' errors is the interference of his mother tongue which is described as negative transfer or interference between the mother tongue and the target language. Weinreich metaphorically captures this interference phenomenon of speech as follows: *In speech, interference is like sand carried by a stream; In language, it is the sedimented sand deposited on the bottom of a lake.* (1953:3)

2.2.1.1.2 Different Versions of Contrastive Analysis

Wardhaugh (1970) distinguishes the "strong version "and the "weak version "of contrastive analysis. The "strong version" is based on the prediction of errors and claims that a systematic contrastive analysis of two languages can be used to predict areas of difficulties that learners of a second language will encounter and that the teaching material can then be devised to meet those difficulties. On the other hand the weak version is based on the explanation or accountability of the actual errors encountered. That is, contrastive analysis of two languages (e.g mother tongue and target language) can be used to explain or account for the problems encountered by second language learners. Oller and Ziahosseing (1970) propose a third version such as the moderate version of contrastive analysis on the basis of their analysis of the spelling errors committed by some foreign learners of English with different native language backgrounds.

2.2.1.1.3 Shortcomings of Contrastive Analysis

While many researchers support the hypotheses of contrastive analysis, some critics and proponents of error analysis and mentalist approaches such as Corder (1967), Dulay and Burt (1974), Krashen (1981) have heavily attacked some of the principles of contrastive analysis. They have argued that contrastive analysis focuses on the difference between L1 and L2 and hold that contrastive analysis does not really predict many problems which are apparent in learners' actual performance. Wilkins (1968) in Bichhuyen (2009) poses a rhetorical question whether it is true that by listing the areas of differences between languages, are listing all the linguistic difficulties that will occur.Many researchers of learner's errors have been carried out by different researchers in the field of error analysis demonstrate that the influence of the L1 was much less

(about 15%) than that said by contrastive analysis. Researchers in error analysis hold that not all errors or mistakes of the learner are due to makeup of his L1 as the contrastive analysts claim. Given that contrastive analysis does not claim it will predict all difficulties and problems that an L2 learner may face, it was bound to decline in the 1970s and vigorously replaced by such other explanation of learning difficulties as Error analysis.

2.2.1.1.4 Revival, Justification and Relevance of Contrastive Analysis in Language

    Pedagogy

Even though contrastive analysis was criticized from the sixties, it was revived especially from the eighties because of its relevance in second language teaching and learning. Stern (1984:108) states: *Although contrastive analysis has never recovered the place it held in language pedagogy in the early sixties, its value has been reassessed and its continued importance is hardly disputed today* (James, 1980; Fisiak, 1981). James (1980) holds that if the areas of differences between L1 and L2 are described, they can be used to predict areas of difficulties for second language learners. Fisiak (1981) mentions that *the value or importance of contrastive analysis lies in its ability to indicate potential areas of interference and errors*. Ferguson (1965) points out that a natural consequence of the notion of negative transfers or interference is the belief that a careful contrastive analysis of the two languages offers an excellent basis for the preparation of instructional materials, the planning of courses and the development of actual classroom techniques. In the field of language teaching, contrastive analysis has been influential through the CAH as Fries (1945) also points out that themost effective materials for foreign language teaching are those based on a scientific expression of the language to be learned carefully compared with a parallel description of the native language of the learner.

Ellis (1985) notes that learners' difference is one of the major issues that SLA handles. He thus identifies the learner's background (L1culture) as one of the many factors of learner's difference. It should be noted that no theory of L2 acquisition that ignores the learner's prior linguistic knowledge can be considered complete. Bose (2005) also states that a teacher can plan remedial teaching after he corrects the written compositions of his learners and collects their common errors in a notebook. Considering the justification and relevance of CAH, the contrastive analysis framework cannot be totally dismissed and rejected in SLA and FLA classroom because the aim of CAH is to facilitate the teaching and learning of SL as well as FL. This theory is relevant to the study as the study deals with difficulties as a result of L1 interference with particular emphasis on Bamunka learners of English as a second language. The

teaching and learning of English as a second language to these learners of English will be easier and enjoyable if CAH is considered by their English language teachers.

2.2.1.2 Error Analysis (EA)

The Error analysis framework is also discussed below as regards its meaning, sources of learners' errors, shortcoming, justification and relevance especially in language pedagogy.

2.2.1.2.1 Defining and Explaining Error Analysis

Error Analysis is another main and influential framework, approach or error theory in the field of second and foreign language acquisition research that help explain second and foreign language acquisition, teaching and learning. It was introduced by Corder in the 1970s as a reaction to some of the claims of the contrastive analysis framework or theory such as the fact that the contrastive analysis considered native language interference as the major source of error in L2 learning what the behaviourist theory suggested. Studies in L2 acquisition tend to focus on learner's errors since they allow for the prediction of the difficulties involved in acquiring a second language.

Error analysis is a type of linguistic analysis or an error-based theory which attempts to investigate or study and account for the observable output of learners in both oral and written productions. Brown (1980) defines EA as the process to observe, analyze and classify the deviations of the rules of the second language and then to reveal the systems operated by learners. Crystal (1987) defines error analysis as a technique for identifying, classifying and systematically interpreting the unacceptable forms produced by someone learning a foreign language, using any of the principles and procedures provided by linguistics. All the above definitions clarify that error analysis is an activity to identify, classify and interpret or describe the errors made by someone in speaking or in writing. It is often carried out to obtain information on common difficulties faced by someone in speaking or in writing the sentence of a given language. Surnadi (2002) stresses on the function of EA as follows: Error analysis aims to find out how well someone knows a language; how a person learns a language and how information are obtained on common difficulties in language teaching or in the preparation of teaching materials .

In order to account for samples of learner language or errors, the following stages are discussed by Ellis (1998): First, is to identify the errors by comparing the sentences learners produce with what seems to be the normal or correct sentences in the target language which correspond with them. Second, is to describe the errors either by classifying them into grammatical categories such as verbs and nouns or by identifying general ways in which

learners' utterances differ from the reconstructed target language utterances such as omission (leaving out an item that is required for an utterance to be considered grammatical), misinformation (using one grammatical form in place of another grammatical form) and disordering (putting the words in an utterance in a wrong order). Third, is to explain the sources of the errors. Last is error evaluation aiming at finding out which one can be considered more serious than others since they are more likely to interfere with the intelligibility of what someone says. Two kinds of errors are noted in error evaluation. Global errors are those that violate the overall structure of a sentence and may make it difficult to process. For example "the policeman was in this corner whistle …" is difficult to understand because the basic structure of the sentence is wrong. Local errors are those which affect only a single constituent in the sentence such as the verb and can less likely create any processing problems (Ellis, 1998). For example "He go to school "is not difficult to understand. Caroline, M.L (n.d) also design and adopt a 3-step approach for error identification and analysis of students' errors as follows:

Step 1: Where is the problem? Identification of error

 That is, writing out sentences containing errors and underlining and highlighting the word, phrase or clause which shows the errors, for example   *He are hungry.

In cases where there are omissions, a caret (^) is used.

        *He hit ^car. (Omission of the article "a")

Step 2: What is the type of problem? Definition and classification of errors

a) State the type of errors such as parts of speech: verb, article, noun, adjective, adverb, and preposition.

b) Classify error type such as omission, addition (over-generalization, unnecessary insertion, over-/double making), wrong\inappropriate combination, inappropriate construction and misordering or inversion

Error identified	Definition of error type	Classification of error type
*He are hungry	Verb	Wrong combination of subject and verb

Step 3: How can you explain the problems? Explanation of rule and exemplification

a)State the grammar rule which has been violated (for example, a singular subject "He" must take a singular verb "is"

b) Give the correct form to show contrast with the inappropriate or deviated form e.g.   He   is hungry.

c) Give examples showing the rule in action e.g. She is tired.

In explaining errors, it is important to note that not all errors are universal. Some errors are common only to learners who share the same mother tongue or whose mother tongue manifests the same linguistic property.

2.2.1.2.2 Sources of Learners' Errors

Error analysis cannot be studied properly without touching upon the notion of contrastive analysis. Researchers such as Dulay and Burt (1974), Stenson (1978), Sunardi (2002), Maria (2007) etc have carried out empirical studies on the view of CAH and as a reaction, they revealed that learner errors were not only as a result of L1 interference but also that there are many other sources of learners' errors. Contrastive analysts ignore such psychological, pedagogical and extra linguistic factors which may affect second language learners performance as his learning and communication strategies, overgeneralization, training procedures, analogical replacement, sheer muddle, ignorance of correct pattern or rule restriction, weaknesses or failure of memory, bad teaching or teacher-induced error, inadequate exposure to L2 data and practice etc. Replacement based on analogy for instance often causes the learner to commit errors when he sets out to apply the rules of second language which he has learnt indiscriminately (overgeneralization).

It may seem rather odd to focus on what learners get wrong rather than what they get right. However, there are good reasons of focusing on learners' errors: "First, they are conspicuous features of learner language, raising the important question on why learners make errors? Second, it is useful for teachers to know what errors learners make." (Ellis, 1998:15).

2.2.1.2.3 Criticism of Error Analysis

Although Error Analysis Hypothesis (EAH) might have some merits, it has been criticized by some linguists because EAH makes no allowance for "avoidance phenomena" (Schachter and Celle-Murcia, 1974). That is the learner's strategy of avoiding what is difficult. The learner may not use certain structures because he knows he gets them wrong and might instead use those he is certain he will get right. Unlike EA, CA predicts difficulties and does not face this problem of avoidance.

2.2.1.2.4 Justification and Relevance of Error Analysis in Language Pedagogy

Even though the EAH was criticized by some linguists, it still has a place especially in language pedagogy today in the following ways:

a) EA is useful in second language because it will reveal the problem areas to teachers, syllabus designers and textbook writers. It can thus be used to design remedial exercises and focus more attention on the difficulties. Sharma (1980) declares that error analysis can thus provide a strong support to remedial teaching.

b) Corder (1974:125) asserts:

> The study of errors is part of the investigation of the process of language learning. In this respect, it reassembles methodologically the study of the acquisition of the mother tongue. It provides us with a picture of the linguistic development of a learner and may give us indications as to the learning process.

c) The study of errors is used in order to identify the strategies which learners use in language teaching; identify the causes of learner's errors; obtain information on common difficulties in language learning as an aid to language teaching and in development of teaching materials.

d) The analysis of second language learners' errors can help identify learners' linguistic difficulties and needs at a particular stage of language learning.

Error analysis thus has a place in language teaching because errors are indispensable to learners since the making of errors can be regarded as *a device the learner uses in order to learn* (Selinker, 1992:150). Learners' errors serve as an effective means of improving grammatical accuracy.

2.2.1.3 Rapport Between Contrastive and Error Analyses

Both the CAH and EAH (Second language acquisition theories) consider the fact that learners' L1 has an influence on the learning of a second language especially English even though at varying degrees.

2.2.2 World Englishes Framework

Errors in English as a result of language interference especially L1 interference partly gave rise to World Englishes Framework. World Englishes, a term coined by Kachru, has been given multiple meanings and interpretations by various scholars and researchers. Generally, World Englishes primarily refers to the different forms of English that exist in different areas throughout the world. Melchurs and Shaw (2003) mention that World Englishes designates or provides an overview of all varieties of English used around the world in both native and non-native settings. Bolton (2015) also points out that World Englishes "functions as an umbrella label referring to a wide range of differing approaches to the description and analysis of Englishes worldwide." Many scholars and researchers have described World Englishes as a term

for emerging localized or indigenized varieties of English especially those that have developed in nations colonized or influenced by the United Kingdom and the United States. Rudbi and Saracani (2006) describe it as a local form of English (New Englishes or Outer Circle Englishes) that have developed as a result of a type of interlanguage becoming the standard in that region. They hold that World Englishes is different from Standard English because Standard English has a specific grammar and lexis that set it apart from World Englishes. In a narrower sense, it is used to specifically refer to the New Englishes found in the Caribbean and in West and East African societies which is in line with the present study. Most researchers thus describe World Englishes excluding the native variety of English. Considering these latter definitions of World Englishes, it is almost similar to the interlanguage theory of second language acquisition, teaching and learning.

2.2.2.1 An Overview of the Spread of English

This section deals with the spread of English and the emergence of World Englishes. Several models of the classification used to demonstrate the spread of English around the world whether according to the group of users, regions or social status have been identified. They comprise the following: Streven (1980) World Map of English, Kachru (1985/1992)Three Concentric Circles model of World Englishes, McArthur (1987) Wheel model of World Englishes, Golach (1988) Circle of World Englishes, and Modiano (1999) The Centripetal Circles of International English etc. However, we rely on Kachru's Three Concentric Circles model which is synonymous to the three-fold (ENL-ESL-EFL) model of English classified in terms of the three different or distinct groups of users, where English is usedbecause it is the most recognized, useful and influential model used to demonstrate the spread of English around the World. Kachru categorizes the diffusion of the English language or World Englishes in terms of three concentric circles of the language: the inner circle, outer circle and the expanding circle.

2.2.2.1.1 The Inner Circle of English

The Inner Circle of English which encompasses English as a Native Language (ENL) is the first group of World Englishes whichrefers to English as it originally took shape and was spread across the world in the first countries. The Inner Circle represents the traditional, historical and sociolinguistic bases of English in regions where English is used as the primary, mother tongue or native language of most people in these countries. Doms D. (2003) states that in the inner circle, English is the language of identity for its native speakers. These countries are the United States, United Kingdom, Anglophone Canada, Australia, Ireland, New Zealand, South Africa and some of the Caribbean territories. The English variety spoken here is known as the native variety of English (NVE) which is often considered the standard variety(Simo and

Mbangwana, 1993).These countries are called 'norm-providing' because English language norms for both the outer and expanding circles are provided by them. The total number of English speakers in the inner circle is as high as about 280 million, of whom some 120 million are outside the US. The countries are static and all use a fairly standard form of English.

2.2.2.1.2 The Outer Circle of English

The Outer Circle of English which comprises English as a Second Language (ESL), forms the second group of World Englishes and refers to those nations where English is not their mother tongue but serves as a second language or an additional language to local people. Kachru (1992) defines this circle as regions of the world that were formerly colonized by Britain and the United States of America, where English language was the language of empire building. Crystal (1997:54) states that *the outer or extended circle involves the earlier phases of the spread of English in non-native settings, where the language has become part of the countries' chief institutions.* He further states that the outer circle contains areas where English has been widely established in the non-native settings, serves as a second language role in a multilingual context and is a part of the nation's chief institution often as a result of colonization by inner circle nations (crystal, 2003). Ajani (2007) notes that in such a circle, societal penetration has resulted in the development of different varieties depending on the geographical, cultural and linguistic contexts. In such countries, English is used for intranational as well as international communication in communities that are multilingual. English also serves important functions within the country in a wide range of domains e.g. politics, education, the media, administration, judiciary system etc. These countries include: Anglophone Cameroon, India, Kenya, Nigeria, Bangladesh, Pakistan, non-Anglophone South Africa, Singapore, Malaysia, Uganda etc. (Simo and Mbangwana, 1993) refer to the English variety spoken in these countries as non-native institutionalized variety of English (NNIVE).These nations are known as 'norm-developing' as they tend to develop their own norms from the provision of norms by the inner circle. The total number of English speakers in the outer circle is estimated to range from 150 million to 300 million.

2.2.2.1.3 The Expanding Circle of English

The Expanding Circle of English which comprises English as a Foreign Language (EFL), is the last group and refers to those nations where English is neither the mother tongue nor the second language but the third or foreign language. Crystal (1997:54) describes this circle as nations who *recognize the importance of English as an international language, though they do not have a history of colonization by the inner circle, nor have they given English any special administrative status.* Crystal (2003) further notes that the expanding circle contains countries

where English is viewed as a language of global importance. English is used here mainly for specific and limited purposes. In these countries, the language does not serve any internal function but is used mainly in education for almost exclusively for international purposes or communication. The language has not been established in any official way and is taught as a foreign language. The National Council of Teachers of English (NCTE, 2008) defines EFL students as non-native- speaking students who are learning English in a country where English is not the primary language. Much of the rest of the world's population not categorized in either the inner circle or outer circle fall in the expanding circle. Such countries compose of: China, Russia, Japan, non-Anglophone Europe (especially the Netherlands and Nordic countries), South Korea, Egypt, Indonesia, Senegal, Chad, Francophone Cameroon and Rwanda etc. Simo and Mbangwana (1993) also terms the English variety spoken in these territories as non- native performance variety of Engor norms set by native speakers in the inner circle. They have not developed internal norms and thus rely on external norms. This circle accounts for the largest number of varieties of World Englishes and these users are estimated to range from 100 million to one billion.

Kachru's three concentric circles or The ENL-ESL-EFL model of the language has thus been influential in linguistic discussions and pedagogical practices in the twenty-first century. Following this model, World Englishes can be represented diagrammatically as follows:

Tree Diagram 3: Classification of World Englishes

World Englishes

Native English variety   Non-native English variety

(ENL)

Institutionalized English variety   Performance English variety

or New Englishes (ESL)   (EFL)

Britain, America   Cameroon, Nigeria   China, Russia

Australia, Canada etc.   Ghana, India etc.   Rwanda, Brazil etc.
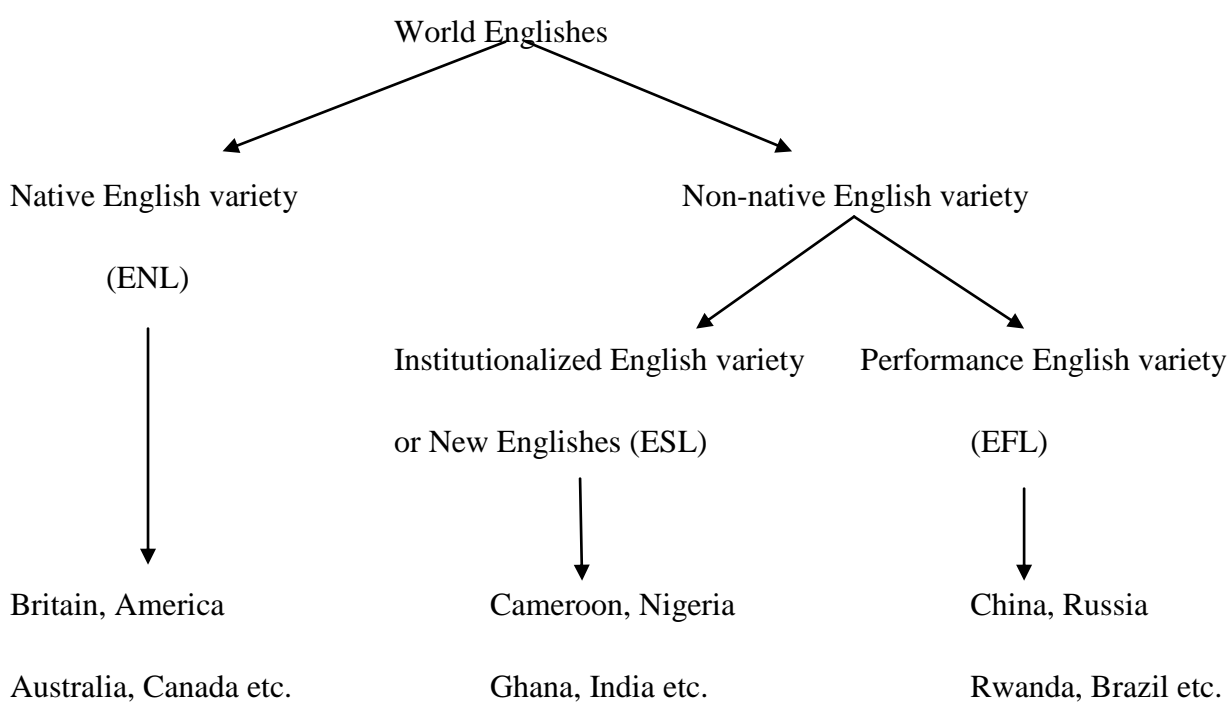
From the afore-mentioned emergence and model of classification of World Englishes, it is the institutionalized English Variety simply referred to as "New Englishes" that is of great relevance to this present study. Kachru identifies the following defining features of New Englishes:

a) It has an extended range of uses in the sociolinguistic context

b) There is an on-going process of nativisation of the registers and styles

c) There is a body of nativised English Language (EL) literature with formal and contextual characteristics marking it as localized.

Most researchers such as Platt et al (1984) also believe that for any variety of English to qualify as a "New Englishes", it must fulfill the following criteria:

a) It must be spoken by the colonies or Britain, America etc such as Nigeria, Cameroon, and Zambia etc

b) It must have been taught as a subject as well as used as a medium of instruction in places where languages other than English Language were the main languages.

c) It has developed in an area where a native variety of English was not the language spoken by most of the population.

d) It is used for a range of functions among those who speak or write it in the region where it is used.

e) It has become "localized" or "nativised" by adopting some language features of its own, such as sounds, intonation patterns, sentence structures, words and expressions. Usually it has also developed some different rules for using language in communication.

f) The indigenous languages must have greatly influenced this native English variety and the native English variety has in turn influenced the indigenous languages it is in contact with.

2.2.2.2 Basic Principles Underlying World Englishes
The World Englishes Framework stipulates the following:

a) All those who speak the language have shares in it, whether they are first, second or foreign speakers (Crystal, 2000). Many users own the language.

b) Kachru, (1985) states that English has multicultural identities. It was not transplanted in non-native settings resulting in a uniform use.

c) It becomes impossible to impose native speaker norms in non-native settings.

d) The teaching and learning of English should consider the socio-cultural, political and historic factors related to language spread and use.

2.2.2.3 Models of Phases of Developmental Cycles of New Englishes

Many scholars have attempted and suggested models to account for the various phases of developmental cycles of New Englishes. They include: Kachru (1992), Moag (1992), Schneider (2003, 2007).

2.2.2.3.1 Kachru's (1992) Model of English

Kachru (1992) suggests the following three-stage model through which non-native institutionalized varieties of English seem to pass:

Non-recognition: This first phase of this model is characterized by a rejection or non-recognition of the local variety. Speakers or users of the local variety prefer using the exornomative imported variety which they consider superior and uphold that it should be the model for language learning in schools. Users of the local variety are prejudiced against the local as they look down upon those who speak only the local variety. They want to sound like the native speakers.

Co-existence of local and imported varieties: The second stage deals with the existence of both the imported and local varieties existing side by side. Some functions are allocated to the imported inner circle standard and the local variety. Although the local variety is now used in a wide range of situations and purposes, it is still considered inferior to the inner circle variety.

Recognition: This third stage recognizes the local variety as the norm and becomes socially accepted. The new standard becomes the model for language learning in schools and thus becomes a marker of identity and a symbol of unity. Since the local variety has been accepted, local people who continue to use the imported variety can be seen as outsiders or as behaving unnaturally.

2.2.2.3.2 Moag's (1992) Life-Cycle Model

The second model which provides a vivid description of the dynamic changes in the development of local or non-native varieties is based on Hall's "the life-cycle of Pidgin languages" model. Moag identifies and proposes the following five processes or stages of which

four are likely to be applicable to all non-native varieties of English and a fifth which may only be experienced by some:

Transportation Phase: This is when English arrives in a new environment where it has not been spoken before and remains to stay and is used for a variety of purposes such as exploitation, trade, colonial administration and religion.

Indigenization Phase: This is a long phase whereby the new variety of English becomes different from the transported or imported variety as it starts reflecting the local culture and languages at different levels such as lexicology, pronunciation, grammar, semantics, pragmatics etc. This phase is also known as localization and nativisation.

Expansion in Use and Function Phase: This refers to the process whereby the new variety of English is being used in an increasing number of situations and for more and more purposes including administration, education and the media by wider population consisting of both the local elite and uneducated people. There is also an increase in variation within the local varieties. That is, local varieties emerge from the new variety as the local variety becomes the local varieties.

Institutionalization Phase: This stage involves the adoption of the local variety as a language learning model in school. Local literature will be written as it is now used by creative writers and media who best project how the new variety diverges from the imported variety.

Restriction of Use and Function Phase: This is the process whereby there is a decline in use of the local variety as a result of the increased official promotion of a local language such as Malay in Malaysia and Tagalog in Phillipines.

2.2.2.3.3 Edgar Werner Schneider's Five- Stage Dynamic Model of Postcolonial Englishes

In this last model, which is a five-step characterization of the spread of English, Schneider tries to avoid a purely geographical and historical approach evident in the "circles" models and incorporates sociolinguistic concepts pertaining to acts of identity. He outlines five characteristic stages of the developmental circles of non-native Englishes.

Phase 1- Foundation: This is the initial stage of the arrival and introduction of English to a new country or territory over an extended period of time where it was not used by the population. Two linguistic processes are operative at this stage:

-Language contact between English and indigenous languages

-Contact between different dialects of English of the settlers which eventually results in a new stable dialect. At this stage, bilingualism is marginal and a few members of the local population may play an important role as interpreters, translators and guides. Borrowing is limited to lexical items; with local place names and terms for local fauna and flora being adopted by English.

Phase 2- Exonormative Stabilisation: During this stage, the settler communities tend to stabilize politically under colonial rule especially British rule and the speakers look to the inner circle for their formal norms. That is, the imported variety which Schneider calls the STL strand is used as formal norm. Local vocabulary continues to be adopted. Bilingualism increases amongst the indigenous population through education and increased contacts with English settlers. Knowledge becomes an asset and new indigenous elite develops. The imported variety becomes gradually indigenized towards the local variety termed IDG strand and begins to expand.

Phase 3- Nativisation: Schneider (2003:247) terms this stage "the most important, the most vibrant one, the central phase of both cultural and linguistic transformation." That is, at this stage, a transition occurs as the English settler population starts to accept a new identity based on present and local realities, rather than sole allegiance to their "mother country." The identity of the new variety is getting established. By this time, the indigenous strand has also stabilized an L2 system that is a synthesis of substrate effects, interlanguage processes and features adopted from the settlers 'Koine' English. Neologisms stabilize as English is made to adapt to local sociopolitical and cultural practices. The imported variety thus undergoes restructuration at especially at the level of lexicalization, grammar, pragmatic or semantic discourse, phonology, style etc because of the sociolinguistic and ecological realities where it is used.

Phase 4- Endonormative Stabilisation: This stage is characterized by the gradual adoption and acceptance of the variety or local norms, supported by a new locally rooted linguistic self-confidence. By this time, political events have made it clear that the settler and indigenous strands are inextricably bound in a sense of nationhood independent of the colonialists. Acceptance of local English(es) expresses this new identity. National dictionaries are enthusiastically supported, at least for new lexis (and not always for localized grammar). Literary creativity in local English begins to flourish and local English is used in a wide range of formal settings such as administration, the media, the legal system and education.

Phase 5- Differentiation: At this stage, there is a change in the dynamics of identity as the young nation sees itself as less defined by its differences from the former colonial power as a

composite of subgroups defined on regional, social and ethnic lines. Here, the new variety is the local model and reflects the identity and culture of those who use it. With the aid of social differentiation, the new English Koine starts to show greater differentiation as local varieties emerge within speakers of the new variety.

The theoretical pivot of the phenomenon that produced the New Englishes is that of language variation and language change. Ajani (2007) holds that Uriel Weinreich could be rightly regarded as the "father" of modern day contact linguistics for he has presented a systematic framework for the categorization of the mutual influence and "mixing" that takes place when languages come in contact (Weinreich 1953, 1968) which is that of language variation, one of the major aspects of sociolinguistic research. As its name implies, language variation is as a result when a language leaves its original home to another and focuses on how language varies in different contexts where contexts here may refer to things like ethnicity (ethnic groups), social class, sex, geography (regional background), age, level of education, race, context and a number of other factors. These different varieties could be distinguished by the various levels of linguistic analyses or features whether on the phonological, morphological, syntactic, lexical and semantic plan among others. Such variations are considered by the inner circle as errors and by the outer circle as linguistic innovations or variations. A better understanding of such variations or linguistic analyses requires an understanding of the various linguistic processes involved at some levels of linguistic analyses such as the phonological, morphological, syntactical and lexico-semantic processes.

2.2.3 The Theory of Afrocentricity

The theory of Afrocentricity will be looked at with regard to its definition, origin and nature (objectives, assumptions and proposals).

2.2.3.1 The Concept of Afrocentricity

The term 'Afrocentric' refers to a framework or ideological perspective that places Africa at the center of political, economic, cultural and spiritual life" (Ekwa Ekoko, 2008). Asante (2003:2) therefore defines Afrocentricity as:

> a mode of thought and action in which the centrality of African interests, values and perspectives predominate. In regard to the theory, it is the placing of African people in the center of any analysis of African phenomenon. In terms of action and behaviour, it is a devotion to the idea that what is in the best interest of African consciousness is at the heart of ethical behaviour.

J.C chukwuokolo (2009) stresses the centrality of Africa and defines the term as meaning "African centeredness" according to which Africans should be given their intellectual pride as

originators of civilization. He continues that afrocentricity, which means African centeredness, does not violently, confront any person or people but is a resolute attempt to put the records right. It is about placing African people within their own historical framework. It is a demand that the contributions of Africans in all areas of civilization be reflected in world history.

What is common with all the above definitions of Afrocentricity, a philosophical perspective associated with the rediscovery (Angywuh, 2019), is that they all call for change that should compress all attributes of human existence with emphasis on the centrality of African experiences. Thus, as an academic exercise, the Afrocentricity approach is defined in terms of theory for instance as it places African people at the centre of any analysis of African phenomena in terms of action and behaviour and rejects the dominant framework that places Europe as the birth place of all modern knowledge. According to this approach, you must always begin from where you are. Angywuh (2019) asserts that if you are Cameroonians; begin with Cameroon History and Mythology... for nothing is more right for you than to the way derived from your own historical experiences.

2.2.3.2 The Origin of Afrocentricity

During the 1960s, a group of African-American intellectuals in the newly formed Black studies department at the Universities began to formulate novel ways of analyzing information or data. In some cases, these new ways were called looking at information from "a black perspective" as opposed to what had been considered "white perspective" of most information in the American Academy.

In the late 1970s, Molefi kete Asante began speaking of the need for an Afrocentric Orientation to data use which influenced him to publish a book titled Afrocentricity: The Theory of Social Change by 1980.The book which was an inspired work dedicated to the African people living in the Americas and Caribbean, launched the first full discussion of the concept of Afrocentricity. The word existed earlier and many people including Asante in the 1970s and kwame Nkrumah in the 1960s had been using the word before Asante wrote and published the book in 1980. This intellectual idea did not have substance as a philosophical concept until 1980.

For too long (for about the past 500years) Africans have held up the margins of the European world and have been victimized by the illusion that they are working in their best interests when in actual facts, they have become the chief apologists. They have been taken off of cultural, economical, religious, political and social terms for half a millennium and have existed primarily on the periphery of Europe. This existence has made Africans to participate in an anti-African racism born of the same western triumphalism that has entrapped their minds in the

west.Most writers especially Asante notes that Africans know little about their contributions to world knowledge. They note that Africans are decentered.That is, they have lost their own cultural footing and have become other than their cultural, political origins, dislocated and dis-oriented.Asante has realized that Africans are essentially insane. That is, they are living an absurdity from which they will never be able to free their minds until they return to the source. With regard to the above, a philosophical concept or theory termed "the theory of Afrocentricity" that seeks to instill a positive ideology of consciousness or revolutionary awareness to Africans, was founded and introduced. Afrocentricity thus became a growing intellectual idea in the 1980s as scores of Africans-American scholars adopted an Afrocentric perspective to data analysis.

2.2.3.3 The Nature of Afrocentricity

This anti-imperialist theory of Afrocentricity which is a particular perspective to analysis and offers a scientific theory of society that rejects exploitation and inequality has its aims or objectives and key assumptions and proposals. The central concern of Afrocentricity is that all cultural centers must be respected. This is to advance the position of African people in the world by affirming their identity and contributions and by unmasking the biases and limitations of western culture. This goal is not to replace white history with black history or white mathematics with black mathematics but rather to promote a more plausible view of the arts, humanities, social sciences and physical sciences. These should be seen not as products of white culture only but of human culture in plural form.

As its aim and objectives, the afrocentricity movement comprises a series of activities by some concerned Africans and Afro-American scholars and educators directed towards achieving the particular end of ensuring that the African heritage and culture and its history and contribution to world civilization and scholarship are reflected in the curricula on every level of academic instructions

The colonizer sought to change the colonized in every respect except colour by moving them off from their psychological, political, fashion, philosophical, historical, name, linguistic and cultural terms. Afrocentricity thus enables to correct this and empower Africa to operate on their own terms, thereby making them agents or actors in their history. Asante named and popularized the idea of Afrocenticity to convey the profound need or effort by African people to be relocated historically, economically, socially, politically, philosophically etc in an effort to eliminate the illusion of the peripheries or fringes. This destroys the notion of being objects in the "western project of domination"

Another key assumption of the Afrocentricity is that An Afrocentric approach calls for a much more inclusive valuation of human diversity, rejecting the exclusive, imperialistic and

dehumanising aspects of Eurocentric claims to universalism in culture and intellectual life. In this Approach, Africans would want to re-establish African and its descendants as centres of value, without in any way demeaning other people and their historic contribution to world civilization.

The approach proposes that blacks (at home and abroad) must look at knowledge from an African perspective; that we misunderstand Africa when we use viewpoints and terms other than that of the African to study Africa. Placing Africa at the center of the people's world view does not mean isolation since *culture contact is an oxygen of any civilization.* (Ngugi, 1997:23). The culture of other people is therefore important in helping Africans to understand other people and their cultures and also in understanding themselves. However, it is necessary to shake off the yoke of Eurocentricity which history has pressed upon the shoulders of Africa.

The theory of Afrocentricity is generally opposed to theories that "dislocate" Africa in the periphery of human thought and experience. Such theories see Africa in the Diaspora only as creations of Europe, off-centered Atlantic products with little or no agency of their own. As a PAN African idea, Afrocentricity became the key to the proper education of children and essence of an African cultural revival and indeed, survival. Human beings cannot divest themselves of culture; they are either participating in their own historical culture or that of some other group. They choose to operate out of their own cultural heritage and appropriate that of some other people. This is rarely the case with Europeans as they do not choose to become Indians or Chinese or Africans. The only people who have totally distanced themselves from their cultural origins are Africans especially those in the diasporas. The Wolof people of Senegal say *Wood may remain in water for ten years but it will never become crocodile* meaning that *You may spent ten years in the Western world but you will never become a western man* or *You may function in the western styles or fashion but you will never become a western man* (Asante, 2003). Africans need to be located as agents instead of as "The Other" in their continent. Why should Africa not have a voice of its own? Why must Africans be seen as a reflection of Europe? or Why should an African see himself through the perspective of a European or the West especially when the European world hardly sees himself through the Africans? It is therefore necessary to examine all data from the standpoint of Africans as subjects, human agents rather than as objects in a European frame of reference.Though this present study is not a literary document perse, it could partly be subjected to this literary theorybecause language isan important aspect in the Afrocentric analysis. The Theory of Afrocentricity is therefore significant in this present work as the study seems to project and place Africanism at the centre with respect to linguistico-cultural matters. Language is an important aspect of the Afro-centric analysis or theory that goes hand in hand with collective consciousness and has to be taken into consideration in any Afro-centric

critical discourse. Our language must begin to reflect the new dimension to our struggle. (Angywuh, 2019).

CONCLUSION

In this chapter, we defined some key concepts that form the basis of this research as well as some sociolinguistic terms that help us understand our study. The terms comprise: discourse, globalization, ICT, impact, Standard English, indigenous language, context, language and culture contact, multilingualism and multiculturalism, bilingualism and biculturalism, code-mixing, language shift, cross-linguistic transfer and language impoverishment. We also examined the following theoretical frameworks on which this study is based: Second Language Acquisition (contrastive and Error Analyses), World Englishes and Afrocentricity. In the next chapter, we will review literature related to this present research.

CHAPTER THREE
REVIEW OF LITERATURE RELATED TO THE STUDY

INTRODUCTION

This chapter thus reviews and examines relevant, available and related literature pertinent to the research topic with the aim of situating this study within the realm of research that has been conducted on the same area, topic, theme and language to see where this present study converges or diverges with previous studies. The chapter is divided into three parts. The first part reviews literature on previous studies on the Aghem, Bamunka and Ngie languages. The second part reviews literature on globalisation and language transformation and the last part focuses on globalisation and language planning in multilingual settings.

3.1 PREVIOUS STUDIES ON AGHEM, BAMUNKA AND NGIE

Like many other Cameroonian languages, ABN has been subject to many research works which have contributed to their development. Much has been relatively done on these languages in several domains. The aim of this subsection is not to present all the literature on the Aghem, Bamunka and Ngie languages but to review relevant and available literature on these languages that are related to our study in one way or the other.

Takwe (2002) brings out the sound system of the Bamunka language and proposed a working alphabet for the language using Bloomfield's structural-distributional theoretical framework. Using the structuralist theory, Sorsano (2006a) also works on and proposed an alphabet and orthography for the Bamunka language. He further brought out the sound system (consonants, vowels and tones) of the language in his 2006b. The Bamunka sound system which these researchers identified in their works, are very useful in this present study. However, this study contrasts with theirs as it deals with the influence of these sounds on the use of English.

Attia (2004) carries out a study on linguistic borrowing and standardization in Aghem and states that most of the words in the direction of nouns, verbs, adjectives and adverbs in the Aghem language are loanwords from English, French, Pidgin and other languages. The researcher focuses on loanwords basing her attention on the phonological and morphological processes involved in order to account for the future standardization of the language. This present work uses some of these borrowed words as far as the Aghem language is concerned. However, in our present study, we are interested in the sociolinguistic effect of these borrowing on some grassfield languages including Aghem.

Ezigha (2007) sets out to demonstrate the gradual impoverishment of the Aghem language and realized that Aghem was impoverished both at the level of the day-to-day usage of the language and core content. Ezigha (2009) carries out a study on the structural comparative analysis of some Aghem and English sentence types with the aim of bringing out the pedagogical implication or relevance of such analysis. Differences were identified between Aghem and English at the level of interrogative sentence structures and the researcher predicted that such differences may pose problems to Aghem learners of English. Similarities were also identified between Aghem and English at the level of declarative, imperative, exclamatory as well as indirect interrogative sentence structures and the researcher predicted that such similarities may not pose problems to Aghem learners of English as a second language. In the same line, Ezigha (2014) further studies some English productions of Aghem learners of English in some selected secondary schools and realized that most of the grammatical errors Aghem learners of English as a second language commit in both oral and written productions such as the use of object pronouns in IAV positions, wrong placement of time and place adjuncts, the use of multiple verb constructions, the use of double subjects etc were as a result of the influence of Aghem.

Tschonghongei (2013) carries out a study based on the translation of the constitution of Cameroon into Aghem where some lexical expansion strategies or processes were used. In his study, mention is also made on how tones can change one type of sentence to another type. It was realized that tone changes can affect the meaning of sentences as the sentence can have varied meanings.

Umenei (2019) points out some aspects of cultural heritage of the Ngie people. That is, their way of life in pre-colonial Cameroon before the arrival of colonial regimes and the havoc inflicted on this culture. Some of the aspects of Ngie culture identified comprise the following: names of people, proverbs and idioms, parts of the body, ancestral worship, household items, food, crops, vegetables and fruits. In the discussion, mention was made on the fact that the traditional religion of the Ngie ancestors is almost extinct due to the influence of the Christian faith. Angywuh (2019) further locates this work in its cultural and linguistic context from an Afrocentric viewpoint, in order to bring out the centrality of Africa in general and Ngie in particular. He brings out the aspect of self-consciousness of Umenei which is a call to collective consciousness.

Angywuh (2019) carries out a study on some literary texts including Ambanasom (2007) and Tah (2012) with the aim of predicting that emergence would be difficult to realise in Cameroon specifically and Africa at large because emergence also entails nativism (culture), politics, democracy, social justice, patriarchy, neocolonialism etc and not only infrastructural

development. In his selected literary texts, he pointed out such cultural aspects as ancestral religion, judicial traditional system, songs and dances etc. of some indigenous groups in the Cameroonian society including the Ngie community in order to demonstrate lost origin and the paradox of emergence. His work converges with this present work as they both touch the same language even though with different cultural elements.

3.2 GLOBALISATION AND LANGUAGE TRANSFORMATION

This section reviews literature related to globalisation and language transformation both positively and negatively. It considers the effects of globalisation on languages as will be discussed below. Some works related to globalisation and cross linguistic influence are also reviewed in this section because cross linguistic transfer is as a result of the impact of globalisation on languages.

3.2.1 Globalisation and Negative Transformation of Languages

Kwame (2007) opines that Africa has integrated and interacted with the rest of the world since the 15th century and this interaction had far-reaching consequences both on Africa and Europe (non-African countries). This section reviews literature on globalisation and negative transformation of languages which comprises the negative effects of globalisation on languages. This negative transformation of languages or negative effects of globalisation on languages are related somehow to some aspects of language impoverishment tackled from the following angles: language shift, devalued or underuse and endangered in language contact settings; monostylism and loss of originality in contact scenarios; loss in vocabulary as a result of relexification, code-mixing, disuse and oblivion; linguistic borrowing in multilingual contexts and loss of originality in contact scenarios as illustrated below.

3.2.1.1 Global Language Shift, Devalued, Loss and Endangerment

Hornberger (2010) states that language shift is manifested as language loss in number of speakers, level of proficiency, or functional use of the language. When a community ceases to use its original language but employs another, this original language becomes devalued and consequently, endangered. Global language shift, devalued, loss and endangerment thus show how changes in language usage occur within an interconnected world as well as the spread of some languages that are used as international languages and the disappearance of other languages whose speakers devalue them as highlighted in Steger (2003:82) who attempted to define globalisation of languages as *the process of the spread of some languages that are used as international languages and the disappearance of other languages that lack speakers.* Language shift is thus one of the main causes of language endangerment and death (Mufwene 2002) which

is a negative aspect of globalisation in multilingual settings. Mufwene (2002:5) states: *It is not always the colonized populations that have lost their languages but also the colonists and colonisers.* He cites the case of the Norman French in England or the Tutsi (formerly speakers of Nilotic languages) in Rwanda and Burundi or the Peranakan Chinese in Strait of Malacca. The peranakans for instance are descendants of male Chinese traders who settled in the Strait of Malacca in the fifteenth century, married local women, and gave up Chinese while preserving some aspects of their Chinese cultural background. Their children, who spoke nothing but Baba Malay, are the Peranakans. He continues that Chinese men have formed a culturally mixed group distinct from traditional Chinese and the local Malay and Javanese populations. Today many of them speak English as their first language and learn Chinese in school.

Poggensee (2016) declares that one consequence of the globalisation of the English language is an increased amount of endangered and ultimately extinct languages throughout the world especially those in Africa. Ethnoloque (2013) reports that our world is home to 7105 living languages; among them 1481 are in trouble and 906 are dying. Poggensee (2016) cites Nettle and Romaine (2000) who claim that nearly half of the existing 5000-6000 languages will be extinct in the next 100 years and that they will be replaced by another language and will take over their functions in the community. UNESCO (2013) also indicates that if nothing is done half of these languages spoken today will disappear by the end of this century. With the extinction of unwritten and undocumented languages, humanity would lose not only a cultural wealth but also important ancestral knowledge embedded in these indigenous languages. Poggensee quotes UNESCO Endangered languages (n.d) which reports that due to the linguistic diversity within the country, Senegal is impacted by the globalisation of languages and several national languages are at risk of becoming endangered in the future. He further cites the report on Ethnoloque which stated that there are eight languages in Senegal that are at risk of being placed on the endangered language list and there are two languages that are currently endangered including the following languages as cited in Paul, Simon and Fennig (2016): Badyara, Bainalk-Gungaamolo, Bainouk-Samik, Ejamat, Kobiana, Mlomp, Palor, wamey and xasonga.

Mufwene (2006) also holds that as English continues throughout the world, there is greater chance that other languages will become extinct because of English dominance. Therefore, language endangerment is undoubtedly a consequence of the spread of English (Nettle and Romaine 2000, Crystal 2000, Mufwene 2006 etc). Many consider English as a "Killer language" because of the increased number of extinct languages as a consequence of the spread of English. Connell Bruce et al (2005) also cite the case of Ega (a language spoken in the South Central region of Cote D'Ivoire in a dozen of villages) whose ethnic group is growing but they

are shifting to the Dida language because of intermarriage and other influences. In some Ega villages, Dida is becoming the primary language of daily use. Intergenerational language transmission is low resulting in shift in identity. Connell Bruce (2005) further reports numerous languages in Africa that have been endangered with Cameroon having the most worrisome situation. He cites such endangered languages in Cameroon as Bung, Isubu, Njerep, Akum, Zumaya, Bati, Beezeen, Ngong, Cambap, and Bikya among others resulting partly from the high degree of multilingualism in most parts of Cameroon and from the gradual replacement of the indigenous languages with European languages and regional lingua francas at an alarming rate.

Ishwara (n.d) states that Asian societies especially the Indian sub-continent with linguistic diversity have faced serious problems of loss or decline of vernaculars and indigenous languages in modern times as these bilingual and multilingual speech communities shift to dominant languages. He notes that globalisation and urbanization have brought a sea change in the pattern of language planning in education and its use in public domains. This has resulted in an augmented and exclusive focus on proficiency in international language like English and as a matter-of-fact, education in or through indigenous language has suffered a great setback and has further affected the development of indigenous languages. He adds that non-user of microscopic minority languages has rendered many of them extinct, some are on the verge of loss and the future of many is uncertain. He also reveals that the official policy of 'English only' as followed in some of the states in the US and Australia had serious adverse effect upon the indigenous languages in those jurisdictions.

Beck and Lam (2017) mention that there is "linguistic suicide" (a term introduced by Denison (1977)) in situations where parents or older generation of speakers of a minority language deliberately choose not to teach this indigenous language to their children and instead adopt a majority language in their home as the language of child-rearing thereby willfully interrupting the transmission of their language to the next generation simply because of low prestige attached to the minority language. They relate this to speakers of Upper Necaxa, a language of East-Central Mexico who prefers their children's ability to achieve fluency in Spanish, the socially and economically dominant high prestige language because of the low prestige attached to their minority language.

Appel and Muysken (1987) also report language shift with regard to the Quechua language. Some decades ago, Spanish people devalued their indigenous languages in preference to Spanish. Hornberger, Nancy (1988) also reports the devaluation and disuse of the Quechua language in preference to Spanish. Quechua community members knew Quechua perfectly but

they denied any knowledge of it and preferred to acquire Spanish since it was associated with the domains of education, employment, industry and white collar officialdom (bureaucracy-profession-commerce) etc. They valued Spanish and minimized the value of Quechua. This devalue is also seen as they prefer to adopt Spanish names like "Aquillar", "Benitz", "Blancos", "Castillo", "Flores", "Miranda", "Corone", "Coronel", "Torres", "Vargas" etc than Quechua surnames like "Mamani", "Puri", "Ticona", "Villa", "Colca", "Choque", "Quispe", "Paricahua".

Carmen Lujan- Garcia (2012) reports language shift with regard to Spanish. The priority that had been given to Spanish begins to decline with the increase rate of globalisation today. He studies the role and impact of English on Spanish daily life and noted that English as a global language dominates almost every single area of Spaniards daily life. English and not Spanish dominates in the street, interpersonal communication, most Spanish shop designs, the media (television, radio, music etc). For example, a number of T.V channels (SKY, BBC, ITV, CNN, Euro sport, Fox etc) broadcast mostly in different foreign languages such as English than in Spanish. Most Spanish radio stations (Ace FM, The Beat, Central FM, Coast FM, Global Radio etc) broadcast solely in English. Most Spanish bands or musicians and singers (Cat people, The Sunday drivers, the Blows etc) choose to compose and perform their songs in English rather than in Spanish and choose English names instead of Spanish names. Spanish academia is being more and more dominated by the English language. Most academic journals in the fields of medicine, computers, linguistics, telecommunication, and engineering are published in English by foreign publishers. At work place, most companies in Spain demand from their candidates, a proficient level of English if they want to have a position or be part of the firm. Many employers offer courses to their employees in English. Carmen-Lujan held that the presence of English and not Spanish in all the afore-mentioned settings in Spain is more evidence of the increasing interconnectedness and mutual influence among languages, largely brought about as a result of globalisation.

Philipson (1992) considers the spread of English as a world language as a negative development because the spread of English in the "periphery" brings about negative consequences for society, culture and the local languages there. He stated that such broader social issues as indigenous cultures and customs of the periphery are totally neglected and critically affected by the ELT experts of the inner circle. While describing the postcolonial situation in Africa, Philipson points out: *...Structural factors ensure English advances at the expense of local languages, and ELT professionalism is a key link in this process.... The neglect of African languages is integrally linked to the maintenance and consolidation of English as a dominant language (1992:30).* Similarly, in discussing the negative consequences of the spread of English

as a global language, M.d. Khaled Bin Chowdhury (2013) states that people in the periphery surrender to the language of the Centre. They consider English to be fit for dealing with higher and sophisticated aspects of life. They develop an adulatory mentality to the centre language and start to devalue the indigenous culture.

Kamuangamalu (2003) studies social change and language shift when he looks at the current language shift from African languages such as Sotho, Xhosa and Zulu to English in South Africa. He examines the extent to which the socio-political changes that have taken place in South Africa (ie the demise of Apartheid and its attendant structures) have impacted everyday linguistic interaction and have contributed to language shift from the afore-mentioned South African indigenous languages to English especially in Urban Black communities. Language shift in Urban Black communities in South Africa was accelerated by a number of factors. Among others are the following: the economic value and international status of English, the perceived lower status of the indigenous African languages, the legacy of Apartheid-based Bantu Education Act, the new multilingal language policy, the linguistic behaviour of language policy makers etc. The afore-mentioned Bantu Education Act for instance enhanced the status of English as the language of advancement. English dominated the parliament, media, government institutions as well as intergroup interactions with speakers of diverse language backgrounds. Shishengu (2017) also observes the devaluation of indigenous languages in South Africa by the individuals. In spite of the fact that 11 indigenous languages have been instituted as official languages in South Africa, these languages are still devalued by the individuals even though they are fluent in them. He cites the president of South Africa, Jacob Zuma, for instance, who was fluent in Isizulu, his native tongue, but he does not speak it at official ceremonies, despite it being one of the official languages of the country. He continues that by delivering at least one important speech in his mother tongue or any of the other indigenous languages, Zuma would set the example of placing indigenous languages on an equal footing with English.

Gomis and McCoy (2005) in Plonski et al. (2013:20) cite a report commissioned by Somali Family Services who argued that book donation programmes in English to Somalia directly contributed to the devaluation of Somali language by giving the community more reason to become literate in English instead of Somali.

Roy-Campbell (2006) throws an insight on the devaluation of the knowledge embodied in indigenous languages and stated that one of the ways in which the loss of indigenous knowledge occurred was through formal education which was constructed by the Europeans in their languages and their interpretation of the written form of African languages. He cites Sinfree

Makoni (1998) who points out how in the process of translating, coining vocabulary and developing grammar books in African languages, the Europeans used vocabulary that reflected settler and missionary ideology. They coined phrases and words useful for talking about Africa, not engaging them. They sought to understand African terms and any conceptions that clashed with their own perceptions were marginalized and devalued.

Yeboah (2007) studies the impact of globalisation (a form of colonialism) on African culture and observes that most Africans, especially Ghanaians from the elite background cannot communicate in their mother tongue. Even at home, most parents of a certain linguistic background do not consider it expedient to communicate with their children in their mother tongue or L1. Such children instead learn English first from their parents and peers since English is valuable and highly necessary. They are well pleased when their children are fluent in English. He pointed out that over reliance on Western education has resulted in a distorted value system in Africa through the use of colonial languages.

Nkamigbo (n.d) studied the adverse effect of globalisation on some languages in Nigeria. He held that English, being the global language, has almost overshadowed about 450 indigenous languages in Nigeria. Onyeche (2002) in Nkamigbo (n.d) declares that English is the medium of instruction in Ika community and further reported that pupils are forbidden to speak Ika and other Nigerian indigenous languages and they are usually punished when they do so. English is the preferred language. Nkamigbo and Eme (2009) in Nkamigbo (n.d) observe that standard Igbo is taught using English in some public schools in Onitcha. Onyeche (2002) as well as Nkamigbo and Eme (2009) as cited in Nkamigbo (n.d) note that English is normally used in the Christian churches in Ika and other Igbo people. Obioha (2010) also studies the cultural impact of globalisation on Africa with particular reference to Nigeria and states that English language fluency was mistaken for intelligence. The ability to read and write in the colonial master's language was taken for being educated. The local languages became outmoded and displaced. Colonialism eroded the place of African languages in African economies by granting the highest prestige value to school education in colonial languages. Colonial languages were thus valued over and above African languages. As a result, qualification in an African language became of less importance than qualification in the colonial languages. Human development then became valuable only when it was acquired in the colonial power's language and ability became only valuable to "the national development effort" if acquired in the master's languages.

Adeyemi (2012) declares that indigenous languages are often neglected in most African states in every area of use such as the media and educational policies to the benefit of the foreign

colonial languages. There is gradual loss or disappearance and disuse of certain aspects of language that mark culture like proverbs, riddles, maxims and slogans (oratorical genres) which mark the authenticity of some Cameroonian languages such as kenyang, Bassa, Ngoumba, Obang and Aghem. It was realised that these indigenous people often expressed these aspects in English language than in the afore-mentioned languages (Tambe, 1999), Ezigha, 2007). Ogunjimi (n.d) further states that it is a disturbing fact that African countries embraced foreign languages at the expense of indigenous languages. As such, traditions and beliefs that have been passed on from generation to generation are gradually going extinct. Proverbs and stories that served as moral lessons and generational teachings have been traded for the 'fables of aesop', Mills and bones, etc, and foreign films now serve as the instructor of today's children. Indigenous languages have been labeled 'vernacular' or 'gibberish', and as such, most African children and youths in some Nigerian primary and secondary schools for instance are even punished for speaking their mother tongues or even fined.Ogunjimi further observes that some governments help hasten the death of some indigenous languages by showing preference to foreign languages while school authorities also aid the extinction. For example, in Sierra Leone, a school principal punished students who spoke Krio in school and even washed their mouths with soap. The effect is that many children and youths can't greet or sing in their mother tongue.

English has impacted other global languages such as French, Portuguese and German negatively. Mufwene (2002) states that as if to trivialize the language endangerment "problem", La Francophonie claims that French is endangered by English. Ammon (2010) cites the case of the international scientific research which was published in French and German just as frequently as English publications but it is now much less likely to find research articles and presentations in languages other than English. He notes that in this situation voluntary language shift may occur as speakers of French and German may have a desire to learn English in order to have access to current research publications Negash (2011) highlights the increasing role of English in Africaand noted that French is on the decline as seen throughout the Francophone world with the most striking examples found in the south of the Sahara, countries which formerly had large French-speaking populations. They are switching and shifting to English due to its relevance in Southern Africa as well as internationally. Negash (2011) also notes that in the former French colonies of Ivory Coast, Mali and Senegal, English is the first compulsory foreign language taught.McGreal cited Rwanda which is a distinct example of shifting English language policy on the African continent where "only a minority of the population speaks passable French" and English has since 2008 been emphasized both in academic and political life.Patrick Plonski et al. (2013) also cite the case of Rwanda, Burundi, Gabon, and South Sudan etc which were countries

not colonized by British but are placing increased emphasis on the role of English in their political, economic and educational spheres of the global stage. Atechi cites the case of French-speaking Cameroonians who increasingly learn or use English (OL2) but still maintain French (OL1) in domains like home with members of the family who speak little or no English

3.2.1.2 Monostylism and Loss of Originality in Contact Scenarios

Languages have different variants and styles and the actual choice of a certain variant or style depends on a certain situation. In cases of language shift, the language shifted from, will be used in fewer situations resulting in the reduction of a number of stylistic variants. Monostylism which restricts its used value contributes to the decay of a language.

Lefebre (1979) addresses monostylism by analyzing the relation between function and form of a language. Her investigation on Quechua in the heterogeneous speech community of Cazco (Peru) shows that a loss of function by a language entails a loss of a specific linguistic distinction. Whereas Quechua is the intimate code, Spanish is the formal code. Spanish and not Quechua has gained importance because it is associated with formal education and social progress.

Daoust (1997) cites Ferguson (1959, 1972) and Fishman (1967) who hold that in multilingual speech communities where social prestige and power are unevenly distributed, each variety of a language or each separate language is assigned a functionally differentiated social role where the prestigious or "high" variety tends to monopolise the official and public functions while the "low" or socially less valued variety is reserved for more private domains.

Nneji et al. (2013) state that and not the Igbo language is preferred in official and non-official places. This can gradually lead to loss of originality of the Igbo language.

In relation to loss of originality in contact scenarios, Yeboah (2007) notes that Western norms and practices are gradually being transported across the globe as the acceptable way of behaviour and this has made the rich and dynamic African culture to either disappear or be diluted. He observes that as cultures interact, some cultures are being diluted and/or destroyed at the expense of others and negative values are being spread all over the world with relative ease.

Alhaji (2013) studies the impact of globalisation on Africa with regard to culture and states that as a result of the cultural domination from outside that goes with globalisation, African countries are rapidly losing their cultural identity. Rodney (1972) documents some of the knowledge and skills that existed in African societies before the entrance of European explorers, missionaries, and administrators on the African stage which were lost and replaced with the European's

conception of what was of value.Speaking of "unlocking language forts", Qorro (2003) holds that African languages are also vehicles for producing knowledge: for creating, encoding, sustaining, and ultimately transmitting indigenous language, the cultural knowledge and patterns of behaviour of the society. However, as African languages are not used in the educational domain of a country, a wealth of indigenous knowledge is being locked away in these languages and is gradually being lost as the custodians of this knowledge pass on. Likewise, Prah (2003) talking about collective amnesia resulting from the fact that African languages are not used as languages of education, also notes that when African languages are devalued in this manner, much of the indigenous knowledge contained in those languages becomes devalued.

3.2.1.3 Loss in Vocabulary as a Result of Relexification, Code-Mixing, Disuse and Oblivion

Relexification, which often results from a minority group in a language contact situation undergoing a shift in cultural or ethnic identity, denotes: *A process by which the vocabulary of a language is replaced by that of another language, while its grammatical structure (morphology, syntax, phonology etc) is maintained* (Appel and Muysken, 1987:130). Relexification is a form of language interference in which a Pidgin, a Creole or a mixed language takes nearly all of its lexicon from a superstrate language while its grammar comes from the substrate language. According to universalist theories, relexification arises from universal principles of simplification and grammaticalisation. The language from which the lexicon is derived is called the "lexifier".Wikipedia

Appel and Muysken (1987: 131) cite Muysken who illustrated loss in vocabulary as a result of relexification with the groups of Quechua-speaking Indians who lived in the fringe of the truly Indian world and developed a mixed language called Media Lenga (half-way language) or utila ingiru (little Quechua) with Quechua grammar containing 87 percent Spanish vocabulary. Appel and Muysken (1987:42) report that most members who belong to minor groups seem to have word-finding problems. Appel (1983:164) cited in Appel and Muysken (1987) mentions a fourteen-year old Morrocan boy who has spent four years in the Netherlands and who generally used a mixture of Dutch and Morrocan Arabic with other Moroccan boys. The boy admitted that he has forgotten a few words and then he just say them in Dutch. They cited Kiers (1982) who also interviews Moroccan young men who complained that the words in their mother tongues seem to "fly away". This contributes to loss in vocabulary.

Trudgil (1995:169) reports relexification of Portuguese Pidgin (first widespread-based Pidgin which grew up during the fifteenth century along the coast of West Africa) whose grammar remained the same but the words were changed. Words were derived from English,

French and other dominant European languages especially when English and French traders entered and started trading for slaves.

Anderson (1973:79) asserts that except for terms like "flock" of geese or "litter" of puppies which are perhaps more commonly observed, certain expressions such as "pride of lions", a "clutch" of eggs, a "raft of ducks (in water), a "brood" of chicks, a "covey" of quail are gradually disappearing from everyday vocabulary. This is because they are not used or if they are, it is to a limited extent. Consequently, this results in loss in vocabulary.

Nettle and Romaine (2000) state that English words are mixed into a language and are gradually reducing the pureness of a language and in turn the original language becomes less desirable for speakers and gradually the language becomes less useful in the community.

Poggensee (2016) observes that there have been negative effects on the students' first language as noted by Senegalese English language learners in Senegal and the United States. He concludes that individuals who use English as an instrument for success recognize the deterioration of their original language and culture after living in the U.S. He also quotes some students (in Senegal) in personal communication in an interview with them who mentioned the idea that English was affecting the national languages of the country as some people forget the importance of local languages such as Wolof. An international student in the U.S also revealed that his oral abilities are declining and he can no longer write proficiently in his native language. Another international student explained how he forgets words or phrases in his first language because he is constantly thinking and using in English.

3.2.1.4 Negative Linguistic Borrowing in Multilingual Contexts

Linguistic borrowing whether on the lexical, phonological, syntactic plans, deals with the degree of integration of a foreign item or structure into a language. Mutaka and Tamanji (2000:34) define borrowing as *"an outright adoption of foreign lexical items from other languages the target language is in contact with."*

Kulla (2010) studies the Albanian linguistic journey from Ancient Illyricum to EU (Europen Union) lexical borrowing and found out that there exists the replacement of Albanian lexical items and coinages with the Turkish loanwords and that this happenstance can lead to a gradual loss of lexical items and then the language.

Ethret (2014) notes that in regions where rural members of society have limited access to formal teaching of the English language, English has made its way even to the "non-elite" in the

unique form of code-mixing through exposure to such forms of entertainment as television and film. There is frequent use of English words which are added to the rural lexicon.

Nneji et al. (2013) points out that lexical borrowing, a product of globalisation, has affected the Igbo language negatively because lexical borrowing has brought about the non-application of Igbo phonological rules on some of the borrowed items e.g 'bolb', 'Apreel' where the application of the rule does not rule out the fact that it is borrowed, but seeks to naturalize these borrowed terms tosuit the language. Lexical borrowing has caused the replacement of an already described or existing term for capturing a phenomenon that may have been present or coined in the Igbo language e.g Onuoguga (counting also used for number) is replaced with 'nomba', an igbonised English word. 'nomba' is more in use and could by the end of this decade replace 'Onuogugu'. They also note a wide range of borrowing majorly from the English language and minor from other languages with some of the borrowed lexemes igbonised or left the way they are which could lead to gradual loss of the desire to develop individual lexical items to represent foreign concepts and inventions. There is preference of igbonised words other than the Igbo coinage for the same concept. E.g

1a. [Jenuwari] for "January" instead of "onwambx".

b. [Tebulu] for "table" instead of "mbo" for table,

c. [ink] for "ink" instead of "uhie ode" or "oribekee" (Nneji et al. 2013)

Weinreich (1953) insinuates that massive borrowing can affect the semantic structure of a language. He states that except for loanwords with entirely new contents such as scientific innovations, the transfer or reproduction of foreign words affect the recipient language's vocabulary in one of the following ways:
-Confusion in usage i.e confusion between the contents of the new words and the existing words.
-The old words maybe discarded as their content becomes fully covered by the loanwords e.g When English paper "newspaper" was transferred into American Yiddish (pejper), the old words, "blat" or "tsajtung" , discarded.
-Survival of both the new and the old words, with specialization in content of the old and borrowed may become specialized.

Sander (2013) also reports that borrowing words from another language may threaten the existence of the target language as native words may disappear from the vocabulary of the users.Massive lexical borrowing is thus anegative aspect of globalisation in multilingual contexts and this sometimes contributes to language impoverishment and death.

3.2.2 Globalisation and Positive Transformation of Languages

Even though the above-mentioned research studies highlight or show that globalisation has transformed the languages in both Western and Third World countries especially Africa negatively in one way or the other, globalisation has also transformed them positively especially in the following dimensions: language enrichment through lexical borrowing (code-mixing and loanwords); languages' statuses, functions and prestige; and African Indigenous languages' teaching in the diasporas and electronic pedagogy as discussed below.

3.2.2.1 Positive Lexical Borrowing

Lexical borrowing is a common notion in nearly all languages where words are taken from a donor language and use in a target language. This kind of borrowing does not deprive the donor language in anyway but rather enriches the target language with new lexical items (Sander, 2013). Sander (2013) mentions that borrowing can be regarded as a natural step in the evolution of language and that nearly every language has words whose origin can be traced back to another language. He adds that even the lingua franca of modern times, English, has a wide variety of loanwords taken from French, German, to name a few. With the introduction of terms for new technology as well as new political, economic, social and religious activities, the vocabularies of most languages have been significantly enhanced. According to Gatrovsek in Njagi (2016) English enjoys a high-ranking reputation world wide as a great lexical donor language which other languages have extensively borrowed from. Njagi investigates lexical borrowing from English into Gikuyu and the cases of semantic change and realized that Gikuyu has extensively borrowed from English and these borrowed lexical items undergo semantic change. He notes that these borrowed words from English are drawn from across various semantic domains: ecology, material culture, social culture and social organization among others. He observes the following mechanisms that were used in the process of borrowing: loan translations, loan shifts, loan creations, clippings, coinage and the processes involved in semantic changer include broadening, narrowing, meaning shift and metaphorical semantic change.

Sew (2007:1) studies globalisation and shifting Malay in the light of lexical borrowing and observed that lexical borrowing in the Malay language is supported by external factors like language policy in education and foreign investment in economy expansion which expedites the English language over Malay choice in language use. She supposes that this transformation which came in the name of growth and progress is relevant for a supposed sustained prosperous future of the recipient language, Malay.

Mondejar-Nicasio (2007) observes that lexical borrowing has some merits as it aids in improving the lexicon of native languages and at the same time creates a unique global lexicon since lexical borrowing is the product of globalization. Borrowing also helps to fill lexical gaps in indigenous languages. She concludes that Global Lexical Borrowing (GLB) which results from globalisationis beneficial to world languages as these languages of the worldborrow from each other because of the need for modernization.

Nneji et al. (2013) note that globalisation has made the Igbo vocabulary to advance with modern scientific concepts and ideologiesthat cannot be captured in Igbo thereby enriching the Igbo lexicon. These loans or loan translations have been internalized by the Igbo native speakers little knowing that they trace or have their origins in English and thought they are Igbo items. e.g

2a. redi-radio   c.lampu-lamp   e. boolu-ball   g. taya-tyre.

b. peelu-pail   d. roba-rubber   f. windo-window

Biloa (2012) undertakes an intralinguistic study of loans from European languages in African languages and notes that since the Europeans came to Africa, the cultures of the two continents have been in permanent contact and this contact is evidenced through heavy lexical borrowing from European languages in African languages. Some English and French loans which are frequently encountered in Tuki, a Bantu language of Cameroon spoken in the Mbam and Kim Division were presented and it was discovered that new items in the lexicon of Tuki were predominant in the following areas: food, religion, clothing, household, administration, business and professions. He also illustrates the phonetical and phonological, morpho-syntactical and semantic integration of loanwords with regard to Tuki.

Lexical borrowing was also observed from African indigenous languages into English constructions especially in the process of code-mixing. Kenyan English constitutes the use of Kenyan words in English expressions such as the following excerpt extracted from Ngugi and Ngugi (1982)

3a. There was haraambe (fund raising) in the church last Sunday.

b. I am going to shamba (farm).

c. We say no to imperialism and we stand for uhuru (independence).

d. That chibuku (liquor) will make you drunk.

e. My Ngurario (traditional marriage) is coming up next week.

f. I am going on safari (journey).

g. Muhuuni knows how to dance the Mukung'wa dance (a traditional dance)

In re-appraising the arguments involving the existence of a distinct variety of English known as "Nigerian English", Ajani (2007) observes the following lexical borrowing from such local and regional languages as Yoruba, Igbo and Hausa as evidenced in the excerpts collected from free speech and in the literature of Soyinka's Collected Plays 2 (1974):

4. Bola: What do you have on the menu today?

Waiter: We have dodo, akara, amala, eba and tuwo.

Bola: What about soup, what kind of soup do you have for today?

Waiter: We have egusi soup, ewedu and Ogbono. Which one would you prefer? We also have bush meat, obokun, oku-Eko and ponmo.

Ethret looks at code-mixing and loanwords and noticed that there are many words that have been borrowed from English in Bangladesh with slight changes to their original pronunciation that now exist as part of the Bangla language lexicon as loanwords. The influence of the English language in areas such as academics, economy, science, and politics is a contributor to the use of such words, but a great number of words have been integrated from categories such as food and drink, clothing, buildings, sports, time and medicine. Ethret adds that a large portion of these words fill gaps in certain categories where there is no existing Bangla word to use, while others give "more specialized meanings to ordinary terms" (Jamila and Mostafa, 2012:28) quoted in Ethret (2014).

Studies have also been carried out on the influence of such Cameroonian indigenous languages as Bafut, Duala, Kenyang, Mungaka (donor languages) on English and French (recipient languages) in Cameroon as a result of language contact situations with regard to lexical borrowing e.g. Kouega (1998), Echu (2002). They look at the loan terms and analyze the lexico-semantic and cultural impact of these languages on the official languages. They concentrate on culturally-based loan terms which were broadly classified into the following semantic areas or domains: gastronomy, traditional and honorific titles, music and dances, socio- cultural institutions, practices, objects and concepts, clothing etc. Echu (2002) notes that the appropriation of indigenous languages' lexical items by English and French in Cameroon enriches the two languages lexically, semantically and culturally. He concludes that this lexical borrowing contributes to the indigenization and Cameroonisation of English and French. Kouega (1998) shows that the loans contributed to Cameroon English by Cameroon indigenous languages actually entered Cameroon English through Pidgin English. He further looks at the linguistic processes underlying their formations and noted that they are obtained from linguistic processes

such as loan translation or semantic extension and analogy.In examining the lexis of English in Cameroon, kouega observes that the English language in Cameroon has borrowed extensively from French and Pidgin and that these borrowed items result from the following borrowing processes: direct loan, loan translation and loan blend.

Mafela (2010) notes that the co-existence of indigenous South African languages with Afrikaans and English has made them to borrow from one another thereby enriching their lexicons. South African indigenous languages' dictionaries reveal that these languages have borrowed much scientific, economic, political and religious terminology from Afrikaans and English. Some of the words have been adapted to the indigenous African languages and have finally been accepted as part of the lexicon of these indigenous languages. He also notes borrowing from indigenous South African languages into English and Afrikaans. E.g

Word	Donor language	Afrikaans	English
5 a. mupani	Tshivendva	mopanie (boom)	mopane/mopani
b. lobola	isiZulu	lobôla	lobola
c. morula	Sesotho sa Leboa	maroela(boom)	marula

Mafela also encounters words borrowed from another indigenous language but notes that the borrowed vocabulary is rarely reflected in a particular indigenous African language dictionary.

3.2.2.2 Languages' Statuses, Functions and Prestige
In examining the perceptions of English as a world language as a result of globalisation in Senegaland in the United States with the purpose to determine the effects of globalisation on the process of English language learning and to analyse the perceived functions of the English language in a global context, Poggensee observes that English is a highly valued language to members of the society. He opines that the central reasons for learning English by Senegalese learners of English in Senegal and in the United States were for education and employment. These learners of English are motivated to learn English because English plays a great role to have educational opportunities that are not available in other languages. For example, many current research studies are published in English and translations may not always be accessible. They are also motivated to learn English as a lingua franca to have access to communicate with individuals from all around the world who also speak English as a foreign language.

Crystal (2006:1) states that the impact of globalisation on English brought a widespread acknowledgement during the 1990sespecially as the language achieved a genuine world presence

which made it receive a special status in the usage or educational system of every country since it is at the centre of globalisation. In discussing the role of English globally, Ethret (2014) also mentions that in this modern age of rapid technological advancement and globalisation, the English language has found itself in a remarkable position of prominence and power reaching to every continent. He continues that *Its global influence has spread far into the realms of education, politics, business, entertainment, communication and the media* and that the status of English as the common tongue for cross-cultural communications throughout the world today has made it a lingua franca that simplifies international interactions on a scale that was previously unfathomable.

Afsaneh (2013) also observes that the global or fast spread of English across the world (English as a global language) has given an omnipresent or high social status to the language. He cites Warschauer (2000) who focuses on three critical issues which contribute to the spread of English: globalisation, academic and employment trend, new information technology. Afsaneh notes that the evolution of "information technology" and its combination with peoples' everyday life promoted communication from local to international scale and did play a significant role to export English language to countries around the world. He notes that English has acquired a new role in the era of globalisation as it is a means of international communication which enhances cultural dynamics among speakers of different languages. Afsaneh quoted Mckay (2002) who discusses the significance of English as an international language and suggests that English is the key as an international language in a global sense in enabling countries to discuss and negotiate political, social, educational, and economic concerns. Afsaneh further emphasizes that learning English is necessary to have access to global discourses and it enables speakers to exchange culture and ideas.

In discussing the power of English in India, Singh and Rajesh (2014) also reveal that English has a presence in the most vital aspects of Indian living including society and culture, languages, interactional patterns, discourse, policies, education, press and media, literature etc. They quote Kachru (1986) who states that the domains of the use of English defined its power and prestige. They report that it is not that English has replaced the value of regional languages but that it overlaps with local languages in many domains.

Liang (2015) further discusses the current use and status of English in Mainland China and states that the various functions of English are summarized into several categories, including the interpersonal function, instrumental function, regulative function and imaginative/innovative function. He continues that these functions make a comprehensive coverage of English use in

Chinese society in areas of academic research, media, business, tourism, international connections, formal education, informal education, ideas of expression etc.

Mufwene (2002) declares that the decline of European nation's economies has favoured the indigenous lingua francas over the European official languages. He cites the city of Kinshasha in Democratic Republic of Congo where Lingala has gained more prestige than French in modern popular culture, where French is often derided. He also quotes the city of the United Republic of Tanzania where Swahili has been promoted at the expense of English although he mentioned that this is debatable how successful the policy has been.

3.2.2.3 Languages and ICT

Emenanjo (2003) states that English has been enthroned as the language of globalisation with its many national and regional varieties as the world's language of wider communication aided by ICT (Information and Communication Technologies). Reynolds (2006) quoted in Nneji et al. (2013) declares that through the internet, English has gained even more importance and influence over other languages of the world. Jay (2001) also notes that as a widespread means of interaction and communication, the internet has promoted the English Language at the expense of all other languages of the world as it is the most widely used language for browsing the World Wide Web (www). According to the Internet World Stats as cited in Aouina (2013), English was the top of the ten top languages on the internet in 2009. It is often claimed that *English dominates computers and the internet and that those wishing to use either must first learn English (*Graddol, 2006:44) in Aouina.

In highlighting the current state of African languages and ICT, Osborn (2006) reveals African language use in web content, e-mail and other aspects of computing. He cites Diki-Kidiri and Edema (2003) who does find a significant number of sites including online dictionaries and instructional pages. Miller Esselaar Associates (2001) in Osborn (2006) estimates that 10 percent of websites with a Tanzanian focus had at least some Swahili content even though most of the sites did not have majority content in the language.

Roy-Campbell (2006) adds that the development and expansion of the internet has also helped spread some African languages. African languages have been inserted on the world stage which is a manifestation of the prospects of globalisation. He continues that there has been increased access to African languages as there is wealth of information and interest in African languages outside the African continent. On the World Wide Web, there are over 3000 websites and WebPages that address some aspects of African languages, describe programs offered,

provide resources and other information in and on African languages, including an Ethnologue of African languages, which provides information on all the languages of the various African countries. It was observed that some African societies have developed and designed keyboards in their languages. He cites the African Languages Technology Initiative in Nigeria, which is a project that attempt to build awareness of the need to appropriate human language technology for communication in African languages. Such project has developed a Yoruba keyboard and word processor and there are plans to design Hausa and Igbo keyboards. As a result of globalisation and its globalizing agent especially the internet, some African languages have produced glossaries of scientific and technical terms to enrich their lexicon e.g Kiswahili (Roy-Campbell 2006).

Nneji et al. (2013) point out that globalisation has positively affected the Igbo language because it has led to the learning of Igbo via electronic teaching.

3.2.2.4 African Indigenous Languages' Teaching in the Diasporas

Zaline (2006) views globalisation from a positive dimension and notes that globalisation is playing a part as some Africans are teaching African languages, about African languages and about Africa in the United States of America. Languages like Kiswahili, Amharic, Chechewa, Hausa, Igbo, Kinyarwanda, Oshiwanbo, Setswana, Shona, Twi, Wolof, Xhosa, Yoruba, and Zulu among others are taught in academic institutions such as universities for academic credit, as non-credit classes, as summer intensive courses, in public schools with African curricula and school districts with large black populations and at community centres. Teaching these languages in academic institutions grants them a level of respectability as it increases their visibility beyond the African continent. He notes that these languages are also taught in European countries and Japan. He confirms that spreading the African culture to other parts of the world is part of the prospects of globalisation.

Nneji et al. (2013) points out that globalisation has positively affected the Igbo language because it has promoted translation of works in other languages into Igbo and vice versa and has further led to the learning of Igbo via electronic teaching.

3.2.3 Globalisation and Cross Linguistic Influence

The local or global use of some languages generates positive and/or negative changes in the languages themselves in the light ofcross linguistic transfer or influence at various levels of linguistic analyses: phonetics, phonology, morphology, syntax, lexicology, semantics, orthography, and pragmatics etc. Elena and Michal (2010) state that the global use of English has given rise to the fragmentation and hybridization of the language itself. This lies at the level of

the introduction of "New Englishes" or regional varieties of English which have developed in the "outer circle countries" where they have become marks of the cultural identity of the ESL users who have appropriated English by adding peculiar lexical items, by making changes in pronunciation and grammar, by employing local pragmatic conventions to meet their communicative needs.

Generally, as a result of globalisation, interacting languages and cultures affect each other or one another especially in multilingual situations positively and/or negatively especially when viewed from the perspective of language influence or transfer, the basis of contrastive analysis. Contrastive studies have been carried out between English on the one hand and other languages on the other hand in a bid to demonstrate the influence of these languages on English Language teaching, learning and usage. Some of these works include: Dzelambong (1996), Mesumbe (1999), Lakkis and Malak (2000), Simo (2002), Liu (2002),Camilleri (2003) and (2004),Lonfo (2004), Tambe (2004), Igboanusi (2006), Marlyna et al (2007), Nyuki (2008)**,** Oluwole (2008),Amabu (2009), Ndile 2009, Dam (2010), Ethret (2014),Singh and Rajesh (2014), Tunde Awe, M. (2014). There is a general consensus in most of the above cited research studies that learners transfer aspects of their L1s when using their target languages (L2s) and this either facilitates or hinders the usage and pedagogy of L2.

Ethret (2014) for instance provides the unique characteristics of South Asian variety of English particularly those of India and Bangladesh. He identifies linguistic characteristics in relation to the phonology, lexicon and syntax. Phonologically, speakers of Indian English use dental stops for interdental fricatives and voiceless stops without aspiration in the initial position of a stressed syllable. Bengali English speakers also tend to pronounce the voiced alveolar fricative /z/ as a voiced alveo-palatal affricate/ʤ/ e.g Zach /zæk/ is pronounced Jack /ʤæk/. Lexically, some of the words introduced into English from indigenous languages include units of measurement such as "crore" meaning "10 million" as well as food items such as "roti" meaning "bread" or full-boiled meaning a "hard-boiled egg". Syntactically, South Asian varieties of English also tend not to utilize subject-auxiliary inversion as in: "When you would like to come?" There is also frequent use of "isn't it?" or "no" in tag questions such as "You went there yesterday, isn't it?"

Igboanusi (2006) and Tunde Awe, M. (2014) have also discussed the nativisation or domestication of the English language in multilingual Nigeria. They observed that in Nigerian indigenous languages have had various influences on the use of English at the phonological,

morphological, syntactical, lexical and semantic levels, hence the concept 'Nigerian English (NE)'. Igboanusi (2006) identifies subjectless sentences in Nigerian English. E.g

Question	SBE response	NE response
6a. What time is it?	It's four O'clock	Isfour O'clock
b. Where is your bag?	It's very far	Is very far

He also identifies the substitution of words in NE. e.g

SBE	NE rendition
7a. Chinedu and Emeka are birds of a feather.	Chinedu and Emeka are birds of the same feather
b. Uche, stop biting the hand that fed you.	Uche, stop biting the finger that fed you

Tunde Awe, .M. (2014) further notes the avoidance of dental fricatives /θ/and /ð/. For example, the initial /θ/in words such as 'three' is often replaced with [t] by Yoruba speakers in Southwest Nigeria while Hausa speakers in the north use [s]. There is also the misplacement of stress in lexical, phrasal and clausal structures such as the following:

Standard English	Nigerian English
8 a. FIREwood	fireWOOD
b. MAdam	maDAM
c. It SHOULD be	it should BE

Some silent consonants are pronounced in Nigerian English in the following words: honour, heir, hour, bomb, comb, and climb.

In analyzing influence on languages, Singh and Rajesh (2014) observe the presence of English in Indian languages and vice versa. They note English in Indian languages especially in the light of lexical borrowing with phonetic modification to meet the native speakers need. Many English words have been localized and nativised in India. Some of the English words like road, bus, rail, pen, radio have become part of the vocabulary of Indian languages which become very difficult to find the equivalent word in the local languages. They also point out that there is Indianization of English where the word, phrase, idiom, expression or the syntactical usage of the Standard English (British English or American English) has become a part of the Indian Sub-Continent as the process involves usage and the meaning peculiarly of Indian taste and colour. They note that this creativity of English with the Indian taste has encouraged the popularity and use of English in the Indian context as it has become a symbol of political power, legal system,

administrative network, trade and commerce and science and technology. They declare that the deviation from Standard English is not considered an error in the Indian context.

In examining code-switching and code-mixing in the teaching and learning process, Ansar (2017) highlights that the first language is a big effect in second language. He analyses the functions of teachers and students' code-switching/code-mixing in class and declared that teachers make use of students' indigenous language to make meaning clear or to transfer the knowledge to students in an efficient way because a bridge from known (native language) to unknown (new foreign language) is constructed by using code-switching. *A teacher can exploit students' previous L1 learning experience to increase their understanding of L2* (Cole, 1998) in Ansar (2017). Teachers code-mix or code-switch to L1 to build solidarity and intimate relations with the students. He also observes that students use native equivalence of a certain lexical item in the target language in the process of code-mixing/code-switching because they don't know how to say it in the second language; to avoid gaps; and to reinforce, emphasize, or clarify a message that has already been transmitted in one code, but not understood.

3.3 GLOBALISATION, LANGUAGE PLANNING AND POLICY

Navin et al (2012) holds that the notion of language policy and planning greatly became influential mainly after the Second World War when many new independent states emerged with increasingly bilingual and multilingual policies. Language planning can take place only in a bilingual or multilingual and not in a monolingual context. The discussion below covers some issues on language planning and policies in multilingual scenarios.

3.3.1 Language Planning

Many writers have given different definitions to language planning. While defining language planning, Tadadjeu (1977) states that language planning is the consciously organized effort at the governmental level and Chumbow (1987) holds that language planning is the personal efforts of individuals and private organizations.Weinstein (1983:37) in Viriri (2003) mentions that language planning is *a government-authorized, long-term sustained conscious effort to alter a language itself or to change a language's function in a society for the purpose of solving communication problems.* Similar to Weinstein's definition, Kennedy (1983) cited in Roy-Campbell and Gwete (1983:208) states that it is a p*roblem-solving activity concerned with deliberate language change for specific aims which may be social, political or educational (or a mixture of all three).* Jernudd and Das Gupta (1971: 211) also define language planning as a decision making *process undertaken to solve language problems.* Tollefson (1989:24) described

language planning as that which *refers to all conscious, deliberate efforts to affect the structure and function of language varieties.*

From the above definitions, it is clear that language planning is a joint venture which involves the efforts of the government, individuals and private organizations etc. to select (a) suitable language(s) so that it (they) can perform certain functions in an effort to solve language and communication problems within a community or state.Viriri (2003) declaresthat this effort should be directed towards convincing people of the necessity to change their linguistic behaviour and also as a way of removing colonial hang-over.This is strengthened in Cooper's (1989:45) definition of language planning as the *deliberate efforts to influence the behaviour of others to the acquisition, structure or functional allocation of their language orders.* The wide scope of language planning activities comprises variety of approaches which can be viewed and grouped under the following types of decisions: language status planning approach, language corpus planning approach and language acquisition planning approach as discussed in the proceeding subsections.

3.3.1.1 Language Status Planning Approach

It is the language planning activity that deals with the efforts (especially by governmental recognition) to allocate language to specific functions in a given speech community or the activity which increases the functional uses of a language. Language status planning activities are those that deal with giving a language the status of an official language, national language, language of religion or medium of instruction (language of education). This language status embraces other activities including whether or not the range or use of a language for particular functions should be maintained, expanded or restricted. It also examines which dialect or dialects to standardize or develop as a norm for the language in question (Viriri, 2003). According to Hornberger (1994), language status planning approach or activities comprise the following: status standardization, maintenance, revival and spread.

3.3.1.1.1 Status Standardisation

Statusstandardization is defined by Nahir (1977) as that whichensures that one language or dialect in a region is accepted as the major language of that region for general use.Hornberger (1994:81) asserts that *status standardization refers to language activities that accept or impose a language as the standard.* He quotes Haugen who identifies officialisation, nationalization, proscription and graphization as the planning activities of status standardization. Haugen's view can be substantiated as follows:

Officialization

Official language is defined as one or more languages that a country utilizes as an official form of communication in education, government or commerce. UNESCO (2013) defines it asa language designated by law to be employed in the public domain. Officialisation thus aims at making a language official. Cooper (1989) suggests three types of official languages in Israel: Statutory and declared official (Hebrew and Arabic); working official used by the government in day- to-day business (Hebrew, Arabic and English); symbolic official used by the government for symbolic purposes (Hebrew). Cooper further noted that languages may be official at the national, provincial or regional level. Vernacularization which is a type of officialisation refers to the choice and development of an indigenous language as official language such as Quechua in Peru in 1975.

UNESCO (2013) defines a national language as a language spoken by a large part of the population of a country, which may or may not be designated an official language. Hornberger (1994) defines nationalization as the planning activity establishing a national language. They may exist one distinctive indigenous, non official national language alongside a national and official language respectively. They may also exist multiple indigenous, regional, non-official languages alongside another official one such as Senegal where French is the official language and Tola, Manding, Pulaar, Sereer, Soninke, and Wolof are national languages. In Tanzania, Swahili is now the national and official language with English being a second official language with a reduced influence (David Doms, 2003). In Nigeria and Singapore, English has a utilitarian rather than a symbolic function. English is used for the government documents, law courts, the media etc.

Proscription

Proscription is the planning activity that prescribes the use of a given language. Cobarrusbais (1983:45) quoted in Hornberger (1994) reports the case of Basque which was banned during the first years of the Francois regime in Spain. Hornberger further cites Erronpalomino (1989:21) who reveals that Quechua was banned in Peru from the time of Tupac Amaru revolt in the late 18th century up to the time of its officialization in 1975.

Graphization

Ferguson (1968) refers to graphization as the provision of a writing system for a hitherto unwritten language, both attend to the formal aspects of languages. If a language is written, it will preserve its oral nature and thus contribute to halt the extinction or death of the language.

3.3.1.1.2 Language Maintenance

Language maintenance is a policy formulation and implementation directed from the federal or state policy toward a language minority group to help the group keep its own language. (Heath in Heath and Harmon, 1985). Hornberger (1988) holds that language maintenance in the community is the language minority group own behaviour, conditions and values which support the indigenous languages. Nahir (1984) refers to the term as the effort to preserve the use of the native language in situations where the status of the language which as a means of communication, a cultural medium or a symbol of a group or national identity is under threat due to some political, social, economic, educational or other pressures such as the maintenance of minority languages in the United States. Hoffmann (1991) defines language maintenance as a situation where members of a community try to keep the language they have always used. UNESCO (2003) defines language maintenance as supporting the stable use of a non dominant language in a region or state with multilingualism and a dominant language (lingua franca) both in its oral or written form such as Maori in New Zealand.

3.3.1.1.3 Language Revival

Language revival is a means to restore a language in a given community which has lost most of its speakers, previous status or value into use and consciousness or simply when people try to make a language that is not spoken or is spoken very little, spoken more often again. Nahir (1977:110) defines language revival as an attempt to re-establish a language that is no longer *a normal means of conversation and communication among people.* UNESCO (2003) holds that language revival is the reintroduction of a language that has been in limited use for sometime such as Gaelic in Ireland. Language revival aims at saving a language that is dead or endangered. Eastman (1983) cited the case of the revival of Hebrew by the Hebrew language academy (committee) which aimed at providing a common vehicle of communication thereby ensuring the use of the Hebrew language everywhere: in the home, school, public life, commerce, business and industry, arts , science etc. The policy is codified through teaching of "Hebrew through Hebrew", by developing an official and unified Hebrew terminologies, word coining. He notes that the places where revival largely succeeds and the best places to acquire new vocabulary are schools because in schools, they use official terminologies and spellings to teach the language. Modern Hebrew's revival continuing as schools are teaching the language and updating official terminologies

3.3.1.1.4 Language Spread

Language spread refers to the attempt to increase the number of speakers of a language at the expense of another language. Cooper (1982) defines language spread asan increase, overtime,

in the proportion of communication network that adopts a given language or language variety for a given communication function.

Govind Mirra Bal (1982) reports the case of the Hindi language which spreads directly and indirectly through the standardization of the script and spelling, translation of books into Hindi, the compilation of dictionaries and encyclopedia.This has facilitated the development of technological aids like type writers, teleprinters, printing materials and other printing and reproducing devices. There is access and availability of inexpensive radios and transistors. There is also an increase in the number of movie houses and more frequent showing of Hindi films. Educational facilities and mass media (radio, television daily and weekly newspapers, magazines and journals) are powerful and effective agents in the spread of Hindi in non speaking regions. Viriri states that usually, language status planners are government officials, politicians or government bodies, since these are policy decisions. The choice of a language as an official or national language in a multilingual situation is motivated by political, economic and cultural issues, hence the involvement of government officials in this type of language planning.

3.3.1.2 Language Corpus Planning Approach

Language corpus planning approach concerns mainly the internal aspects of language (content improvement). Corpus planning activities refer to steps taken to ensure that the language is modified to conform to the demands made by its new functions (Viriri, 2003)). Haugen (1966:133) summarises the above and defines language corpus planning activity as *the activity of preparing a normative orthography, grammar and a dictionary for the guidance of writers and speakers in a non – homogenous speech community.* Cooper (1989) also defines corpus planning as one which takes the form of coining new terms, developing writing systems, reforming spelling convention and standardizing grammars. Language corpus planning activities comprise the following: language reform, corpus standardization, language purification, and lexical modernization or elaboration.

3.3.1.2.1 Language Reform

Language reform is a deliberate change in specific or internal aspects of the language with the aim of improving it. Nahir (1977) defines language reform as the facilitation of the use of a language through for example, simplification of its vocabulary or spelling system.Gallager (1971) cites the case of the Turkish language reform in the 1920s by the Turkish linguistic society (TDK) aiming at reconciling the written Osmanlica with the spoken turkce and eliminating Arabo-Persian influences in the language.The TDK produces numerous dictionaries: a four–volume historical dictionary (1943-1957) and a six-volume of Turkish dialects. It codified

the language and taking the form of a neological (new word) movement which focuses on the history of vocabulary and on etymology as a basis for suggesting new Turkish words. TDK simplifies the language and reduces or eliminates unnecessary borrowing from Arabic and Persia. The lexicography incorporated more native words and the barriers between osmanlika and the crude turkin were broken. The language reform is extended through simultaneously political, social, and economic structures in Turkey. Language reform most often leads to corpus standardization.

3.3.1.2.2 Corpus Standardization

Hornberger (1994) defines corpus standardization as the language planning activity that codifies the linguistic forms of the standard as a uniform normor the prescription of linguistic norms. Eastman (1983) illustrates corpus standardization with Swahili (Zanzibar) by the East African language (Swahili) committee which aimed at having a common territorial school language thereby standardizing orthography throughout the territory; controlling the publication of dictionaries and standard grammars, securing uniformity in word usage and syntax; revising general books and textbooks already in print when necessary and keeping an up-to-date list of such books in the language. The committees also translated selected books and commission others for direct authorship in Swahili editing these before publication.

3.3.1.2.3 Language Purification

Language purification refers to the prescription of "correct" usage of language thereby protecting and preserving the purity of the language. Eastman (1983) cites the classic example of French by the French academy which is the "most well-known puristic agency" Which has as goal "to fashion and reinforce French nationality" or to keep French pure from French nationality. This is done by preparing a dictionary, grammar, rhetoric treatise and approving official publications, deciding what good French is. The academy and its policy is enforced through the use of official academic materials in the school system.The academy keeps its publication current, updating vocabulary, keepings borrowing to a minimum as borrowing are seen as unnecessary rather than in French. Language purification often changes to lexical modernization. The French academy is an institution dedicated to keeping their language "pure" and perpetuating "correct" usage.

3.3.1.2.4 Lexical Modernization or Elaboration

Lexical modernization means the assisting in the development of terms for new borrowed concepts for a language. Nahir, in defining lexical modernization, asserts that a language plan to modernize the lexicon of a language generally deals with the efforts to update vocabulary special

terminologies. Fishman (1974) states that lexical elaboration has to do with vocabulary increase, for example the indigenization of borrowed terms. Eastman (1983) cites lexical modernization in the Swedish language by the Swedish center of technical terminology (Tekuiska Nomenklatur Centralen or TNC) with the goal of coordinating technical terms for government and industry. The planning agency, TNC, standardized the written and spoken language in media (television, newspapers and other publications) government and the industry. With the help of specialists in the field to which the specialized terminologies apply, the center publishes or compiled specialized glossaries and reports that define the terms and provided their equivalents in other languages. Appel and Muysken (1987:53-55) also illustrates the case of Hebrew which *lack the vocabulary to talk about many aspects of modern specific and industrialized world.* During the revival of Hebrew, words were "invented" for many aspects of daily life: for many tools. Three main processes in the creation of a (new) technical vocabulary were involved: compounding of existing words; forming of new words by native language derivational processes; adoption of words from a foreign language. Weinreich (1953) reports the case of Athabaskan languages of America which displayed marked resistance to loan words despite varied cultural contacts apparently without the involvement of intellectualistic motivation of an accidental sort. Raetoroman peasants also artlessly attempt to speak purer type of Romash by avoiding German loan words.

In summarizing corpus planning, Viriri (2003) states that generally the activities of language corpus planning deal with the characteristics itself, for example expanding vocabulary through the creation of terms andstandardization of existing terms, spelling rules simplifying language registers, developing orthographies, prescribing pronunciation rules etc.

3.3.1.3 Language Acquisition Planning Approach

Language acquisition planning is usually designated to encourage language spread. Cooper (1989:159) defines acquisition planning as *the organized efforts to influence the allocation of users or the distribution of languages by means of creating or improving the opportunity or incentive to learn.* In relation to Cooper's definition, Hornberger (1994) identifies the following domains in which users are targeted to receive opportunity and/or incentive to learn or acquire a given language: school/education, literature, religion/church, mass media, work and home. Some of these domains are highlighted below.

3.3.1.3.1 Language Education/School and Literature

Language education is a life-long process by which one generation transmits its language to the succeeding generation. Thus, an institution such as the school is one of the most striking

domains or agencies in which users are targeted to learn a given language. Most researchers define language education as a process and practice of teaching and learning a second or foreign language but in this section we focus on mother tongue education which is the use of mother tongues or local languages in the educational sector of a country. Many international bodies, language researchers and scholars support the teaching of indigenous languagesin the educational system of a country and have advanced several reasons for this thought pattern.

UNESCO, one of the leading agencies, supports the teaching of mother tongues in schools in some of its reports. UNESCO (1953) for instance, holds that every child should, if possible, receive his early education in his mother tongue and that it should continue to be the medium of instruction for as long as possible. The report argues that the child's mother tongue was the most suitable medium because psychologically, it is the system of meaningful signs that in his mind works automatically for expression and understanding. Sociologically, it is the means of identification among the members of the community to which he belongs. Educationally, he learns more quickly through it than through unfamiliar linguistic medium.

Luma (1983) cites Haille Selassie in "Voice of Ethiopia" in 1961 who insists that educational establishment, particularly the university, must safeguard and develop the people's culture and eventually lead students to a wiser living and greater sensibility to life's true values and rewards. Luma (1983:240) also quotes Julius Nyerere in 1974 who believes that the primary aim of education is the "Liberation of man". He argues that education must make the individual recognize his worth and dignity as a human being, make him aware of his potentialities, teach him to use them and help him overcome any ingrained feelings of inferiority or superiority, and consequently enable him to cooperate with other men as equals for their common purposes.

Kwame Nkrumah (1974) in "Africa Unite" cites in Luma (1983) views education as having the duty to awaken the people to the problems of oppression and preparing them with skills that will encourage development.

Tadadjeu (1977) proposes a trilingual education system or theory in Cameroon which recognizes three types of languages: OLs (French and English), local languages of wider use and intra-group languages used only among minority groups thereby recognizing equal value of all the languages. In support of the use of mother tongues or national languages in education especially at the primary level, Tadadjeu et al. (1991) point out that Western languages cannot transmit African's cultural identity and consequently cannot permit Africans to educate those who will represent the old in future. The use of mother tongues in the educational system of a

country can increase the child's ability to absorb knowledge and also make it easy to acquire another language.

Mba (2002) encourages the introduction of national languages in the educational system of Cameroon when he asserts that all national languages spoken within their geographical boundaries should be considered in the language policies of the country. PROPELCA was cited for developing and experimenting some standard generalisable models in Cameroon. To distinguish the processes of generalization, Mba (2002) illustrates the oral generalization (G.O) process among others, thereby enumerating the following communicative activities or domains through which the oral use of mother tongues in the educational system can be fostered: drawing, painting, dances, songs, poems for recitation and science subjects like Arithmetic, Mathematics, and science of observation which all involve pedagogical instruments or tools like multiplication and addition, subtraction and division, classification of forms, conversions. All of the above should be taught using the local languages.

Chumbow (2005) also supports the use of African languages in education and enumerates the following advantages among others:

-It will lead to the development of African languages in terms of their ability to cope as vehicles of modern thought, science and technology.

-It will serve as the means to transmit and preserve cultural values, with the written language complementing oral tradition in this respect thereby enhancing cultural independence and linguistic diversity.

Kantuta (2019) declares that using ILs in the educational sector of a country is a human right in education. It is the indigenous people's fundamental human right to learn their ILs because the international society has reached a global consensus on the Human Rights of Indigenous Peoples. This consensus is the United Nations Declaration on the Rights of indigenous peoples, which states in article 14 that indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. Kantuta (2019) further states that the international community has established the 2030 Agenda for Sustainable Development. The fourth objective is to ensure an inclusive and equitable quality education and to promote lifelong learning opportunities for all. For indigenous youths, the fourth objective means ensuring an education that guarantees the learning of their languages and cultures. "Voices of Youth" cited in Kantuta (2019).

Concellia (2019) asserts that languages convey the cultural identity, world view and imagination of the people that speak to them. She continues that national languages constitute the memory bank of a people in that Cameroonian native languages carry with them the habits, mannerisms and identity of native speakers. Language transports the visible and invisible culture of a people.

On its part, literature is an art form which uses language as its medium regardless of whether it is oral or written. Oral literature or traditional stories can be used to teach the indigenous languages. Bellon (1982) states that language development is through story telling activities since the child is immersed in a sea of language. There is a chance to ask questions and have ideas classified. During discussion and creative play based on the story, the child has the chance to try new words. This language becomes part of him. Bellon believes that story telling programmes just like any other traditional art form make a significant contribution to language development in the following ways among others:

-Since we learn very consciously and imperceptibly, when we tell stories, we use well chosen words. Thus, there is a greater way to learn vocabulary than by reading books and listen to somebody tell you good stories.

-By creating a story, their brains are stimulated so that they are at the same time checking for sequence, concepts and aptness of their vocabulary.

-In storytelling, children commit phrases, sentences and passages to memory and these become part of their language experience.

Bellon concludes that in all, children become active users of their languages. This offers opportunity for children to interact and communicate with others and thus enhance their communicative and linguistic competence.

In the same line, Mbumwe (1987) reveals that we can learn language through oral literature. He holds that stories, riddles, proverbs… carry the accumulated knowledge and wisdom of the elders and are told with the intention of introducing the young generation to the history, customs, traditions and religion of the tribe. He further states that story telling as a traditional art form can serve as an opportunity for children to improve their language skills especially when it is a subject in the African school curriculum. Through storytelling, people learn vocabulary skills with ease and also learn how to communicate with others as well as producing more complex sentences. While proposing the use of oral literature as a subject in

schools at all levels in all the countries in Africa, Mbumwe asserts that if African governments and authorities in higher educational institutions are to offer selfless service to the African continent, concerted efforts should be made to ruralize their education to serve the real needs of the people. The influence and adoption of a Western literary culture on our traditional oral culture should not hinder us.He insists that we should be proud to place our oral tradition in the educational system rather than put subjects that have no bearing on our society simply because such courses are done in metropolitan institutions. Mbumwe finally concludes that we should think more of what is relevant to us as a people, instead of copying wholesale and forcibly superimpose other value systems on our own, maybe because "our appetites were whetted by the colonial glamour."

3.3.1.3.2 Mass Media

The media is an agent of language popularization and spread. On the question of promoting the ILs in Cameroon, Bot Ba Njock (1966) proposes the segmentation of the ILs into linguistic zones, each of which would have its own dominant language developed and popularized within the zone and given official recognition.

Appel and Muysken (1987) cites many ordinary dwellings in the area studied in Central Mexico which have high fidelity stereo consoles, television and radio which promote the use of Spanish.

Cooper (1989) illustrates the case of the publishing of the weekly newspaper and the news broadcast daily in simplified Hebrew. A television series in simplified Hebrew, produced in the 1970s, is rebroadcast from time to time. This creates the opportunity to learn the language.

Mafela (2010) states that South Africa has also seen an increase in the number of Isizulu language newspapers such as Isolewe Paper. Isolewe Paper began in 2002 as a second South African newspaper published in Isizulu. After two years, it has a loyal readership of 339000 readers per day and has recently launched a website.

In order to bring local communities into limelight of modern communication which will facilitate and accelerate their development, Tadadjeu and Chiatoh (2002) proposes the integration of African languages in satellite communication network. The proposal that each target community be connected to the nearest radio station, equipped with adequate satellite receivers remains vital in that:

-It has a very high level of sound purity which facilitates information consumption.

-It has a high capacity for transcending linguistic and geographical frontiers which helps to disenclave even the remotest and smallest villages on the continent.

Thus the collection and processing of information can be done in LsWC (English, French, Arabic… and then translated into the appropriate mediums of or re-transmission on community radios. The network system could combine with local newspapers in Africal; anguages to provide information to the local community on health, education, the environment, food security, conflict resolution, agriculture…. Local communities empowered with community radios stations in the North West, West and South Provinces of Cameroon include: Oku, Batchamm, Futuni and Lolodorf respectively.

3.3.1.3.3 Religion

Appel and Muysken (1987) cites the case of German, which has held strong position in the United States for a long time, compared with the immigrant languages such as Dutch and Swedish, because it is the language of the Lutheran church.

In brief, language planning involves various aspects ranging from the selection of a language and the standardization of its form to the elaboration of its functions and domains of use (work, education, media, law etc.).

3.3.2 Language Policies in Multilingual Contexts

Language policy isa completing process which refers to both the process and the end result or outcome of language planning. Tollefson (1989) in Aouina (2013) defines language policy as that which examines the role of governments and other powerful institutions in shaping language use and language acquisition. This section therefore reviews literature on some features or determinants of an ideal language policy as well as current patterns or systems of language policy formulation in African societies.

3.3.2.1 Pertinent Determinants of an Ideal Language Policy

The following are pertinent features of an ideal language policy in multilingual settings:

a) An ideal language policy should bridge the gap between school and the home by allowing members, including parents and community leaders, to interact with the school.

b) An ideal language policy should have elements put in place to make the minority groups sustain their cultures and traditions as valuable life skills.

c) Such a policy should recognise linguistic and cultural diversity in the country and allow diversity to play a role in development, especially with regard to education, administration, judiciary, media and other public involvements.

d) Equally, it should ensure a consultative approach to all social, cultural and political issues concerning a community, without being discriminatory.

e) An ideal national language policy should be the one that mobilizes all citizens in national development by involving all languages and cultures at different levels.

3.3.2.2 Patterns of Language Policy Formulation in African Societies

Many national language policy options have been adopted in Africa depending on the country's political orientation and local circumstances. Many writers have identified various language policy options in Africa. Adegbija (1994) for instance identifies the following three patterns of language policies in African states which are still currently practised: amodal, unimodal and multimodal.

The Amodal Policy Pattern

This policy extols one foreign language and belittles the other languages. Adham (2018) states that current language policies in sub-Saharan Africa are largely characterized by the domination of the ex-colonial languages as the official languages of political, economic, judicial forms of national communication as well as the educational systems and curriculum as a quick–flux solution to the multilingual diversity of these countries after independence. Most leadership decided to make the colonial language the official language of education from early primary school up to university level. He holds that they engage education by such "*one-track language policies"*. He states that this policy has created a situation where, it is accepted that ex-colonial languages are those of status and superiority while African languages for instance are restricted to the informal sectors. He further claims that this policy has an extremely negative effect on those minority groups who cannot speak English or French because they often have no access to educational institutions or literacy programmes in which they could be taught these languages. He declares that at the very heart of the problem is the fact that the majority of people in these nations have no mastery of English or French because in order to learn them, one must go to school and given the infamy of the poverty of African education system, many have no opportunity to do so. Even a fortunate school-attendee is not guaranteed fluency however since this will probably require a pupil to complete (at least) primary school. With the high dropout rates of Africans due to economic or familial restraints, this is far from assured. He reveals that

such policy is also based on the idea that it would be foolish to promote indigenous languages in a globalizing and rapidly modernizing world where languages of wider communication such as English are essential so as not to alienate oneself from the benefits of modernity.

Adeyemi (2012) also states that this policy is often a product of their colonial master's legacy that cannot be changed overnight because these policies are often tied to "juicy programmes", such as the French Assimilation policy by the colonizers. The colonizers language for example French becomes the only acceptable means of communication and that of instruction in social, political and educational sphere of the people's life.Adeyemi further revealed that as a consequence, indigenous languages become private and inferior languages of the "uncivilized" and that of the "locals" in the society.

Navin et al (2012) also reports that most of these Nation-states especially Africa and Asia maintained status quos by adopting the formal colonial languages.They add that they followed the same old path to their formal colonies as they adopted the colonizer's educational policies in general and language policies in particular. This system of language policy is a common practice in most French and Portuguese ex-colonies such as Senegal, Togo, Angola, Cameroon and Guinea Bissau etc where the foreign language dominates the entire dealings within the polity. To this, Elena and Vanco (2010) adds the case of some African and Asian countries like Ghana, Singapore, and India where English is still used as the language of administration, financial institutions and education.

The Unimodal Policy Pattern

This policy pattern recognizes a widely spoken indigenous language that is adopted either as national or official language while the other indigenous languages are allowed to function within their domain, serving other functions such as during political campaigns, public announcements etc. This system allows the use of the foreign language or the colonizers language, in some sectors of national life, most especially in education.The adoption of Kirundi in Burundi, Swahili in Tanzania and Somali in Somalia are very good examples.

The Multimodal Policy Pattern

Under this policy pattern, one foreign or exogamous language as well as one or more indigenous "majority" languages are extolled over the above other "minority" languages . Adeyemi states that the concentration on the "majority" languages in most cases often threatens the continued existence of the minority language. He cites the following African countries that operate in this manner: Nigeria (with its English, Yuroba, Igbo and Hausa), Kenya (with its

English and Swahili), Sierra Leone (with its English and Creole), Ghana (with its English, Akan, Ewe, and Moshi-Dogomba) etc.

Angelina Nduku Kioko (2014) also categorizes language policies in terms of the following:

The Inclusive National Language Policy

This is a national language policy that aims to promote all the indigenous languages in a country to a national level so as to be used in all public functions, including education, administration, judiciary and the media, as far as possible. This category constitutes 10.3 per cent of the African countries and includes countries like Namibia and quasi-monolingual countries, like Lesotho and Swaziland.

Partially Inclusive National Language Policy

This is a national language policy in which only a selected number of indigenous languages, usually the major ones, are promoted and used in education, administration, judiciary, media and other public functions. This category constitutes 13.8 per cent of the African countries including South Africa, Zambia, the Democratic Republic of Congo and Post-Banda Malawi. It is usually opted in situations where languages are too many for an inclusive national language policy.

Exclusive National Language Policy:

This is a national language policy in which only one indigenous language, usually the most dominant in the country, is selected, as national language, to be used in all public functions, including education, administration, judiciary and the media. It is based on the European principle of 'one country, one language'. This category constitutes 32.8 per cent of the African countries and includes countries like Algeria, Botswana, Kenya, Libya, Madagascar, Tanzania and Tunisia.

Hierarchical National Language Policy:

This is a policy in which the status of a language is graded hierarchically, starting from official, national, provincial, district, areal and then localised. At each level several public functions would be allocated. The functions may involve lower education, higher education, customary courts, magistrate courts, media, local administration, central administration, informal and formal sectors of trade and commerce. This category constitutes 6.9 per cent of the African

countries and includes countries like Ethiopia and Zimbabwe in the earlier years of independence.

Colonial National Language Policy

This is a language policy that has been adopted by some countries, particularly those former French or Portuguese colonies in which the ex-colonial language was both the official and national medium. Such countries have decided to adopt the language policy left behind by the colonial administration, in which the ex-colonial language is not only the official language, but also the national medium used in national affairs and mass mobilisation. This category constitutes 36.2 per cent of the African countries and includes countries such as Ivory Coast, Togo, Benin, Senegal and Angola.

Isolation National Language Policy

Some countries, like Ethiopia, Somalia and Tanzania, during their socialist heydays of the 1970s and 1980s decided to go further by degrading the ex-colonial languages, considering them as remnants of colonialism and imperialism. Thus, such countries applied a policy of subtractive bilingualism. This cost them international contacts as no country is an island or exists in isolation. All the countries in this category (5.1 per cent) have since abandoned this policy.

From the discussion so far on language planning and policy in multilingual nations and considering the afore-mentioned patterns of language policies, it is realized that globalisation has affected policy patterns of most African societies in particular and Third world countries at large in that, indigenous languages are utterly marginalized in almost all the policy patterns in these societies. While some countries in Africa have adopted such national language policies as Status quo national language policy; Exclusive national language policy; Partial Exclusive national language policy that excludes some or the majority of the other languages in national affairs and which have so far failed to promote proper Education For All as advocated by UNESCO, others are attempting to adopt inclusive national language policies where languages are few and language hierarchical policies where languages are many as advocated by The African Academy of Languages (ACALAN), the linguistic arm of the African Union.

3.4 GAPS AND CONTRIBUTION

The documentation of issues on globalization impact in the world has consistently and continuously agitated and attracted the minds of scholars (linguists, sociolinguists, economists, anthropologists etc) for decades. Researches in globalization impact have been carried out by many researchers within various contexts. Like other impact of globalisation either on the

111

economic, political or social plan of a community or country, the linguistic impact of globalisation on languages have received considerable attention. The phenomenon of globalisation, which is one of the hottest topics in the research of multilingualism, has attracted a great deal of research attention in the last two decades especially in foreign languages and foreign contexts. The general notion or belief is that globalisation affects Cameroonian languages or African languages by extension. Most researches especially on globalization impact on languages tend to focus on languages in general than specific. In a multilingual context such as Cameroon, globalisation and its globalizing agent, ICT, has affected specific Cameroonian indigenous languages either positively or negatively. However, from the review of related literature in the preceding sections, it appears that little reflection has taken place on the phenomenon of globalisation in multilingual Cameroon especially in terms of its impact on its indigenous languages. Very limited research has been carried out on globalisation and/or ICT impact on particular Cameroonian indigenous languages in general and grassfield Bantu languages specifically especially in the line of this present study. Having not seen works of this sort in Cameroonian indigenous languages at large and grassfield languages specifically, it becomes pertinent to carry out this study.

Even though previous works are similar to this present research in one way or the other, they are conceived differently. The intentions of the previous studies reviewed are also different from this present study. Most previous works are a kind of general presentations because they are not dealing with defined contexts as the researchers select languages in a random manner. However, this present study deals with a defined context and focuses on Standard English and particular indigenous languages of the Grassfield zone such as Aghem, Bamunka and Ngie. Generally, since this study is an extension of previous works ("Maitrise" and Masters), the researcher has adopted some of the domains of previous works and has further supplemented these domains with other new ones and languages.

This present research thus lays a foundation for the eventual studies that seek to propose better approaches to the teaching of both SE as a second language and/or CamE on the one hand and CILs on the other to speakers of Cameroonian languages in multilingual Cameroon. While most researchers working within the framework of World Englishes encourage multilingualism and condemn Western studies on second language acquisition that assume that the goal of learning English is to imitate the native speaker perfectly; and so insist on the fact that English should be placed within its proper multilingual context, other scholars are also carrying out

studies on national languages insisting on their revitalization and promotion in various sectors of life especially in schools. This present study is not different from such works.

CONCLUSION

We have reviewed some works related to our study in one way or the other in this chapter in order to demonstrate how this present research either converges or diverges from them. The gaps of previous studies have been identified and our contributions have been presented as well. In Chapter Four, we present the research methodology of the study.

CHAPTER FOUR
RESEARCH METHODOLOGY

INTRODUCTION

This chapter focuses on data collection and analysis. It comprises the following: research design, research site, target population, sample population and sampling techniques, research instruments as well as method of data analysis and presentation.

4.1 RESEARCH DESIGN

Different research designs were combined in this study. The research designs implemented for this study is the exploratory research design as well as the mixed method research design which comprises both qualitative and quantitative data collection and analysis methods within a single study. The study also employed the sample survey research design which Nworgu (1991) defines as one which involves the study of a group of people or items by collecting and analyzing data from a few people or items considered being the representative of the entire population. The study deals with the survey research design because the researcher is interested in studying specific linguistic behaviour or habits, attitudes and opinions of people. Observation, interviews and questionnaires were the major instruments used to measure their behavior or habits, attitudes and opinions. These were the major instruments that made us arrived at our findings. Only a sample of the population under study was studied meanwhile the findings are expected to be generalized to the entire population.

4.2 RESEARCH SITE

The research site or research operational terrain is the Grassfield Zone which is found in the North West Region of Cameroon. This Grassfield region is "Cameroon in miniature" where its languages are affected by the advent of globalisation and/or ICT. The researcher conducted the study in Aghem, Bamunka, Ngie and Bamenda where those who participated in the exercise reside.

4.3 TARGET POPULATION

Our target population of this study comprises the following: Aghem, Bamunka and Ngie indigenous speakers, Bamunka learners of English as a second language and their teachers of GBHS Ndop.

4.4 SAMPLE SIZE AND SAMPLING TECHNIQUES

This section comprises the sampling population and sampling techniques of the study as would be discussed in the following subsections.

4.4.1 Sample Size

Any evaluation or assessment study often consists of a very large population. The fact that such a population cannot all be consulted because of time constraints and limited resources available for example, it therefore becomes a common practice for researchers to select a smaller population which is not too expensive and time consuming to represent the entire population. The sample population of this study included the first and second samples.

4.4.1.1 The First Sample Population

The researcher carried out an accidental and unprepared sampling before the planned and prepared sample for the proper study was made. The first sample exercise started on March 2016 and ended on June 2016. This first sample was made up of the following population: 10 students, 4 teachers and 12 indigenous people making a total of 26 participants.

4.4.1.2 The Second Sample Population

The second sample populations of various targets are given below.

4.4.1.2.1 Students' Second Sample Population and their Socio-linguistic Profile

The final sample of the students comprises all the Bamunka learners of English selected from Form Four, Form Five, Lower Sixth and Upper Sixth in the academic year 2017-2018. The students' second sample population was organized and distributed as follows taking into consideration such sample characteristics as school, class, age-group, sex-group, first language acquired, first official language learnt which aim at identifying the students' respondents. The distribution of student respondents according to classes are as follows: Out of the 68 students who responded, 09 were in Form Four, 40 in Form Five, 07 in Lower Sixth and 11 in Upper Sixth. One student did not indicate her class. The distribution of student respondents according to age-groups comprise 6 students who were below 12 years, 51 were between 13-20 years and 11 were above 21years. Out of the 68 students who responded, 23 and 45 were males and females respectively. 54 students acquired Bamunka as the first language, 03 students acquired English, 01 student acquired French and 04 students acquired other languages. It was also important to know the first official language learnt by the respondents and the following statistics were obtained: out of the 68 students who participated in the questionnaire, 67 of them acquired English as the first official language and 01 acquired French.

The researcher also collected students' written work from a sample population of about 40 students from GBHS Ndop.

4.4.1.2.2 Teachers' Second Sample Population and their Socio-linguistic Profile

All the English language teachers were considered as the second or final sample respondents because the population was also very small to be sampled further. Thus, all the 11 teachers made up the final sample of the study. Some items of the questionnaire were constructed to collect personal or background information intended to identify the teachers teaching Bamunka learners of English as a second language of GBHS Ndop which will be useful in the analysis. The distribution of teacher respondents according to gender-group is as follows: out of the 11 teachers who responded to the questionnaire, 02 were males and 09 were females. With regard to age-groups, no teacher was found below 20 years, 02 were found between 20 and 35, 06 between 36 and 50 and 03 were above 50years. As far as the classes of various teachers taught were concerned, 02 were teaching Form Four, 04 were concerned with Form Five, 03 in Lower Sixth and 03 in Upper Sixth.

It was also necessary to find out the highest academic and professional qualification of the teachers because these are very striking factors that may influence the students' performance in English and the responses were as follows: For academic qualification, no teacher had either GCE O'Level or BEPC as highest certificate, 04 had GCE A' Level or BAC, 06 and 01 had BA Degree and MA Degree in respective terms. As concerns professional qualification, out of the 11 teachers, 04 had DIPES I and 07 had DIPES II. There was also the need to know the number of years each teacher had been teaching in order to obtain information related to their professional competence because teachers' longevity in service can influence the students' performance in English and the following results were obtained: 02 out of the 11 teachers had taught for less than 5 years of experience, 02 had taught for more than 5 years, 05 falls in the experience range of more than 10 years and 02 had taught more than 20 years.

An important element that was necessary to find out from various teachers was their department of origin in the university. The following statistics were obtained: out of the 11 teacher respondents, 09 came from the Department of English Modern Letters, 01came from the Department of African Languages and Linguistics and 01 came from the Department of African Literature.

The first language acquired by the teachers teaching these Bamunka learners of English and the first official language of the teachers were also very necessary to be investigated. The

results showed that 02 of the 11 teachers acquired Aghem as their first language, 02 acquired Bafut, and the rest of the teachers acquired Ngie, Balikumbat, Limbum, Bambalang, Meta, French and Pidgin. It was realized that none of the teachers acquired the language of the area, Bamunka, as his or her first language. 10 (ten) teachers acquired or learnt English as their first official language and 01 (one) acquired French.

It was also necessary to know the teachers' knowledge of languages in all the four language skills. The results were distributed as follows: 02, 11, 11, 09 and 11 participants understand Bamunka, Pidgin, English, French and other indigenous languages in respective terms while 01, 11, 11, 06 and 11 speak Bamunka, Pidgin, English, French and other indigenous languages respectively. With regard to the reading and writing skills in the languages, 00, 09, 11, 08 and 00 reported that they can read Bamunka, Pidgin, English, French and other indigenous languages respectively while 00, 07, 11, 06 and 00 revealed that they can write Bamunka, Pidgin, English, French and other indigenous languages in respective terms. None of them showed any knowledge reflecting literacy skills (reading and writing) in Bamunka and other indigenous languages.

4.4.1.2.3 Indigenous People's Second Sample Population and their Socio-linguistic Profile

The second sample of the indigenous people comprises 40 indigenes selected from both the Ngie and Bamunka villages. The indigenous people's final sample population is given below in relation to some sample characteristics of the respondents which were constructed to collect personal or private information intended to identify the respondents which were also useful in the analysis of the data. The information centered on age-groups, sex, level of education, marital status, places of birth, current residence, language acquired and first official language learnt. The results of each of these sample characteristics are given below. Out of the 40 respondents, 15 (08 Bamunka and 07 Ngie) were men while 25 (12 Bamunka and 13 Ngie) were women. 05 respondents were below 18 years, 09 were in the age-group 19-39, 20 were found between 40 and 60 years and 06 belonged to the age-group 61 and above making a total of 40 respondents. 04 respondents did not have any certificate, 08 had FSLC, 07 had either GCE O'Level or BEPC, 11 had GCE A' Level or BAC, 05 had BA Degree and no respondent had MA Degree in respective terms. 02 of the respondents had other certificates.

It was also essential to find out from the participants their places of birth and their current residence as regards concentrated and non-concentrated indigenous language speaking areas because these factors are relevant to determine the frequency of usage of ILs and the following responses were obtained: 22 out of the 40 respondents were born in concentrated indigenous

languages' speaking areas in the village while 18 were born in non-concentrated indigenous languages' speaking areas. In relation to the current residence of the respondents, 09 out of the 37 people who responded to this item were found in concentrated indigenous speaking areas whereas 28 resided in non-concentrated indigenous speaking areas.

We also investigated the marital status and type of marriage of the respondents and it was realized that 07 respondents were not married, 16 were married with children, 02 were married with no children, 03 divorced, and 04 widows/widowers making a total of 32 respondents who responded to this question. As regards type of marriage, 24 belonged to tribal marriages whereas 11 belonged to inter-tribal marriages giving a total of 35 respondents.

The indigenous people's first languages acquired and first official language learnt were also significant to know and the responses were as follows: In relation to first language acquired, 11 acquired Bamunka, 13 acquired Ngie, 08 are said to have acquired Pidgin, 05 acquired English, and none of them acquired French as their first language making a total of 37 responded who provided responses to this question. For first official language learnt, out of the 40 respondents who provided answers to this item, 37 learnt English whereas 03 learnt French. It wasalso important to investigate the language mostly spoken by father and mother to respondents when they were growing up and the results below were obtained: 10, 09, 07, 06, 02 and 02 making a total of 35 respondents who participated in this questionnaire item reported Bamunka, Ngie, Pidgin, English, French and other language in respective terms. As regards the language mostly spoken by mother when the respondents were growing up 07, 06, 14, 08, 01 and 02 making a total of 38 respondents who participated reported Bamunka, Ngie, Pidgin, English, French and other language respectively. It was also very necessary to find out from the respondents other languages apart from their indigenous languages that they speak now and it was reported that they generally use Pidgin, English, Bambalang, and French.

It should be noted that some respondents (students, teachers and indigenous people) did not answer certain questions. From the above presentations so far, it is realized that all together 119 participants or informants comprising 68 students, 11 teachers and 40 indigenous people constituted our second or final sample population of the study.

4.4.2 Sampling Techniques

The first sample was obtained through a simple random sampling technique where ome of the indigenous people belonging to different ethnic groups, ages, sexes, walks of life etc were randomly met and observed on the streets, homes, market places, "Njangi" houses, churches,

schools and elsewhere and individual interviews were conducted with some of them. Others were pleaded to fill in some questionnaires.

The sampling technique of the 40 students whose written works were used in the study is as follows: Students were given take-home assignments on Essay Writing, Directed Writing, and Summary Writing to be submitted in a fortnight. They were instructed to write their names and mother tongues on their papers. Only the works of those students whose mother tongue was Bamunka, were then used as samples for the study.

Also, any indigenous people we met who spoke any of the languages under study constituted part of the sample. Some indigenous people who filled in the indigenous peoples' questionnaire were just met randomly.

We also decided to employ the purposive sampling technique which Liamputtong (2009:11) defines as *the deliberate selection of specific individuals, events or settings because of the crucial information they can provide that cannot be obtained so well through other channels*. We purposely targeted a group of people believe to be reliable for the study to serve as our informants. Some relevant research participants from the different ethnic groups of the grassfield region we believe will yield or provide us with the most, best and right information about the phenomenon under investigation that will render the study meaningful and successful, were intentionally selected from our target population according to the needs of the study.

Purposive sampling was also very influential as regards the interviewees. Our choices of interviewees were those we knew could provide us with necessary information in the direction of our study. The interviewees were also fluent and competent young and old indigenous speakers living in their villages and elsewhere especially those considered pillars or backbones towards the development of these ILs such as members of the various language committees. The old constituted the larger population interviewed because they were more versed with their ILs than the youths who could have been influenced by modernism. Those fluent native speakers who also understood English well and could also expressed themselves very well in English also constituted the population interviewed.

4.5 DATA COLLECTION METHODS

This section focuses on various types of data and research instruments used to obtain data for the study. It further treats some elements found in the research instruments that are useful in the discussion on the effects of globalisation on Standard English and Cameroonian indigenous languages.

4.5.1 Types of Data

In relation to this present study and depending on the source, we relied on both primary and secondary data whatever the source or data collection methods.

4.5.2 Research Instruments

This section describes the various research instruments used for data collection. We also include pilot study of research instruments, validation and reliability of instruments, administration of instruments and return rate of instruments in this section.

4.5.2.1 Description of Instruments

Different research instruments can be used to achieve the same goal or objective or hypothesis. Thus, our data collection methods comprise the following "multi-instruments": observation, interviews, questionnaires and students' written works as described below.

4.5.2.1.1 Observation Sound, Word and Sentence Lists

Observation employs vision as cardinal and involves studying through seeing or watching carefully or keenly the behaviour of the sample. It is mainly through observation that a person's deed as well as the research problem could be identified.

Before the topic was conceived and approved by the researcher's supervisor as well as the research proposal defended on January 4th 2016, the observer or investigator had carried out a personal and preliminary observation. This was to experience and determine the language used by various indigenous people of the grassfield (children, youths, adult, teachers, students etc) on numerous settings such as churches (for sermon, Bible-reading, announcement, singing and dancing, praying, saying the apostle creed etc), schools (in the classroom, during break, on the playground etc), homes (with parents, spouse, children, adults, grandparents etc), streets, marketplaces and elsewhere taking into consideration Fishman's (1965) question "who speaks what language to whom and when?" as well as Hymes (1968) Mnemonic device, the SPEAKING factors. This preliminary observation revealed that Standard English and some languages of the grass field have been influenced by the advent of globalisation. We therefore relied partly on our own powers of observation what we witnessed on the field as far as data collection of the study proper is concerned. We employed the following types of observations:

a) Participant Observation

We interacted with various speakers of the grassfield languages by participating in their conversations and discussions. Each time the indigenous people spoke, the observer was very keen to observe how well they used English as well as their indigenous languages on different

occasions. She did not inform the other participants about her observation or that they were being observed as she was silently recording. The aim was to obtain original data.

b) Non-Participant and Disguised Observation

Sometimes we were not directly involved but observed passively from a distance how people use languages in their daily interaction and to draw certain conclusions following the designs and variables we adopted in the study. Most of the data such as words, loanwords, ICT1-related terms, sound errors, both grammatical and ungrammatical sentences etc were collected through this means. The data were based on our observations and recordings over the past years. This involves formal and informal or spontaneous speech productions heard from various indigenous people of the grass field in a very natural manner by listening to their conversations and discussions in their indigenous languages and Standard English on various serendipitous encounters such as churches, schools, "Njangi" houses, market places, homes, streets and elsewhere.

c) Documentary Technique or Textual Observation

An extensive internet and library research was carried out where we consulted and read books, articles, literary productions or works, dissertations. We visited ENS Bambili library, SIL library in Bamenda, departmental libraries of African languages and linguistic as well as English modern letters in the University of Bamenda. Some textual materials were also available on the internet.

Through the various afore-mentioned types of observation, the results of some indigenous people's performances as well as textual observation in specific domains or features of the English language and the indigenous languages were recorded or jotted in a note book. The errors and correct renditions were noted in situations where the researcher was either a conversation participant, an auditor or an observer. The researcher copied and transcribed some of the data on spot and others were tape recorded to be transcribed or translated later. She could not immediately provide the English equivalents in Bamunka and Ngie languages and vice versa since she does not understand these indigenous languages except Aghem that she could partially provide the equivalents.

Finally, observation sound, word and sentence lists containing both correct and incorrect usage collected from oral and written productions of the indigenous people (old and young) in both English and their ILs were drawn. This constituted part of the corpus for the study. The wrong renditions were put into formal or correct English and ILs' usage. The translation of the

English renditions into various ILs was later required from purist, fluent and competent native speakers. These data were now used in the study to sample various aspects of impact of globalization on English and the sampled indigenous languages. The preliminary data collected through observation provided the researcher with insights and clues necessary for developing interviews and questionnaires.

4.5.2.1.2 Interviews

Interview which involves a one-to-one exchanges conducted orally, refers to the act of interviewing people whose views or opinions are requested. This is another most commonly used approach or tool of data collection for this study.

a) Uses of the Interviews

Interviews also give room for the checking of the respondents' responses. The use of the interviews helped complete the observation as well as establish familiarity with the interviews before they were administered the questionnaires. Some of the interviews were also used to obtain information that could not be obtained from observation and questionnaires.

b) Interview Site and Conducting the Interviews

The opinions of the interviewees on where and when to meet them was sought. We either contacted the interviewees directly or communicated on phones in order to inquire when they can be available for the interviews and the convenient place according to them. The researcher spent some time in the villages under study and interviewed some indigenous people. Most of the interviewees were met and interviewed in their homes. Others took place in my home. The researcher used a note-taker each time an indigene was interviewed in order to jot his or her responses. Some of the interviews were also recorded especially on phones to be used and analysed at a later date. We employed the language that was appropriate to the interviewees. The interviews were conducted in English and sometimes Pidgin or the language the interviewee best understood and that which reflected the social background of the interviewees, age, educational level, social class, ethnicity etc in order to facilitate communication and responses. Sometimes we were aided or assisted by speakers of the languages we do not understand or speak.

c) Types of Interviews Used

Because the study is a complex and broad one, we decided to employ a series of typologies of interviews. Data for this study were collected through various forms of interview as mentioned below.

i) Personal and Non-Personal Individual Interview

The researcher made use of personal or direct individual interviews which deals with face-to-face interviewing. The researcher involved in direct observation of actual language usage and she was prompted to ask some questions to those she observed especially as she was a researcher and an English language teacher in a secondary school. We also made use of non-personal or indirect individual interviews which did not require face-to-face interviewing but is administered through a medium such as telephone, computer, internet etc other than the interviewer. Where our means did not permit us meet with some respondents or where the respondents themselves were not accessible or available, we carried out the interview on phones and the internet. On-line individual interviews especially with those living many kilometers away from us were also done to reduce cost and any travelling risk. Their responses were equally sent on-line.

ii) Casual or Unstructured and Informal Individual Interview

Unstructured interview, also known as discovery interview, is a type of informal or casual interview in which questions are not in a set or structured or standardised order but are asked in any order.

We also carried out casual or unstructured and informal individual interviews with some grassfieldians as well as non-grassfieldians on certain issues related to our study. Sometimes when the researcher observed the verbal and non-verbal linguistic interaction of some indigenous people, she was prompted to interview them. Individual interviews were also necessary as far as the following among others were concerned:

-translation of the observation English words and sentences lists into the ILs;

- putting of the poorly constructed renditions of indigenous people in their ILs into their correct forms;

- getting certain factual or background information on the ILs;

- getting information on the sound, grammatical, lexical systems of various ILs from the indigenes;

- eliciting indigenous terms for some items as well as the name of some indigenous objects or items that came into existence as a result of new scientific discoveries and technological advancement etc.

In relation to eliciting indigenous concepts for some items from the interviewee for instance, sometimes we did not pronounce the name but described the object or item. Sometimes we were either with the object or item or we pointed at the object and asked the interviewee to give the name. Examples of questions asked include:

-What do you call this object or item in your indigenous language?

-What do you call the apparatus that is used to listen to news, watch news, type documents etc in your indigenous language?

However, there were inconsistencies in the words or names denoting some objects or apparatus as well as the translated sentences from various interviewees who speak the same L_1. Sometimes the interviewer was prompted to ask the interviewee:

-Which of the words or sentences is more frequently used?

-Which one do you prefer using and why?

This notwithstanding, the words or translated sentences uttered by the majority of interviewees were trusted and considered for the study. Some of the translated sentences were used in the establishment and analysis of the similarities and differences between these ILs and Standard English.

Generally, the interviewer jotted the responses and transcribed some of the responses on spot and some of the interviews were recorded to verify the transcriptions and translations later to be used in the analysis.

4.5.2.1.3 Questionnaires

The questionnaire which involved a set of questions was also useful to elicit factual information from the respondents.

a) Uses, Composition and Nature of the Questionnaires

The questionnaire was useful to provide other or further details and to fully confirm and conclude most of the responses or data collected on the field through observation and interviews. Three sets of sociolinguistic questionnaires were designed and elaborated by the researcher and administered to individuals (indigenous people, teachers, students) in order to get factual information. Inspiration for the designation of some of the questionnaires was drawn from other already designed sociolinguistic questionnaires. Each questionnaire composed of the following elements:

i) Cover letter

Each questionnaire was designed beginning with a cover letter (letter informing the respondents about the study) which is the opening part of the questionnaire. In the opening part of each questionnaire, mention was made of the purpose of the questionnaire, the objective of the study and significance of the study. We equally clarified any doubt the respondents may develop about the study by assuring them of their anonymity and confidentiality in their responses. We assured them that their responses will be used only for academic purpose only and for nothing else.

ii) Instructional Guide

This was another important part of the questionnaires which dealt with a guide on how the respondents shall answer the questions or fill in the questionnaires such as the type of questions requiring a simple tick in the right alternative corresponding answer.

iii) Biographical Information and Language Identification

This was also a significant part of some of the questionnaires in which the respondents were asked to supply information about themselves in relation to sex, age, educational level, marital status, first language acquired, first official language learnt etc

iv) Main Body

This was the part of the questionnaires that dealt with the substantive content of the research questions. Such questions arise from either the dependent variable, independent variable or the extraneous variable. The dependent variables are variables of primary interest in the study. It is that whose effect is being studied. In relation to our study, our variable of interest is globalisation. This explains why some of the questions in the questionnaires have to do with the effects of globalisation on some languages. Independent variables are those variables that are manipulated and used as explanatory factors in the study. Extraneous variables are those that influence the dependent variables but are not of primary interest to the study.

v) Gratitude

This is the last part or end of the questionnaires whereby the respondents, whether they were motivated or not, needed to be appreciated for sacrificing their time for such an exercise.

b) Rationale for the Questionnaires

To provide further details and to fully confirm and conclude most of the data collected through observation and interviews, a set of sociolinguistic questions pertaining to different groups of people was designed. The rationale of each questionnaire is given below.

i) Rationale for Teachers' Questionnaire

The teachers' questionnaire comprised several items that were organized into questions and sub questions. They were both closed ended and open-ended questions. Some questions included pre-defined answers which required the respondents to choose from a list of answers already given. The rationale for employing the teachers' questionnaire in this study is to explore some manifestations of the impact of globalization and/or ICT on Standard English in multilingual Cameroon especially in the domain of English language teaching and learning. By collecting quantitative data through this structured questionnaire, we aimed at finding out demographic information of teachers, longevity in service, and their academic and professional qualifications. The questionnaire also dealt with their mother tongues, language use in school and elsewhere, language attitude, language proficiency of students, problem areas they face when teaching English language etc. Other questions centered on the use of the language of the internet by their students. Some questions concerned general opinion about the English language and strategies that could be applied to reverse the negative aspects of the impact of globalization and/or ICT on Standard English. This questionnaire will contribute to a better understanding of how globalization and/or ICT have impacted Standard English in Cameroon. It will further contribute to suggest strategies that could be applied to improve on the language and design effective English language teaching and learning in multilingual Cameroon. This questionnaire serves as part of the response to research objective one and research question one. It also serves as part of the response to research objective three and research question three. The teachers' questionnaire is given in the appendix.

ii) Rationale for Students' Questionnaire

The students' questionnaire also included several items and was also organized into questions and sub questions which were both open-ended and closed ended. The rationale behind the students' questionnaire is to identify some manifestations of the impact of globalization and/or ICT on Standard English in multilingual Cameroon especially regarding English language teaching and learning. By collecting quantitative data through this structured questionnaire, we aimed at gathering valuable insights and feedback from our respondents in relation to the type of language they use in school, home and elsewhere especially with their

peers, teachers, parents etc. Other questions centered on the use of English, the language they prefer to be taught in schools. The last sets of questions were related to internet language use. This questionnaire will also contribute to a better understanding of how globalization and/or ICT have impacted Standard English in Cameroon. The students' questionnaire also served as part of the response to research objective and research question one as well as part of research objective and research question three. The students' questionnaire is given in the appendix.

iii) Rationale for the Individual Questionnaires Administered to Indigenous People

the indinous people' questionnaire comprised several items that were organized into questions and sub questions. They were both closed ended and open-ended questions. Some questions included pre-defined answers which required the respondents to choose from a list of answers already given. The rationale of the questionnaire administered to the indigenous people is to explore various manifestations of the impact of globalization and/or ICT on grassfield languages in multilingual Cameroon. By administering the questionnaire, we intended to collect a number of sociolinguistic variables in which the respondents were required to supply personal information. The questionnaire also covered a wide range of questions aiming at determining and measuring language knowledge, language attitude and use, frequency of use as well as language proficiency or competency. Another set of questions centered on code-mixing or switching, language shift and loss etc. The last set of questions dealt with general opinion on the indigenous languages and strategies that could be applied to reverse the negative aspects of the impact of globalization and/or ICT on these grassfield languages. This questionnaire will provide a better understanding of how globalization and/or ICT have impacted grassfield languages in multilingual Cameroon. The findings will further provide valuable insights into strategies that could be applied to improve on these Cameroonian languages. This questionnaire serves as part of the response to research objective two and research question two. It further serves as part of the response to research objective three and research question three. The indigenous people' questionnaire is given in the appendix.

4.5.2.1.4 Students' Written Work in English

Some data also came from some students' written works in Directed Writing, Essay Writing and Summary Writing as far as the collection of internet language as well as both grammatical and ungrammatical English sentences or constructions were concerned. Exercises were given to Form Four and Form Five as well as Lower Sixth and Upper Sixth students offering Ordinary and Advanced Level English Language respectively in the sampled school by their respective teachers as take-home assignments in October, 2016. Since they were given as

take-home assignment tasks, the students had the opportunity to revise their written work thereby reducing the number of errors in the final product or write up. As far as essay writing was concerned, students were put in groups where each group constituted six members. They were grouped following the indigenous languages they speak and the students did not know the aim of doing so. These students were given the following essay topics among others to choose one and write on:

a) Cameroonian indigenous languages should be taught in schools. Do you agree?

b)The internet

c) One of your parents has just died; describe the changes that have occurred in your family since his or her death.

d) Cameroon English and Standard British English, which one do you prefer in your classroom?

Through this method, we collected a good number of sentences (correct and incorrect) from various students who spoke different indigenous languages. There were some similarities and dissimilarities especially in the errors collected among various students who spoke different indigenous languages. There were also some peculiarities in the written works of the groups that had Bamunka as their L1. On the part of Directed Writing, Forms Four and Five students were instructed to look for any past mock or G.C.E question and provide the answers. The same instruction was given to Lower and Upper Sixth students on Summary Writing. They were told to write their mother tongues alongside their names on their papers. Some of the students' scripts had to be omitted from the analysis because Bamunka, the sampled language in the study was not their indigenous language. All together about 40 Bamunka students' scripts were used. Some of the English constructions were correct and others wrong. The students made numerous and various types of errors in their written works which were defined and then classified. Before the final errors and sampled sentences were obtained to be used in the analysis, we examined students' written works. The examination comprised the following steps:

Step One-Collecting the errors: Each error we identified on the students' written scripts was copied exactly as it appeared on paper and put under the heading "correct" or "ungrammatical". The correct versions or forms of the ungrammatical sentences that suited the context or what it was felt by the researcher the student intended to say were written under the heading "grammatical."

Step Two-Discarding repeated errors: Sentences that repeated with the same category of errors were ignored. If for instance, several students repeated sentences containing misuse of pronouns, only one sample sentence was written and the others neglected.

Step Three-Grouping Errors: Each type of error was recorded on a separate sheet of paper for further classification. This was done for each different error identified. This was aimed at grouping similar sentences together in order to choose among them a sentence to be used as the sample.

Step Four-Limiting Error Frequency: Errors whose frequency of occurrence was limited on each sheet of paper, were neglected. That is, if the error was made by less than five students, it was not considered in the study.

The errors collected were many and when minimized considering the above steps, the errors became less. Some of the remaining errors then served as our sample sentences to be used in the analysis.

4.5.2.2 Pilot Study of Instruments

The researcher personally constructed and designed the research instruments. Some friends, classmates and colleagues were later met for relevant discussion and criticisms about the questionnaires thereby giving its face validity. It was then ready for a pilot study or pre-testing exercise. Before the final sample was selected for the study, a pre-testing exercise was carried out on the questionnaires where some ten students, four teachers, twelve indigenous people were randomly met and were pleaded to fill in the student, teacher and indigenous peoples' questionnaires respectively. The pilot study of instruments was carried out with the aim of seeing whether the responses were in line with what the researcher intended to measure in terms of specified scope and to test whether the instruments were appropriate, useful or valid and reliable as research instruments for the study.

4.5.2.3 Validity and Reliability of Instruments

Validity of instruments is the ability to produce accurate results and to measure what is supposed to be measured.

After the pretesting exercise, the instruments were restructured and readjusted by the researcher. The questionnaires were later given to other classmates and specialists in the field who further made relevant discussions. They approved some of the items found in the questionnaires. Those that were not approved were deleted and others restructured with the aim of ensuring that the questionnaires measured what were supposed to be measured. After a careful

examination of various responses in the questionnaires collected from various respondents of the first sample of the pilot study proceeded by the necessary corrections, adjustments and modifications of the items in the instruments, it was finally submitted to the researcher's supervisor for scrutiny. It was an indication that the research instruments were relevant and appropriate for the field work and for the proper run of the instruments on a larger scale. The instruments were well coined and touched all sections of the study. The instruments were thus ready for delivery or administration.

4.5.2.4 Administration of Instruments

The researcher highly depended on the Direct Delivery Technique (DDT) or Personal Encounter Approach (PEA) in administering the students and teachers' questionnaires. She could easily and personally contact the teachers and students since she was a teacher in the school under study. The researcher also personally administered some of the indigenous peoples' questionnaires. She wanted to have direct contacts with the informants, save time, facilitate responses, obtain correct and valid data and also avoid any possible risk such as the loss of questionnaire while in transit especially given the socio-political situation or uprising of the area that was characterized by insecurity.

All the questionnaires were written in English and some were translated and explained to those indigenes who had no or little knowledge in English or Pidgin. The responses were equally translated into English or Pidgin to the researcher for easy understanding through the help or efforts of fluent native speakers.

4.5.2.5 Return Rate of Instruments

Even though some respondents misplaced some of the questionnaires given to them at the beginning to fill at their convenience, they were later given different questionnaires to provide information or responses to them. Thus, the report on the return rate of questionnaires revealed that 119 questionnaires were finally distributed to various groups of respondents and were later collected at different intervals. The table below shows the return rate of questionnaires.

Table 1: Return rate of questionnaires

Groups of respondents	Copies of questionnaires given out	Number of questionnaires returned	%
Students	68	68	100
Teachers	11	11	100
Indigenous people	40	40	100
Total	119	119	100

From the table above, it is realized or observed that 119 questionnaires were administered or distributed to respondents and all were finally collected. 68 came from students, 11 came from teachers and 40 came from indigenous people. Hence, the return rate of questionnaires used for the analyses was 119 (100%).

4.5.3 Treatment of Some Elements in the Questionnaires

Apart from the questions related to the identification of various respondents, it is also very necessary to analyse some important aspects, elements or variables in relation to some of the items found in the teachers, students and indigenous people's questionnaires that are useful in demonstrating how globalisation and/or ICT has impacted Standard English in multilingual Cameroon.

4.5.3.1 Teacher and Students' Questionnaires

It was essential to find out from the students the language they use relative to place and person-oriented because the language the students used in such situations may have an influence on the use and production of English. As far as students' responses on language used by students relative to place-oriented is concerned, 35, 18, 07, 02, and 04 students use Bamunka, Pidgin, English, French and other language(s) respectively at home while 21, 29, 09, 04, and 03 use Bamunka, Pidgin, English, French and other language(s) in respective terms in school. 27, 18, 06, 03, and 03 use Bamunka, Pidgin, English, French and other language(s) in respective terms in the street, 17, 26, 11, 03, and 04 Bamunka, Pidgin, English, French and other language(s) respectively in the church and 28 use Bamunka, 24 use Pidgin, 06 use English, 04 use French and 03 use other language(s) on the playground. In relation to students' responses on language often used by students relative to person-oriented, 26, 19, 16, 02, and 02 students use Bamunka, Pidgin, English, French and other language(s) in respective terms with father whereas 17, 26, 22, 02, and 04 students use Bamunka, Pidgin, English, French and other language(s) respectively with mother. As far as the use of language with their teacher is concerned, 00, 06, 57, 03 and 01 students report the use of Bamunka, Pidgin, English, French and other language(s) respectively while with peers, 23, 31, 18, 06 and 00 students use Bamunka, Pidgin, English, French and other language(s) in respective terms. The use of language with brothers and sisters is reported as such: 16 use Bamunka, 29 use Pidgin, 15 use English, 04 use French and 02 use other language(s). With grandparents, 45, 20, 10, 02 and 03 use Bamunka, Pidgin, English, French and other language(s) respectively. From the above statistics, it is realized that Bamunka learners of English as a second language use Bamunka and Pidgin more than any other language relative to place and person-oriented. They usually use English only with their teachers.

The researcher wanted to know from the teacher respondents the language(s) their students often use in the school environment as well as the language(s) they often use with their students in the school environment and the following responses were obtained: As regard teachers' responses on language(s) often used by students in the school environment, 08 teachers reported the use Bamunka, 11 reported the use of Pidgin, 03 revealed the use of English and 02 revealed the use of French. As far as teachers' responses on language used by English language teachers with their students in the classroom or school environment is concerned, none of the teachers uses Bamunka and Pidgin with their students. All the teachers revealed that they mostly use English with their students. Also, 03 teachers use French with students in the classroom. This shows that the teachers teaching Bamunka learners of English as a second language use mostly English in the classroom.

The frequency of language use was also investigated to know how often these students speak specific languages because this may influence the performance or production of a particular language. Students' responses on frequency of language used by students revealed that28, 33, 12, and 02 students use Bamunka, Pidgin, English, and French respectively most often whereas 21, 19, 38 and 09 students use Bamunka, Pidgin, English, French and other language(s) in respective terms sometimes. Also, 16, 07, 13 and 31 use Bamunka, Pidgin, English, French and other language(s) respectively rarely while 00, 00, 00, and 18 use Bamunka, Pidgin, English, French and other language(s) in respective terms sometimes. The statistics show that there is low frequency use of English by these learners of English as compared to the use of other languages.

There was equally an imperative need to know from the students and their teachers the type of English language variety these students use most often relative to some contexts. The results were distributed as follows: Out of 55 students, 00, 41 and 14 use SBE, CamE and Mixture of SBE and CamE respectively at home with parents, brothers, sisters, siblings, 00, 38 and 22 making a total of 60students use SBE, CamE and Mixture of SBE and CamE in respective terms at school with teachers in and out of the classroom and out of 63 students, 00, 39 and 24 use SBE, CamE and Mixture of SBE and CamE respectively with classmates, friends or playmates. With regard to teachers' responses on the English variety use by students in the school environment, 07 and 04 giving a total of 11 teachers reported that the students use CamE and Mixture of SBE and CamE. It was realized that no student uses SBE in the school environment.

The researcher also deemed it necessary to know from the teachers the English variety often use by teachers and their colleagues in the school environment and the results were that 04 teachers and 07 teachers use CamE and a mixture of SBE and CamE respectively in the school environment (in the classroom, out of the classroom, with colleagues) and in the case of teachers' responses on the English variety often used by teachers' colleagues in the school environment, it was reported that 03 and 08 teachers' colleagues use CamE and a mixture of SBE and CamE respectively in the school environment. It was also noted that no teacher uses SBE.

We also wanted to know from the students how frequent they use specific English language varieties and their responses showed that 00, 00, 00, and 51 students revealed that they use SBE most often, sometimes, rarely and never respectively. As far as CamE is concerned, 43, 21, 04, 00 students use it most often, sometimes, rarely and never in respective terms whereas with the mixture of SBE and CamE, 18 students use it most often, 26 does so sometimes, 15 does so rarely and no student never does so.

It was also important to know from both the teachers and their students how frequent teachers teach their students SBE sounds and grammar and the following answers were obtained: Out of the 47 students who participated here, 02, 17, 28, and 00 students revealed that teachers teach sounds of English most often, sometimes, rarely and never in respective terms while 36, 14, 06, and 00 students reported that the teachers teach English grammar most often, sometimes, rarely and never respectively. Out of the 11 teachers, no teacher teaches sounds of English most often, 07 teach them sometimes, and 04 teach them rarely and no teacher indicated that he or she never teach them. Also, 09 teachers teach English grammar most often, 02 do so sometimes and no teacher rarely and never teaches English grammar.

A significant question was asked to the teachers and their students whether they agree or not that students' accent or pronunciation and grammar are different from RP or SBE and if they agree they should indicate the causes of the deviant pronunciation and grammar. The following show their various responses: Out of the 61 student respondents, 19, 42, 00, and 00 Agree, Strongly Agree, Disagree and Strongly Disagree respectively that students' accent or pronunciations are different from RP and out of the 64 students 16, 48, 00, and 00 Agree, Strongly Agree, Disagree and Strongly Disagree in respective terms that students' grammar is different from SBE. Out of the 11 teachers, 00, 11, 00, and 00 Agree, Strongly Agree, Disagree and Strongly Disagree respectively that students' accent or pronunciations are different from RP or SBE and 02, 09, 00, and 00 Agree, Strongly Agree, Disagree and Strongly Disagree that students' grammar is different from SBE

Another question was asked to the teachers and their students to rate or grade students' mastery of sounds of English and English grammar and their answers were distributed as follows: Out of the 54 students who participated here, 00, 02, 09, and 43 students reported that they have Excellent, Good, Average and Poor mastery of RP accents respectively while 04, 07, 16 and 32 students making a total of 59 revealed that they have Excellent, Good, Average and Poor mastery of SBE grammar in respective terms. Out of the 11 teachers, 00, 00, 02 and 09 declared that their students have Excellent, Good, Average and Poor mastery of RP accents whereas 00, 00, 03 and 08 said that they have Excellent, Good, Average and Poor mastery of SBE.

It was also necessary to find out from the teachers the causes of the difference between students' pronunciation and grammar and those of SBE and the following results were obtained: 04, 06, 01 and 00 teachers Agree, Strongly Agree, Disagree and Strongly Disagree in respective terms that the influence of students' indigenous languages is the cause of the difference between students' pronunciation and grammar and those of SBE. 05, 06, 00, and 00 teachers Agree, Strongly Agree, Disagree and Strongly Disagree respectively revealed that it is caused by the influence of CPE and 03, 06, 02, and 00 teachers Agree, Strongly Agree, Disagree and Strongly Disagree reported the influence of internet language. Most of the respondents reported that the students' English pronunciation and grammar is different from RP or SBE largely because of the influence of their first languages and the Bamunka language in particular, CPE and internet language. Other minor reasons advanced by the students and their teachers were teachers' induced errors, inadequate exposure to the English language rules, disabilities or impairment, inadequate work coverage especially at the elementary level etc.

In respond to the question whether teachers face problems teaching the sounds of English and English grammar to their students, all the teachers revealed that they usually face problems or difficulties teaching some English sounds and grammar to students. Some of the teachers further reported that they do not face any problems and find it easier teaching some English sounds and grammatical aspects to their students. Some of the problem areas of the sounds of English and English grammar to their students advanced by the teachers comprise the following:

Sounds: /θ/, /ð/, /ʌ/, /ɜː/, diphthongs such as /əu/, /ei/, /iə/ and triphthongs such as /auə/, /eiə/

Grammar: formulation of direct questions and tag questions, constructions of sentences requiring the use of pro-forms, reciprocal pronouns, and reflexive pronouns

Those they pointed out that do not pose problems to their students involve the following:

Sounds:/d/, /f/, /g/, /h/, /n/, /m/, /j/, /k/, /t/, /a/,   /e/, /i/, /u/, /o/

Grammar: declarative and imperative sentence structures, punctuation, spelling

It was necessary to find out from the teachers whether they mark students' scripts at the GCE and if yes they should indicate the length of time they have been marking the GCE as well as the paper or subject they mark. It was realised that out of the 11 teachers, 03 mark the GCE while 08 do not. As far as teachers' responses on the length of time they have been marking the GCE, all the 03 teachers who mark the GCE have been doing so for more than 10 years. Inrelation to teachers' responses on the paper or subject marked at the GCE, all the 03 teachers who mark the GCE, mark only the O'Level English Language Paper.

As concerns the English variety considered when marking students' scripts at the GCE, all the teachers reported SBE and 02 of them added AmeE. 07 teachers revealed that they feel bad when students use CamE when writing the GCE and is marked wrong because of the following reasons: Students are not adequately exposed to SBE; CamE ought to be given a chance in a world where Englishes clamour for space, yet it is being relegated to the background in favour of SBE which from all indication is unattainable; SBE seems an imposition on us because as Cameroonians, we naturally speak and write Cameroonian. 01teacher reported that she has mixed feelings because SBE is the accepted variety, but CamE should be given its place too. A teacher indicated "We have to change and assert ourselves and accept other varieties." 01 teacher revealed that she feels fine when it is marked wrong because it is not the recommended variety in the Cameroonian language classroom.

We also investigated from the teachers the percentage of Cameroonians who generally use various varieties of English and their proficiency in them. Their responses were distributed below: In relation to the percentage of Cameroonians who generally use SBE, all the 11 teachers reported 0% while all the 11teachers revealed 100% as far as the use of CamE is concerned. As regards teachers' responses on the percentage of Cameroonians who are proficient in various varieties of English, all the 11 teachers revealed that 0% is proficient in SBE and 01, 03 and 07 teachers reported 60%, 80% and 100% respectively who are proficient in CamE

The researcher further deemed it necessary to find out certain information in relation to the use of ICT2 language from GBHS Ndop students and their teachers. The researcher wanted to find out from the students and their teachers whether or not students use Internet CommunicationTechnology (ICT2) language in text messaging, copying of notes in class and when writing any official English test or exam. The responses were as follows: 41 students use

ICT2 language in text messaging and 09 do not. As far as copying notes in class is concerned, 62 students use ICT2 language and no student does not. All the 11 teachers reported that students use ICT2 language when copying notes in class. As regards writing English exams or tests, 27 students and 09 teachers revealed that students use ICT2 language and 11 students and 02 teachers reported that students do not use ICT2 language when writing English exams or tests.

There was also the need to find out from the students and their teachers how frequent or often students use ICT2 language in their written work in English and the responses were as such: 19 respondents (14 students and 05 teachers) revealed that students use ICT2 language most often in their written works in English and 08 respondents (06 students and 02 teachers) reported that students use it sometimes. 07 and 02 student and teacher respondents in respective terms revealed that students use ICT2 language rarely and no teacher and student respondent reported that students never use ICT2 language in their written works in English.

There was also the need to find out from their male and female teachers whether the use of ICT2 language when writing English language tests or exams disturbs them or not. They were required to justify their responses as seen below: 10 out of the 11 teachers hold that the use of ICT2 language when writing English language exams and tests disturbs them and they advanced the following points: It helps kill students' artistic use of the English language; This affects their performance or results in English; Using these forms also impedes or distorts effective communication and most often the teacher has to guess the meanings; It contributes to deform the English language; It affects English language pedagogy; they will end up not knowing the right words or expressions. One of the teachers revealed that it does not disturb her because it moves the lesson faster especially when copying notes.

The researcher really deemed it very important to find out from the teacher respondents if they agree that globalisation and its globalizing agent, ICT, is affecting Standard English in multilingual Cameroon negatively and/or positively. Their responses were distributed as such: 06, 03, 00, and 02 teachers strongly agree, agree, strongly disagree and disagree respectively that it is affecting it negatively while 05, 03, 01 and 02 teachers strongly agree, agree, strongly disagree and disagree in respective terms that it is affecting it positively.The informants were further asked to state some of the ways in which globalisation and/or ICT is affecting Standard English negatively and positively and some responses were obtained.

Having looked at and analysed some of the items or variables found in the student and teachers' questionnaires, it is generally observed and agreed that the advent of globalisation and

its globalizing agent, ICT, is a mixed blessing to Standard English in Cameroon multilingualism as it is both a liability and anasset in one way or another as would be presented and analysed in Chapters Five and Six respectively.

4.5.3.2 Indigenous People's Questionnaires

The researcher also deemed it very necessary to find out from the indigenous people if they agree that globalisation and the evolution of its globalizing agent, ICT, is affecting their indigenous languages in multilingual Cameroon positively and/or negatively in order to confirm with our observation. The following statistics were obtained: 24, 09, 02, and 03 respondents Strongly Agree, Agree, Strongly Disagree and Disagree respectively that it is affecting it negatively while 05, 08, 06 and 11 respondents Strongly Agree, Agree, Strongly Disagree and Disagree in respective terms that it is affecting it positively.The above responses confirmed with our observation as it revealed that globalisation and/or ICT is a "two sided coin" to Cameroonian indigenous languages.They were also asked to state some of the ways in which globalisation and/or ICT is affecting Standard English negatively and positively. Their responses were gotten and would be discussed in Chapters Seven and Eight in respective terms.

4.6 ANALYTICAL METHOD

This section thus focuses on the method used to systematically analyse all the information or data collected from the field. Four major research instruments comprising observation, interview, questionnaires and students' written work were used to elicit information in relation to the research objectives and research questions. The results obtained from the afore-mentioned multi-instruments were interwovenly analyzed using a mixed method approach or framework of analysis which Creswell et al. (2003) describe as that which involves "the mixing of both the qualitative and quantitative methods in a study". We used both qualitative and quantitative methods to analyse data for the study.

4.6.1 Quantitative Method

We collected numerical data such as answers to the questionnaires in order to explain and predict the phenomenon of interest. Statistical method for analyzing data for the study was considered appropriate for most of the questions found in the questionnaires. The responses were counted and some of the frequencies and percentages were displayed in tables. The percentages were calculated using the following formulas:

$$\frac{\text{Number of response option}}{\text{Total number of respondents}} \times \frac{100}{1}$$

4.6.2 Qualitative Method

Some of the data collected from the questionnaires and interviews were also analyzed qualitatively by organizing the material in a constructive framework. The results obtained from the other research instruments such as observation and students' written works were only used in the discussion and were not tabulated as some of those of the questionnaires were. Nevertheless, the modern users or indigenous peoples' oral and written renditions or productions as well as the linguistic processes involved were juxtaposed with those of the correct or standard forms of English (SBE and RP) in order to show how the former deviates from or confirms with the latter. Also, most of the indigenous language and CPE loanwords into English as well as those of English and other languages into these indigenous languages were grouped into their respective semantic domains or thematic roles such as foodstuff, titles, media, education, etc in order to facilitate the process of data analysis.

CONCLUSION

This chapter has examined the research methodology employed in the study. It identified the research design and data collection procedures. Generally, the study was based on a corpus compiled from a wide spectrum that ranges from the observation of everyday oral usage of the languages in question, interviews, and questionnaires to students' students' written works as well as other written documents existing in both English and the ILs. It has also dealt with the method of data analysis. The next chapter will deal with data presentation and analysis in relation to the negative impact of globalisation and/or ICT on Standard English in multilingual Cameroon.

CHAPTER FIVE
NEGATIVE ASPECTS OF GLOBALISATION AND/OR ICT ON STANDARD ENGLISH

INTRODUCTION

This chapter explores a clear picture of various manifestations of the negative linguistic impact of globalisation and/or its globalizing agent, ICT, on Standard English in multilingual Cameroon. Having confirmed that globalisation and/or ICT affects Standard English in multilingual Cameroon negatively as presented in Chapter Four, the respondents identified the following negative effects: English has been deformed in multilingual Cameroon both phonologically and syntactically; code-mixing is the norm; English has not succeeded to gain grounds in most purely traditional settings and situations such as Njangi groups and in carrying out ritualistic practices. The points raised by the respondents and from the researcher's observation were grouped under the headings corpus and acquisition levels of analysis as discussed and presented in the following sections and subsections.

5.1 CORPUS LEVEL OF ANALYSIS

From conversations and discussions with some of the teachers, they reported the impact of globalisation and/or ICT on Standard English with regard to the deformation, distortion or impoverishment of the language in this multilingual context. This section therefore focuses on the different manifestations of the negative linguistic impact of globalisation and/or ICT on Standard English in multilingual Cameroon at the level of the core-content as regards language deformation resulting from the influence of Internet Communication Technology Language (ICTL) as well as negative Cameroonisation and/or Pidginisation of Standard English in multilingual Cameroon as would be discussed below.

5.1.1 Influence of Internet Communication Technology Language (ICTL)

Although the introduction of ICT2 to ease communication has enriched the vocabulary system of English, it has also been realized that it has brought about lots of innovation in the syntax of English as far as the day-to-day oral and written usage of English language users is concerned. This sub-section discusses how globalization through the evolution, exposure and embracement of its globalizing agent, ICT, has impacted Standard English resulting from Internet CommunicationTechnology Language in multilingual Cameroon negatively from the point of view of lexico-syntactic analysis. It looks at new language styles and forms that have arisen under the influence of the internet termed "Netspeak". Crystal (2001) describes netspeak as a type of language displaying features that is unique to the internet and is encountered in e-mail, chat groups, virtual world and World Wide Web, arising out of its character as a medium which is electronic, global and interactive. Users or learners of English either consciously or unconsciously apply Netspeak in English discourses in formal contexts such as the English Language classrooms. We now focus below on the presentation of and discussion on some forms

of ICTL that students employ in their written works in English as well as the reasons for the usage of ICTL in English Language usage.

5.1.1.1 Forms of ICTL in English Language Usage

The rise and rapid spread and embracement of internet usage have brought about new linguistic features specific to the internet platform. There is a decline of standard or formal English resulting from this increase in usage of electronic communication. Most indigenous people of the Grassfield region especially students, have been exposed to and are increasingly embracing sophisticated ICT gadgets such as phones where they make use of the internet. Generally, most students or users of the internet at large use internet language or slangs with peers, friends and relatives in chatrooms, social networking services and online communication. However, the use of internet language on the internet influences language usage outside of technology such as the classroom or education which is a formal setting.

It was very important to find out from both the students and their teachers some of the ICTL forms students use in their written work in English and their responses were obtained. Both the students and their teachers reported numerous ICTL forms that these students use in the English Language classroom and these forms were classified according to the following groups or types of errors identified:

5.1.1.1.1 Acronyms, Abbreviations and Formulas

Acronyms and abbreviations are very common forms of ICTL that these learners of English use in their written productions. Some examples of acronyms, abbreviations and formulas identified on students' written work in English are presented in the table that follows.

Table 2: The Use of Acronyms, Abbreviations and Formulas in Students' Written Works

Replaced Form	Correct Standard English Version
OTOH, internet is a necessity in society.	**On the other hand**, internet is a necessity in society.
Read **b/n** the lines.	Read **between** the lines.
I need help, **pls**.	I need help, **please**.
As they drank **H_2O**, they left the eating room.	As they drank **water**, they left the eating room.

The following acronyms and abbreviations were also identified by some student and teacher respondents: b/c for because, u for you, ur for your, sby (somebody), INJ/IJN (in Jesus' name), Rip or RIP (rest in peace), x for -ing

5.1.1.1.2 Contractions

Contractions are short forms that they also employ in their written work in English especially essay writing. Even though these forms are accepted in informal letter writing only because it is written to close acquaintances such as friends and relatives, students generalized the use of contractions to writing any form of long essay. The table below contains some contractions extracted from students' written works in English.

Table 3: The Use of Contractions in Students' Written Works

Replaced Form	Correct Standard English Version
My father **wasn't** at home at that time.	My father **was not** at home at that time.
In my opinion, the internet **hasn't** any loopholes.	In my opinion, the internet **has not** got any loopholes.
Cameroonian indigenous languages **shouldn't** be neglected.	Cameroonian indigenous languages **should not** be neglected.

5.1.1.1.3 Keyboard Symbols

Students also tend to use the following keyboard symbols in their written work in English: & for "and", @ for "at", % for "percent" as exhibited in the sentences in the following table.

Table 4: The Use of Keyboard Symbols in Students' Written Works

Replaced Form	Correct Standard English Version
My father came **&** got me well beaten.	My father came **and** got me well beaten.
My friend was disgraced @the market place.	My friend was disgraced **at** the market place.
A high **%age** of the population surfs the internet.	A high **percentage** of the population surfs the internet.

The teachers also identified other keyboard symbols like + (plus) and ctrl (control) in students' written works in English.

5.1.1.1.4 Punctuations

The rules of punctuation in English are not usually followed in their written work in English because of the influence of ICTL. There are successive period exclamations or interjection marks (!!!!!!), zero apostrophes, zero hyphens, zero capitalization among others identified in their written discourses as illustrated in the table below.

Table 5: The Use of Punctuations in Students' Written Works

Replaced Form	Correct Standard English Version
He exclaimed, "What a bad deed**!!!!!**"	He exclaimed, "What a bad deed**!**"
florence finally got married to my father in **yaounde**.	**Florence** finally got married to my father in **Yaoundé**.

5.1.1.1.5 Figure substitution

Students also replaced some parts (syllables, group of letters) of words or the whole words with figures they represent. This was noticeable in the following English constructions in the table that follows.

Table 6: The Use of Figure Substitution in Students' Written Works

Replaced Form	Correct Standard English Version
As his father arrived, he left and went **2** the house.	As his father arrived, he left and went **to** the house.
I told them, "**2MORO** will be late" and that "We should do it **2day**".	I told them, "**Tomorrow** will be late" and that "We should do it **today.**"
They came **be4** noon.	They came **before** noon.
1 of the culprits was shot.	**One** of the culprits was shot.

5.1.1.1.6 Ideophones, Onomatopoeia Expressions and Spellings

Students also use onomatopoeic expressions or spell words the way they are pronounced such as the examples in the following table.

Table 7: The Use of Ideophones, Onomatopoeia Expressions and Spellings in Students' Written Works

Replaced Form	Correct Standard English Version
It was really funny and it made me to **laugh hahahaha.**	It was really funny and it made me **laugh.**
When my father came, they closed the **door bang**.	When my father came, they closed the **door**.

Some less frequently used forms of ICTL also identified comprise the following: Internet-like spellings and grammar, use of archaic words, use of bold and underline, emoticons and ellipsis. Sometimes "students use unrenowned internet language that are not usually understood by their teachers and this is sanctioned under accuracy mechanical" (Personal communication with Mrs Ngha Rose, HOD, Deparment of English).

From the afore-mentioned discussion, it is realized that the increased exposure of English language users or learners of English in the Grassfield zone in general and GBHS Ndop students in Bamunka in particular to ICT2 leads them to learn, internalize, and use nonstandard, informal, unusual kinds or style of English such as SMS shorthand in text messaging. It was realized that

students who often manipulate or use ICT2 usually transfer their knowledge in the day-to-day communication in English or use of the English language into writing English tests and exams. Students from different linguistic backgrounds have various ICT2 ways of writing the same word or expression in English. This is a recurrent and pervasive phenomenon often identified on both O'Level and A'level students' written works in English especially as far as Essay Writing, Directed Writing and Summary Writing are concerned. The use of internet communication technology language (ICTL) demonstrates that globalisation and/or ICT is a hindrance to effective English language pedagogy which is a negative impact of globalisation on Standard English in multilingual Cameroon. The educational perspective of the use of ICT2 language in the classroom is that, internet language usage affects language education as students' use of ICT2 language in academic and formal writing especially in their tests and exams results in their poor performance in English.

5.1.1.2 Reasons for Students' Use of ICTL Forms

Another typical question was to find out from the students and their teachers the reasons for students' use of ICTL in formal situations such as the language classroom. Some of the reasons pointed out by some teachers and students' respondents for users or students' use of ICTL language especially SMS shorthand were summarized as thus:

5.1.1.2.1 Economic reasons

Some respondents revealed that students use these informal styles because it helps them use language economically so as to save time, money and writing material. For example it takes a longer time to write in full words. A student pointed out that instead of writing 'on the other hand', he would rather prefer to use the contracted form "Otoh" because he will not waste much time writing an English test or exam as well as he will not require many pages to write on.

5.1.1.2.2 Social Reasons

Other respondents hold that some students use SMS shorthand to show that they belong to a certain class in society or part of the global world. This is the fashionable and modern class as they believe that using such forms is a characteristic of the android generation or globalized world.

5.1.1.2.3 Aesthetic Reasons

Some students indicated that the use of Internet and Communication Technology Language forms is to spice or beautify their handwriting. They revealed that using ICTL forms makes their handwriting very attractive.

5.1.1.2.4 Other Reasons

Other reasons were identified by the students and their teachers and comprise the following: some students reported that they make use of these forms for secretive or private reasons as they would not want their teachers and even classmates to understand what they have written in their exercise books, test scripts and exam scripts. Some teachers pointed out negligence and ignorance as reasons because students are ignorant of the consequence of using these forms especially in formal contexts. Students thus neglect using the formal forms

Generally, globalization and ICT impact on English language with regard to the influence of ICT2 language thus affects English language pedagogy negatively as the teaching and learning process is hindered since students do not care to learn and use the real or standard forms.

5.1.2 Negative Cameroonisation and/or Pidginisation of Standard English

This sub-section focuses on the negative linguistic impact of globalisation on Standard English in multilingual Cameroon in connection to negative Cameroonisation and/or Pidginisation of Standard English from the point of view of negative cross linguistic transfer (interference) which Berthold et al. (1997) define as the transfer of elements of one language to another at various levels especially phonological, grammatical and lexical. This sometimes contributes to the impoverishment and distortion of the language and may also pose a problem to effective English language pedagogy. Crystal (2000) states that even though English is spreading around the world and is affecting other languages, other languages are also affecting English because of this "mixture" of languages. He notes that it is nearly impossible to predict the future of English variations because of abundant Pidgin, Creole and varieties of the language that are used all around the world. English has been contextualized in multilingual Cameroon because the language now reflects the sociolinguistic context or setting of Cameroon in general and the grassfield region specifically. This is considered by the native speakers of English, error and contrastive analysts as errors and impoverishment of the language. It is also considered by the non-native speakers and propounders of World Englishes as variations or innovation processes in the use of the language. The wrong usage of English by Cameroonian users of English could be considered as an error since the recommended variety of English in the educational system of Cameroon is SBE. This is as a result of negative transfer or 'substratum' which Camilleri (2004) states that it can be a hindrance to L2 acquisition as it occurs in context where there is a 'mismatch' between an L1 structure and the equivalent target structure. The outcome of such occurrence is often a deviation from the target norm.

The English language teacher therefore finds it difficult to transmit knowledge to English language learners as a second language because the sounds and structures are not exactly the same and "some of them speak and write following the way they would in their indigenous languages and/or CPE." Some respondents especially students revealed that they have a poor proficiency in English Language in particular areas of the language (sounds and grammatical structures) which was also confirmed by their teachers who reported that the students' poor performance in some areas of the language was partly due to the influence of their first languages and CPE. Since the same linguistic features are shared by most of the Cameroonian languages especially those of the Grassfield, we will now focus on the demonstration on how globalisation has affected SE in this multilingual context with regard to cross linguistic influence of Cameroon-grassfield languages in general and the Bamunka language specifically and/or CPE. This will take into consideration such problem areas of English as the sound, grammatical and lexical systems identified by the researcher and the teachers teaching Bamunka learners of English as a second language.

5.1.2.1 Features of Negative Phonologization of Standard English

Negative Cameroon-grassfield and CPE phonologization of SE is when the transfer or interference of phonological elements from Cameroon-grassfield languages and CPE to SE helps hinder the acquisition, usage, teaching and learning of SE phonology. Cameroon-grassfield languages and CPE's sound systems have affected the acquisition, usage, teaching and learning of SBE or Received Pronunciation (RP) in Cameroon negatively as Grassfieldians find it difficult producing certain SE sounds as a result of the dissimilarities existing between grassfield languages and Standard English sound systems. This section therefore focuses on phonological influence or transfer of Cameroon-grassfield languages such as the Bamunka phonological system into the acquisition, usage, teaching and learning of English.

Some teacher respondents revealed that they find it difficult teaching such sounds as /θ/, /ð/, /ʌ/, /ɜ:/, diphthongs and triphthongs to Bamunka learners of English as a second language. Suggestively, this is partly because these English sounds are not attested in the Bamunka and CPE sound systems. This results in phonological errors in the oral and written productions of Bamunka learners of English especially those of GBHS Ndop. The mispronunciation of certain words involves some phonological processes as would be illustrated in this section. Before the identification of some possible areas of transfer of sounds as a result of dissimilar sound features during English production, the consonant and vowel phone charts of the languages in question

are presented in order to carry out a comparison between them. This is the first stage to carry out a contrastive analysis study at the phonological level.

The English sound system comprises 49 phonemes. There are about 25 vowel sounds (12 monophthongs, 8 diphthongs and 5 triphthongs) including both long and short vowels and 24 consonant sounds (22 simple consonants, 2 complex consonants) for Bamunka learners of English to learn as presented in the phoneme charts below.

Chart 1: English Phonemic Consonant Chart

Place of articulation Manner of articulation	Bilabial	Labio-dental	Inter-dental	Alveolar - dental	Palato-alveolar	Palatal	Velar	Labio-velar	Glottal
Plosives VL stops VD	p b			t d			k g		
Fricatives VL VD		f v	θ ð	s z	ʃ ʒ				h
Affricates VL VD					ʧ ʤ				
Lateral Non-Fricatives VD				l					
Glides VD	(w)					j		w	
Trill VD				r					
Nasals VD	m			n			ŋ		

(Roach, 2009)

Chart 2: English Phonemic Vowel Chart

	Front vowels		Central vowels		Back vowels	
	unrounded	Rounded	unrounded	Rounded	unrounded	Rounded
High/close	i					u
Mid-high/close	e			ə		o
Mid-low/open	ɛ		ɜ		ʌ	ɔ
Low/open	a				ɑ	ɒ

(Roach, 2009)

English has the following:

Diphthongs: /ai/, /ei/, /ɔi/, /uə/, /əu/, /iə/, /au/, /eu/

Triphthongs: /aiə/, /eiə/, /ɔiə/, /əuə/, /auə/

The Bamunka sound system comprises 37 phonemes excluding diphthongs. There are 9 simple vowels or monophthongs and 28 consonants (22 simple consonants, 6 complex consonants) as presented in the phone charts below:

Chart 3: Bamunka Phonemic Consonant Chart

Place of articulation Manner of articulation	Bilabial	Labio-dental	Alveolar - dental	Palato-alveolar	Palatal	Velar	Glottal	Labio-velar
Plosives VL stops VD	b		t d			k g	ʔ	kp
Fricatives VL VD		f v	s	ʃ ʒ		ɣ	h	
Affricates VL VD				ʧ ʤ				
Nasals VD	m		n		ɲ	ŋ		
Pre-nasalized stops VD	mb	nt nd				ŋk ŋg		
Glides VD	(w)				j			w
Lateral Non-Fricatives VD			l					

Takwe (2002:30)

Chart 4: Bamunka Phonemic Vowel Chart

	Front vowels	Central vowels	Back vowels
	Unrounded	Rounded	Rounded
High	i	ɨ	u
Mid-high	e	ə	o
Mid-low	ɛ		ɔ
low	a		

Takwe (2002:39)

From the above English and Bamunka consonant and vowel phonemic charts which bring out the similarities and differences between the sounds of both English and Bamunka, it is observed that Bamunka uses almost the same consonant and vowel sounds as RP but for the following few divergences: The following phonemes are present in English but are absent in Bamunka: simple consonants: /p/, /θ/, /ð/, /r/, /ʒ/ and monophthongs: /ʌ/, /ɜ:/. The following are present in Bamunka but are absent in English: monophthongs: / ɨ /; simple consonants: /ʔ/, /ɣ/, / ɲ/; complex consonants: /kp/; prenasalised consonants: /mb/, nt/, /nd/, /ŋk/, /ŋg/.

5.1.2.1.1 Vowel Interference and Phonological Processes

Vowel interference denotes a situation where a vowel sound feature in a language infiltrates in the production of a similar or nearby similar vowel sound in another language. Most often, Bamunka learners of English tend to mispronounce any word containing the English vowel sounds that are absent in Bamunka by replacing the vowel sounds with nearby sounds present in the Bamunka language which results in phonological errors. Below are some possible problem areas of negative transfer of some vowel sounds or errors during sound production that Bamunka learners or users of English as a second language likely face as a result of dissimilar vowel sound features and their phonological processes.

Table 8: Examples of vowel interference and phonological processes

Changes or Alternations and Phonological processes	RP	Bamunka learner of English' Renditions
Group 1:Vowel fronting: This is a phonological process whereby central or back vowels are fronted or changed to front vowels such as the RP NURSE or tense central vowel /ɜ:/ which is fronted to the lax front vowel /ɛ/ Below are some examples: /ɜ/~/ɛ/		
bird	/bɜ:d/	/bɛd/
learn	/lɜ:n/	/lɛn/
nurse	/nɜ:s/	/nɛs/
Mercy	/mɜ:si/	/mɛsi/
Group 2: Vowel lowering: This is a phonological process whereby either the high/close, mid-high/close or mid-		

low/open vowels becomes a low/open vowel such as the RP NURSE or mid-low tense central vowel /ɜ:/ which is lowered to the low lax front vowel /a/. Below are some examples: /ɜ:/~/a/		
transfer	/transfɜ/	/transfa/
maternity	/mətɜ:nəti/	/mataniti/
her	/hɜ:/	/ha/
Group 3 :Vowel backing and vowel rounding: This is a phonological process whereby front or central vowels are backed and rounded such as the tense central nurse unrounded vowel /ɜ:/ and the mid-low back unrounded vowel /ʌ/which are realized as the mid-low back rounded vowel /ɔ/ as presented below: /ɜ:/~/ɔ/		
World	/wɜ:ld/	/wɔld/
Further	/fɜ:ðə/	/fɔda/
Journalist	**/**ʤɜ:nəlist/	/ʤɔnalist/
Murmur	/mɜ:mɜ:/	/mɔmɔ/
/ʌ/ ~/ɔ/		
sun/son	/sʌn/	/sɔn/
Country	/kʌntri/	/kɔntri/
Blood	/blʌd/	/blɔd/
Hurry	/hʌri/	/hɔri/
Group 4: Monophthongization or reduced diphthongs: This is when diphthongs are realized as monophthongs such as the following example**s:** **/** ei /~ /e/ or /a/		
Data	/deitə/	/data/
Bass	/beis/	/bas/
Break	/breik/	/brek/
Sadist	/seidist/	/sadist/
/ai / ~ /i/		
Either	/aiðə/	/ida/
Bilingual	/bailiŋgwəl/	/biliŋgwal/

Stimuli	/stimulai/	/stimuli/
directed	/dairect/	/direct/
/əu/~/o/		
Cold	/cəuld/	/cold/
Goat	/gəut/	/got/
Obey	/əubei/	/obe/
Grow	/grəu/	/gro/
/iə/~/i/		
Period	/piəriəd/	/pirɔd/
Serious	/siəriəs/	/sirɔs/

Group 5: **Triphthong substitution and syllabic expansion:**
Triphthong substitution is when an English triphthong is replaced by another triphthong from a different language especially Pidgin and Syllabic expansion is when a monosyllabic or disyllabic word becomes a disyllabic or trisyllabic word respectively as seen in the examples below:

/auə/ ~/awa/		
Power	/pauə/	/pawa/
Flower	/flauə/	/flawa/
Hour	/hauə/	/awa/
Sour	/sauə/	/sawa/
/əuə/ ~/owa/		
Sewer	/səuə/	/sowa/
Grower	/grəuə/	/growa/
Church goer	/ʧɜːʧ gəuə/	/ʧɔʧ gowa/
Sower	/səuə/	/sowa/
/aiə/~ aja/		
Higher	/haiə/	/haja/
Fire	/faiə/	/faja/
Choir	/kwaiə/	/kwaja/
Liar	/laiə/	/laja/
/eiə/~ /ejɔ/		
Mayor	/meiə/	/mejɔ/
Surveyor	/sɜːveiə/	/sɔvejɔ/

	/eiə/ ~/eja/		
Player		/pleiə/	/pleja/
Payer		/peiə/	/peja/

The RP deviations and phonological processes in Group 5 is attributed to CPE-influenced sounds. CPE phonological system has also influenced the speech of most grassfieldians such as Bamunka learners of English especially at the level of vowel interference such as the use of RP triphthongs. Such phonological process as glide insertion or semi-vocalization (a process when a vowel becomes a semi-vowel) is realised. In Group Five (a) and (b) above, the central triphthongal /u/ in the RP /auə/ and /əuə/ is replaced by /w/ especially in free speech of most Bamunka learners of English to render the RP /auə/ and /əuə/ as /awa/ and /owa/ respectively. In (c), (d) and (e) above, the central triphthongal /i/ in the RP /aiə/ and /eiə/ is replaced by /j/ to render the RP triphthong as /aja/, /ejɔ/ and/eja/ respectively. Generally, it was observed that BLE tend to pronounce triphthongs as two syllables with a glide /j/ or /w/ usually inserted at the second onset of the second syllable (syllabic expansion). This may not reflect L1 interference since the Bamunka language does not have English triphthongs. This may be attributed to the influence of CPE.

5.1.2.1.2 Consonant Interference and Phonological Processes

Consonant interference is a situation where a consonant sound in a language infiltrates in the production of a similar or nearby similar consonant sound in another language. Just as in the case of vowel interference, most Bamunka learners of English tend to mispronounce any word containing the English consonant sounds that are absent in Bamunka by replacing the consonant sounds with nearby consonant sounds present in the Bamunka language which results in phonological errors. Below are some problem areas of negative transfer of some consonant sounds and their phonological processes involved in an attempt to pronounce a word containing a consonant sound lacking in the Bamunka language as collected from Bamunka learners or users of English as a second language.

Table 9: Examples of consonant interference and phonological processes

Changes or Alternations and Phonological processes	RP	Bamunka learner of English' Renditions
Group 1: Dedentalisation and consonant stopping: The interdental fricatives sounds /θ/ and /ð/ are given an alveolar articulation in most contexts. In the initial, medial and final positions, they are produced with the tip of the tongue placed on the gum rather than between the teeth which makes them sound /t/ and /d/ (alveolar stops) respectively.		
/ð/ ~/d/		
Father	/fɑ:ðə/	/fada/
Together	/təgeðə/	/tugeda/
Therefore	/ðeafɔ:/	/deafɔ:/
Their	/ðea/	/dea/
/θ/~ /t/		
Bath	/beiθ/	/bet/
thirty	/θɜ:ti/	/tɛ:ti/
Three	/θri:/	/tri:/
Author	/ɔ:θə/	/ɔ:tɔ:/
Group 2: Voicing/ stop substitution: Voicing is when a voiceless sound becomes voiced. For example, the voiceless bilabial stop /p/ is realized as the voiced bilabial stop /b/ in the following words even though it is a borrowed sound in the Bamunka language:		
/p/~/b/		
Pocket	/pɔ:kit/	/bɔ:kɛt/
Peter	/pitə/	/bita/
Group 3:Liquid or r-l alternations: The alveolar roll or trill /r/ is realized as the alveolar lateral /l/ or is sometimes deleted.		
/r/ ~/l/		
Broom	/bru:m/	/blu:m/
Jireh	/dʒaire/	/dʒaile/
Miracle	/mirəkl/	/milakl/
From	/frəm/	/flɔm/

5.1.2.2 Features of Negative Grammaticalisation of Standard English

Grammatical interference is defined by Berthold et al. (1997) in terms of word order, pronouns, determinants, tense etc of the first language influencing the second language. Negative Cameroon-grassfield grammaticalisation of SE is when the transfer or interference of grammatical elements such as word order, pronouns, tense etc from L1 to L2 helps hinder the acquisition and usage of SE grammar. Cameroon-grassfield languages' grammatical systems have affected SBE in Cameroon negatively as Grassfieldians find it difficult producing certain SE structures as a result of the dissimilarities existing between grassfield languages and English grammatical systems. This section is based on SE at the level of grammatical transfer or interference into the acquisition, usage, teaching and learning of English with regard to the grammatical system of Cameroon-grassfield languages with particular emphasis on Bamunka. Some teacher respondents revealed that they find it difficult teaching such aspects of English grammar to Bamunka learners of English as a second language as the formulation of direct questions and tag questions, reciprocal pronouns, and reflexive pronouns. The following are other grammatical errors identified on students' oral speech and written work in English by the researcher: Wrong formation of direct polar or yes-no interrogatives, wrong formation of direct question-word or wh-interrogatives, substitution process or non-distinctive use of reciprocal pronouns, reduplication of lexical items in syntactic structures, omission of function words (articles, pronouns), deletion of –ly morpheme in manner adjuncts, subject copying or double subject pronouns, wrong constructions of sentences requiring the use of the pro-forms "So do I" and "So am I" etc. This could be termed syntactic processes. Just as in the case of phonological influence, these difficulties or errors are partly because these learners of English consciously or unconsciously translate, transfer or apply the rules governing CPE and the Bamunka grammatical system to English language learning context. The English sentences obey the grammatical structure strictly and so the order of words in sentences or the formation of words is restrained by many rules which are not often respected by these learners of English. A typical contrastive analysis of the grammatical English sentence structures and words with either their corresponding Bamunka or CPE equivalents exhibits the above-mentioned possible areas of negative grammatical transfer as a result of dissimilar grammatical systems. The errors or ungrammatical English constructions which result in some syntactic processes identified from Bamunka users or learners of English in their oral productions or free speeches as well as written productions project the several ways in which Cameroon-grassfield languages affect SE in multilingual Cameroon. Some of the grammatical transfers of either the CPE or Bamunka grammatical system resulting from the dissimilarities in the grammatical systems existing between CPE and/or Bamunka language on the one hand and English on the other are discussed below. We therefore state the type of error, explain the problem by stating the grammar rule that has been violated and then give the correct form to show contrast with the inappropriate or deviated form in each case in conformity with the steps of carrying out an error and/or contrastive analysis study.

5.1.2.2.1 Wrong Formation of Direct Polar or Yes-No Interrogatives

There is a marked difference between English and Bamunka as far as the formation of direct polar interrogative sentence is concerned. There is subject-auxiliary inversion from a declarative sentence in English. This is not common in Bamunka, a language that does not permit subject-auxiliary inversion. Grassfieldians in general and Bamunka learners in particular tend to transfer the rules governing the formation of direct polar interrogatives in Bamunka into English. They form direct polar or Yes-No interrogatives without changing the position of subject and auxiliary items as illustrated in the table below.

Table 10: Examples of Wrong Formation of Direct Polar or Yes-No Interrogatives

BLE rendition or Deviated Form	Correct Standard British English Version
*Kinyu ate the Bambalang fish?	Did Kinyu eat the Bambalang fish?
*You are going to school?	Are you going to school?

5.1.2.2.2 Wrong Formation of Direct Question-Word or Wh-Interrogatives

Both English and Aghem vary in the position of question words in direct question-word interrogative sentence. The wh-word in English moves to the initial position of a sentence in the formation of direct question-word questions while the question words in Bamunka remain in situ (median or final positions). Bamunka learners of English always manipulate direct question-word questions in English wrongly. This violation of the ordering restriction in direct wh-question formation in English by Bamunka learners of English has been influenced by the structure of the Bamunka question-word interrogative sentence. They form direct question-word question or wh-interrogatives without prepositioning the wh-word as demonstrated in the table that follows:

Table 11: Examples of Wrong Formation of Direct Question-Word Interrogatives

BLE rendition or Deviated Form	Correct Standard British English Version
*You were where?	Where were you?
*School was how yesterday?	How was school yesterday?

5.1.2.2.3 Wrong Formation of Tag Questions

In SBE, while the negative question tag is always determined by the verb which must agree in number, person and gender with the declarative clause, it is often represented in Bamunka by "isn't it?" or in CPE "no be so?", "na" or "noh" . Examples of wrong tag question formation are given in the following table.

Table 12: Examples of Wrong Tag Question Formation

BLE rendition or Deviated Form	Correct Standard British English Version
*You are my friend, not so/isn't it?	You are my friend, aren't you?
*She went to school, not so/isn't it?	She went to school, didn't she?
*We were present in class, noh?	We were present in class, weren't we?

5.1.2.2.4 Substitution Process or Non-Distinctive Use of Reciprocal Pronouns

The pronoun "each other" is often used or substituted for "one another" when it denotes or involves more than two participants. This is a violation of the rule in English which states that when there are two participants, use "each other" and when there are more than two participants, use "one another". Bamunka learners of English usually transfer the rule in Bamunka which does not show any distinction between "each other" and "one another" into English as presented in the following table.

Table 13: Examples of Non-Distinctive Use of Reciprocal Pronouns

BLE rendition or Deviated Form	Correct Standard British English Version
*The four students embraced each other.	The four students embraced one another.
*His three wives love each other.	His three wives love one another.

5.1.2.2.5 Reduplication of Lexical Items in Syntactic Structures

While Bamunka permits the reduplication of words in Bamunka sentence constructions for emphasis and pluralisation, English does not allow the repetition of items in English sentence constructions. There is often total reduplication of certain items in English constructions in the speech of Bamunka learners of English which are just single items in English. For example some

reduplications are used to replace the adverb "very" for intensifying something. Some examples are presented in the table below.

Table 14: Examples of Reduplication of Lexical Items in Syntactic Structures

BLE rendition or Deviated Form	Correct Standard British English Version
*I saw very beautiful beautiful girls.	I saw very beautiful girls.
*It was a cold cold weather.	It was a very cold weather.
*Their father was always sleeping sleeping.	Their father was always sleeping.

5.1.2.2.6 Omission of Function Words (Articles, Pronouns)

While SBE structure does not permit the omission of article and pronouns in some English constructions, the Bamunka structure does. That is the reason for the construction of the following ungrammatical sentences in the table by Bamunka learners of English.

Table 15: Examples of Omission of Function Words (Articles, Pronouns)

BLE rendition or Deviated Form	Correct Standard British English Version
*Give her water.	Give her some water.
*He asked me to add little sugar in the cup.	He asked me to add a little sugar in the cup.

5.1.2.2.7 Deletion of –ly morpheme in manner adjuncts

English does not permit the deletion of the –ly morpheme in manner adjuncts in its rule. Bamunka does not have the –ly morpheme marker in manner adjuncts. Thus, Bamunka learners of English tend to delete the –ly morpheme in English constructions as given in the following table.

Table 16: Examples of Deletion of –ly morpheme in manner adjuncts

BLE rendition or Deviated Form	Correct Standard British English Version
*Come here quick.	Come here quickly.
*My friend always does her things very very slow.	My friend does her things very slowly.

5.1.2.2.8 Subject Copying or Double Subject Pronouns

There are great differences between Bamunka and English in the use of subjects of sentences. While English allows only one pronoun or one subject (this, that, those, my, your, his/her, our etc) in the subject positions in sentences Bamunka permits the use of subject copying or double subject pronouns as a means to emphasize the subject. When speaking or writing English, Bamunka learners transfer the structure governing Bamunka grammatical structure. Some examples of double subject pronouns are presented in the table that follows.

Table 17: Examples of Double Subject Pronouns

BLE rendition or Deviated Form	Correct Standard British English Version
*His children they were sleeping.	His children were sleeping.
*Those his friends were really dangerous.	Those friends of his were really dangerous.
*Me I don't know her friends.	I don't know her friends.

5.1.2.2.9 Wrong Constructions of Sentences Requiring the Use of the Pro-Forms "So Do I" and "So Am I"

The pro-form formation in English, which is similar to that of tag question formation in English, is formed using "so" plus the emphasized auxiliary verb found in the declarative clause. There is also subject-auxiliary inversion. However, this is not the case with the Bamunka language which permits the object pronoun "me", "he followed by "too" or "also". This accounts for the following deviations in the table.

Table 18: Examples of Wrong Constructions of Sentences Requiring the Use of the Pro-Forms "So Do I" and "So Am I"

BLE rendition or Deviated Form	Correct Standard British English Version
*I am late for the English class. Me too/also.	I am late for the English class. So am I.
*Konyuy speaks Bamunka. Me too/also.	Konyuy speaks Bamunka. So do I.

The ungrammatical English constructions elicited from Bamunka learners of English in the tables above, have English-based words but with either CPE or Bamunka-influenced structures.

5.1.2.3 Features of Negative Lexicalisation of Standard English and Code-Mixing

The lexicon comprises the vocabulary of a language. Lexical interference includes borrowing and lending of words from one language and using that according to their native language accent (Berthold et al., 1997). This section focuses on the negative Cameroon-grassfield or CPE lexicalisation of SE from the point of view of lexical errors. Most of the lexical errors in English from CPE result from such lexical processes as lexical redundancy or tautological expressions, malapropism (unnecessary loanwords and expressions, semantic extension, semantic shift, derivation) and lexical interference and code admixture/code-switching. These users of English think that they are using the right forms and any attempt to correct them is looked at or believed to be wrong. The lexical errors in English from CPE resulting from the afore-mentioned lexical processes are given below.

5.1.2.3.1 Lexical Redundancy

Lexical redundancy is the use of tautological expressions. It was reported that these learners of English learn SBE in schools and at the same time watch American movies or films at home where they learn American English. It was also realised that most of these English language teachers as a second language are not consistent in the use of either the British or the American variety since they do not master the differences. All these have an impact on the learners' oral and written productions in English. In using English, they sometimes combine both the British and American forms to express something which becomes ungrammaticalor tautological and sounds like Pidgin called CPE. Some examples of tautological expressions influenced by a combination of both SBE and AmeE are given in the table that follows.

Table 19: Some examples of tautological expressions influenced by a combination of both SBE and AmeE

Tautological expressions	SBE	AmeE
Extreme end	Extreme	End
Still yet	Still	Yet
From now henceforth	Henceforth	From now on
Barbing salon	Salon	Barber shop
Reverse back	Reverse	Turn back

Short knicker	Knicker	Short
Bending corner	Bend	Corner
Should incase	Should	Incase
Return backward	Return	Backward
Tell me the reason why	Tell me the reason	Tell me why

5.1.2.3.2 Malapropism

Malapropism is the unintentional misuse of a word by confusion with one that sounds similar. Speakers of Cameroonian languages use words that are faulty in English as a result of employing the following lexical processes: unnecessary loanwords and expressions, semantic extension, semantic shift and derivation as will be discussed below.

5.1.2.3.2 .1 Unnecessary Loanwords and Expressions

Some CPE words and expressions are borrowed into English by these speakers of Cameroonian languages which are erroneous. Some examples of such words are given in the table below.

Table 20: Some examples of unnecessary loanwords and expressions from CPE into English

Wrong words or expressions	Gloss or Correct English Version
Crydie	Funeral
Cut short	Short cut
Dash	Gift
Soya	Roasted meat
Motor park	Bus stop
Offhead	offhand
Chewing stick	Tooth brush
Borrow	lend
Head tie	Hair scarf/ head gear
Bush man	Rural, native or uncultivated person
Mbanya	Co-wife in a polygamous marriage
Moyo	In-law, especially male
Mbombo	namesake
Knock door	Betrothal ceremony to express wedding intentions
Chop chair	A successor
Trouble fund	Trouble bank
Mbambe	A slave

5.1.2.3.2.2 Semantic Extension

Some English words are also given new meanings and many cases of these semantic extensions are due to confusion between words that are semantically related which result in lexical errors as given in the following table.

Table 21: Some examples of faulty semantic extension

Wrong words or expressions	Gloss or Correct English Version
Ground	Earth
Stay	Live
Stranger	Guest
Change	balance

5.1.2.3.2.3 Semantic Shift

Some English words acquire meanings altogether different from their original meanings in SBE such as the following in the table.

Table 22: Some examples of faulty semantic shift in English

Wrong words or expressions	Gloss or Correct English Version
Senior brother	Elder brother
Junior or small brother	Younger brother
Blackmail	Slander
dateline	deadline

5.1.2.3.2.4 Derivation

Some English words are compounded and converted to derive new words which are faulty expressions in SBE. Some examples faulty compounded or converted words to derive new words are given in the table that follows.

Table 23: Some examples of faulty compounded or converted words to derive new words

Wrong words or expressions	Gloss or Correct English Version
bad-mouth.	extremely rude and malicious.

long-throat	greedy and avaricious
item-eleven	reception/food
chairmaned	chaired /presided over
pregnanting	make pregnant

5.1.2.3.3 Lexical Interference and Code Admixture/Code-Switching

This subsection focuses on the manifestations of the negative linguistic impact of globalisation and/or ICT on SE in multilingual Cameroon at the level of the lexicon with regard to lexical interference and code-mixing and/ or code-mixing. Code-mixing is the common mode of code-switching which involves the switching between two or more languages within phrases, clauses, sentences or discourse.

Lexical interference and code-mixing/code-switching is an operation and the norm in the wider phenomenon of language contact in Bamunka users of English language' output both in their oral and written productions where there is unnecessary replacement of words, phrases and expressions in the process of code-admixture. Code mixing/code-switching operates or manifests itself in English in the following dimension in Cameroon with regard to the languages involved and the category of forms of items that are mixed or used in English oral and written discourses: unnecessary use of items (words, phrases and expressions) from Cameroonian indigenous languages (CILs), French, CPE and other non-Cameroonian indigenous languages. We therefore explore how Standard English in contact with the afore-mentioned languages in multilingual Cameroon has resulted in the infiltration of linguistic features from these languages into the lexicon of Standard English in multilingual Cameroon in the process of code-mixing. Words, phrases and expressions from the afore-mentioned languages have become part and parcel of the daily interactional language of Cameroonian multilinguals' or users of English especially speakers of grassfield languages in the process of code-mixing/code-switching in most conversational situations within the context of globalisation. There are also lots of unnecessary use of words and expressions from the above languages especially grassfield languages and CPE that are used in English expressions or constructions when the equivalents exist thereby making the constructions ungrammatical. The table below illustrates some sample sentences containing some terms and expressions from other languages that are used in Standard English expressions in the process of code-mixing when the English equivalents exist.

Table 24: Some examples of unnecessary use of items from other languages in Standard English Expressionsin the process of code-mixing

Code-mixed (Replaced) forms in English constructions	Standard Forms	Infiltrated language/ base language
We have to buy **Achei, ekeng, ichaah** for the meeting.	We have to buy a **whistle, double gong, rattles** for the meeting.	Ngie/ English
Dig the **achikah**.	Dig the **cricket**.	Ngie/English
The meeting was **chairmaned** by the president of the Aghem Cultural And Development Association	The meeting was **chaired** or **presided over** by the president of the Aghem Cultural And Development Association	CPE/English
My **change** is where?	Where is my **balance**?	CPE/English
He will be my **chop chair**.	He will be my **successor**.	CPE/English
The **dateline** for the payment of the **trouble fund** was last Sunday.	The **deadline** for the payment of the **trouble bank** was last Sunday.	CPE/English
Item eleven shall take place at Mr. Abanyi's residence. There will be **item-eleven** at King's Heritage Hotel	**Reception** shall take place at Mr. Abanyi's residence. There will be **reception** at King's Heritage Hotel	CPE/English
Mr Ntoh is Mrs Wontoh's **junior** brother.	Mr Ntoh is Mrs Wontoh's **younger** brother.	CPE/English
Tomorrow is Ekiafang's **knock door.**	Tomorrow is Ekiafang's **betrothal.**	CPE/English
Mr Kum is a **long-throat man.** It is not always good to have **long-throat**	Mr Kum is a greedy person**.** It is not always good **to be greedy and avaricious**	CPE/English
Kum wants to **ndɔ'ɔ** do it.	Kum wants to **really** do it.	Aghem/English
I will **ngemsə** come there.	I will **really** come there.	Aghem/English
His**senior** brother, Mr Ngong, was a **feyman** and he died without entering his mansion.	His**elder** brother, Mr Ngong, was a **scammer** and he died without entering his mansion.	CPE/English
You have sold the **sibeuh**?	Have you sold the **huckleberry**?	Bamunka/ English

There are only twelve members who have paid their **trouble fund**.	There are only twelve members who have paid their **trouble bank**.	CPE/English
This season is a season for **ukohfom**.	This season is a season for **termites**.	Ngie/English
You have **bad-mouth**.	You are **extremely rude and malicious.**	CPE/English
He had been **pregnanting** girls in his quarter	He had been **making girls pregnant** in his quarter.	CPE/English

Oral and written usage of English in the grassfield zone in particular and Cameroon in general are the most distinguishable from SBE as far as the lexicon is also concerned. Multilingual speakers in Cameroon at large and the grassfield region specifically create a new local variety of English (Grassfield English) which is influenced by the linguistic systems and cultural norms of the speakers of the grassfield region's indigenous languages and CPE which is evidenced in the above code-mixed structures collected from English users' free and written speeches.Even though most of the errors largely traced their origin to grassfield languages, exposure to CPE also reinforces the occurrence of the errors because most speakers have acquired these languages as their first languages or mother tongues. Suggestively, this is partly because of the differences in the linguistic systems of either the grassfield languages or CPE on the one hand and English on the other. Some competent and fluent or eloquent users of English will produce the forms in column B while incompetent and non-fluent users will make obvious of the forms in column A. The above constructions demonstrate that code-mixing is a gateway to the impoverishment or deformation of English and its eventual death in this multilingual setting which is a negative aspect of globalisation.

The above analysis on linguistic interference especially at the phonological, grammatical and lexical levels reveals that globalisation has affected SE in multilingual Cameroon negatively partly because of cross linguistic transfers from ICTL as well as other languages especially grassfield languages and/or CPE into English which help hinder English language pedagogy and usage. Having discussed the negative consequence of globalisation and/or ICT on Standard English in multilingual Cameroon at the corpus level of analysis, we now turn in the following section to demonstrate how the phenomenon has affected the language in this setting at the acquisition level of analysis below.

5.2 ACQUISITION LEVEL OF ANALYSIS

This section discusses the negative impact of globalisation and/or ICT on Standard English with regard to the acquisition level of analysis in the direction of language usage in multilingual Cameroon. Acquisition level of analysis here deals with various domains of language usage in which English language users in multilingual Cameroon particularly those of the grassfield have not been targeted to receive the opportunity to acquire, learn and use English. Below are various domains of language usage in which English language users in the grassfield have not been targeted to receive the opportunity to acquire and use English.

5.2.1 Negligence of English in Indigenous Religious Institutions

Grassfielders are by nature religious people who carry out their religious practices more in their respective indigenous languages than in English. Such religious practices comprise the following: offering religious sacrifices to their gods and ancestors, consulting and appeasing the gods and/or goddesses and ancestors, ancestral worship, incantation or Pouring libation, ritualistic practices (marriage rites, birth/naming ceremonial rites, burial rites) and sometimes invocations. Even learned people don't carry out the above activities in English but in their local languages. English thus loses importance in these purely traditional milieu or domains.

5.2.2 Negligence of English in Indigenous "Njangi" Groups

Discussing in various indigenous "njangi" groups largely attractsthe use of their indigenous languages. They occasionally shift to other languages especially when non-natives are present such as intermarriage situations. Even though they usually code-mixed words, phrases and expressions from other languages or code-switched from one language to another during interaction in the above contexts, the base languages of interaction are their indigenous languages. Only a minute number make use of other languages other than their L1. This shows that L1 is mostly used and restricted to particular domains. English has not totally gained grounds or roots in the grassfield region in particular in recent years as far as the above domains of language usage are concerned. It is on rare occasions such as intermarriage situations that English and/or CPE is used in the afore-mentioned contexts.

CONCLUSION

We have attempted in Chapter Five to present and discuss the negative linguistic impact of globalisation and/or ICT on Standard English in Cameroon multilingualism with regard to its corpus and acquisition levels of analysis. At the corpus level of analysis, we looked at some forms of Internet Communication Technology Language (ICTL) that students employ in their written works in English such as abbreviations, contractions, punctuations, figure substitution

etc. Negative Cameroonisation and/or Pidginisation of Standard English was also looked at especially at the level of phonological (consonants and vowels), grammatical and lexical interference. As far as the acquisition level of analysis is concerned, neglect of English in both indigenous religious institutions and indigenous "njangi" groups were the main domains discussed where English language users in the grassfield have not been targeted to receive the opportunity to acquire and use the language. In the next chapter, we will also attempt its positive linguistic impact on Standard English in multilingual Cameroon.

CHAPTER SIX

POSITIVE ASPECTS OF GLOBALISATION AND/OR ICT ON STANDARD ENGLISH

INTRODUCTION

This chapter focuses on the discussion and presentation of a clear picture of various manifestations of the positive linguistic impact of globalisation and/or ICT on Standard English in multilingual Cameroon. Having confirmed that globalisation and/or ICT influences Standard

English in multilingual Cameroon positively, the respondents were also asked to state other manifestations apart from the influence of internet communication technology (ICT2) language, Cameroon indigenous languages as well as Cameroon Pidgin English and the following responses were obtained: English has gained grounds in most domains of political, social, cultural, economic, judicial, commercial structures of the nation and lives of the Cameroonians because it is an official language; the English lexicon has been enriched in multilingual Cameroon because it now contains many Camerooniced words; English pedagogy is being facilitated in Cameroon thanks to the presence of learners' ILs; many Cameroonians' L1 is English and this helps spread the use of English in Cameroon. The points advanced by the respondents and from the researcher's observation on various ways in which globalization and/or ICT has influenced Standard English in Cameroon multilingualism were grouped under the headings status, corpus and acquisition levels of analysis as discussed and presented in the following sections and subsections.

6.1 STATUS LEVEL OF ANALYSIS

Status analysis involves the official position, role or amount of importance given to the English language in Cameroon multilingualism at large and the grassfield region specifically following its transplantation in this multilingual setting. The process of globalisation has aided in the spread of English in multilingual Cameroon. Substantial impact of globalisation on English occurs at the level of language policy and planning which empowered English in multilingual Cameroon in general and the grassfield zone particularly since the grassfield region is "Cameroon in miniature" in terms of multiplicity of languages and cultures. This section therefore looks at the impact of globalisation as regards its official status and multidimensional functions in multilingual Cameroon.

6.1.1 English and Official Status in Multilingual Cameroon

Some informants revealed that the globalisation or transplantation of the English language from the inner circle to multilingual Cameroon is in itself a positive impact of globalisation on English because it has acquired an official and prestigious status in Cameroon at large and the grassfield zone specifically thereby enveloping CILs. It was realized that English works well in a multicultural and multilingual society like Cameroon as it works as a unifying factor. In recognition of English and its culture, the Ministry of Basic and Secondary Education also implemented civic education with the aim of promoting national cohesion (Nkwain, 2008).

Some informants further revealed that the implementation of English and not Cameroon indigenous languages as an official language in Cameroon was a gateway to prevent such ills or

vices as favouritism, tribalism etc in the country even though there were other barriers to effective implementation of the local languages as OLs.

6.1.2 English and Multidimensional Functions in Multilingual Cameroon

It was revealed from observation and analysis of the teachers' questionnaire that apart from English being an official language in Cameroon, English has multi-dimensional functions in the grassfield zone since its earliest introduction. English has gained a predominant position in the grassfield area specifically and multilingual Cameroon at large because it is an official language. Apart from French, it is the preferred language for most state transactions in Cameroon especially as it has acquired multi-dimensional functions such as administrative, political, economic, social etc dominant roles as discussed below.

6.1.2.1 Administrative or Political Roles

English is sometimes one of the languages of administration and politics in multilingual Cameroon. All administrative or political texts or documents (decrees, laws, constitutions) of Cameroon are written in English since it is one of the languages of administration. The language of parliament is English.

6.1.2.2 Economic Roles

English is the language that is used to gain employment in the grassfield region especially those professions where English is needed. In most professions, the applicant must show a good proficiency in English before one is employed. Also, after the written part of most competitive exam, orals or interviews are conducted in English. Thus, knowing English well or having a good mastery or proficiency in English can guarantee an applicant's success.

6.1.2.3 Social Roles

In multilingual Cameroon, English has acquired social roles especially in the domains of education and health as discussed below:

6.1.2.3.1 Education

The impact of globalisation on English in Cameroon multilingualism is strongly felt in the domain of education where English is highly recognized and fostered in the nursery, primary, secondary, higher and tertiary levels. This has resulted in the existence of two major English Language Teaching (ELT) contexts in Cameroon at large and the Grassfield Zone specifically: TESL (Teaching English as a Second Language) or TEFOL (Teaching English as the First Official Language) to Anglophone Cameroonians where English is used as both a school subject and as a means of instruction; and TEFL (Teaching English as a Foreign Language) or TESOL (Teaching English as the Second Official Language) where English is used only as a school

subject and not as a means of instruction. After CPE, English happens to be the most widely used (oral and written) language in the grassfield region since it is the language in education. Being the language in education in the multilingual grassfield zone, it is associated with the following: It is used to study other school subjects like Biology, History, Economics, Civics etc; English is the language used in both class and public examinations; Most state and private universities at home especially those in the grassfield region require a pass in English language before students are admitted into the institution.

6.1.2.3.2 Health

English is the preferred language that is used in the hospitals in the grassfield zone especially in the following areas: Consultation even though sometimes CPE is used; Prescription of drugs to patients; Filling of patients' hospital books etc.

6.1.2.4 Legal or Judiciary Roles

Apart from French, English is the language that is also used in the judiciary sector in the grassfield in the domains below: Filling of judiciary documents; The criminal code is written in English; It is the language of interaction in courts between the litigants and inmates even though sometimes it depends on the litigants' linguistic backgrounds.

6.1.2.5 Substrate roles

English has further acquired substrate roles in typical traditional settings which could have been reserved for indigenous languages because it is the language that is used by local authorities (mayors, fons and chiefs) in the grassfield to write and keep their records. It is mostly English that is used to govern their indigenous people.

Having discussed the positive globalisation impact on SE at the status level, we now turn to discuss its impact on SE at the corpus level.

6.2 Corpus Level of Analysis

The world is fast changing all the time just as Standard English especially as regards its lexicon. Standard English is witnessing an enormous positive linguistic change even within its own boundaries as it is transplanted to the outer and expanding circles. This section therefore focuses on various manifestations of the positive impact of globalisation and/or its globalizing agent, ICT, on Standard English in multilingual Cameroon at the level of the core-content. It looks at language enrichment through the adoption of Internet and Computer Technology (ICT1)-related terms as well as positive Cameroonisation and/or Pidginisation of Standard English in multilingual Cameroon as will be discussed below.

6.2.1 Adoption of ICT1-Related Concepts in Standard English

The researcher's observation and questionnaires analyses revealed that there is an impact of internet development on Standard English because new technology and products are discovered every day. Some informants or respondents revealed that the survival or incorporation of new words into present day English lexical system as a result of technological advancement such as ICT1 terms is a positive impact of globalisation and its globalizing agent, ICT, on Standard English. The evolution and introduction of ICT1 has brought about lots of innovations on the core-content (lexicon) of the English language thereby enriching the language in Cameroon. New words or vocabulary commonly used within the realm or evolution of ICT1 have entered the English lexicon or dictionary and have become part and parcel of the interactional language used by Cameroonians especially speakers of the grassfield languages. Whenever a new technology evolves or is discovered, words in relation to that technology have to be found for it or for the description of it. These words which trace their origin from the evolution and introduction of ICT1 have entered or are introduced into the lexical system of English through various morphological or word formation processes such as the following: compounding, acronymy and abbreviations, clipping, blending, affixation, conversion, synonymy, antonymy, polysemy, retronymy, reduplication, semantic extension as illustrated below.

6.2.1.1 Compounding

Compounding mechanism which is the commonest type of creating new words is the combination of two or more words to form new words with new meanings. Each of the words in the compound expresses meaning on its own and when the word is attached to a different word, it loses its meaning and takes up another. Most internet concepts entered the English lexicon through this process using either the spaced, hyphenated or solid graphic conventions or method of compounding. Compound words as a result of the evolution of ICT1 are categorized into various major and minor parts of speech or grammatical categories depending on the nature of combination. The most common major and minor word classes found in the formation of ICT1-related terms through compounding are the following: Noun, verb, adjective and preposition.

Below is an illustration of the manner in which ICT1 related concepts entered the English lexicon through compounding mechanism:

Table 25: Some examples of compounded ICT1-related concepts

Type of	Meaning of separate words	Meanings of Compounded

compounding mechanism		ICT1-related terms
Noun + Noun	Key + board -key: any of the set of moving parts that you press with your fingers on a computer to produce letters, numbers, symbols Board: A flat, thin, rectangular piece of wood which is used for a particular purpose	Keyboard: The set of keys on a computer that you press in order to enter information into a computer
	Pass + word -pass: an official document which shows that you have the right to go somewhere -word: a single unit of language which has meaning and can be spoken or written	Password: A secret word, sequence or combination of typed characters required to use a computer system, thus preventing unauthorized persons from gaining access to the computer
	Face + book face: the front of the head where the eyes, nose and mouth are -book: a set of pages that have been fastened together inside a cover to be read or written in	Facebook: A social networking site (www.facebook.com)
	Internet + explorer -Internet: the large group of computers that are connected to each other which allows people to share, exchange and transmit information with each other -explorer: someone who travels to places where no one has ever been in order to find out what is there	Internet explorer: A World Wide Web browser included in Microsoft windows; a derivative of MOSAIC
	Cross + browse /post -cross :to move or go across from one side of something to the other -browse :to search for information in computer files or the internet, especially on World Wide Web	-Cross browse: To search for information on the internet using different browsers at the same time -Cross post: To place a single copy of a message in two or

	-post: to make an information available to other people on the internet	more news groups at once
Verb + Verb	Back + space -Back : to move backwards - space: an empty place or area which is available to be used	Backspace: A key on the keyboard when pressed moves backwards thereby deleting typed letters
	Write + protect -write: to produce something in written form so that people can read -protect: to make sure that something or somebody is not harmed	Write protect: Protecting a disquette from someone adding into or subtracting from it
Verb + Noun	Chat + room -chat: to talk to someone in a friendly way -room: a part of the inside of a building that is separated from other parts by walls, floor and ceiling	Chat room: a part of the internet where you can use email to discuss a subject with other people
	Boot /scan + disk -boot: to start a computer by putting in the instructions which it needs in order to start working -Scan: to pass a beam of light over a picture or document to make a copy of it in the computer -disk:a device for storing information on computers	-Boot disk: A disk containing the files needed for an operating system to run and that can be used to start up a computer -Scan disk: A disk that is used to scan documents in a computer
	Display + screen -display: to arrange a collection of things so that they can be seen by the public -screen : a flat surface in a computer system on which pictures/words are shown	Display screen: A television-like screen used for displaying computer output
	Search + engine: -Search :to look somewhere carefully in order to find something -engine: a machine that uses the energy from liquid fuel or steam to produce movement	Search engine: A computer program which finds or searches information on the internet by looking for words which you have typed in

Noun + Verb	Cyber + squatting -cyber: A café or place with computers where people can pay to use the internet -squatting: to live in an empty building or area of land without the permission of the owner	Cybersquatting: When somebody pays to officially take a famous name as an internet address so that they can later sell it for a high price to the person or organization with that name	
	Ego + surfing -Ego: someone's sense of his own worth - surfing: the activity of looking at different sites on the internet	Ego surfing/egosurfing: The practice of entering one's own name into a search engine to see how many times it turns up	
	File + sharing -File: a set of related data that has its own name - sharing: to distribute something between or among people	File-sharing/filesharing: A method of distributing files containing music among a large number of users	
	Web + search -web:the system of connected documents on the internet which often contains coloured pictures, video, and sound which can be searched for information about a particular subject **-**search: (see search engine above)	Web search: A software system or search engine which searches information on the World Wide Web	
	Global + search -global: relating to the whole world or all parts of a situation or subject -search: (see search engine above	Global search: searching or finding information in the world from the internet	
	Hard + ware -hard: solid, firm, stiff and difficult to bend or break -ware: an object made of solid material	- Hardware:Any physical part of a computer that we can touch	
	Soft + copy -soft: changing shape easily when pressed, not stiff or hard - copy: written text which is to be printed	Soft copy: Computer output that is only viewable on the computer screen or text stored in a flash which has not yet	

Adjective + Noun		been printed
	Internal + bus -Internal : existing or happening inside a person, object, place etc -bus: a large vehicle in which people are driven from one place to another	Internal bus: The bus that connects all the internal computer components to the CPU and main memory
Verb + Preposition	Back + up -Back: to make an extra copy of something -up: towards the starting point of something	Backup:internet programs which automatically create copies of the information on aninternet system so that it can be stored separately and used to replace the original information if it is damaged or lost
	Go + down -go: to stop working -down: not in operation or not working, usually only for a limited period of time	Go down: When a computer stops functioning or working
	Log + in/out -log: to record something officially on a computer -in/into: inside of something; connected with a particular subject or activity -out: outside or away	Log in:To identify yourself to your computer or an online service by typing your name or identity code and a password Log out: The concluding steps for formally ending a session with a system by typing a particular command password
	Zoom + in/out -zoom: to increase very quickly -in: inside of something -out: able to be seen	Zoom in: To make the image of something or someone appear much larger and nearer(zoom in) or much smaller or further away (zoom out)
	Down/up + load	-Download: To copy

Preposition + Verb	-down: in or towards a low or lower position, from a higher one -up: to or in a higher position or level -load: to put a large quantity of things into something	information into a computer's memory especially from the internet -Upload: To copy information to the internet
	Down + stream(ing) -down: *see* down load - stream: to flow or comes out in large amounts	Downstream(ing): A method of transmitting data from the internet directly to a user's computer screen without the need to download it
	Over + write -over: above, beyond, higher than -write: to use a pen or pencil to produce words, letters or numbers on something such as a book	Overwrite: To write over information that is already on a disk
	Under + line/score -under: below -line: a long thin mark which is drawn on a surface -Score: to draw a line through writing	-Underline: To draw a line underneath a word or sentence in order to make people notice it -Underscore: a low line/dash, or symbol found on the keyboard key as the hyphen(-)
Preposition + Noun	In/out + box -in: inside or within an area or space -out: outside or away -box: : container made of wood, cardboard, plastic metal with a lid	-Inbox: One's mail box - Out-box: A place on an internet where copies of email messages which you are going to send are kept
	On/off + line -On: covering the surface of being connected to -Off: away from a place or position - line: A connection that makes it possible for two people to speak to each other on a telephone	-Online/on-line: directly connected to the internet -Offline/off-line: Not directly connected to the internet-

Noun + Preposition	Page + up /down -page: one of the sheets of paper in a book -up: to or in a higher position -down: in or towards a low or lower position	-Page up: Previous page in a typed work on the computer -Page down: Next page in a typed work on the computer
Adjective + Verb	Left/right/ double + click -left: on or towards the side of body that is to the west when you are facing north -right: on or towards the side of body that is to the east when you are facing north -double: twice the amount, size etc -click: pointing the cursor at an area of a computer screen and pressing one of the buttons on a mouse in order to make something happen	-Left-click: To press the button on the left of a computer mouse in order to make the computer do something -Right-click: To press the button on the right of a computer mouse in order to make the computer do something
	High + light -High: greater than the usual level or amount or that which has power or important position/influence - light: the brightness that comes from the	- Highlight: To mark a piece of text in a different colour on a computer screen

6.2.1.2 Abbreviation and Acronymy

Some words from the internet platform entered the English lexicon through this processes. Some of the abbreviated ICT-related concepts are alphabetisms or initializations which are those abbreviations that are spelled individually or are pronounced wholly or partly using the name of its constituent's letters as illustrated in the table below:

Table 26: Some examples of initialised abbreviated ICT1-related concepts

Abbreviated ICT1 -related term	**Full meaning**	**Meaning of acronym**
CD/siˈdiː/	Compact Disc	A small plastic disc with a metallic surface on which

		information, especially high quality sound, is recorded
CPU/siːpiːˈjuː/	Central Processing Unit	The electronic system that performs the basic operations of a computer
DMA/diːemˈei/	Direct Memory Access	A method of transferring data faster from the computer's main memory directly to the device that needs it, without it having to pass to and from the CPU
Html/eit.tiːemˈel/	Hypertext markup language or Hotmail	A way of marking text so that it can be seen on the internet A free e-mail service, now part of MSN
Http/eit.tiːtiːˈpiː/	Hypertext transfer protocol	A set of instructions made by a computer program that enables your computer to connect to an internet document
ISP/ai.esˈpiː/	Internet Service Provider	A company that provides access to the internet, enables you to use email, and give you space on the internet to display documents
PC/piːˈsiː/	Personal Computer	A computer belonging to an individual
PDF/piːdiːef/	Portable Document Format	A system of storing and moving documents between computers that only allows the contents to be viewed or printed, or a document created using this system
SMS/es.emˈes/	Short Message Service	A system for sending text messages
WWW/ˈdʌbiju: ˈdʌbiju: ˈdʌbiju:/	World Wide Web	It appears at the beginning of website addresses in the form www

Some abbreviations that are pronounced or read as one word (acronyms) as far as ICT1-related concepts are concerned are given in the following table.

Table 27: Some examples of abbreviated ICT1-related concepts pronounced as one word

Abbreviated	Full meaning	Meaning of acronym

ICT1 -related term		
BAK /bæk/	Back At Keyboard	A chat room abbreviation to show that somebody is ready to resume the conversation
CAD/kæd/	Computer aided design	The use of computer software to design objects or things
COMPUTER /kʌmpjutə/	Common Operating Machine Particularly Used for Technical, Education and Research	A programmable machine or an advanced electronic device that is designed to manipulate data or information and has the ability to store, retrieve and process data.
e-mail/ˈi:meil/	Electronic mail	The system for using computers and phones to send messages over the internet.
FAT/fæt/	File Allocation Table	It is used by the operating system to store information about where files are stored on a disk. It is just like a table of contents in a book.
RAM/ræm/	Random Access Memory	A type of computer memory which can be searched in any order and changed as necessary.
ROM/rɒm/	Read Only Memory	A type of computer memory which holds information that can be used but not changed or added
SLIP/slip/	Serial Line Internet Protocol	A protocol to connect computers to the internet.
WYSIWYG/ˈwiziwig/	What you see is what you get	Describes an image on a computer screen that is exactly the same when it is printed
WIFI/waifi:/	Wireless Fidelity	A technology that allows devices to connect to the internet or communicate with each other without the need for physical wired connections.
Yahoo/jæhu:/	Yet Another	Internet portal and web directory

	Hierarchical Officious Oracle	

Other ICT1 acronyms that do not actually stand for a series of the initials of the words but stand as symbols, involve the following in the table:

Table 28: Examples of symbols and abbreviated ICT1-related concepts that are neither initialized nor pronounced as one word but stand as symbols

Symbols and abbreviated ICT1-related term	Full meaning
@	At
_	Underscore
#	Hash, hashtag
Ctrl	Control
Fn	Functio

6.2.1.3 Clipping/truncation

Clipping or truncation is the elimination or subtraction of one or more syllables either at the beginning (fore-clipping or aphaeresis), in the middle (middle clipping) or at the end of a word (back clipping or apocopation). Some words are clipped to form new ICT1-related words such as the ones in the table below:

Table 29: Examples of clipped ICT1-related concepts

Clipped ICT1-related term	Full word
Net	Internet
Site	Website
Cyber	Cyber café
Web	website
Lab	laboratory
Alt	alternative
Admin	Administrator
Doc	document

Cap	capital
Wiki	Wikipedia
Blog	weblog

6.2.1.4 Blending

It is a word formation process that involves the putting together of existing words to build new ones. Blending is the combination of clipping and compounding in which new words are created by the overlap of words or fragments of existing words (Wei Liu and Weyu Liu, 2014). Examples of the process of blending in relation to ICT-related concepts comprise the following in the table:

Table 30: Examples of blended ICT1-related concepts

Blended ICT1-related term	Words involved
Internet	International + network
Modem	Modular + demodular
Weblog	Web + blog
POSIX	Portable + Unix
Bit	Binary + digit
Blog	Web + log
App	Application program
Emotags	Emotion + tags
Gootube	Google + YouTube
Wedsite	Wedding + website
Viewser	Viewer + user
Cybrarian	Cyber + librarian
Webcam	Web + camera

6.2.1.5 Affixation

Affixation comprises a letter or group of letters added either at the beginning (prefixation) or at the end (suffixation) of an existing word to form a new word with a new meaning and sometimes a new part of speech. Prefixes and suffixes are a tool to building or creating new words. Some ICT1-related concepts entered the English lexicon through prefixation and

suffixation. They express a wide range of semantic types or groups as classified and illustrated on the tables below.

Table 31: Examples of ICT1-related concepts that entered the English lexicon through prefixation and theirsemantic types

Semantic groups andPrefixes	Meaning	New word or ICT-related term
Expressing negation, reversing or removing	Dis-: Added to some verbs or adjectives to form words opposite in meaning	Disconnect
	Un-: Not, lacking, absence of or the opposite of	undelete, uninstall, ungoogleble
	De-: to some verbs to form the opposite	defriend, debug, deactivate
	Non-: Form nouns or adjectives which refer to things that do not have a particular quality	Non-volatile
	Re-: Form verbs and nouns which refer to an action or process being done again	Redo, restart, reload, retry, reset
Expressing size, number, measurement or degree	Hyper-: Too much, excessive, above normal	hypertext, hyperlink
	Micro-: Macro-:small/large respectively	Microbrowser, Microsoft/ macromedia, Macrocomputer
	Mini-: small	Minicomputer
	Kilo-: one hundred the stated unit	kilobyte
	Mega-: One million times the stated unit	Megabyte, megapixel
	Giga-: Used to form words with the meaning 1000000000	Gigabyte, gigahertz
	Super-: Over, above	Supercomputer, superwrite,
	Over-: Too much or more than usual	overwrite, overflowing, overlaid

	Tera-: Rating computer memories and disks or 1000000000000, a trillion bytes or 10^{12}	-terabyte, terabit
	Nano-:metric prefix meaning +1000000000	Nanocomputer, nanometer
Expressing a new orientation or position, place	Anti-: Forms adjectives and nouns which refer to some sort of opposition or prevention	Antivirus, anti-spam
	Auto-: Of or by yourself or operating independently and without needing help	auto capitalizing, autoplay, autorun, autotrace, autocorrect
	Geo-: relating to the earth	Geo-targeting
	Tele-: Over a long distance done by telephone or on or for television	Telecommute, Telecottage, teleconference
Not classified	Extra-/Intra-: Forms adjectives and nouns which refer to something being outside/Within	Extranet/Intranet
	Inter-: Forms adjectives and nouns which refer to things that move, exist, or happen between two or more people or things	Internet
	En-: In	Encrypt, entailer, encode
	Pre-: Before	prepend, preview, preflight
	Mal-: Form words which refer to things that are bad, unpleasant, unsuccessful or imperfect	Malware, malfunction
	Im-/Ex-: In or inside of/From or out of	Import/Export
	e-: Of electronic	e-learning, e-commerce

Table 32: Examples of ICT1-related concepts that entered the English lexicon through suffixation and their semantic types

Semantic groups and	Meaning	New word or ICT-related term

Prefixes		
functions, activities, types and membership	-er, -or: Form nouns which refer to a person, agent or thing that performs a particular action or function, often because it is their job or the doer	Netsurfer, scanner, processor, visitor, programmer, printer, folder, installer, browser
	-ing: Present participle forms used as nouns which refer to activities	Netsurfing, programming, posting, cybersquatting
	-arian: Function, profession	Cybrarian, webrarian
	-ist: Replaces -ism at the end of nouns to form nouns which refer to people who do a particular kind of work	Cyberterrorist
	-ate: Function	computerate
Attributes of size, mind, behaviour etc	-able: Forms adjectives which indicate what someone or something can do or have done to them	Clickable, machine-readable, programmable, downloadable,
	-ed, -d, -en(n): Past tense/participle markers of verbs which are sometimes often used as adjectives which indicate that something has been affected in some way	Written, menu-driven, networked, amplified speaker, sharpen
	-ic(al) (s: Belonging to, of or form adjectives which indicate what something is connected with	Digital, Cybernetics, graphic(s) (al), electronic(s)
	-ing: Present participle of verbs used as adjectives to describe a thing that is doing something	operating system
causes and results	-al: Belonging to, of	Postal, portal
	-ise, ize: Cause to be or make, make into	Computerize, digitize
	-ment: Forms nouns which refer to the process of making or doing something or the result of this process	Attachment, computer management, alignment

	-ate: Cause of, treat	Hibernate, operate, populate, activate, deactivate
Qualities and states of being	-ion, -tion: form nouns which refer to a state or process or to an instance of that process	Corruption, configuration, connection, computerization
	-ism: Forms nouns which refer to particular beliefs, or to behavior based on these beliefs	Cyberterrorism
Not classified	-s, -es: Plural marker	Links, buses, bytes, files
	-ry: Place of	cybrary
	-ette: Set of rules about behavior of something or somebody	Diskette, netiquette
	-ie: Information, newcomer	Cookie, techie, newbie
	-logy: The study (science) of	technology
	-ive: Characteristic of	Active, archive
	-ish: Belonging	Hackish, weblish

It is observed from the examples of prefixation and suffixation of ICT1-related concepts that the prefixes and suffixes do not change the stems of the words. It is also realized that there exist derivational suffixes (those that change the lexical meaning of the words to which they are attached) and inflectional suffixes (those that may be inflected for plurals, genitives or possessives, adjectives (noun phrase) and tense, aspect (verb phrase)). Sometimes the suffixes change the part of speech of the ICT1-related term.

6.2.1.6 Conversion or Functional Shift

This process creates words by using a word in new function such as shifting, changing or converting its original grammatical class to another class without any change in its spelling and pronunciation such as the ICT1-related word in the following table:

Table 33: Examples of ICT1- related word that entered the English lexicon through conversion

Converted	**Meaning**

ICT1-related word	
File	Noun: A set of related data that has its own name in a computer system Verb: To put a document in the correct file in a computer system
Text	Noun: A written message Verb: To send a text message to someone on the internet
Network	Noun: A large system consisting of many similar parts that are connected together to allow communication between or among people Verb: To connect computers together so that they can share information
Mail	Noun: The letters or parcels that are delivered to someone through an e-mail or computer network Verb: To send a letter or parcel to someone by means of e-mail or a computer network
Seat	Noun: A place where a person can use a computer system or software product Verb: To insert an integrated circuit (IC) or a printed circuit board into a socket
Share	Noun: A folder that is shared on a network Verb: To make a file, folder, or printer available to others through a network
Google	Noun: A search engine or website Verb: To search something on the internet
Zip	Noun: A file format that was created by Phil Katz Verb:To compress
Friend	Noun: A person in one's list of acquaintances Verb:To add a person to one's list of acquaintances and vice versa

6.2.1.7 Synonymy

This is a word formation process whereby ICT1–related words have the same or nearly the same meanings and are spelt or pronounced differently as seen in the table below:

Table 34: Examples of synonymous ICT1-related concepts

Synonymous ICT1-related terms	Meaning
Boot up/ Start up	to make a computer ready to use by putting in the instructions which it needs in order to start working
Burn / Write/ Copy	To transfer data onto a CD-ROM
Cyber /Cybercafé, / Internet café	A café or place with computers where people can pay to use the internet
Fonts / Character	A set of characters of the same style and size
Flash key/ Stick	A device that works like a disk drive but uses flash memory as the storage device
Monitor/ Screen	a flat surface on a computer system on which pictures or words are shown
Net Internet/ The Web	the large system of connected computers around the world which allows people to share information and communicate with each other using email
Site/ Website	A set of pages of information on the internet about a particular subject, which have been published by the same person or organization and often contains coloured pictures, videos and sounds
Surf / Navigate/ Browse	to search for information in computer files or on the internet
Virus / Computer bug	A program that introduces itself into a system, altering or destroying the information stored in the system
Crawler / Spider	A computer program that visits websites and collects information when you do an internet search

6.2.1.8 Antonymy or Contrast

This has to do with ICT1-related words that are opposite or nearly opposite in meaning and are spelt or pronounced differently. Sometimes prefixes are added to the words to get their opposites. Some of the ICT1–related terms and their antonyms are given in the table below:

Table 35: Examples of antonymous ICT1-related concepts

Antonymous - related term	Meaning
-Online -Offline	-Directly connected to the internet -Not directly connected to the internet
-Sign in -Sign out	-The process of identifying yourself to your computer or an online service to start using the computer system by typing your name and a password -The concluding steps for formally ending a session with a system by typing a particular command or password
-Inbox -Outbox	-One's mail box -A place on a computer where copies of email messages which you are going to send are kept
-Install -Uninstall	-To put a computer program onto a computer so that the computer can use it -To remove a computer program that was installed in a computer so that the computer cannot use it any longer
-Delete -Undelete	-To cancel something -Not to delete or cancel
-Undo -Redo	-To reverse the effect of something that has been done -To do something again that you have cancelled or erased
-Up -Down	-When a computer is operating, especially in its normal way -When a computer is not operating or working, usually only for a limited period of time
-BAK -AFK	-Back at the keyboard -Away from the keyboard

6.2.1.9 Polysemy

These comprise ICT1-related terms that have more than one meaning as presented in the proceeding table:

Table 36: Examples of polysemous ICT1-related concepts

Polysemous ICT1-related term	Meanings
Account	M1:Authorization to use a computer or any kind of computer service even if free of charge M2:an identifying name and other records necessary to keep track of a user
Activate	M1:To choose a window in which you want to type by moving the mouse pointer into the window and clicking one button or on the windows title bar M2:To start a piece of software by double –clicking on its name or icon
Shortcut	M1:An icon that serves as a link to a file or icon elsewhere on the same computer M2:A faster way to access a command without having to pick it from the menu
Screen	M1: A computer display also called a monitor M2:A screenful of information
Address	M1:A letter and number identifying the column and row of a cell in a spreadsheet M2:An electronic mail address
Orphan	M1:The last line of a paragraph if it appears by itself as the first line of a page M2:A computer product that is no longer supported by its manufacturer or whose manufacturer is out of business such as the Amiga computer
Run	M1:Run a program M2:Run copies (photocopying)
Cursor	M1:The mouse pointer M2:The symbol on a computer terminal that shows you where on screen the next character you type will appear
Outline	M1:A graphical image showing only the edges of an object

	M2:A way of representing the main points of a text without giving all the details

6.2.1.10 Retronymy

This process coins new names or words for something to differentiate the original from more recent forms or versions. It coins words especially with the passage of time to name new scientific and technological inventions and discoveries. Some ICT1 related terms are created by retronymy as presented below:

Table 37: Examples of retronymous ICT1-related concepts

Retronymous ICT1-related term	Meanings
Analog computer	A computer that represents information that can vary smoothly between certain limits
Digital computer	A computer that represents information in discrete form

6.2.1.11 Reduplication

There is complete reduplication of words to give different meaning as illustrated with the following ICT-related term in the table:

Table 38: Examples of reduplicated ICT1-related concepts

Reduplicated form	Meaning
Wikiwiki	a coined word by Ward Cunningham, the creator of wiki concept which refers to a hypertext document collection or the collaborative software used to create it

6.2.1.12 Semantic Extension

Semantic Extension as used here involves new meanings for already existing Englishwords that entered the English lexicon within the realm of ICT1. This sectiontherefore looks at the contextual meaning of words in relation to some English words that have undergone semantic extension as a result of the evolution of ICT1 as illustrated in the following table.

Table 39: Examples of ICT1-related concepts that entered the English lexicon through semantic extension

ICT1-related word	Semantic Extension
Browse	OM1:To look through a book or magazine without reading everything OM2:To walk around a shop looking at several items without intending to buy any of them NM: to search or look for information in computer files or on the internet
Drive	OM1:To move or travel on land in a motor vehicle, especially as the person controlling the vehicle's movement OM2:to force someone or something to go somewhere or do something NM: A device or the part of a computer that reads and stores computer information on a disc or tape
File	OM1:to store information in a careful and particular way OM2: type of container used to store papers, letters, and other documents in an ordered way NM: Information stored on a computer as one unit with one name
Icon	OM:A very famous person or thing considered as representing a set of beliefs or a way of life NM:A small picture or symbol on a computer screen that you point to or click on with a mouse to give the computer an instruction
Key	OM: a piece of metal that has been cut into a special shape and used for fastening and unfastening a lock NM1: any of the buttons on the keyboard or any of the set of moving parts that you press with your fingers on a computer to produce letters, numbers, symbols NM2:flash

Monitor	OM1:a person who has the job of watching or noticing particular things OM2: to watch and check a situation carefully for a period of time in order to discover something about it NM: A device or flat surface on a computer system on which pictures or words can be shown
Mouse	OM1:A small mammal or animal with short fur, a pointed face and a long tail OM2: a shy, quiet and nervous person NM: A small control device which you move across a surface in order to move a pointer on your computer screen
Navigate	OM: To direct the way that a ship, aircraft etc will travel, or find a direction across, along or over an area of water or land, often by using a map NM: To search, explore or move around a website (an address on the internet) or between websites
Virus	OM: An extremely small organism which causes disease in humans, animals and plants NM: A program that introduces itself into a system, altering or destroying the information stored in the system

The above ICT1-related terms are old English words that have acquired new meanings within the realm of the computer and internet.

We have dealt with the positive impact of globalisation and/or ICT on Standard English through the adoption of ICT1-related terms with regard to the lexical and semantic features or analyses while identifying various word formation processes of how ICT1-related concepts entered the English lexicon in this section and subsections. In the proceeding section and subsections, we will focus on globalisation and/or ICT as a motive to Standard English through positive Cameroonisation and/or Pidginisation of Standard English in multilingual Cameroon.

6.2.2 Positive Cameroonisation and/or Pidginisation of Standard English

This section looks at the positive linguistic impact of globalisation on Standard English in multilingual Cameroon resulting from positive cross linguistic transfer from Cameroonian indigenous languages and/or CPE. The globalisation impact on Standard English in multilingual Cameroon is also felt within the sphere of learning and teaching English either as a second or foreign language. Some respondents especially students revealed that they have a good proficiency in English language in particular areas of the language (sounds and grammatical structures) which was later confirmed by their teachers who reported that the students' good performances in some areas of the language was aided and facilitated by the influence of their first languages. Larsen Freeman (1984:44) states that *students' native language has a role to play in a language classroom*. Some informants especially teachers pointed out that the multilingual nature of Cameroon has helped facilitate English language pedagogy in Cameroon especially in the Grassfield through the influence of Cameroon indigenous languages and CPE. Some users or learners and teachers of the language find it easier acquiring or learning and teaching SE in respective terms because of positive language transfer. Jakobsen (2000) states that positive language transfer is one element in a wider phenomenon of language contact and multilingual scenario.When languages share linguistic features such as an alphabetical system and particular grammatical categories, there is the likelihood of positive transfer which is a successful carrying of features of language from the learners L1 into their L2 as would be evident in their language output (Camilleri, 2004). He further notes that such transfers will facilitate the understanding and acquisition of L2. Considering the Contrastive Analysis Hypothesis (CAH), we now focus on the demonstration on how globalisation has affected English language acquisition and usage positively in this multilingual context. It looks at the influence of grassfield languages in general and the Bamunka language specifically and/or CPE as far as some features of the phonological, grammatical and lexical systems related to phonological transfer, grammatical transfer and lexical borrowing are concerned.

6.2.2.1 Features of Positive Phonologization of Standard English

Positive Cameroon-grassfield phonologization of SE involves a situation where the transfer of phonological elements from Cameroon-grassfield languages into SE helps facilitate the acquisition or usage of the L2 phonology as well as ELP. Cameroon-grassfield languages' sound systems have affected SBE or Received Pronunciation (RP) in Cameroon. Grassfieldians can produce certain SE sounds with ease as a result of the similarities existing between grassfield languages and English sound systems. As already seen, some teacher respondents revealed that they find it easier teaching some English sounds to their students. Suggestively, this is partly

because of positive transfer of the sound features in the Bamunka language to English language learning context which results from the similarities in the sound systems existing between the Bamunka language on the one hand and English on the other. It was realized from the phone charts of the Bamunka and English languages in Chapter Five that English and Bamunka have many common sounds. Therefore, possible areas of positive transfer of sound features in English language usage and pedagogy will comprise those areas where the consonant and vowel sound systems in English and Bamunka exhibit similarities such as the following: consonants: /b/, /p/, /m/, /n/, /ŋ/, /t/, /d/, /s/, /l/, /w/, /f/, /v/, /j/, /ʃ/, /ʧ/, /ʤ/; vowels: /i /, /e /, /a /, /o /, /u /, /ɛ/, /ɔ/, /ə/. This is in conformity with the claims of Contrastive Analysis Hypothesis.

The following examples in the table present some L1 positive phonological (consonants and vowels) transfer on the production of English elicited free speech of Bamunka users of English showing a positive impact of globalisation on the English Language in Cameroon especially in the light of ELP.

Table 40: Examples of L1 and/or CPE positive phonological (consonants and vowels) transfer on the production of English

RP consonant sounds	Illustrative words	RP Rendition	Bamunka Learners or Users of English
/b/, /k/	book,urban, able, king	/b/oo/k/,ur/b/an, a/b/le, /k/ing	/b/oo/k/,ur/b/an, a/b/le, /k/ing
/l/, /d/	blood, daddy, late, leader, ruler, table, lie, level	b/l/oo/d/, d/a/dd/y, /l/ate, /l/ea/d/er, ru/l/er, tab/l/e, /l/ie, /l/eve/l/	b/l/oo/d/, d/a/dd/y, /l/ate, /l/ea/d/er, ru/l/er, tab/l/e, /l/ie, /l/eve/l/
/m/, /n/	murmur, men, moon, amen, name, arm,sum	/m/ur/m/ur, /m/e/n/ /m/oo/n/, a/m/e/n/ /n/a/m/e, ar/m/,su/m/	/m/ur/m/ur,/m/e/n/ /m/oo/n/, a/m/e/n/ /n/a/m/e, ar/m/,su/m/
/g/,/ŋ/	gang, sing,long,	/g/a/ŋ/, si/ŋ/,lo/ŋ/	/g/a/ŋ/, si/ŋ/,lo/ŋ/

/s/, /t/, /f/	satisfy, bass, stone	/s/a/t/i/s//f/y, ba/ss/, /s//t/one	/s/a/t/i/s//f/y, ba/ss/, /s//t/one
/w/	why, water, wind, awhile, window, woman	/w/hy, /w/ater, /w/ind, a/w/ile, /w/indow,/w/oman	/w/hy, /w/ater, /w/ind, a/w/ile, /w/indow,/w/oman
/f/	phone, free, of, afternoon, fruit family	/f/one, /f/ree, o/f/, a/f/ternoon, /f/ruit /f/amily	/f/one, /f/ree, o/f/, a/f/ternoon, /f/ruit /f/amily
/v/	verse, victory voice, vote	/v/erse, /v/ictory /v/oice, /v/ote	/v/erse, /v/ictory /v/oice, /v/ote
/ʃ/	Shoe, sharp, short, ash	/ʃ/oe, /ʃ/arp, /ʃ/ort, a/ʃ/	/ʃ/oe, /ʃ/arp, /ʃ/ort, a/ʃ/
/tʃ/	Teacher, church	Tea/tʃ/er, /tʃ/ur/tʃ/	Tea/tʃ/er, /tʃ/ur/tʃ/
/j/	Yam, you, yellow	/j/am,/j/ou, /j/ellow	/j/am,/j/ou, /j/ellow
/h/	House, hand, ahead, hospital	/h/ouse, /h/and, a/h/ead, /h/ospital	/h/ouse, /h/and, a/h/ead, /h/ospital
/k/	Key, cake, kettle Cameroon	/k/ey, /k/a/k/e, /k/ettle,/k/ameroon	/k/ey, /k/a/k/e, /k/ettle,/k/ameroon
/g/	Gain, Gallery, Again	/g/ain, /g/allery, A/g/ain	/g/ain, /g/allery, A/g/ain
/i/	Eat, been	/i/at, b/i/n,	/i/at, b/i/n,
/a/	Can, bat, as, tap, bath, rag	C/æ/n, b/æ/t, /æ/s, t/æ/p,b/æ/th, r/æ/g	C/æ/n, b/æ/t, /æ/s, t/æ/p,b/æ/th, r/æ/g
/e/	Red, pen, egg	R/e/d, p/e/n, /e/gg	R/e/d, p/e/n, /e/gg

/u/	Good, book, put	G/u/d,b/u/k, p/u/t,	G/u/d,b/u/k, p/u/t,
/ɔ/	Door, port, Lord	D/ɔ/r, p/ɔ/t, L/ɔ/d	D/ɔ/r, p/ɔ/t, L/ɔ/d

From the above illustration, it can be concluded that Grassfield languages and CPE are aids or facilitators to the usage, teaching and learning of English within the context of globalisation in this multilingual context as regards similar sound features.

6.2.2.2 Features of Positive Grammaticalisation of Standard English

Positive Cameroon-grassfield grammaticalization of SE implies a situation where the transfer of grammatical elements (word order, structure, tenses etc) from Cameroon-grassfield languages to SE helps facilitate the acquisition or usage of the L2 grammar as well as ELP. Cameroon-grassfield languages' grammatical systems have also affected SE in Cameroon positively especially with regard to the structure of various sentence types. Grassfieldians can produce certain SE sentence structures with ease as a result of the similarities existing between grassfield languages and English grammatical structures. Some teacher respondents revealed that they find it easier teaching some grammatical aspects and sentence structures to their students. Some of the areas indicated included declaratives, imperatives and compound sentences. Suggestively, this is partly because of positive transfer of the structural features in the students' first languages to English language learning context which result from the similarities existing between their first languages on the one hand and English on the other. A typical comparison and analysis of the structures of such sentence types in both languages as the exclamatory sentence, indirect yes or no question sentence, indirect Wh-question sentence, simple sentence, complex sentence, compound sentence, and compound-complex sentence exhibits other possible areas of positive syntactic transfer as a result of similar grammatical structures. This is evidentwhen taking into consideration the position or placement of various clauses such as Dependent Clause (DC) and Independent Clause (IC) as well as such clause elements as the Subject (S), Verb (V), Object (O), Complement(C), and Adjunct (A). The following corpus illustrate some well-formed English sentences or L1 positive grammatical transfers on the oral and written discourses in English recorded from spontaneous spoken productions and written works in English and their corresponding Bamunka equivalents demonstrating a positive impact of globalisation on English Language in Cameroon.

6.2.2.2.1 Simple Declarative Sentence Structures

A simple declarative sentence makes a statement or an assertion and involves a drop in the pitch height of the voice in speech. Declarative sentences begin with a capital letter and end with a period or full stop in writing (Warriner, 1999). While Bloor and Bloor (1999) present

English declarative structure as characterized by the sequence Subject (S)-Finite (F), Carter and McCarthy (2007) present the clause order of English declaratives as Subject(S)-Verb (V)-X construction, where X is any other element present such as an object (O), a complement(C) and an adjunct (A). Following Carter and McCarthy (2007) pattern, English declarative structures include the following: SV, SVO, SVOO, SVC, SVA, SVOA, SVOC, SVAA etc. Bamunka declarative sentence structures also typically follow the above structural patterns as illustrated below with the SVOO sentence structure:

	S	+	V	+	Od	+	Oi
1.	Mɔ		kə kɔ		ŋwɔ'nə		tə Chombong.
	I		P1 give		book		to Chombong
	I		gave		the book		to Chombong.

6.2.2.2.2 Imperative Sentence Structures

Imperative sentences express an order or a command, an advice, a warning and an instruction. Payne (1999) defines this sentence type as "Verb forms or construction types that are used to directly command the addressee to perform some actions." They start with capital letters and end with full stops (.) in the case of instructions and with commands and warnings, they end with exclamatory marks (!). They have the same structures as declaratives in both English and Bamunka. They have covert Subjects (S) as demonstrated with the VOC structure below:

	V	+	O	+	C
2.	Ya		Vanyi		wo kwɛ́ təŋ.
	hold		Vanyi		person big
	Put		Vanyi		leader.

6.2.2.2.3 Exclamatory Sentence Structures

Exclamatory sentences express strong emotional state (feelings, surprise and shock) in the speaker through intonation, interjection, and/or modal particles. They characterize statements uttered with a degree of stress accompanied by a rise in pitch. Exclamatory sentences start with a capital letter and end with an exclamatory mark in writing and most often they have the structure: Introductory phrase with "what" or "how" followed by such various clause elements as SVOCA in both English and Bamunka.Carter and McCarthy (2007) state that "What" is followed by a

noun phrase and "How" may be followed by an adjectival phrase, an adverbial phrase or a clause as demonstrated below:

    Introductory Phrase   S   V   A

3.   Nɔ ghu jyujyu ndə bə ya ɔ   Fɔŋ Bamunka

     Whatman good   rel   they hold 3sg Fon Bamunka

     What a good man whom they enthroned Fon of Bamunka!

6.2.2.2.4 Indirect "Yes" or "No" (Polar) and "Wh" (Question Word) Interrogative Sentence Structures

Indirect polar and Wh interrogative sentences are asking sentences (Linda Michelle and Sharon, 2010) which start with capital letters and end with full stops. Polar interrogatives are "alternative questions where the respondents must choose between alternatives" (Carter and McCarthy, 2007) such as "Yes" or "No" or generally questions with X or Y that "call for no further response or explanation for the respondent's choice of his answer." (Tambo, 2008:180). When a polar interrogative is reported indirectly, the complimentizer "if" or "whether" is used with the declarative structure, Subject Verb X construction. Question word interrogatives ask questions which seek information and cannot be answered by a simple X or Y but "require a more elaborate response" (Payne, 1999). Most languages have a set of special words that occur in question word questions. Question word interrogatives that are reported indirectly have the structure, Subject-Verb-X constructions like the other sentence structures. Both Bamunka and English have the same indirect interrogative sentence structures as demonstrated below:

          COMPLS   V   A

4a. Mɔ kə   kenne mbɔ'leuŋ bɔŋ kə gɛ̀ tə njaa yʉə.

  1sg want know if husband my P1 go   to house their

  I wanted to know if my husband went   to their house.

b. Mɔ kə   kenne yəŋkə ndə   bɔŋ bu kaa chɔ

I sg want   know place where they F rest   there

I want to know the place where they would rest.

6.2.2.2.5 Complex Sentence Structure

A complex sentence consists of an independent clause (IC) and at least one subordinate clause (SC). Both Bamunka and English exhibit similar structural pattern with regard to complex sentences as seen below:

Subordinate clause   +   Main clause

5. Bamunka: [Ŋgienyiikə nɔ nə gwe lɔ' Məkɔ' fefe,] [bumbi bʉə kə kwɔ'tə mbɔ i la gwe ndɔ mə bʉəhə bʉəhə.]

English: [When the gospel was first brought to the Bamunka land,]   [many people thought that it would be destructive to them.]   Mbigioni, D. et al. (2009)

6.2.2.2.6 Compound Sentence Structure

A compound sentence in Bamunka and English contains two or more related simple sentences joined by a comma and a conjunction or by a semi colon.

Simple sentence   +   Simple sentence

6. Bamunka: [Yie lɔ'-ya' nɔ bɛ Məkɔ] ;   [bɔŋ nɔ lɔ Mbɔŋ nchəŋ gwe du' le tii ŋwɔ-yə nə Məkɔ.]

English: [The name of our village is Bamunka] ; [the Bamunka people came from Tikari.]
                                 Mbigioni, D. et al. (2009)

6.2.2.2.7 Compound-Complex Sentence Structure

A compound complex sentence structure consists of two or more main clauses and one or more subordinate clauses in Bamunka and English. The main clauses are joined by a coordinating conjunction or by a semi colon alone. This is illustrated below.

Subordinate clause   +   Main clause   +   Main clause

7.Bamunka: [Woləŋ nɔ kʉ'nə ndɔ mə kie lɔŋ muu Məkɔ' nɔ], [mbʉ-ɛŋ ghɔŋ bəbʉə-bi se' ŋgwɔŋ woke]; [ndəghɔfii bɔŋ kʉʉ wontəŋ təŋ tə mbʉ tievaa ghɔŋkwe-i.]

English: [When a boy is ready to marry in Bamunka], [he and his parents will choose a young girl]; [they will look for a middle man and send to her parents.]

                                 Mbigioni, D. et al. (2009)

All the above illustrations are meant to bring out the similarities of both Bamunka and English as far as sentence structure is concerned. Looking at the structural aspects of various sentence types in both languages above, one realizes that the Bamunka language has a structural pattern similar to those of English. Like in the case of sounds, it is believed that similar structures between CILs especially those of the grassfield and English help facilitate English language acquisition, teaching and learning.

6.2.2.3 Features of Positive Lexicalisation of Standard English

This section deals with the lexicalization of SE in multilingual Cameroon in the light of some lexical borrowing and transfers from grassfield languages and Cameroon Pidgin English into Standard English, code-mixing and loanwords. It further shows different creative strategies of word formation that have contributed to the enrichment of the lexicon of Standard English in Cameroon at large. This is to demonstrate the positive impact of globalisation on Standard English in multilingual Cameroon at the level of the lexicon.

6.2.2.3.1 Lexical borrowing and transfers from Cameroonian languages and CPE

From observation and questionnaires analyses, Standard English is witnessing an enormous positive change even within its own boundaries as its vocabulary changed when it was transplanted in multilingual Cameroon resulting from the new lexical items and expressions that have filtered into its linguistic stock through lexical borrowing and transfers. It is believed that the evolution, transplantation and use of Standard English in multilingual Cameroon at large and the grassfield zone specifically, has made SE to come in contact with a range of diverse and distinct Cameroonian indigenous languages and this has also brought about lots of innovations on the core-content (lexicon) of Standard English with regard to the heavy or massive vocabulary or lexical items it has acquired in this multilingual setting. SE is thus full of words that originate from Cameroonian indigenous languages and CPE as a result of its contact with these languages and many linguists have termed it 'Kamtok' which literally means 'Cameroon talk' because it is characterized by the idiosyncratic norms reminiscent of the complex linguistic situation of Cameroon or the grassfield linguistic ecology and her cultural heritage. The survival of new words into the English lexical system as a result of the process of lexical expropriation or borrowing transfer from other languages especially grassfield languages on the one hand and CPE on the other with which SE is in contact with in this multilingual grassfield zone, is a positive impact of globalisation on Standard English in multilingual Cameroon. This is because Standard English in Cameroon has acquired new vocabularies to match new objects, concepts and experiences the language has encountered in this setting. Grassfield languages and CPE enrich the English vocabulary with words which are symbols of the grassfield culture. The

borrowed words which do not have their equivalents in Standard English are called loanwords and are thus expressed in the indigenous languages and/or CPE when interacting in the English language. These CPE and/or indigenous languages' loanwords in English in multilingual Cameroon were thus grouped and classified under various semantic cultural-based fields or thematic concerns in the following areas: names of tribes, quarters, inhabitants, families, languages,traditional titles, foodstuffs, music and dance, local or socio-cultural institutions, clothing or dressing, medicine, religion or beliefs and gods, names of tribes and inhabitants, festivals, furniture construction as presented in the table below taking into consideration specific donor grassfield languages such as CPE, Aghem, Bamunka and Ngie.

Table 41: CPE and/or ABN loanwords in English related to various semantic cultural-based fields

Semantic cultural based fields	CPE and/or ABN term	Gloss	Donor grassfield language
	Aghem/Bamunka /Ngie	Denote the name the tribe of the Aghem/Bamunka/Ngie people	Aghem/ Bamunka/Ngie
	Aghemian(s) /Bamunkas/Ngies	Inhabitants from the Aghem/Bamunka/Ngie clan	Aghem/ Bamunka/Ngie
	Akan, Mbambe, Anjoŋ, Akauwei, Afed, Achaŋ	Quarters in the Ngie village	Ngie
	Andek, Bonanyaŋ, Ebaŋ, Tinechuŋ, Etwii,	Villages in Ngie	Ngie
Tribes, quarters, inhabitants, families and languages	Beukeuh, Meusorh, Ngombuuh, Mbeumboŋ	Quarters in the Bamunka village	Bamunka
	Buŋebainye, Buŋnderechughe	Families in the Ngie clan	Ngie
	Eghumboŋ, Salaŋgei,	Families in the Aghem village	Aghem

	Mihsughu, Atwe, Ewifue,		
	Zoŋokwo, Kesughu, Magha, Naikom,	Villages in the Aghemclan	Aghem
	Zoŋotegha, Echuan, Wahka, Waazo'o, Iteghaku	Quarters in the Aghem village	Aghem
	Boh	Whenever the Fon is absent, he assists him, takes decisions on his behalf, judges all cases and chairs all kwifon meetings.	Bamunka
	Chinjia	Title given to all young ladies who marry the "Fon"	Bamunka
	Deŋkeghem or Ba'tum /foŋ/ufon or ataah	A male traditional ruler or leader of the whole clan or fondom popularly known as "Fon"	Aghem/ Bamunka/ Ngie
	Feuh	Head mother who can either be the mother of the reign Fon or his daughter and is treated reverently by the women and the entire village.	Bamunka
	Foŋkəghunimbi	"King of the world" who is the supreme being of the Bamunka land	Bamunka
	Kəndəgha/ Buŋguto'	People who take care of the Fon and Kwifon popularly known in the grassfield as Nchinda	Aghem/ Bamunka

Titles	Lɛfɔŋkwəŋtəŋ	A title given to the bold Nchinda who holds the head of the deceased Fon	Bamunka
	Lɛfɔŋtietie	A title given to the Nchinda who holds the legs of the deceased Fon	Bamunka
	Na'tum/Wontɔɔ	Queen or "Fon's" wife	Aghem/ Bamunka
	Nini	Elder brother	Bamunka
	Ntɔɔ	The third title of nobility in Bamunka village that is given to any commoner by the Fon as he pleases.	Bamunka
	Nyətsɔŋ	A member of female secret society who has danced the "kəfaa" dance	Aghem
	Nguu	Member of a secret society	Bamunka
	Tientə/ Nyamachughi, ukum	Male notables who help the "Fon" in ruling the clan known in the grassfield as regeants or quarter heads.	Bamunka/ Ngie
	Town crier	A person who moves around furnishing people with information from the palace.	CPE
	Tsele Ngɔŋ/ chʉi/ Mba'nwei	Father of twins popularly known in the grassfield as Tanyi	Aghem/Bamunka /Ngie
	Tsele wɛ or Mughukəbe/ Ata-kwo, ajeana', etambi /kieor	Father of a child/ head of a compound who controls his	Aghem/ Ngie/Bamunka

	tiefyu	wife and children	
	Vaaŋgwe	One who is not a child of the Fon or member of the royal family but is a member of the ngumba secret society.	Bamunka
	Ze Ngɔŋ/ egonwei /ntɔ'nju'	Mother of twins popularly known in the grassfield as Manyi	Aghem/ Ngie/ Bamunka
	Zəwɛ, Mughundughu/abu /naa	Mother of a child/ compound or house	Aghem/ Ngie/ Bamunka
	Ziabe/nju	Father's successor or heir	Aghem/Bamunka
	Akami Ogwei	traditional dance for dead ceremonies especially for entertainment by Bonanyang women where they are virtually naked	Ngie
	Akara	A popular dance among the Ngie people performed by the age mates of a deceased woman when the woman is to be buried	Ngie
	Anun	Special dance that comes out only when a very old woman (more than 100 years) dies performed by elderly women only.	Ngie
	Bend skin	A type of dance with the body bend forward	CPE

	Chufuŋ	juju walking in the night	Bamunka
	Duah	Popular traditional dance among the Aghem people performed by men every March partly aiming at testing the faithfulness of a woman towards her husband	Aghem
	Fəmgbwee	Female secret society of the Aghem people	Aghem
	Geuh	a secret society that is an affiliate of Nwornseh	Bamunka
	Iboŋ akwazah	a kind of dreaded, fearsome, mysterious and destructive masquerade that emerges from River Andze and stays in a particular deep, dark, and quiet pool or place called Ndoroti (legend).	Ngie
Music and dance, masquerade and socio-cultural institutions	Ichibi'kwen	A juju dance mostly performed by men and comes out at the funeral of an adult especially a non-christian.	Ngie
	Ijimih	A popular youth dance mostly at night where men and women of marriage age start throwing glances at each other	Ngie
	Kəfaa	Secret society of noble women, a noble dance group made up of queen mothers of the Aghem clan	Aghem

	Ko'	Masquerade with its whole body painted black with a cat on its back held with a rope that comes out only when a male figure dies. Women are not allow to see it else it will affect them especially during childbirth	Aghem
	Tsɔŋ	Secret society of noble men in Aghem who defies the noble tradition	Aghem
	Kwichoŋ	Very frightful masquerade, traditional dance and music with very frightful sounds; secret societies that operate only at midnight of an important ceremony such as the death of an important personality.	Ngie
	Kwifon/Ngumba	Highest authority in Bamunka administrative set up responsible for making traditional laws of the land	Bamunka
	Ufueŋ	Popular traditional dance among the Aghem performed by women every November to early December. It is popularly known as Nyanga dance	Aghem
	Mbɔ'tə	Early morning dance	Bamunka
	Məghambu	a masquerade that runs fast following the hitting or	Aghem

205

		beatings of gongs and comes out only when somebody (a male) dies.	
	Məndyuu	Traditional dance	Bamunka
	Ngeuteh	A secret society with authority that promulgates laws and takes decisions that often largely bind members of the royal family and their off-springs	Bamunka
	Ngwah	A dance performed by the age mates of the Ngie girl on the eve of the traditional marriage when sending or taking her to her husband's family.	Ngie
	Njiŋgɔŋ	Type of women's dance	Bamunka
	Nworŋseh	masquerade and supreme secret authority of the Bamunka or Nkoh land	Bamunka
	Ngkʉʉkə	Traditional dance	Bamunka
	Sambah	Popular traditional dance or society of youths of the people of the Ngoketunjia Division. It is also a "Njange" society of men	Bamunka
	Cheŋ	Juju dance	Bamunka
	Asuŋ	elephant stalk soup usually got during the early rains of the year	Ngie

	Ayewoi /agheghoi	a kind of dish made from maize and cocoyam paste mixed with cocoyam leaves. It is just like kwa-coco	Ngie
	Ba'akeuh	Staple maize food (Corn fufu)	Bamunka
	Bitter leaf soup	A soupy vegetable prepared from leaves or herbs that have a bitter taste that is served to accompany starchy food like fufu	CPE
	Ekwinami	corn and beans porridge	Ngie
	Kəbɛ	Staple maize food (Corn fufu)	Aghem
	Kəgoo	groundnut and maize pudding	Aghem
	Kəmbəmnlo	pounded ripe plantain mixed with fried groundnuts	Aghem
	Mbap	a type of vegetable	Ngie
	Mbo'	type of fish	Bamunka
Food items and drinks	Nche'nəkə	Wine offered to visitors in the palace	Bamunka
	Njuku	super mudfish	Bamunka
	Chia	Wine from corn	Bamunka
	Sibeuh	a type of vegetable	Bamunka
	Sú	mudfish	Bamunka
	sɔ	Spices used for cooking achu soup	Bamunka
	Unangaungie	special Ngie cocoyam	Ngie

207

	Unanganamai	cocoyam mixed with vegetables (Ngie staple food)	Ngie
	Unanguferi	staple and special cocoyam food of the Ngie people	Ngie
	Vabeuteh	Sardine-like fish	Bamunka
	Water leaf	It is a herb used as moisturizer in preparing or cooking eru	CPE
	White stuff	Locally tapped wine from palm	CPE
Dressing attire	Bɛnə	Fon's cap	Bamunka
	Dala	Traditional wear that has weight and is mostly wore by those who belong to the "bəghatsoŋ	Aghem
	Fəmʉnlo	A short local wear that is free on the body and is wore by everybody	Aghem
	Fuŋʉ'kə	Red feather worn by notables	Bamunka
	Isu'	Royal or traditional gown	Ngie
	Khiəhə'	Bamunka local wear	Bamunka
	Lʉʉ	Traditional men's underwear	Bamunka
	luɔtə	Fon's clothes	Bamunka
	Ndaanyə	royal or traditional gown	Aghem
	Ndyikʉənə	Traditional men's dress	Bamunka
	Ndyikɔŋ	Large cloth ressembling a blanket worn on the waist	Bamunka

		when dancing by men and mother of the Fon only	
	Ndyiʃʉnə	Type of loincloth	Bamunka
	Ngʉ'ʉ	Crown made from red feathers awarded for service	Bamunka
	Saŋ	traditional wear or rob with big hands thrown on the shoulder and wore by everybody	Aghem
	Shiabɔlɔ	Hat worn by nobles	Bamunka
	Akaunyue	a dreaded or frightful and dwelling place for forest gods	Ngie
	Asuŋ	shrine	Ngie
	Azip	a shrine consulted once every year when the farming season is to start so as to appease the ancestors	Ngie
	Buuŋwu	Religious ceremony	Bamunka
	Chunjani	gods walking at night	Bamunka
	Dudum	A shrine where the gods of the land are consulted	Ngie
	Dzughumbɛ	gods or cleansing activity to purify the Aghem land by offering sacrifices like goats, dogs, fowls etc	Aghem
	Ebəgha	a belief that if they don't run "Ebəgha", they will be a bad harvest that year	Aghem

Religions, shrine, rituals, beliefs and gods	Ekəma	a shrine in each of the villages in the Aghem clan	Aghem
	Fəka'	a tree in the bush believed to inhabit gods that may be owned by a family	Aghem
	Femu'u	A carved stick worshipped as an idol in a hidden or secret place	Aghem
	Fʉəŋ	White stone used for making twin marks	Bamunka
	Fuŋkə	Tradition performed when one loses a child for the first time	Bamunka
	Fuukeuh	Burial rites performed by parents who lost their first child	Bamunka
	Iteibinih	a stone that served as a shrine (a place for propitiatory offerings to the ancestors and spirits). Whenever there was an epidemic, famine, or some misfortune that affected many in the village, the community gathered there to appease the ancestors or spirits.	Ngie
	kə'həluukə	"Turning bamboo" burial rite	Bamunka
	Kuubeuh	Burial rites performed by those who lost one of their spouses	Bamunka
	lɔŋbəyuu/ chubəyuu	Twin fence/twin place	Bamunka

	Mbinyi/ wofɛ'ndɛŋ	Fetish priest/ Pagan priest	Bamunka
	məfɔ'	Male circumcision	Bamunka
	Ngubu'uh	a mystical spiritual sanctuary (shrine) where the Nkoh people perform their rituals through intermediaries (ancestors, gods) whom they believe live there. They ask for more blessings especially in child bearing, increased harvests etc	Bamunka
	Nimuŋə	god of the rice farm	Bamunka
	Tibə	A ritual practised by orphans relating to the death of parents	Bamunka
	Unyueboŋ	a belief that when people die their spirits survive the dead body and this spirit becomes a malevolent god that can kill somebody especially enemies at any time without any pity	Ngie
	Unyuechuŋ	the dead body whose spirit becomes a benevolent god	Ngie
	tyʉəŋnyiikə	Place of sacrifice where libations are poured (altar)	Bamunka
	Ugiŋ	shrine consulted to see whether women will give birth to children or not	Ngie
	Ukum	an idol worshipped by some Aghem people	Aghem

211

	Abaateou	grass used for a headache	Ngie
	Agric/ country fowl	Hybrid chickens/ Local breed chicken	CPE
	Bitter kola	A kind of fruit which is effective against stomach ache	CPE
	Bush meat/pig /dog/fowl	Game/ boar/dog/patridge coming from the bush or forest	CPE
	Cutting grass	Hedgehog which cuts grass for its food and shelter	CPE
	Enyiridim/uniih	local iodine used to heal fresh wounds	Ngie
	Fɨkəfubɨghakə	local blood medicine	Bamunka
	Fɨkənchukə	traditional herbs for fever	Bamunka
	Iswerinyue	grass used as medicine to cure a cough	Ngie
	Iwue	grass used for ringworm	Ngie
	Kəbom	a medicinal plant used for ear problem	Aghem
	King grass	A particular kind of grass with mystical powers	CPE
Flora and fauna	mbɔ'ɔ	Mystical animal that attracts goodluck	Bamunka
	Nkoheuh	white ants/ termites	Bamunka
	Nkɛ	a medicinal plant used for blood shortage	Aghem
	Rat mol/grong beef	Palm rat which lives in holes	CPE

		in the ground	
	Sanghandum/ Ufu'anyoŋ	king grass	Aghem/ Ngie
	Təkəŋ	medicinal plant for blood shortage	Aghem
	Twijoŋ	a medicinal plant that is bitter and used for stomach pain and constipation	Aghem
	Twikebanghadzem	a medicinal plant used for blood shortage	Aghem
	Ufara	tree bearing plum-like fruits	Ngie
	Ukieh	tree with sweet fruits	Ngie
	Usei	Njansa tree	Ngie
Furniture construction and weaving	Bamboo bed, chair, motor, cupboard	Locally fabricated bed, chair, motor, cupboard from bamboo	CPE
	Banda	A local ceiling in the kitchen for storing things especially maize and groundnuts	CPE
	Cane chair, cane cupboard, cane basket	Chair, cupboard, basket made from particular kind of tropical plant	CPE
	Kata	Support made from cloth or grass to ease carrying of heavy load on the head	CPE
	kontri bag	Locally made bag from raffia fibre	CPE
	Ko'kə	Carved chair belonging to the	Bamunka

		compound head	
	Andwarai	Indian bamboo flute	Ngie
	Anu'/ Kədaŋgam	talking or calling drum	Ngie/ Aghem
	Bom kente	local guitar	
	Esoŋ/ Indoŋ/ ntɔŋ or nduu na	cowhorn used as a musical instrument or trumpet in most traditional dances	Aghem/ Ngie/ Bamunka
	Esu'	traditional calabash	Bamunka
	Findiŋ	whistle	Aghem
	Gyʉə'səŋ	Palace horn	Bamunka
	Gyʉə'vaa/itaŋhain	royal trumpet or trumpet of the Fon	Bamunka/Ngie
	Indud	ordinary trumpet	Ngie
	Kəbu/Ubeg	"camwood powder" that is used as a beauty regiment in cleansing both the face and the whole body	Aghem/ Ngie
	Keŋ or ikem/ Ngom	gong/double gong	Ngie/ Aghem
	Kətsa'/chi	Rattle(musical instrument on legs of dancers and jujus)	Aghem/Bamunka
Communication tools and musical instruments	Ndek	the chief's mighty calling drum	Ngie
	Njuuhə	Local xylophone	Bamunka
	Ntɔngkə	a type of small traditional drum	Bamunka

	Nkia	Large drum used only during funeral ceremonies	Bamunka
	Ngkyitə	Harp	Bamunka
	Suukə	Dancing instrument	Bamunka
	Talking drum	Local ICT tool used for music and in transmitting or communicating information	CPE
	Chibeukukə	Traditional drum orphans used when performing burial rites	Bamunka
	Vaandʉ/andwaraubuge	hand flute	Ngie
	Wenzugho/Aghauneou	town crier or messenger	Aghem/ Ngie
Agriculture and ill-health	Ancara	A farming practice believed to increase yield and productivity through the burning of the earth	CPE
	Come no go	Skin rashes that take long to go away; pejorative reference to non-natives who settle quasi-permanently in a place	CPE
	God fire	Rashes on the skin	CPE
	Mbanga and cover	A farming practice that deals with the tilling of the soil and covering with earth	CPE
	Bride price	Money and property given to the bride's family in exchange of the bride	CPE

Ceremonies, festivals and feasting	Cry die	Ceremony to remember the dead	CPE
	Die house	A home where death has occurred	CPE
	Binidei	death festival especially of a father from January to March	Ngie
	Duah	March festival	Aghem
	Ebəgha	A festival that comes up three times in a year. January for demarcation of land where everybody chooses her own portion to cultivate on; March for planting; June for harvesting	Aghem
	Ebumiugiŋ	General come together of all Ngie indigenes and is celebrated annually. A festival to check whether it will be a fruitful year or not	Ngie
	Ekaŋ	Agricultural festival	Aghem
	Ubu	birth ceremony or celebration	Ngie
	Fuŋ	Traditional festival held in Bamunka from December to January	Bamunka

From the above data collected, it is clear that lexical borrowing or transfer occur mainly to express culturally related ideas which normally do not have English equivalents.The above CPE and indigenous languages' terms are words we use in English today which belong to or capture the physical and socio-cultural set up of Cameroon in general and the grassfield zone

specifically. Generally, the above concepts are unknown in the English languages and cultures. Sometimes the English counterparts are either not known or they do not exist. The above CPE and indigenous languages' appellations are either generally named following their colour, taste or they are descriptive of the way the items looks like or the physical nature of the things.

6.2.2.3.2 Code-Mixing and/or Code-Switching and Loanwords in English Expressions

This subsection focuses on the manifestations of the positive linguistic impact of globalisation and/or ICT on SE in multilingual Cameroon at the level of the lexicon with regard to code-admixture and/or code-switching. It therefore explores how Standard English in contact with other languages in multilingual Cameroon such as French, CPE and Cameroonian indigenous languages especially grassfield languages has resulted in the incorporation of features from these languages into the lexicon of SE or switch from the base code (English) to these languages in multilingual Cameroon in the process of code-mixing/code-switching.

Just as in the case of negative influence of globalisation and/or ICT on Standard English, code mixing operates or manifests itself in English in the following dimension in Cameroon with regard to the languages involved and the category of forms of items that are mixed or used in English constructions or discourses: Borrowing transfer of items (words, phrases and expressions) from Cameroonian indigenous languages (CILs), French, CPE and other non-Cameroonian indigenous languages. Loanwords, phrases and expressions from the afore-mentioned languages have become part and parcel of the daily interactional language which infiltrates in the English discourses of Cameroonian multilinguals' or users of English especially speakers of grassfield languages in the process of code-mixing in most conversational situations within the context of globalisation. A variety of words, phrases and expressions from other languages are also frequently encountered in students written essays in English as well as such English written or literary texts as Ambanasom (2007) and Ngongkum's (2006). These languages' loanwords that are mixed in English discourses belong to various semantic fields or cultural-based terms in the following areas: traditional titles, foodstuffs, music and dance, local or socio-cultural institutions, clothing or dressing, medicine, religion or beliefs and gods, names of tribes and inhabitants, festivals, furniture construction, etc. There is evidence of code mixing in the oral and written productions of Cameroonian users of English when expressing themselves or writing in English as presented in the following table.

Table 42: Some sample English sentences containing borrowed items from other languages that do not have English equivalentsin the process of code-mixing

Current English usage with CPE and indigenous languages' terms and expressions	Infiltrated language
By the time of **Ebito**, also known as **Abu Echunjei**, was half way through her cooking…(SoNS pg15)	Ngie
Cam no go is uncommon nowadays.	CPE
Her sister was selling **bitter kola** in Yaoundé.	CPE
I like **bottle dance** and **bendskin.**	CPE
I would like the chiefs of **Achang, Azem, Afed, Tin, and Ebung** to be present in my palace tomorrow. (SoNS)	Ngie
Madam Kah prepared **pepper soup** and put **masepo.**	CPE
Mbei's aunt was a **rainmaker**.	CPE
Meuborh Feuhnyiih of **Chinguuh Fong** 1 introduced **Boh, Lefong, Feuh,Tiefu Nworngseh, Muofong** titles etc	Bamunka
My favourite festival is the **"Duah"** festival.	Aghem
My grandfather likes sleeping on **bamboo beds**.	CPE
Natum is the first to **so'oebəgha** and bring down **ukum** for **tədua, kwifei** before harvesting the crops.	Aghem
Ngeuteh, Gueh and Nworngseh are secret societies in **Nkoh Nchandeuh**	Bamunka
She forgot to buy country **canwa**.	CPE
The **Manjong, Sa-ambah, Njikong** etc traditional exhibitions are showcasedto give onlookers an insight into the **Nkoh** culture**.**	Bamunka
The woman applied **camwood** on her body.	CPE
They also watched the **Ichibi, Adene, Ingua, Akara** and **Asondere.** (SoNS)	Ngie
They have a set of twins and that is why they are called **manyi** and **tanyi.**	CPE

Don't you know?	
They have not yet paid Uyaka's **bride price**.	CPE
Vabeuteh is always eaten on **Mbimbiih**.	Bamunka
We have to catch the cock and give it to **məghambu'** of **Kəsughu**and the pig to **ko'ebaa** of Wendughu.	Aghem
You can be **waadeŋkəghem**, **waakwifei** or whatever but if you have not performed the traditional rights, you are not recognized.	Aghem

The above data illustrate that code-mixing is an intentional, a natural and inevitable conflation that often occurs between Cameroonian bilingual and multilingual speakers who have two or more languages in common. Lexical transfer occurs mainly to express culturally related ideas which normally do not have English equivalents and thus the indigenous and/or CPE form is the preferred language to be used. Such wide borrowing or lexical transfers from these indigenous languages and CPE to English have brought about nativised varieties of English. The hybridization of CPE and/or ILs in English is gaining grounds in New Englishes such as CamE in multilingual Cameroon because more CPE and indigenous lexical items are introduced as an integral part of English especially in the process of code admixture. This contributes to the grassfieldisation or Cameroonisation of English by enriching its vocabulary in this multilingual context. This is a positive aspect of the globalisation of English in multilingual Cameroon in general and the multilingual grassfield zone at large. The phenomenon of code-mixingand/or code-switching is not without either of the following functions: English hardly or does not have the equivalents for these terms in English; It is a strategy bilingual or multilingual individuals use to make communication more effective and meaningful or to create a desired and special effect.

Having looked at the globalisation and/or ICT impact on SE with regard to the grassfieldisation and Pidginisation of Standard English in multilingual Cameroon in the preceding section, we will now turn to discuss and present some creative strategies of Cameroon indigenization of the English lexicon.

6.2.2.3.3 Different Creative Strategies of CameroonIndigenization of the English Lexicon in Multilingual Cameroon

Apart from the above contextualization of SE through loanwords and expressions which reflect the linguistic situation or cultural diversity of Cameroon, SE has also been contextualized through different creative strategies to create new words in the language which reflect the political, geo-historical, socio-economic and ecobiodiversity of Cameroon and its indigenous languages which also go a long way to enrich the lexicon of English in multilingual Cameroon. These creative strategies comprise the following: acronyms and abbreviations, semantic shift or extension etc. as demonstrated below.

a) Acronyms

Standard English has been Cameroonised or contextualized in Cameroon in terms of certain acronyms which are related to the following thematic concerns: Political parties, trade unions, pressure groups, consortiums, associations committees and conferences; state or private companies, corporations and enterprises; education and certificates; media, religion and election. They are mostly expressed or known from their abbreviations and acronyms. Below are some of the Cameroonised acronyms:

Table 43: Cameroonised Acronyms in English in multilingual Cameroon

Thematic groups	Cameroonised Acronyms	Full meaning
Political parties, trade unions,pressure groups, consortiums, associations committees and conferences	CPDM	Cameroon Peoples Democratic Movement
	CRM	Cameroon Renaissance Movement
	CPP	Cameroon Peoples Party
	CPDC	Cameroonians for Peaceful and Democratic Change
	NACALCO	National Association of Cameroon Language Committees
	CATTU	Cameroon Anglophone Teachers' Trade Union
	CTU	Cameroon Transporters Union
	CACSC	Cameroon Anglophone Civil Society Consortium
	CAMASEJ	Cameroon Association of English Speaking Journalists
	CDCWU	Cameroon Development Corporation Workers Union

	CNYC	Cameroon National Youth Council
	CNCM	Cameroon National Citizens' Movement
	CRP	Cameroon Reformation Party
State or private companies, corporations and enterprises	CAMAIRCO	Cameroon Airline Corporation
	CAMSHIP	Cameroon Shipping line Ltd
	CDC	Cameroon Development Corporation
	CAMPOST	Cameroon Postal Agency and Post and Telecommunication
	CAMSAW	Cameroon Sawline
	CAMTEL	Cameroon Telecommunication Line
	CAMWATER	Cameroon Water Corporation
	CamCCUL	Cameroon Cooperative Credit Union Limited
	CCC	Cameroon Commercial Credit
	UBC	Union Bank of Cameroon
	EC	Eco bank Cameroon
	NAC	National Airways Cameroon
	ABC	Atlantic Bank of Cameroon
	CBC	Commercial Bank of Cameroon
	CAMRAIL	Cameroon Railroad
Education	UNIBA	University of Bamenda
	CCAST	Cameroon College of Arts, Science and Technology
	CUC	Catholic University of Cameroon
	CFSLC	Cameroon First School Leaving Certificate

	CGCE	Cameroon General Certificate of Education
and		
certificates	UNIYAO I and II	University of Yaoundé I and II
	BUST	Bamenda University of Science and Technology
	UNIBU	University of Buea
	CPC	Cameroon Protestant College
	CRTV	Cameroon Radio and Television
	PCC	Presbyterian Church in Cameroon
	CT	Cameroon Tribune
	CC	Cameroon Concord
	CABTAL	Cameroon Association for Bible Translation and Literacy
Media,	CBC	Cameroon Baptist Convention
Religion and	CBS	Cameroon Bible Society
Election	CR	Cameroon Report
	CBTS	Cameroon Baptist Theological Seminary
	CCMN	Cameroon Community Media Network
	FOBAC	Forum for Bible Agencies Cameroon
	ELECAM	Elections Cameroon

All the afore-mentioned Camerounised abbreviations and acronyms from different thematic concerns are also expressed and shared by the different indigenous people and grassfield languages and some are even represented in the Grassfield region in the form of internal globalisation.

There are also some Camerounised or Grassfieldised acronyms that are culture-bound as they reflect Cameroonian indigenous groupings particularly those of the Grassfield area and are mostly related to the following thematic concerns: cultural associations and unions, language development committees, schools, projects etc. as presented in the table below:

Table 44: Grassfieldised acronyms in English

Grassfieldised acronym	Full meaning
ACADA	Aghem Cultural And Development Association
ACCUL	Aghem Cooperative Credit Union Limited
NCADA	Ngie Cultural And Development Association
BASCA	Bamunka Students Cultural Association
MEDU	Meukoh Development Union
ATA	Aghem Teachers' Association
ALDEC	Aghem Language Development Committee
BLA	Bamunka Language Association
UNST	Union of Ngie Student and Teachers
NASA	Ngie All Students Association
NECOTCU	Ngie External Communities Traditional Chiefs Union
ASA	Aghem Students Association
AYA	Aghem Youths Association
MBA	Menchum Bilingual Academy
MECOHISCO	Menchum Community High School
NCCUL	Ngie Cooperative Credit Union Limited
AFADA	Aghem Family Development Association
AWOCADA	Aghem Women Cultural and Development Association
WACCUL	Wum Area Cooperative Credit Union
MECUDA	Menchum Cultural and Development Cooperation

ULC	Ungie Language Committee

b) Semantic Extension or Widening

Semantic widening involves the creative strategy or intra-English lexical innovation process whereby some elements or words from Standard English are given new meanings. Some words such as kinship terms in address usage have been contextualized in Cameroon. These terms have their original meanings in English and have undergone semantic extension or widening. The terms which show a wider range of meanings than in Standard English derive their meanings from the African extended family system which is that of communalism as it does not stick to an individualistic system such as that of the West. The Grassfieldians respect or follow the African extended family system and this has an influence on the static meaning of certain kinship terms in English. The meanings have also been extended just as the extended family system as illustrated in the table below:

Table 45: Semantic extension of kinship terms in English

Kinship semantic term	Extended meaning in the grassfield zone
Father	OM: One's biological father EM: One's grandfather, uncle, a male relation of the father, any elderly person about father's age whether known or unknown
Mother	OM: One's biological mother EM: One's grandmother, aunt, a female relation of the mother, any elderly person about mother's age whether known or unknown

Brother	OM: One's biological father's male child
	EM: One's maternal or paternal male cousin
Sister	OM: One's biological father's female child
	EM: One's maternal or paternal female cousin,
Uncle	OM: One's biological father or mother's brother
	EM: Any senior or respected father whether related or not, a pupil's teacher
Aunt(ie)	OM: One's biological father or mother's sister
	EM: Any senior respected mother whether related or not, a pupil's teacher
Child	OM: One's biological son or daughter
	EM: One's brother or sister's child, step brother or step sister's child, maternal or paternal cousin's child, any young distant relative or non-relative

Generally, new words especially loanwords in SE lead to an increase in vocabulary which at the same time is accompanied by an increase in meaning which finally lead to enriching Standard English in multilingual Cameroon in general and the grassfield in particular.We have discussed the positive globalisation and ICT1 impact on SE at the corpus level in this section and in the next section, we will look at how globalisation and/or ICT1 has affected SE at the acquisition level.

6.3 ACQUISITION LEVEL OF ANALYSIS

Acquisition level of analysis in this section is regarded in relation to language acquisition and usage analysis which comprises first language acquired and various domains of language usage in which English language users in multilingual Cameroon particularly those of the grassfield have been targeted to receive opportunity to acquire, learn and use English. Below are various domains of language usage in which English language users in the grassfield have been targeted to receive the opportunity to acquire and use English.

6.3.1 English in Cameroon Education and Literature

As already mentioned, English is the language in education at the nursery, primary, secondary, post secondary and higher levels in the grassfield land. English is the literary language studied extensively in the Grassfield region since all written litreature (novels, drama, poems) exist in English. Also, all the textbooks in the different school subjects (Biology, Geography, Chemistry, Economics etc) are written in English. Reading and writing English is widespread given the fact that it is used in the educational system of the country.

6.3.2 English in Cameroon Press and Media

English is the language of press and media in the grassfield zone as all the newspapers, magazines and journals are increasingly written in English. There are only English language newspapers that are published in the region. English is also gaining grounds in popular culture in the grassfield because the majority of grassfieldians (artists and writers) composes music and writes movies in English. Most of the radio stations in the rural areas (Stone FM Bamunka) and urban centres in the grassfield broadcast largely in English. All the TV channels grassfieldians watch broadcast largely in English.

6.3.3 English in the Church

English is the language widely or largely used in most of the churches (Presbyterian, Catholic, Baptist, Full Gospel etc) in the grassfield. It is the language that is mostly used for Bible reading, preaching the sermon, prayers, singing and dancing etc.

6.3.4 English in the Society and Culture

English is sometimes the language used in the social and cultural domains of the grassfieldian speech communities. Sometimes it is English that is used to consult the oracles. English is largely gaining grounds in the domain of greeting and addressing people belonging to the same linguistic and cultural backgrounds. English is also the language that is used in expressing such oratorical genres as proverbs, riddles, folklore etc. English is the preferred language for interaction for most of the grassfieldians relative to place-oriented (home, school, street, church, playground etc), person (father, mother, peers, grandparents, teacher, brothers, sisters, children etc) as revealed in the questionnaires' analysis.

6.3.5 English in the Internet

English is the language of the internet and this creates the opportunity or incentive for these grassfieldians to acquire and learn the language. There are many English Language lessons on the internet through various pages and groups on Facebook and Whatsaap where the indigenous people learn English such as the following: English Language Teaching, Improving

Speaking Errors, Listen and Learn English Study Group, English Speaking Group, Learn English Language Faster, Test Your English Pronunciation and English Grammar in Use among others.

6.3.6 English in Communication Networks or Companies

English is the language commonly used in all communication companies (CAMTEL, MTN, Orange, Nextel etc) in multilingual Cameroon. They send all their messages in English and largely advertise and promote English in multilingual Cameroon such as during the celebration of National Bilingualism Week in Cameroon.

6.3.7 English as First Language Acquired

English is used in most domains of life in multilingual Cameroon and as a consequence, the language has become the mother tongue or first language acquired of most grassfieldians and Cameroonians by extension. Apart from CPE, the language has gained and is still gaining a good number of acquirers or speakers in the grassfield region in particular in recent years thereby making the language to gain root in the region.

CONCLUSION

Generally, even though some languages may be dominant in one domain and less powerful in the other, English is influential in all domains in the multilingual grassfield zone in particular and multilingual Cameroon at large. English has gained grounds in most domains of political, socio- economic, cultural, judicial, commercial structures of the nation and lives of the Cameroonians because it is an official language. The English lexicon has been enriched in multilingual Cameroon because it now contains many Cameroonised words. The English lexicon has also been enriched through the adoption of Internet and Computer Technology (ICT1)-related terms. English pedagogy is being facilitated in Cameroon thanks to the presence of learners' ILs. Many Cameroonians' L1 is English and this helps spread the use of English in Cameroon. There are also various domains of language such usage in which English language users in multilingual Cameroon particularly those of the grassfield have been targeted to receive opportunity to acquire, learn and use English. These domains comprise the following: internet, communication networks, church, education and literature, press and media. Having looked at the positive linguistic impact of globalisation and ICT on Standard English which ranges from the status, corpus and acquisition levels of analyses, we now turn to discuss the negative linguistic impact of globalisation and/or ICT on some Cameroonian indigenous languages in the proceeding chapter.

CHAPTER SEVEN
NEGATIVE EFFECTS OF GLOBALISATION AND/OR ICT ON AGHEM, BAMUNKA AND NGIE

INTRODUCTION

This chapter which serves as part of the response to research question two, investigates, identify and presents a clear picture of various manifestations of the negative effects of globalisation and/or its globalizing agent, ICT on Aghem, Bamunka and Ngie (ABN) specifically and Grassfield languages by extension. Having confirmed that globalisation and its globalizing agent, ICT, have some negative implications as far as these CILs are concerned, the informants were further asked to state some of the ways in which globalisation and/or ICT is affecting their

ILs negatively. Their responses were as follows: Natives use their ILs reluctantly in preference to English, French, and Pidgin; code admixture and/or code-switching and interference are common phenomena; Cameroonian indigenous languages have lost their originality in terms of the disappearance of certain aspects of cultural heritage like folk tradition; there is over borrowing of words from other languages especially non-Cameroonian languages; modification and mispronunciation of purely indigenous words because of the influence of the accents of other languages is the common norm. The points raised by some respondents as well as those that came from the researcher's viewpoint through observation and experience were grouped under status, corpus and acquisition levels of analyses as presented in the discussions that follow.

7.1 STATUS LEVEL OF ANALYSIS

The status of something is also "its state of affairs at a particular time" (the Cobuild Advanced Dictionary). Although there is the persistent awareness of the fact that languages, like people, develop, flourish and die (Chomsky, 1954) or that languages, though universally changeable especially in multilingual contexts, the advent of globalization and ICT has made these Cameroonian languages to gradually lose their statuses with regard to the frequency of usage. This was revealed by some of the researcher's informants through conversations, discussions, interviews and questionnaires comparing them to what used to obtain in pre-colonial times. The discussion below demonstrates how these grassfield languages gradually lost their statuses taking into consideration the historical perspective of these indigenous languages in Pre-Colonial or Pre-Globalisation, Colonial or Ancient Globalisation and Post-Colonial or Modern Globalisation Eras**.**

7.1.1 Grassfield Languages in the Pre-Globalisation Era

In the pre-globalisation times especially before the arrival of the missionaries, most of the villages in the grassfield region were homogenous societies and they gave high status to their indigenous languages (ILs). Communication between or among the grassfieldians was essentially oral. These indigenous languages ensured communication in all perfections before the introduction of European languages. All aspects of social life were sufficiently expressed in these ILs and all aspects of oral language use were present in day to day conversations between or among indigenes who spoke the same L1s. During this era, intergenerational language and cultural transmission was uninterrupted and these languages were widely and universally used by all generations (youths, adults and old) and in most domains such as trade, traditional religious institutions (consulting the gods, ritualistic practices, ancestral worship), home, political institutions, festivities, ceremonial occasions. Although there were no formal schools in these communities, through various means, these ILs were transmitted to the next generation by word

of mouth. Children learnt their languages and cultural heritage through their parents orally and informally. There was thus sameness in speech as there were no differences or variations in pronunciation, words and structures. The old generation always taught the young generation and these indigenes thus had a perfect mastery of their languages since they were versed with their languages. They used "pure", "original" and "unadulterated" ILs in their day to day interactions with other natives. As a consequence, these ILs were "stable" and "safe" from impoverishment or depreciation and endangerment.

7.1.2 Grassfield Languages in the Ancient Globalisation Era

In the Ancient Globalisation period, there was little influence on the languages and cultures of these indigenous people because civilization did not come with rapid modernization (modernism) and increased globalisation and its globalizing agent, ICT. The fact that Cameroon has had three colonial governments (Germany, France and Britain) and each with its distinct language policy made these indigenous people to become either bilinguals or multilinguals in two or more languages. That is expressing themselves in their respective ILs (dominated language) and one or more other dominant languages (Pidgin, German, French, English). This alone was not going to be a treat to these ILs because the natives still respected or upheld their languages and cultural values to an extent. These grassfield languages were still very "powerful", "stable" and "safe" to serve various communication needs although, there was little shift in the domains of language use. For example Pidgin was gaining grounds or roots in commerce. The Europeans mostly communicated with the indigenes through gestures, drawings and signs to indicate what they meant. During this period, some of these indigenes in various communities were taken abroad. They were taught the European languages so as to serve as interpreters especially on trading expeditions. Some were even trained in Cameroon. Some imitated or copied the white man's accent and tone and inevitably brought it home. The Europeans (those who came for secular and exploitative motives tried to erase the African identity or personality especially in terms of names. The Aghem people for instance bore names such as Victoria, Guyea (coined from Buea), Batibu (coined from Batibo), shortboy, Goodboy, Longboy, Freeboy, Bigday, Sunday, Happy Day, Douala, Tikwo (coined from Tiko), Kumba, Mafi (coined from Mamfe), Medemba (coined from Mudemba), Bamenda, Monday, Passman etc all resulting from the contact with the Europeans at the Cameroon coast. The whites coined these names from certain situations especially from names of places to name the indigenous people of the grassfield.

7.1.3 Grassfield Languages in the Modern Globalisation Era and Transformations

With the advent of the post-colonial era, Modern Globalisation set in and Cameroon's language policy gave priority to English and French as they gained full roots in multilingual

Cameroon thereby giving a peripheral or marginalized position to these indigenous languages. Consequently, children, youths and sometimes adults, indiscriminately began to disregard their languages and cultural heritage in preference to other "superior" languages and cultures as many domains of life are concerned. Nowadays, there is intergenerational language and cultural shift and the proportion of competent speakers or users within the population is decreasing. There is thus a change of status of these ILs with regard to their frequency of usage. The status of these ILs has changed to low status because globalisation is unifying the world under one cultural umbrella, the West. As a matter-of-fact, this is eliminating the rich diverse cultural heritage found in the Grassfield region. There is the loss of dignity, self and respect. Today, one can hardly distinguish these people in terms of their cultural norms because of globalisation and its globalisation agent, ICT. They are almost becoming "whitewashed" because they think and act like English people in whose society they do not live. Increased reliance on globalisation and/or ICT is a threat to GLs in general and the ABN languages specifically due to Western cultural influence largely projected by modern ICT. Many indigenous cultural heritages have been diluted under "brand new" or "shiny traditions" in the grassfield zone in particular and Cameroon in general.

Before we proceed with the discussion on the status level of analysis in relation to the frequency of usage of these grassfield languages and loss of originality taking into consideration certain aspects of language especially those that mark culture, it is very necessary to analyse some variables found in the indigenous people's questionnaire in relation to language knowledge, language attitude and use, frequency of language use, language proficiency because these factors are very relevant in understanding and evaluating the frequency of the use of these indigenous languages. They are also determining factors to indigenous languages' shift or maintenance. Some of the responses are presented and analysed below.

In order to find out from the respondents language knowledge reflecting the four language skills, the responses were counted and displayed as follows: out of the 40 participants 32 understand their ILs while 08 do not understand them, 28 speak their ILs whereas 12 do not, 13 read their ILs meanwhile 27 do not and 08 write their ILs while 32 do not. With regard to knowledge of English reflecting the four language skills, 35 understand English while 05 do not, 31 speak it whereas 09 do not, 32 read English while 08 do not and 29 write it whereas 11 do not.As far as French is concerned, 19 understand it while 21 do not, 14 speak it whereas 26 do not, 18 read French while 22 do not and 13 write it whereas 27 do not. In relation to knowledge of Pidgin, 38 understand Pidgin whereas 02 do not, 38 speak it while 02 do not, 29 read Pidgin meanwhile 11 do not and 25 write it while 15 do not. As regards other language (L2), 21,

understand other language while 19 do not understand them, 12 speak it whereas 28 do not, 07 read it meanwhile 33 do not and 04 write it while 36 do not. There is little or no knowledge reflecting literacy skills (reading and writing) in L1 and other language such as L2.

The responses in relation to language attitude questions indicate that out of 40 participants, 07 love and prefer to speak their L1s while 16, 09, 06 and 02 love and prefer English, French Pidgin and others in respective terms. The majority scores obtained for English and French signify a negative attitude towards their L1s. Those who revealed that they love and prefer their L1s were old people while those who love and prefer English and French were young people even though some adults also show a positive attitude vis-a-vis English and French.

As far as the language that is the easiest to speak is concerned, 07, 10, 04, 15, and 02 giving a total of 38 participants reported L1, English, French, Pidgin and other language respectively. Pidgin is the easiest language to speak especially by the young people. For the language that is the most difficult to speak 09, 08, 11, 05, 00 making a total of 33 revealed L1, English, French, Pidgin and other language in respective terms.

In terms of language familiarity, 06 informants revealed their L1, 12 reported English, 08, 14 and 00 revealed French, Pidgin and other language respectively. The majority of the participants especially the young people are instead familiar with English, Pidgin and French than with their L1. Most of the participants who were familiar with their L1 were old people.

In relation to the language that permits the respondents to better express their ideas, 06, 12, 04, 16 and 00 summing up to 38 stated that they use L1, English, French, Pidgin and other language in respective terms.

With regard to how the respondents consider their indigenous languages, the following responses were obtained: 17 out of 40 respondents who answered this question consider it Nice while 23 consider it Primitive. In relation to the question dealing with how the respondents feel when they converse with people from their villages in their ILs, 21 respondents indicated Nice and 19 stated Shy. As far as the feelings the respondents have when they converse with people from their villages in a different language other than their indigenous languages, 16 reported Nice while 18 revealed Shy. As regards the feelings the respondents have towards people from their villages who converse with their fellow indigenous people in other languages other than their ILs, the majority of the participants responded negatively whereas only a few expressed positive attitudes and feelings. Also, most of the respondents especially the old expressed

negative feelings towards those from their villages who deny any knowledge of their ILs and suggest that they should be fined, punished and banished from their villages.

It was also very important to find out from the respondents the language they would prefer their children to learn in school in future and the following responses were obtained: 08, 16 and 10 respondents making a total of 34 indicated L1, English and French respectively. L1 scored less number of participants as compared to English and French.

It was also realized from the responses of some respondents that they were not interested in learning how to read and write any other ILs other than theirs even though a majority expressed a positive attitude. A majority declared positive attitudes towards literacy skills in their ILs especially if the government wanted to teach their ILs in addition to English and French at both the primary and secondary levels in their village. 23 out of 40 respondents indicated that it is a good idea while 17 held that it is not a good idea. Some of the respondents disclosed that they would like to learn if someone offered to teach them to read and write in their ILs. Some also declared that they would be willing to attend a one-hour class each week to learn and would also be willing to buy a book in their ILs. In relation to the above, other respondents express negative attitudes**.**

Language preference relative to place, person as well as person and activity were also essential to find out from the respondents and the responses were as follows: The responses to the questions concerning language choice relative to place-oriented as declared by the respondents demonstrate that choice of language varies from place to place. There is multi-language as well as single language use in certain contexts. Language choice use in school comprises L1 (04), English (10), French (03), Pidgin (04) and other language (00). For activities associated with school such as during recreation, the following responses were obtained: English (08) and Pidgin (04) at a higher rate while other respondents stated L1 (03) and French (01) at a lower rate. For language used on their way home from school, the responses were as follows: English (07) and Pidgin (06) at a higher rate whereas other respondents use L1 (04) and French (00) at a lower rate. For home language use, the respondents (08) use L1, (12) use English, (02) use French (02), (14) use Pidgin and (01) uses other languages. It was realized that those who use their L1s in the home environment were mostly the old while those who mostly use English and Pidgin were the young people especially those belonging to intermarriage homes. Most of the young people who use their L1s at home were those who resided in concentrated IL speaking or typical rural areas. As far as language use at market places or in the streets was concerned, they attract at a higher rate Pidgin (13) followed by English (11), then L1 (08) and French (02) making a total of 34

respondents who provided answers to this question. Places of work attract English (13) and Pidgin (09) at a higher rate whereas they attract L1 (02) and French (02) at a lower rate. The language used by the respondents to look for jobs as well as in government offices demonstrates English (12) as well as (14) and French (04) as well as (03) in respective terms. Neither L1 nor Pidgin was recorded in these domains. As concerns language used in the church domain by various respondents, L1 (04), English (09), French (00), Pidgin (11) and other language (00) were obtained.

With regard to language choice or preference relative to person indices, it was realized that language use varies from person to person and thus signals multi-language and single language choice for certain persons. Speech to spouse reflects at a higher rate English (13), then Pidgin (11), L1 (09), French (02) and other language (01). It was realized that most of those who reported English, Pidgin and sometimes French and other language were young couples and mostly from intermarriage context. Some were from urban homes. Those who indicated that they use L1 were mostly old men and women especially those from rural homes. As far as speech or language to father and mother is concerned, the participants disclosed L1 (09), English (11), French (01), Pidgin (09) and other language (01) for father while they recorded L1 (07), English (09), French (01), Pidgin (14) and other language (02) for mother. For siblings, they revealed L1 (09), English (14), French (01), Pidgin (11) and other language (01). Language use for grandparents reports L1 (11), English (07), French (00), Pidgin (09) and other language (00). They use L1 more than any other language to their grandparents and with peers they indicated L1 (08), English (13), French (00), Pidgin (15) and other language (00).

The responses as regards language preference relative to person and activity demonstrate both single and multi-language responses as far as greetings to old and young people are concerned.They declaredL1 (15), English (12), French (00), Pidgin (07) and other language (02). They use L1 more than any other language to greet old people in the village and with young people they reported L1 (09), English (14), French (03), Pidgin (12) and other language (00). As regards language use for the expression of proverbs, idioms, riddles, stories, jokes etc, the respondents revealed L1 (03), English (09), French (00), Pidgin (04) and other language (00). They use more of other languages than their ILs in these domains. Only the old people indicated that they use their L1 in expressing these forms. It was also realized that the participants use L1 (07), English (09), French (01), Pidgin (14) and other language (00) when expressing anger and strong emotion. Consulting the oracles or carrying out ritualistic practices, discussing affairs of the village as well as discussing in various indigenous "njangi" groups also attracts L1use. Only a

limited number indicated the use of other languages other than their L1. This shows that L1 is mostly used and restricted to particular domains. The researcher also observed and noticed that speakers of these languages do not use their indigenous languages in day-to-day interactions especially when expressing some cultural practices like naming ceremony and baby showers among others even though this was realized on rare occasions.

In relation to the language most often observed, used or heard for news, popular music or dance, religious programmes, films and games as well as manipulating the internet, the majority of respondents indicated English while some respondents stated French and Pidgin to a lesser extent. L1 is hardly used in the above domains.

As regards frequency ofl anguage use of the respondents in both oral and written skills it is revealed that for oral skill,the participants reported the useof L1 (09), English (11), French (02), and Pidgin (14) Most often, L1 (08), English (13), French (04), and Pidgin (09) Sometime*s*,L1 (11), English (06), French (13), and Pidgin (04)Rarely,L1 (05), English (00), French (10), and Pidgin (00) Never. As far as written skill is concerned,(00) was for L1, (11) for English, (01) for French, (00) for Pidgin reported Most often while (04) for L1, (13) for English, (11) for French, (05) for Pidgin indicated Sometimes. Also, (09) for L1, (07) for English, (05) for French, (09) for Pidgin stated Rarely whereas,(23) for L1, (02) for English, (07) for French, (11) for Pidgin declared Never.

Also, with regard to the frequency of usage of respondent's L1 within the family square, it was noted that some respondents use their L1 Most often with spouse, father, mother and grandparents. Some revealed that they use L1 Sometimes with spouse, father, mother, adults and friends. Others reported that they use L1 Rarely with children, friends and peers. Some respondents especially the young people said that they Rarely use their L1 with their parents and grandparents in the home environment. The old declared that they use L1 Sometimes with grandchildren and Most Often with spouse. No respondent revealed that he or she Never used L1 with relatives in written production. In terms of how frequent or often respondents understand proverbs, riddles, stories etc when addressed to them in their L1, the majority of the respondents especially the young people claimed they Never understand them in their ILs not to talk of expressing them in their L1. Only a few young people stated that they understand them Sometimes in their L1. Most young people stated that they Rarely and Never expressed them in their ILs. All those who indicated that they often understand them as well as express them in their ILs were the old population.

For responses concerning language competency of the respondents in both oral and written skills, the participants recordedthe following results for oral skills: Excellent in L1 (06), English (07), French (00), and Pidgin (11), Good in L1 (09), English (09), French (00), and Pidgin (11), Average inL1 (13), English (10), French (07), and Pidgin (13),Poorin L1 (10), English (09), French (16), and Pidgin (00) . For written skill, (00) for L1, (05) for English, (00) for French, (03) for Pidgin revealed Excellent, (04) for L1, (09) for English, (04) for French, (07) for Pidgin indicated Good, (05) for L1, (12) for English, (07) for French, (10) for Pidgin stated Average and (21) for L1, (07) for English, (15) for French, (07) for Pidgin revealed Poor. As   far as the level of understanding and oral competence of proverbs, riddles, idioms in their L1s was concerned, most of the respondents especially the young people recorded Poor for understanding and very few revealed Average. Some old people declared Good and others revealed Excellent. For oral competence, only a minute population stated Good and Average. The majority indicated Poor.

As regards the question on whether or not respondents always understand everything they hear said in their L1s, while a few participants specifically old people said Yes, many admitted No. Some who admitted No revealed that they were from intermarriage families even though others who said No were not from intermarriage homes.

For the question on whether or not participants always find the words or expressions easily to express their thoughts in their ILs, some of them replied Yes and others said No. They were mostly competent native speakers such as the old who revealed Yes. Most respondents belonging to the age-groups below 18, 19-39 and some between 40 and 60 responded that they find it difficult expressing their thoughts in their ILs using certain words and expressions.

In order to find out whether or not respondents could conveniently describe in detail using certain languages if they witness a fight between two people and the Fon or chief of their village summons them to tell him what they saw, the following responses were obtained: 07, 11, 02 and 15 respondents revealed that they could describe in detail using only L1, only English, only French and only Pidgin respectively whereas 24, 08, 22 and 04 reported that they could not use only L1, only English, only French and only Pidgin in respective terms. The majority could use Pidgin at a higher rate, followed by English, then L1 and lastly French. L1 use was mostly indicated by the old and fluent native speakers. None of the respondents disclosed other languages that they could use to describe accurately in detail what they saw.

It was also very necessary to find out from the participants what they think about the future of CILs. Most of the respondents held that the future of CILs is not bright but bleak. In spite of what the Cameroonian government has been doing to promote these ILs especially in its numerous speeches, slogans, laws and decrees, much is not done in terms of action and implementation. Some also reported that the government agencies or local government (D.Os, mayors, chiefs etc) put in place in some localities pay a lukewarm attitude towards CILs and their role in encouraging the development, promotion and popularization of these local languages is not forceful enough to bring about the desired effect. As a consequence, CILs are declining in use and are gradually being impoverished year-in and year-out as compared to the pre-globalisation times. However, even though the future of CILs is bleak,other respondents revealed that the future is bright as there are hopes that in future these indigenous languages will compete with English and French in Cameroon. They disclosed that some individuals and groups of individuals in various communities are funding the development and promotion of these ILs and that with the presence of the social media, there is also online teaching of some of these languages which make them optimistic.

Generally, from the analysis of the indigenous people's questionnaire so far, as regards language preference relative to place, person, activity etc, language attitude, language proficiency and frequency of language use, it is revealed that the data signals a shift in indigenous languages' use as there's a change in the frequency of usage of these languages as compared to the pre-colonial times when these indigenes had not highly embraced globalisation and/or ICT. That is, some of the aspects of language that are related to cultural norms marking the authenticity of these languages before the embracement of globalisation and its globalizing agent, ICT, are being affected. This had been the cry of Pan-Africanists as well as Afrocentrists. The status of these grassfield languages is therefore related to the frequency of usage and loss of their originality. The subsections below thus focus on some specific domains of these ILs that manifest or exhibit a clear picture of language transformations or changes as regards the frequency of usage of these indigenous languages.

7.1.3.1 Changes in the Frequency of Usage of Grassfield Languages in both Oral and Written Discourses

In the past, these ILs were used orally most often by the indigenous people simply because they were monolingual speakers as there were no other language(s) present. The frequency of indigenous language usage started changing or declining immediately they started becoming bilinguals and multilinguals in two or more languages respectively especially with the contact with European languages in the colonial and post-colonial eras with distinct language

policies in Cameroon. Pidgin and the European languages (English and French) gained full roots in these areas so much that these indigenes started expressing themselves in either of the afore-mentioned languages. These languages and English in particular drastically influenced these grassfield languages. Nowadays, there is cultural shift and the proportion of speakers or users within the population is decreasing. Even though these indigenous languages to a lesser extent are restricted to specific domains such as home, English and not the ILs are gradually becoming the first languages (MT) of most of these indigenes especially the youths. It was realised that daily communications are still in the ILs in rural areas (concentrated ILs' speaking areas) in the language communities even though they are mostly used by the parents and older generation. These ILs are also experiencing significant decline in urban areas (non-concentrated ILs' speaking areas). Even though most old people revealed that they use their indigenous languages most often in oral production, the young generation constitutes the future population of speakers of grassfield languages. They are the ones to ensure the maintenance of their ILs. Yet, they retained that they use their ILs rarely because of the presence and influence of other languages like CPE, English, and French etc. They use these languages more than they use their ILs. Some parents speak their ILs to their children, unfortunately most of their children do not always respond in their ILs. The majority of parents in the grassfield region now use CPE, French and English (dominant language) other than their ILs in every day interaction with their children. Most Aghem and Bamunka speakers use French because of the influence of the presence of the Bamilekes who have invaded the grassfield area because of agriculture and business. In fact, there is low frequency usage of Aghem, Bamunka and Ngie in oral production.

As far as the written production of these ILs is concerned, only a very minute population retained that they could read and write their ILs. There is thus low frequency usage of their ILs in written production. The attitudes of some grassfieldians is a cause for concern as they neglect, despise their ILs and this affects their competency (oral and written) in their ILs. Their competencies in their ILs are generally poor. Most of the respondents reported that they always find it difficult to understand everything they hear uttered in their ILs. The low frequency usage of their ILs is an aspect of the negative impact of globalisation on these ILs.

7.1.3.2 Changes in the Frequency of Usage of Indigenous Grassfield Names

A name is a term used to denote a specific individual identifying him or her. Names identify people and their tribes (where they come from). Each tribe in the grassfield zone has its own peculiar names that identify its people. In this section, we will demonstrate the changes in the frequency of usage of indigenous grassfield names with regard to ABN.

In the good old days, grassfieldians bore one or more typically or purely indigenous grassfield names given at birth and which may come from various sources: husband's family especially with regard to the first-born child; wife's family in relation to the second-born child; outsider (family friends, neighbours present at the birth of the child) as regards the third-born child and so forth. Sometimes a child adopts all two or three indigenous names at birth following the above order but giving priority or prominence to the name that came from the husband's family. If such order was reversed, it was considered disrespectful and a taboo in the community. Most often, these indigenous names were reflective of relatives (aunts, uncles, grandparents, brothers, sisters, etc) who were either alive or dead. Such names given to children at birth were signs of paying respect and honours to that relative. They were also to serve historical purposes such as keeping the family genealogical tree or lineage alive from generation to generation. Naming children after a relative from either the husband's or wife's side showed that both families were represented in the home so as to avoid any conflict that may arise as a result of giving names. There was internal globalisation with regard to giving indigenous names. An indigenous name for a child at birth was given by an outsider (non-native). The names that came from outsiders were considered as a sign of friendship and demonstrated that spirit of communalism (a peculiar feature of grassfieldians). Aghemians thus bear Lamso names today as Berinyuy (Lamso name), Kila (Lamso female name) not because they were from intertribal marriages between the Aghemians and Nsos but because the Nsos were present at their births. In the same line, an Awing indigene today bears the Aghem female name, Mbong not because she was from an intertribal marriage between an Aghemian and an Awing indigene but because an Aghem woman was present at her birth. This was a positive aspect of internal globalisation before the contact with Europeans. Most of these indigenous names had much meaning which sometimes originated from certain situations and defined who they are and where they are coming from (their roots). These names which mark the authenticity of GLs were not given for fancy or as a result of chance but were likened to certain aspects or situations in the tradition from which the bearer came from and which meant something in GLs. Some of these names were also invented to suit certain circumstances and were used most often in the grassfield zone to name the grassfielders. The table below contains some of the indigenous names, their meanings and the circumstance of naming in ABN.

Table 46: Some ABN names, their meanings and the circumstances of naming

Indigenous names and	Sex	Indigenous	Situation or circumstance attributed to

meanings		language	
Asiunebe: Keeper/ head of the family	M	Ngie	-A woman who gives birth after the death of her husband may give this name to her child because he is coming to assume the role of his father. - A woman who has been giving birth only to female children and when a male child finally comes, he is given this name because he is the keeper of the family.
Azieborobot: Make peace	M	Ngie	Married couples with no children lead to domestic squabbles. When a child finally comes, he is given this name because he has come to make peace in the marriage relationship.
Bunkwe: Second twin	M	Bamunka	This name is given to one of the twin (usually the male one) who comes out after the first twin.
Gha'boowən: We accept her	F	Aghem	A woman who has got children with impairments or disabilities making her to have negative attitudes towards them may name the one who comes with no disabilities Gha'boowin.
Kadi: Don't cry	M	Aghem	The death of a member in a family coinciding with the birth of a child merits such name because he has come to wipe the tears from the eyes by bringing joy. -Giving birth only to females and you are crying for a male child and when the male finally comes, he may be called Kadi.
Mənayu: Victory	M/F	Bamunka	-The last born or child who closes the uterus of a woman is named as such. -A pregnant woman who undergoes torments, trials and temptations keeps on praying to God to protect

			her. When she finally gives birth, the child is given this name. - A woman whose children have been dying during or shortly after birth the one who comes and remains is given this name.
Uyakah: Thanks or thank you/ Welcome	M/F	Ngie	A woman or man who has been struggling to have a child to no avail and when this finally happens, this name is given to the child as a sign of appreciation.
Woghombong: Somebody in the hands the Creator	M	Bamunka	A woman who usually undergoes severe pains at childbirth and when another pregnancy comes, she prays relentlessly and commits her situation in the hands of God. When she gives birth with ease, the child is given this name.
Zənkoowən: Hear from him or her	M/F	Aghem	A woman who has given birth to so many children and is struggling unsuccessfully to stop delivery, when she still gives birth, she may name the child Zenkowen because she believes that God will be the one to decide when to close her uterus.

The above indigenous names (normal, invented or twin names) are common only to these specific grassfield tribes and from the names, one can sometimes identify or determine where the bearer comes from. However, these indigenous names are less frequently used today in these communities. Also, before the coming and spread of Christianity, these grassfieldians knew God and believed in Him even though they were not baptized. Their own form of worshipping which was different from western religion included their ancestors who were intermediaries between the indigenous people and the Supreme God. This made the grassfieldians to bear indigenous second names which had some Biblical connotations and which were not those of the ancient Biblical saints such as Samuel, Peter, Simon, Andrew etc but symbolic names with profound significance in their ILs also resulting from certain situations. They adopted indigenous second names that were purely indigenous. Most of which had suffixes like "Kəzə","nyue" and "nyi" in ABN respectively meaning "God". Some in Aghem also had the suffix "wən" meaning "Him" or

"Her". These names were also used most often by the indigenes. Some of the indigenous names and their corresponding English equivalents are given in the table below.

Table 47: Some ABN names and their corresponding English equivalents

Name	Meaning	Indigenous language
Abehnyue	Born of God	Ngie
Abookəzə	God has accepted	Aghem
Adzekəzə/ Zəkəndze	God speaks/ God has spoken	Aghem
Afughukəzə/Konyi/ Unihinyue	Godgift	Aghem/Bamunka/Ngie
Akikəzə	God's own	Aghem
Akwokəzə / Kinyi	God knows	Aghem/Bamunka
Aleghakəzə/Nkeunyi/ Agyhuinyue	Godlove	Aghem/Bamunka/Ngie
Asinyue	Kept by God	Ngie
Atumkəzə /Ntehnyi/ Achanyue	Godsent or sent by God	Bamunka
Azeonyue	God has heard	Ngie
Bebe	Flourish	Ngie
Benyi	Accept God	Bamunka
Biebeh, Bikə, tɨɨjyukə	Blessing	Bamunka
Bukenyi	If not of God	Bamunka
Fɨɨ	Divine	Bamunka
Katuewən	Do not deny Her	Aghem
Leteh,Chɨ/Yere	Praise	Bamunka/Ngie
Mbionyi	Committing life in God's hands	Bamunka

Məguə/Məŋwɔ	Glory	Bamunka
Njotunyi	Godbearing witness	Bamunka
Peaceful	Buɔnə	Bamunka
Sa'kəzə / Atsemkəzə	God will or plan	Aghem
Shʉjyujyu	Kindness, Goodness	Bamunka
Sizɔɔ/Buuŋjyu	Mercy	Aghem/Bamunka
Tʉsuunəkə	Wisdom	Bamunka
Tʉʉʤyuu / Egha'i	Joy	Bamunka/Ngie
Tʉvyiikə, Tʉʉbʉʉnə/Ehwui	Happiness	Bamunka/Ngie
Vanyi	Child of God	Bamunka
Wobenyi	Somebody who accepts God	Bamunka
WontəŋNyii	Angel	Bamunka
Yafyii	Courage	Bamunka
Yafyii/Eyimifing	Patience	Bamunka/Ngie
Yafyii/Iboronyoh	Comfort	Bamunka/Ngie
Yunie	Success	Ngie
Zəkəbwiiyo	Good does not sleep	Aghem
Zongkəzə/Ndonyi/ Uyakanyue	Thank God	Aghem/Bamunka/Ngie
Zuzekɔ	Obey the Lord	Aghem

However, the names in column A are gradually going out of use in the grassfield zone resulting in low frequency of usage. Nowadays, some of the indigenous people attributed these indigenous Biblical names finally end up changing the indigenous appellation of these names when they

grow up. They adopt the English translated version of the indigenous Biblical names in column B.

Again, with the coming of the European missionaries and Christianity, the afore-mentioned names declined in use in favour of European names and identity. While others (those who embraced the new religion) accepted the Western names with ease, others denied such names. The number of names for the indigenous people increased with the introduction and spread of Christianity because true converts were to bear Christian names at baptism as a sign of accepting the new religion which was Western inclined that started distancing or separating them from their old form of worship as the missionaries called them pagans and unbelievers. Subsequently, Africans in general and Cameroonians in particular were forced to accept and adopt a second name (forceful incorporation of a second name) termed Christian names that were purely of the ancient Christian saints like Simon, Samuel, Peter, Andrew etc so much that somebody previously called Mbong in Aghem for instance, was now called Mbong Magdalene although some people saw this as a positive aspect of globalisation (modernism). With this forceful incorporation of a second name, they lost the other half of themselves and they became indigenous people of two worlds. They were not grassfieldians per se, neither were they Europeans but hybrids because they were identified with both an indigenous and a Christian name. The grassfieldians thus remained cultural half castes or mulattos that we are still exhibiting today because of their ancestral origin and our Christian upbringing that we remain attached to.n the course of time, the Biblical Christian names which were those of the ancient Christian saints given to these indigenous people which they accepted at the beginning of Christianity, started declining in use as these indigenes started considering them as "too heavy or big" and outmoded to name a modern or newly born child. At baptism, they started adopting and bearing names that were not found in the Bible as most parents started choosing European or American (western) names to name their children and such names were now used at baptism. With the increase rate of involving in a globalized and/or ICT world, grassfieldians are abandoning their first names so as to sound fashionable and modern because when an indigene is asked to identify him or herself, the first name that comes out of his or her mouth is the adopted or Western name and not the indigenous name. This is to sound fashionable and modern. This contact with the Europeans and the colonialists with their own names made the indigenous names to be devalued and are reluctantly used in the grassfield in preference to Western names.

Also, there is the common tendency with most grassfieldians adopting two or three Western names to name an indigene thereby despising their indigenous names. Some parents

even go as far as manipulating the internet searching for Western names especially those associated with renowned musicians, footballers, actors and actresses etc) to name their children. Below is a list of some of the two or three strange foreign or western names adopted by grassfieldians as collected from some of the class lists of some schools as well as from observation: Jean Marie Claude, Tracy Kelly bright, Jean Claude Marcel, Derick-Louise, Loyce-Nicole, Anne-Marie Praises, Mary Kelly-Bride, Avine-Claire, Marie-Odette, Sandra-Claire, Marie Daisy-Claire, Noel Marie-Claire, Kety Larry Pride, Mary Judith, Pride Brandy Bright, Jane Francis, Jean Davido-Claude, Marie Therese, Leon Iyan Precious, John Reggae, Peace Melody-Bright, Chris-Brown Laertesetc.

There is also the new tendency of naming children at birth in the grassfield today by blending some letters, syllables or part of both the husband and wife's names such as the following illustrations on how some Aghemians blended meaningless names to name their children: Chrislla coined from Christian and Priscilla; Jemersa coined from Jerry and Mercy; Kendith coined from Kenneth and Edith, Hysar coined fron Hycinth and Sardis etc.

Similarly, the tendency of identifying, addressing and calling oneself in various GLs differs from one language community to another. In Aghem, it is done by starting with the first name probably the indigenous name and attaching it to the motherland or matriclan (maternal family lineage or ancestors). This was partly to avoid certain situations like the scene of incest, marriages between brothers and sisters, cousins or any family members on the whole which was a taboo in the Aghem culture. An Aghem child was known through his or her motherland as demonstrated below:

1.Mmbei-   Ezigha - Ntsughu-   Mbei -   Nnam- -

daughter - mother - grandmother -great grandmother- great great grandmother -

Ezigha -   Nsih -

great great great grandmother -   great great great great grandmother -

Mbong -   Nnkah

great great great great great grandmother -   family

The identification, addressing and calling of oneself in Ngie was also through the linking of the indigenous name to the village of the Ngie clan where the indigene came from. That is, the village names which are free morphemes are attached to the person's name to identify him or her.

These names are prefixed to the village names such as the following: Angywuh- Ebang (Angywuh of Ebang), Angywuh- Etoh (Angywuh of Etoh), Angywuh- Ajei (Angywuh of Ajei), Angywuh-Andek (Angywuh of Andek).

This notwithstanding, the afore-mentioned formats of identifying and addressing a person's in these communities and which mark the authenticity of these ILs and cultures has been affected negatively resulting from the abrasiveness of globalisation. Many indigenous people in these communities today have little or no knowledge of these formats resulting in the devaluing and less frequently usage of the forms by the natives. Below is an excerpt of a conversation between an Aghem elder and a 24 year old Aghem girl that was recorded.

2.Ekɛ: ghu mbii paa. (Good morning father.)

Tsele Ebʉgha: o ghu mbwii sugho ŋ wɛ. (Yes, good morning my child.)

TseleEbʉgha: ghu lo ndugho? (Who are you?)

Ekɛ: n lo Pricillia. (I am Pricillia.)

Tsele Ebʉgha: zən zə ena' zəgha e lo ndugho? (What is your Aghem name?)

Ekɛ: n lo Ekɛ. (I am Ekei.)

Tsele Ebʉgha: tɔŋɔ tughu zən zəghazo kuu nduw an zən e kendughu za'ɛ. (Say your name linking it to your matriclan.)

Ekɛ: ŋ kwo yo ma paa. (I do not know father.)

Tsele Ebʉgha: a dzə ndugho ghu a? (Who gave birth to you?)

Ekɛ: Mr. Lazarus an Nyaŋga Street. (Mr Lazarus at Nyanga Street.)

This is an aspect that is recurrent among the young people in the Aghem community today and which reveals that the indigenous forms of identifying the indigenous people are gradually being extinct in the Aghem community. Most young people cannot link their names to their family lineage since priority is most often given to the foreign names than the indigenous format. If this trend continues, in the nearest future scenes of incest, marriages between brothers and sisters, cousins or any family members on the whole, which is a taboo in the Aghem culture, will be common in the Aghem community.

In fact, indigenous names are gradually dropping out of use. Those who manage to adopt indigenous names for their children do not even voice the indigenous names per se as they remain only on their official documents such as birth certificates. Sometimes, this poses a problem to some pupils and students in schools especially in relation to their results as the strange foreign names they write on their exercise books as well as tests and exams scripts do not often reflect those on their birth certificates. This affects them in the future.

Generally, the negligence and less frequent usage of local names which kept a family's history from generation to generation and the indigenes' attitude of adopting two or three foreign names is a negative aspect of globalisation on these grassfield languages. They are rarely used and as generations go by, they are dying out. This disuse or low frequency usage of these grassfield names as some indigenous people do not value and use them any longer does not project or identify the grassfieldian's root. To this, Angywuh (2019) frowns when he declares that this is an African problem in this 21ˢᵗ century or modern globalised era. He continues that it is fashionable to hear most women in the grassfield Zone in particular and Cameroon at large loudly and proudly proclaim without any iota of shame to their friends that their children do not have "country names." He questions if it is pride when your child cannot identify himself/herself with his roots. This puzzled the researcher to ask the question "why do we enslave ourselves to the whiteman's name which reflects his culture and ancestors?" Who is Marie daisy-Claire, Christ-Brown Laertes? These are somebody else's ancestor's names that we have adopted without knowing what they stand for. This is the loss of our identity and self-respect for our genealogical tradition is something we should jealously preserve. This is what Asante (2003:53) terms "enslavement of the mind" which *is the most pernicious kind of enslavement b*ecause *the person so enslaved will never be able to see clearly for himself or herself'. Such a person runs after assimilation as if it will resolve all mental problems; It is the beginning of mental death.* The use of these funny names is sometimes difficult to pronounce by illiterate or less educated people especially grandparents.

7.1.3.3 Changes in the Frequency Usage of a Series of Oratorical Genres

Oratorical, minor or speech genres are short forms or expressions often known as oral performance or tradition which form part of human language use. Oratorical genres which are the main cultural tapestry that give the indigenous people their distinct identity and enable them to build upon some of their vocabulary are always expressed or narrated in funky style while maintaining their rich entertaining and educational value. The moral lessons from these speech genres also pointed towards peaceful co-existence, good behaviour, attractive character formation and social cohesion (Umenei, 2019). These non-material aspects of cultures that are conceived, acquired, shared and transmitted from generation to generation enrich the ILs, add aesthetics or

give the language its face beauty as well as give more weight to their speech. The use of oratorical genres also helps enhance indigenes' prestige in the midst of friends and make them true sons of the soil. Apart from the above functions of oratorical genres, they lend authenticity to grassfield languages, establish and heighten the grassfield atmosphere, consciousness and sensibility, achieving local colour as well as tasting the linguistic and communicative competence of grassfield speakers. Grassfield is a zone with abundant rich cultural heritage that are scattered within the diverse ethnic nationalities. These cultural heritages are music and dances, proverbs and idiomatic expressions, riddles, jokes, maxims, folklore (folksong, folkdance, folktales etc) and stylistic or literary.

The use of these minor genres or cultural tapestries constituted an integral part of the daily speech patterns of grassfieldians be it the youths or adults. Speech or minor genres were used most often and fluently in these ILs. However as generations go by and as a consequence of increased globalisation and embracement of its globalizing agent, ICT, especially in this multilingual context, oratorical genres are dropping out of use in the day-to-day speeches of bilingual and multilingual grassfieldians. It should be noted that a lost language is a lost culture and a lost culture is an invaluable knowledge lost (Obioha) or to kill a language is to kill a culture (Yeboah, 2007). The most commonly used factor to measure the vitality of a language is whether or not the language is being transmitted from one generation to the next. The fact that parents hardly use them at home and they are not taught in schools, the youths specifically do not have the opportunity or incentive to perceive, internalize and make use of them. The youths neither hardly use them nor understand them when addressed to them. Because of globalisation, they are not laid down to the younger generation who will replace the old in future. The complete loss of oratorical genres in GLs would mean the loss of an important aspect of the languages. Thus, it would be unwise to discuss the globalization impact on grassfield languages without dealing with the gradual loss of oratorical genres which mark the originality and status of the languages.

7.1.3.3.1 Idioms, Proverbs and Aphorisms

Proverbs which are traditional art forms are veiled languages denoting well-known phrases or sentences that revealed general truths about something. They express popular and wise short sayings as well as words of wisdom common to a people and are used to evoke the cultural milieu of the indigenous people. Ambanasom in Fonchang (2001) declares: *A proverb is a brief, epigrammatic saying that has become a popular aphorism. Proverbs are among the oldest forms of oral tradition….Proverbs, the delicious sauces with which "words are eaten" are the mode of expression particularly beloved of Africans.* Ambanasom's definition is useful to this study

because proverbs constitute the oldest and an integral part of the oral tradition of the grassfieldians which marks their personality and are used to entertain, educate, warn, advice, describe, mock, qualify and explain certain situations. Proverbs abound in ABN and some of them are given below with their corresponding English equivalents and their interpretations.

3a .Aghem proverb :   Dzughu fi kuŋŋgɔŋlo mo ghu tsʉa yo

      Gloss: river   p4 flow meander when person advice not

      Meaning: "The river meandered because there was nobody to guide it."

      Interpretation: Somebody goes astray because of lack of an adviser.

b. Aghem proverb: Aŋgim baŋaŋ kwee buuwko.

      Gloss: berries ripe at branch bad

      Meaning: "Ripe berries on a bad branch."

      Interpretation: The right person or thing in a wrong position or place.

c. Aghem proverb: A   ji tsəgha yo an nʉgha.

      Gloss: We road pass not in stomach

      Meaning: "We have no road passing through the stomach."

      Interpretation: Nobody can know what you have eaten.

d. Bamunka proverb: Wokə e mɔ mə kɔ   be   fe

      Gloss: hand ncl.one inf. tie bundle neg.

      Meaning: One hand cannot tie a bundle.

      Interpretation: This deals with solidarity, teamwork or unity at the core of everything and is related to the following English wise sayings or expressions: Two are better than one; One will chase a thousand, but two will chase ten thousand; United we stand, divided we fall; Many hands do light work; Unity is strength; A bundle can't be fastened with one hand; One finger can't crush a flea; lack of unity, no progress.

e. Bamunka proverb: Nkwaa   nkwa   kuu nkwa

      Gloss: help(v) needy/help(n)   die   help

      Meaning: Kindness doesn't kill but it hurts

      Interpretation: You become a victim because you were trying to help a needy person. Kindness will not kill you but it will worry or disturbs you.

f. Ngie proverb: Indih   ye nah.

    Gloss: smoke in house

    Meaning: There is smoke in the house.

    Interpretation: There is danger or there are problems in the house.

g. Ngie proverb :   Chama umeh kono unang   se muhe kwi.

    Gloss: cannot you   plant cocoyam and harvest corn

    Meaning: You cannot plant cocoyam and harvest maize.

    Interpretation: If you plant cocoyams, you will obviously harvest cocoyams and nothing else. When you are bad, don't expect your offspring to be good. Your offspring will be reflective of you and your deed or character.

Proverbs are dropping out of use in the day-to-day speech of grassfieldians. Generally, by means of idioms, proverbs and aphorisms, children were shown the value of cooperation and were made to understand that "one hand cannot tie a bundle" and that "a man who walks alone will always make mistakes".

7.1.3.3.2 Riddles

A riddle is also a type of traditional art form that expresses profound truth. They are puzzling questions which by virtue of fact require immediate, surprising, amusing, clever and funny answers. These answers are always conjured. Alembong (1985) asserts that riddles emanate from man's keen observation of natural phenomena and from his ability to establish a relationship between these phenomena, or from his attempt to find answers to some perplexing and puzzling situations.They were intended to test a person's knowledge and skill or to make a person use his wits. They were often asked either for a fun, joke or as a game or entertainment so as to "warm up" the participants and prepare them for an exercise. Riddles also abound in GLs and existed in the following forms: statements, questions, statement-questions, proverb-riddles, exclamatory riddles and onomatopoeic type riddles. Some examples of riddles are given below in ABN.

4a.Aghem speaker: Maŋgɛlɛ

Aghem audience: Siŋgɛlɛ

Riddle to the audience: Tsəgha kɔɔ, tsəghaa tsughuu

Gloss: climbing up, going down

"Moving up and down"

Response:	U-nyuŋunyuŋu
Gloss:	Ncl.8 soldier ants

Meaning: The above riddle suggests and alludes to groups of ants, some moving upwards and others downwards.

b. Aghem speaker:	:Maŋgɛlɛ
Aghem audience:	:Siŋgɛlɛ
Riddle to the audience:	Yi a kədəŋ, a baŋagho, a liŋogho.
Gloss:	wives of Fon, ones red, ones black
	"Fon's wives, the red ones and the black ones."
Response:	U- tsʉtʉgha
Gloss:	Ncl.8 pepper (pl)

Meaning: Pepper exist in many colours such as red, black, green, and yellow. Such situation is also likened to the Fon's wives who may be black, or fair in complexion.

c.Bamunka speaker:	Kəŋginiŋga
Bamunka audience:	Kələniŋji
Riddle to the audience:	Təŋ təŋ tii ku'.
Gloss:	send message call death
	"Invites death upon itself"
Response:	Nchikə
Gloss:	Cricket

Meaning: By its noise and by jumping in and out from its hole at night, a cricket is revealing its hiding place thereby inviting somebody to catch or hunt it therein. Consequently, this leads to its death.

d.Bamunka speaker:	Kəŋginiŋga

251

Bamunka audience: Kələniŋji

Riddle to the audience: Vaa kiə buu kwie

Gloss: small pot lack handle

"A small pot that lacks handle"

Response: Nguə

Gloss: An egg

Meaning: An egg is round and does not have a handle. This is metaphorically likened to a small round pot without handle.

e. Ngie speaker: Gwane

Ngie audienc: Leregwa

Riddle to the audience: Utumu nguh abemekeŋ

Gloss: round egusi chest/wall

"Egusi balls on the wall."

Response: A meh ben

Gloss: It is breast

"Breast on a woman's chest"

Meaning: The egusi balls are the woman's two breasts and the wall is the woman's chest. Thus the egusi balls on the wall are likened to the two breasts on a woman's chests.

f. Ngie speaker : Gwane

Ngie audience : Leregwa

Riddle to the audience: Aye ndek tehe akiŋ iwumchobige aki iwain ibige

Gloss: woman Andek cook pots twelve using firewood two

"An Andek woman cooks twelve pots using only two firewood."

Response: Ameh ben

Gloss: It is   breast

                        "A woman's two breasts"

Meaning:An Andek woman's two breasts are capable of feeding her twelve children from

    birth.

Riddles like proverbs are dropping out of use and most grassfieldians prefer translating, uttering and expressing them either in English, French or Pidgin especially during village gatherings.

7.1.3.3.3 Folklore

Folklore (music or songs, dances and tales) were purely traditional oral performances through which language and cultural expressions were manifested and were passed on by word of mouth from parents to their children or from generation to generation. By means of folksongs especially work songs, labour was made more tolerable and methods of work such as farm-clearing and house-building systematized and legends were relived and customs remembered. Through folksongs and tales especially during moonlight plays, they moralized their youths. By means of folktales, parents taught their children the history, religion and philosophy of their people as well as moralized their indigenous people especially the youths. Moonlight plays were occasions for the youths as well as adults in these communities in particular and the grassfield Region in general to come out from their various isolated angles and converge in the village squares to socialize and instill in one another the spirit of oneness. These were also arenas for selecting partners for marriage. During moonlight plays in these communities, they learn songs and compete in dancing, poetry recitation and expression of riddles which encouraged socialization among youths. The occasion to condemn social malpractices irrespective of the person concerned was done through moonlight songs and dances. During moonlight plays children who were naturally inactive became involved. Jonathan Nwoga and Egudu (1973:14) quoted in Angywuh (2019) declare: "*children who are otherwise shy and retreating come out of their shells and once exercise the power of expression…in the art of storytelling and poetry recitations*." Also,through folklore and indigenous music, the indigenous people especially the youths were able to learn such juicy aspects of language as literary and poetic devices which form part of the fundamental elements of oral literature constituting oral performances.The most common literary device found in these languages is imagery which is the creation of a mental picture so that the indigenous people can clearly see or visualize in the mind's eye what the narrator is saying. Imagery can be achieved through the use of other devices such as symbolism, flashback, pathos, personification, simile, metaphor etc. They help spice the stories and make them interesting. However, these forms are being lost from the speeches of grassfieldians

specifically the youthful population who represent the old tomorrow and may become future writers of indigenous literary texts. Below is an excerpt of imagery through metaphor in Aghem obtained from observation of the interaction between two elderly Aghem people going to their farms:

An old man, carrying his empty calabashes to tap raffia palm wine was going to his farm at Ketsa' in Naikom village in Aghem-Wum. These empty wine calabashes were knocking against each other and making noise on the way. An elderly man, who was also going to his farm, passed by and interrogated him as follows:

5. Aghem elder: "Ghu bu'u so'o nduw aghu   an   ji?

Gloss: You beat go   go hand   on way?

        "You are clapping your hands while walking on the road?"

The old man responded by smiling and laughing probably because he understood what the other elderly person meant. We did not understand what he meant since we did not see the old man clapping his hands on the way. (The researcher's observation some years ago). The image of clapping the hands while walking on the road is metaphorically compared to the empty wine calabashes elders always carry on a stick when going to tap palm wine or raffia palm from a raffia bush. Thus, the tendency of these calabashes hitting against each other is similar to the clapping of the hands while moving on the road.

It is generally very difficult to hear such usage of the above-mentioned forms from our youths and adults today simply because there is little or no avenue to sit with parents and grandparents in the evening in order to listen, practise and exhibit this African thought-provoking pattern that has disappeared. Those who manage to use these speech genres, use them rarely in their daily interactions with their fellow indigenous people. It shows that those in society who have acquired the wisdom of their forefathers, those who are the upholder of the beliefs and philosophy of the community, are the people who are likely to make frequent use of the afore-oratorical genres in today's modern globalised world. How many mature people not to talk of the youths today manipulate them as those of the 30s, 40s? (Angywuh, 2019) Today, informal education (family evening entertainments) and moonlight plays with their moral songs and lessons have given way to modern and sophisticated ICTs such as the internet with its advanced modern technological ways of entertainment such as video games, watching television and cyber fraud which have given rise to the following mal practices or ills of modern society among

others that characterized our youths today and which are not commensurate with African ways of life in general and the grassfield in particular: homosexuality, scamming, sexual immorality, disrespect of elders, indecent dressing. The disappearance of the above aspects or valued systems especially folksongs and folktales as well as storytelling due to modernization influences, rural-urban movement, and modern forms of entertainment, also entails the disappearance of language devices because these devices are often embedded in oratorical genres.

7.1.3.4 Changes in the Frequency of Usage of Indigenous Invocatory Forms, Basic Discourse and Conversational Routines

Invocation is a request for help or forgiveness made to a god. These inhabitants expressed invocatory forms (incantations, prayers etc) solely in their ILs but today there is low frequency usage of these forms in the ILs. Priority is highly given to such languages as English and Pidgin. Also, there are total changes in the frequency usage of such indigenous basic discourse and conversational routine as address forms and greeting styles among the indigenous people at large and the youthful population specifically. The indigenous address and greeting forms are less frequently used and are gradually going out of use in these communities. Those who manage to use the indigenous greeting forms for instance tend to generalize the same verbal greeting form to every period of the day little knowing that morning and afternoon and/or evening greetings each has distinct ways to greet. They highly use the imported address and greeting forms.

7.1.3.5 Changes in the Frequency of Usage of Indigenous Dressing Styles

From time immemorial, the indigenous people valued and respected their indigenous dressing codes. This notwithstanding, there is low frequency use of indigenous dressing styles or modes as well as the sale of indigenous dressing types by the indigenous people in our modern globalised societies. The wearing of western fashion is largely promoted in these communities by traders or dealers in Western fashion because there are also more of fashion designers or dealers in Western dressing than in indigenous ones especially in local marketplaces. Those who manage to dress indigenously wear indigenous fashion design reflecting other African and foreign cultures such as those of Nigeria and Ghana while others dress in indigenous fashion design reflecting a mixture of both their local and Western designs. Cameroonian indigenous traders hardly promote their Cameroonian indigenous dressing types because of the globalisation of taste and fashion from other countries which they consider more superior than theirs. Beats, necklaces,

sleepers etc are sometimes Nigerian or Ghanaian inclined. Most indigenous people nowadays manipulate the internet searching for modern dressing styles to imitate. Most often, it is the western exaggerated form of dressing that is practised among them.

The above presentations demonstrating low frequency usage of ILs in most domains of the indigenous people's lives reveal that there is the de factor dominance of English, Pidgin and French over these ILs in daily usage. It also suggests low or poor competency in these ILs especially with the youthful population who are to represent the old in future. These ILs are definitely endangered partly because they are mostly used by the parental generation and upwards. There is intergenerational language shift and eventually these ILs will not be transmitted to the next generation as the indigenous young people are very reluctant to use them.

Having discussed the negative impact of globalisation on grassfield languages with regard to the status level of analysis, we will now focus on the negative effects of globalisation on these languages as regards corpus level below.

7.2 CORPUS LEVEL OF ANALYSIS

The corpus level of analysis of the globalisation impact on GLs deals with the internal structure or core content of GLs comprising the lexicon and phonology because these elements are the most influenced in language contact scenarios. Weinreich (1953:67) asserts: "Vocabulary is the most exposed to influence, then come the sounds." Weinreich (1953) also quoted Dauzut (1927-55) and Pritzward (1938) who list the following domains in the order in which they are subject to foreign language interference: Vocabulary, sound system, word formation and compounding". Whiteley (1981) in (Weinreich, 1953) further ranges words (nouns first), then suffixes, then inflections, then sounds according to the freedom with which they are borrowed. Globalisation and/or ICT is affecting the lexicon and phonology of grassfield languages when taking into consideration a comparative analysis of the authenticated form and the spontaneous spoken production of speakers of GLs. Below is the discussion on some manifestations of the negative globalisation/ICT impact on GLs in general and ABN in particular as far as the core-content is concerned.

7.2.1 Aghem, Bamunka and Ngie Phonological Systems

The phonological system deals with the study of the sound system or how the speech sounds is structured and how it functions in a given language. There is a correlation between the lexicon and phonology of a language because words contain sounds. Nevertheless, it is very relevant to look at the negative globalization impact on GLs at the phonological level on its own.

The phonological elements in this present study concern those that are subjected to the impoverishment of these languages such as those exhibited below.

7.2.1.1 Sound or Phone Substitution, Deletion and Insertion in Words

Some grassfieldians (notably the younger generation and sometimes adults) have frequently been observed substituting, deleting or inserting sounds or phones in words. Although everybody has his or her own idiosyncratic way of speaking (manner of speech), this to an extent can contribute to the gradual impoverishment of these languages because changes in the sounds of a word may affect the word on the whole in one of the following ways: the gradual loss of some of the words and semantics (meaning) of the word maybe affected as well as creating confusion in usage. Words pronounced differently often signal different meanings. The table below illustrates some of the original words whose sounds are undergoing a change either by the process of deletion, substitution, or insertion during speech production in ABN.

Table 48: Some original words whose sounds are often deleted, substituted and inserted in ABN

Old form	Current form	Gloss	Process	Indigenous Language
Afiigh	Afuuw	Yesterday	Substitution	Aghem
Aghi	Ayi	People	Substitution	Aghem
alebwii	Alebi	To sleep	Substitution	Aghem
Alekpuw	Alepuuw	To die	Substitution	Aghem
Aletigh	Aletii	To run or escape	Substitution	Aghem
Aneŋ	Ane	Mother	Deletion	Ngie
Achigembei	Achembei	First come/ first born	Deletion	Ngie
Egha'i	Eghai	Joy/hapinness	Glottal deletion	Ngie
Emburi	Umburi	Insects found on plum trees that stinks	Substitution	Ngie
Eŋge'	Eŋgu'	Fowl	Substitution	Ngie
Echii	Uchii	Small termites	Substitution	Ngie

Etseng	Tseng	Bottle	Deletion	Ngie
Figh	Fuw	Hoe	Substitution	Aghem
Foŋkə	Fuŋkə	Burial rites	Substitution	Bamunka
Itsiŋ	Tsiŋ	Bottle	Deletion	Ngie
Kəbəgh	Kəboo	Calm wood	Substitution	Aghem
Kəfwee	Kəfee	Foot	Substitution	Aghem
Kitigh	Kitii	Penis	Substitution	Aghem
kwɔnɛlɛ	Konɛlɛ	Typeof traditional tray	Substitution	Aghem
Oyei	Oye	Wife	Deletion	Ngie
Ukpa'akpa'a	Ukpalakpala	Type of local beans	Substitution/insertion	Aghem
Ukpuuw	Upuuw	Huckleberry	Substitution	Aghem
Ukwa'	Ukpa'	Hill	Substitution	Aghem
Umwəla	Umala	Beans	Deletion	Aghem
Unwaŋ	Unaŋ	Cocoyam	Deletion	Aghem

The sounds in the words in column A are the original sounds usually heard from old native speakers while those in column B are frequently used by less proficient speakers and have become part and parcel of the young speakers so much that there is no way for the words to expiate from them. The sounds are already simplified so much that the youths cannot master the original words. One can be tempted to think that it is language acquisition by children as nearly everybody (children, youths, adults) in these communities is also involved in the usage of such forms. The young generation pronounces differently due to contact with and influence of other languages they are in contact with. The current forms are overshadowing the old forms.

7.2.1.2 Modification of Aghem, Bamunka and Ngie Names

Spelling and pronunciation are very essential in any piece of writing because wrong spelling and pronunciation can distort meaning. Names detect where an indigene is coming from but when spelled and pronounced differently in the name of modification, they do not function as such. Previously, ABN natives bore purely indigenous names although some of them existed

without much meaning and which followed the pattern of the sound system of these languages. Even though it was reported that there is low frequency usage of indigenous names, some indigenous people still manage to adopt their indigenous names. However, those who manage to adopt these names which mark the authenticity of these languages tend to modify the names. This is deformation of indigenous names as they have the English underlying sound system or other languages' underlying sound systems which are not reflective of their ecobiodiversity. This is an influence of globalisation as some people want to sound fashionable and modern although some are doing it ignorantly. Thus, discussing the negative globalisation impact on these indigenous languages in a multilingual context without looking at the modification of indigenous names would mean that we have achieved little because this is highly rampant in the grassfield zone. Below is a table containing some Aghem, Bamunka and Ngie names undergoing modifications.

Table 49: Some ABN names undergoing modifications

Original spelling	Original pronunciation	Modern spelling	Modern pronunciation	Indigenous language
Afughu	/ afuɣu/	Afuo'o	/ afu'u /	Aghem
Agho'etughe	/aɣoituɣi /	Awetua	/ awetwa /	Ngie
Akwu	/ akwu/	Ako/Akwo	/ ako/akwo/	Aghem
Atsugho	/atsuɣo /	Achoa/Acho/Achu	/ atʃwa/,/atʃo/, /atʃu/	Aghem
Ayugho	/ ajuɣo/	Ayogo	/ ajogo/	Ngie
Bengkwe	/bəŋkwe/	Bungkwe	/buŋkwe/	Bamunka
Chuu	/tʃʉʉ/	Chui	/tʃuwi/	Bamunka
Dze	/ dzə /	Dze	/ dzɛ/,/zɛ /	Aghem
Ebugho	/ ebʉɣɔ/	Ebua	/ebwa /	Aghem
Ezegha	/ezəɣa /	Eziga/Ezia	/eziga /,/ezia/	Aghem
Kelly	/kele/	Kelly	/ kɛlɛ /	Aghem
Ketsa'	/ kətsa'/	Kuchah	/ kutʃa'/	Aghem

Kum	/ kum/	Kumi	/ kumi /	Aghem
Megha	/ məɣa/	Mua	/mwa/,/muwa/	Aghem
Mmbei	/ mmbei /	Embei	/ imbi /	Aghem
Ndzughukpwe	/ndzuɣukpwɛ /	njukwe	/ ndʒukwɛ/	Aghem
Nyo'o	/ njɔ'ɔ /	Nyoh	/ njɔ' /	Aghem
Se'no	/se'nə/	Seino	/seinəu/	Ngie
Tegha	/ təɣa/	Tega/Tiegha	/ tega/, /tiəga/	Aghem
Toh	/tɔɔ/	Ntoh	/ntɔɔ/	Bamunka
Tse	/ tsə/	Chi	/ ʧi /	Aghem
Wontuh	/Wontu'/	Wontoh	/wontɔ'/	Bamunka

The original spellings and pronunciations of the indigenous names found in both columns A and B reflect their indigenous personality or identity but a radical change in any sound or part of the names such as those in columns C and D in both languages which cause the names to lose their meanings and rendering the names non-indigenous. This is not reflective of the indigene's personality. Similarly, there is the general tendency of deforming indigenous names by shortening among the Ngies and some of the names affected by this process are presented in the table below.

Table 50: Some Ngie names replaced by a more simplified and shortened forms

Old and long Ngie forms	Shortened Ngie forms	Non-indigenous Areas reflected
Akohsoh	Akoh	Ejagham (Bayangi)
Akwagob	Akwa	Mankon/Aghem/ Weh
Akwangara	Akwa	Mankon/Aghem/ Weh
Ambeigwo	Ambe	Bafut

Ambendek	Ambe	Bafut
Ambendu	Ambe	Bafut
Ambenyong	Ambe	Bafut
Ayongoba	Ayong	Ejagham
Chenwei	Che	Bafut
Indumikuwe	Indum/Ndum	Aghem
Mbaabit	Mbah	Moghamo
Mbacham	Mbah	Moghamo
Mbakwa	Mbah	Moghamo
Ufeichek	Ufeh	Metta
Ufeigwo	Ufeh	Metta
Ufeineh	Ufeh	Metta

All the afore-mentioned short forms neither mean anything in Ngie nor reflect the Ngie community whereas the long forms have meanings and are reflective of the Ngie community. Most indigenous people reported that the long forms are boring and difficult to write and pronounce. When these short forms of the Ngie names are given to children at birth (those who manage to give their indigenous names), they will grow up and will not know that their names are merely short forms and that the long forms exist since all their documents carry these short forms.When a Ngie child bears the name Ufeh for instance, somebody will not know whether his name is Ufeichek, Ufeigwo or Ufeineh. Also Indumikuwe in Ngie is native-like and reflective of Ngie personality but when spelled and pronounced differently as Ndum, it is reflective of the Aghemians. Again, the Ngie name "Akohsoh/ako'oso'/" reflects the Ngie community or land but when simplified as Akoh/ako/, it reflects the neighbouring Ngwo community and Ejagham land in the South West Region of Cameroon.

In another view, such modifications also affect their renditions or utterances in Aghem, Bamunka and Ngie as the sounds interfere in their speech production. In effect, these speakers

produce an Aghem, Bamunka or Ngie-English pronunciation rather than a traditional Aghem, Bamunka or Ngie pronunciation thus influencing the Aghem, Bamunka or Ngie pronunciation. Such blames are often attributed to the Europeans or non-natives like the court registrars especially when drawing up children's birth certificates. However, it is highly believed that these natives themselves regard this modification of their names as pride or prestige because some even go as far as refusing the native-like pattern (spelling and pronunciation) of their names.

7.2.1.3 Violation, Disrespect or Misuse of Tone Modulation

Tone is one of the autosegmental features of phonology which deals with the relative pitch height of the voice. Tones are placed on the vowels which are considered the tone bearing units (TBUs) of each syllable. Tones play a very distinctive and significant role in languages because they have both lexical and grammatical functions. Aghem, Bamunka and Ngie are tone languages having the above functions. From observation, it is realized that tone modulation is not respected in the speeches of most young speakers of Aghem, Bamunka and Ngie. This creates confusion in usage as speakers tend to pronounce a different word when they mean the other and this affects the listener or receptor because he finds it very difficult interpreting what the speaker means. Below is a table containing some words in Aghem, Bamunka and Ngie distinguished by tones with their corresponding meanings and often used interchangeably by less proficient speakers of these languages.

Table 51: Some ABN words differentiated by tones and often misused

High tone (´)	Low tone(`)	Mid tone (-)	Rising (low-high)tone (˅)	Falling (high-low) tone (ˆ)	Indigenous Language
			Tǔ " refuse"	Tû "six"	Aghem
			Dzǐa "give birth"	Dzîa " remove"	Aghem
Alétóm "to write"	Alétòm "to support or assist"				Aghem
Bəghá"father"	Bəghà"two"				Aghem

262

Eghóŋ "traditional basket"	Eghòŋ "spear"				Ngie
Emó' "one",	Emò "stammering"				Aghem
èndíʔi "name of a person"				Èndî "smoke"	Ngie
Eŋgú' "suffering"	Eŋgù' "fowl"				Ngie
Eswét "sugarcane"	Eswèt "a kind of grass that itches"				Ngie
Ifáŋ "palm kernel"	Ifàŋ "male name"				Ngie
Káŋ "male name"	Kàŋ "blood"				Aghem
Kébáŋ "palmnut"	Kèbàŋ "redness"	Kebaŋ "male name		Kebâŋ "piece"	Aghem
Sé "grave"	Sè "ground"				Bamunka
təŋ "send"	təŋ "message"				Bamunka

Most less proficient speakers of Aghem, Ngie and Bamunka are fond of violating the role of tones during speech production and as a consequence, they are not often understood by fluent native speakers and their audience. Two or many words differentiated only by tones create confusion in usage as one is often taken for the other by non-fluent speakers. If the speaker utters a word and violates tone differentiation, the audience will be confused whether he means which

of the words. It may be only in the course of the discussion that the listener can interpret or make out the meaning in context of what the speaker is saying.

We have dealt with the various manifestations of the negative impact of globalisation on these GLs at the level of the phonological system and it was realized that the modification and mispronunciation of purely indigenous words and names are as a result of the influence of the accents of other languages. This is the globalization of accent or pronunciation in a multilingual context. In the next subsection, we will look at the various manifestations of the negative impact of globalisation on these GLs at the level of the lexicon.

7.2.2 The Lexicon

The lexicon or vocabulary is the backbone of all languages. Languages develop overtime and during this developmental process, words may be lost or some words may fall into disuse and become obsolete. Some words may be borrowed from other languages etc. Globalisation and/or ICT is affecting the lexicon of GLs in one way or the other as will be analysed and discussed below.

7.2.2.1 Old Words in ABN Gradually Being Replaced by New Words in ABN

Some grassfield words that mark the authenticity of these languages which some old people will make obvious are gradually being lost from the lexicons of these languages. They are becoming obsolete and are gradually being replaced by other new words in the same languages. Only a few speakers use the old words. The words fade out of the lexicon gradually over the course of several generations. Ogunjimi (2013) cites Hampate Ba who declares that when an old man dies in Africa, it is like a library burning down. This is because he carries with him the old words in the language. The presence of the current or new words and disappearance of the old words which would have existed as synonyms in the languages draws attention since it is quite obvious and so abrupt. Even though it is sometime considered as language enrichment if and only if both the new and old words are used interchangeably, the gradual loss of some of the old words that mark the originality of the languages is an evidence of language depreciation which is an aspect of negative globalisation impact on these languages. Below is a table containing ABN words gradually becoming obsolete.

Table 52: ABN words gradually becoming obsolete

Old speech form	Current speech form	Gloss	Indigenous language
Aneŋ	Abu	mother	Ngie

264

Ataah	Mba'	father	Ngie
Awanda	Atiningwi	skirt	Ngie
Bɛ'ɛnə/ mbat	chiabɔlɔ/ Adam	Cap	Bamunka/Ngie
Efu'	Kəsa'nlo	Basket	Aghem
Egop	Utabai	shoe	Ngie
Enbat	Ekew	nail	Ngie
Foe	Kədəng/ ba'tum	Fon/chief	Aghem
Kəsaŋkpaa	Sang	Hall/parlour	Aghem
kətughutughu	kəgoo	pudding	Aghem
Kətom/kəgbila	Su'	Traditional calabash	Aghem
Nee	Nugho	Mother	Aghem
Neenee	nughonugho	Grandmother	Aghem
Taa	Bəgha	Father	Aghem
Taataa	Bəghabəgha	Grandfather	Aghem
Vachu'	suikə	hoe	Bamunka

The words in Column A are words previously and frequently used by some generations ago to designate certain items, but are gradually being replaced by other indigenous words in the same languages such as those in Columns B of each language. Even some of the old people along with everyone else in the community are gradually changing to the new words. The forms in column A are changing but still in use by some old people although in very rare situations.

From discussions, observations and questionnaire analysis, it was realized that old people speeches are full of some or many different words not well understood by the young people. During interaction, old people do not continue to speak in the normal way they normally would with old people but change the way they speak to be more like the way the young people speak by using the forms in column B thus gradually forgetting the words in column A.

7.2.2.2 Unnecessary Massive Lexical Borrowing and Indigenous Coinages Underused

Massive lexical borrowing deals with the high degree of integration of foreign items into a language. From conversations, discussions and interviews, it was reported that the afore-mentioned ILs have borrowed heavily from other languages resulting from the interactions with Europeans, other national languages' cultures and rural exodus. Grassfield languages like ABN are heavy borrowers of words from other languages as their lexicons contain many non-native words (loanwords). Some respondents reported that extensive lexical borrowing is a negative aspect of globalisation on the lexicon of these ILs. There are some borrowed words that grassfieldians have transformed or coined through the hybridization of these grassfield languages and the other languages from which they have borrowed to suit various indigenous languages' phonological and morphological systems. However, these coinages are underused by the grassfielders. Although lexical borrowing is an important source of language enrichment, it becomes a problem when a language is a heavy borrower especially when the borrowing is unnecessary as it has equivalents for the borrowed terms obtained through some morphological processes as discussed below.

7.2.2.2.1 Typical Indigenous Languages' Word Coinages

Some words have been coined in these ILs as regards borrowed words. The borrowed words have equivalents in these ILs but the indigenous people continue to use the borrowed forms. Some of the unnecessary borrowed lexical terms comprise the following:

Table 53: Unnecessary borrowed lexical items in ABN

Old speech form (non-borrowed form)	Replaced form or borrowed form/item	Gloss	Indigenous language	Donor language
Alezɔ' kə-ghu	Alesan	To sign	Aghem	English
Aŋgwane/Ngwo'nə	Sukul/sekul	School	Ngie/Bamunka	English
Ataah/mba'	Baba/aba	Papa (father)	Ngie	Pidgin
Aziŋ	Futuw	Photograph	Ngie	English

Budʒekə/kala	Elopilin/elupile	Aeroplane	Bamunka/Aghem	English
Ebumie/kədzəŋe	Meeti	Meeting	Ngie/Aghem	English
Fəbwən	Buwsi	Pussy (cat)	Aghem	Pidgin
fyiikətunə	Yali	Earring	Bamunka	English
kəfoŋ	sətul	stool	Bamunka	English
Kə-fuw	Alata	Arata(rat)	Aghem	Pidgin
Kə-kwən	Kə-kenuw	Canoe	Aghem	English
Kəkɔ	Bambe	Bambe	Aghem	Pidgin
Kənamso/tsuri	Polofi/porofi	Profit	Aghem/Ngie	English
Kə-ta'	səkpən	Spoon	Aghem	English
Kətala	Pilum	Pillow	Aghem	English
Kə-tum	Təlendza	Stranger	Aghem	English
Kiad	Matsi	Match	Ngie	English
Kumbeŋ	Baŋ	Bank	Bamunka	English
Na'	Kaawu	Cow	Bamunka	English
Nyue/nyi	Yaaweh	Yaaweh (God)	Ngie/Bamunka	Mungaka
Ngbwe	Kunyam	Kunyam (pig)	Ngie	English
Saŋ	Palum	Parlour	Aghem	English
Tsiŋ	Botoru	Bottle	Ngie	English
Ufaghi	Posa	Purse	Ngie	English
Ukom	Sisa	Scissors	Aghem	English

From the above table, it is observed that these ILs have borrowed extensively from English more than the other CILs probably because English is considered a superior and prestigious language. Some of these borrowed vocabulary items have become part and parcel of the lexical system of these ILs such that the speakers who have little or no knowledge of these foreign languages use the terms freely with no sense that they are borrowed or foreign simply because they have been modified to look native-like. Even though the borrowed term may substitute for a native term or may live alongside with the native term, the old words are undergoing disuse. That is, the forms in Column A are used concurrently with the unnecessary borrowed ones but the forms in Column B and C are overshadowing in the indigenous people's oral and written discourses resulting in the gradual disappearance of the forms in Column A. To avoid or prevent the unnecessary use of borrowed lexical items, most purists or fluent native speakers use the forms in Column A above. On the contrary, most non-purists use the forms in either column B or C as recorded from current speeches especially of young speakers.

7.2.2.2.2 Compounding and Descriptive Phrases

There are many types of compounding in these indigenous languages such as Noun + noun, noun + verb, noun + adjective, adjective + adjective etc. Some of the compound words are also descriptive phrases or collections of semantically related words used like an adjective to describe something or somebody. The following table contains some borrowed words in these languages derived from compounding and descriptive mechanisms.

Table 54: Some borrowed words in ABN derived from compounding mechanism and/or descriptive phrases

Word and donor language	Borrowed form	Non-borrowed form	Indigenous language	gloss
Bathroom (English)	Bafilum	Lu'u suuw kə-ghue Place wash Ncl.7 body	Aghem	place for bathing the body (bathroom)
Bucket	apocket	Agheo ni	Ngie	Thing for water

(English)		Thing water		(bucket)
Bullet (English)	bolet	Etei wet Stone gun	Ngie	Gun's stone (bullet)
Butterfly (English)	Butterfly	mbvua e kəzə fowl Ncl.5 God	Aghem	Fowl of God (butterfly)
Country Sunday (Pidgin)	Country Sunday	Chi lo ke Day village Ncl.7	Bamunka	Local or traditional Sunday
Driver (English)	doloba	Wo duw mutuw Person drive motor	Bamunka	Person driving a car (driver)
fufu stick (Pidgin)	stick fufu	Kuu kəbaa stick Ncl. Fufu	Bamunka	Stirring stick
Minyaŋga (Pidgin)	menyaŋga	Vən tə-kwo Oil ncl-kernel	Aghem	Oil from kernel (kernel oil)
Nganako (Pidgin)	nganako	Ghu ba'a tə-mbɔŋ Person guard ncl. cows	Aghem	People guarding cows (herdsman)
Pencil (English)	penshi/pencil	vaaketyu nyo'ŋgwo'nə stick write	Bamunka	Writing stick (pencil)
President (English)	presiden	wo kwe'təŋ Person big	Bamunka	President or leader
Purse (English)	Posa	Kwo kie thing Money	Bamunka	Thing for money (purse)
Stove	stuf	Idzeŋ akara	Ngie	Government fire

		Fire government		
Tailor (English)	telo	Ghu eta Person stitch/sew	Aghem	Someone who sews (tailor)
Toothbrush (English)	toothbrush	Fo sugue kə Thing wash-tooth cl.7	Bamunka	Thing for cleaning the teeth(toothbrush)

The table above shows that the meaning of the compound depends on the meaning of its parts used to describe the object they designate. For example: An equivalent for the term "butterfly" has been coined in Aghem through the process of compounding. The words "mbvua" (fowl) and "kəzə" (God) have been combined to give the compound word "mbvua e kəzə" which means "fowl of God" (butterfly). Nevertheless, there is underuse of descriptive phrases and compounding mechanism in the discourse of grassfielders.

7.2.2.2.3 Reduplicated Onomatopoeism

Onomatopoeic words are derived from the sounds they produce. Most often the words derived from the sounds they produce are reduplicated to designate the items they represent but speakers avoid them in their speeches. The table below contains some borrowed words in these languages derived from reduplicated onomatopoeism and are reluctantly used by the indigenes.

Table 55: Some borrowed words in ABN derived from reduplicated onomatopoeism

Word and donor language	Borrowed form	Non-borrowed form	Indigenous language	Gloss
Grinding machine (English)	Masin	kəkpəmkpəm	Aghem	Grinding machine
Motor (English)	Muwtuw	ŋgaŋgaŋ	Aghem	Motor (car)
Ngongo (Pidgin)	Ngoŋgo	ŋgɔŋgɔŋ/	Aghem/Bamunka	Tin

		ŋgwaŋgwaŋ		(container)
Pawpaw (English)	Bobo	kəbughu bughu	Aghem	Pawpaw

The words in column C obtained from various word formation processes are very common in the speeches of competent or fluent indigenous speakers to designate or describe certain items. If we listen to the typical or normative form of these languages especially from old speakers, it is observed that these forms are still in use. However, taking into consideration the spontaneous verbal production of most speakers especially young speakers, it is realized that there is neglect and disuse of these forms as they tend to replace the words with their foreign counterparts. Most indigenous people now use foreign words thereby replacing these compound words, descriptive phrases and onomatopoeic words that they used to designate these new discoveries. As a consequence, this contributes to the gradual depreciation of these languages. These forms are preferable to the unnecessary use of the foreign or borrowed forms because they lend authenticity and purity of these indigenous languages.

It was also an important aspect to find out from the respondents the choice of words preferred to be used when there is no equivalent for a foreign word in their respective ILs. The following responses were obtained:out of 32 participants, 12 preferred using a foreign word when there is no equivalent of a foreign word in their ILs. 04 declared the use of descriptive phrases or paraphrase, 03 preferred to coin words, 03 reveal meaning shift or language analogy as an alternative for the foreign word, 02 reported the use of onomatopoeia words, 04 preferred using all of the above factors identified and 00 revealed using none of the factors identified.

7.2.2.3 The Killer Code-Mixing in ABN Discourses

It was realized that there is low frequency usage of grassfield languages as most indigenous people of the grassfield do not use their ILs in day-to-day interaction with other natives. Those who attempt to use them do not use "pure", "natural" and "authenticated" ILs but an "adulterated" and "artificial" version of these languages characterized by code admixture/ code switching. From conversations, discussions and questionnaire analysis, it was remarked that words, phrases (full sequences of words) and expressions from foreign languages are gradually replacing their equivalents in these languages in the process of code-mixing or code-switching, relexification and interference in most conversational situations.Code-mixing and/or code-switching, whether it is an intentional or unintentional act, involves a hybrid language or hybrid way of speaking and is frequently manifested in grassfielders' linguistic output.This subsection

therefore explores how these grassfield languages in contact with other languages in multilingual Cameroon has resulted in the infiltration or interference of linguistic features from these languages into the lexicon of these grassfield languages in the process of code-mixing as well as presents the hidden danger in the afore-mentioned practices. Just as in the case of code-mixing in English, there is evidence of code-mixing/code-switching in ABN oral expressions which operates in many dimensions with regard to the languages involved and the category of forms of items that are mixed in indigenous languages' discourses. There is unnecessary use of ordinary words, phrases and expressions and unnecessary borrowed items from other languages such as English, French, CPE and other non-Cameroonian indigenous languages as discussed below.

7.2.2.3.1 Unnecessary Use of Words, Phrases and Expressions from other Languages in ABN Discourses

The first category of forms that are mixed by ABN multilinguals in ABN oral discourses when interacting with indigenes from their respective areas are ordinary words, phrases and expressions from other languages such as English, French and CPE. Lots of words, phrases and expressions from the afore-mentioned languages have become part and parcel of the daily interactional language of ABN multilinguals' in the process of code-mixing/code-switching in most conversational situations. The following table attempts to illustrate the phenomenon of code mixing with regard to some lexical items in ABN gradually being replaced by their foreign counterparts as collected from ABN multilinguals' spontaneous spoken renditions through observation. The affected portions or sequences are put in bold.

Table 56: Some ordinary words, phrases and expressions from other languages in ABN constructions

Code-mixed or replaced forms	Standard forms or correct versions	Infiltrated language/base language	Gloss
Abanyi si za'a **back?**	Abanyi si za'a?	CPE/Ngie	Has Abanyi come back?
Bɔŋ-bə nɔ **good**	Bɔŋ-bə nɔ **bʉu**	Bamunka	These ones are good.
Concerning our meeting, ghà' kee	**Kùu ndùwdzəŋe e sɛ̀zɔ**, ghà' kee **aleʧuw təkam**	English/	Concerning our meeting, we have to

272

alecontribute ten thousand francs	**eghəm**	Aghem	contribute ten thousand francs
Foŋ-yu'u kie**wealth**.	Fong-yu'u kie **fu'-ke**.	Bamunka	Our fon has wealth.
Ghu ŋgee ləgha **aleargue** asugho **alediscriminate**.	Ghu ngee ligha **alebaaŋ tefom** asugho **alebaa ukpii**	Aghem	You always like to argue and to discriminate.
Ka **tamper** an **constitution**!	Kwo ghùw lo **lu'u** an **mwa'so kə lwàŋ!**	English/ Aghem	Don't tamper with the constitution!
Kən lǒ **le faux**, kən lǒ **le vraie**.	Kən lǒ **kədzʉdzʉ**, kən lǒ **baabâa**	French/Aghem	This one is fake, this one is real.
Mben **stop** ngwen **nonsense**!	Mben **chighe**!	English/Ngie	Stop that nonsense!
Mbu vii kie **saliva**.	Mbu vii kie **nteme**.	Bamunka	His wife has saliva.
Mo kuu nyo **muchrooms**.	Mo kuu nyo **ngu'me**.	Bamunka	I want to buy muchrooms.
N so tsughu an**three corners**	N so tsughu an **Bekewen**	Aghem	I want to go to the market square.
Naŋa tsughu **programme an neuf heure tsʉtsʉ**	Naŋa tsughu **ghəa a tegho tsʉtsʉ an tàm tə ezuw tɛ̀ndzughu.**	English/French /Aghem	Keep the programme tomorrow at nine o'clock.
Ndughu wən lo **a stone through from here.**	Ndughu wen lo **afeko**.	Aghem	Her house is a **stone through** from here.
Ntoh no ko **sweet** and **fifty**	Ntoh no ko **su**an**wuŋ taa**.	Bamunka	Ntoh gave me sweet and fifty.
Vraiement, mɛ̀ si	**Asi'**, mɛ̀ si bɔɔ	French/Ngie	Truly, I am really

bɔɔ			tired.
Za'a na'a nye **skirt.**	Za'a na'a enye **awanda.**	Ngie	Come and give my skirt.

The items in column A have their equivalents in ABN as presented in column B but these indigenous people continue to use their foreign counterparts in column A in the process of code-mixing.

7.2.2.3.2 Unnecessary Use of Borrowed Words, Phrases and Expressions from other Languages in ABN Discourses.

The second category of items that are mixed in Aghem and Ngie oral productions are unnecessary borrowed forms from other languages notably English and CPE.These items came into existence in these languages as a result of modern technology and new scientific discoveries. However, words have therefore been coined or created from their ILs' linguistic systems through some morphological processes such as compounding mechanism, semantic extension, and reduplicative onomatopoeism among others to designate these new concepts. Most indigenes still use foreign words thereby replacing these compound words, descriptive phrases and onomatopoeic words that they used to designate these new discoveries in the process of code mixing in most conversational scenarios. They have their equivalents in ABN yet this borrowing still continues to exist in their daily speeches especially in native-native interactions.The following table illustrates some examples of unnecessary borrowed forms in ABN constructions in the process of code-mixing.

Table 57: Some examples of unnecessary use of borrowed items in ABN constructions in the process of code mixing

Code-mixed Forms	Standard forms or correct versions	Infiltrated language/base language	Gloss
A lo **masin.**	A lo **kəkpəmkpəm**.	English/Aghem	It is grinding machine.
Asuge me **Saturday**	Asuge me **Unoh/Ukieh**.	English/Ngie	Tomorrow is Saturday.

Bue bencheng no be **sekul**.	Bue bencheŋ no be **ŋgwɔ'nə**.	Bamunka	All the people were in school.
Bugho kɔ'ɔ **butterfly**	Bugho kɔ'ɔ **mbvʉ kəzi**	English/Aghem	Come and see butterfly.
Chama a me ŋgwu sukul.	Chama **a me ŋgwu aŋgwane**	Ngie	I will not go to school.
Kədzə lo a **telo**	Kədzə lo **ghu eta**	English/Aghem	Kedze is a tailor.
Lu yiing-ye **penshi/pencil**.	Lu yiing-ye **vaaketyu nyo'ŋgwɔ'nə**.	Bamunka	Take that pencil.
Mutuw funghu nu.	**Ŋgaŋgaŋ** fungu nu.	Aghem	The car is hooting.
N lo an**bafəlum.**	N lo an **lu'u suuw kə-ghue.**	English/Aghem	I am in the bathroom.
N so nduw zwee **buwsi**.	N so nduw zwee **fəbwən**.	English/Aghem	I want to go and buy a cat.
Ngongo e lo ghe a ?	**Ŋgɔŋgɔŋ** e lo ghe a?	CPE/Aghem	Where is the Tin (container)?
ŋgweme koro nye **kaawu**	Ŋgweme koro nye**poŋ**	CPE/Ngie	Do you eat meat (cow)?
ŋgwesi za'a back **meeti**	Ŋgwesi za'a **ebumi**	Ngie	Have you come back from the meeting?
Pôsa u wain?	**Utaghi** u wain?	CPE/Ngie	Where is the purse?
Ye zɔn **kunyam** kian.	Ye zɔn **ŋgbwe** kian.	Bamileke/Ngie	He bought a big pig.
Za'a kwe **pen**.	Za'a kwe **utsa'ai**.	Ngie	Come and take pen.

The interference phenomenon of speech and the impact on the norms of either language exposed to contact (Weinreich 1953:1) is a phenomenon common in the speeches of bilinguals and multilinguals of these areas. The above data demonstrate that words, phrases and expressions from other languages especially English and CPE are mixed in ABN oral discourses either at the beginning, middle or end of the sentences in the process of code mixing. Generally, in the production of utterances in ABN and to avoid or prevent the unnecessary use of foreign or borrowed forms, most purists or fluent native speakers of these languages use the lexicon of only one language (the forms in column B). They neither mix the languages nor switch from one language to the other. On the contrary, code mixing or code switching is a widespread phenomenon of speech among the young people, non-purist or non- fluent speakers of these languages as they use the lexicons of more than one language (the forms in column A). This shows ABN on the range from "pure" ABN to ABN unduly mixed with other languages (adulterated form).

We also deemed it important to find out from the respondents whether they feel bad or disturbed when their indigenous people mix foreign languages or move from one language to another language when discussing with their fellow indigenous people in their ILs. They were further asked to justify their responses. Their responses were obtained and distributed as follows: 32 out of 40 respondents stated that they feel disturbed while the remaining 08 indicated that the feel fine. The above statistics shows that the majority of the respondents especially the old reported they feel bad or disturbed. Purists therefore frown at the rate at which these indigenous people still continue to use foreign words or unnecessary borrowed items when using their ILs in the process of code-mixing. They look upon those who use the adulterated form with contempt because their equivalents or a word for a similar thing exist in their languages. The use of the afore-mentioned adulterated forms or the insertion of foreign words and expressions in the spontaneous speech production of most speakers of ABN when their equivalents exist is a wide spread phenomenon. Weinreich (1953:78) questions and asserts: "*Why use the word "belt" when the Irish word "crios" exists? Surely here the feeling that English is a superior language and that English words confer distinction upon Irish sentences, plays an important part…* " . If this trend continues, it would be very difficult to hear our children and youths construct good sentences in their ILs without deviants in future. Contrarily, some respondents especially the young people reported that they feel fine because it is their own communication strategy as they use the forms to ease communication between or among each other or one another. Some informants held that most indigenous people are neither conscious of the phenomenon of code-switching/code-mixing nor of the effects. They sometimes code-mix or switch ignorantly little

knowing that they are speaking an adulterated form of these ILs and they do not see any problem using such forms.

Even though the above-mentioned phenomenon of speech is sometimes considered a positive development especially when it concerns negotiation of meaning such as communication strategy, this is a negative phenomenon of speech as it portrays a clear picture of language impoverishment in the following ways: There may be loss in vocabulary (lexical skills) as the interactants forget more and more the words in their ILs; interactants do not know at least one of the languages involved very well; It is also a barrier to effective communication; code mixing/switching is a symptom or sign or mechanism of deep or massive borrowing, language shift and linguistic decay or death.An old Aghem man said "ke bom maa'a swa'ughemko" (code-mixing destroys the Aghem language). Code mixing and/or code switching is thus a negative impact of globalisation on these ILs in this multilingual setting.

It was very necessary to find out from the respondents why they use words and phrases from other languages when speaking their ILs and the following responses were obtained: 16 respondents reported the lack of knowledge of the word or phrase in their L1. Some (09) said that they forget the word or phrase in their ILs. 06 reported that they do not always find the words or expressions in the ILs easily to express thoughts. 03 said that the word and phrase is more fit to talking about a certain subject. 11 revealed that they are familiar with more than one language. 04 and 02 respondents indicated that they want to exclude certain persons from the discussion and to include certain persons into the discussion respectively. 09 also stated that no equivalent for the word exists in the IL.

Having dealt with the negative impact of globalisation on these ILs at the corpus level of analysis, we will now turn to the acquisition level of analysis in the following subsection.

7.3 ACQUISITION LEVEL OF ANALYSIS

This section focuses on globalisation and/or ICT impact on these ILs with regard to the acquisition level of analysis. With the advent of globalisation and the evolution and introduction of its globalising agent, ICT, some domains of indigenous language use that could have been targeted or aimed at creating the incentives or opportunity to learn and use GLs have been affected. There are thus no or limited domains of indigenous language use that are targeted or aimed at creating the incentives or opportunity to learn, acquire and use these ILs. The same domains that help create the opportunity to learn and spread these ILs even though to a lesser extent, are the same domains that hampered their spread and incentive to learn them. Such

domains include the school, creative writing, the church, print and non-print media, artistic works, the home, the internet among others where ILs are never or rarely applied or used. In fact, Aghem, Bamunka and Ngie are devalued in the afore-mentioned domains as discussed below.

7.3.1 Schools or Education

The school is one of the highest domains that can create the opportunity or incentive to learn the ILs. However, the school is devoid of these ILs both as a school subject and as a medium of instruction because of one reason or another. There exist many schools (nursery, primary, secondary) in these communities yet there is none in which these ILs are taught but for the subject "National Languages and Cultures" which learners can only grab a few things about their ILs since the subject does not really teach a particular IL in detail. It is English that is used both as a subject and as a means of instruction while French is used only as a subject in the schools in these communities. When second language learning is part of the process of language shift away from the first or the "home" language, speakers tend to become more proficient in the target language, English or French and their cultures. The Cameroonian classroom highly and extensively project the cultures of the target language as far as certain aspects of cultural heritage are concerned (oratorical genres, greetings etc) thereby downgrading the local indigenous cultures as revealed in most of the ELT textbooks used in schools at all levels (nursery, primary, secondary, tertiary). The indigenous people or learners have their own set of cultural experiences which need to be addressed during the target language teaching and learning process to make it meaningful and relevant to the learner since the second language learner comes equipped with the culture of his first language. Even though there is the awareness of the fact that when we come in contact with a new language or when we teach or learn a new language, the influence of the culture of that language is inevitable because the cultural aspects automatically come amalgamated with the target language.

It is partly because of the intensive study of English in most Cameroonian English language classroom settings that these Cameroonian indigenous languages are neglected, degraded, relegated and are reserved to home and street use and not in schools. Nowadays, they are not often used properly at home because children are not attracted to them or are not motivated to use them. They lack both instrumental (educational and professional) and integrative motivation. A clear evidence of this neglect is seen in most schools in these communities for instance when carrying out a comparative view or analysis of the celebration of National Day of Bilingualism and The International Day of the Mother Tongue. It is observed that most schools do not value the celebration of the International Day of the Mother Tongue but

instead celebrate the National Day of Bilingualism wholeheartedly. Schools which attempt to celebrate it do it hesitantly or passively and only the first period of the day is allocated to it meanwhile the National Day of Bilingualism is always pregnant with activities and takes a whole week preparation. This will hardly motivate the indigenous people especially students to use their ILs.

7.3.2 Creative Writing

English is the literary language studied extensively in the Grassfield region. Most literature or literary productions (novels, drama, poetry, and short stories) are in foreign languages like English and Frenchthan in these grassfield languages. Thus, reading and writing these ILs is not very widespread especially as they are hardly used in the educational system of the country. Most of these indigenous people who are script writers (novelists, playwrights, poets) have also been writing and publishing literary work of art (short stories, novels, drama and poetry etc) which are somehow also demonstrating some of the rich cultural heritage of the grassfield region. However, only very limited portions of some of these texts exhibit fragments of the indigenous cultures and they are expressed in these foreign languages.For example, Kibang (1992) where he discloses the Aghem lineage and literature related to the Aghem culture is written in English. Generally, these textbooks and literary productions existing mainly in French and English is a negative aspect of globalisation on these ILs because these foreign languages were used to colonise us and we are not thinking of developing our ILs to be used in writing stories and textbooks in the indigenous languages even though this is somehow a positive aspect of globalisation because the textbooks in English unite us especially with other countries since people read the same textbooks in Cameroon and elsewhere (Senegal, Nigeria, Ghana etc) such as LT Asong (2006), Chenua Achebe (1958), Ambanasom (2007) and Tah (2012)etc. However, if textbooks and short stories are also written in these CILs and are used especially within the Cameroonian context, Cameroonians will be united irrespective of the origin.

7.3.3 Church or Religion

This is another domain of indigenous languages' usage where the indigenous people are targeted to learn their indigenous languages. In these villages, it is observed that approximately more than half of the members of various denominations and congregations are native speakers of their respective ILs. It was very important to find out from the respondents the language(s) that is or are mostly used in the church in their villages in relation to various areas of language use. It was observed and realized that in these villages, there are many chapels or denominations with some having parishes. However, it was retained that the indigenous languages are rarely used in religious ceremonies in various denominations and congregations all over the villages.

Services are conducted extensively in English and/or CPE and with Bible readings interpreted from English into CPE and rarely in the ILs. In some parishes or congregations, they are used only for the reading of the first or second lessons of the day maybe because only a minute passages or portions of the Bible have been translated into these languages. The languages mostly used in most of the denominations, chapels and parishes in these villages for Bible reading (first lesson, second lesson and text) is predominantly English in the Ngie community, Aghem, English and French to an extent in the Aghem community as well as Bamunka and English in the Bamunka community. In most of the Catholic's parishes, the Bible is read in Pidgin. For preaching of the sermons in these churches, the language use is predominantly Pidgin even though they code-switch to English sometimes. In a very minute number of churches, denominations or congregations in these villages, the sermons are translated by experts or fluent native speakers into the indigenous languages of the areas while in others there is no translation of the sermon. Not everyone understands English and CPE, particularly the older members of the congregations or parishes. For singing of songs and hymns, the language is mainly English and Pidgin even though there are some indigenous choirs in the churches that sing in their local languages. There is no church hymnary existing in these ILs except Aghem. Announcements in these churches in the villages are done extensively in CPE and sometimes in English and never in the ILs. Prayers in these congregations and parishes are also uttered in either CPE or English.

7.3.4 Print and Non-Print Media

The media is also a domain of IL usage where grassfieldians can have the opportunity to learn their ILs but the media have not been empowered to serve this function. English and French and sometimes CPE are extensively used in the non print media in both government and private radio and TV stations. All news reporting are in English, French or CPE. The weekly radio broadcasts in Aghem and Ngie especially on CRTV Bamenda which is helping to spread the languages in non-speaking areas is to a limited extent because the time (20 minutes) allocated to these ILs is highly insufficient (Personal Communication with the late Mr. Ndifon, broadcaster for Ngie language). The Bamunka language is not broadcast on CRTV Bamenda. Also, most of the programs of the various TV channels (CRTV, Canal 2 English, Equinox, Afrique media, LTM etc) and radio channels (CRTV, Hot coco, radio evangelium, CBS radio, stone FM, etc) are broadcast in English, French or CPE. Community or rural radio stations which ought to promote these ILs are lacking in these areas where these languages are spoken. Those who manage to have one disseminate or broadcast their information largely in English or CPE than in the indigenous languages e.g the Aghem Community Radio Station.

There is no print media such as newspapers yet which is written and published solely in these ILs. They are written in English or French to get their message across e.g Charles Kebua's newspaper with the Aghem title "Kembekoh" has its news on happenings around Aghem but is written in English.

7.3.5 Comedy and Artistic Works

The indigenous people can also have the opportunity or incentive to learn their ILs through artists (comedians, script writers, music writers, movie or film producers and directors, designers, signboard or sign post writers etc) if and only if they produce their artistic works in their ILs. All Comedians in these areas especially those projected over the television in both public and private stations perform or exhibit their shows in English, French and CPE and not in their indigenous languages. Some of these indigenous people are film directors or producers and some of the films they direct and produce somehow project some of their cultural elements which go beyond the region thanks to globalisation and/or its gobalising agent, ICT. However, there is no film existing solely in these ILs. These indigenous people produce and direct all their good movies in English and are broadcast and aired on most Cameroonian television stations (government and private) such as Canal 2 English.For example, Njuh Louis has also broadcastthe following movies in English: Iteghaku, Chieftaincy Crises, Apostasy, Provoked, Nyodze, infatuation etc even though there are a few phrases and expressions uttered in the Aghem language in some of the films. Also, some of these grassfieldians, who are musicians, sing in English, French or Pidgin and rarely in their ILs.

7.3.6 Household and Marriage Relationships

The home is one of the richest domains of indigenous languages' usage where children can have the incentive to acquire, learn and use their ILs. This is not the situation in recent times. Even though these indigenous languages to a lesser extent are restricted to specific domains such as home, CPE and English and not the ILs are gradually becoming the first languages (MT) of most of these indigenes especially the youths. These ILs are mostly used by the parents and older generations. Some parents speak their ILs to their children, unfortunately most of their children do not always respond in their ILs. The majority of parents in the grassfield region now use CPE, French and English (dominant language) other than their ILs in every day interaction with their children especially in the home environment.To a greater extent, the influence of other languages has made intergenerational transmission of indigenous languages and cultures difficult especially in the home. From observation and questionnaire's analysis, it is revealed that some respondents do not use their indigenous languages most often in their homes with parents, children, and grandparents etc especially in intermarriage cases. Even in some tribal marriage relationships,

husbands rarely use their ILs to their wives and vice-versa but employ CPE, English or French as language of interaction. In such a situation, their children do not have the opportunity to learn their indigenous language. Some users of English as a second language instead have a very good proficiency in English than in their indigenous languages.

7.3.7 The Internet

The internet is another language agency that can help create the opportunity to learn ILs and the indigenous cultures if and only if there are pages, blogs, and websites for these languages aiming at this. Very few Facebook and websites aiming at teaching and transmitting their ILs and cultural heritage exist. If there are groups, pages, blogs for the teaching of these ILs or transmitting of the indigenous cultures, it is expressed in either English or CPE. Again, only a few indigenous people are members in some of their indigenous groups on Facebook and Whatsaap that aim at carrying out such a task. While most of them are instead found on groups, pages, websites teaching English, others spendmost of their time especially all-nights manipulating the internet for different purposes. Also, there is no class going on in such ILs as Bamunka and Ngie. The language of the internet or computer age as well as most of its applications and services is English and not the ILs and as such the indigenous people do not have the opportunity to learn their ILs through the internet.

7.3.8 Communication Networks or Companies

All communication companies in multilingual Cameroon (CAMTEL, MTN, Orange, Nextel etc) send all their messages in either English or French and never in CILs. They also advertise and promote only English and French in multilingual Cameroon. For example, when it is the celebration of National Bilingualism Week in Cameroon, they advertise and promote Bilingualism. However, when it is the International Mother Tongue Day, there is nothing as such. As proof, from the 31st of January 2020 in what is known as NYANGADATA, MTN send messages to its Anglophone citizens which read as thus: "Celebrate Cameroon bilingualism!Buy your bundle 500=199F=B/40D and post all your status today in French. Dial*157#". This is in celebration of the National Week of Bilingualism.

7.3.9 Politics

The indigenous people can also have the opportunity to learn their ILs through political campaigns when expressed in their ILs especially if the politician is a native. However, most politicians carry out their political or election campaigns in their respective typical village areas either in English or CPE and are rarely in the ILs to let their message get across. Those who manage to use these ILs code- mix and code-switch to CPE and English particularly. CPE is

extensively used in most political rallies in the rural areas especially by such main political parties in Cameroon as CPDM and SDF (Personal Observation during the campaigns of Presidential Election in 2017).

7.3.10 Indigenous "Njangi" Groups

Indigenous "njangi" groups are arenas that help create the opportunity and incentive to learn and use various ILs as well as exhibiting their rich cultural heritage. Nevertheless, this is not what obtains because these indigenous people mostly employ different languages like English and Pidgin in this setting. These ILs are used to a limited extent in such a domain which ought to be the reverse.

7.3.11 Employment Opportunities and Work place

Most companies or job opportunities in the grassfield zone demand from their candidates, a proficient level in either English or French and not in their ILs if they want to be employed. Also, from observation, most employers or bosses (hairdressers, tailors/seamstresses, mechanic etc) in the grassfield train their employees and apprentices in English and Pidgin even if they are all from the same indigenous language background.

7.3.12 Commerce and Trade

All advertisements and publicities of items on both government and private TV and radio channels are done in English, French or CPE than in these ILs. Ntumngia (2003:135) reports that "about seventy percent of advertisements over CRTV Bamenda are made in CPE" and the rest in English or French. All shop designs, sign posts, signboards in the grassfield zone are also written in foreign languages other than in their grassfield languages. These indigenous languages are also rarely used as languages of trade within the area. Most traders sell their farm products in the local markets using CPE, English and sometimes French.

7.3.12 Interpersonal Communication

Most indigenous people interact and communicate with their fellow indigenous people in CPE, English and French other than their indigenous languages especially in the street, market places, church, school and elsewhere.Generally, English and Pidgin and not the ILs dominate in the street, market, church and interpersonal communication etc. The use of these languages in grassfieldians daily life is declining as other languages dominates almost every area or domains of their daily lives. The indigenous people therefore suffer from psychological torture since their languages are reserved at the corridor. The dominance of English and Pidgin and not the ILs in the above-mentioned domains or settings in the Grassfield Field is evidence of the mutual influence among languages resulting from the increased rate of globalisation.

Generally and from the presentation of a clear picture of the different manifestations of the impact of globalisation and/or ICT on these CILs, especially in relation to the low frequency usage of these ILs among the Youthful population for instance, it was observed and realized that they were also as a result of the following contributory factors that strengthen globalisation:

Social factors such as environmental influence as well as parental influence which may be voluntarily or involuntarily result in the underuse of these ILs. This concerns intermarriage situations and parental neglect because there is a correlation between the actual language behavior or linguistic attitude of parents and their children's knowledge, attitudes and proficiencies in the ILs. It was further realized that some of those indigenous people who reported that they rarely or never use their ILs belonged to intermarriage families. In the past, intermarriage (the act of marrying people from diverse linguistic backgrounds) was a taboo in these villages partly because they wanted their language and culture to be intact. But it is not a taboo in today's world because we are in a globalised world. Generally, intermarriage is sometimes a negative aspect of modernism and globalisation in terms of language shift and loss. When the indigenes get married, they either live in the village or elsewhere. Most often, the impact of intermarriage is felt on the children especially when it comes to languages and cultures as they usually become confused of which language and culture to function in; father's or mother's? In such situations, the children either end up not knowing both languages or language mixture occurs or they go as far as using a language different from their indigenous languages such as CPE, English or French (languages of globalisation) which may survive as the language of the home and hence the first languages acquired by the children. The consequence is that there is often low frequency usage of the indigenous languages involved. It was also reported that when the young grassfieldians (young boys and girls) get married especially with the rapid increase of intermarriages today or when they become old men and women, there will be a serious or drastic drop in the frequency of oral usage of their ILs. Parental neglect is another socially contributory factor to low frequency usage of these indigenous languages among most indigenous young people especially with regard to the responses gotten from the question as to which language the respondents would want their children to learn in future. This throws some hints on the relationship between parental linguistic attitude and children acquisition and use of their ILs. Some of them reported English and French to the detriment of their ILs. They neglect the importance of their children learning how to read and write in their ILs in future. Some parents residing in both urban and rural areas lack the concern of deciding upon what language their children should acquire and use in their early days of life as they are born tabula rasa". Tambe (1990) rightly says:

> As decision makers in the household, parents are responsible for the child's acquisition, mastery and use of language. The truth is that the child's early days of life are passed under strict parental care where at least the mother or father is permanently present to ensure the said parental care.

Also, some parents never or rarely use their ILs to their children in the home environment but use foreign languages. Some parents in and out of the village go as far as imposing foreign languages on their children thereby discouraging their children to use their ILs. The type of relationship some parents always have with their children scare them from their sights and would hardly communicate with them. They do not often have a close contact with their parents especially when they are very stern and wild. Some parents spend most of their time outside than with their children. Because of no parental restriction, parents' carelessness and negligence, children employ any language in the home environment given the fact that they have many languages present at their disposal.

From observation, the environment and social setting in which the indigenous child is born and bred affect his or her usage of the indigenous language. It is believed that a child speaks his or her indigenous language not because he is born of parents from his area but because he was born in the community in which his language is spoken or has grown up in the midst of individuals speaking his language. Similarly, a child born of parents from his area but who grows up out of is language community or in the midst of individuals not speaking his language will speak the indigenous language or LsWC spoken in that area such as CPE, English and French especially when peers are non-natives resulting in low frequency of usage of their ILs. This accounts for the reason for the acquisition of the above mentioned languages as the first languages of most indigenous people. Hence, strange social settings or milieu hinder children's acquisition and use of their ILs.

Politico-cultural factors in relation to the impact of British colonization with its educational language policies as well as the influence of the colonial or foreign languages are also determinants of the low frequency usage of these ILs. As far asthe impact of British colonial educational language policy is concerned, after the First World War, the British colonized area in Cameroon (the Anglophone zones) was administered as a mandated territory under the League of Nations. The Indirect Rule (IR) introduced by the British High commissioner to Nigeria, Lord Luggard in 1900, was the British system of government used to rule the subjects through their traditional rulers. One of the outcomes of IR was the creation of Native administration (NA) schools. Thus, we look at the type of colonial educational language policy adopted and implemented in the British part of Cameroon (the South-West and North-West provinces, now

regions) until its reunification with French Cameroon through a United Nations Conducted Plebiscite in 1961.Despite all the recommendations and efforts put forward by the British colonial authority through the Advisory Committee on Native Education in Africa, which holds that the child's own native language was the best medium of instruction in the initial stages of their educational career, it was later on realized that Cameroon, a linguistically heterogeneous country with numerous indigenous languages was a hindrance to such a policy to be implemented in its schools. However, Duala was used in Victoria, Kumba, and Mamfe Divisions while Bali (Mungaka) was used in a few other schools in the then Bamenda Province. In effect, this led to the use of English (exoglossic language) as the language of instruction in all primary schools aiming at making pupils to be proficient in both the spoken and written English at the end of the full primary school course. From nursery school upwards, all education was to be in English. This situation was to the detriment of local languages in British Southern Cameroon. Thus, the impact of British colonization and its colonial educational language policies which did not place these ILs on equal footing with English in Cameroon or gave priority to CILs over English especially between 1922-1961 (Mandatory and Trusteeship Periods), also contributed to the low frequency usage of these grassfield languages in this modern era of globalisation.

In the same line, the devaluing and underuse of indigenous languages' elements that mark the authenticity of these languages is partly as a result of negligence of GLs specifically and CILs at large in the educational sector of the country. Generally, when a language is not valued especially in the educational system of a country, the indigenous knowledge and skills embodied or contained in the language also become devalued. Before the coming of the European explorers, missionaries, and administrators in Cameroon particularly and Africa in general, the indigenous people possess certain knowledge and skills of the above-mentioned aspects. However, these skills and knowledge which were highly valued have been lost or are gradually being lost and have been replaced by the Western or European conception or counterparts. This has been greatly influenced and fostered through the introduction of formal literacy or education and its educational language policy. This indigenous knowledge and skills are impacted exclusively in European languages notably English. Grassfieldians' daily tasks are also performed in these European languages other than their GLs.

As regards the influence of colonial and foreign languages as determinants of the low frequency usage of these ILs, after independence, most African countries including Cameroon inherited the languages of their colonial masters as official languages for national unity. When Cameroon for instance gained independence in 1961, the government language policy recognized

English and French (languages of their colonial masters, Britain and France respectively) as official languages. The situation has led to the negligence and or under valuing of the ILs and cultures. As already mentioned above, the Cameroon language educational policy still favours foreign or colonial languages to the detriment of its ILs. The Cameroon government further supports an intensive teaching of such foreign languages as the following: Italian, German, Spanish, etc in some schools in its territory. Thus grassfieldians found in such institutions also go as far as studying these languages. As a consequence, their proficiency in their ILs is dropped as they struggle to speak and write these languages. This thus gave rise to the low frequency usage of these GLs. More than half of the indigenous population is vulnerable to the influence of foreign languages (notably, English and French) but the rate of vulnerability varies from generation to generation. The younger generation has the highest susceptibility to foreign influences. The increased rate of scholarisation of these indigenous populations also accounts for the low frequency usage of these ILs because they are exposed to these foreign languages time and again. The higher the level of education of these indigenous people, the higher they are influenced and the lower the level of education, the lower the influence. On their part, inferiority complex, shyness and pride also retard the use of these ILs especially in urban centres. The fact that English and French are considered as "Langues Civilisatrices", languages of fashion, modernity or globalisation, result in these natives despising and abandoning their ILs for these foreign languages. Many natives (children, parents) hold that there is no place for the ILs in the society and so feel very reluctant to speaking their ILs thereby giving priority to English and French. This also goes hand in hand with the process of acculturation which according to Oke, E.A (1984:194) is a process involved in culture change *that occurs as a result of members of a cultural system having first-hand contacts with what is usually a more powerful group.* Most of these indigenous people are thus becoming culturally uprooted resulting from their contact and accommodations by the more powerful culture (the English). They are virtually losing their cultural traits as already discussed above. Generally, the devastating effects of these colonial languages, cultures and politics (English and French) have contributed to the massive devaluing of these CILs as most young people tend towards these languages and cultures.

From observation and discussion, psychological factors related to the lack of both instrumental and integrative motivations influence these indigenous people especially the youthful population to shift away from their ILs to such languages as English and French and sometimes CPE. Motivation can be defined as: *All the phenomenon which are involve in the stimulation of action towards particular objectives which previously there was little, or no movement towards these goals.* (Bernard, 1970) in Anye (1997). Anye (1997:9) also asserts that

motivation is *the process of arousing, sustaining and regulating activity*. Thus, motivation makes a person interested in a particular activity. Most indigenous people are not instrumentally motivated to learn their ILs. Instrumental motivation is the learning of a language as a necessity for job requirements, examination criteria etc with wishing to participate in the culture borne by that language. Dressler and Wodak (1977:35) also points out: *It is necessary to present oneself as a member of the national majority to acquire positions (like jobs, official functions and educational facilities).*The main objective of learning ILs is to ensure that children acquire or have an excellent proficiency in the oral, reading and writing skills in the languages. Therefore, the educational planners of the country failed to stimulate or motivate young people by giving them the opportunity that will facilitate the attainment of this objective especially as the ILs are not highly used in education. Many indigenous people reported that they prefer to use or learn English, and French (exoglossic languages) for academic purpose, job opportunities and so they are motivated towards learning these languages. On its part, integrative motivation is the wish to be an insider in the community or language that is being learnt. The excitement to learn another language for integrative purpose may be based on feelings of dissatisfaction with one's own linguistic and cultural group. These indigenes therefore lack integrative motivation towards their own ILs and as a consequence, they are culturally uprooted and lack the knowledge of their language. They are assimilated to the other languages and cultures and thus feel satisfied with these foreign linguistic and cultural groups. Generally, most indigenous people lack both instrumental and integrative motivations and this makes them to shift towards another language thereby resulting in low frequency of usage of these ILs which may further make the ILs to be endangered of becoming extinct.

Demographic and linguistic factors are also contributory factors to the decline in use of these ILs. Demographic factors such as geographical distribution of the indigenous people in their respective villages for instance generally affect language maintenance or shift considerably. It was observed that, as soon as the indigenes live in non-concentrated L1 speaking areas, they are opened to changes or shift from their L1 to CPE, English, French and other languages. On the other hand, if they live in concentrated L1 areas, they have better chances of maintaining their ILs since they are in a typically traditional milieu. They shifted substantially less often towards English than their mates residing outside these areas and this results in a decline in the usage of these languages. Linguistically, the status of some of these ILs still remains very poor because the degree of modernization or development is low. Bamunka and Ngie are not well developed and described even though they are written as compared to other CILs.

CONCLUSION

In this chapter, we tried to identify, present and analyse the different manifestations of the negative impact of globalization on GLs such as Aghem, Bamunka and Ngie both at the level of frequency of usage of these ILs and core-content (the lexicon and phonology). These manifestations were either related to the status, corpus and acquisition levels of analysis. The status of these grassfield languages is related to the less frequency of usage of grassfield languages in both oral and written discourses as well as indigenous names. Grassfield languages have also lost their originality in terms of the disappearance of certain aspects of cultural heritage like proverbs, riddles and folk tradition. Modification and mispronunciation of purely indigenous words and names because of the influence of the accents of other languages is the common norm. Code admixture and/or code-switching and interference are common phenomena. There is over borrowing of words from other languages especially non-Cameroonian languages. As regard the acquisition level, there are no or limited domains of indigenous language use that are targeted or aimed at creating the incentives or opportunity to learn, acquire and use these ILs. The same domains that help create the opportunity to learn and spread these ILs even though to a lesser extent, are the same domains that hampered their spread and incentive to learn them. Such domains include the school, home, creative writing, the church, print and non-print media, artistic works, the internet among others where ILs are never or rarely applied or used. All the contributory factors of the low frequency usage of these indigenous languages discussed so far in this chapter are embedded in the broad or general term "Globalisation". Generally, the status, corpus and acquisition levels of analysis resulting from the afore-mentioned factors are manifestations of the negative globalisation and/or ICT impact on GLs especially in this multilingual setting because they hinder self-personality and positive development. We shall also attempt the positive impact of globalization on these languages under study in Chapter Eight.

CHAPTER EIGHT

POSITIVE EFFECTS OF GLOBALISATION AND/OR ICT ON AGHEM, BAMUNKA AND NGIE

INTRODUCTION

This chapter which offers the presentation and analysis of data collected on the field serving as part of the response to research question two thus investigates, examines, demonstrates and presents a clear picture of various manifestations of the positive effects of globalisation and/or its globalizing agent, ICT, on ABN specifically and Grassfield languages by extension in multilingual Cameroon. Having also confirmed that globalisation and/or ICT is a source of great anxiety as exhibited in the preceding chapter, it is also a cause for great celebrations as far as grassfield languages are concerned because the reality is that at least every language or culture benefits something from some aspects of globalisation and/or ICT especially in multilingual situations. The informants were further asked to state some of the ways in which globalisation and/or ICT is affecting their ILs positively and their responses were as follows: The vocabularies of these languages have been enriched resulting from interaction with other languages and cultures; there is the formation of internal and external bodies geared towards the development of

these ILs like SIL, NACALCO, language committees, speech communities; the languages now have writing systems and alphabets; the indigenous people can now interact with non-natives especially in intermarriage homes; there is the ability to teach these languages through ICT; the languages contain internet-related concepts; some of the languages are being popularized or spread through music. The points raised by some respondents as well as those that came from the researcher's viewpoint through observation and experience were also grouped under status, corpus and acquisition levels of analyses as discussed below.

8.1 STATUS LEVEL OF ANALYSIS

The status level of analysis of the positive impact of globalisation and/or ICT on these ILs involves the importance or value that people give or attribute to their ILsand the improvement of the status of these ILs in the face of globalisation and the introduction and embracement of ICT. Even though the status of English has dominated these ILs, thanks to globalisation, these ILs have acquired a certain status. Some respondents revealed that globalisation has impacted grassfield languages positively if one considers the historical perspective and progressive development of these languages especially with the contacts with Europeans. There are progressive changes in the status of these indigenous languages when viewed from the perspectives of the pre-colonial period (underdeveloped languages) as well as colonial and post-colonial periods (progressive development of languages).

From the colonial period onwards, there have been systematic and sustainable efforts to write and develop orthographies for these ILs. Most of these grassfield languages have undergone the process of status standardization. Previously, the Aghem dialect by natural selection became the reference dialect because of its number of speakers.It became the standardized language having several dialects until recently when it was realized that it is a language without dialects. Some of these Cameroonian languages have developed thanks to globalisation which has made it possible for Europeans to penetrate the hinterlands of Cameroon and interact with these receiving communities. As a consequence, new areas of language use such as the written form have emerged aiming at developing and popularizing these grassfield languages. Linguists and researchers have also contributed to the realization of the written form of grassfield languages in general and ABN specifically. Following the Cameroon government's encouragement for the development of ILs in Cameroon, some linguists, researchers, members of these communities started mobilizing in the development of their ILs. The Aghem Cultural and Development Association (ACADA) for instance, took interest in the development of the Aghem language and formed an Association called (ALDA). With the seminar or introductory course on the theme "Discover Your Language" (DYL) by SIL in 1983, attended by some Aghem people in

1997, ALDA was changed to ALDEC (Aghem Language Development Committee) in 1999. Until date, ALDEC, BLDC, NLDC and other Cameroonian language development committees have been struggling for the development of their respective indigenous languages. Reading and writing in these languages is gradually being spread thanks to the development of their written forms.

Globalisation and/or ICT is an opportunity to the Aghem, Bamunka and Ngie languages especially as far as the development of these languages is concerned. Some CILs are becoming well developed and recognized by the Cameroon government thanks to some foreign bodies or organizations which work in partnership with the government. For example SIL Cameroon is well known in the country, thanks to its partnership with the government through its different ministries: Basic Education (partners in multilingual education), Secondary Education, Higher Education, Youth and Civic Education (through an agreement signed with the National Institute of Youths and Sports-NIYS in May, 2012). SIL Cameroon also works in partnership with the government through accords with such national universities as the following: The University of Yaounde 1 (since 1969), University of Buea (since 2013) and the University of Dschang (since 2017). SIL Cameroon also cooperates with the Ministry of Scientific Research and Innovation (scientific and technical convention signed in July 2016) and the Ministry of External Relations (since April 2002). SIL Cameroon equally partners with local churches and the following NGOs and civil society organizations with whom they share the same objectives: Cameroon Bible society (CBS), Plan Cameroon (since 2012), Elan Africa (in the pilot committee constituted since March 2012), CERDOTOLA (Centre Internationale de Recherche et de Documentations sur les Langues Africaine), NACALCO (National Association of Cameroonian Language Committees), CEFAN (Cameroon Education For All Network), CBTS (Cameroon Baptist Theological Seminary) Ndu.All these partnerships show that one hand cannot tie a bundle especially in the development of Cameroonian languages. All through the five decades of work in Cameroon, SIL Cameroon has realized the afore-mentioned African proverb thereby giving these Cameroonian languages a certain status which now make the government to recognize them (SIL International, 2019).During the 1990s, attempts were made even though unsuccessfully to reconstruct Cameroon's educational system. The New Deal government was preoccupied with re-formulating its educational policy so as to encourage national cohesion. To realize this, it implemented effective bilingualism and introduced national languages in schools (Nkwain, 2008).

The government of Cameroon also has an obvious important role to play in indigenous languages' development especially in the use and protection of these languages. Its role is

reflected and contained in the following official constitution (texts, laws, decrees, forums) of the Republic which has been fostered thanks to globalisation and the Cameroon government's interaction with the outside world and participation in international seminars and conferences:

- The Act of the National Forum on Culture (1991) emphasized the importance of teaching national culture in schools in Cameroon.

-The 1995 National Forum on Education recommended that the type of education or type of persons produced by the school should be patriotic, enlightened, bilingual (English and French), knowledgeable in at least one national (indigenous language), deeply rooted in their culture and open to the world; enterprising, creative, tolerant; honest; proud of their identity and imbued with the ideals of peace, solidarity, democracy and justice.

-Law no.96/06 of 18 January 1996 which revises the constitution of June 2nd 1972, Section 1, Article I, Subsection 3. The Republic of Cameroon adopted French and English as official languages of equal status while protecting and promoting national languages.

-In 1998, the Cameroon National Assembly adopted a law on Education: Law no.004/98 of 14th April, 1998 which stipulates that the general goal of education is to train citizens who are firmly rooted in their culture and thus layed down a course of action for education in Cameroon including the promotion of national languages.

- The 2001 Constitution on Higher Education
- Decree no. 2002/004 of 4th January 2002 organising the Ministry of National Education and creating and treating pedagogic inspectors.
-Decree no. 2004/066 of 31st March 2004 organising the Ministry of National Education creating pedagogic inspectors incharge of teaching Letters, Arts, foreign languages (French, English, Latin, Greek, German, Spanish, Chinese, Japanese, Italian, Portuguese) and national languages.
- Law no.2004/018 of 22 July 2004 arranging applicable rules in the community and participation in regional programs in the promotion of national cultures and languages.This 2004 compendium on regional decentralization reiterates the teaching of our indigenous languages in order to safeguard our linguistic rights in our regions.
-Decree no. 2017/013 of the 23rd January 2017 is based on the promotion of Bilingualism and Multiculturalism in Cameroon with the view to: maintaining peace; consolidating the country's unity; strengthening its people's willingness and day to day experience with respect to living together.

-The Ministry of Basic and Secondary Education also set aside a day for the encouragement and promotion of national languages in all schools such as the International Mother tongue Day every 21st February, with the aim of basing the educational system on the realities of Cameroon.

–The Ministry of Basic and Secondary Education further implemented civic education (Citizenship) even though it gave priority to national cohesion to ethnic identity or loyalty through the promotion of French and English cultures in Cameroon. Civic education also instills a spirit of citizenship or Cameroon nationalism, national identity and loyalty to fatherland and maybe a clear departure from adopting and imposing Britain and French (Western) models on Cameroonians (Nkwain 2008).

All the afore-mentioned government forums, laws and decrees favour the promotion of national languages in Cameroon. At least, they have been recognised and given a certain status even though these official laws exist largely theoretically and not practically. Grassfield languages are not excluded from this recognition. The status and recognition of ILs in the constitution is somehow realized in the Cameroon government's effort to implement a subject in the school curriculum as "National Languages and Cultures" in some schools. Many individuals and group of individuals are thus working towards a great future for the Cameroonian languages at large and grassfield languages specifically. Some indigenes of these indigenous communities and non-natives, researchers, and linguists have written both published and unpublished documents geared towards the development of these ILs though useful for limited linguistic research.

There is a high degree of competition among various indigenous people to develop, use and popularise their ILs thanks to globalisation. This has made various individuals, groups of individuals, NGOs (national and international) among others to come together and interact with the local population thereby contributing in developing and popularising the written form of CILs. These grassfield languages are not excluded. Generally and because of the widespread development of GLs, prominent individuals and elite living in Cameroon and in the Diasporas support financially, materially and morally in order to develop, use and popularise their respective GLs. Diasporans' contributions to the development of their respective indigenous languages is alarming partly because they have interacted with other indigenous population out there and have seen how they use and pride themselves in their local languages and therefore also see the need to belong to their communities. Kuchah (2009) states that SIL, CABTAL, NACALCO, Global PartnerLink (GPL) Canada, InFocus UK, Rolling Hill Church Canada, CrawleyBaptist Church England, Swiss Literacy Fund, Churches in Wum, AFADA-USA,

Aghem Traditional Council, Wum Council, Nyiemah/AYA-Bamenda, ACADA, and AWOCADA, Ministeries of Basic, Secondary, Technical and Vocation Wum have contributed in safeguarding and vitalizing the written form of the Aghem language for instance. Some of these individuals and group of individuals also give time and resources towards this project as well as the training of the indigenous people such as those of Aghem, Bamunka and Ngiein linguistic literacy management and translation.

The above discussion reveals that at least these languages have acquired a certain status thanks to globalisation through the contact with and influence of the European linguists. These languages which were unwritten have received a different status such as the written form and this in a way has preserved their oral nature or use and has contributed to an extent to reduce the inferiority complex towards them. It has also helped halt the extinction or death of these languages. If the world was locked up as it was before the genesis of globalisation and its globalizing agent, ICT, it would have been extremely difficult to realise the afore-mentioned status of these grassfield languages.

8.2 CORPUS LEVEL OF ANALYSIS

This section has to do with the positive impact of globalisation and/or ICT on the heart, content or internal aspects of these languages which could be termed content improvement. It deals with what globalisation and/or ICT has brought to the content of GLs at large and ABN particularly. There are modifications of the internal aspects of these languages in the context of globalisation and the introduction of its globalizing agent, ICT through the following ways: preparation of normative orthographies (graphization), grammars and dictionaries; phonological enrichment and modernization; lexical expansion, enrichment and modernization; Code admixture as the norm in the Grassfield Zone as would be discussed below.

8.2.1 Preparation of Normative Orthographies (Graphization), Grammars and Dictionaries

In this sub-section, we look at the modification of the contents of these languages taking into consideration graphization or orthographies, grammars and dictionaries of these languages.Thanks to globalisation that made the Europeans to be present in Cameroon and this contact with the Europeans led to the preparation of normative orthographies, grammars, and dictionaries in CILs at large and those of the grassfield specifically to guide the writers and speakers of these ILs.

Graphization means the provision of a writing system to a hitherto unwritten language or languages that were primarily oral and not written. The writing system of these indigenous languages is the alphabetic writing system. Following the work of Tadadjeu and Sadembouo

(1984), Tadadjeu's project for Basic Standardisation for African Languages (BASAL) launched in 1999 and the assistance of non-governmental organizations like SIL, National Association for Cameroon Language Committee (NACALCO), practical orthographies and alphabets for grassfield languages at large and Aghem, Bamunka and Ngie in particular, which are presented in a form of a chart, have been developed and made known to the speakers of these indigenous languages. In Aghem, it is known as "Sɨa Kɨmwaso' an Swa u Aghɨm ko" (the Aghem Alphabet), in Bamunka, it is termed "Ngiemeko'ke" (Alphabet of Bamunka) and for the Ngie language, it is called "ighiAngwa' aniUngie" (the Ngie Alphabet). The ABN Alphabets are in accord with the General Alphabet of Cameroonian Languages, adopted in 1979 by the National Committee for the unification and harmonization of the alphabets of Cameroon ILs. Modifications have been made on the Aghem alphabet in the following years: 1979, 1995, 1999, 2001, 2004, and 2007 meanwhile those of Bamunka and Ngie has also been modified in the following years 2009, 2012 and 2000, 2005, 2010 in respective terms. The Aghem alphabet comprises 36 letters with 9 vowels and 27 consonants (19 monographs, 8 digraphs) and 5 different tones (high, low, mid, rising and falling), that of Bamunka has 29 letters with 9 vowels and 20 consonants (17 monographs, 3 digraphs) and 4 different tones (high, low, rising and falling) while Ngie has 26 letters (19 consonants and 7 vowels) and 5 distinctive tones (high, low, mid, rising and falling). These alphabets are used to write the various indigenous languages.

Grammar is generally the whole system and structure of a language usually consisting of syntax and morphology and sometimes also phonology and semantics but it is largely considered the set of structural rules governing the composition of words, phrases and clauses in a natural language. The grammars of these local languages have also been described by researchers and linguists thanks to globalisation.Linguists and researchers have also contributed to the realization of the grammar of grassfield languages in general and Aghem, Bamunka and Ngie specifically. For example, the first ever written documents on Aghem grammar comprise: Kopytoff (1975) and Hyman (1979). Ingle (2013) is also a document on Bamunka noun phrases which form part of the Bamunka grammar. Some of these grassfield languages especially Aghem and Bamunka have also got such didactic materials as Primers 1 and 2 as guides and aids to the teaching of these languages.

A dictionary is a book in which the words and phrases of a language are listed alphabetically, together with their meanings or their translations in another language (Collins cobuild, 2009). It also provides information about the pronunciations, etymologies or origins and usage of the words. A dictionary is sometimes known as wordlist, wordbook, lexicon, glossary,

vocabulary or vocabulary list. There are working compiled dictionaries in some of these GLs by extension and ABN specifically. Aghem for instance has approximately 13000 words or entries.

The preparation of normative orthographies (graphization), grammars and dictionaries was a positive move of globalisation on these ILs which made the indigenous people to be proud of their languages that are codified or documented and could be spread globally.

8.2.2 Phonological Enrichment and Modernization

The phonology of some of these languages has been enriched through phonological borrowing which is the adoption of sounds from another language. Globalisation has also impacted these ILs positively in relation to phonological borrowing. Some languages do not have certain sounds in their underlying phonological systems and so they tend to borrow from other languages. There is phonological borrowing such as the phonological adaptation of the sound /p/ in the Aghem and Bamunka phonological systems which are mostly expressed in borrowed words as presented below.

(1) Word	Gloss	Indigenous language
Pom	Pomp	Aghem/Bamunka
Pilum	Pillow	Aghem
Polofi	Profit	Aghem
Pooda	Powder	Aghem
Posa	Purse	Aghem

8.2.3 Lexical Expansion, Enrichment and Modernization

The stock of words of a language is never fixed forever. One of the note-worthy features of language contact is lexical transfer and adoption of terms into another language (borrowing and expansion). Mafela (1996:165) mentions that *adoption is brought about by the contact between people who speak different languages*. Whenever a new object, experience, process or concept is discovered especially in language contact scenarios, a word has to be found for it following the cultural patterns of the donor language. As a result of the evolution of globalisation and its globalizing agent, ICT, the lexicon of these ILs have been elaborated and enriched partly and simply because they have come in contact with many other languages in multilingual Cameroon. This section dealswith how these ILs' lexicons have been modernized, elaborated or

297

enriched with their contacts with other languages as well as the evolution of such globalizing agent as ICTin this multilingual context. Words from other languages have entered grassfield languages' lexicons through the application of various morphological word formation processes as would be demonstrated below in the Aghem, Bamunka and Ngie languages.

8.2.3.1 Lexical Borrowing in Aghem, Bamunka and Ngie (ABN)

Lexical borrowing which is *an important source of new words* (Fromkin and Rodman, 1998:459) is a word formation process comprising the adoption of words from other languages together with the concepts or ideas they represent due to language contact over many years either through travels, trade, colonization or missionary moves, historic occurrences as conquests and invasions or to geographical proximity *often altering its pronunciation to fit the phonology rules of the borrowing language* (Fromkin and Rodman, 1998:459). Haspelmatch (2008, 2009) in Njagi (2016) states that lexical borrowing happens between two languages where one language (the donor language) donates the words or concepts to be borrowed while the other (the recipient language) borrows. Njagi revealed that any language can function as a donor language and a recipient language in any given situation. Borrowing vocabulary from one language by another is crucial as languages all over the world are enriched by this process. This is to fill lexical and semantic gaps or to express new concepts or ideas for which the borrowing language has no term such as in the fields of science, politics, culture, religion, health, judiciary etc.

The positive globalisation impact on these grassfield languagesas regards lexical borrowing focuses on the borrowing of terms from the languages they are in contact with resulting from the interactions with Europeans in the Grassfield Zone, interactions with other cultures and rural exodus on the one hand, and from the evolution of ICT they are also in contact with on the other as a means of modernizing, elaborating and enriching their lexicons. Grassfieldians have either borrowed the words directly without some phonological and autographic changes or they have borrowed the words indirectly with some phonological and autographic changes to suit their respective indigenous languageswhich Haugen (1950) terms the processes as "importation" (bringing of a pattern into a language) and "substitution" (replacing something from another language with a native pattern). The pronunciation and morphology of most of the borrowed terms or loanwords are adapted to the phonology and morphology of the host or recipient language (the language which adopts the terms). As a result of new or modern scientific discoveries, the indigenous languages' lexicons have been greatly enriched because new vocabularies have been added to the lexicons of these languages thereby updating their vocabularies. The table below presents some loanwords or borrowed terms in ABN languages

from the contact with other languages like English, French, Pidgin and other CILs and are classified according to some specific semantic domains or thematic classification.

Table 58: Some loanwords in ABN related to some specific semantic domains

Semantic Domains	Gloss	Donor Language	Borrowed Forms	Indigenous Languages
	Achu	Bafut-Ngemba	Kətsu'/atsu'	Aghem/Ngie
	Anana(Pineapple)	French (English)	kənaanaa/ panape / apanape	Aghem/Bamunka/Ngie
	Beer	English	Bia /bie/bia	Aghem/Bamunka/Ngie
	Bobolo	Duala	bɔbɔlɔ/ bobolo	Aghem/Ngie
	Bonbon	French	mbɔŋmbɔŋ	Aghem
	Bread	English	Bele/bele/bred	Aghem/Bamunka/Ngie
	cabbage	English	Təka'kpii/ Kabeishi / kabeits	Aghem/Bamunka/Ngie
	Coffee	English	kɔfi	Bamunka
	Eru	Kenyang	Erɔ	Aghem
	Garri	Igbo	Ŋgele/ galə / uŋgarai	Aghem/Bamunka/Ngie
	Guava	English	Ŋgwabaŋ/ ŋgweba'/ aŋgwava	Aghem/Bamunka/Ngie
Gastronomy (food items, brewery or drinks, fruits)	Koki	Duala	Kəkɔki/ ukoghoi	Aghem/Ngie
	Kum kum	Bamileke	kumkum	Aghem
	Lemon/ lime/orange	English	Ləma/ Lemu or lamashi /anamasi	Aghem/Bamunka/Ngie
	Makara	Duala	Fəkala/akara	Aghem/Bamunka

Mango	English	muŋgɔlɔ/ Maŋgutə / maŋgoro	Aghem/Bamunka/Ngie
Mbu'	Moghamo	Mbu'	Aghem
Milk	English	kəmele/imiri	Aghem/Ngie
Miondo	Duala	miyɔndo	Aghem
Njanga (crayfish)	Coastal languages	Ndzaŋga/ undzaŋga	Aghem/Ngie
Okro/okra	Pidgin/English	Akɔlɔ/kɔghɔŋ/ Akoro	Aghem/Bamunka/Ngie
Onion	English	Anyus/ Anyushi/ Anyosi	Aghem/Bamunka/Ngie
Pawpaw	English	kəbughubughu/bobo'ya / Apopo'	Aghem/Bamunka/Ngie
Pear (avocat)	English	Bia/bia/bia	Aghem/Bamunka/Ngie
Puff puff	Pidgin	Bobo/bofbof	Aghem/Ngie
Rice	English	lɛshi/alesi	Bamunka/Ngie
Sugar	English	shuga/suukə	Aghem/Bamunka
Tomato	English	Tamatuw/ Tomatuw / utomato	Aghem/Bamunka/Ngie
Agbada	Yoruba	Agbada/ogwada	Aghem/Ngie
Bedsheet	English	Besi/beishi/abeishi	Aghem/Bamunka/Ngie
Blanket	English	kəbalangi/ blangi/ Abarangiri	Aghem/Bamunka/Ngie
Blouse	English	fəbəla/bəlas	Aghem/Ngie
Buba	Yoruba	Buba/buba/buba	Aghem/Bamunka/Ngie

Dressing (Clothing attire, footwear and accessory)	Chain	English	chen/chaŋ	Aghem/Bamunka
	Earring	English	Yile/yali	Aghem/Bamunka
	Gown	English	Gaŋ/ gaŋ	Aghem/Bamunka
	Handkerchief	English	Angkachii/ angachii	Aghem/Ngie
	Jacket	English	jakɛt/dzaket	Aghem/Ngie
	Jeans	English	jin	Aghem
	Kaba (cover slot)	Duala	Kaba/kaba/kaba	Aghem/Bamunka/Ngie
	Kaki	Pidgin	kəkaki	Aghem
	leather	English	leda	Aghem
	Okrika	Pidgin	oklika/oklika/okrika	Aghem/Bamunka/Ngie
	Pocket	English	bɔke	Bamunka
	Powder	English	Poda/buda/poda	Aghem/Bamunka/Ngie
	Purse	English	Posa/bosa/posa	Aghem/Bamunka/Ngie
	singlet	English	singɛlɛ	Aghem
	sweater	English	shwita/swita	Aghem/Ngie
	Towel	English	tawən/taweta/taweri	Aghem/Bamunka/Ngie
	trouser	English	Tolosa/ntosa/torosa	Aghem/Bamunka/Ngie
	uniform	English	yelefum	Aghem
	Wrapper	Pidgin	Laba/laba/anaba	Aghem/Bamunka/Ngie
	accountant	English	akantan	Aghem
	African	English	Ghuw u Afeleka/ Wa Afereka	Aghem/Ngie

	beggar	English	wobəghaa	Bamunka
	Carpenter	English	Kamenda/Kabenda/ kabenda	Aghem/Bamunka/Ngie
	Catechist	English	Kataki/karakis	Aghem/Ngie
	Doctor	English	Dokta/Dota/Doŋ	Aghem/ Bamunka/Ngie
	electrician	English	Ghu eleteli/ wo elateli/ Wa enatere	Aghem/Bamunka/Ngie
	Emmanuel	English	Emanwa	Ngie
	Englishman	English	Ghuw u kəŋgele/wauŋgirishi	Aghem /Ngie
	Frenchman	English	Ghuw u kəfilansi/ghuw flanshi/waufaranshi	Aghem/Bamunka/Ngie
	Ganako (shepherd)	Yoruba	Ganako'	Aghem
People and professions	gendarme	English	Dzandam/jandaŋ	Aghem/Bamunka
	German	English	Ghu dzaman	Aghem
	Jackass	Pidgin	dzakan	Aghem
	Jacob	English	Yakob	Aghem/Ngie
	James	English	ʤɛŋ	Bamunka
	Jeremiah	English	Yilimia/yeremia	Aghem /Ngie
	Jesus Christ	English	Yeso kileto/ʤiso Klito/ Yesu kritɔ	Aghem/Bamunka/Ngie
	Joseph	English	dzughusi	Aghem
	Judah	English	Dzuda/Yuda	Aghem

	Mary	English	Malia /Mɛlia/Maria	Aghem/Bamunka/Ngie
	Mathew	English	Matia / Matia/ Matia	Aghem/Bamunka/Ngie
	Michael	English	maakə	Bamunka
	Moses	English	Musi/Mushi	Aghem/Bamunka
	Passenger	English	pasandza	Aghem
	Pastor	English	Basto/basto/apasitor	Aghem/Bamunka/Ngie
	Paul	English	Bɔ	Bamunka
	Police	English	Gbele/bulushi/porisi	Aghem/Bamunka/Ngie
Flora and fauna	Aloes	English	Alu	Bamunka
	Bare	English	bɛɛ	Bamunka
	Camel	English	kamɛ	Bamunka
	Cow	English	kaawu	Ngie
	Cypress	English	Sapele/saple/sapres	Aghem/Bamunka/Ngie
	Dragon	English	Dalagon	Bamunka
	Duck/ duck fowl	English	dɔ/dɔfawa	Bamunka
	Flower	English	fəlawa/aflawa	Aghem/ Ngie
	Hyssop	English	Hisob	Bamunka
	Kaka	Pidgin	Ekaʔa kaʔa	Aghem
	Pussy (cat)	Pidgin	Buwsi/bushi/apushi	Aghem/Bamunka/Ngie
	Rubber	English	Loba/luba/nobo	Aghem/Bamunka/Ngie
	Basket	English	mbaka	Ngie
	bathroom	English	Bafilum/ barum	Aghem/Ngie

303

	Bench	English	Bents/benchi	Aghem/Ngie
	Cement	English	Simen/sɛmɛ	Aghem/ Bamunka
	College	English	Kole/ koroi	Aghem/Ngie
	Electric current	English	Eleteli kolen/ eletali/ enatere	Aghem/Bamunka/Ngie
	Glass	English	galashi	Bamunka
Building and furniture constructions and weavings	Hospital	English	Wasibita/ Warabitah	Aghem/Ngie
	Key	English	chi/kiŋ	Aghem/ Bamunka
	Kitchen	English	Kitsem/ kitsin/ kishi	Aghem/Bamunka/Ngie
	Lamp	English	laŋ	Bamunka
	Lock	English	lɔk/ lɔk/ lɔk	Aghem/Bamunka/Ngie
	Mat	English	mata	Bamunka
	Mattress	English	Mantili/ mantalas/ mataras	Aghem/Bamunka/Ngie
	Photo	English	futuw	Bamunka
	Plank	English	blaŋ	Bamunka
	Socket	English	sɔkɛt/ sɔkɛt/ sɔkɛt	Aghem/Bamunka/Ngie
	Switch	English	swich/ swich swich	Aghem/Bamunka/Ngie
	Table	English	Tabili/tebele/tabere	Aghem/Bamunka/Ngie
	Wardrobe	English	Wodorob/ wodoro	Aghem/Ngie
	Window	English	wundu	Bamunka
	Wire	English	Waja/waja/waja	Aghem/Bamunka/Ngie
	Zinc	English	Oziŋ	Ngie

Transportation	Bicycle	English	baseku	Bamunka
	Canoe	English	Kanu'	Ngie
	Motor	English	Muwtuw/matu/otu'	Aghem/Bamunka/Ngie
	Ship	English	Sip/sip/sip	Aghem/Bamunka/Ngie
	Train	English	Telen/telen/teren	Aghem/Bamunka/Ngie
Verbs	Join	English	jɔnə	Bamunka
	Tense	English	tɛnə	Bamunka
	To bank	English	Alebaŋ/ ubaŋ	Aghem/Ngie
	To envelop	English	Alemvilom/ Umburu	Aghem/Ngie
	To Punish	English	Aleponi/ upono	Aghem/Ngie
	To sign	English	Alesan/ saŋ/ usana	Aghem/Bamunka/Ngie
	To Stamp	English	aletam / ustam	Aghem/Ngie
	To summon	English	Alesomi/ usomo	Aghem/Ngie
	Unite	English	Yunə	Bamunka
	Ball	English	bɔɔ/botə	Aghem/Bamunka
	Basel	English	Basi/ Bazi/ abashit	Aghem/Bamunka/Ngie
	Bible	English	Baibere/Babʉ	Ngie/Bamunka
	Blade	English	Fibele/ blisa/ blednisa	Aghem/Bamunka/Ngie
	Bronze	English	bluŋ	Bamunka
	Camp	English	Kan/kam/kam	Aghem/Bamunka/Ngie
	Christmas	English	klʉsʉmɛ	Bamunka
	Church	English	chɔshi	Bamunka

	Council	English	Kaŋsi/kaŋsota/ kaŋsel	Aghem/Bamunka/Ngie
	Credit	English	Kiledi/kredi	Aghem/Ngie
	Devil	English	Debulu	Bamunka
	Envelope	English	Emvilom/ Emburu	Aghem/Ngie
	Francs	English/ French	fəlaŋ/ felaŋ/ Fraŋ	Aghem/Bamunka/Ngie
	Gas	English	Gas/ gas/gas	Aghem/Bamunka/Ngie
	Gold	English	goo	Bamunka
Not classified	Government	English	gɔmɛna	Bamunka
	Grammar	English	gəlama/glama/garama	Aghem/Bamunka/Ngie
	Guitar	English	Gita/gita/agita	Aghem/Bamunka/Ngie
	Kerosene	English	kalashi	Bamunka
	Kilogramme	English	kiluŋ	Bamunka
	Kuncha (sponge)	Pidgin	Kwucha/akicha	Bamunka/Ngie
	Litre	English	leta	Bamunka
	Looking glass (mirror)	English	Kiluŋgele	Aghem
	Million	English	mɛlɛyɔŋ	Bamunka
	Number	English	Numba/nomba/nomba	Aghem/Bamunka/Ngie
	Pentecost	English	bɛŋtaku	Bamunka
	Petrol	English	Betolo/apetoro	Bamunka/Ngie
	Pillow	English	pilo	Ngie

	Plate	English	Bilempan/ belebaŋ /plepan	Aghem/Bamunka/Ngie
	Psalms	English	saŋ	Bamunka
	Shilling	English	shwala/shili/ ashiri	Aghem/Bamunka/Ngie
	Spoon	English	sɛbuŋ	Bamunka
	Tax	English	tashi	Bamunka
	Torchlight	English	tɔsilam /tɔshilaŋ	Aghem/Bamunka
	Watch	English	wáshi	Bamunka

The words in relation to the following different semantic domains do not also have equivalents in most of these grassfield languages and so words and expressions have been borrowed from other languages especially English and are used in day-to-day conversations or discussions:

a) Feast, celebration days and Festivals : Good Friday, Valentine's Day,Easter Sunday/Monday, Christmas Day, New Year Day, Labour Day, Ramadan, Holy Thursday, Golden jubilee, Silver jubilee, Ruby jubilee, Independence Day, National Day, Youth Day, Bilingualism Day etc

b)Education and certificates: GCEO'Level, GCE A' Level, FSLC, BA Degree, Maitrise, Masters, DIPES, CAPIEMP, CENAJES, HTTC, INJS, Ph.D, HND, PLEG, University, GHS, GTTC, PTTC, education, Diploma, Faculty, HTTTC, pedagogy etc

c) Salutations (forms of greetings) according to personalities:

Personalities	Salutations
Principals, directors, D.Os, delegates	Dear sir/ madam
Ministers, parliamentarians	Your honourable
Presidents, Ambassadors, governors, Prime ministers	Your Excellency
Popes, reverend fathers, reverend pastors	Your Holiness
Mayor, bishop, cardinal	Your Lordship

d) Elections: ELECAM, vote, politics, ballot, ballotbox, candidature, polling station, constituency, referendum, ballot paper, canvassing, opposition etc

e) Religion: Christianity, Buddhism, Islam, Judaism, Baha'i Faith, Hinduism, salvation etc

f) Political parties, pressure groups and conferences: CPDM, SDF, KPP, UNDP, CYL, NOWELA etc

h) Trade unions, consortiums, associations and committees: CAPTAC, CTU, NACALCO, SIL, CNYC etc

i) State and private companies and corporations: CAMTEL, CDC, WADA, UNVDA, CAMPOST, CamCCUL etc

j) Place names: Buea, Bamenda, Yaounde, Douala, Tiko, Nkongsamba, Befang, etc

k) Illnesses: ebola, cholera, tuberculosis, typhoid, gonorrhea, malaria, leprosy, syphilis, dysentery, diabetes, hypertention, gastric, COVID-19 etc

i) School Subjects and Subject Terminologies: Geography, Physics, Biology, Chemistry, Philosophy, Mathematics, Economics, Logic, History, periodic table, osmosis, cytoplasm, microscope, capital, economic system, Geology , Commerce , Citizenship etc

j) University departments: Linguistics, Sociology, Anthropology, Bilingual Letters, Psychology, Science of Education, Guidance Counselling, Accounting, Transport and Logistics, Computer Sciences, Biochemistry, Business and Management etc

j) Music and dance: Rock and Roll, Bottle dance, Bitkusi, Mbaya, Makossa etc

k) Media and Communication instruments: television, radio, newspaper, faxing machine, television, telegram etc.

Also, as a result of the evolution and introduction of such modern technological advancement as ICT, the lexicons of these ILs have been enriched. Many words relating to ICT such as the computer and internet have become part and parcel of the daily language use today by these indigenous people. These ILs have borrowed some ICT1-related terms because they do not have their equivalents in the languages. Such terms are connected either to various parts of the computer, processes or applications etc. Since English is the language of the computer and internet, most of the borrowed ICT1-related terms are in English. Some of the lexical items among others that these ILs have borrowed as a result of such modern technological development

as internet and computer technologies (ICT1) which have helped enriched the lexicons of these languages are presented below.

(2)	Website	Password	Facebook	left/right/double click	SMS
	Google	Hard drive	WhatsAAp	line-spacing	inbox
	Desktop	Backspace	Twitter	hardware	google
	Network	Download	internet	highlight	space bar
	Screen	Keyboard	CPU	PDF	online
	Software	surfing	www	scandisk	search engine

From the above presentations so far, it is revealed that most of the borrowed lexical items in these ILs have undergone the process of morphemic importation as well as substitution. The coinages are incorporated into these indigenous languages' vocabularies especially Bamunka and Ngie little knowing that they are foreign. There are rare cases of these ILs containing borrowed items which are morphemic importation without substitution as in the case with borrowed ICT-related concepts. It is also observed from the preceding presentations of loanwords in these languages that they have borrowed heavily from the following languages: English, French, Duala, Yoruba, and other Cameroonian indigenous languages etc. it is realized that the majority of loanwords come from English. Generally, loanwords have affected the vocabularies of these languages positively because the vocabularies have increased. These words are obtained from such linguistic processes of borrowing as direct loans, loan translations etc.

8.2.3.2 Semantic Extension or Expansion

Globalisation has made some words in these ILs to undergo extension in their meanings. Some users of these ILs especially some language committees have created words to denote certain items through such morphological process as semantic extension and semantic shift. Semantic expansion or extension is when the meaning of a lexical word is extended in such a way that it can be applied to another idea or object through a slight interpretation of a certain similarity, shape or function. The meanings are related conceptually. Similarly, the disappearance of certain items or things like animals, utensils, hunting equipment etc, has also gone with their names. The words which were peculiar with those activities have gone with the activities. The coming of new items and activities due to modern technological advancements and new discoveries,have also come with new vocabularies and have been replaced with other vocabularies and has affected these languages positively. Some of the long existing words for old

items have been extended and shifted to designate some of the new items that came into existence within the realm of globalisation especially ICT-related concepts. Below is a table comprising some of the words that have entered the lexicons of these languages especially as a result of contact with other languages as well as the evolution of ICT through semantic expansion.

Table 59: Examples of words that have entered the lexicons of ABN through the process of semantic expansion or extension.

Word	Original meaning	semantic extension/Gloss	Indigenous language
Akue	Cow peas beans	Rice	Aghem
Ebêe	Cabinet	Laptop/computer	Aghem
Emo'nlo	Thinking	Philosophy	Aghem
Ezuw	The sun	Watch	Aghem
Fiŋgo'	Illness or virus	Computer virus	Aghem
Fiŋgo'/ fighi	an illness that depreciates someone/eight	HIV AIDS	Aghem/Ngie
Kəzə	Deity	God	Aghem
Kəzəŋso	Shadow	Picture	Aghem
kita	A Wooden spoon used in cooking	Any spoon (silver, iron) used in cooking	Aghem
Mmughu	Water	Drip, petrol	Aghem
Toŋ	A secret exit hole for animals	window	Aghem

Because the afore-mentioned words lack equivalents in these ILs, their equivalents were to be created through semantic expansion. Thus, the double-meaning words above have specialized meanings in more than one field, domain or subject.

Similarly, these ILs specifically and CILs at large did not have equivalents for such kinship relation terms or concepts as cousin, aunt, uncle, niece, nephew etcfollowing the African extended family system. For example, Aghemians knew the female niece and cousin as well astheir male counterparts, nephew and cousin simply as "waazə" meaning "brother" or "sister". Also, Aghemians knew their mother, mother's sister and father's sister simply as "nugho". However, with globalisation and the influence of the Western ideology of categorizing such relations, these ILs now have terms denoting the afore-mentioned kinship relations obtained through description and compounding mechanisms. Some of these ILs have so far gone beyond this and have words for both the male and their female counterparts. For example, Aghem has words for cousin-brother and cousin-sister which English for instance does not differentiate. In English, a cousin is a cousin and not cousin-brother or cousin-sister. This has helped enrich the lexicons of these indigenous languages.Some of the indigenous kinship terms obtained through description or compounding mechanisms in Aghem and Bamunka for instance comprise the following:

	Kinship term	Aghem	Bamunka
3.	Maternal uncle	numsəzə/numsənugho	liŋnaa woləŋ
	Paternal uncle	waazə tsele	liŋtiewoləŋ
	Maternal aunt	nugho	liŋnaa woke
	Paternal aunt	dzambəgha/dzamtele/dzamtsugho	liŋtie woke
	Nephew/niece	waadzamlo	vaaliŋ
	Maternal cousin	waanumsonʉgho	yɔŋvaayɔŋ
	Paternal cousin	waadzambəgha	yɔŋvaayɔŋ

8.2.4 Code Admixture as the Norm in the Grassfield Zone

Code-mixing which is one element and the norm in the wider phenomenon of language contact in a multilingual's language output, is a positive aspect of globalisation especially in situations where the equivalent does not exist in the language of the interactants. In order to investigate what the respondents prefer to use when there is no equivalent of a word or phrase in their respective grassfield languages, a majority reported that they prefer using their foreign counterparts or equivalents (a word or phrase from a different language that is foreign to them). There are a good number of words, phrases and expressions in foreign languages especially English that do not have their equivalents in these GLs and so such words, phrases and expressions tend to feature in the speeches of bilinguals and multilinguals of the grassfield region resulting in code-mixing or switching effect. Those who use these borrowed words, phrases and expressions whether directly or indirectly in their speech production are not looked upon with contempt because they do not have any equivalents in these ILs and so they are bound to use them. The following table presents words, phrases and expressions used in the process of code-mixing as collected from the speakers of these grassfield languages' spontaneous spoken renditions through observation. The affected portions or sequences are put in bold.

Table 60: Words, phrases and expressions used in the process of code admixture

Standard Forms	Base Language	Gloss
A fɛ ləm **Lord Mayor.**	Aghem	We are waiting for the **Lord Mayor**.
Abanyi oye **university**	Ngie	Abanyi is in the **university**.
Andong, za'a kwɛ **bonbon.**	Ngie	Andong, come and take **bon bon**.
Express Union operates nu a Aghəm.	Aghem	**Express Union** is operating.
M maa kee **HND** zaŋa.	Aghem	I had obtained my **HND**.
N so nduw **surf** an **internet.**	Aghem	I want to go and **surf** in the **internet**.
Ŋwana a **blackboard.**	Ngie	Write on the **blackboard**.
Pa'a **letter a keyboard.**	Ngie	Press a **letter of the keyboard.**
Sana letterakinine.	Ngie	**Sign the letter** now.
Za'a zee **password**.	Ngie	Come and put the **password.**

The above data demonstrate that words, phrases and expressions are mixed in the process of code mixing and this usage depends on the type of interactants which may be native and native (tribal) interlocutors or native and non-native (intertribal) interlocutors.

In the same vein, some informants observed code mixing/code switching with other Cameroonian languages especially neighbouring languages reported that they usually do so for better understanding and because of familiarity with more than one language. Some Aghem informants revealed that they sometimes switch or mix words with those of neigbouring languages such as Weh, Buh, Esu etc when interacting especially with speakers of these neighbouring languages. Some Ngie and Bamunka indigenes also reported that they mix words with neighbouring languages like Ngwo, Meta, Oshie and Vengo, Wushi, Bamali in respective terms not because they lack knowledge of the words in their ILs or forget the words in their ILs

but because they are also familiar with more than one language. There is thus the general tendency of applying the process of code admixture which is a positive aspect of globalization in a multilingual context in the following ways:

a) It is also a communicative strategy (that of negotiation of meaning) among speakers of these indigenous languages;

b) It does not obstruct communication but provides a linguistic advantage as it helps supplement speech and provide continuity in speech;

c) It is a strategy bilingual and multilingual speakers use to make communication more effective and meaningful;

d) It shows high level individual multilingual communicative competence.

e) Since they are also functioning in other Cameroonian languages (the same cluster of languages), they are promoting multilingualism and multiculturalism.

It becomes horrible when they are unduly mixed with foreign languages like English, French and Pidgin other than CILs.

8.3 ACQUISITION LEVEL OF ANALYSIS

Globalisation and/or ICT has impacted these ILs positively with regard to the acquisition level which comprises those domains of indigenous languages' use that aim at creating the incentives or opportunity to learn and use the languages. A number of initiatives have been or are being put in place with regard to the domains of indigenous languages' usage that aim at creating the incentive to learn these grassfield languages as well as targeting the spread and preservation of these ILs and cultures even though to a lesser extent. These domains include the following: school, religion, media, music, creative writing andonline pedagogy.

8.3.1 Education /School

The Aghem language was taught as a subject timidly in some primary and secondary schools in the Aghem village such as GS Zongefu, St. Lawrence, GHS Wum, GBHS Wum, GTHS Wum following negotiations between ALDEC members and the school authorities. At least during this period, both natives and non-native speakers of Aghem acquire and learn certain aspects of the Aghem language. Later, Aghem ceased to be taught as a subject following the institution of the subject in the school curriculum "National Languages and Cultures". Bamunka on its part was also taught in schools in the Bamunka village as a school subject only at the lower

primary level such as GS Bamunka Rural where the indigenes also acquired and learned certain aspects in their IL (PC with Mr Nyiloh).

8.3.2 Religion

These grassfield languages are sometimes used for religious purposes thanks to globalisation. ABN are used in some of the denominations, churches and parishes in the suburbs of their respective villages such as PCC Zonghokwo, PCC Kesughu, PCC Zonghotegha and St Martin Catholic church in Wum. These grassfield languages are used in churches predominantly for Bible reading, singing and dancing. St Blasius' Choir and St. Jude's Choir in St Martin Catholic Church in Aghem, St Bernard in Holy Trinity Church in Aghem for instance sing solely in Aghem with their songs and music in a purely traditional Aghem rhythm. There is also the Konyi choir in PCC Bamunka that sings in the Bamunka language. Beside English, French and CPE, Bible reading also exists in the Aghem language inPCC Zonghokwo, PCC Kesughu, PCC Zonghotegha, St Martin's church in the Aghem village.Aghem also has a hymnary in Aghem titled "Kəma n Tsəntəmbi" comprising 52 songs.

Some of the churches in the ABN villages sometimes use their ILs in prayers and sermons even though rarely. It is only in St Martin's church in the Aghem village that the following prayers are uttered in the Aghem language: The Lords Prayer, the Apostle Creed, The Gloria, Hail Mary, Trinity prayer, Communion Prayers (before and after), the Lamb of God, the Rosary etc.

Even though to a lesser extent, some of these indigenous people are preaching in their ILs and have created choir groups in the churches beyond their spheres of influence such as preaching in the Ngie language in Ekona because the majority is from Ngie. (Personal communication with Dr Ambanasom Jerry and Mr. Abanyi James). There is also Kangsen Memorial Choir New Town Airport at Douala Bonaberie that sings solely in Aghem.

Some members of these communities work with CABTAL to translate the Bible into their indigenous languages thanks to globalisation. Some passages or portions of the scriptures of the Holy Bible have been translated into Aghem, Bamunka and Ngie. From 2003 and 2007, ALDEC and NLDA in respective terms worked in collaboration with CABTAL to translate The Bible into Aghem and Ngie respectively. All the books of both the Old and New Testament of The Holy Bible have been translated into Aghem. Other religious publications in the Aghem language by the Aghem Bible Translation Committee comprise the following: "Saŋ lɔ e Nee ki lɔ a Kiwala" (There will be a great joy in heaven), "Dzi e Yeso" (The birth of Jesus), "Ghia ghila ghe fig e naŋa alewi Yeso" (The Easter Story). The Bamunka Language Association also works with

CABTAL and the gospel according to St Luke "fu'te" (first and second editions) have been translated into Bamunka and the Ungie Language Committee also works with CABTAL and four books of the Holy Bible comprising the Gospel of Luke, First and Second Corinthians and the letter to the Hebrews have been translated into the Ngie language. Four other books of the Holy Bible including the gospels of Mark, John, Acts and Ephesians are still in their draft forms.There are also audio and video Bible recordings or lessons and films available in some of these GLs especially Aghem and Bamunka designed for evangelism and basic Bible teachings aiming at bringing the Gospel message to the indigenous people particularly those who are not literate thanks to globalisation and ICT. The Aghem people (children, youths, adults, the old) now have a taste of the passion of Christ in the Aghem language through the efforts of CABTAL in collaboration with some ALDEC members including the late Fung Angus, Benjamin and Fung Joseph who were shot during the crisis period and died without living to watch what they spend their lives building. May their souls rest in peace. They have chosen to take Jesus' film to all nooks and crannies of the globe especially to the grassroot people. The Jesus' film in the Aghem language shows how Jesus is speaking the Aghem language and they can now hear the word of God in their own language. The Holy Bible, which is already in Aghem, is also gaining international status especially as it exists in CDs or SD cards thanks to globalisation and its globalizing agent, ICT. The indigenous people can watch it with their family members. Generally, preaching and sermon in churches can now partly reach the indigenous people and the preaching activities can change ideas and actions than when preached in foreign languages. The Lord's Prayer and the Apostle Creed have also been translated into Ngie and copies are available (P.C with Rev. Ofeti).

8.3.3 Non Print Media

Aghem, Bamunka and Ngie are used in the non print media even though not extensively. CRTV Bamenda especially the radio channels have a program that broadcasts in these ILs. There are weekly broadcasts in Aghem, Bamunka and Ngie especially on CRTV Bamenda which is helping to spread the languages in both L1 speaking areas and non-speaking L1 areas even though to a limited extent.Aghem is broadcast on Thursday from 4:00 pm to 4:20 pm and Ngie is on Wednesday from 4:15 pm to 4:35 pm. Some of these ILs are also broadcast on CBS (Christian Broadcasting Service) of the PCC radio station Bamenda e.g Ngie is broadcast on Tuesday from 9:00 am to 9:30 am.

8.3.4 Music

The integration of indigenous cultures of these people through music allows each cultural community to view the other's culture especially when projected through the radio, TV and

internet thanks to globalisation. As the rate of globalisation continues and increases, people from one culture tend to know people from other cultures and their cultural heritage through such indigenous artists as musicians. A few indigenous people of these grassfield areas are popularizing their ILs through music as the music go beyond their respective communities in CDs, the internet (YouTube, Facebook, Watsaap etc). Famous among them are: Nchia Cyril Dze who has the following records in Aghem in Brother Cyril and St. Blasius Choir: "Ushumannu", "Zeke-fe-Bom-Bizen", "Tsu'u-mbima"; Amumbi Delphine and her Aghem-Wum Cameroon Gospel Music " A Ki Wu Mbie"; Evelyn Ndum Abang's "Sho'oh Kezie"; El Chic Echondong's album in the Ngie language with some of the songs titled " Amumba", Dougoubiri" meaning "Us" and "Come out of Darkness" respectively.

8.3.5 Literacy and Creative Writing

There are literacy materials or books aiming at making the indigenous population acquire both reading and writing skills in their ILs thanks to globalisation. Famous among them is Tschonghongei's The Aghem Reading and Writing Book (Volume 1 and 2) titled "Aghemasindɔŋɔtibɛ! Sɛ è tɔɔ Shwa' u Aghim wo a Ngele ko tɔɔŋ sugho" translated in English as "Aghems! We should be writing and reading the Aghem and the English Language". This literacy book links learners from English to Aghem and will help them develop the language aptitudes of a bilingual speaker. This intermediary language guide will help overcome language and cultural barriers (Kuchah, 2009). ALDEC also organizes language and literacy classes in the Aghem village during summer holidays from August to September although it has been halted for some years due to the socio-political crisis. These language or literacy classes also existed in the Bamunka and Ngie communities.

Some of these indigenous people who are script writers or creative writers (novelists, dramatist, poets) have written a few of their creative works in their ILs such as "Mwaso kə Ziazia", "Ziazia fə Yeso" translated in the Aghem language as "A Story Book" and "Jesus' Story" in respective terms. Others have also been writing and publishing literary work of art (short stories, novels, drama and poetry etc) which also somehow demonstrate some of the rich cultural heritage of these people of the grassfield region even though theyare largely written in English. They use their ILs within Standard English in these creative works to get their message across especially to the native speakers of the indigenous languages. Famous among them are the following: Ambanasom Shadrach (2007) uses such words in the Ngie language as ibet "excreta", ibong "type of masquerade", abu "mother", ataah "chief" etc;John Ngongkum (2006) also uses such Aghem words as Zekembi "God". Since formal education is an aspect of globalisation,

some of these literary works are being recommended in the syllabus in the Cameroonian classroom and elsewhere (abroad). Thus, pupils and students (natives and non-natives) are compelled to buy and read them thereby creating the incentive to learn and know the cultures of other people. This is a positive aspect of globalisation because it somehow fosters multiculturalism and multilingualismas the reader comes across different aspects of cultural heritage belonging to different communities and may function in them or use the indigenous words found in the different texts.

Also, indigenous creative writers have translated the Cameroon national anthem into their ILs. It was translated into Aghem following the Aghem Alphabet meanwhile it was translated in Bamunka in 2013 using the letters of the English alphabet. In an interview with the translator of the national anthem in a bid to find out why he used the English alphabet, it was realized that Bamunka indigenes do not know how to read and write the Bamunka language (PC with Mr Tata Augustine).

8.3.6 Online Pedagogy

There is indigenous languages' education through online networks. This online teaching and learning of indigenous languages is thanks to globalization and the evolution and introduction of ICT. In the past, the keyboard existed only in English, French and other foreign languages but today, they have been designed to suit CILs including those of the grassfield. The Keyman program or version for instance was designed to suit African sounds not found in the keyboard. This has facilitated the transmission of some aspects of ILs and cultures such as sounds, vocabulary items and idiomatic expressions among others as well as indigenous languages' education on the internet. Even though the internet has taken the place of evening family entertainment that used to exist since most indigenous people today spend all-night manipulating the internet, the internet platform plays a significant role in indigenous languages' education as it encourages the teaching and learning of these GLs through electronic teaching and learning (e-teaching and e-learning). The same ICT that have hampered these GLs is the same ICT that enables the preservation, promotion and teaching of these languages even though it is to an extent. Through this means and by just using a computer and the internet connection, these indigenous people have improved their literacy skills in their respective indigenous languages since ICT has been brought to the most vulnerable populations in the grassfield.

Literacy classes in the Aghem language in particular are going on through various social media links, forums, pages etc thanks to globalisation and increased introduction and embracement of ICT especially the internet which aim at creating the opportunity or incentives to

learn various ILs and their cultural heritage (proverbs, riddles, folktales etc). Whatsaap groups like Speak exclusively Aghem, Read, spell and write Aghem as well as Facebook groups like Bamunka people group and how to speak Bamunka, Bamunka youths for development, Aghem my beautiful homeland: You shall rise again, Aghem Cultural And Development Association (ACADA), Let's talk Aghem history and the future of Ngie help teach, and transmit the language and culture of the indigenous people although to a lesser extent because very limited people visit and manipulate the internet for such a purpose. For example the teaching of Aghem is on-going through the internet and the indigenous people are grouped under various classes: Class One, Class Two etc. Indigenes are promoted to the next class if and only if they perform well. Through these classes many Aghem people have learnt how to read and write Aghem thanks to globalisation and its globalizing agent, ICT. Some have also stored their indigenous music on Youtube on the internet so that the indigenous people can have access to them.

8.3.7 Films

The indigenous people can also have the opportunity or incentive to learn their ILs through movies or films if they are produced in their ILs. Some of these indigenous people are film directors or producers and some of the films they direct and produce somehow project some of their cultural elements which go beyond the region thanks to globalisation and/or its globalising agent, ICT.They use excerpts intheir ILs within Standard English and CPE in their movies to get their message across. For example, Njuh Louis, a native of Aghem-Wum, has broadcast the following movies in English including some portions expressed in the Aghem language: Iteghaku, Nyodze etc.

CONCLUSION

From the above discussion, we note that since languages and cultures are learned, creative and above all not static as they evolve with time, through globalisation and its globalizing agent, ICT, people learn other people's languages and cultures and thus try to enrich theirs taking into consideration the above domains of language use. We have attempted to look at the positive globalisation and/or ICT impact on these grassfield languages with regard to the status, corpus and acquisition levels of analysis in this chapter.

Our main concern of this study comprises the negative impact of globalization and/or ICT on Standard English and some grassfield languages. Thus, in the next chapter, which is our final chapter, we will concentrate on various strategies that could be applied to reverse the negative impact of globalisation and/or ICT on English on the one hand and grassfield languages on the other in multilingual Cameroon.

CHAPTER NINE

REVERSING THE NEGATIVE IMPACT OF GLOBALISATION AND/OR ICT ON STANDARD ENGLISH AND CAMEROONIAN INDIGENOUS LANGUAGES

INTRODUCTION

Having presented and discussed the impact of globalisation and/or ICT on Standard English and some CILs in multilingual Cameroon especially with regard to the negative impact, this chapter is thus a response to the following question: Now that globalisation and/or ICT affect English and CILs in multilingual Cameroon negatively and given the significance or value of English language and these CILs in multilingual Cameroon, what can be done for these languages so that the adverse impact of globalisation and/or ICT on these languages in Cameroon is reversed? Based on the findings of this present study, we then proceed in this chapter which may serve as a recommendation chapter to focus on various strategies that could be applied to reverse the negative impact of globalisation and/or ICT on English and grassfield languages or the CILs at large in multilingual Cameroon as presented below.

9.1 ON STANDARD ENGLISH

It was revealed in Chapter Five that globalisation and/or ICT is a liability to English in multilingual Cameroon. In view of the fact that English language is one of the OLs in multilingual Cameroon, we now focus below on the pedagogical suggestions for English Language Pedagogy (ELP) and the recommendation of some strategies that could be applied to reverse the negative impact of globalisation on English in multilingual Cameroon.

9.1.1 Pedagogical Suggestions for ELP

This section is an attempt to provide answers to the following WH-questions (why, when, which, what, how, by whom) in a bid to present some pedagogical strategies or suggestions in relation to ELP in multilingual Cameroon especially for future generations. However, before providing answers to the above questions, the views about the future of English in the educational sector of multilingual Cameroon in about five decades was also sought to know from the teachers and their responses were distributed as such: English will be completely wiped out in the Cameroonian language classroom (00 Agree and 11 Disagree); English will still be the only language or medium of instruction (09 Agree and 02 Disagree); English will be used only as a subject (03 Agree and 08 Disagree); English will be much adulterated with internet language, CPE and CILs (11 Agree and 00 Disagree); ICT will be used to teach English (06 Agree and 05 Disagree); SBE will be replaced by CamE (05 Agree and 06 Disagree) and Both SE and CamE

will be used in schools (04 Agree and 07 Disagree). The conclusion drawn from the above responses in relation to the future of English in about five decades is that English will continue to have a brighter future in the Cameroonian classroom. The responses also revealed that Standard English and not CamE will continue to be promoted in this setting.

9.1.1.1 Why English Should Continuously be Taught in Multilingual Cameroon

Some reasons for teaching English continuously in Cameroon include the following: English is an official language in the country and based on this, all the Cameroonian constitutions favour its implementation in schools; English has gained a prestigious and predominant position in the country because it has acquired administrative, judiciary, political, economic, social, etc dominant roles; Teaching English in multilingual Cameroon will also help promote social, national and political integration; English is the language of science and modern technology that is used to surf the Net and to understand the computer software.

9.1.1.2 When English Should Be Taught in Schools

English should continuously be taught and promoted in a formal setting such as the school arena at all times (always and daily) but not to the detriment of Cameroonian indigenous languages (CILs). The time or number of periods allocated for English should not be more than those of CILs.

9.1.1.3 Which English Variety to Be Taught in the Cameroonian Classroom and What to Teach

Since it has become a common phenomenon and goal that students are penalized for using somebody else's language wrongly, one may be tempted to raise the following questions: Since achieving competency in SBE is unattainable and every Cameroonian is involved in distorting and impoverishing Standard English because they use English in a Cameroonian way, should the Cameroon government continue to recommend and promote SE at the expense of CamE as far as ELP is concerned in multilingual Cameroon?

The researcher wanted to know the teachers' views if the government decides to teach CamE in the Cameroonian classrooms, whether they would like the idea or not. They were also asked to justify their responses. Their responses were as follows: 07 teachers agreed because students will not strain to learn it while 04 disagreed because CamE will suffice to understand. One of the goals of the teacher's questionnaire was also to find out from teachers of BLE as a second language if given the opportunity to choose, the variety of English they would want to be accepted, recommended and promoted in the Cameroonian English language classroom and when marking the GCE. The findings of the questionnaire and research suggest that out of the 11

teachers, 04 reported only SBE, 05 suggested only CamE and 02 indicated a mixture of SBE and CamE.

Considering the findings of the study, future teaching of English should be corrected or revised in the Cameroonian English language classroom. Diglossia should be a solution in future for the question of which English variety to be recommended and promoted in multilingual Cameroon where both varieties are implemented and one (SE) having a high variety and the other (CamE) having a low variety. Based on the diverse cultural context of Cameroon and the global world, this research thus suggests a polymodel of English language pedagogy that incorporates both SBE model and the use of an established home grown model (CamE) while also exposing learners to many more existing varieties of English (Nigerian English, Ghanaian English, etc) that they may encounter because it is estimated that "only one fourth of all English users worldwide are native speakers and most non-native speakers using English do so in the absence of native English speakers." Seidhofer (2011:1). Crystal (2003) also observes that non-native speakers of English outnumber native speakers by the ratio 3 to 1. Thus, English is the only language that is spoken by more people as a second language than as a first language and so there is the need to recommend and promote our own local variety, CamE. These learners do not expect that the native speakers they will be communicating with will constitute the majority of people they will be communicating with. In brief, most of whom they would communicate and interact "out there" will be largely from the Outer and Expanding Circles and not from the Inner Circle. CamE has its own indigenous histories, literary customs, pragmatic contexts and standards of communication since it is directly related to the society, culture and the people. CamE defines and determines their country and identity. The success of ELT largely depends on understanding English as a multicultural language where these learners can speak English but still sound their country, Cameroon. There is little or no need for non-native users to sound like the native speakers but simply to use language which is appropriate, acceptable and intelligible. The current model of teaching English should thus aim at serving local needs and their contents should largely be wedded to the socio-linguistic, socio-political, socio-cultural and socio-economic environment of the learners. Recommending and promoting only SBE threatens the identities of these learners of English as a second language as well as defers international communication since English is an international language. Thus, learners also need to use their own variety to retain their own cultural values as a way of maintaining their identities. On the other hand, SE should also be recommended in the Cameroonian language classroom because attaining competency in SE will help learners secure good jobs particularly in the English as Native Language (ENL) countries. Students need to know SE because some may find themselves

doing business with the inner circle countries and some may also study or work there. SE is also a reference English variety that should also be promoted because the other varieties draw their source from it. Inspirations and examples will be drawn from SBE to better explain other varieties. It should not be completely killed in this context but should be promoted in some specific areas in the Cameroonian English language classroom but priority should be given to the homegrown variety, CamE.

Another aim of the teacher's questionnaire was to find out from the teachers which English variety to be promoted in specific areas or aspects in the Cameroonian English language classroom if and only if the government decides to implement both SBE and CamE and the following responses were obtained: 04, 07 and 05 teachers revealed that SBE should be promoted in such areas as pronunciation, grammar and vocabulary respectively meanwhile 06, 02 and 06 held that CamE should be promoted in the following areas: pronunciation, grammar and vocabulary in respective terms. However, we suggest that CamE should be used in the areas of pronunciation and vocabulary. Pronunciation is not homogenous and no matter how teachers try to reinforce RP, learners will still fall back on their pronunciations. Learners of English as a second language should be exposed to RP and CamE. Also, SBE should be used in the area of grammar because natives can adjust to the grammar easily. The only way now is to look for better approaches to teach SBE grammar to learners that may ameliorate their performance in the language.

We further deemed it essential to find out from the respondents the English variety they will prefer to be used either as a subject and/or medium of instruction in the Cameroonian English Language classroom and at what level if the government decides to implement the teaching of both Standard English and CamE and the following statistics on the table were obtained:

Table 61: Teachers' responses on the English variety they preferred to be used as a subject and/or medium of instruction preferred to be used in the Cameroonian English Language classroom and at what level

Questionnaire Item Number 32a	Subject			Medium of Instruction		
	FREQ Only SE	FREQ Only CamE	FREQ Both	FREQ Only SE	FREQ Only CamE	FREQ Both
Nursery Education	08	03	00	07	04	00
Infant Section of Basic Education (Class 1 and 2)	07	02	02	08	03	00
Junior Section of Basic Education (Class 3 and 4)	08	02	01	07	04	00
Senior Section of Basic Education (Class 5 and 6)	09	02	00	07	04	00
Junior Secondary Education (Form 1-3)	07	02	02	06	05	00
Senior Secondary Education (Form 4-5)	08	03	00	08	03	00
High School Education (Lower and Upper Sixths)	07	04	00	07	03	00
University/Tertiary Education	07	02	02	08	03	00

From the above table, it is observed that the majority of respondents declared only SE to be taught as subjects in the Cameroonian English Language classroom at all levels while a minority prefer only CamE at all levels. Whereas no respondent prefer that both SE and CamE be taught as a subject at the NE, SSBE, SSE and HSE, some prefer both varieties to be taught at the rest of the levels. As far as the medium of instruction is concerned, while some indicated only SE

at all levels, a few respondents reported only CamE at all levels. No respondent prefer both SE and CamE to used as MoI at any level.We suggest that only SE be taught as a subject at the following levels: NE, ISBE, JSBE, SSBE, JSE while both SE and CamE be used as a subject in SSE, HSE and UTE. We also suggest that SE should continue to be the MoIin the Cameroonian English Language classroom at all levels.

Apart from the recommendation of both Standard English and CamE varieties in the Cameroonian English language classroom, we also suggest that other varieties of English especially West African Englishes should be included in the English language syllabus especially at the high school level in which learners will be exposed to their phonological and grammatical systems that make them different from their variety.

Teachers were also asked whether the content-based English language textbooks should be largely foreign-oriented or home grown and they were asked to justify their responses. The following responses were obtained: 06 teachers were of the opinion that the content-based English language textbooks should heavily be foreign-oriented because it is their language that is being taught. This will make the students easily assimilate or learn the target language's vocabulary, pronunciations and grammar. Meanwhile 05 teachers have the opinion that it should be home grown because of real life situation and the environment of the student should influence the choice of tasks; to enable students live what they learn in their locale; one cannot easily adapt to a situation in which one is not living and so the content-based English language textbooks should be home grown. We suggest a mixture of foreign-oriented and home grown models with the homegrown model overriding. Students can also easily integrate out there since learning a TL comes amalgamated with the culture of the TL. The goal of Cameroonian ELT should comprise such elements as understanding other cultures like those of America and Britain as well as understanding Cameroonian cultures but Cameroonian cultures should overshadow foreign cultures.Cameroonian ELT should thus continue to reinforce or put more emphasis on reading largely about their own cultures rather than about foreign cultures such as those of America and Britain because explaining certain Cameroonian ways of life (greeting forms, myths and legends, proverbs, riddles etc) explicitly is almost gradually being completely ignored in the language classroom.

9.1.1.4 How to Teach English

Now that CamE is not the recommended English variety in the educational sector in Cameroon due to one reason or the other, what better approaches can be used to effectively teach and learn pure, authentic or Standard English (both sounds and structures specifically) in

Cameroon given its multilingual context so that the adverse impact of globalisation on deviant pronunciation, grammar and words for instance in students' performance could be reversed? The discussions below throw an insight on this question. To suggest anything, it is necessary to analyse some items found in the teachers' questionnaire.

We deemed it necessary to find out from the teachers whether they usually use students' indigenous languages or borrow from them to clarify, explain or better teach some English sounds or grammatical structures. They were also asked to justify their answers if they do so. The responses were distributed as follows: 02 English language teachers use students' indigenous languages or borrow from them to better teach some English sounds or grammatical structures in order to ease students' understanding; for clarity and to connect from simple to complex, known to unknown; to make student grasp the concept better. 07 teachers do not use them.

We also found out from the teachers whether they think a pre-knowledge of students' indigenous languages can help better teach learners of English as a second language and whether they think students' indigenous languages can help facilitate or hinder English language pedagogy in Cameroon. They were also asked to justify their answers. The results demonstrate that 04 teachers think that a pre-knowledge of students' indigenous languages can help better teach learners of English as a second language because they comprehend more and pay attention in class; translation from mother tongues to English will be easy; while 06 teachers do not think so. 01 teacher was neutral.With regard to whether students' indigenous languages can help facilitate English language pedagogy or not, 04 teachers think so because some of the structures that are taught exist in their mother tongues and are not abstract; vocabulary will easily be learnt while 07 teachers do not think so. In relation to whether or not students' indigenous languages can help hinder English language pedagogy, 06 teachers think so because some aspects of L1 will intrude into English especially in pronunciation because they think first in their MTs and then try to translate or transfer into English. The teaching of English sounds will be difficult. 04 teachers do not think so.

Many scholars and researchers in recent years have embarked on the benefits of including learners' L1s in L2 language learning process. The current study like other studies challenges the complete rejection of L1 in the L2 classroom and reiterates a dynamic and multifaceted influence of L1 on L2. Generally, the globalization impact on English with regard to ELP therefore enlightens the use of L1 in the English language classroom in the view or perspective of L1 transfer. The dynamic role of L1 transfer on L2 implies the objective existence and usage of L1 in the teaching and learning of L2 which when exploited to its advantage will greatly facilitate

the pedagogical process which is a positive aspect of globalisation. Jacobson (2003) posits that having an appropriate knowledge of one's own native language is an important tool in learning English. The Grammar-Translation Method that have fallen into relative obscurity or became ineffective for one reason or the other still offers useful insights in language pedagogy such as ELP. This therefore implies that some aspects of the Grammar-Translation Method like translation for instance and contrastive linguistics still need to be revisited for an effective teaching of English to take place.This also makes it possible for learners of English to understand how their ILs function in order to give him the capacity to communicate his thought. Thus, teaching strategies and methods should be modified. We should not continue having an English only or monolingual classroom but an English-indigenous languages or multilingual classroom because if we ignore the ILs, then learners of English as a second language will continue committing errors influenced by LI when using English. Multilingualism is more of an asset than a handicap in a language classroom. Teachers should thus exploit this multilingual advantage in their language classrooms when teaching English. When teaching English grammatical structure for instance, the teacher should write a sentence in English on the chalkboard and ask one or some students to translate the sentence or say the equivalent in their IL which he then writes on the chalkboard. He later asks the students to compare the sentences in the languages. The students will not only learn each others' language but will also learn English more effectively in this multilingual context.

Curriculum, course or textbook designers or elaborators should thus make use of contrastive analysis between the target language and some learners' L1s when designing their course materials as far as certain linguistic systems are concerned in other to illustrate the differences that exist between the two languages. Such efficient and effective teaching materials that are based on contrastive analysis can further help classroom teachers as well as their learners to easily teach and learn in respective terms.

Teachers are very significant and indispensable in the teaching and learning process because the success of the learner in any aspect greatly depends on the teacher. The differences between the second language learners' L1 and target language need to be made known to these learners in the English language classroom. This is the work of the teacher. Teachers should thus expose their learners to various rules especially in those areas where students face problems using English resulting from the dissimilarities between English and learners' ILs. These rules can guide students when using English. They should design adequate practice exercises to enable learners master various rules in the use of English. Teachers should further put students in a

context of interaction and communication so that learners can have the opportunity to practice certain aspects of English effectively in communication.

When learners commit errors on their way to master or use English especially during practice and testing exercises, they should overtly correct them while tracing the origin and source of the errors and explaining to the learners. In this case, it will be ideal if the language teacher has a very good command of English as well as a pre-knowledge or working knowledge of learner's L1 so that they can easily diagnose the problems these learners of English face when using English. Consequently, they will prepare remedial lessons to correct their learners' errors.

Another strategy or method that we suggest to teach English if the government insists on recommending SBE in the Cameroonian English language classroom is the use of ICT (computer, projectors, and other digital tools). Even though ICT has contributed to the impoverishment of SE in Cameroon through the use of internet-language such as SMS shorthand among others as illustrated in the findings of the study, we recommend ICT to be used to teach English. This will not only make students perform better in English or develop the communicative competence of the learner in English and mutual intelligibility among people of diverse ethnolinguistic and cultural backgrounds but it will also help facilitate the pedagogic (teaching and learning) processes in Cameroon.

9.1.1.5 Who Should Teach English?

The best teacher of Standard English to English language learners as a second language was also relevant to know from the teacher respondents and the following responses were obtained: no teacher revealed that a non-native English language teacher who knows French very well is the best teacher to English language learners as a second language. 04 reported that a non-native English language teacher who either has a pre-knowledge of students' mother tongues or contrastive analysis who can effectively carry out a contrastive study between English and students indigenous languages is the best teacher of English to English language learners as a second language. 05 held that a non-native English language teacher who does not have either a pre-knowledge of students' mother tongues or contrastive analysis is the best teacher to English language learners as a second language while 02 revealed that a native English language teacher is the best teacher to English language learners as a second language.

If the government insists on promoting only SBE, then there is the need to employ native speakers or peace corps to teach Standard English in such a non-native setting as Cameroon so that learners have a high competency in the language even though this is a risk because while

some may have the subject matter but does not know the pedagogy of teaching in multilingual contexts, others may not have the subject matter but have the pedagogy of teaching. However, this is not possible as the problem of getting them especially those who have both the subject matter as well as the pedagogy of teaching in multilingual contexts is difficult. In so far as students are being taught by non-native speakers, then do not expect a high proficiency in SE. Irrespective of the fact that they are being taught by trained teachers, teacher-trained non-native speakers are not better teachers to these students if they want perfections in SBE. These non-native English language teachers can effectively teach CamE in this multilingual context. However, these learners can have a certain level of perfections or proficiency in SBE if more trained non-native English language teachers who either have a pre-knowledge of students' mother tongues or contrastive analysis who can effectively carry out a contrastive study between English and students' indigenous languages are employed**.**

9.1.2 Recommended Strategies

Based on the fact that CPE, ICT2 and L1 infiltrate in these learners of English as asecond language's oral and written discourses, a number of recommendations serving as strategies are made to the following individuals and group of individuals which may help Cameroonian learners of English as a second language get rid of the high level of linguistic interference from their L1s, CPE and ICT2 language.

9.1.2.1 To Learners Of Englishas a Second Language

Learners should surround themselves in English or put themselves in an all English speaking environment where they can learn passively. Learners of English as a second language should avoid thinking in their ILs and CPE before speaking and writing English because English has its separate system having its own grammatical and sound system for instance. They should master the rules governing English and should know when to transfer their equivalents and when not to. Such rules can only be mastered through having more turns to practice them since "Practice makes perfect". The best way to learn the language is through speaking but not to the detriment of their ILs. The practice stage is an indispensable stage in language learning. They should be made aware that sometimes direct or word for word translation from their ILs into English may result in poor usage of English.

The "avoidance strategy" which is an aspect of contrastive analysis should be used by learners of English. This means that they should avoid the word or structure that may pose a problem to them by using a different word, description or structure.

Learners of English as a second language should also cultivate in them the habit of reading extensively in order to acquire a high proficiency in English in both oral and written productions. The more they read, the better they gain English knowledge with regard to all its linguistic systems.

They should carry out personal research by visiting the libraries in their respective communities (if one exists), SIL library and even the departmental library of African Languages and Linguistics. In such libraries, they may come in contact with books dealing with certain aspects either in their ILs or in English. They should listen to good or pure English from whatever source: radio channels like BBC, television channels especially BBC and CNN, good local indigenous speakers of English on a daily basis. They will pick up one certain aspects of the language such as grammatical structures, pronunciations etc.

Learners of English should be constantly discouraged from using internet language in both formal and informal situations. They should be barred and penalized for using internet language in academic writing or works.

9.1.2.2 To Teachers of English as a Second Language

They should frequently remind their students and emphasize to them that when they are writing and speaking in English, they must not first of all think in their ILs but must think in English. This is to avoid bringing in elements of their ILs when using English.

They should also drill learners more on areas of negative transfers such as interrogative constructions other than on areas of positive transfers. The teacher should not also base his tests much on areas of similarities or positive transfers. Teachers should also pay special attention to the phonological processes pointed out when teaching learners of English as a second language.

They should further encourage and reinforce their learners to use English especially with their fellow mates frequently alongside their ILs at home, in school and elsewhere. They should also encourage them to inculcate the reading habit which will help them learn and internalize the correct acceptable and appropriate aspects in English.

Some teachers still have the colonial mentality that ILs should not be used in the school environment. They should be made aware that ILs are very necessary and should stop punishing students who speak their L1s in schools.

Computer teachers should always remind and warn their students not to use internet language in formal writing.

Teachers should intensify the teaching of English from nursery to high school level to ensure its dominance over the fast growing use of internet language in both formal and informal settings.

There is the need for teacher trainees to be trained to teach in multilingual classrooms and not in monolingual classrooms in the teacher training programs because there is no common IL among students in a multilingual classroom. Newly emerging English language teachers should be taught how and when to use students ILs in their language classrooms.

9.1.2.3 To Pedagogic Inspectors

Pedagogic inspectors in charge of English language and bilingualism should always visit schools in both urban and rural centres and not only concentrate in towns so as to evaluate and see if teachers are actually doing the work effectively.

9.1.2.4 To Educational Language Policy Makers

They should continue to recommend and maintain the status of English side by side CILs in the educational sector of multilingual Cameroon but not to the detriment of these Cameroonian languages.

They should also rethink the variety of English to recommend and promote in the Cameroonian English language classroom. A branch such as Variety of English should be included in the English language syllabus especially at the high school level.

It is hoped that the above pedagogical suggestions and recommendation strategies would help learners of English as well as English language teachers cope with the problems involved in the learning and teaching of English and would help ameliorate the situation either directly or indirectly if implemented.

9.2 ON CAMEROONIAN INDIGENOUS LANGUAGES

It was also revealed in Chapter Seven that globalisation and/or ICT is a handicap to Cameroonian indigenous languages. This section is therefore based on the pedagogical suggestions for Indigenous/National Language Pedagogy and some recommendation strategies that could be applied to reverse the negative impact of globalisation on Cameroonian indigenous languages in multilingual Cameroon.

9.2.1 Pedagogical Suggestions for NLP/ILP

Since it is realized that most GLs specifically and CILs by extension are not used as a subject and as a means of instruction in the Cameroonian classrooms because of one reason or another, these ILs together with those aspects of language that mark culture are gradually being

impoverished in multilingual Cameroon. This is a negative aspect of globalisation on these ILs. This section is thus an attempt to provide answers to the following WH-questions (Why, when, where, which, what, how, by whom) in a bid to present some pedagogical suggestions in relation to ILP (NLP) in multilingual Cameroon especially for future generations if and only if these ILs are included as subjects in the Cameroonian classroom nationwide especially at the village level? Nevertheless, before we provide answers to the above questions the future of CILs in the educational sector of multilingual Cameroon in about five decades was also sought to know from the indigenous people and their responses were distributed as such: Some CILs will be able to compete with English (03 Agree and 08 Disagree); CILs will be used as language or medium of instruction (02 Agree and 09 Disagree); Some CILs will be used only as subjects (07 Agree and 04 Disagree); CILs will be much adulterated with internet language, English and CPE (11 Agree and 00 Disagree); ICT will be used to teach CILs (06 Agree and 05 Disagree).

The researcher further wanted to know the teachers' views if the government decides to teach both CILs in schools, whether they would like the idea or not. They were also asked to justify their responses. Their responses were as follows: 05 agreed because it is very important in promoting multilingualism and multiculturalism whereas 06 disagree because it will be biased and will encourage tribalism; there are numerous languages in Cameroon and there will be no cohesion; CILs will suffice to understand.

9.2.1.1 Why Teach CILs in Schools

In an attempt to find out from the indigenous people the best place to learn their indigenous languages, the majority reported that the best place is the school. Some of the reasons among others for the inclusion of CILs in the educational system of Cameroonas gotten some respondents comprise the following:

a) The various laws and constitutions of Cameroon include the protection and promotion of national languages on the objectives so as to accomplish the purpose of education in Cameroon.

b)A formal setting such as the school, where formal education takes place, is the best place to keep an IL alive because is the arena where the indigenous population is mostly taught the productive skills (reading and writing) of their ILs.

c) The use of CILs also facilitates the acquisition of other skills and languages. Tadadjeu, M. (1988) supports this view and states that a child who has learned how to read and write in his mother tongue can easily learn how to read and write in English because there will be gradual

transfer of the skills of reading and writing in the mother tongue to the reading and writing in English.

d) It will make them know the sounds, grammatical and lexical aspects of their languages because some speak their ILs but they don't know how they are structured phonologically and grammatically since no one teaches them in schools. Also, when children acquire the written skills in their ILs, it will help them discuss confidential matters especially through letter writing to distant places. It will help them in times of trouble.

e) Cameroonians have been humiliated, mutilated and deprived of their cultures, self-worth or identity by colonization and slavery. Most Cameroonian citizens especially the youths nowadays lack self-esteem or have lost self-esteem because they have been uprooted from their cultures. Most of them live in societies where English and French are the dominant languages that are spoken and written. They neither identify with their cultural or Cameroonian root nor the French and English roots which they claim to function or participate in. Some respondents reported and reiteratedwhat the Afro-American and civil right activists, Marcus Garvey, once said: "A people without a culture are like a tree without roots." They indicated that they will not want their children to be backward in the language and cultural aspects of their communities and thus advanced the following points: If children are proficient in their ILs especially when taught in schools, they can easily understand their culturesand this will make them to be deep-rooted in their cultures because teaching an indigenous language is amalgamated with the teaching of that indigenous language's culture; They will get to know more about their history and the rules and customs governing their communities as well as other indigenous communities; children will know not only their indigenous cultures but also those of other tribes which will further foster individual multilingualism and/or multiculturalism; teaching the local languages will help propagate, promote, brandish and safeguard the impressive, ideal tradition and culture of the people from eventual extinction which will further ensure continuity and maintenance of their cultural and traditional potentialities or heritagebecause it is through language that culture is shared and transmitted to the next generation; teaching CILs in schools will be a form of reawakening or rebirth of our cultural identity and willhelp build high self- esteem, personality or self-image, self-worth, ethnic pride, identity and identification because this makes citizens togo back to or revisit their lost traditional and cultural potentialities and be grounded with their rich cultural heritage which will be transmitted to future generations.

It is often said that "When you slip and fall, do not look at where you fell. Instead, begin from where you slipped before falling" (The African proverb). This implies that Africans in

general and Cameroonians specifically should return to their roots, past, history, values and identity. In the words of one of the great philosophers, Socrates, "Man know thyself" and I add "and be thyself", is in a way trying to denounce the "false self" imposed on us by colonization and slave trade.The teaching of CILs is thus a gateway to fight against the abrasiveness of globalisation on the Cameroonian languages and cultures as it will be a gradual process to reduce the European languages' influence on their L1s because using only English and French means they are still subjected to colonialism.

How then can Cameroonians specifically or the African continent at large benefit from the above-mentioned points given the fact that Cameroonian indigenous languages are not largely used in the educational sector of the country and are gradually being endangered? The afore-mentioned points have contributed some-how to the general cry about the inclusion of the subject "National Languages and Cultures" in the Cameroonian curriculum**.**

9.2.1.2 When CILs Should Be Taught in Schools
CILs should be taught at all times (always and daily) so that learners attain a certain level of proficiency in their ILs. Relevance should be placed on time load where the time allocated for these ILs should be greater than the hours dedicated to the learning of foreign languages such as English and French instead.

9.2.1.3 Which CILS to Be Taught in Schools
There is always the question of which indigenous language(s) to be taught and used in the educational sector in Cameroon given its multilingual context. Even though it is a difficult task, we should at least begin from somewhere and not only singing the same song all the times by contemplating on which IL to select. A trial period is really necessary especially in the schools at the village level (rural setting) where these ILs are used. Thus, all the ILs should be taught at the village level. This subject should be negotiable by the LDCs of their respective areas and the heads of schools (administrators) if the government is reluctant to implement them.

9.2.1.4 What to Teach
As far as what should be taught (content or subject matter) in this subject is concerned, all the four language skills: listening, speaking, reading and writing are necessary. The subject should comprise such contents or aspects of indigenous languages as the following: pedagogic grammar (major and minor parts of speech, phrases, clauses, sentence parts, types and structures, voice, speech, punctuation, spelling etc), vocabulary (affixes, synonyms, antonyms, homonyms, word and meanings, etc), pronunciation (sound system, tones etc) listening and reading comprehensions, Essay writing, Directed writing, oral tradition or cultural elements (riddles,

idiomatic and proverbial expressions, folklore, modes of life like greetings, dressings customs, traditions etc) among others. In brief, it should contain all or almost everything found in the English Language syllabus.

9.2.1.5 How CILs should Be taught

Before suggesting how CILs should be taught, we also deemed it significant to find out from the teacher respondents the level they will prefer their ILs to be used either as a subject and/or as a medium of instruction (MoI) in the educational sector of Cameroon if the government institutes the teaching of their ILs in schools especially at the village or divisional level and the statistics in the table below were obtained:

Table 62: Respondents' responses on the level they will prefer CILs to be used as either a subject and/or medium of instruction in the educational sector of Cameroon

Questionnaire Item Number 32b.	FREQ Subject Only	FREQ MoI Only	FREQ Both S & M
Nursery Education	03	02	06
Infant Section of Basic Education (Class 1 and 2)	03	03	05
Junior Section of Basic Education (Class 3 and 4)	02	01	06
Senior Section of Basic Education (Class 5 and 6)	02	00	07
Junior Secondary Education (Form 1-3)	00	00	06
Senior Secondary Education (Form 4-5)	00	00	05
High School Education (Lower and Upper Sixths)	03	00	07
University/Tertiary Education	02	00	06

The preceding table reveals that a very minute number of respondents declared that CILs should be used either only as a school subject or as a MoI in the educational sector of Cameroon meanwhile the majority of respondents prefer CILs to be taught as both a school subject and as a MoI in schools at all levels.We deemed it significant to also find out from the indigenous people the language they would prefer to be used as a MoI if the government institutes their ILs as one of the school subjects in the educational sector of the country and their responses were obtained as thus: 19 respondents reported the use of their ILs while 14 indicated the use of English. In our opinion, we suggest CILs to be used as a school subject from Nursery Education to High School

Education in Cameroon. As far as medium of instruction is concerned, we suggest that CILs should be used in NE, ISBE and JSBE. English should continue to be adopted at the rest of the levels until these ILs are developed especially at the corpus level. CILs should be used largely as a subject for now because if it is used as a medium of instruction, there are not yet indigenous equivalents or terminologies or jargons for most of the terms for science subjects specifically e.g Mathematics, Chemistry, Physics, Biology. For example, how will you teach bonding, Periodic Table in Chemistry, X+Y in Maths, Genetics in Biology etc. If possible, indigenous language-in-education policies as a MoI should be attempted and implemented in nursery and infant sections in the rural contexts and not in urban contexts in Cameroon to evaluate and see whether the use of ILs as MoI can ensure and realized quality education in order to be encouraged or not. We suggest that English should be used as the MoI to teach aspects of the ILs in urban centres since they are cosmopolitan incline comprising both natives and non-natives. The team for PROPELCA classes in Bafut in 2003 proposed that the lower classes (Classes 1 to 4) should be taught 75% of their ILs while the upper classes (Classes 5 to 7) should be taught 25% of their ILs because it is assumed that these children in the lower classes are just from the home. They added that when they reach the upper classes, they can now switch to other languages such as English and French since they already have a mastery of their ILs (PC with Mvo Zenobia). By implication, this means that these ILs should be taught largely as a medium of instruction in the classroom at the lower levels. At the University and/or Tertiary Education, we suggest that the course "NLC" be instituted either as a compulsory or an elective course in all the departments.

Teachers should thus use good approaches or strategies to teach the ILs to meet the language needs of the learners and the society in which they live so that learners can easily adapt especially to the phonology, morphology etc of their ILs. Some scholars or researchers have identified some ways on how ILs could be taught in schools. We have therefore reiterated some of these strategies and have supplemented them with ours as suggestions in our context: The same strategies used for the teaching of the official languages should be applied in teaching these ILs;during first contact classes with learners, teachers should always explain to learners why it is necessary to learn and know their ILs by explaining the advantages they will have when they have a good proficiency in their ILs; because learners are from diverse linguistic backgrounds, when teaching vocabulary items, the teacher should hold the item and say it in his IL and then ask each student to say it in his IL. Learners should also be presented with a list of vocabulary items to be learned as take-home assignments which they ask from their parents and learn them before coming to class; they should plan visits and excursions to the palaces and cultural centres and ask questions about the vocabulary, good attitudes, ways of showing respect, modest

dressing, politeness, eating habits etc; gesticulate, mime, act and do role-play; blend words with their actions so as to bring out the cultural element e.g greetings: action-bow, genuflect and say the word.

Indigenous language teachers should employ some communicative activities through which the oral use of ILs in the educational system can be fostered. Learners should act sketches, carry out debates, poems for recitations, sing songs and dances, role play and dramatize scenes in their ILs. This helps learners gain knowledge of and pride in their cultures and they begin to express these cultural elements especially as they begin to sing simultaneously the songs they were taught.These are activities employed especiallyin cases where there are no textbooks existing in the ILs.Indigenous language teachers can employ oral tradition in the classroom since oral traditions such as myths and legends, proverbs, riddles, stories, folklore (songs and dances, tales etc) which are important aspects of the history and culture of the indigenous people can be used as vehicles to teach historical events, ethics, and values to the young and old alike.

We further suggest that ICT should be employed in the Cameroonian indigenous languages' classroom especially if the government implements them in the school programs as subjects at the village level.There should be appropriate documentation of indigenous languages' cultural heritage through the use of ICT tools (both sound and video recordings) to be used in the language classroom. Teachers can use ICT tools to film cultural and traditional events in local communities and to project them for learners to watch in the language classroom. Eyoh (2015) states: *The traditional modes of language teaching and learning built on the 'teacher' and 'classroom' should be accompanied with information technology*. Eyoh (2015) further quotes Nforbi (2012) who declares:

> The existence of information technology such as the internet, telephone, radio, TV, VCDs and the ease with which information can now be taped and reproduced in retrieval forms is rendering the language educational process different from what it used to be. It is not only possible today to learn spoken mother tongue from the radio and TV but equally possible to learn reading and writing skills through language laboratories and modern audio-visual technology.

Thus, the use of modern ICT tools in the indigenous languages' classroom will make students perform better in their ILs as well as develop their communicative competence. It will also help facilitate indigenous language's pedagogic (teaching and learning) processes in Cameroon.

All in all, Tadadjeu et al. (2004) propose that the same strategies used for the teaching of the official languages should also be applied in teaching African languages. They add that

African languages are supposed to be taught as subjects just as English and French. This will help revitalize local languages that are in danger.

9.2.1.6 Who Should Teach CILs in Schools?

CILs should be taught by graduates from the Department of Cameroonian Languages and Cultures or mother tongue teachers who have undergone professional training on how to teach ILs using various techniques, approaches and methods. We also suggest that volunteers (fluent and competent native speakers) who are able to handle the subject very well and who know how to speak and write their ILssuch as members of the LDCs should be employed and motivated to carry out such a task in schools. Anthropologists can also be trained on the languages to serve as teachers.

9.2.2 Recommended Strategies

Most of the foreign or target cultures that the Cameroonian indigenous people embrace today come from globalisation and/or its globalizing agents such as ICT and the Cameroonian ELT classrooms because they embrace, copy and practise indiscriminately all what they perceive over the radio, television, internet and other modern ICT tools or social media or learn in class as far as many domains of life are concerned thereby disregarding or impoverishing their indigenous languages and cultural heritage. The destruction or impoverishment of these indigenous languages and cultures means the destruction of the "authentic self". Language impoverishment is thus one of the negative side-effects of globalisation.

In view of the fact that CILs at large and those of the grassfield specifically in multilingual Cameroon help in identification purpose among other significance and the fact that these ILs are devalued in most domains of public life, this chapter is also a response to the following questions raised in the study which preoccupy our minds:

a) Is it possible for us Cameroonians or Africans at large to benefit from globalisation and its globalizing agent, ICT, without its downside on our languages and cultures?

b) Can we emerge or seek progress without destroying our own heritage?

c) Can we promote wellbeing without abandoning our own identities?

d) What can Cameroonians in particular and Africans at large do to purify and protect or safeguard their languages and cultures from the threatening hands of globalisation and ICT?

e) How can we reverse the negative impact of globalisation and/or ICT on these CILs?

f) How can CILs be planned and managed in multilingual Cameroon?

Even though it is often brilliantly stated: *The mind that opens to a new idea never returns to its original size*, it is very possible for us Cameroonians or Africans at large to benefit from globalisation and its globalizing agent, ICT, without its downside on our indigenous languages and cultures; we can also emerge or seek progress without destroying our own heritage, we can promote wellbeing without abandoning our own identities and we can equally build a better future without forgetting our pasts. Language (part of culture) therefore reflects identity and the gradual impoverishment of these CILs is greatly brought about by the negative influence of globalisation and/or ICT which englobes colonialism, urbanization, modernism etc. It is very necessary to keep ILs alive or restore or return ILs to their previously vital status or stage both in terms of language form and language use. There should be that attempt to add new forms and functions to threatened ILs with the purpose of increasing its uses or users. Based on the findings obtained from objective two, it is hoped that the following strategies serving as recommendations or proposals for action may help regain, develop, ameliorate, purify, revitalise and popularize these CILs either directly or indirectly if and only if they are implementedby various individuals as well as groups of individuals. These strategies are classified under various language planning approaches and activities such as status, corpus and acquisition since language revitalization is part of the activities of language planning. We further advanced some recommendations to certain individuals and groups of individuals in another section.

9.2.2.1 Status Planning Activities or Strategies

This section deals with recommendations as regards the status of these CILs that may help make them regain their status. Status planning approach is the language planning activity dealing with governmental recognition or efforts and the activities that may be carried out here comprise: status standardization, maintenance, revival and spread as discussed below.

9.2.2.1.1 CILs and Status Standardization

We recommend the government to ensure that one or some languages in a village, sub division, division or region be accepted and imposed as the standard language(s) of that village, division, division or region for general use. Other activities of status standardization that the government needs to carry out are officialisation and nationalization where the government after selecting these indigenous or vernacular languages, should make them official at either the village, sub divisional, divisional or regional level. Official documents should be written in English and/or French and then translated into these selected languages or vice versato be used in various state transactions in the area such as in education. If the state is also serious about

promoting multiculturalism or multilingualism in Cameroon, why does it not add a few CILs to school lists of compulsory subjects especially at the divisional level? The teaching of these CILs in schools especially as school subjects should be primordial in the educational system of Cameroon now or in future.

After these languages have been tested at either the sub divisional, divisional or regional level, they may later shift to the national level to serve as national languages in the course of time. It should select a national or divisional language policy that imposes a dominant indigenous language(s) in each division or region even though the question would be "Why that particular language and not the other?" Everybody can't be satisfied at the same time. It is a matter of imposition else we will keep on asking the same question everyday and dancing on the same spot without progressing. If the afore-mentioned status activities are carried out, it will give rise to the spirit of Cameroon nationalism and English and French would be reserved for particular purposes in the nation maybe serving as a vital language of international cooperation at the Union Nation and European Union.

Sometimes, it is very necessary for the government to proscribe some CILs that are almost extinct (not developed or having a very minute number of speakers) and absorb them to their neighbouring languages that are developed and having many speakers. This will reduce the bulk of languages that are in Cameroon.

The last activity of status standardization is graphisation where the government should assist those communities whose ILs do not yet have a writing system for the provision of a writing system (if there exists) to the hitherto unwritten languages which will help preserve its oral nature and will contribute to halt its eventual extinction.

9.2.2.1.2 CILs and Language Maintenance, Revival and Spread
After these languages have been standardised, efforts should be put especially by the government to maintain or preserve the use of these ILs. These ILs need to be restored or revived in their respective communities that have lost most of their speakers, previous statuses or values. This will call for language documentation where those aspects of cultural heritage (proverbs, riddles, folk tales etc) that gave these ILs a high status during the pre colonial times and are gradually being impoverished, are documented. Various LDCs should thus collect appropriate documentations of elements of their respective languages and cultures of their indigenous people in written form to be recorded for future generations. Without this documentation, the status and value of the ILs along with the cultural traditions and wisdom embodied in them is lost

forever.They can sell out their documentsas an attempt to increase the number of speakers of these ILs at the expense of other languages especially foreign ones like English and French. This would restore the feelings of self esteem or self pride of the indigenous people because they believe that their ILs and cultures have no value.We also hope that the establishment of comprehensive, good and effective bilingual dictionaries or numerous dictionaries (indigenous language-English), normative orthographies, grammar books, extensive texts and constant flow of language materials confer a certain status on these ILs that had previously been despised as having no grammar and rules or being primitive.

9.2.2.2 Corpus Planning Activities or Strategies

Most of the recommendations in relation to the internal aspects of the indigenous languages (content improvement) concern CILs which have not been consistently and adequately described and pertain to language researchers, linguists and language development committees. These activities that may be carried out here include language description, language reform, corpus standardization, language purification and lexical modernization.

9.2.2.2.1 CILs and Language Description and Reform

Though descriptive linguistic alone cannot solve the problem of the negative aspect of globalisation on these ILs such as language impoverishment and death, it plays a part of the solution. So CILs which have not yet been adequately described should be consistently described by language researchers and various language development committees in collaboration with students in language science or linguistics and other disciplines interested in the development of their ILs. Linguists or LDCs should conduct intensive research into the phonology, morphology, syntax, lexicology etc of these indigenous languages to produce standard orthographies for the languages. Language development committees should reform these ILs by reconciling and standardizing the written ILs (spellings) with their spoken forms (pronunciations) as well as their vocabularies because there is lack of uniformity in these ILs sincedifferent indigenous people have various ways of expressing the same thing in the same IL. This will guide writers and speakers in various indigenous speech communities. The products of descriptive linguistic research can constitute part of the reference material necessary to develop educational materials and written literature. They may produce textbooks in each IL especially for all relevant subjects throughout the entire school curriculum. This may be used in training teachers of ILs who would intend teach children especially in schools and will also prevent CILs from further depreciation.

9.2.2.2.2 CILs and Corpus Standardization, Language Purification and Lexical Modernisation

Corpus standardization can take place where the orthography, grammar and words are standardized. They should be a reduction or an elimination of the unnecessary borrowingof lexical items from other languages such as foreign languages thereby eliminating English-French-CPE influences in their respective ILs especially when compiling bilingual dictionaries because borrowing are seen as unnecessary and unindigenous. Lexicographers or LDCs should incorporate more native words as well as borrowed words from other CILs if and only if their ILs lack the equivalents especially for culturally-related concepts. When these borrowed foreign words which are considered as harmful substances are eliminated, these ILs will then be made pure.When these languages are purified, it will change to lexical modernization which deals with the assisting in the development of terms for new borrowed concepts for a language as well as updating vocabulary and special terminologies. Since these ILs lack the vocabulary to talk about many aspects of modern scientific and industralised world, they should coordinate, coin or invent words for many aspects of daily life such as technical terms for government and industry, health, education, elections, tools etc with the assistance of specialists in the field to which the specialized terminologies apply so as to modernize the lexicon of their ILs. They should suggest and create new indigenous words using various word formation or morphological processes discussed in this study. They should compile and publish specialized glossaries that define the terms and provides their equivalents in other languages. This will make them display marked resistance to loan words. The work to compile a lexicon (dictionary) is never complete due to new scientific discoveries, methods, equipments, ideas as well as modern technological development. Thus, it is very necessary to always revise the lexicon when necessary and update vocabulary especially with changing times.

9.2.3 Acquisition Planning Activities

It is also the growing concern of language revitalization agencies, advocates or planners in recent years to preserve ecodiversity of languages. To purify, revitalize andsafeguard CILs from the abrasiveness of globalisation, there is the imperative need to educate the users of these languages in general and the young people specifically. As already mentioned, this is because our main target is the youthful population who over embraced modernity and are those who constitute future L1 speakers. Thus, safeguarding our ILs and cultures by educating our youths on it, is safeguarding our uniqueness or our "authentic self". Nelson Mandela once said "Education is the most suitable weapon which you can use to change the world." This can be applicable to our ILs because when the youths are educated or taught in these ILs, they can

gradually use them to change the world and emerge as the status of the languages will also change. There are recommendations in relation to acquisition planning activities especially when considering certain language planning and revitalization agencies or domains that may be targeted to receive the opportunity and/or the incentive to improve or learn various ILs and which are usually designated to encourage language popularization or spread. It should be noted that language and cultural awareness or educating the users of CILs on language and culture is a joint venture which requires the active participation of all the following language planning, revitalization or promoting agencies (agents of socialization and education): school, home or family, mass media, church or religion, work, literature, artists etc.These domains are grouped and discussed below under the headings formal, non-formal and informal language planning and revitalization agencies.

9.2.3.1 Formal Language Planning and Revitalization Agencies

The only renowned formal language planning and revitalization agency is the school-based indigenous language education or literacy where formal education takes place. The school is an institution that can serve the purpose of transmitting ILs from one generation to the succeeding generation. It is very important with respect to language maintenance and revitalization because it is in this domain that users of ILs are mostly taught the productive skills (reading and writing) of their ILs. A few written documents or materials exist in some CILs and it is mostly through schools that the indigenous people especially the youthful population may be exposed to these documents, the written form of these ILs as well as acquiring new vocabulary. If these ILs are used and learnt in schools, the status quo of these ILs will change; it will support their spread to the detriment of foreign languages and as such will attract the indigenous people towards their ILs. It will also encourage multilingualism and multiculturalism in Cameroon even though it will be quite complex considering the multiplicity of languages and cultures vis-à-vis the ultimate and inherent problem of choosing one or more indigenous languages. These will further incite parents to send their children back home to attend at least the primary level if these ILs are used in schools at the village level. If the indigenous people's proficiency in their respective ILs is fostered at school and they learn how to read and write in them, they will know how to spell and pronounce their indigenous or local names correctly.

Pupils or students should be allowed to use their ILs everywhere on the school premises: in the classroom, on the playground and during break or recreation rather than denouncing their use and punishing them.

Indigenous pupils or students should form clubs, in and out of their respective villages based on learning their ILs and promoting their cultures. A day such as "Indigenous Language and Cultural Day", "Indigenous Feast Day", "Indigenous Language and Cultural Open Door Day" as well as inter-class and inter-school competitions should be organized in schools where various natives are found so that all the groups, clubs, classes and schools can come out for the competitions. Such competitions should be accompanied by prizes and areas to be tested should include reading and writing, various traditional activities such as exhibition of artistic works (arts and crafts), singing and dancing, short sketches, reciting poems, proverbs, jokes, fashion parade in indigenous dressing styles, stories, riddles as well as word puzzle or building. All these should be expressed in their ILs. The groups, clubs, classes and schools that perform well will want to always maintain their position while those who do not perform well will work harder to be the best in subsequent competitions. In such occasions as National Youth Day, the schools that win should exhibit their prizes so as to create awareness in the members of the community about the existence of such competitions. This will lend interest or motivate the indigenous people especially children and students to learn their ILs and will incite them to always participate in their language and cultural activities.

On their part, university students should create groups, associations and forums such as Aghem University Students Association, Ngie Language Students Group, Bamunka Students Research Group, Ngie University Students Language Researchers Group, University Aghem/Bamunka/Ngie Read, Write, Speak and Spell Group etc. These should be groups of academics in the language science and other disciplines interested in the development of their indigenous languages and promotion of their cultural heritage. They should exploit their ILs in all domains and promote their use especially among indigenous speakers. They should gather terminologies in their various disciplines and with the assistance of their LDCs, they can provide their equivalents in their ILs.

9.2.3.2 Non-Formal Language Planning and Revitalization Agencies
The following non-formal language planning agencies will also create the opportunity to acquire and learn the ILs: church and media as discussed below.

9.2.3.2.1 Religion or Church-Based Indigenous Language Education or Literacy
On its part, the church is also a very instrumental language planning and revitalizing agency which can promote and popularize these ILs. When these ILs are used in religion or churches (a general divisive force) in various villages, it will incite the youths in all the churches

in the respective villages and will be an impetus to the maintenance, spread and revitalization of these CILs and safeguarding them from the threatening hands of globalisation.

Religion or church-based indigenous language education or literacy can be effective if all the Holy Bible (Old and New Testament) and not particular scriptures are translated into various CILs so as to facilitate the sermon or preaching. These will cause all the churches and their preachers or elders in the respective villages make efforts in using their ILs and cultures to teach the indigenous population than presenting a foreign image and ideology of God incomprehensible by the indigenous people.

> The mother tongue is the language of the heart and through it God speaks to the hearts of people who understand that language. Therefore, mother tongue Scriptures set Christians into interactive engagement with a personal God and this engagement leads us to a deeper understanding of His Word and its application in a way that is culturally relevant. (Scriptures Alive, 2007)

This can equally be promoted by using CILs and activities of the people during worship, singing and dancing, reader's club, doctrine classes in churches. Thus, the sermon, Bible reading, announcements, Apostle Creed and prayers should be expressed in these ILs, and then translated into English and/or Pidgin and not from English or Pidgin into these ILs since priority should be given to the Cameroonian indigenous community. Various LDCs should continue to work in collaboration with CABTAL to realise the above as well as to translate the Bible as the whole and not only portions of the Bible.

Various Cameroonian indigenous populations living in their respective villages and elsewhere should form indigenous choir groups and associations such as Aghem Area Choir Association (AACA), APREBSCA (Aghem Presbyterian Students Choir Association), NCYA (Ngie CatholicYouths Association), BC (Bamunka Choir) etc in churches where they are found and should promote their ILs and cultures through various religious activities especially singing and dancing carried out exclusively in their ILs.

These CILs can also be boosted through the church by activities during competitions such as scripture memory, reading of scriptural passages, Bible quizzes, Bible quotations and liturgy as well as singing and dancing in their ILs especially during such church events as rallies, come together, conventions, Bible conferences within and between churches in various communities. The church should frequently organize refresher courses in different literacy zones and should equally prepare the Bible study lessons in their ILs. This will encourage the use of CILs for

church services. Churches should also organize Bible study classes and prayer working sessions in their ILs. Books containing indigenous religious songs should be published.

It is very necessary to know how to speak, read and write these ILs so as to have the scripture in the heart language. Generally, if CILs are used in churches or as languages of evangelization, they will spread.

The church administrators, which is incharge of postings, appointments and transfers of the clergy, should post, appoint and transfer some of the indigenous people especially after theological studies to their respective indigenous communities Each parish or congregation should at least contain a speaker of the indigenous language of that community in order to proclaim the gospel in their ILs.

9.2.3.2.2 Mass Media-Based Indigenous Language Education or Literacy

The media (newspapers, radio, internet, television etc) is another reliable agency of language planning and revitalization where the indigenous people can have the opportunity to learn their ILs. These ILs can be revived or revitalized through mass media which can further educate the indigenous people on their ILs.

Speakers of CIL should start writing and publishing newspaper articles in their ILs that will attract the attention of the indigenous population. Weekly local newspapers in CILs should also be published to provide information to the local community on various topics: health, education, the environment, agriculture etc.

Community or rural radio stations should be extended or empowered in other communities or divisions that broadcast in the ILs found in that community or division. This can create the opportunity to learn their ILs and it will also help spread some aspects of their cultural heritage as they are broadcast or projected through the radio. Broadcasting in the ILs can boost ILs. Thus, each community or division in the grassfield or Cameroon at large should have its own community radio stations that will broadcast its programs (news reporting, announcements, storytelling, advertisements etc) in the ILs so as to promote their ILs and cultures than projecting foreign languages and cultures. Its programmes (short sketches or plays, traditional songs or music and dances, poems and rhymes etc) should attract mostly the youthful population other than the older population. The collection and processing of information especially news can be done in English, French or CPE in the government and private radio stations and then translated into the appropriate ILs to be re-transmitted or rebroadcast on community radios. The indigenous people (sons and daughters) living in the country and elsewhere should pay in or contribute

money for certain programs in their respective communities that will help teach the indigenous population especially the youths since it deals with a wider audience. E.g let's say the broadcasting of Aghem on Friday from 6 pm to 8 pm "How to prepare corn fufu" in the Aghem language." When the ILs are used, people can pick one or two words or vocabulary in their respective ILs such as bɔm "calabash", atwɛ "pot", kətsa' "sieve" etc. By so doing, the indigenous people's vocabulary will increase or will be improved.

Many or if possible all CILs should be included in Cameroonian media especially the radio. Cameroon public and private broadcasters should offer programmes that largely promote CILs and cultures. Also, more time should be allocated for CILs on various radio stations (private and government). Various indigenous people should try by all possible means to advertise their language and cultural heritage through the screen because only listening to the radio without watching is not enough (complete). Some of their cultural aspects or heritage should be projected over various T.V channels (Canal 2 English, CRTV, Equinox etc) and this will draw the attention of most natives. Some may want to imitate and dramatize as they visualize some of their cultural events or heritage being broadcast through the screen.

Just as the radio channel that broadcasts in CILs, TV channels should also do same. Also, like such TV channels that exist as the following: CRTV News, CRTV Sports, Canal 2 International, Canal 2 English among others, they should also create or include channels in government and/or private TV stations that are solely on national or indigenous languages and cultures with the aim of promoting and popularizing Cameroon cultural heritage. These channels may comprise CRTV National Languages and Cultures, CRTV Cultural Heritage, Canal 2 Cameroon Cultural Heritage etc which will all broadcast their information (news reading, advertisement, animation etc) in Cameroonian ILs. This will go a long way to create employment opportunities to the indigenous people. These CILs will be empowered as far mass media is concerned.

Thus, popularizing these ILs through the radio and TV programs and TV can boost these ILs and cultures just like the publishing of newspapers in CILs. This will attract the youthful population who become proud, feel satisfied and place their ILs on equal footing with foreign languages.

Other non-formal arenas or agencies of language revitalization are political parties, cultural associations, cultural meetings or "njangi" groups and youth movements. These various arenas or domains where the indigenous people socialize (agents of socialization) can create the

opportunities for the indigenous population especially the youths to learn their ILsif they are formed and they carry out their activities in their ILs. We therefore recommend the formation of such groups in and out of their respective communities.

9.2.3.3 Informal Language Planning and Revitalization Agency

The family or home-based indigenous education where we expect language teaching (especially the oral form) to begin is one of the most striking informal language planning and revitalization agencies. Parents especially when they are from the same linguistic background play a vital role in language use in the home environment. It is believed that young people are not born of the language but they need to be guided at the early stages of life or in the acquisition stage to at least acquire what is original and use their ILs most often so as to prevent their ILs from eventual extinction. This requires the assistance of their parents.Plato emphasized that children should be taught their ILs at home before any other language since parents are the first teachers. The following strategies could be adopted by parents towards maintaining their ILs in the home environment.

Parents who often use CPE, English or Frenchwithin the family square in their daily interactions with their children resulting in their children becoming either "semi-speakers" or "tabula rasa" in their own indigenous languages should shift to frequent use of their ILs. Mothers specifically, should have that will to teach their children certain aspects of their ILs since they spend most of their time with their children. ILs should be made compulsory in the house especially in tribal marriages and parents should constantly speak their ILs to their children. Language discipline should be instituted in the home environment and punishment should be given to those who out rightly refuse to speak their ILs unless otherwise.

In order to produce a new generation of young speakers, parents have to ensure that their children have the opportunity to foster creative language activities in their early years since they are at their disposal. They should transmit their language and cultural values such as oratorical genres (proverbs, riddles, myths and legends etc) to their children through informal education. They should have the habit of singing nice traditional songs or music and telling stories in their ILs that will attract their children's attention thereby making them have interest in their ILs. That is, from the home, children should be taught their cultural values and should be able to express themselves in their ILs through the help of their parents and elders, using frequently oratorical genres of their people. The family is the basis of such education.

Parents should motivate their children towards using their ILs by organizing family language competitions and giving them incentives. This will incite children to have the interest in acquiring, learning and using their ILs most often in their daily interaction with their fellow natives.

Parents should discourage rural-urban migration to their children except otherwise and should encourage urban-rural migration to the indigenous population residing out of the village and elsewhere. They should always send their children back home from time to time. Those residing out of the village and in the Diasporas should always televise certain cultural aspects to take along when they visit the village. They should record local songs or music to teach their children.

Children (especially those residing out of the village or those born and bred outside) should be kept in home indigenous language classes with an employed indigenous language teacher.

Parents should incite their children to have interest and the opportunity to learn their ILs by encouraging them to be part of traditional or cultural meetings and festivals. They should sometimes also take their children along to their village meetings where they will be in the midst of indigenous speakers and will interact with other young ones who will be speaking in their ILs. They should also send their children to indigenous language classes holding in their respective villages every year if and only if they exist. From such classes, they will discover much for themselves. If their language community has a library, they should also endeavour to visit it for personal research.

They should make their children function in their ILs and cultures by stitching indigenous attires and encouraging them to wear them on numerous occasions. Parents should give them praises when they function in their traditional life styles. The behaviourist's Stimulus-Response-Imitation-Reinforcement-Habit formation paradigm should also be instituted in the home environment.

Indigenous married men and women should be promoters of their ILs and cultures especially in terms of such basic discourse conversational routines as greetings and address forms as well as dressing mode. Even though it is very difficult to revisit the past in a purely globalised world where married couples want to sound modern and fashionable, it is high time couples started promoting their indigenous life styles between each other especially in the afore-

mentioned domains to some extent for the sake of moderating their children's attitudes and behaviour in the future and to keep certain aspects of their cultures alive.

The above language revitalization agencies will help educate the youths or the users of CILs at large in participating on its languages and cultures thus protecting them against the abrasive tentacles of globalisation.

9.2.3.4 Other Recommendations

In addition to the above recommendations as regards various language planning and revitalization agencies, it is also hoped that the following recommendations to some individuals as well as groups of individuals will also help reverse the negative impact of globalisation on these CILs as they may help regain, develop, improve and purify these ILs if implemented.

9.2.3.4.1 To Members of Indigenous Speech Communities

Our ILs are devalued not only by those who benefit from the colonial legacy, but also by members of various speech communities. Members of various speech communities are therefore not neutral in the protection, revitalization and safeguarding process of their respective ILs. They are the ones to examine and assess their ILs whether action is needed and if so what steps to follow first. They have to engineer change by changing their attitudes towards their ILs. Since they know that their ILs are essential to their communities and identities, they may promote their use everywhere: in the home and non-home settings (church, street, njangi house etc). The best way to learn their ILs is through speaking. They should not be afraid to make mistakes and should be confident because people can only correct your mistakes when they hear you make them. They should practise the four core skills: listening, speaking, reading and writing every day and make themselves study plans where they should decide how much time a week they are going to spend studying and stick to it. They should declare their ILs as an essential language of trade within their communities. If they also want to function in their ILs and cultures and encourage their revival and use, then their peer group or those they should interact with most should be from their linguistic and cultural backgrounds.

The youthful population should continue to form young dynamic groups, associations or movements in and out of the village settings such as Ngie Youths Movement (NYM), Bamunka Youths Development Association (BYDA) etc and others aiming at revamping their ILs and cultures.

Young and talented fluent native speakers should volunteer to participate in various indigenous language development projects.

Some communities have established local research centers in their respective communities e.g ALDEC library. We therefore recommend the speech community to always visit them for personal research.

They should speak their ILs by avoiding unnecessary use of loanwords especially foreign items from English and French but they can use to a limited extent terms from other CILs thereby fostering individual multilingualism and multiculturalism. They should attempt to speak purer type of ILs by avoiding foreign loanwords. When they lack the knowledge or forget the real items in their ILs, they should either paraphrase or use descriptive phrases to designate items.

The indigenous people especially the youths should not copy everything they see emanating from the West without discriminating and they should not fail to understand that Cameroonians or Africans at large are a people with their own cultural values and heritage, some of which are admired and others not. They should be wise in mingling the two cultures because it is not everything they see happening in Europe that must be applicable in Africa.

Most indigenous speech communities have LDCs. Indigenous people who give birth and wish to name their children should contact or consult the language committees of their respective communities to provide them with the correct spelling and pronunciation of their children's indigenous names. The name should be written correctly before it is taken to the council to draw up the child's birth certificate. They should develop the habits of correcting the pronunciation of their names when people (especially non-natives) mispronounce them.

9.2.3.4.2 Indigenous Artists

Even though, indigenous artists (musicians, writers, clothing designers etc) constitute part of the speech community, it is very necessary to outline some recommendations to them. To conserve or preserve the linguistic and cultural values of the indigenous speech communities, indigenous artists are reliable instruments and as such indispensable even though some may complain that they may face the risk of not making adequate profits if they produce their artistic works in their ILs since most often they will be dealing with a limited audience (only natives) and not with a wider audience.

Indigenous artists or future artists such as musicians should increase the composition and production of songs or music in their ILs. This will go a long way to spread, sell and export their rich cultural heritage all over the nation and abroad (a form of globalisation) especially when incorporated and broadcast over the media (radio, television). It is believed that young people always have the tendency of imitating musicians or singers. Thus, through this means, they will

learn their ILs and cultures, by picking up one or many words from their ILs and if not well understood can go and find out their meanings in the songs or music. This will result in the increase of their vocabularies. Some can even go as far as carrying outdisplays with the songs of the musicians.

On the part of indigenous writers (novelists, playwrights, poets, storytellers etc), they should write and publish their books or majorartistic worksin CILs and the local colour other than in the foreign languages and cultures that may serve as didactic materials in school subjects like "Literature in Cameroon Indigenous Languages" if and only if included in the future in the curriculum. Also, indigenous sons and daughters with a flair for creative writing should exploit and popularize oral tradition, oratorical genres in their respective writings. By so doing, these sons and daughters will help transmit and sustain part of the indigenous value system or hand it down from generation to generation.

Shop designs, sign posts and signboards, should be written in the ILs and then translated into English or French. Any speaker passing by would be attracted to the language and will also be inquisitive to ask the language in which it is written. He will know what it means in either English or French. In this light, he can learn another person's language and this will promote multilingualism in the individual.

9.2.3.4.3 To Linguists and Indigenous Language Development Committees

Although language development committees, the backbone of language development projects also form part of the speech community, it is very necessary to outline their own recommendations as follows:

Indigenous speech communities that do not yet have LDCs should do so as it will help carry out their language development project in their respective areas especially in the direction of developing the following teaching manuals: Alphabet book, Big Book, Pre-Primers, Primers and other related documents that may be used as comprehensive guides to the reading and writing of their ILs etc.

They need to look for strategies to popularize the alphabets of their ILs among natives thereby making them know the differences existing between their alphabets and that of English.

Linguists or language researchers and LDCs should document aspects of Cameroonian indigenous languages and cultures through the use of ICT tools in order to revitalize CILs especially those that are in danger of disappearing. They should document in print form, audio

and video recordings oral speeches especially of the old, their traditions, oral literature to be used in indigenous languages' classroom.

If possible LDCs should install their dictionaries (if they are fully developed) in the computer or internet so that indigenes can easily verify the following: spellings, pronunciations, meanings etc of indigenous words. They should decide without necessarily involving the government by continuing to spread their ILs inlocal schools, churches etc. They should thus continue to develop and produce didactic materials and religious documents to be used in such domains.

Various LDCs should endeavour to create their branches elsewhere especially in big towns like Yaounde, Douala, Bamenda etc and not only in their respective villages. In these cities, they should organize indigenous languages' classes and also bring experts in the indigenous languages to teach children therein.

They should incite, motivate and attract the indigenous population especially the youthful population to attend the literacy and language classes going on in their villages during summer holidays (for those speech communities that have language classes). Communities that do not yet have these organized language classes, their LDCs should do so. They should also create adult literacy centres in their respective communities.

They should continue to lobby for financial and technical support or assistance from the indigenous sons and daughters living in the country and abroad, NGOs like SIL, CABTAL, NACALCO, civil societies etc to carry out their language projects as the following among others: recruitment and training of mother tongue teachers and volunteers, purchasing of didactic or instructional materials, training of local linguists, documentation of their ILs, publishing of materials in their ILs, supporting their rural radio stations (if created) among others.

LDCs, the teacher trainers of teachers of ILs at the local or community level, should recruit and train more volunteers. They should try and put in their best as far as the training of teachers is concerned and should motivate and sensitize them.

9.2.3.4.4 To Local Authorities (LAs)
Local authorities comprise the local council or administrators and traditional rulers. Various traditional rulers and the local administrators together with the language development committees in their respective villages have to take decisions upon their ILs and struggle at their own levels before soliciting funds from the government, NGOs and others for support. They

should decide without necessarily involving the government by also attempting to spread their ILs through such institutions as schools, churches etc.

They should always co-ordinate and supervise mother tongue activities or programs at the local level. They should sensitize the masses on the importance of mother tongue activities especially in traditional council sessions, village cultural groups, youth groups and even through the media.

LAs in collaboration with LDCs and mother tongue teachers should organize days like "Indigenous Language Day", "Indigenous Language Prize-giving Ceremony Day" aiming at giving prizes to the best indigenous speakers or groups in several language aspects like singing and dancing, reciting poems in the ILs among others. They should also provide scholarships to the indigenous people (pupils and students) in the indigenous language classes.

It is also the place of LAs to encourage LDCs and mother tongue teachers especially volunteers by giving them incentives.

9.2.3.4.5 To Communication Companies In Cameroon

All communication companies in multilingual Cameroon (CAMTEL, MTN, Orange, Nextel etc) should also make some gestures by attempting to send some of their messages in CILs and not only in English or French. They can also provide their translations in English and French. This will make Cameroonians learn each other's ILs. They should also advertise and promote these ILs in multilingual Cameroon especially during the celebration of the International Mother Tongue Day where they will also motivate the indigenous people to carry out texting messaging in their CILs as they always do during the celebration of National Bilingualism week.

9.2.3.4.6 To Non-Governmental Organisations (NGOs)

NGOs or private organizations such as SIL, NACALCO, CABTAL and other civil societies should not relent their efforts but continue to donate generously through funds and materials in the realization of various indigenous language development projects. They in collaboration with the LDCs should reinforce their respective speech communities through which much will be done as far as developing, improving, using and revitalizing their ILs.

NACALCO should revamp the PROPELCA classes that used to train teachers to teach their respective ILs in schools. Such classes used to train the indigenous people (especially those who had the subject matter at hand irrespective of their educational levels) on how to teach their ILs. PROPELCA classes will be very necessary if these ILs are taught as subjects in schools.

9.2.3.4.7 To the Government

On its part, the government (educational policy makers, language planners etc) which is the final or overall body in terms of decision making or taking, can decide to encourage as well as discourage the spread of the ILs and cultures in Cameroon through its policy makers and language planners. Thus, the ILs are not likely to be improved or revitalized in Cameroon without considerable improvement in government commitment to and ownership of programs to support this goal. However, the government can adequately adopt strategies to revitalize CILs by equally playing its supervisory and regulatory roles to influence the other agencies of language planning and revitalization (media, school, church etc) in a positive direction by allocating funds and material resources for the realization of language projects.

The government through the Ministry of Education (Basic, Secondary, Higher) and Ministry of Arts and Culture should at all costs fulfill its promises and apply its decrees on the laws on education and cultures nationwide such as the National Forum on Culture (1991), National Forum on Education (1995), Orientation Laws on Education and Cultures (1996, 1998, 2001, 2002, 2004, etc. All these documents stress the need to train citizens who are firmly rooted in their languages and cultures as well as stipulating the promotion and development of national languages and cultures in Cameroon. Through this, various CILs will also be involved and would contribute to their development and spread. The Ministry of Arts and Culture should encourage indigenous artists to produce most of their artistic works in their local colour.

It should open rural or indigenous Cameroonian village libraries in each division where indigenous books are kept. This will help in academic achievements especially secondary school students.

The government should set up linguistic and training centres in each division or language community that will attract or draw the attention of the indigenous people towards their ILs and to train mother tongue teachers. There is also the need to open as many indigenous language teacher training centres in the nation as possible. The Department of Cameroonian Languages and Cultures should also be extended to ENS Bambili, Kumba, Maroua etc and not only in ENS Yaounde. There should not only exist First Cycle but also Second Cycle in these institutions just as English and French Modern Letters. Mother Tongue Teacher Training Colleges (MTTCs) should be created in each region of the country just like GTTCs or if possible, ILs should be an area of specialization in all the GTTCs in Cameroon. Also, the subject "National Languages and Cultures" in the Cameroonian curriculum is not centered on the teaching and learning of a particular or given indigenous language where the indigenes can have the opportunity to learn the

depth of their ILs. The subject is not also operational in the majority of the villages in Cameroon for one reason or the other may be because of inadequate trained teachers. We suggest that more and more schools in various villages should contain teachers of National Languages and Cultures. This implies that more chances be given to NLCs than English Modern Letters, French Modern Letters, Bilingual Letters etc during the launch of the competitive exams into the entrance into Higher Teacher Training College (HTTC) so that there should be as many trained teachers for the subject as possible that will be recruited and send to all the villages. All these will require the employment and training of more mother tongue teachers and many indigenous people will be encouraged to function in various ILs and cultures which will make them acquire a good proficiency in CILs and will apply for these great employment opportunities. The youthful population specifically will be forced to revisit their ILs and cultures.

It needs to introduce a school subject in its educational system such as "Literature in Cameroonian Indigenous Languages" at all levels (nursery, primary, secondary, post secondary, universities, tertiary) just as "Literature in English" and "Literature in French" so that indigenous writers will be motivated to carry out their major artistic works (prose, drama and poetry) in CILs since their works will be in the market and this will go a long way to expose learners to some CILs and cultures thereby fostering individual multilingualism and multiculturalism. This branch can also be incorporated in the Department of African Languages and Linguistics or may stand on its own in various HTTCs in the country so that indigenes with a flair for creative writing in their ILs may have the opportunity to be employed. This will also attract the indigenes towards their ILs as they offer opportunities in the job market and they will be required to write competitive exams with regard to the "set books".

CILs and cultures are eroding instead of thriving. We should thus possess great pride in our ILs and cultures and as such the government should develop a positive gesture and institute, declare and celebrate days such as "National Day of Indigenous Languages and Cultures" or "National Day of Multilingualism and Multiculturalism" as a holiday aside the International Mother Tongue Day that is celebrated every 21st February in order to promote CILs and cultures as well as multilingualism and multiculturalism. This means that if there wasn't any International Mother Tongue Day, there will be no day in multilingual Cameroon set aside to recognize and place value on CILs and cultures. The government needs to rethink on this assertion.

It should budget and provide funds, subsidies as well as instructional materials for carrying out language development projects such as the promotion of local languages in education or school, church, media etc within its territory.It should invest in having especially

Cameroonian youths learn their ILs in the way they invest in equipping schools with computers or ICTs.

Even though there exist pedagogic adviser for functional literacy and alphabetization which somehow include national languages at the divisional level, the government should also create a separate ministry that carter for CILs and appoint pedagogic personnels (advisers, inspectors, delegates) at the level of the region, division and/or subdivision who will help promote CILs and will go a long way to foster multilingualism in Cameroon. There also exist pedagogic advisers for bilingualism at the divisional, regional and national levels who help promote English and French in Cameroon. From observation, the government promotes bilingualism more than multiculturalism which ought to be the reverse in the Cameroonian multilingual context.The government through the Ministry of Culture, Ministry of Education (Basic, Secondary, and Higher), commission for bilingualism and multiculturalism should highly promote multiculturalism multilingualism in Cameroon. The Ministry of Arts and Culture through its National Arts Council should also fund school projects aiming at promoting multilingualism and multiculturalism.

The government should attempt and develop the utilization of ICT in ILP and ELP in Cameroon. As a consequence, government needs to equip each secondary school in Cameroon with automated gadgets like computer, projector and other digital tools in order not to only improve first and second language skills but also help make students perform better in English and their ILs.

Generally, the joint venture, collaborative and cooperative efforts of all the various language planning and revitalization agencies (school, media, church, home etc), indigenous speech communities, indigenous artists, language development committees, local authorities, NGOs and the government will be indispensable in the documentation, maintenance, development and revitalization of these CILs. If all the above recommendations as regard status, corpus and acquisition planning activities are carried out, this will be a gradual step in making use or taking advantage of its multilingual and multicultural potentialities and a gradual process to give a minimal position to foreign languages in Cameroon. If we continue expressing the point that there is multiplicity of languages in Cameroon, it means we will never come out of slavery and we will still be tied down to the colonial languages (English and French) and of course colonialism and as such, it will be difficult to emerge too soon. To emerge linguistically and culturally, preparations should start now (trial period) because failing to prepare towards achieving the country's slogan "Emergence 2035" is preparing to fail in achieving emergence by 2035.

Generally, these CILs need to be given the prestige they deserve in their respective indigenous communities and even beyond their spheres of influence just as the prestige English and French have in multilingual Cameroon.

CONCLUSION

Even though the consequence of the dissolution of linguistic and cultural boundaries in a bid to globalize the world is a positive aspect of globalisation on these CILs, it is largely a threat to ILs as these individual indigenous languages and cultures are affected negatively especially as many different languages and cultures in Cameroon interact more and more. Since there is interaction and trans-continental exchanges, those who go beyond geographical bounds to other areas carry along their languages and obviously their cultures. As a result, there is a situation of languages and cultures in contact, which causes tension such as language and cultural impoverishment andfurther paves the way for languages and cultures to die in the face of globalisation. We have thus attempted in this chapter to present various strategies that could be applied to reverse the negative impact of globalisation and/or ICT on English on the one hand and grassfield languages or the CILs at large on the other in multilingual Cameroon if they are implemented. Generally and as far as suggestions for language pedagogy is concerned,this chapter highlights and reiterates the fact that there should be at least an institutionalization of a Cameroonised form of education which will mean that CILs and CamE be introduced in the school curriculum nationwide especially as school subjects.

GENERAL CONCLUSION

Throughout this study, we have tried to give a background that led to the formulation and definition of the problem and the general objective of the work aiming at providing in a much wider context a discourse on a clear picture of the various manifestations of the effects of globalisation and/or its globalizing agent, ICT, on Standard English on the one hand and Cameroonian indigenous languages by extension and those of the grassfield (Aghem, Bamunka, Ngie) specifically on the other hand in multilingual Cameroon. Such theoretical frameworks as Contrastive Analysis, Error Analysis, World Englishes and literary theory of Afrocentricity through which this study is anchored were justified. We equally reviewed related literature in the direction of our study: on the Aghem, Bamunka and Ngie languages; on globalisation and language transformation; on globalisation and language planning and policies in multilingual settings. In order to obtain the results of this study, observation, (participant and non-participant, textual), interviews (personal and non-personal, unstructured informal), questionnaires (teachers, students and indigenous people of Aghem, Bamunka and Ngie) and student written works in English were the major research instruments used in carrying out the study. We therefore conclude this work by focusing on summary of major findings, interpretation of results, some limitations and difficulties encountered during the study. It finally ends with some suggestions for further research.

Considering various specific research objectives, the major findings were summarized as thus: The first objective set out to investigate, identify, examine and present a clear picture of various manifestations of the impact of globalisation and/or ICT on Standard English in multilingual Cameroon. This objective was useful as it helped in the formulation of research question one that guided the collection and analysis of data in relation to it. As already mentioned in Chapter Four, data for research question one came from some observation (personal and textual), questionnaires as well as students' written essays in English. From the data collected through the afore-mentioned research instruments andin line with objective one, it was realized that globalisation and/or ICT is a"two sided coin" (an asset and a liability) with regard to its impact on Standard English in multilingual Cameroon in relation toits status, corpus and acquisition levels of analysis as exhibited in Chapters Five and Six in respective terms. Various manifestations of the positive linguistic impact of globalisation and/or ICT on SE in Cameroon in general and the Multilingual North West Region of Cameroon specifically were recorded at the level of the status in the sense that English has been loaded in the grassfield zone since its earliest introduction in Cameroon with multidimensional functions. English is generally the language preferred for education, judiciary, administration, employment etc. In relation to corpus analysis,

words from CPE, Cameroonian languages and ICT1 have filtered into its linguistic stock of Standard English since its transplantation in multilingual Cameroon through such lexico-semantic and morphological processes as semantic extensions, direct borrowing, loan translations, reduplication, compounding, affixation, blending etc. It was also realized that different creative strategies of word formation have contributed to the enrichment of the lexicon of Standard English in Cameroon at large. Words or vocabulary from grassfield languages, CPE and ICT1 are used in English expressions and have become part and parcel of the daily interactional language used by Cameroonians especially speakers of the grassfield languages in the process of code-mixing or code-switching.The positive globalisation impact on Standard English in multilingual Cameroon is also felt within the sphere of learning and teaching English either as a second or foreign language taking into consideration the role of L1 as it was realized that the students' good performances in some areas of the language (phonology and grammar) was aided and facilitated by the influence of their first languages in situations where they exhibit similarities. At the acquisition level of analysis, the positive impact is seen through the following domains of language usage in which English language users in Cameroon particularly those of the grassfield have been targeted to receive opportunity to acquire, learn and use English: Education and Literature, press and media, church, society and culture, internet etc.

In spite of the above positive aspects of the linguistic effects of globalisation and/or ICT on SE in multilingual Cameroon, it was also observed that the phenomenon has equally been accompanied with some negative aspects on the language since its transplantation in such a multilingual setting as the Grassfield region specifically and Cameroon at large. Various manifestations of the negative linguistic impact of globalisation and/or ICT on SE in Cameroon in general and the Grassfield Zone specifically were highly recorded from the point of view of the core-content or corpus level and day-to-day usage of the language resulting from the influence of Internet Communication Technology (ICT2) language, Cameroonian indigenous languages and CPE which sometimes affects English language pedagogy negatively. Although the introduction of ICT2 to ease communication has enriched the vocabulary system of English, it has also been realized that it has brought about lots of innovation in the syntax of English as far as the day-to-day written speech or production of English language users is concerned. The rise and rapid spread and embracement of internet use have brought about new linguistic features specific to the internet platform such as SMS shorthand, acronyms, abbreviation, keyboard symbols, etc which learners of English transfer into their academic and formal writing especially in their tests and exams and this results in poor performance in English. Again, it was observed that oral and written forms of English in the grassfield zone in particular and Cameroon in

general are the most distinguishable from SBE as far as phonology, grammar and lexicon are concerned because of the negative influence of their indigenous languages and CPE.

On its part, the second objective of the study sought to investigate, identify, examine and present a clear picture of various manifestations of the impact of globalisation and/or ICT on grassfield languages at large and Aghem, Bamunka and Ngie in particular in multilingual Cameroon. This objective also helped in the formulation of research question two that guided the collection and analysis of data for the study. Data for this research question that constituted the basis of the study came from multi-instruments as already mentioned in Chapter Four and comprise the following: observation (personal and textual), interviews (direct and indirect personal) as well as questionnaires. From the use of the above research instruments, it was realized that the increased reliance on globalisation and its globalizing agent, ICT, is both a risk and an opportunity to CILs in multilingual Cameroon as regards the status, corpus and acquisition levels of analysis as presented in Chapters Seven and Eight respectively. Various manifestations of the positive linguistic impact of globalisation and/or ICT on these grassfield languages were also recorded at the status level of analysis. Even though the status of English dominated these ILs, the status of these ILs has been improved in recent times in multilingual Cameroon in one way or another. There are progressive changes in the status of these indigenous languages as these languages have undergone the process of status standardization, graphization (the provision of a writing system in the languages that were primarily oral and not written) thanks to the influence of the Europeans. These languages which were unwritten have received a different status such as the written form. Practical orthographies and alphabets for these grassfield languages are developed and are known to the speakers of these languages. Reading and writing in these languages is gradually being spread thanks to the development of their written forms. Some CILs are becoming well developed and recognized by the Cameroon government thanks to some domestic and foreign bodies or organizations like SIL, NACALCO and CABTAL among others which work in partnership with the government. Following the Cameroon's government recognition of these languages in its official laws or constitutions, these ILs are developed and promoted somehow in the country. At least, they have been recognised and given a certain status even though these official laws largely exist theoretically and not practically. At the corpus level of analysis, normative orthographies, grammars, and dictionaries have been prepared in some of these ILs to guide the writers and speakers of these ILs thanks to globalisation. There is phonological enrichment and modernization through borrowing; there is lexical expansion, enrichment and modernization through semantic extension, lexical borrowing (direct or indirect) from English, French, Duala, Yoruba, and other Cameroonian indigenous

languages in the direction of gastronomy, titles, festivals etc. Many words relating to ICT such as the internet and computer (ICT1-related concepts) have become part and parcel of the daily language use today by these indigenous people which have helped enriched the lexicons of these languages. Code-mixing is a phenomenon that is common in the speeches of these indigenous speakers. At the acquisition level of analysis, a number of initiatives have been or are gradually being put in place with regard to the domains of indigenous languages' usage that aim at creating the incentive to learn these grassfield languages as well as targeting the spread and preservation of these ILs and cultures even though to a lesser extent such as the following: church or religion, media, internet, artists and writers among others.

Despite the positive impact of globalisation and/or ICT on these GLs, various manifestations of the negative linguistic impact of globalisation and/or ICT on these grassfield languages were also observed at the status level of analysis in thatthese ILshave lost their originality in terms of the gradual disappearance of certain aspects of cultural heritage taking into consideration changes in the frequency of usage of these ILs in both oral and written productions; changes in the frequency of usage of such aspects of cultural heritage that mark the authenticity or originality of GLs as indigenous oratorical genres; changes in the frequency of usage of indigenous names and invocatory forms. At the corpus level of analysis, negative impact with regard to language impoverishment are exhibited as follows: Phonologically, there is modification and mispronunciation of purely indigenous words because of the influence of the accents of other languages in the domains of sound or phone substitution, deletion and insertion in words, modification of grassfield names as well as disrespect of tone modulation. Lexically,some grassfield words that mark the authenticity of the languages are undergoing disuse or becoming obsolete; lexical items in GLs are gradually being replaced by their foreign counterparts especially in the process of code-mixing; there is over borrowing of words from other languages especially non-Cameroonian languages. At the acquisition level, the following domains of indigenous language use that could have been targeted or aimed at creating the incentives or opportunity to learn and use GLs have been affected negatively: Education or the school and literature, the church or religion, the media, artists and writers, the home, the internet and indigenous language education, political campaigns, indigenous "njangi" groups, workplace and trade, advertisements and publicities. Also, English and Pidgin and not the ILs dominate in the street, market, church, interpersonal communication, shop designs etc. The use of these indigenous languages in grassfieldians daily life is declining as other languages dominates almost every area or domains of their daily lives. Priority in such domains is given to foreign languages other than CILs.

The most pertinent issue in the study is the negative impact of globalisation and/or ICT on CILs at large and those of the grassfield specifically because warning against the dangers of globalisation on languages, Okwudishu (2003) cites Montviloff (2002) who points out that any loss of a language is thus an impoverishment of humanity or disappearance of a pool of knowledge and an impoverishment of our cultural potentialities or heritage and research capacity since language is a reflection of traditions, thoughts and cultures. In a more practical term, we are living in a global village in which oral cultures and languages for instance are disappearing. It is true that all progress requires change and transformation and as a consequence, some of the past will inevitably disappear. However, with language and cultural sensitivity, it is possible for the new to co-exist with the old or for the foreign to co-exist with the indigenous due to the influence of globalisation and/or ICT in a multilingual context. It therefore becomes unjust when foreign languages and cultures approach indigenous ones with bias or prejudice and pride. Instead of being agents of transformation and renewal at a higher rate, they are those of destruction. It is agreed that to lose the "authentic self" is like losing all the wealth of things known only to that "self": that essence of life, that uniqueness that differentiates them from others. Thus as Cameroonians particularly and Africans in general, we have to be proud of our languages and cultures. Africans embraced colonialism and later globalisation not empty-handed but with protected and valued languages and cultures. It is high time Cameroonians decolonized their minds (Ngugi) and empowered their languages and cultures which ought to be superior to their foreign counterparts in multilingual Cameroon but it is the reverse due to one reason or the other. Therefore, our languages and cultures can only be regained, protected and given value to, if the youthful population are educated on the values of their languages and cultures that mark identity, promote responsibility, freedom, integrity and hardworking among others. The biodiversity potentials of CILs need to be reconsidered, rediscovered, revitalized, purified and taken to compete with the foreign languages in multilingual Cameroon. With the literary theory of Afrocentricity in mind, CILs need to relocate linguistically and culturally else complete emergence will be difficult to be achieved by 2035.

In a much wider sense, although it is sometimes difficult to bring the original language and the old traditional values back to the present generation, we can at least support and promote their use in today's world. The fourth objective thus investigates and presents various recommendation strategies that could be applied to reverse the negative impact of globalisation and/or ICT on Standard English and Cameroonian indigenous languages in multilingual Cameroon and these strategies are either related to the status, corpus and acquisition levels of analyses. One of the recommendations of the study suggests that there should be an effective

quantification of the frequency of usage of these CILs at home and elsewhere by the youthful population or the speech community at large for future generations since frequent usage and practice "make perfect". Thus, from the various recommendations advanced in this present study, we hope that if all the language planning and revitalization agencies, individuals and group of individuals work in synergy, this will help the indigenous people develop personal interest in their ILs as well as attaining a certain level or degree of both oral and written proficiencies in their ILs. Consequently, these indigenous people will improve, regain, safeguard and revitalize their ILs and cultural identities. By so doing, the various manifestations of the negative impact of globalisation and/or ICT on these ILs will be halted and reversed. All in all, since there is no linguistic minority, we also hope that in the nearest future, these CILs would be treated and placed on equal footing or the same scale with the other foreign languages notably English in multilingual Cameroon. Hence, our choice should be the improvement or development, popularization and planning for revitalization of our traditional (language and culture) potentials.

The interpretation of the findings section centers on various research questions which are linked to the research objectives of the study. Research question one asked: How hasglobalisation and/or the evolution of ICT influenced Standard English as regards its status, corpus and acquisition levels of analysis in multilingual Cameroon? In relation to this, it was revealed that globalisation and/or ICT evolution has impacted Standard English in multilingual Cameroon both positively and negatively as the findings would be interpreted in the following discussions.In terms of the findings of the positive globalisation and/or ICT impact on SE in multilingual Cameroon, it was realized that globalisation and/or ICT has impacted SE in multilingual Cameroon at large and the Grassfield Zone specifically because of the emerging status global English has acquired since the language was transplanted to this multilingual context. English is the language of education, judiciary etc. in this setting. The findings that globalisation affects SE in multilingual Cameroon positively go to confirm previous studies conducted in different areas.Their studies reveal that the impact of globalisation on English is that English is a global language with a high status that is used in education, administration, judiciary etc in most countries in the Outer and Expanding Circles. English also dominates most domains of public life that can create the opportunity to acquire and learn a language such as the school, home, church, street and elsewhere. English other than CILs dominates the above domains. As far as English Language Pedagogy is concerned, the findings of this study that these CILs facilitate the acquisition, teaching and learning of English because of the similarities existing between these indigenous languages and English especially at the levels of the phonological, grammatical and lexical systems and which is a positive aspect of globalisation on

English in multilingual Cameroon, also confirms with such previous studies as Lado (1957), Ellis (1985), odlin (1989), Tambe (2004), Mesumbe (1999), Nyuyki (2008) among othersthat the role of L1 in second language acquisition is that L1 influences the acquisition of L2. For instance,in defining positive language transfer,Ellis states that it is a situation whereby L1 and L2 habits are the same and will result in no errors.

As far as the findings of the negative globalisation and/or ICT impact on SE in multilingual Cameroon is concerned, it was realized that globalisation and/or ICT has not impacted SE in multilingual Cameroon at large and the Grassfield Zone specifically with regard to the status of the language in the country. This could be interpreted to mean the dominance of English over CILs in every domain of life. It was realized from the findings of the study that even though some students can construct some English sentences and pronounce some English sounds with ease, they also find difficulties in constructing other English sentences and pronouncing other English sounds. This could be interpreted to occur as a result of the influence of globalisation on Standard English in multilingual Cameroon with regard to influence of the learners' L1 which also largely depends on the frequency of usage of their L1 as well as their proficiency and competency in the language. It can be interpreted that there is a systematic relationship or correlation with regard to the following: between the place of birth (village and quarter) and current residence (quarter) of the learners of English as a second language on one hand and students' performance in Standard English on the other; between the type of language and students' performance in Standard English; between students' frequency of language usage and students' performance in Standard English. The above conclusion was drawn from the sample population of Bamunka learners of English as a second language where it was observed or realized from the analysis of student's questionnaire and student written works in English that the place of birth (village and quarter) and the current residence (village and quarter) of the respondents (Bamunka learners of English as a second language) influence or affect their frequency of usage of their L1 (Bamunka) negatively which further results in their poor performance in Standard English. In analyzing the student's questionnaire and students' written works in English, most of the students who were born and bred in concentrated Bamunka speaking areas such as Mbiye, Mbeukong, Meussi, Beukeuh, Ngwala'a etc reported that they use Bamunka most often and CPE in rare cases in their daily interaction at home (with father, mother, brothers, sisters etc), on the playground and in the street (with peers, friends) as compared to English. It thus becomes very easy for them to be influenced by the Bamunka language and sometimes CPE. On the basis of prediction, this can be interpreted that their poor performance in Standard English as revealed in their oral and written productions when carrying

out a contrastive analysis as well as error analysis, is as a result of the influence of the Bamunka language and sometimes CPE in terms of specific domains of pronunciation, grammar usage and vocabulary because most of the learners' utterances and written productions as observed in their written essays, demonstrate that they are merely transferring the rules governing the Bamunka sound and grammatical systems specifically into the speaking and writing of SE. On the contrary, some Bamunka learners of English who were born in either concentrated or non-concentrated L1-speaking areas and were currently residing in non-concentrated areas like Mile 27, Mbonnkoh-Kake, Hausa quarter, Mile 25 etc declared that they use English and CPE most often in their daily interaction with natives and non-natives as compared to their L1 (Bamunka). They use Bamunka to a lesser extent. Hence, this also becomes very difficult for them to be influenced by the Bamunka language. This is also interpretable that their poor performance in their oral and written productions in English is not as a result of the influence of the Bamunka language even though sometimes it is influenced by CPE. Generally, the findings show that there is a systematic relationship between the area (village and quarter) in which Bamunka learners of English were either born or are currently residing and the frequency of language use. This is one of the strong factors as far as students' performance in both oral and written productions in English is concerned. The majority of Bamunka learners of English were those who resided in concentrated Bamunka-speaking areas where they speak Bamunka most often in their daily interactions with other natives.Thus, Bamunka seems to largely play a role in Bamunka learners of English' English language performance.

This notwithstanding, the above claim cannot be a basis for generalization because the results of the present study in relation to the relationship between the areas where the students live, their frequency of language usage and students' performance in English also demonstrate that there is no systematic correlation between the place of birth, current residence of Bamunka learners of English, the type of language as well as the frequency of language usage of these learners and their oral and written performance in English. Some learners perform very well in English whereas they were born in concentrated Bamunka-speaking areas and are currently residing in concentrated Bamunka-speaking areas. Other students perform poorly in English whereas they were not born in concentrated Bamunka-speaking areas. They live in non-concentrated Bamunka-speaking areas where they are exposedto the Bamunka language to a lesser extent and English is their primary language of interaction. Therefore, there are no apparent explanations for such performances from the findings of the study even though some teachers reported that some students perform poorly in English because of inadequate exposure to the English language rules, teachers' induced errors, disabilities or impairment among others.

However, a clear picture painted here is that a higher percentage or population of Bamunka learners of English as a second language is being influenced by the Bamunka language and sometimes CPE because they speak Bamunka and CPE most often. Just as in the case of positive influence of Bamunka on English, the above findings also gain credence in the works of Lado (1957), Ellis (1985), Odlin (1989), Tambe (2004), Mesumbe (1999), Nyuyki (2008) that the first language of second language learners influences the acquisition and production of the second language negatively as a result of the differences between the learner's L1 and the target language. For instance, Ellis (1985) in defining negative language transfer stated that it is a situation whereby there is proactive inhibition resulting in errors. The above findings demonstrate that Bamunka English which is a sub variety of CamE, is a reflection of its socio-cultural environment. Initially, the instances of errors in the oral and written speech of learners of English as a second language were considered as errors by those in the Inner Circlebut eventually, they are seen as variations or innovative processes of the English language by some of those in the Outer and Expanding Circles as well as some pragmatists such as Braj Kachru, Modiano, J.Platt, Loreto Todd etc. Most of the errors are local errors and not global errors because the interactants still understand each other or one another. It can also be interpreted that the use of Bamunka English specifically and CamE at large is the students' communicative strategy so as to make themselves more intelligible.

Research question two indicated: What are the various facets or manifestations of the linguistic effects of globalisation and/or the evolution of ICT on Cameroonian indigenous languages at large and grassfield languages specifically with regard to their status, corpus and acquisition levels of analysis in multilingual Cameroon? The findings retained that globalisation and/or ICT evolution has impacted these CILs in multilingual Cameroon both positively and negatively. The low frequency usage or reluctant use of these languages in both oral and written productions depends on such variables as age, place of birth and current residence of the indigenous people etc. Like in the case of the influence of Bamunka on the acquisition and use of SE resulting from the level and degree of exposure to Bamunka or frequency of usage of Bamunka, it can also be interpreted that there is a systematic relationship between the place of birth or current residence of the indigenous people and the frequencies of usage of their ILs as well as their proficiencies in them. Those who reside in concentrated L1-speaking areas indicated that they use their ILs most often and thus show a good mastery of their ILs while those who live in non-concentrated L1-speaking areas rarely use their ILs and hence do not master their ILs well. Nevertheless, this cannot also be a basis for generalization because there were some indigenes who were either born or are residing in concentrated L1-speaking areas where their ILs

are mostly used and have not been exposed to other languages but they still exhibit a poor mastery of their ILs and thus do not use the above indigenous forms. On the contrary, there were some indigenous people who were either born or are residing in non-concentrated L1-speaking areas where most of the languages spoken therein are English, CPE, and French and have been exposed to these languages other than their L1s but still perform well in their ILs. There are also no apparent explanations for such performances from the findings of the study. This notwithstanding, a clear picture also painted here is the fact that a higher population is being influenced by the exposure to other languages especially English other than their ILs. The low status assigned to these languages has contributed to the gradual loss of their originality as they were in the days of our ancestors. The findings that globalisation and/or ICT has impacted these GLs or CILs at large in multilingual Cameroon negatively can be interpreted that the future of these ILs is bleak as everything is geared towards using the official languages, English and French as well as the language of wider communication, CPE in multilingual Cameroon other than making use or taking advantage of the multilingual and multicultural realities of the country.

Generally, the results or findings of this study reveal that English does not have any loopholes at the status level of analysis as regards the negative impact of globalisation on the language. It is only at the level of corpus level of analysis that the language experiences the negative impact of globalisation and/or ICT with regard to the deformity or impoverishment of the language in the Cameroonian context at large and the grassfield zone specifically. Meanwhile these CILs are affected negatively at all levels of analysis: status, corpus and acquisition. This can be interpreted that English is a "Killer language" to these ILs because it has acquired the roles which ought to be reserved to these CILs in every domains of life (officialdom, school, media, home, church, etc). English has been empowered in all the afore-mentioned domains and this has contributed to the devaluation of these CILs. Even though they may be other languages, cultures and factors influencing the reluctant use and neglect of these ILs, the de facto dominance of the global English language and culture, "the biggest current threat to linguistic wealth globally", constitutes the major influence and problem. All the contributory factors of the low frequency usage or loss of originality of these indigenous languages discussed in Chapter Nine are embedded in the broad or general term "Globalisation". Generally, the status, corpus and acquisition levels of analysis resulting from the afore-mentioned factors are manifestations of the negative globalisation and/or ICT impact on GLs especially in this multilingual setting because they hinder self-personality and positive development. It can also be interpreted that it will be difficult for total emergence to occur by 2035 in multilingual Cameroon given the status, corpus or core-content and acquisition levels of CILs because Cameroonians are still living at the

periphery of Europe both linguistically and culturally. Emergence should not only be looked at from the viewpoint of infrastructural development but also from the culturo-linguistic point of view.

Though part of this study was carried out only in one school, GBHS Ndop and one group of learners of English as a second language, Bamunka learners of English as a second language in order to collect data for the study in relation to part of the first objective in a bid to illustrate how globalization and/or ICT impact SE, these results could be generalized to the rest of the GLs specifically or CILs in general and other learners of English as a second language in other secondary schools in Bamunka or the GF zone at large in respective terms. Also, even though this study was carried out only in such three grassfield languages as Aghem, Bamunka and Ngie as far as the second objective was concerned also in a bid to illustrate how globalisation and ICT impact CILs, the results could also be generalized to the rest of the GLs, CILs or African languages by extension. The reasons for the generalization of the findings of the study are because of the following reactions or reasons:

a) Most of the GLs or CILs have similar linguistic systems especially in relation to the sound and grammatical systems that can influence the acquisition, teaching and learning of English.

b) Most of the GLs or CILs have been influenced by the same languages such as English, CPE, and French etc especially in terms of lexical borrowing

c) Most of the Learners of English as a second language in other schools in Ndop, the grassfield region or Cameroon at large also have their LIs playing a role in the acquisition, teaching and learning of L1.

d) The majority of grassfield languages or CILs on the whole experienced almost or nearly the same impact of globalisation and/or ICT.

From the above inference or findings of the present study discuss so far, we can conclude the following:

a) Globalisation and/or ICT affects SE in multilingual Cameroon both positively and negatively.

b) Globalisation and/or ICT affects CILs in multilingual Cameroon both positively and negatively.

c) Globalisation and/or ICT affects household or marriage relationships as regard the frequency of usage of these CILs both positively and negatively.

Generally, the findings of this study reveal that the co-existence of English and these grassfield languages in multilingual Cameroon has led to corrupt forms of either language. Both English and these CILs are not "pure" languages given their existence in multilingual Cameroon at large and the grassfield zone in particular. Both English and these CILs appear in symbiotic relations as they together with other languages or factors impact each other at varying levels and in varying degrees. This demonstrates that the influence of one language upon another is unavoidable in a purely multilingual and globalised society. However, precautions are needed to minimize or reduce the adverse or negative impact of globalisation on English and these CILs in multilingual Cameroon.

This present study was successfully realized notwithstanding the following limitations and difficulties: Direct research works or studies that centered on the domain of the globalisation and/or ICT impact on languages especially in the Cameroonian context were relatively unavailable or difficult to locate and this hindered the progress of our study. Also, the access to most libraries especially in the restive North-West Region where the researcher resides was a very difficult task given the fact that these libraries were closed down most of the time because of the numerous ghost towns.

Considered handicapped was the problem of movementduring field work. The researcher resided in the Bamunka village in Ngoketunjia Division, North West Region and movement from one area to the other at regular intervals especially for the collection and verification of data for the study was very difficult and strenuous. The period of the administration or delivery of research instruments which coincided with the socio-political crisis in the region was not very convenient to the researcher and the informants or participants. During this period, the researcher and most of the respondents slept in the bushes; some became IDPs in the non-restive or affected areas; others felt sick which finally resulted in their deaths while others were shot or butchered and died. Since the research instruments were administered at their convenience, we had to wait for some period waiting for calmness in the restive areas. Appointments with some talented and learned key informants were thus annulled or postponed several times for one reason or the other. This delayed the progress of the study as their information were essential. Most often, we also had to pass through bushes to meet some informants or participants. Movement to and fro as concerns other areas of study like Aghem and Ngie was also very difficult, stressful and frightening since the roads were blocked on daily basis. There were financial constraints or lack of adequate fund as fares increased drastically. This sometimes made us to involve in distant and online communications with the informants or participants on phone, Facebook, Whatsaap and

other applications which was also very costly and time-consuming. This factor led to the late delivery of some research instruments. Some respondents or participants who finally took part in the exercisecould not also supply all the information required from them. Personal family information especially on age, marital status etc were left unanswered by some respondents. Some indigenes especially Bamunka indigenes were conservatives and were reluctant or unwilling to supply certain information until we had to motivate some of them. It thus took the researcher quite a long period to complete most of the information from the respondents and some other informants also died without completing most of the information required from them. This really delayed the process of collecting and analyzing the data

The next difficulty faced had to do with communication and translation problems. Being a non-Bamunka and Ngie speaker as well as the researcher being a less proficient speaker of Aghem, we faced difficulties in the administration and collection of data for the study. The administration and collection of the research instruments were not also easy especially in cases where we had to fill in information from some respondents who were illiterates and had no or little knowledge in English and Pidgin. Simplifying, explaining and translating the questions and answers from one language to another were very tiring and time-consuming. The researcher faced difficulties expressing certain issues in Aghem until a facilitator (translator) was required in most situations especially when it concerned the collection of data in Bamunka and Ngie languages. There was the problem of getting real and fluent native speakers of these ILs in and out of the villages especially those who had not been influenced by other languages like French, English and Pidgin. The translation exercise was a problem because different indigenous speakers of the same indigenous language had different manner of expressing the same thing in the language. There were variations in the translation of sentences and the designation of some items in their ILs. Each individual had his or her own indigenous equivalent for the same expressions in English, French and other languages. We were therefore faced with confusion of which one to consider in the study. This also delayed the progress of the work. Also, transcribing and assigning the right tones to the right Tone Bearing Units (TBUs) greatly hindered the completion of the work.

Another limitation of the study is the fact that there is no subject like NLC in the schools in some of these areas of study maybe because there is no teacher posted to teach there. As a result, we did not have the opportunity to observe, experienced and find out how NLP is carried out therein: strategies, techniques and method used, how students perform in the subject and

whether there is L2 influence even though this is observed with most indigenous users of English at the level of lexical interference or borrowing transfer during verbal interaction.

The progress of this research study was also retarded because of psychological problems as the researcher was disturbed with a number of family issues during the period of the study. In fact, this greatly delayed the progress and completion of the work on time.

All the same, the determination to succeed and the encouragements from some family members, classmates, friends and informants helped carry this research endeavour to its completion

As far as research is concerned, no researcher can ever claim to have exhausted everything on a particular topic. The present study can't also be said to be complete. Thus, would-be or future researchers can still carry out further research on the same study in other indigenous languages to confirm, make amends or modifications and deepen the study. They can also take different dimensions or directions.

Research can still be carried out in the following areas related to the present study.

a) The pedagogical implications of the present study open the door for future researchers to examine, rethink and suggest better teaching techniques, approaches and methods most suitable, relevant and effective to the teaching of either of the following languages in multilingual Cameroonian classrooms: Standard English, CamE, CILs.

b) A comparative and contrastive study is required in various sub-varieties of CamE especially those in the Grassfield Zone in relation to various linguistic analyses: Phonology, Morphology, Syntax, lexicology, idiom etc to find out if they manifest the same or almost the same similarities and differences so as to see whether it is necessary to rethink Cameroon's educational language policy as far as SBE and CamE are concerned. Whether or not the implementation of CamE in ELP is possible without difficulties.

REFERENCES

- **BOOKS**

ACHEBE, C. (1975) Morning Yet on Creation Day: Essays, London: Heineman, 108 Pages

ADOLF, L. (2010) *A Remedial Course in English*. Vol.2 Fontem, A.N (ed.)

AGHEM BIBLE TRANSLATION COMMITTEE (2000)*Saŋ lɔ e Nee ki lɔ a Kiwala*

(*There will be a great joy in heaven*). Wum.

---(2002)*Dzi e Yeso (The birth of Jesus).*

Wum.

---(2003)*Ghia ghila ghe fi ge naŋa alewi*

*Yeso (The Easter Story).*Wum.

AMBANASOM, S. (2007) *Son of the Native Soil*. 3rd Edition, Bamenda Agwecams.

ANDERSON, J. M. (1973) *Structural Aspects of Language Change*. Longman Group

Limited.

APPEL, R. and MUYSKEN P. (1987) *Language Contact and Bilingualism*. Institute for

General Linguistics, University of Amsterdams Edward Arnold.

ASANTE, Molefi K. (2003) *Afrocentricity: The Theory of Social Change.* Chicago,

African-American Images.

ASONG Linus T. (2006) *No Way to Die.* Students' Edition, Patron Publishing House.

BERTHOLD, MANUBHAI AND BATOROWICZ (1997) *Bilingualism and*

Multiliculturalism: Study Book, University of Southern Queensland: Toowoomba, QLD.

BLOOR, T. and BLOOR, M. (1999) *The Functional Analysis of English. A Hallidayan*

Approach. JW Arrowsmith Ltd, Bristol.

BRETON, R. and B. FOHTUNG (1991) *Atlas Atministratif des Langues Nationales du*

Cameroun. ALCAM CERDOTOLA, CREA, ISH, Yaoundé.

BROWN, H.D. (1980) *Principles of Language Learning and Teaching*. New Jersey:

Prentice Hall inc Regents.

CARTER, R. and MCCARTHY, M. (2007) *Cambridge Grammar of English-A*

Comprehensive Guide: Spoken and Written English Grammar Usage. Singapore: Green
Giant Press.

COOPER, R.L. (1989) *Language Planning and Social Change*. Cambridge University Press,

New York Port Chester Melbourne Sydney.

CRYSTAL, D. (1987) *Error Analysis and Interlanguage.* London: Oxford University Press.

--------------------(1997) *English as a Global Language*. 1st edition, Cambridge U.K, Cambridge

University Press.

--------------------(2000) *Language Death*. Cambridge University Press

---------------------(2001) *Language and The Internet*. Cambridge: Cambridge University Press.

---------------------(2003) *English as a Global Language*. 2nd edition, Cambridge U.K, Cambridge

University Press.

DIEU, M. and P. RENAUD (eds.) (1983*) Atlas Linguistique de L'Afrique Centrale*(ALAC).

Inventaire Preliminaire: Le Cameroun. Yaounde et Paris. ACCT/CERDOTOLA, DGRT.
142pages.

DOROTHY, S.S. et al. (1993) *Harcourt Bruce Jovanovich (HBJ) Language.* Teacher's Edition.

Harcourt Bruce Jovanovich inc, United States of America. ISBN 0-15-301067-3s

EASTMAN, C. M. (1983) *Language Planning: An Introduction*. University of Washington,

Chandler and Sharp Publishers, INC, San Francisco.

ELLIS, R. (1985) *Understanding Second Language Acquisition*. Oxford University Press.

---------------(1998)*Second Language Acquisition*. Oxford University Press.

FASOLD, R. (1984) *The Sociolinguistics of Society.* Oxford: Basil Blackwell.

FISHMAN, J.A. (1974). *Advances in Language Planning.* The Hague: Mouton.

FISIAK, J. (1981) *Contrastive Analysis and the Language Teacher.* Oxford: Pergamon.

FRIES, C.C. (1945) *Teaching and Learning English as a Foreign Language*. Ann Arbor,

    University of Michigan Press. 153 pages.

FROMKIN, V. and R.RODMAN. (1998).*An Introduction to Language*. Sixth Edition.

    Orlando: Harcourt Brace College Publishers.

GIDDENS, A. (1990) *The Consequences of Modernity*. Stanford: Stanford University Press.

GUTHRIE, M. (1948) *The Classification of the Bantu Languages*. London, Oxford

    University Press. 33 pages.

GREENBERG, J. H. (1963) *The Languages of Africa.* Bloomington, Indiana University:

    Mouton

GRIMES, B. (1992) *Ethnologue: Languages of the World*. Dallas, Texas: SIL.

------------------(2002)*Ethnologue: Languages of the World*. 14th edition, Dallas, Texas: SIL.

HAUGEN, E.(1966) *Language Conflict and Language Planning*. The Case of Modern

    Norwegian. Cambridge: Harvard University Press.

HOFFMAN, C. (1991) *An Introduction to Bilingualism*. London: Longman.

HOLMES, J. (2008) *An Introduction to Sociolinguistics*. Third Edition(3rd ed.). Pearson

    Longman.

HORNBERGER, N. H. (1988) *Bilingual Education and Language Maintenance: A*

    *Southern Peruvian Quechua Case.*Dordrecht: Foris.

INGLE, J. (2013) *The Bamunka Noun Phrase*. SIL.

JAMES, S.C. (1980) *Contrastive Analysis*. London: Longman Ltd

KACHRU, B.B. (1992). Teaching World Languages. Implications for International

    Communication and English Language Teaching. Cambridge University Press.

KELLERMAN, E. and SHARWOOD-SMITH M. (1986) *Cross Linguistic Influence and Second Language Acquisition*. Oxford: Pergamon Press.

KERLINGER, F.N. (1973) Foundation *of Behavioural Research Educational and Psychological Inquiry.* New York, Holt, Rine halt and Winston.

KIBANG, A. (1992) *A Short History about the Aghemians*. Ms. 22 Pages

KRASHEN, S. D. (1981) *Second Language Acquisition and Second Language Learning.* Oxford: Pergamon Press.

LADO, R. (1957) *Linguistic Across Cultures*. University of Michigan:Pers.Ann Arbor USA.

LARSEN-FREEMAN D. (1986). *Techniques and Principles in Language Teaching*. Oxford: Oxford University Press.

LUMA, L. (1983) *The Education of African Teachers*, Yaoundé: SOPECAM.

MBIGIONI, D., KUBENYI, V., KWEKEH, M. **andCHUI, F.** (2009) *Ŋgieməkɔ'kə Ŋwɔ'nə Tiinə (Bamunka Pre-Primer).* Second Draft, c copyright SIL Cameroon.

MUTAKA, P.N. and TAMANJI, P.N. (2000) *An Introduction to African Linguistics*. Lincom Europa, Muenchen.

NETTLE, D. and ROMAINE, S. (2000) *Vanishing Voices: The Extinction of the World's Languages.* Oxford: Oxford University Press. (SBN 0-19-515246-8) 258 pages.

NTUMNGIA, Z. (2003) *Language in Society: The Case of the Major Ring Languages of the Grassfields of Cameroon.*Collection Société. Presses Universitaires de Yaoundé 1.

NWORGU, B.G. (1991) *Educational Research: Basic Issues and Methodology*. Ibadan: Wisdom Publishers Ltd.

OKE, E.A. (1984) *An Introduction to Social Anthropology*. Macmillan Publishers, ISBN 0333334175.

PAYNE, E.T. (1999) *Describing Morphosyntax: A Guide for the Field Linguists*. UK, Cambridge University Press.

PHILLIPSON, R. (1992) *Linguistic Imperialism*. Oxford: Oxford University Press.

PLATT, J. WEBER, H. and HO, M.L. (1984) *The New Englishes*: London Routledge and Kegan Paul.

ROACH, P. J. (2009) English Phonetics and Phonology. A Practical Course. Cambridge University Press.

RODNEY, W. (1972) *How Europe Underdeveloped Africa*. London: Bogle L'Ouverture.

RUDBY, R. and SARACENI, M. (eds.). (2006) *English in the World. Global Rules, Global Roles.* London: Continuum.

SCHNEIDER, W.E. (2007) *Postcolonial English: Varieties around the World*. Cambridge: Cambridge University Press.

SEIDLHOFER, B. (2011). *Understanding English as a Second Lingua Franca*. Oxford: Oxford University Press.

SIMO, B.A. (2002) *Watch Your English: A Collection of Remedial Lessons on English Usage*. Second Edition, B and K Language Institute, Yaoundé.

SIMO, B.A. and MBANGWANA, P.N. (1993) *An Introduction to Spoken English*. Akoka: University of Lagos Press.

SORSANO, H. (2006a) An Introduction to the Phonology of Bamunka. Yaounde: SIL.

----------------------(2006b) Bamunka Orthography Guide. Yaounde: SIL.

STEGER, M. (2013) *Globalisation: A Very Short Introduction*. Oxford, United Kingdom: Oxford University Press.

STERN, H.H. (1984)*Fundamental Concepts of Language Teaching*. Oxford: Oxford University Press.

STREVENS, P. (1980) *Teaching English as an international language.*Oxford: Pergamon Press.

TADADJEU, M. (1990) *Le Defi de Babel au Cameroun*. University of Yaounde 1, Collection

PROPELCA, No. 053.

TADADJEU, M. and SADEMBOUO, E. (1984) *Alphabet General des Langues*

Camerounaises. Serie PROPELCA, No.1, Edition Bilingue.

TADADJEU, M., SADEMBOUO, E. and MBA, **G**. (2004) *Pédagogie des Langues*

Maternelles Africaines. Collection PROPELCA No. 144-01. Les Editions du CLA,
ANACLAC. Yaoundé-Cameroun.

TAH P. (2012) *The Immortal Seed.* Bamenda, Ripple, Publishers, Cameroon.

TATA, Augustine V. and NTOH, Tiembukong E. (2006) Bamunka History: The Story of

 Nkoh Nchandeuh People from the Beginning to Present Day. Vol. 1

THORNBURY, S. (2007) *How to teach Grammar*. Jeremy Harmer Pearson Education Limited:

Longman (eds)

TRUDJIL, P. (1995) *Sociolinguistics: An Introduction to Language and Society:*

Harmondsworth English: Penguin Books.

UMENEI, A. (2019) *Fragments of Ngie Culture*. Bamenda, Maryland Printers.

WARRINER, J. E. (1988) *English Composition and Grammar: Complete Course*.

Copyright c. Harcourt Brace Jovanovich (HBJ), inc.

WARDHAUGH, R. (1992) *An Introduction to Sociolinguistics.* Second edition. Oxford and

Cambridge: Blackwell.

WA THIONGO, N. (1986) *Decolonising the Mind: The Politics of Language in African*

Literature. London: James Currey.

--------------------------(1997) *Writers in Politics: Re-Engagement with Issues of Literature and*

Society. Oxford: James Currey.

WA THIONGO, N. and WA MIRRI, N. (1982) *I Will Marry When I Want*. London,

Heinemann.

WEINREICH, U. (1953) *Languages in Contact: Findings Problems*. The Hague, Paris:Mouton

University of Columbia, New York.

- **ARTICLES**

ADEBILE, R.F. (2011) "Language Policy and Planning for Education in Cameroon and

Nigeria." In *Academic Leadership Journal*. Vol.9, Issue 2, Spring 2011, Article 22
retrieved from http.//scholars.fhsu.edu/alj/vol 9/iss 2/22.

ADEGBIJA, E. (1994) "The Context of Language Planning in Africa." In Putz, M.(ed.)

LanguageContact and Language Conflict. Amsterdam/Philadelphia: John Benjamins.

ADEYEMI, J.A. (2012) "Indigenous Languages and Techno-Scientific Development in Africa."

 In Afro-Asian Journal of Social Sciences. Vol. 3.3 Quarter III. ISSN: 2229-531 3.

ADHAM, Hanafi (n.d) "Indigenous Languages as 'Developmentals'". University of Leeds.

AFSANEH, M. (2013) "English as a Global Language: Threat or Opportunity for Minority

 Languages?" In *Mediterranean Journal of Social Sciences (MJSS).* Vol.4, No.11, PP: 33-
38. MCSER Publishing, Rome-Italy.

AJANI, T. (2007) "Is there Indeed a "Nigerian English?" In *Journal of Humanities and*

Social Sciences. Vol.1, Issue 1, Fayetteville State University, tajani@uncfsu.edu.

ALEMBONG, N. (1985) "Riddles in Nweh Traditional Society". In Ongum Louis Marie

and Tcheho Isaac Celestin (eds) *Oral Literature in Africa Today: Theoretical and
Practical Approaches.* Yaounde, PP 513- 521.

ALHADJI, A. I. (2013) "The Impact of Globalisation on Africa." In *International Journal of*

Humanities and Social Science. Vol.3, No.15.

AMMON, U. (2010) "English and other international Languages under the Impact of

Globalisation.”*Neuphilologische Mitteilugen*,11(1), 9-28.

ANTHONISSEN, C. (2013) “With English the World is More Open to You’- Language Shift as

Marker of Social Transformation”. In *English Today* 29(1), 28-35.

ANSAR, F.A. (2017) “Code-Switching and Code-mixing in Teaching-Learning Process.English

Education”. *Jurnal Tadris Bahasa Inggris*. Vol.10 (1), 29-45.

ATECHI, S. (2015) “English and French in Cameroon Today: Revisiting a Previous Statement.”

In *International Journal of Language Studies (IJLS),* Vol.9, No.1 PP 75-90

BECK, Davide and LAM, Yvonne (2017) “Language Loss and Linguistic Suicide: A Case

Study from Sierra Norte de Puebla, Mexico.”11 pages.

BELLON, F.C. (1982) “Language Development through Story Telling Activities”. In

EmergencyLiterature. Vol. x, No.2.

BICHHUYEN (2009) “Contrastive and Error Analysis: Method of Language Teaching.”

BILOA, Edmond. (2004) “Loans from European Languages in African Languages: Intercultural

Relationships and Necessity.” TRANS, Vol. 15

BOT BA NJOCK, H.M. (1966) “Le Probleme Linguistique au Cameroun”. In *L’Afrique et

L’Asie.* 73:3-13

CAMILLERI, G. (2004) “Negative Transfer in Maltese Student Writing in English”.*Journal

Maltese Education Research*, Vol.2, No.1

CARMEN,Lujan-Garcia (2012) “The Impact of English on Spanish Daily Life and

Some Pedagogical Implications.” In *Nordic Journal of English Studies*. Vol.11, No.1

CAROLINE, Me Lin Ho (N.D) “Empowering English Teachers to Grapple with Errors in

Grammar.” Nanyang Technological University (Singapore). File://Meguynet 14/mes%
20images/guy/Ho Grammar Errors. Html.

CASAL, M. (2003) “Noam Chomsky at World Social Forum.Views on Globalisation.”

March 3, 2013.

CHUKWUAOKOLO, J.C. (2009) "Afrocentrism or Eurocentrism: The Dilemma of African Development." In *New Journal of African Studies*. Vol.6. Doi:10.4314/0g.v6il.52333.

CHUMBOW, Beban S. (1987) "Towards a Language Planning Model for Africa." In *Journal of West African Languages.* Vol.xvi:1 PP: 15-22.

---------------------------(2005) "The Language Question in Cameroon."In Mkandswire, Thandika (ed) *African Intellectuals: Rethinking Politics, Language, Gender and Development.*

CONCELLIA, N. M. (2019) "Teaching National Languages and Cultures." A paper presented at the Regional Pedagogic Seminar Slated from the 11th March 2019 - 15th March 2019.

CONNELL, B. (2005) "Endangered Languages in Central Africa." In Bruce, Connell and Mutaka Philip (orgs) *A Survey and Archive of Endangered Languages on the Adamawa Escarpment of Cameroon: Workshop on Assessing Language Endangerment*. Yaounde, PP 23-42.

CONNELL, B.et al. (2005) "Ega: A Preliminary Assessment of Endangerment" In Bruce, Connell and Mutaka Philip (orgs). PP. 58-59.

COOPER, R.L. (1982) "A Framework for the Study of Language Spread." In R.L. Cooper (ed.) *Language Spread: Studies in Diffusion and Social Change*. Indiana University Press, Bloomington in Cooperation with the Center for Applied Linguistic, Washington D.C., PP 5-36.

CORDER, S.P. (1974) "The Significance of Learners' Errors." In J. Richards (ed.) *Error Analysis: Perspective on Second Language Acquisition,* PP. 19-27. London, Longman.

CRYSTAL, D. (2000) "Emerging Englishes." *English Teaching Professional*, 14, 3-6.

---------------------(2006) "Into the Twenty First Century." In L. Muggustone (ed), *The Oxford History of English.* New York: Oxford University Press. P. 1

DAOUST, D. (1997) "Language Planning and Language Reform." In Coulmas, Florian (ed.)

The Handbook of Sociolinguistics. Oxford: Blackwell. PP 436-455

DENISON, N. (1977) "Language Death or Language Suicide?"*International Journal of*

the Sociology of Language 12, 13-22

DOMS, D. (2003) "Roles and Impact of English as a Global Language." University

of Birmingham.

DRESSLER, W. and WODAK, L. R. (1977) "Language Preservation and Language Death in

Britany." In *Linguistics.* 191, PP 33-44

DULAY, H. and BURT, M. (1974) "Errors and Strategies in Child Language Acquisition".

TESOL. Quarterly 8:129-136.

ECHU, G. (2002) "Multilingualism as a Resource: The Lexical Appropriation of

Cameroon Indigenous Languages by English and French" in *Trans Internet-zeit Schrift fur kuther wissenschaften.* No.13 Http://www.inst.attrans/13NR/echul3htm.

ELENA, C. and MICHAL, V. (2010) "English in the Age of Globalisation: Changing ELT

Models, Restructuring Relationships." *JOLIE* 3PP: 123-134.

EMENANJO, E.N.(2005) "ICT, Globalisation, and the Future of Human Language." In

O.Ndimele (ed.) *Globalisation and the Study of Language in Africa*. Port Harcourt:Grand Orbit Communication. PP 1-18

EHRET, B. (2014) *English in South Asia and Pedagogical Implications.* Senior Honors Thesis,

 Liberty University**.**

FERGUSON, C.A. (1968) "Language Development" In Fishman, Ferguson and Das

Gupta (eds.) *Language Problems of Development Nations*. New York PP. 27-36.

FISHMAN, J.A. (1965) "Who Speaks What Language to Whom and When?" *La Linguistique,*

2. 67-88

----------------------(1991) "Reversing Language Shift: Theoretical and Empirical Assistance to

Threatened Languages." Clevedon: *Multilingual Matters*

FONLON, B. (1963) "A Case for Early Bilingualism". *ABBIA*, No. 4:56-94.

GALLAGHER, C.F .(1971) "Language Reform and Social Modernisation in Turkey." In

Rubin, J. and Bjorn Jernudd (eds) *Can Languages Be Planned?: Sociolinguistic Theory and Practice for Developing Nations.* Honolulu: East West Center and Hawaii University Press

GOVIND, M.B. (1982) "Language Spread in a Multilingual Setting: The Spread of Hindi as a

Case Study." In R.L. Cooper (ed) *Language Spread: Studies in Diffusion and Social Change.* Indiana University Press, Bloomington in cooperation with the Center of Applied Linguistics, Washington D.C., PP 148-157

HAUGEN, E. (1950) "The Analysis of Linguistic Borrowing." In *Language.* Vol.26, No.2,

PP. 210-231.

HORNBERGER, N.H. (1994) "Literacy and Language Planning." In Barton, David *Sustaining*

Local Literacies.

----------------------(2010) "Language Shift and Language Revitalisation." In R. Kaplan (ed.), *Oxford Handbook of Applied Linguistics*. Oxford University Press.

HYMES, D.H. (1968) "The Ethnographic of Speaking". In Fishman, J. (ed.) *Readings in*

The Sociology of Language. The Hague. Mouton. PP: 99-138.

IGBOANUSI, Herbert (2006) "Syntactic Innovation Processes in Nigerian English."

ISHWARA, Bnat (n.d) "Prevention of Loss or Decline of Vernacular and Indigenous

Languages in the Indian Sub-Continent: A Comparative Analysis of Law and Policy in the Context of Globalisation, Language Right in Education and the Reality of Linguistic Diversity."

JAKOBSEN, B. (2000). "Languages in Contact. Minds in Contact." Paper Delivered at the 12th

Innuit Studies Conference, Aberdeen, http:/www.//simatu sarfik.gl/dan/grl/bj-isc 2000.html

JAKOBSON, E. (2003) "Critical Sociolinguistics in the Adult ESOL Classroom."*Radical Teacher*, Issue 68, 13-17

JERNUDD, B.H. and Jyotirindra DAS GUPTA (1971) "Towards a Theory of Language Planning". In Joan, Rubin and Bjorn H. Jernudd (eds.), *Can Languages Be Planned?: Sociolinguistic Theory and Practice for Developing Nations.* Honolulu: East-West Center and Hawaii University Press PP: 195-215.

Kachru, B.B. (1985). "Standards, Codification and Sociolinguistic Realism: The English Language in the Outer Circle." In Quirk, R. and Widdowson, H. (eds), *English in the World: Teaching and Learning the Language and Litreature.* PP.11-30:Cambridge: Cambridge University Press.

KAMWANGAMALU, N.M. (2003) "Social Change and Language shift: South Africa." In *Annual Review of Applied Linguistics*, V23 pp 225-42. https://www.cambridge.org.

KANTUTA, C. (2019) "Towards the Teaching of Indigenous Languages in Schools." www.voices of youth.org.

KAZIM, R. (2013) "Subverting the Rules of Grammar: Is Kolaveri di the Subalterns' English?" In *English Today*, 29(2), 27-32

KOPYTOFF, I. (1973) "Aghem Ethnogenesis and Grassfields Ecumene" in Claude Tardits (ed.) *Contribution de la Recherche Ethnologique a L'Histoire des Civilization du Cameroun*. Colloques Internationaux du Centre Nationale de la Recherche Scientifique (CNRS): Paris, Vol.2, No.551, PP 371-381.

KOUEGA, J.P. (1998) "Loans from some Indigenous Languages in Cameroon English." In *Alizes* (Revue anglais de la Reunion) PP.100 -111

LAKKIS, K. and MALAK, M.A (2000) "Understanding the Transfer of Prepositions".*Forum,* Vol.38, No.2, Online edition: http://exchanges:state.gov/forum/Vols/Vol 38/No3)

LEVEBRE, C. (1979) "Quechua's Loss Spanish's Gains." In *Language in Society*. No.8, PP 395- 407

LIANG, B.B. (2015). "English's Influence on the Cultural identity of Chinese People in the

Context of Globalisation."*Cross-Cultural Communication*, 11(12), 26-29. Available from:http//www.cscanada.net/index.php/ccc/article/view/7949
DOI: http://dx.doi.org/10.3968/7949

LIU, J. (2002) "A Study of L1 Strategy Transfer in L2 Acquisition" (J) *Modern Foreign*

Languages (quarterly) Vol.25, No.3, PP 250-258.

LUBBERS, R. and KOOREVAAR, J. (1998) "The Dynamic of Globalisation." A

paper presented at a Tiburg Univrsity seminaron 26 November 1998.www.xs4 all.nl

MARIA, K. (2006) "Learner's Errors and Error Correction in Language Teaching."

MARLYNA, M. et al. (2007) "Interference in Learning English: Grammatical Errors in English

Essay Writing among Rural Malay Secondary Schools."

MBA, G. (2002) "Pour une Application des Modeles Generalisables d'enseignement des

Langues Nationales au Cameroun." In African Journal of Applied Linguistics. No.3, PP:17-32. Centre for Applied Linguistics.

MBANGWANA, P.N. (1983) "The Scope and Role of Pidgin English in Cameroon." In

A Sociolinguistic Profile of Urban Centers in Cameroon. Crossroads Press, 225 Kingsley Hall. University of California, Los Angeles.

MBUNWE, S.P. (1985) "Oral Literature and Education." In Ongum, Louis-Marie and Tcheho

Isaac (eds) *Oral Literature in Africa Today: Theoretical and Practical Approaches.* Proceedings of the International Symposiums organized in Yaoundé. PP 89-97

MCATHUR, A. (1987) "The English Languages?" In *English Today* (11):9-13

M.D. KHALED BIN CHOWDHURY, M.A. (2013) "Is the Spread of English as a World

Language a Positive or a Negative Development?" In *Language in India*. www.languageinindia.com. ISSN 1930-2940, Vol. 13:5

MELCHURS, G and SHAW, P. (2003) World Englishes. In *The English Language Series.*

Department of English, Stockholm University Sweden.

MOAG, R.F. (1992) "The Life Circle of Non-native Englishes: A Case Study." In Kachru, B.B.

(ed), The Other Tongue: English Across Cultures. 2nd edition, PP 270-288. Urbana, IL: University of Illinois Press.

MONDEJAR-NICASIO, M.C. (2007) "Lexical Borrowing through Globalisation" Mexico:

Associacion Nacional Universitairia de Profesores de Ingles, A.C. (ANUPI). Fairleigh Dickinson University, teaneck, New Jersey, USA Union County College, Elizabeth, New Jersey, USA Global LT, Troy, Michigan, USA. Mariaclaramondejar.niscasio@verizon.net.

MUFWENE, S.S. (2002) "Colonisation, Globalisation and the Future of Languages in the

Twenty-First Century." *International Journal on Multicultural Societies*, Vol.4, No.2, December, 6 2017, retrieved from <http://www.unesco.org/most/vl4n2mufwene.pdf>

-----------------------(2006)"Globalisation and the Myth of killer Languages: What's really going

on?" The Second Annual International Conference of Graduielenkolleg Postcolonial Studies, December, 6 2017, http:www:vw.i univenchen.de/postcolonial studies/program/POE htm.

NAHIR, M. (1977) "The Five aspects of Language Planning: A Classification." In

Language Problems and Language Planning. Vol.1, No.2, PP 107-124.

NATIONAL COUNCIL OF TEACHERS OF ENGLISH (NCTE) (2008) "English Language

Learners: A Policy Research Brief Produced by the National Council of Teachers of English." James R.Squire *Office of Policy Research*. Retrieved from www,ncte.org/library/NCTE Files/Resources/Policy Research/Ell ResearchBrief.Pdf.

NAVIN, KUMAR Singh, ZHANG, SHAOAN and PARWEZ Besmel (2012) "Globalisation

and Language Policies of Multilingual Societies: Some Case Studies of South East Asia." *RBLA, Belo Horizonte*, Vol.12, No. 2, P.349-380, 2012.

NEDERVEEN Pieterse J.P (n.d) "Globalisation as Hybridization."In *Global Modernities.*

PP 45-68

NEGASH, N. (2011) "English Language in Africa: An Impediment or a Contributor to

Development?" *Perceptions of English*.

NGONGKUM J.N. (2006) " Zekembi" in *Walls of Agony: Poetry*. Editions Cle,

Yaounde. 66pgs.

NKAMIGBO, L.C. (n.d) " Perspectives on Multilingyualism: Concepts, Issues, Problems

and Propects Pertaining to Igbo." In *Society for Research and Academic Excellence*,
Department of Linguistic, Nnamdi Azikiwe University, Uwka, Nigeria

NNEJI ET AL. (2013) "Globalisation and Lexical Borrowing: The Igbo Example." In

Innovare Journal of Social Sciences. Vol.1, Issue 2. PP. 9-16

OBIOHA, U. P. (2010) "Globalisation and the Future of African Culture."*Philosophical Papers*

and Reviews. Vol.2 (1) PP. 1-8.

OLLER, J.W. JR and ZIAHOSSEINY (1970) "The Contrastive Analysis Hypothesis and

Spelling Errors." In *Language Learning.* 20 (2), 183-189

OLUWOLE D. ADEBAYO. (2008) "The Impact of Mother Tongue on Students'

Achievements in English Language in Junior School Certificate Examination (JSCE) in
Western Nigeria." In c Kamla-Raj 2008 *Journal of Social Science (J.Soc.Sci.)*17 (1): 41-
49

OSBORNE, Z. Donald (2006) "African Languages and Information and Communication

Technologies: Literacy, Access and the Future." In *Selected Proceedings of the 35th
Annual Conference on African Linguistics,* ed. John Mugane et al., 86-93. Somerville,
MA: Cascadilla Proceedings Project.

OSTLER, N. (2008) "Is it Globalisation that Endangers Languages?" UNESCO session:

Safeguarding Endangered Languages. UNU Conference, 27-28 August 2008:
Globalisation and Languages: Buiding on our Rich Heritage.

PLONSKI, P. (2013) "Why are More Countries Adopting English as an Official

Language?" Paper Presented at African Studies Association Annual Conference, November, 23, 2013 Baltimore, Maryland.

POGGENSEE, A. (2016) *The Effects of Globalisation on English Language Learning: Perspectives from Senegal and the United States*. Honors Thesis. Western Michigan University.

PRAH, Kwesi (2003) "Going Native: Language of Instruction in Education, Development and African Emancipation." In Birgit Brock-utne, Zubeda Desai and Matha Qorro (Eds.), Language of instruction in Tanzania and S.Africa (LOITSA) PP 14-34. Dar es Salaam: E and D Limited.

QORRO, M. (2003). "Unlocking Language Forts: The Language of Instruction in Post Primary Education in Africa with Special Refernce to Tanzania."In Birgit Brock-utne, Zubeda Desai and Matha Qorro (Eds.), *Language of instruction in Tanzania and S.Africa (LOITSA)* PP 187-196. Dar es Salaam: E and D Limited.

ROY-CAMPBELL, Zaline M. (2006) "The State of African Languages and the Global Language Politics: Empowering African Languages in the Era of Globalisation." In *Selected Proceedings of the 36th Annual Conference on African Linguistics,* ed. Olaoba F. Arasanyin and Michael A. Pemberton, 1-13. Somerville, MA: Cascadilla Proceedings Project.

ROY- CAMPBELL, Z.M. and GWETE, W.B. (1983) "Language Policy and Planning." (Ecs 207). University of Zimbabwe: Centre for Distance Education.

SCHAECHTER, J. and M. CELLE-MURCIA (1977). "Some Reservations Concerning Error Analysis." In *TESOL Quarterly*, Vol.11, No.4 PP:441-451

SCHNEIDER, W.E. (2003). "The Dynamics of New Englishes: From Identity Construction to Dialect Birth."*Language* 79(2), PP 233-281

SELINKER, L. (1992) "Interlanguage" in J.Richards (ed.) 1997. *Error Analysis: Perspectives on Second Language Acquisition* (pp.31-54) London: Longman.

SEW, J.W. (2007). "Globalisation and a Shifting Malay." *California Linguistic Notes*.

XXXII (2), PP: 1-13

SHARMA, S.K. (1980) "Practical and Theoretical Consideration Involved in Error Analysis."

Indian Journal of Applied Linguistics,6 PP: 74-83

SINGH, S. AND RAJESH, K. (2014). "Sociolinguistics of English in India." In *Global*

Journalof Interdisciplinary Social Sciences (GJISS), Global Institute for Research and
Education, Vol.3 (4):128-135

STENSON, N. (1978/1994) "Induced Errors" in Shumann and Stenson (eds.)

SURNADI, H. (2002) "Error Analysis in the Teaching of English." *Jurusan Sustra Ingris,*

*Fakultas Satra.*Vol.no.1 PP.42-50,Universitas Kristen Petra http://Puslit
Petra.ac.id/journals/letters/check

TADADJEU, M. (1999) "Basic Standardisation of All (Unwritten) African Languages"

TADADJEU, M. AND CHIATOH, B. (2001) "The Challenge of Satellite Commnication in

African Languages." In *African Journal of Applied Linguistics*, No.3. PP. 1-15

TADADJEU, M., ELISABETH G., GABRIEL M. (1991) " Training Manual for the Teaching

of National Languages in Primary Schools." University of Yaoundé 1, PROPELCA
Series, No.56, P.134.

TOMLINSON, M. (1991) "Walking Backward into the Sunset: British Policy and the Insecurity

of Northern Ireland." In D. Miller (ed) *Rethinking Northern Ireland*.
(www,qub.ac.uk./ssp/mike.html).

TSCHONGHONGEI, N.C. AND EZIGHA, M.M. (2011) "Cultural Issues Related to the

Matrilineal System of Aghem." In Mutaka (ed) *Glimpses of African Cultures*. Harmathan.
PP. 161-171.

TUNDE-AWE, B.M. (2014) "Nativisation of the English Language in a Multilingual Setting:

The Example of Nigeria." In *Academic Journal of Interdisciplinary Studies* (MCSER
Publishing, Rome-Italy Vol. 3, No.6 PP. 485-491.

UNESCO (1953) "The Use of Vernacular Languages in Education, Monograph on Fundamental

Education." Paris: UNESCO (Report of the 1951 UNESCO Meeting Specialists on the Subject).

--------------(2003). "Language Vitality and Endangerment." Portal.unesco, Org/.../

VAKUNTA, P.W. (2012) "The Politics of Language in Cameroon." Issues 574 http://

Pambazuka- org/en/category features/80567.

VIRIRI, A. (2003) "Language Planning in Zimbabwe: The Conversation and Management

of Indigenous Languages as Tangible Heritage." A Paper Presented at ICOMOS 14th General Assembly and Scientific Symposium at Victoria Falls, Zimbabwe on the 30th of October 2003.

WARDHAUGH (1970) "The Contrastive Analysis Hypothesis." In TESOL.

YEBOAH, K. (2007) "The Impact of Globalisation on African Culture." University of

Southern Denmark.

- **THESIS AND DISSERTATIONS**

AMABU, B.A. (2009) *The influence of L1 on L2 in the Teaching and Learning of the English*

Language: A Morphosyntactic Analysis of Banjah Learners of English. DIPES II Dissertation, University of Yaoundé 1

ANGYWUH, A.J. (2019) *The Discourse of Nativism and Impasse of Emergence: A Study*

of Selected African Authors of Post Independence Era. PH.D Thesis in African Literature. Department of African Literature, University of Dschang.

ANYE, A. V. (1997) *The Task-Oriented Method as a Strategy in the teaching and Learning of*

Composition Writing. A Case Study of the Government Bilingual Practising High School Yaounde. Post-Graduate Diploma (DIPES II) in Science of Education, University of Yaounde 1.

AOUINA, H. (2013) *Globalisation and Language Policy in Tunisia: Shift in Domains of Use*

and Linguistic Attitudes. Ph.D Theses, University of the West of England. Available on: http://eprints.uwe.ac.uk/20212

ATTIA, L.M. (2004) *Borrowing and Standardisation in Aghem.* "Maitrise" Dissertation, University of Yaoundé 1

CAMILLERI, G. (2003) *The Influence of Learners Knowledge of L1 (Maltese) on their Learning of L2 (English).* Unpublished Masters Dissertation. Malta: University of Malta.

DAM, T. (2010) *Mother Tongue Interference in Spanish Speaking English Language Learner's Interlanguage*. PH.D Thesis, Texas Women University. Http://wwww.viethoc.com/Ti-Liu/Bienkhav-luan mother tongue interference in Spanish-speaking English Language Learner's %E 2% 80% 99 interlanguage.

DZELAMBONG, T. (1996) *The Influence of Mother Tongue on English Language Usage: A Case Study of Lamso,* "Maitrise" Dissertation, University of Yaounde 1.

EKWA-EKOKO, I. (2008) *Afrocentric schools within a Multicultural Context: Exploring Different Attitudes Towards the TDSB Proposal within The Black Community Theses and Dissertations.* Master Dissertation, University of Toronto, Ontario, Canada.

EYOH, J.A. (2015) *From Description to Revitalisation with Highlights on the Pedagogic Grammar of Endangered Cameroonian Languages: The Case of Engwo*. Ph.D Thesis, University of Yaoundé 1.

EZIGHA, M.M. (2007) *Language Impoverishment: The Case of Aghem.* "Maitrise" Dissertation, University of Yaoundé 1.

----------------------(2009) *A Structural Contrastive Analysis of English and Aghem Sentence Types.*Post-Graduate Diploma (DIPES II) in English. University of Yaounde 1.

----------------------(2014) *The Influence of the Aghem Grammatical structure on the Oral and Written Productions of English.* Masters Dissertation, University of Yaoundé 1.

FOKOU, G.A. (1999) *Code-Switching and Interference in the Speech of Third Year Students*

of the English Section (1997-1998 batch) of the University of Yaoundé 1. Maitrise Dissertation in English, University of Yaoundé 1.

KULLA, A. (2010) "The Albanian Linguistic Journey from Ancient Illyricum to EU

Lexical Borrowing." A Thesis in Linoping University. Department of Culture and Communication Matte's Program, Language and Culture in Europe. http://www.ep.unse or http://urn.kb.se/resolve?=urn:nbn:se:1:u:diva-57208.

LONFO, B. (2004) *Problem Areas of Grammar and Linguistic Interference. The Case*

of Francophone Learners of English. Bachelor's Degree in Bilingual Letters, University of Yaoundé 1.

MESUMBE, E. (1999) *Tense: A Contrastive Morpho-Syntactic Study of English and Akoose.*

Post-Graduate Diploma (DIPES II) in English. University of Yaounde 1.

NDILE, N.L. (2009) *Structural Patterns in Akoose and English. A Case in Language*

Universals. Post-Graduate Diploma (DIPES II) in English. University of Yaounde 1.

NGOH, V.J. (1979) The Political Evolution of Cameroon, 1884-1961. Masters Thesis,

Portland State University.

NJAGI, J. K. (2016) *Lexical Borrowing and Semantic Change: A Case of English and*

Gikuyu Contact. Master Dissertation, Department of Linguistics and Languages, University of Nairobi.

NYUYKI, J. L. (2008) *The Influence of Lamso on the Syntax of English. A Case Study of*

*Primary School Pupils of Catholic School Ngondzen.*Post-Graduate Diploma (DIPES II) in English. University of Yaounde 1.

SANDER, R. K. (2013) English Loanwords in Norwegian. *A Loanword Processing*

Study in Young Speakers of Norwegian. Master Thesis in Linguistics, Department of Modern Foreign Languages. Faculty of Humanities, NTNU

TADADJEU, M. (1977) *A Model for Functional Trilingual Education Planning in Africa.*

PhD Thesis, University of Southern California.

TAKWE, N. J. (2002) Structural Phonology of Bamunka. Master Dissertation, University of

Yaoundé 1.

TAMBE, J.A. (2008) *The Constituents, Forms and Structure of the Verb Phrase: A*

Contrastive Analysis of English and Ejagham. Post-Graduate Diploma (DIPES II) in

English. University of Yaounde 1.

TAMBE, M.P. (1990) *The Process of Language Improvement of the Indigenous Languages*

in Cameroon. "Maitrise" Dissertation, University of Yaounde 1.

TSCHONGHONGEI, N. C. (2013) *Juridicial Lexicon and Translation Pragmatics in Aghem.*

Masters Dissertation,University of Yaounde 1.

UBANAKO, A. R. (2006) *Topography and Agricultural Land Use. Case study: Andek*

Village (Ngie Sub-Division). DIPES I Dissertation, Department of Geography, University

of Yaounde 1.

- **INTERNET SOURCES**

Biculturalism Definition and Meaning/ Dictionary.com. www.dictionary.com

DOUG WHALEN and K. David HARRISON (2009) *The World Endangered Languages.*

Retrieved from Encarta R 2009. C 1993-2008, Microsoft Corporation.

PDFCOFFEE.Com

ETHNOLOGUE (2013) Retrieved October 9 2018 from <http://www.ethnologue.can/words.>

EUROPEAN UNION (2013). Retrieved on March 10, 2018from

http://www.mercator-research.eu/minority-languages/facts-figures/

HAMPATE BA, Amadou.Retrieved on 10 June 2018 from

http://www.deslettres.fr/damadou-hampate-ba-jeunesse-soyez-au-service vie/)

OCHA (2018). Cameroon, North-West Region. Retrieved from

www.humanitarianresponse.info.wwwocha.un.org

OGUNJIMI James Taiwo (n.d) *Africa: The Fading Use Of Indigenous Languages*. Retrieved

January 23, 2017 from Twitter : @hullerj

PAUL, M., SIMONS, G. AND FENNIG, C. (2016). *Ethnologue: Languages of the World*, 19.

   Dallas, Texas: SIL International. Online Version: Http://www.ethnologue.com.

THORN, B. (2012) *Melting Pots and Salad Bowls,* Hoover Institution (4): 1-2. Retrieved on

   November 2018 from http://www.hoover. Org/research/melting-pots-and-salad-bowls.

UNESCO (2013) Retrieved onOctober, 2017, from

   http://www.unesco.org/new/enculture/themes/endangered-languages/

WIKIPEDIA, Relexification (edit) 24 September, 2019 at 18:56. http://en.m.wikipedia.org

WIKIPEDIA, *Biculturalism* http: //en.m.wikipedia.org

- **CAMEROON OFFICAL LAWS, DECREES , CONSTITUTIONS**

Republic of Cameroon, Decree no. 004/002 of 4th January 2002

Republic of Cameroon, Decree no. 066/004 of 31st March 2004

Republic of Cameroon, Decree no. 013/017 of the 23rd January

Republic of Cameroon, Law no.06/96 of 18[th]January 1996

Republic of Cameroon, Law no. 004/98 of 14th April 1998

Republic of Cameroon, Law no.018/004 of 22 July 2004

Republic of Cameroon, The Act of the National Forum on Culture (1991)

Republic of Cameroon, The Act of the National Forum on Education (1995)

Republic of Cameroon, The 2001 Constitution on Higher Education

- **FOREWORDS AND PREFACES**

AMBANASOM, S.A. (2001) A Foreword to Babila, Fonchang *Wisdom of the Ancient.*

   Dschang University Press, Cameroon, ISBN 2-912088-4-6

KUCHAH, S. M. (2009) A Foreword to Tschonghongei, N.T*Aghemasindɔŋɔtibɛ! Sɛ è*

   Shwa' u Aghim wo a Ngele ko tɔɔŋ sugho" (Aghems! We should be writing and reading the
   Aghem and the English Language).

TADADJEU, M. Preface to Shell, O. and Vensu, A. (1988) *From Mother Tongue to English.*

   PROPELCA Series, No. 16. University of Yaoundé 1

- **EDITORIALS, NEWSPAPERS, MAGAZINES AND JOURNALS**

Cameroon Tribune, Wednesday November 22, 1985

ELTS Journal, Special Edition, October 11th 2013

Scriptures Alive: The Word of God in the Heart Language Becomes Word of Life/ May

    2007/No:10. (CABTAL) www. CABTAL.org

The Voice of Ungiekum (2012). (5th Ed.)

Kebua, C. " Kembekoh"

- **DICTIONARIES**

Cambridge Advanced Learner's Dictionary (2008)

Collins Cobuild Advanced Dictionary of English (2009) Heinle Cengage Learning,25

    Thomson Place Boston, Ma 02210 USA.

Richard, P. and Weser (1985) Longman Dictionary of Applied Linguistics. London: Longman

Macmillan English Dictionary for Advanced Learners (2002), International Students

    Edition. London: Macmillan Publishers Ltd.

Merriam-Webster Inc (1981) Webster's Third New International Dictionary of the English

    Language, Unabridged, Springfriend Merriam-Webster Inc Publisher.

- **ALPHABETS**

"Sɨa Kɨmwaso' an Swa u Aghɨm ko" (Aghem Alphabet)**.**

"Ngiemeko'ke" (Alphabet of Bamunka).Revised Edition, SIL 2012

"Ighɨ aŋwa'ana Ungie (Alphabet of the Ngie Language). Revised, January 2005, SIL

- **ALBUMS**

NCHIA, Cyril Dze "Ushumannu'", "Zeke-fe-Bom-Bizen", "Tsu'u-mbima" in Br.Cyril, Boyce

    Junior Production

AMUMBI, Delphine "A ki Wu Mbie"

EVELYN, Ndum Abang "sho'oh kezie"

EL CHIC, Echondong " Amumba", "Dougoubiri"

- **MOVIES/FILMS**

NJUH, Louis "Iteghaku" (2012), "Chieftaincy Crises" (2016),"Apostasy" (2017),"Infatuation" (2019), "Provoked" (2019)

APPENDICES

APPENDIX 1

LIST OF MAIN INFORMANTS

No.	Name of informants	Approx. Ages	Professions	Indigenous languages	Places of interview discussion	Periods of interview discussion
1	The late Mr Ndifon Jacob Wendeng	72	Retired teacher	Ngie	Bamenda	2018, 2019
2	Mr Abanyi James	53	Teacher	Ngie	Bamenda	2018, 2019
3	Njoya Claris	19	Student	Bamunka	Ndop	2016, 2017, 2018
4	Mr Etia Hycinth Mvo	45	Agricultural worker	Aghem	Bamenda, Yaounde	2018, 2019
5	Mrs Ndum Zenobia	50	Teacher	Aghem	Wum, Bamenda, Yaounde	2016, 2017, 2018, 2019
6	Mrs Ambili Henrietta	43	Teacher	Ngie	Bamenda	2019
7	Mr Cletus Vanyi	45	Nightwatchman	Bamunka	Ndop	2016, 2017, 2018
8	Mrs Ndumbi Rita	40	Teacher	Ngie	Ndop	2018
9	Mrs Ijang Christina	46	Housewife	Bamunka	Ndop	2019
10	Mr Nyiloh	54	Farmer	Bamunka	Ndop, Bamenda	2019

11	Dr Ambanasom Jerry	53	Teacher	Ngie	Ndop, Bamenda	2016, 2017, 2018, 2019
12	Mr Ntoh Daniel	52	Farmer, BLDC	Bamunka	Online	2019
13	Mrs Ngha Rose Sih	50	Teacher	Aghem	Ndop, Bamenda	2016, 2017, 2018
14	Dr. Tschonghongei Nelson	45	Researcher ALDEC	Aghem	Wum, Ndop, Bamenda,	2016, 2017, 2018, 2019
15	Late Mr Achuo Jude Ndong	73	Farmer	Aghem	Wum, Ndop	2016, 2017, 2018, 2019
16	Mr Tata Augustine	52	Teacher	Bamunka	Ndop	2016, 2017
17	Harry Abanyi	21	Student	Ngie	Bamenda	2019
18	Dr Abang Calistus	38	Researcher	Aghem	Yaounde	2018, 2019
19	Awat Bertrand Abanyi	25	Teacher	Ngie	Bamenda	2019
20	Kuchah Christina Nnam	70	House wife	Aghem	Wum	2017, 2018, 2019

CORPUS OF SOME L1 PHONOLOGICAL TRANSFER ON THE PRODUCTION OF ENGLISH ELICITED FROM THE SPONTANEOUS SPOKEN PRODUCTION OF BAMUNKA USERS OF ENGLISH

A// Positive Phonological Transfers

Bamunka Learners or users of English	RP	English Word
/b/	/b/	
/b/ook	/b/ook	book
/b/ird	/b/ird	bird
a/b/le	a/b/le	able
/b/lood	/b/lood	blood
ur/b/an	ur/b/an	urban
de/b/ate	de/b/ate	debate
/b/ul/b/	/b/ul/b/	bulb
/b/a/b/e	/b/a/b/e	babe
/m/	/m/	
/m/en	/m/en	men
/m/oon	/m/oon	moon
a/m/en	a/m/en	amen
/m/ur/m/ur	/m/ur/m/ur	murmur
Na/m/e	Na/m/e	name
Ar/m/	Ar/m/	arm
Su/m/	Su/m/	sum
/n/	/n/	
/n/i/n/e	/n/i/n/e	nine
/n/o	/n/o	no
ma/n/age	ma/n/age	manage
/n/et	/n/et	net
bi/n/	bi/n/	bin
a/n/ i/n/	a/n/ i/n/	inn
si/n/	si/n/	sin

/ŋ/	/ŋ/	
Si/ŋ/	Si/ŋ/	sing
lo/ŋ/	lo/ŋ/	long
ga/ŋ/	ga/ŋ/	gang
/t/	/t/	
/t/each	/t/each	teach
tha/t/	tha/t/	that
/t/ook	/t/ook	took
go/t/	go/t/	got
/d/	/d/	
/d/og	/d/og	dog
/d/a/d/y	/d/a/d/y	daddy
/d/eaf	/d/eaf	deaf
/s/	/s/	
/s/ing	/s/ing	sing
ba/s/	ba/s/	bass
/s/tone	/s/tone	stone
/s/ati/s/fy	/s/ati/s/fy	satisfy
/l/	/l/	
/l/eader	/l/eader	leader
ru/l/er	ru/l/er	ruler
/l/ate	/l/ate	late
tab/l/	tab/l/	table
/l/ie	/l/ie	lie
/l/eve/l/	/l/eve/l/	level
/w/	/w/	
/w/hy	/w/hy	why
/w/ater	/w/ater	water
/w/ind	/w/ind	wind
a/w/ile	a/w/ile	awhile
/w/indow	/w/indow	window
/w/oman	/w/oman	woman
/f/	/f/	
/f/one	/f/one	phone

/f/ree	/f/ree	free
a/f/ternoon	a/f/ternoon	afternoon
o/f/	o/f/	of
/f/ruit	/f/ruit	fruit
/f/amily	/f/amily	family
/v/	/v/	
verse	verse	verse
victory	victory	victory
voice	voice	voice
vote	vote	vote
/ʃ/	/ʃ/	
/ʃ/oe	/ʃ/oe	shoe
/ʃ/arp	/ʃ/arp	sharp
/ʃ/ort	/ʃ/ort	short
/ʧ/	/ʧ/	
/ʧ/ur/ʧ/	/ʧ/ur/ʧ/	church
/ʧ/ew	/ʧ/ew	chew
/ʧ/ildren	/ʧ/ildren	children
a/ʧ/ieve	a/ʧ/ieve	achieve
/k/	/k/	
/k/ey	/k/ey	key
as/k/	as/k/	ask
/k/ettle	/k/ettle	kettle
/k/ameroon	/k/ameroon	Cameroon
/g/	/g/	
/g/allery	/g/allery	gallery
/g/ain	/g/ain	gain
A/g/ain	A/g/ain	again
/i/	/i/	
B/i/p	B/i/p	bip
/i/n	/i/n	in
d/i/g	d/i/g	dig
l/i/p	l/i/p	lip

/e/	/e/	
p/e/n	p/e/n	pen
r/e/d	r/e/d	red
d/e/n	d/e/n	den
/u/	/u/	
br/u/m	br/u/m	broom
gr/u/m	gr/u/m	groom
bl/u/	bl/u/	blue

B//Negative Phonological Transfer

Bamunka user of English' Renditions	RP	Word
		/ɜ/~/ɛ/
b/ɛ/d	b/ɜ/d	bird
l/ɛ/n	l/ɜ/n	learn
n/ɛ/se	n/ɜ/se	nurse
res/ɛ/ch	res/ɜ/ch	research
v/ɛ/se	v/ɜ/se	verse
m/ɛ/cy	m/ɜ/cy	mercy
sh/ɛ/t	sh/ɜ/t	shirt
th/ɛ/teen	th/ɜ/teen	thirteen
		/ɜ/~/a/
transf/a/	transf/ɜ/	transfer
mat/a/nity	mat/ɜ/nity	maternity
h/a/	h/ɜ/	her
		/ɜ/~/ɔ/
w/ɔ/ld	w/ɜ/ld	world
w/ɔ/m	w/ɜ/m	worm
f/ɔ/ther	f/ɜ/ther	further
w/ɔ/d	w/ɜ/d	word
j/ɔ/nalist	j/ɜ/nalist	journalist
/ɔ/ban	/ɜ/ban	urban

m/ɔ/m/ɔ/	m/ɜ/m/ɜ/	murmur
b/ɔ/n	b/ɜ/n	burn
		/ei/~/e/
d/e/ta	d/ei/ta	data
s/e/ys	s/ei/ys	says
b/æ/ss	b/ei/ss	bass
deb/e/te	deb/ei/te	debate
br/e/k	br/ei/k	break
n/e/tion	n/ei/tion	nation
l/e/te	l/ei/te	late
/e/nus	/ei/nus	anus
s/e/viour	s/ei/viour	saviour
n/e/me	n/ei/me	name
		/ei/~/a/
f/a/tal	f/ei/tal	fatal
st/a/bilize/	st/ei/bilize	stabilize
s/a/dist	s/ei/dist	sadist
		/əu/~/o/
c/o/ld	c/əu/ld	cold
l/o/w	l/əu/w	low
b/o/w	b/əu/w	bow
to/ld	t/əu/ld	told
arr/o/w	arr/əu/w	arrow
s/o/	s/əu/	so
sh/o/w	sh/əu/w	show
g/o/t	g/əu/t	goat
/o/bey	/əu/bey	obey
gr/o/w	gr/əu/w	grow
		/iə/~ /i/
p/i/riod	p/iə/riod	period
s/i/rious	s/iə/rious	serious
		/auə/~/awa/
p/awa/	p/auə/	power

403

fl/awa/	fl/auə/	flower
h/awa/	h/auə/	hour
s/awa/	s/auə/	sour
sh/awa/	sh/auə/	shower
s/owa/	s/əuə/	/əuə/~/ouə/ sewer
gr/owa/	gr/əuə/	grower
church g/owa/	church g/əuə/	church goer
s/owa/	s/əuə/	sower
h/aja/	h/aiə/	/aiə/~/aja/ higher
f/aja/	f/aiə/	fire
t/aja/	t/aiə/	tire
ch/aja/	ch/aiə/	choir
m/ejɔ/	m/eiə/	/eiə/~/ejɔ/ mayor
surv/ejɔ/	surv/eiə/	surveyor
pl/eja/	pl/eiə/	/eiə/~/eja/ player
p/eja/	p/eiə/	payer
fa/d/er	fa/ð/er	/ð/~/d/ father
toge/d/er	toge/ð/er	together
/d/erefore	/ð/erefore	therefore
/d/em	/ð/em	them
/d/ose	/ð/ose	those
pa/t/	pa/ө/	/ө/~/t/ path
/t/irty	/ө/irty	thirty
/t/ink	/ө/ink	think
bo/t/	bo/ө/	both
mou/t/	mou/ө/	mouth
/t/ree	/ө/ree	three

ba/t/	ba/ɵ/	bath
au/t/or	au/ɵ/or	author
eigh/t/	eigh/ɵ/	eighth
wi/t/	wi/ɵ/	with
/b/ussy	/p/ussy	/p/~/b/ pussy
/b /ocket	/p/ocket	pocket
/b/eter	/p/eter	peter
b/l/oom	b/r/oom	/r/~/l/ broom
/l/oom	/r/oom	room
/l/oad	/r/oad	road
Ch/l//ist	Ch/r/ist	Christ
f/l/om	f/r/om	from
g/l/ind	g/r/ind	grind
Ji/l/eh	Ji/r/eh	Jireh
mi/l/acle	mi/r/acle	miracle
p/l/aise	p/r/aise	praise
f/l/ont	f/r/ont	front
G/l/acious	G/r/acious	Gracious
c/l/edit	c/r/edit	credit
p/l/ofit	p/r/ofit	profit
Ch/l/istian	Ch/r/istian	Christian
Ha/l/y	Ha/r/y	Harry
b/l/ide G/l/oom	b/r/ide G/r/oom	bride Groom
/le/pent	/r/epent	repent

APPENDIX 3

CORPUS OF SOME L1 GRAMMATICAL TRANSFER ON THE PRODUCTION OF ENGLISH RECORDED FROM SPONTANEOUS SPOKEN PRODUCTIONS OF BAMUNKA USERS OF ENGLISH AND THEIR WRITTEN WORKS IN ENGLISH

A// WELL-FORMED ENGLISH SENTENCES (POSITIVE GRAMMATICAL TRANSFERS)

1) **Simple Declarative Sentence Structures**

Bamunka learner or user of English' Renditions	Structure
I will take the pen tomorrow.	SVOA
This corn fufu is good.	SVC
He had a very sharp cutlass.	SVO
Chuikweteh went to their house.	SVA
I gave the book to Chombong.	SVOO
Their father went on market day.	SVA
They enthroned him fon of Bamunka!	SVOC
Wontoh sang a song.	SVO
Mme Cuba is a very good woman.	SVA
My father was lying on the bed in their father's house.	SVAA
Beatrice went.	SV
My brother has come.	SV
The internet makes people lazy.	SVOA
The internet is good for research.	SVAA

2) Imperative Sentence Structures

Bamunka learner or user of English' Renditions	Structure
Take that book.	VO
Be careful of his wife.	VO
Do not go to school.	VA
Take care of this child.	VO
Do not give Pascaline the pen.	VOO
Put Vanyi leader.	VOC
Bring the container now.	VOA
Do not make her pregnant now.	VA
Come with my children to the house	VOA
Sit down!	V
Go to their house on Contrey Sunday.	VAA
Give the stick to him.	VOO
Phone me tomorrow.	VOA
Don't take Wontoh's school bag.	VOO
Put the books in your bag.	VOA
Come!	V

3) Exclamatory Sentence Structures

Bamunka learner or user of English' Renditions	Structure
What a mansion they went to!	Introductory phrase + SV
How horrible my mother died!	Introductory phrase + SV
What a nice song he was singing yesterday!	Introductory phrase + SVA
What a strong toothbrush Beatrice gave her today!	Introductory phrase + SVOA
How good these things are!	Introductory phrase + SV
What a book they gave her!	Introductory phrase + SVO
How nice a day they crowned him fon of Bamunka!	Introductory phrase + SVOC
How surprising his wife is pregnant!	Introductory phrase + SVC

What an intelligent girl!	Introductory phrase
How happy our family was before our father died!	Introductory phrase + SVA
What a beautiful child Yenyi has!	Introductory phrase + SV
What a time Chofong's children were walking in the grass.	Introductory phrase + SVA
What a nice school that I chose!	Introductory phrase + SV
What blessings the Lord had for the family!	Introductory phrase + SVO
What a good man whom they enthroned Fon of Bamunka!	Introductory phrase + SVA

4) Indirect "Yes" or "No" and "Wh" Interrogative Sentence Structures

Bamunka learner or user of English' Renditions	Structure
My friend wants to find out if you took her bag.	SVO
I don't know if his father will come on market day.	SVA
Their mother is asking whether her husband went to church.	SVA
They wanted to know if Ntoh will give him pen	SVOO
Their mother wanted to know the person Gwendoline will sent to take the food to the house now.	SVOA
I don't know if she is pregnant	SVC
Ndonyi doesn't know whether Brian was singing	SV
I wanted to know whether they voted Eric president	SVOC
I wanted to know if my husband went to their house.	SVA
I don't know whether their "fon's" name was chəŋfɔŋ bəkɨɨ	SVC

5) Complex Sentences

Bamunka learner or user of English' Renditions
The internet makes people lazy even though it is good.
Although their teacher came, he left.
They went to the farm on "Contrey Sunday" though their father refused.

My father's wife was pregnant even though her child passed away.
I gave the grinding stone to my mother before she went to church.
Ndonyi was dancing while I was singing.
Go to school because the teacher will come.
Give Benyi the pen so that she writes in her book.
Cameroonian languages should be used in schools because they identify us.
Delphine was singing a very nice song although I left.
When the Gospel was first brought to the Bamunka land, many people thought that it would be destructive to them.

6) Compound Sentences

Bamunka learner or user of English' Renditions
Come with the book tomorrow; I shall give it to Doris
This corn fufu is good but the huckle berry is not nice.
Chofong has a very sharp knife but he will not give Mr Joe.
She went to school on market day; her father went to the farm.
Priscilia gave the book to Delphine but she refused.
He wants Standard British English in schools and I want Cameroonian English.
They enthroned him "Fon" of Bamunka; he is good.
My brother has come and my sister has gone.
The internet is good today but it destroys people.
The name of our village is Bamunka; the Bamunka people came from Tikari.
Take care of Tata's child for he will go.
Come to our house today; you will eat.
Call me and I will come.
Put the books in your bag or I will take them.

7) Compound-complex Sentences

Bamunka learner or user of English' Renditions
My husband went to their house and he saw their father before he left.

If my father comes, I shall leave and I shall return on Monday.
When our mother died, we were not eating; we were so sad.
She was pregnant; she gave birth while her husband was in America.
When a boy is ready to marry in Bamunka, he and his parents will choose a young girl; they will look for a middle man and send to her parents.

B//COMMON GRAMMATICAL ERRORS IN ENGLISH LANGUAGE USAGE (NEGATIVE GRAMMATICAL TRANSFERS)

1) Wrong formation of Direct Polar or "Yes" or "No" Interrogatives

Bamunka learner or user of English' Renditions	Correct English version (SBE)
Kinyu ate the Bambalang fish?	Did Kinyu eat the Bambalang fish?
You are going to school?	Are you going to school?
He will read English?	Will he read English?
Your sister was pregnant?	Was your sister pregnant?
She will not eat?	Will she not eat?
Your sister was pregnant?	Was your sister pregnant?
She will not eat?	Will she not eat?
They left early?	Did they leave early?
Dirty water is good?	Is dirty water good?

2) Wrong formation of Direct Question-word (Wh) Interrogatives

Bamunka learner or user of English' Renditions	Correct English version (SBE)
You were where?	Where were you?
School was how yesterday?	How was school yesterday?
My food is where?	Where is my food?
She will go to the market when?	When will she go to the market?
They have taken the money why?	Why have they taken the money?
Our father worked where?	Where did our father work?
You like which books?	Which books do you like?
The Bamunka people came from where?	Where did the Bamunka people come

	from?
Men do what on Christmas Day?	What do men do on Christmas Day?
Vyii ŋgo' is held on which day?	On which day is Vyii ŋgo' held?

3) Wrong formulation of tag questions

Bamunka learner or user of English' Renditions	Correct English version (SBE)
You are my friend, not so?/ Isn't it?	You are my friend, aren't you?
She went to school, not so?/isn't it?	She went to school, didn't she?
We were not present in class, noh	We were not present in class, were we?
This is my book, It is not so?	This is my book, isn't it?
Kuenyi came, Is that?	Kuenyi came, didn't he?

4) Substitution process or non-distinctive use of words e.g reciprocal pronouns (each other/one another); reflexive pronouns and reciprocal pronouns (each other or one another); between/among,

Bamunka learner or user of English' Renditions	Correct English version (SBE)
The four students embraced each other.	The four students embraced one another.
His three wives love each other.	His three wives love one another.
Rex and Jerry shared the biscuit among themselves.	**Rex and Jerry shared the biscuit between themselves.**
I and my friend enjoyed each other.	**My friend and I enjoyed ourselves.**

5) Reduplication of lexical items in syntactic structures)

Bamunka learner or user of English' Renditions	Correct English Version (SBE)
When I went to the party, I saw very beautiful beautiful girls.	When I went to the party, I saw very beautiful girls.
He was always running running from classes.	He was always running from classes.
It was a new new book.	It was a new book.

411

The chairs are very strong strong.	The chairs are very strong.
They have many many small small children in their house.	They have many young children in their house.
She likes short short skirts.	She likes short skirts.
Her children are always fresh fresh.	Her children are always fresh.
Stop eating raw raw mangoes.	Stop eating raw mangoes.
Pascaline was a very good good woman.	Pascaline was a very good woman.
I love my father well well.	I love my father well.
It was a very cold cold weather.	It was a very cold weather
Their father was always sleeping sleeping.	Their father was always sleeping.

6) Omission of function words (articles, pronouns, prepositions)

Bamunka learner or user of English' Renditions	Correct English Version (SBE)
Give her water.	Give her some water.
He asked me to add little sugar in the cup.	He asked me to add a little sugar in the cup.

7) Deletion of –ly morpheme in manner adjuncts

Bamunka learner or user of English' Renditions	Correct English Version (SBE)
Come here quick.	Come here quickly.
My friend always does her things very very slow.	My friend always does her things very slowly.
You have done it correct.	You have done it correctly.
One day, my father was driving slow slow.	One day, my father was driving slowly.

8) Subject copying or double subject pronouns

Bamunka learner or user of English' Renditions	Correct English Version (SBE)
His children they were sleeping.	His children were sleeping.
Those their friends were troublemakers.	Those friends of theirs were troublemakers.

Me I don't know her friends.	I don't know her friends.
Those his relatives came on Wednesday.	Those relatives of his came on Wednesday.
I do not like this their village.	I do not like this village of theirs.
That her child is very honest.	That child of hers is very honest.
That his money is miongo.	That money of his is "miongo".
We her step children were always sent to the farm and her children will stay in the house.	We were always sent to the farm and her children will stay in the house.
You you, you will not come with us?	Won't you come with us?
My brother, he does not have money to give you now. Go.	My brother does not have money to give you now. Go.

9) Wrong construction of sentences requiring the use of the pro-forms "So do I", "So am I" etc

Bamunka learner or user of English' Renditions	Correct English Version (SBE)
I am late for the English class. Me too	I am late for the English class. So am I.
Konyuy speaks Bamunka. Me too	Konyuy speaks Bamunka. So do I.
Ndingole will eat okro. I also	Ndingole will eat okra. So will I.
She wants to go. Also me.	She wants to go. So do I.
Precious is honest. Wontoh too	Precious is honest. So is Wontoh.
We will not go to school. Neither them too.	We will not go to school. Neither will they.

9) Verbless sentences

Bamunka learner or user of English' Renditions	Correct English Version (SBE)
How the family?	How is the family?
How business?	How is business?
How your mother?	How is your mother?
How school?	How is school?
How your friends?	How are your friends?

10) Wrong positioning of the pronoun with other pronouns and nouns

Bamunka learner or user of English' Renditions	Correct English Version (SBE)
I, Patience and Blessing will go to school on Saturday.	Patience, Blessing and I will go to school on Saturday.
I and Konyi beat her.	Konyi and I beat her.
I and their mother went to the market.	Their mother and I went to the market.
I and my friends enjoyed ourselves.	My friends and I enjoyed ourselves.
I and Chui ate corn fufu.	Chui and I ate the corn fufu.
I and my sister went to the farm.	My sister and I went to the farm.

10) Wrong insertion of "but" when constructing English sentences

Bamunka learner or user of English' Renditions	Correct English Version (SBE)
Victory likes but that one.	Victory likes that one.
My mother gave the food but to you.	My mother gave the food to you.
She will go but to church today.	She will go to church today.
They took but that good one.	They took that good one.

APPENDIX 4

INTERVIEW GUIDE

SAMPLE QUESTIONS FOR CASUAL INDIVIDUAL INTERVIEWS

I-Bio-data of interviewees

1. Date ---

2. Gender---

3. Date and place of birth---

4. Occupation--

II- Questions on history

5. Tribe name: What is the name of your village?---

6a. Geographical location: Where is your village located?--------------------------------------

b. Historical location: Where did your people originate?---

7. What is your indigenous language?--

8. List some neighbouring languages of your language--

9. Population: What is the population of your village?--

10. How many quarters are in your village? Name them---

11. What was the first indigenous language you learnt as a child? ---------------------------------

12. What language did your father speak to you when you were growing?--------------------------

Your mother?--

13. What was the ffirst official language you learned?--

14. What other languages do you speak now ?---

III- Language use, attitude, competency and frequency of use

15. Which language(s) do you generally and mostly used at home? Market place? School? Place of work? Street? Church?

16. Which language(s) do you often listen to for news? Music? Religious Programmes? Films?

17. Among the languages you speak, which one is the most loved and preferred and why?---------

18. With whom do you speak worst or best your indigenous?--

19. How do you consider your indigenous language? English ? French ? Pidgin ? Is it nice or primitive?---

20. How frequent do you use your indigenous language? English, French ? Pidgin ?

21. What is your oral proficiency in your indigenous language? English ? French ? Pidgin ?

22. What is your attitude towards your indigenous languages? English? French? Pidgin ?

23. What feelings do you have towards people from your village conversing with their fellow indigenous people using either English, Pidgin, French or any other language other than your indigenous language?--

24. When you converse with your mates in your indigenous languages, how do you feel ? Are you always happy or shy?---
25. What do you think about people from your village who deny the knowledge of your indigenous language? ---

26. Are you happy to be taught your indigenous language ? Why ?----------------------------------

VIII /Code–mixing, Code-switching, Language shift and Loss, language enrichment

27ai. Why do you mix words or phrases from other languages when speaking your indigenous language?

ii. Why do you mix words or phrases from your indigenous language when speaking English?----

bi. Why do you move from your indigenous language to another language when speaking your indigenous language? --

ii. Why do you move from English to another language when speaking English?--------------

ci. Are you always conscious when you mix words or phrases from other languages or move from your language to another when speaking your indigenous language?------------------

ii. Are you always conscious when you mix words or phrases from other languages or move from your language to another when speaking English?---

d. How do you feel when your indigenous people mix your language and other languages or move from your language to another language(s) when discussing with your tribe's people? Does it disturb you? Why?---

28. Do you always understand everything you hear said in your indigenous language? English? French? Pidgin? If no, why?--

29. Do you always find the words or expressions easily to express your thoughts in your indigenous language?--

30a. How do you call this object /item in your indigenous language? ----------------------------

b. What do you call the apparatus that is used to listen to news, watch news, type documents etc in your indigenous language?--

31a. Do you agree that globalization and/or ICT is affecting your indigenous language and English positively? Justify your answer---

32a. Do you agree that globalization and/or ICT is affecting your indigenous language and English negatively? Justify your answer---

33. What do you think about the future of your indigenous language and English in about four decades?--

34. What do you think are the possible solutions to the negative effects of globalisation and/or ICT on your indigenous language and English?--

IX-Translation exercise

35a. How do you translate the following words into your indigenous language ?

Television, bulet, school, to sign, stranger, scissors, butterfly, stove, driver, bucket, pursa, grinding machine, motor, pencil, president, bank, cow, stool, Express Union, christmas, Lord Mayor, bonbon, google, internet, desktop, whatsaap etc

b. How do you translate the following words into English ?

Achikah, achei, ekeng, ichaah, ukohfom, sibeuh, nworngseh, ichibi, Mbimbiih, Vabeuteuh, etc.

c. Which of the words is more frequently used ?

d. Which one do you prefer using ?

36a. List some titles, music and dances, socio-cultural institutions, food items, dressing, musical tools etc in your indigenous language.

b. Provide the translation or meaning in English.

37a. How do you translate the following sentences into your indigenous language ?

Are you going to school?	You are my friend, aren't you?
Where were you?	I saw very beautiful girls.
How were school yesterday?	Give her some water. etc

I wanted to know if my husband went to their house. Put Vanyi leader.

b. How do you translate the following sentences into English ?

Mben **stop** ngwen **nonsense**.   Abanyi oye **university**.

Mbu vii kie **saliva**.   Asuge me **kirismen**.

Za'a na'a nye **skirt**.   **Sana letter** akinine. etc

c. Provide a word-for-word translation for the sentences you have just uttered.

d. Which of the sentences is more frequently used ?

e. Which one do you prefer using ?

APPENDIX 5

QUESTIONNAIRES

A) QUESTIONNAIRE TO STUDENTS

Dear Respondents,

The researcher is a Ph.D student of the Linguistic Department, University of Yaounde 1. The student is researching on the topic: **"A Discourse on the Impact of Globalisation and/or ICT on Standard English and Some Grassfield Languages in the Multilingual North West Region of Cameroon"**. The main purpose of this questionnaire is to investigate and present various ways in which globalisation and/or ICT has affected English language in multilingual Cameroon thereby investigating language use, language attitude, frequency of language usage and language competency etc. Thus, as a Cameroonian learner of English, you have been specially chosen to assist in this study. Your cooperation and honesty in answering the questions will enable one identify your problems and find ways of solving them.

Instruction: (To be filled in by only learners of English as a second language). Kindly fill in the questionnaire as objectively as you can, either by a simple yes or no, a tick (√) in the appropriate box and write where necessary.

1) Name (optional) _____

2) Class: Form 4 ☐   Form 5 ☐   Lower Sixth ☐   Upper Sixth   ☐

3) Age- group: below 12 ☐   13-20 ☐   21 above ☐

4) Sex: Male ☐   Female ☐

5) What was the first language you acquired?

a) Bamunka ☐   b) Pidgin ☐ c) English ☐ French ☐   Others(specify)_____

6) What was the first official language you learnt? a) English ☐   b) French ☐

7a) Among the languages you speak, which one(s) do you use

i) At home? _____ii) In school? _____iii) On the street? _____iv) In church? _____

v) On the playground?_____

b) Among the languages you speak, which one(s) do you use with your

i) Father?_____ ii) Mother?_____iii) Peers?_____ iv) Brother and sister? _____

v) Grand parents?_____

c) Among the languages you speak, which one(s) do you use with your English language teachers in the classroom or school environment? i) Bamunka ☐ ii) Pidgin ☐   iii) English ☐

iv) French ☐   Others (specify)_____

419

N B: Indicate below for frequency: most often (Mo) Sometimes(S), Rarely(R), Never (N)

8) How often do you speak a) your indigenous language(s)? _____ b) Pidgin?_____

c) English? _____ d)French?_____

NB: Indicate below SBE (Standard British English), CamE(Cameroon English),Mixture of SBE and CamE

9) Which English variety do you often use in the following contexts?

a) Home with parents, brothers, sisters, siblings _____ b) School with teachers in and out of the classroom_____ c)With classmates, friends or playmates_____

10) How often do you use the following English language variety?

a)SBE : Most often ☐ sometimes ☐ rarely ☐ never ☐

b) CamE: Most often ☐ sometimes ☐ rarely ☐ never ☐

11a)How often does your teacher teach the sounds of English to students?

Most often ☐ sometimes ☐ rarely ☐ never ☐

b)How often does your teacher teach the grammatical structures of English to students?

Most often ☐ sometimes ☐ rarely ☐ never ☐

12a)Your accent is different from Standard British English accent or received pronunciation

I strongly agree ☐ I agree ☐ I disagree ☐ I strongly disagree ☐

b) Your English construction is different from Standard British English (SBE)

I strongly agree ☐ I agree ☐ I disagree ☐ I strongly disagree ☐

13a)How do you rate your mastery of Standard British English accent or Received Pronunciation?Excellent ☐ Good ☐ Average ☐ Poor ☐

b)How do you rate your mastery of the Standard British English grammatical structures?

Excellent☐ Good ☐ Average ☐ Poor ☐

14a) Do you use internet or SMS short forms especially when

i) Sending or texting messages Yes ☐ No ☐

ii)Copying notes in class? Yes ☐ No ☐

iii)Writing any official English test or exams? Yes ☐ No ☐

b) How often do you use internet language or SMS shorthand? Most often ☐ sometimes ☐ Rarely ☐ Never ☐

c) List some of the short forms that you use and their full forms_____

d) Why do you use internet language or SMS shorthand when texting messages or when writing English?_____

15a)Does your teacher sometimes use students' MTs or borrow from them to explain or clarify some English grammatical structures or sounds ?   Yes ☐   No ☐

b) Do you comprehend better when your teacher explains some English aspects in an indigenous language? Yes ☐   No ☐

c) Do you demonstrate more passion for learning when your teacher switches to an indigenous language in the classroom setting? Yes ☐   No ☐

16a)Do you think using your indigenous language will help facilitate your understanding of English? Think so ☐   Do not think so ☐   Neutral ☐

b)Justify your answer_____

17)In your opinion, which English model or variety should be accepted and promoted in the Cameroonian English language classroom and when marking the GCE if the government decides to implement both CamE and SBE? Only SBE ☐ only CamE ☐ mixture of SBE and CamE ☐

18) Would you like to read and write the following languages in addition to English?

a)Your indigenous language? Yes ☐ No ☐

Justify your answer_____

b)The language of the area where you attend school? Yes ☐   No ☐

Justify your answer_____

19) If the government wanted to teach both Cameroonian indigenous languages and CamE in Cameroon, would you support the idea?   Yes ☐   No ☐

b)Justify your answer_____

Date_____

At_____

B) QUESTIONNAIRE TO TEACHERS

Dear Respondents,

The researcher is a Ph.D student of the Linguistic Department, University of Yaounde 1. The student is researching on the topic**: "A Discourse on the Impact of Globalisation and/or ICT on Standard English and Some Grassfield Languages in the Multilingual North West Region of Cameroon"**. The main purpose of this questionnaire is to investigate and present various ways in which globalisation and/or ICT has affected English language in multilingual Cameroonthereby investigating language use, language attitude, frequency of language usage and language competency etc. Thus, as an English language teacher who teaches Cameroon learners of English, you have been specially selected to participate in this exercise by answering the questions that follow. Your cooperation and honesty in answering the questions will be highly appreciated and will contribute immensely to the success of the study.

Instruction: kindly fill in the questionnaire as objectively as you can, either by a simple Yes or No, a tick (√) in the appropriate box and write where necessary. Where there is not enough space, please do try to improvise.

Thanks for your understanding and cooperation.

1)Name (optional) _____

2)School _____

3)Sex: Male ☐   Female ☐

4) Age- group: below 20 ☐   20-35 ☐ 36-50 ☐   50-above ☐

5a)Are you currently teaching English language in your school?   Yes ☐   No ☐

b) If yes, what level(s) or class(es) are you teaching?

Form 4 ☐   Form 5 ☐   Lower Sixth ☐   Upper Sixth ☐

c)How many students are in your class? _____

d) What percentage of them speaks the language of the area as their first language? _____

e)What percentage of them do not speak the language of the area as their first language?__

6)Academic qualification: GCE O/L or BEPC ☐   GCE A/L or BAC ☐   BA Degree ☐

MA Degree☐rs (specify)_____

7)Professional Qualification: DIPES 1 ☐   DIPES 11 ☐

8)How long have you been teaching? a) More than 20years ☐ b) More than 10years ☐

c) More than 5years ☐   d) Less than 5years ☐

9)What is your department of origin in the university?_____

10)What is your indigenous language(s)?_____

11)What was the first official language you acquired? English ☐   French ☐

12)Write "Yes" or "No" in the following questions

	Your indigenous language?	Pidgin?	English?	French?	Other ILs
i)Do you understand	_____	_____	_____	_____	_____
ii)Do you speak?	_____	_____	_____	_____	_____
iii)Do you read?	_____	_____	_____	_____	_____
iv)Do your write?	_____	_____	_____	_____	_____

13)What language(s) do your students often use in the school environment?

a) Their indigenous languages ☐ b) Pidgin ☐   c) English ☐   d)French ☐

14) What language(s) do you often use with your students in the classroom or school environment? a)Your indigenous language ☐ Pidgin ☐   c)English ☐ d)French ☐

For variety of English below, use the following:

Standard British English variety (SBE), Cameroon English Variety (CamE),

mixture of SBE and CamE

15)Which English variety do your students often use in the school environment?_____

16)Which English variety do you often use in the school environment?_____

17)Which English variety do your colleagues often use in the school environment?_____

18a)How often do you teach the sounds of English to your students?

Most often ☐   sometimes ☐   rarely ☐   never ☐

b)Your students' accents are different from or Received Pronunciation.

I strongly agree ☐   I agree ☐ I disagree ☐   I strongly disagree ☐

ci)Do you often face problems teaching some sounds of English to your students? Yes ☐ No ☐

ii)If yes, which are some of the problem areas of the sounds of English to your students?_____

iii)If no, which are some of the sounds of Englishthat you do not face problems when teaching them?_____

d) How do you rate your students' mastery of the English accent?

a) Excellent ☐   b) Good ☐   c) Average ☐   d) Poor ☐

19a) How often do you teach the grammatical structures of English to your students?

Most often ☐   sometimes ☐   rarely ☐   never ☐

b) Your students' English constructions are different from Standard British English (SBE)

I strongly agree ☐   I agree ☐   I disagree ☐   I strongly disagree ☐

ci)Do you often face problems teaching some grammatical structures of English to your students?

Yes ☐   No   ☐

ii) If yes, which are some of the problem areas of grammar to your students?_____

iii)If no, which are some of the areas of English grammar that you do not face problems when teaching them? _____

d)How do you rate your students' mastery of the Standard British English grammatical structures? a) Excellent ☐   b) Good ☐   c) Average ☐   d) Poor ☐

20) What do you think is the cause of the difference between your students' pronunciations or structures and that of Standard British English? Tick the right column

A-Agree   SA-Strongly Agree   D-Disagree   SD-Strongly Disagree

	A	SA	D	SD
The influence of students' indigenous language				
The influence of Cameroon Pidgin English				
The influence of internet language				

Others_____

_____

21a) Do you mark students' scripts at the GCE? Yes ☐   No ☐

b) If yes, for how long have you been marking?a) More than 20years ☐   b) More than 10years ☐   c) More than 5years ☐   d) Less than 5years ☐

c) Which English variety is considered when marking?

di) How do you feel when students use CamE in the GCE and is marked wrong? fine ☐ bad ☐

ii)Justify your answer_____

22) In your opinion, what percentage of Cameroonians do you think generally use the following languages?

a)SBE: 0% ☐   20% ☐   40% ☐   50% ☐   60% ☐   80% ☐   0% ☐

b)CamE: 0% ☐   20% ☐   40% ☐   50% ☐   60% ☐   80% ☐   00% ☐

23)In your opinion, what percentage of Cameroonians do you think generally are proficient in the following languages?

a)SBE: 0% ☐   20% ☐   40% ☐   50% ☐   60% ☐   80% ☐   100% ☐

b)CamE: 0% ☐   20% ☐   40% ☐   50% ☐   60% ☐   80% ☐   100% ☐

24) Do your students often use internet language or SMS short forms in their written work in English? Yes ☐ No ☐

b) If yes, which are some of the short forms that they use?_____

c)How often do they use internet or SMS shorthand?

Most often ☐ sometimes ☐ rarely ☐ never ☐

d) Do you often understand the meaning of the short forms they use? Yes ☐ No ☐

ei) Does it always disturb you when students use these forms? Yes ☐ No ☐

ii)Justify your answer_____

d) In your opinion, why do they use internet or SMS shorthand when writing English?

i)_____

ii)_____

iii)_____

25a)In your opinion, which English model or variety should be accepted and promoted in the Cameroonian English language classroom and when marking the GCE? _____

b) In your opinion, which English model or variety should be promoted in the following areas in the Cameroonian English language classroom if the government decides to implement both SBE and CamE? Pronunciation _____ ii)Grammar_____iii)Vocabulary_____

26a)Do you sometimes use students' MTs or borrow from them to explain or clarify some English grammatical structures or sounds ? Yes ☐ No ☐

b)If yes, why do you do so? _____

27)Do you think a pre- knowledge of some aspects of students' MT can help facilitate English Language Pedagogy?Think so ☐ Do not think so ☐ Neutral ☐

28a)Do you think students' indigenous languages can help facilitate English Language pedagogy

Think so ☐ Do not think so ☐ Neutral ☐

b)Justify your answer_____

29a)The content of the English language course or textbooks you are using presently relies heavily on

	A	SA	D	SD
SBE				
CamE				
Western languages and cultures				

Cameroon indigenous languages and cultures				
Mixture of Western and Cameroon languages and cultures				

bi)Should the content-based English language textbook be foreign-oriented or home grown?___

ii)Justify your answer_____

30)Who is the best teacher of English Language to learners of English as a second language?

[____]A non-native English language teacher who knows French very well

[____]A non-native English language teacher who either has a pre-knowledge of student's mother tongue or contrastive analysis who can effectively carry out a contrastive study between English and students' indigenous languages

[____]A non-native English language teacher who doesn't have either a pre-knowledge of student's indigenous languages or contrastive analysis to effectively carry out a contrastive study between English and students' indigenous languages

[____] A native English language teacher

31a) If the government wanted to teach the following languages both Cameroon indigenous languages and CamE in the Cameroonian language classroom, would you support the idea?

i)Cameroon indigenous languages: Agree [____] Disagree [____]

Justify your answer_____

ii) CamE:Agree [____] Disagree [____]

Justify your answer_____

32a)Fill in the gaps with a tick stating the language you will prefer to be used either as a subject (S) and/or medium of instruction (MoI) in the educational sector of Cameroonat each level

.	Subject			Medium of instruction		
	FREQ Only SE	FREQ Only CamE	FREQ Both	FREQ Only SE	FREQ Only CamE	FREQ Both
Nursery Education						
Infant Section of Basic Education (Class 1 and 2)						

426

Junior Section of Basic Education (Class 3 and 4)							
Senior Section of Basic Education (Class 5 and 6)							
Junior Secondary Education (Form 1-3)							
Senior Secondary Education (Form 4-5)							
High School Education (Lower and Upper Sixths)							
University/Tertiary Education							

b)Fill in the gaps with a tick stating the level you will prefer Cameroonian indigenous languages to be used either as a subject and/or medium of instruction in the educational sector of Cameroonat each level

	FREQ Subject Only	FREQ MoI Only	FREQ Both S & MoI
Nursery Education			
Infant Section of Basic Education (Class 1 and 2)			
Junior Section of Basic Education (Class 3 and 4)			
Senior Section of Basic Education (Class 5 and 6)			
Junior Secondary Education (Form 1-3)			
Senior Secondary Education (Form 4-5)			
High School Education (Lower and Upper Sixths)			
University/Tertiary Education			

33a) Do you agree that globalisationand/or ICT is affecting Standard Englishin multilingual Cameroon negatively?A ☐ SA ☐ D ☐ SD ☐

b) How is globalisationand/or ICT affecting Standard English multilingual Cameroonnegatively?

i)_____

ii)_____

iii)_____

34a) Do you agree that globalisation and/or ICT is affecting Standard Englishin multilingual Cameroonpositively?A ☐   SA ☐   D ☐   SD ☐

b) How is globalization and/or ICT is affecting Standard English in multilingual Cameroon positively?

i)_____

ii)_____

iii)_____

35a)What do you think about the future of Standard Englishin the educational sector of Cameroon in about five decades?

	A	D
English will be completely wiped out in the Cameroonian language classroom		
English will still be the language or medium of instruction		
English will be used only as a subject		
English will be much adulterated with internet language, CPE and CILs		
ICT will be used to teach English		
SBE will be replaced by CamE		
Both SBE and CamE will be used in schools		

Others_____

b)What do you think about the future of Cameroonian indigenous languagesin the educational sector of Cameroon in about fourdecades?

	A	D
Some Cameroon indigenous languages will be able to compete with English language		
Cameroon indigenous languages will be used as languages or medium of instruction		

Some indigenous languages will be used only as subjects		
Cameroon indigenous languages will be much adulterated with internet language, English and CPE		
ICT will be used to teach Cameroon indigenous		

36) What do you think are the possible solutions to the negative effects of globalisation and/or ICT on Standard English in Cameroon?

i)_____

ii)_____

iii)_____

iv)_____

v)_____

Date_____

At_____

C)QUESTIONNAIRE TO INDIGENOUS PEOPLE

Dear Respondents,

The researcher is a Ph.D student of the University of Yaounde 1, Department of African Languages and Linguistics researching on the topic **"A Discourse on the Impact of Globalisation and/or ICT on Standard English and Some Grassfield Languages in the Multilingual North West Region of Cameroon".** The aim of this questionnaire is to examine the effects of globalisation on your indigenous language. Thus, as an indigene, you have been specially selected to participate in such an exercise by filling in and completing the questionnaire. The information provided by you would be useful only for academic purpose. We strongly believe that this study will hopefully be useful to everyone who has concern for the rural area, its development and well being. It will make you aware of the need to encourage the development and revitalization of your language. Your kind and sincere responses to the items would contribute immensely to the success of this study and would be highly appreciated.

Instructions**:** Kindly fill in the questionnaire as objectively as you can either by a simple "Yes" or "No", a tick (√) in the appropriate box and write where necessary. Where there is not enough space, please do try to improvise.

Thanks for your understanding and cooperation.

I/ Demographic Information

1) Name (Optional) _____

2) Sex: Male ☐   Female ☐

3) Age-group: below 18 years ☐   19-39 ☐   40-60 ☐   61-above ☐   please specify_____

4) Level of education: No Certificate ☐   F.S.L.C. ☐   GCEO/L or BEPC ☐

   GCE A/L OR BAC ☐   BA Degree ☐   MA Degree ☐ Others (specify) _____

5) Place of birth: Concentrated L1-speaking or rural areas ☐

              Non-concentrated L1-speaking or rural areas ☐

6) Current residence: Concentrated L1-speaking or rural areas ☐

Non-concentrated L1-speaking or rural areas ☐

7) Marital status: Married with children ☐ Married but divorce ☐ Single ☐

              Married with no children ☐   widow/widower ☐

8) Type of Marriage: Inter-tribal ☐   Tribal ☐

II/ Language Identification

9) What was the first language you acquired as a child?

Bamunka ☐   Ngie ☐   Pidgin ☐   English ☐   French ☐   Others

(specify)_____

10) What was the first official language you learned? _____

11) What language did your father speak to you when you were growing up? _____

Your mother?_____

12) What other languages do you speak now?_____

III/ Language Knowledge

13a) write "yes" or "no" in the following questions

	Your L1?	English?	French?	Pidgin?

i) Do you understand_____   _____   _____   _____

ii) Do you speak? _____   _____   _____   _____

iii)Do you read? _____   _____   _____   _____

iv) Do your write? _____   _____   _____   _____

b) Do you understand proverbs, idioms, riddles, stories, prayers, slogans, maxims, and stylistic devices when address to you in your indigenous language?_____

c) Can you express proverbs, idioms, riddles, stories, prayers, maxims, slogans and stylistic devices in your language?_____

IV/Language Attitude

14) Among the languages you speak, which one is

a) The most loved and preferred? _____ why?_____

b) The easiest to speak?_____ to write?_____

c) The most difficult to speak? _____to write?_____

d) The most familiar? _____

e) Used to better express your idea_____

15) How do you consider your indigenous language?   Nice ☐   primitive ☐

16a) How do you feel when you converse with people from your village in your language?

Nice ☐   shy ☐

b)How do you feel when you converse with people from your village in a different language other than your language? Nice ☐   shy ☐

17) What feelings do you have towards people from your village conversing with their fellow indigenous people in either English, Pidgin, French or any other language other than your indigenous language?

_____

18) What do you think about people from your village who deny the knowledge of your indigenous

language?_____

19ai) Which language would you prefer your children to learn in school in future?_____

ii)   For what reason(s)? _____

_____

bi) would you like to read and write in your indigenous language alongside English and French?

Yes ☐   No ☐

ii) For what reason(s)? _____

ci) What would you say if the government wanted to teach your language at both the primary and secondary levels in your village? Do you think it is a good idea?   Yes ☐   No ☐

ii) Suppose someone offered to teach you all to read and write in your language, would you like to learn?   Yes ☐   No ☐

iii) Would you be willing to attend a one-hour class each week to learn? Yes ☐   No ☐

iv) Would you be willing to buy a small note book in your language? Yes ☐   No ☐

v) If an outsider (non- native) want to learn your language, where is the best place to learn it? _____

V – Language Use

20a) Among the languages you speak, which one(s) do you use

At school?_____

During recreation?_____

On your way home from school? _____

At home? _____

Market place /street? _____

To look for a job? _____

Government offices?_____

Church?_____

bi) Which language(s) is/are mostly used in the church in your village for Bible reading? _____

for announcement?_____for sermon?____for prayers?____for singing of songs and hymns?___

ii)Does anyone translate them into your indigenous languages? Yes ☐ No ☐

iii)If yes, who does it?_____

c) Among the languages you speak, which one(s) do you use with the following?

i)Spouse_____ ii)Father _____ iii) Mother _____ iv) Siblings_____

v) Grandparents _____ vi) Peers _____

d) Among the languages you speak, which one do you mostly use to?

i) Greet old people from your village? _____

ii) Greet young people from your village? _____

iii) Express proverbs/idioms, riddles, jokes, stories, prayers, stylistic devices etc? _____

iv) Consult the oracles or carry out ritualistic practices? _____

v) Express anger and strong emotion? _____

vi) Discuss affairs of the village? _____

 vii)Indigenous "Njangi" house?_____

ei) Does your village have a community radio station? Yes ☐ No ☐

ii) If yes, in which language does it usually broadcast information?

f)Which language do you often a)listen to for the following

ai)news?_____ii)popular music or dance?_____iii)religious programmes?_____iv)films and games?_____

b) Manipulate the internet?_____

VI-Frequency of Language Use

N.B: Indicate below for frequency: Most often (MO), Rarely (R), Occasionally (OC) Never (N)

21a) How often do you use the following languages in oral and written productions?

	Your language?	English?	Pidgin?	French?
Oral:	_____	_____	_____	_____
Written:	_____	_____	_____	_____

b) How frequent do you generally use your language in both oral and written productionswith the following persons:

i) Husband or wife?_____   v) Adults?_____ ix)Grandchildren____

ii) Father? _____   vi) Children?_____

iii) Mother? _____   vii) Peers? _____

iv) Grandparents? _____   viii) friends?_____

c)How often do you understand and express proverbs, riddles, prayers, stories, songs in your language? Understand: _____   Oral: _____

VII -Language Competence or Proficiency

N.B. Indicate below for level: Excellent(Ex)=10/10,   Average(AV)=6/10

Poor(Pr)=2/20,   Good(G)=8/10,   Weak(W)=4/10

22a) What is your level of oral and written competence in the languages below:

Your language? Pidgin?   English?   French?

i)Oral _____   _____   _____   _____

ii)Written_____   _____   _____   _____

b) What is your level of understanding and oral competence of proverbs, idioms, riddles, prayers, stories and stylistic devices in the languages below:

Your language?   Pidgin?   English?   French?

i)Understanding _____   _____   _____   _____

ii)Oral   _____   _____   _____   _____

23ai) Do you always understand everything you hear said in your language? Yes ☐ No ☐

ii)If no,

why_____

b) Do you always find the words or expressions easily to express your thoughts in your language? Yes ☐ No ☐

ci) Let's say you witness a fight between two people and the Fon/Chief of your village summons you to tell him what you saw. Can you describe in detail exactly what you saw using:

Only your indigenous language? Yes ☐   No ☐

Only English?   Yes ☐   No ☐

Only Pidgin?   Yes ☐   No ☐

Only French?   Yes ☐   No ☐

ii) Indicate other language(s) you can use to describe accurately in detail what you saw_____

VIII /Code –Mixing, Code-Switching, Language Shift and Loss

24a) Do you mix words or phrases from other languages or move from your language to another when speaking your indigenous language?   Yes ☐   No ☐

bi) How do you feel when your indigenous people mix your language and other languages or move from your language to another language(s) when discussing with your tribe's people?

Bad or disturbed ☐   Fine ☐

ii) Justify your answer_____

C) Why do you mix other languages or move from your language to another when speaking your language? Tick the correct column below

Reasons	
Lack of knowledge of the word in the IL	
Forget the word or phrase in the IL	
Do not always find the words or expressions in the ILs easily to express thoughts	
The word or phrase is more fit to talking about a certain subject	
Familiarity with more than one language	
To exclude certain persons from the discussion	
To include certain persons into the discussion	
No equivalent for the word exist in the IL	
None of the above	

Others (specify)_____

25) Do you think that words in other languages are gradually replacing their equivalents in your language? Think so ☐   Do not think so ☐   Neutral ☐

26a) Do you think that, heavy lexical borrowing from other languages is a positive aspect of globalisation and/or ICT on the lexicon of your indigenous language?

     Think so ☐   Do not think so ☐   Neutral ☐

b) Do you think that heavy lexical borrowing from other languages is a negative aspect of globalisation and/or ICT on the lexicon of your indigenous language?

     Think so ☐   Do not think so ☐   Neutral ☐

27) When there is no equivalent for a foreign word in your language, what do you prefer to use?

Factors identified	
Foreign word	
Descriptive phrase or paraphrase	
Coinage	
Meaning shift or language analogy	
Onomatopoeia words	
All of the above	
None of the above	

Others (specify)_____

28a) Do you agree that globalization and/or ICT is affecting your indigenous language positively? Agree [ ]   Strongly Agree   [ ]   Disagree [ ]   Strongly Disagree [ ]

b) List some of the ways in which globalization and/or ICT is affecting your indigenous language positively

i)_____

ii)_____

29a) Do you agree that globalization and/or ICT is affecting your indigenous language negatively? Agree [ ]   Strongly Agree [ ]   Disagree [ ]   Strongly Disagree [ ]

b) List some of the ways in which globalization and/or ICT is affecting your indigenous language negatively

i)_____

ii)_____

30) What do you think about the future of your indigenous language in about four decades?

i)_____

ii)_____

34) What do you think are the possible solutions to the negative effects of globalisation and/or ICT on your indigenous language?

i)_____

ii)_____

Date_____

At_____

INDEXES

- **Index of Authors**

- **Index of Persons**

- **Index of Notions**

A

B