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TEACHING PIDGIN ENGLISH AS A COMMUNICATION TOOL FOR CONFLICT MANAGEMENT IN SOUTHERN CAMEROON ARMED CONFLICT

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Abstract

In every conflict situation, language is considered as a driving tool for communication regardless of the type of language, which is being used. Language is used to disseminate information from one person to the other, especially in a situation of crisis to update the population on how events are unfolding. That is why looking at the population involved in the conflict it was deemed necessary to use Pidgin English also as a tool of communication in resolving the conflict in Southern Cameroons. The objective of resolving a conflict is to have peace, thereby promoting the absence of war, fear, violence and so on and in the other hand promote peaceful coexistence among a people. Many avenues have been exploited from the consortium to the Major National Dialogue with the absence of the articulation of Pidgin English, which is a language for wider communication. The purpose of this study is to investigate the importance of teaching pidgin English as a communication tool. Data for the study was collected both quantitatively and qualitatively from a population of 125 respondents and 35 informants and Pidgin programs in Ndefcam and Afrique Nouvelle radio stations respectively and using excerpts in Pidgin English from the speeches of Prime Minister Dr. Dion Ngute and that of Mancho Bibixy. Using Aristotle (1991) on Rhetoric: A theory of Civic Discourse, the results obtained show that Cameroon Pidgin English is more natural and a unifying language, which grows in the eyes of all Cameroonians and transcends to all geographical, social, economic, psychology and political boundaries to all Cameroonians. It is a language for wider communication and it can be taught and used as a communication tool in a way in resolving the conflict in Southern Cameroons.

Keywords: Pidgin English; communication; conflict management; type of languages

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1. Introduction

Language plays a key role in conflict management. In every conflict situation, language is considered as a driving tool for communication regardless of the type of language, which is being used. In certain cases, communication can also flow without the use of language. This gives the importance of communication in our modern society, all societies use language to pass across information from one person to another, especially in a situation of crisis to abreast the population on how things are unfolding. Thus, language, information and communication are the key elements, which can be used in promoting, preventing and resolving a conflict. Pidgin English falls among these elements which can be used as a tool for communication in resolving the Anglophone armed conflict. The purpose of resolving a conflict is to have peace thereby promoting the absence of war, fear, conflict, anxiety, violence and on the other hand promote peaceful coexistence among people.

Many avenues have been exploited by Cameroonians of all walks of life to see that peace reign in the two English regions since the outbreak of this crisis. Consultations have been carried by stakeholders, the “consortium” met the Major National Dialogue came and went without a solution. It is within this background that the authors of this paper questioned that, can language be the problem, that communication does not flow to the masses right down to the common man in the street? That is why they think Pidgin English can also be used as the language for wider communication to disseminate information to the masses in relation to the Anglophone conflict. We bear in mind that Pidgin English is the language of intimacy to most Cameroonians; it is the language of social cohesion and the language of the masses, with this put in place it can be used as a communication tool for resolving or managing the crisis because Pidgin English goes across the board. Pidgin English also closes the gap between the educated and the uneducated for the purpose of communication, thus, is a lingua franca in Cameroon.

Crystal and Davy(1969) think that using language in particular domain for example, the language of the media reporting, the language of religion and the language of conflict management, intuitively suggest that these domains have registers unique to each. It is in this respect that Trimbel et al (1978) sought to establish links between subject area and particular ways of organizing language into larger units of rhetorical structures. In stressing the importance of differential subject matters for a proper understanding of language use, Robinson (1983:163) says ‘there is an implicit assumption that language use voices from subject area to subject area, and that there will be variety in terms of linguistic forms linguistic activities and subject matter’’. Robinson’s view is relevant because this write-up deals with conflict management where linguistics demands one to look at the language in use at the level of subject matter (what the problems is), register (which variety of language to be used), context (where and when) participants (who are those involved) and manner (how). Putting all

these factors together will give participants a lead way to critically synthesize conflict related issues in order to established harmony between two parties in conflict.

CAII (1997) says conflict is present when two or more parties perceive that their interest is incompatible, express hostile attitudes or peruse their interest through action that damage the other parties. Interest can diverge in many ways: over resources, overpower, over identity, over status and over values. These are the remote causes of the Anglophone crisis that multiplied the lawyers' and the teachers plight on the judicial and the educational systems in the Southern Cameroons. The authors of this paper uphold the view that members of a community share a collective identity based on cultural values, and every community is attached to its tongue, which is language. Thus, the conflict in Southern Cameroons is just an example out of the multitude of crises plaguing the world today. It is within this background that the problem of looking for an appropriate language that can be used as a tool for both parties to solve the Anglophone crisis came about.

Although Pidgin English is the most used language in the Southern Cameroons, many people still consider it as a backbone language and a language of the illiterates so instead of Pidgin English perceived as a symbol of connecting, it has been considered as a language that has made the English-speaking Cameroonian unable to excel in their own English sphere. One of the main causes of the crisis was the linguistic problem in the courts and schools in Southern Cameroons. A greater majority of the population could not understand Cameroon standard English, at times in the law courts a translator is needed to translate from English to Pidgin and vice versa. What about French that the English-speaking community could not speak nor understand, so there was a need to use a language for wider communication. At the beginning of the crises, Pidgin English was not well articulated by the parties concerned, which was made up of the 'consortium'. As the crisis evolves, radio stations like Ndecam and Afrique Nouvelle and some politicians used Pidgin English to create awareness on the solution at hand to the masses in special programs related to the crisis in Pidgin English as well as pidgin news. Politicians also use Pidgin English to consult the population in search for a solution to the crisis. It is for this reason that this paper postulates that Pidgin English can be used as a tool for communication in managing or resolving the Southern Cameroon conflict. The paper sought to answer the question to what extent Pidgin English can be taught and used as a tool for communication in managing the Southern Cameroon Armed Conflict? Has Pidgin English impacted positively towards the managing of this crisis?

2. Literature review and theoretical framework

Conflict management and peace resolution came as a result when a people in one way or the other manifests themselves in disagreement. This disagreement may stem from anger, quarrel, hatred, destruction, killing or war; all these have been manifested in the Anglophone

conflict. Any arrogant attitude capable of charging up the political or social environment is likely to culminate in conflict. Conflict in itself comes as a result of greed, covetousness, self-centeredness, discontent, envy, arrogance, rudeness, impunity, among other acts, capable of producing a breakdown of human relations. In a way, these vices are innate attribute of the “conflict nature” of man.

It is within this premise that Atoh (2012) posits that of all human attributes’ language is perhaps the most remarkable. Through language humans can share experiences, formulate values, exchange ideas, transmit knowledge, manage conflict and sustain culture. Indeed, language is vital to thinking itself and for this reason, language plays a vital function in society, in the sense that it is the medium through which a society can be influenced, conditioned and manipulated as far as communication is concerned. Morrill et al (1998) says that in the fields in which language operates, one of its pertinent purposes is to attach ideas, persons, places and things to symbol via the process of influence, deduction, implicature and presupposition. It is in this use that the technical, charismatic, compelling functions have a vital role to play as the interpretation of meaning and the connection of the speaker to the audience is concerned. This is related to Mforteh (2006a) that the native speaker of a language depends on some intuitive knowledge about linguistic appropriateness and correctness. Southern Cameroonians do not use only English as identical marker but also Pidgin English, which is relatively more specialized form for wider communication as a primary communication tool in solving the conflict in the English-speaking part of Cameroon. Considering that there are several and different linguistic manners for different situation, the role of Pidgin English in a conflict situation such as the Anglophone crisis is more obvious in this paper. This is because the language use in this situation operates in an intricately complex multilingual context and only Pidgin can be a tool of communication for a wider audience. The dependence on linguistic clues is ascertained by the assumption that language has the potential for making communication successful and for establishing social relationship and for liberating a people in tight situations. Through language, human thought and intentions can be discerned. Through language, social relationships are confirmed, redefined and challenged. Thus, the desired effect is effective communication which in turn ensures the success of persuasion as Mbangwana (2002:99) puts it.

The use of language in many cases may evoke either admiration, hatred or sometimes it may galvanise feelings to action. In situations of communication there is a plain sense whereby fact; ideas and information are expressed. In this case the attitude may be impersonal or unemotional. Thus language can change many things. It can make the people to react either negatively or positively, following the information given in the quotation above by Mbangwana. By examining the role of language in communication and taking into consideration that Cameroon Pidgin English is growing rapidly within the Cameroonian context both in its written and spoken forms, the authors of this paper also think that CPE

stands a better chance as a communicative tool in resolving the Anglophone crisis. This is supported by Ayafor (2000 and 2006) who observes that for many families in Cameroon, and in homes where the father and mother do not come from the same ethnic group or linguistic background and also have a low level of education especially in the English-speaking region of Cameroon, pidgin English is the only unifying language. That is the reason why, the Prime Minister of Cameroon Dion Ngute and other radio stations like Ndefcam resorted to Pidgin English to talk about the Anglophone crisis. (Prime Minister chief, Dr. Dion Ngute May 12, 2020 at Nkwen Market Mobile).

The theory that postulates this write-up is Aristotle (1991) on Rhetoric: A theory of civic discourse. The origin of classical rhetoric theory can be traced back to the time of ancient scholars such as Plato, Aristotle and Socrates. This theory developed when people began to identify that there is some kind of influence made to the listeners in ancient world. The classical rhetoric was to know who the elements of persuasion work for and how it can be effectively utilized. Aristotle identified that there are three elements needed for an effective communication which are: the speaker, the speech and the listener. He spotted that some kind of change can be brought to the listener by speaking through the speech. The ultimate goal of human speech or writing is communication, and Aristotle sees the persuasive function of language as the most important and the most used in a given situation like conflict management and peace resolution. Persuasion according to Aristotle is concerned mainly with the calculation and intentional incitation of the speaker, coupled with the constraining testimonies and facts on the one hand and on the other hand involuntary and spontaneous influences like charm, charisma, prestige and reduction, and these elements help to build up the persuasive pattern in public speaking. e.g kneeling down of chiefs and politicians in-front of the population on the crisis for peace to reign especially in the context of conflict management. To persuade your listener, you must see the possibility of communication in the first place, the elimination of the possibility ordering him around in the second place yet very bright chances of drawing him or her to you emotionally and reasonably.

In view of this, persuasion functions as a remote and perhaps fundamental cause for non-verbal elements, which is introduced into speech and writing. Though persuasion depends on motives adduced for beliefs, how plausible they are put and how compelling they are worded, at times persuasion may depend on the personality of the speaker(s). If we take the situation at hand that involves, the conflict in the Cameroon Anglophone regions, and the Prime Minister leaves his high office to come down to talk to the people of the grassroots, using Pidgin English as the sole language to communicate his message, and not standard English it shows that he uses his personality to persuade the people using the language they understand better which is Pidgin English. In this wise, we can therefore define emotions as those feelings that so change men to affect their judgements and that are also attended by pain and pleasure. In such a situation if one wants to affect men's emotion, he or she must understand the emotions

themselves in order to examine and analyse emotions three items must be taken into consideration. The first item is the conditions under which each emotion occurs, the second being the object of the emotion and the third, the usual cause of the emotion. These three items will be examined during our discussion in the later part of this write-up. These emotions are considered in terms of anger, love and hatred, fear and confidence, shame and shamelessness, benevolence, compassion, virtue, indignation, envy and emulation. Thus, the aim of rhetoric is to persuade and how rhetoric is logically linked with persuasion to build an effective communication in the discourse of conflict management and peace resolution, like the case of Anglophone crisis currently ongoing.

3. Method

In order to attain our objective a mixed methodology was used in carrying out this investigation, namely a questionnaire, interviews and excerpts from the Prime Minister speech and that of Mancho Bibixy all made in Pidgin English. Our target populations were those found around the most crowded areas of Bamenda III council Nkwen from Mile Two Junction Nkwen through Ghana and Cow Street respectively. This area was mapped out because this is where the Prime Minister stopped during his visit on May 12th 2020 to the region in relation to the Anglophone crisis to address the local population on the ground, which included market traders, bike riders, truck pushers etc. The area was also chosen because the two radio stations that use Pidgin English to talk about the Anglophone crisis are located in this vicinity. Ndefcam radio is found between Ghana and Cow streets, while Afrique Nouvelle radio station is located adjacent to Mrs Ngeng junction at Ntamulung. Thus, as keen listeners to these two radio stations it is believed that these populations can be accessed as a source of information for our investigation.

A purposive sampling was used to sample out one hundred and twenty-five (125) respondents out of the one hundred and fifty respondents targeted, thus giving us a percentage of 80.3 %. As far as interviews were concerned fifty persons were targeted including journalists of both Ndefcam and Afrique Nouvelle, of the fifty we succeeded in conducting interviews for thirty-five persons giving a percentage of 70% with these two percentages, which were above average gave us a lead way to carry out our investigation. These two exercises that is, questionnaire and interviews took the authors of this paper six weeks to carry their survey. And their informants and respondents were age 25 and above. The speeches of the Prime Minister and that of Mancho Bibixy within this period gave a positive reaction from the population, and as such, nursed the idea of using Pidgin English as a tool for communication in solving the Anglophone conflict. The data collection tools are given in the Appendix part.

4. Results and discussion

Questionnaire, interview guide and excerpts of speeches were used as instruments in the data collection. The analysis of this data will be done in statistical form in tables showing the number of respondents per question and the percentages and cumulative percentages emanating from the results. While interview guide and excerpts will be content analysis based on the information obtained from the interview and the analysis of the various speeches made by the prime minister and Mancho Bibixy

A) Responses to questionnaire

- 1) Does the use of Pidgin English have a role to play on the population as a communication tool in solving the armed conflict in the southern Cameroon?

Table 1. Responses to question 1

Responses	No of respondents	Percentages	Cumulative percentages
Yes	85	68%	12%
No	15	12%	80%
To an extend	25	20%	100%
Total	125	100%	

From the statistics gotten from table 1 above, 85 respondents 68% say yes that Pidgin English has a role to play as a communication tool in solving the armed conflict in southern Cameroon, 15 of our respondents says no giving a percentage of 12% and 25 respondents say to an extent showing a percentage of 20%. It can be observed from these results that those who say yes believe that pidgin is a language for a wider communication and if use as a tool for communication, the population will understand the problem under discussion than using French or Cameroon Standard English. Those who say no and to an extent believe that apart from pidgin English the role of other languages also has an impact to play in communication when it comes to managing the conflict, especially when writing of documents is concerned.

- 2) Why do you think Pidgin English can be used as a language of communication to the population in resolving the southern Cameroon armed conflict?

Table 2. Responses to question 2

Responses	No of respondents	Percentages	Cumulative percentages
Because majority of the population in the English-speaking regions and some in the French speaking regions speak and	25	20%	28%

understand pidgin English better			
Because it is a lingua franca in Cameroon	35	28%	48%
This is a language that identifies the southern Cameroon as a people.	65	52%	100%
Total	125	100%	

The results obtained in table 2 above showed that 25% say that a majority of the population in both parts of the country that is English speaking and French speaking speak and understand pidgin better. 35 respondents 28% give their own view that Pidgin English is a lingua franca in Cameroon, so it can be used as a communicative tool in resolving the crisis. 65 respondents 52% believe that Pidgin English is the language that identifies the southern Cameroon as a people. We realize from these statistics that 65 respondents 52% believe that the Anglophone in Cameroon are identified when they speak pidgin, thus believing that pidgin English can be used as a communication tool in managing the crisis as far as a language for wider communicating is concerned. For them they feel that when an Anglophone is identified through Pidgin English, there is intimacy, togetherness social cohesion and as well as bringing the gap of a people existing in social space and having one culture heritage. Pidgin English to the English speaking is a language that exhibit strength and unity. That is why the fighters in the bush will quickly understand when it comes to communication.

3) Has Pidgin English in your opinion positively contributed in managing the armed conflict in the Southern Cameroon?

Table 3. Responses to question 3

Responses	No of respondents	Percentages	Cumulative percentages
Agreed	62	49.6%	18.4%
Strongly agreed	23	18.4%	68%
Disagreed	29	23.2%	91.2%
Strongly disagreed	11	8.8%	100%
Total	125	100%	

Table 3 above gives us the statistics as follows: 62 respondents 49.6% agreed that Pidgin English has contributed positively to managing the Anglophone crisis as far as communication is concerned. 23 respondents 18.4% strongly agreed, 29 respondents 23.3% disagreed and 11 respondents 8.8% strongly disagreed. The respondent who agreed and strongly agreed have observed from the local population that, whenever issues related to the crisis discussed in pidgin English pulled a larger audience than when issues are being discussed in English or French. We even discovered that stakeholders of high position will use pidgin English to

discuss the issues. The audience we observed on television and the radio participation in pidgin English programs in resolving the crisis is a clear indication; that pidgin English has contributed positively and tremendously in disseminating information to the population about the crisis as well as brainstorming for a lasting and peaceful solution to the crisis. Those responses who disagreed and strongly disagreed may have other factors to add to pidgin English contribution positively in resolving the crisis. Thus, Pidgin English has played a positive role in resolving the crisis to a greater extent.

4) Can we use Pidgin English only to solve the Anglophone crisis?

Table 4. Responses to question 4

Responses	No of respondents	Percentages	Cumulative frequencies
Pidgin English and English	72	57.6%	11.2%
Pidgin English and French	14	11.2%	68.8%
Pidgin English only	28	22.4%	91.2%
French and English	11	8.8%	100%
Total	125	100%	

The results from table 4 show that 72 respondents ,56.6% say that pidgin English and English can be used to manage the Anglophone crisis, 14 respondents 11.2% say pidgin English and French can be used, 28 respondents 22.4 % are of the opinion that only pidgin English can be used while 11 respondents 8.8% say French and English can be used. These statistics show that Cameroon is a multilingual country and each person understands or speaks the language better known to him or her. Since the data was collected for the purpose of Pidgin English in resolving the Anglophone crisis 72respondents were on the opinion that both Pidgin English and English can be used in solving the crisis. The authors of this paper have observed that the crisis has gone beyond the English speaking region of Cameroon so all the languages involve are important in communication in resolving the Anglophone crisis.

5) If yes for Pidgin English why do you think that English and French cannot be used?

Table 5. Responses to question 5

Responses	No of respondents	Percentages	Cumulative frequencies
They are languages for educated people only	21	16.8%	8.8%
They are foreign languages	11	8.8%	25.6%

Not everyone understands nor speaks French or English	93	74.4%	100%
Total	125	100%	

The statistics on the table shows that 21 respondents 16.8% believe English and French are languages for the educated. 11 respondents 8.8% say that these languages are foreign languages and 93 respondents 74.4% are of the opinion that they do not understand nor speak English and French. The problem that arises here is a matter of education where most of the people found in this local population cannot speak nor understand English and French, which are used in school and administrative milieu. The ultimate purpose of this paper was to seek for a language for wider communication which can close the gap between the educated and the non-educated that is why Pidgin English stands a better chance as tool for communication in resolving the armed conflict in the southern Cameroon. This is because most of those in position of arms are not educated for us to resolve the conflict we must use the language that they can understand, which is Pidgin English.

From the interviews granted to members of the civil society and journalist of both radio stations, most of our informants believe that Pidgin English can be used in managing the Southern Cameroons crisis. Some of our informant even told us that the language used by fighters who are in the bush is Pidgin English, if you happened to be in their camp, it is Pidgin English that they use. With this language, they understand and speak it better, they also see this language as that of identification and intimacy. Even on social media when they, the fighters want to send their message across they use but Pidgin English. It is from this that the journalists also deemed it necessary to come up with Pidgin English programs in their various radio stations in relation to the crisis. The Pidgin English programs in the radio stations initiated by these journalists, especially when it comes to debates and frank talk, it is a way of disseminating information about the crisis, for a lasting solution.

The speeches of the Prime Minister and that of Mancho Bibixy articulated in Pidgin English also show that we can use Pidgin English as a communication tool to manage the crisis. The Prime Minister’s speech touches the hearts of the people showing that he identifies himself as part of them and he shows intimacy with the people in many aspects including the language, which is Pidgin English. That is the reason why a personality of that calibre has to move down to earth to his people using the language of their heart to see that peace reign in the Southern Cameroons. Mancho Bibixy on his part, pleaded that they should allow children to go to school using Pidgin English to send his message from the kondengui prison, he tells his people that if his being in prison is a price that he pays for children to school, he accepts.

The speeches of Prime Minister and that of Mancho Bibixy and all the radio programs in Pidgin English do not end or limit within the Anglophone community. The audience is nationwide, that is why Feral (1989) says Cameroon Pidgin English is no longer perceived

exclusively as a lingua franca of the Anglophone population, but as language with possible national dimension. This is because its influence is felt in several major towns of the other eight French speaking regions. Pidgin English is used in urban as well as rural areas, that is; in churches, market places, in motor parks, in railway stations, in the streets and in other informal situations. It serves as a bridge between Cameroonians of various walks of life. Thus Cameroon Pidgin is considered by many Cameroonians as a language for national unity. Given that language is one of the most crucial elements for nationhood, it is but logical that Pidgin English is spoken by almost all Cameroonians, and it can serve as a unifying factor in the country as it plays the role of national unity as each Cameroonian identifies with it. Ayafor (2000) reiterates that Pidgin English would serve as a factor for unity, in that it would bring many Cameroonians together under one common umbrella language, which none of the ethnic group would claim as belonging to them.

Even across the globe Pidgin English is a global language to most Africans, especially Africans who travel to Europe and America. Stories abound of how Africans from different countries have met in Europe and America and have had to communicate using the Pidgin English. In such a situation they speak the language with pride, to the admiration of non-Africans. In such a situation, there is no longer a question of Francophone African or of Cameroonian, Nigerian or Ghanaian, all these boundaries are abolished. Chumbow (2002) emphasizes that Pidgin English can also be used as a trans-border language, useful in the construction of identity and in the maintenance of peace and stability. In this regard, Pidgin English should be seen as a blessing in disguise because its existence helps in eliminating the problem associated with communication. This is again affirmed by Kouega (2007) that Cameroonians came from diversified ethnic and linguistic backgrounds, Pidgin English is the only language that can facilitate communication.

5. Conclusions

The aim of this paper was to seek for a language for a wider communication, which can close the gap between the literate and the illiterate in resolving the Anglophone crisis. Pidgin English sounds a better chance as a tool of communication in resolving the crisis in Southern Cameroons. Our findings showed that through Pidgin English there is intimacy, togetherness, social cohesion of the Anglophones who one cultural heritage. Findings also showed that stakeholders using Pidgin English to pass information is an indication that pidgin English can contribute positively and tremendously in resolving the Anglophone crisis through information dissemination.

Pedagogically, Pidgin English is often erroneously considered incomplete, broken, corrupt and not worthy of serious attention. This is still prevalent even in academic circles and in societies. Sala (2012) reiterates that along the cross linguistic influence scale in Cameroon,

Cameroon Pidgin English (CPE) stands as the likeliest culprit, often incriminated as the destroyer of languages in general and Cameroon English in particular. But if there are enough written material and textbooks on CPE, it would be an appropriate language for use as a medium of instruction for the early years of schooling and for the education of Cameroonian adult illiterates (see Mbufong 2011).

Politically, Pidgin English belongs to no ethnic group; it is used by all in diverse ways though varieties do exist. Thus, no ethnic rivalry would be engendered. Instead Pidgin English should be served as a factor of unity that would bring Cameroonians together under one common umbrella language, with no one ethnic group claiming monopoly. If such a common language is adopted, there would be no longer a question of Francophone or Anglophone Cameroonian.

Socially, Pidgin English has stabilized itself in Cameroon. Pidgin English developed as a casual means of communication, gradually became the main language of socialization for many Cameroonian children living in the North West and South West Regions of Cameroon and in other major cities. As Neba, et al (2006:51) puts it, “children in major Anglophone towns in Cameroon have acquired Pidgin English as a mother tongue”. This is supported among others by Ayafor (2006) who observes that for many families in Cameroon, and homes where the father and mother do not come from the same ethnic group of linguistic background and also have a low level of education, especially in the Anglophone regions of the country “Kamtok” CPE is the mother tongue of the children.

It is therefore incumbent upon our leaders to listen to Cameroonians in order to avoid conflicts. Conflicts do not breed only bitterness but also constrain a country’s development efforts. Conflicts consume significant development resources and pit tribes against tribes, making national unity an illusion. Conflicts are sometimes born of arrogance, greed, covetousness, envy, discontent, rudeness, impunity etc, and such conflicts could be trans-generationally transmissible. Thus, all these vices that is; arrogance, greed, covetousness, self-centeredness, discontent and envy have bred peace and the current conflict in Southern Cameroons is the outcome of a culture of arrogance, greed and impunity. The sooner we understand all these, the better for our country Cameroon. Cameroon Pidgin English therefore is a more natural and unifying language, which “grows” in the eyes of all Cameroonians, and which transcends geographical, social, economic psychological and political boundaries. Thus, it is not a language of a particular ethnic group and it goes beyond the reproach of tribalism. That is the reason why this paper advocates that Pidgin English can be used as a communication tool in a way in resolving the conflict in Southern Cameroons. Since the conflict is ongoing it is suggested that research can still be carried out as a follow up of the outcome of the Major National Dialogue in relation to the said crisis.

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APPENDIX: THE DATA COLLECTION TOOLS

Appendix 1. Questionnaire

1) Does the use of Pidgin English have a role to play on the population as a communication tool in solving the armed conflict in southern Cameroon?

a) yes b) no c) to an extend

2) Why do you think that Pidgin English can be used as a language of communication to the population in resolving the southern Cameroon armed conflict?

a) Because a majority of the population in the English-speaking regions and some in the French speaking regions, speak and understand Pidgin English better?

b) Because it is a lingua franca in Cameroon.

c) This is the language that identifies the southern Cameroonians as a people

3) Has Pidgin English in your opinion positively contributed in managing the armed conflict in the southern Cameroons?

a) Agreed b) strongly agreed c) disagreed d) strongly disagreed

4) Can we use Pidgin English only to solve the Anglophone crisis?

a) Pidgin English and English b) Pidgin English and French c) pidgin English only d) French and English

5) If yes for Pidgin English, why do you think that English and French cannot be used?

a) they are languages for the educated only

b) they are foreign languages

c) not everyone understands nor speaks French or English.

Appendix 2. Interview form

1) To what extent can Pidgin English be used as a tool of communication in managing the armed conflict in the Anglophone regions of Cameroon?

2) If a different language is used let's say French or English to explain the Anglophone crisis will the population of the English speaking understand better than Pidgin

3) To the journalist; what are your objectives of communicating the evolution of this crisis in Pidgin English in your various radio stations?

4) To the journalist; what is the reaction of your listeners when you come up with programs in Pidgin English in relation to the crisis?

Appendix 3. Pidgin excerpts of the prime minister and that of Mancho Bibixy

I) Prime Minister speech in pidgin English “Mamami them, ma papa them, ma woman them ma brother and sisters them, I come for peace. We all know say we don suffer enough from this crisis President Paul Biya for Yaoundé send me for this mission say wuna fit beg wuna pikin them for bush make them come back home because na only wuna fit talk them hear”

Prime Minister chief, Dr. Dion Ngute May 12,2020 at Nkwen Market Mobile.

ii) Mancho Bibixy campaign of school resumption in Pidgin English

‘All for one, one for all, na papa this for coffin revolution, this one na special only for restoration forces a bring wunna this peaceful message, title for this message nasay “ndambana sense” meaning football game is calculation. He goes further to say ‘some we brother them for ngata no be like the school palava, inside this ngubanawe njakafor we njaka them get for hear mor so we need for suport them make I ask wunna this question, if this war end today na who them go get those position them for work if we njaka them continue for stay for house?’”

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