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SOLVING LINGUISTIC INSECURITY BY AN APPLICATION OF THE HAUGEN MODEL OF LANGUAGE PLANNING: THE CASE STUDY OF THE NDA'NDA' LANGUAGE IN CAMEROON

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ABSTRACT: In many Sub-African countries like Cameroon, local languages have been relegated essentially to the family setting for basic communication. Most of these languages among which the NDA'NDA' language spoken in the western region of CAMEROON are non-homogeneous languages which are threaten of death because not only the government is not putting in place sufficient measures an adequate planning for their revitalization but also their speakers are suffering from language insecurity. The HAUGEN'S language planning model comes as a solution for this speech community wherehenceforth, language will be used with assurance and equipped for developing functions.

Key words: Language planning, language insecurity, local languages, speech community.

I. INTRODUCTION

Language planning as a field of study is becoming more and more popular. Many authors such as Richard B. Baldauf Jr. (2012) associate the beginning of early language planning study as a discipline with the end of the colonial period. In fact, After the period of independence in the 1960s many African countries got engaged in what was called language engineering by rather privileging the colonial languages at the detriment of local ones. This state of issue is articulated by Eyamba G. Bokamba (2011:148) when he says:

“This type of language planning and policy adoption by declaration or mere transfer of colonial-era policies into a national constitution without due debate approach is replicated in most other African states. These policies that privilege the former colonist languages at the detriment of African *linguae francae* have yielded very poor results in education in general with high attrition rates”.

In most sub-saharan countries among which Cameroon, in spite some few legislation stipulating the value of local languages, colonial languages continue to dominate public and even private spheres. Even if the national languages are included in the law on the orientation of education promulgated in 1998, further legislation with regard to both status and corpus planning is still missing. The *de jure* policy is advocating linguistic pluralism whereas the *de facto* policy promotes linguistic assimilation with French as the dominant language (ROSENDAL: 2008). Arguments given to maintain this exclusion of African language are out lighted in multilingualism, the underdevelopment state of African languages in Cameroon more specifically, the desire on the part of Cameroonian government to preserve national unity. Cameroon belongs to those sub-Saharan countries which has the highest number of African languages. BINAM BIKOI Ch. (2012) identified about 248 national Cameroonian languages which are oppressed by official Cameroonian languages. Cameroonian linguist and researchers did not fold their hands to contemplate this situation, rather, they worked hard to provoke actions on the part of the government. Linguists like TADADJEU, CHUMBOW, came out proposing language planning strategies to revitalized and revalued Cameroonian languages. PROPELCA (Projet de recherche operationelle pour l'enseignement des langues au Cameroun /Operational Research Programme for Language Education in Cameroon) is one of the actions set in place which was later on fruitful because it was thereafter adopted by the government to be applied in primary schools; added to that, the constitution of 1996 and 1998 provided laws that guarantee the promotion of Cameroonian languages; and the best of all was the launching in 2009 of the training of Cameroonian languages teachers at the higher teachers training college.

INSPITE these innovations, Cameroonian languages are still not assuming the functions and role they should in the public sphere; on the contrary many Cameroonian languages are dying out because most of them do not have a writing system and as time goes on they are lesser and lesser practiced by their speakers. It is the case of the NDA'NDA' language, which according to Bitja'a (2004), is threatened to disappear, if nothing is

done. This situation is reinforced by the fact that the villages where the NDA'NDA' language is spoken is dispersed in administrative divisions where other languages like ghomala', medumba and fe'efe' are dominant. The NDA'NDA' speakers are there for expose to phenomenon like language insecurity.

In the same vain with the initiative of former linguist that consisted in proposing tools and actions at the base to urge the government to act, This paper describes a language planning model which we have elaborated an implement at the level of the NDA'NDA' linguistic sphere to motivate the government for much input in status and corpus planning as far as local languages are concerned. This article is there for proposing a model of language planning based on Haugen's model that will not only contribute to revitalize the NDA'NDA' language, but also serve as a model for other language communities in Cameroon and other multilingual states.

II. THEORETICAL AND METHODOLOGICAL FRAMEWORK

1.1. Haugen's model of language planning

Many authors attribute the birth of language planning as a discipline to Haugen Einar. It is in this sense that NEKVAPIL J. says: "The term "language planning" was popularized in the linguistics literature by Haugen..." (2010:875). According to NEKPAVIL (2010:875), HAUGEN developed language planning model at a macro level that suited the context of multilingual, ex-colonized countries in the post-world war era. These new states were faced with the challenges of national establishment, national unity, economic, social, and linguistic orientation. Theories like the one of HAUGEN could only be highly welcome. He thus defines language planning by affirming that:

By language planning I understand the activity of preparing a normative orthography, grammar, and dictionary for the guidance of writers and speakers in a non-homogeneous speech community. In this practical application of linguistic knowledge we are proceeding beyond descriptive linguistics into an area where judgment must be exercised in the form of choices among available linguistic forms. Planning implies an attempt to guide the development of a language in a direction desired by the planners. It means not only predicting the future on the basis of available knowledge concerning the past, but a deliberate effort to influence it. (NEKPAVIL: 2010)

Integrating both the notions of status and corpus planning, Haugen formulated four stages in the process of language planning. These stages are presented in the table below:

Table 1: HAUGEN'S revised language planning model (1983:275)

	Form(policy planning)	Function (language cultivation)
Society(status planning)	1)selection (decision procedure) a) Problem identification b) Allocation of Norm	3)Implementation (Educational spread) a) Correction procedure b) Evaluation
Language corpus planning	2)Codification (standardization procedures) a) graphization b) grammatication c) Lexication	4) Elaboration (functional development) a) terminological modernization b) stylistic development

Note: From ABDULLAH Al-Dobaian. 2006. "Globalization and Language Planning: the Case of Malay language". *In a conference at Minia university*. Egypt.

SELECTION

MOELIONA (1986; 5) states that: a language planning procedure according to Haugen begins with an investigation on the language situation. This will enable the specialist to identify the problem to solve and easily select a norm. This investigation can be carried out through a sociolinguistic survey. For the case of the NDA'NDA' speech community, the language situation has been examined using the linguistic insecurity framework which shall be presented in the forth coming section.

After identifying the problem, the selection under the guidance of the government policy will take place. AKTUNA (1995: 75) in this perspective says: "It is a macro level process, making policies as to which language or language variety will enjoy (or not enjoy) what functions, and therefore, what status it will have in a society. This policy-based selection process is usually carried out by governments or bodies which have the authority to impose their decisions."

CODIFICATION

Codification refers to the process of standardization. It consists in graphization, the production of dictionaries, grammars, spellers, style manuals, punctuation, pronunciation guides, and specialized glossaries.

IMPLEMENTATION

The implementation of the adopted variety is carried out by the government, private sectors who contribute to spread the selected and codified norm through school and media. These activities will as well go on with the evaluation.

ELABORATION

Elaboration will consist in expanding the function of the language for it to meet the new needs of the modern world. Terminological modernization and stylistic development are the main activities performed at this stage. Although the HAUGEN's language model was initially conceived for macro levels as states and government, we will however adapt it to the NDA'NDA' language by simply following the four stages elaborated by Haugen.

1.2. Theoretical and methodological framework in linguistic insecurity

CALVET (75-76) defines linguistic insecurity as occurring when:

Les locuteurs considèrent leur façon de parler comme peu valorisante et ont en tête un autre modèle, plus prestigieux, mais qu'ils ne pratiquent pas."

(Speakers under evaluate their way of speaking because they have in mind a more prestigious model which they don't practice.)

CALVET also came out with three types of linguistic insecurities: linguistic insecurity related to the form of language, the status and to the notion of identity (ROUSSI; 2009: 31). Formal insecurity occurs when a speaker considers that his way of speaking is not conform to the norm. His way of speaking a language does not correspond to what he has in mind. His performance in a language is not as good as the one he has in mind. For instance, people leaving in English speaking African countries may suffer from formal linguistic insecurity if they think their way of speaking English language does not correspond to the norm of English language of Great Britain. Status linguistic insecurity refers to the situation where the speaker believes the language he is speaking has no status, no legitimacy. He rather has in mind a language which according to him should be spoken but which he does not speak. Pidjin English in most English speaking African countries may be seen by many Africans as a language which has no status therefor leading to a situation of status linguistic insecurity. And finally the identity linguistic insecurity is the fact for a speaker to perform a language which does not correspond to the community he considers as his community or the community he would like to belong to. This case depicts the situation in many African countries where the use of the local languages is progressively being replaced by ex-colonial language.

Through a questionnaire designed to collect information concerning these three types of linguistic insecurity, this paper investigated the language situation in the 15 villages that form the NDA'NDA' language sphere. This survey was carried out with a population of at least 10 NDA'NDA' native speakers in each village.

LANGUAGE PLANNING OF THE NDA'NDA' LANGUAGE ACCORDING TO HAUGEN'S MODEL

The Haugen's language planning is a model for non-homogeneous speech communities as stipulated in the definition in the above paragraph. It is therefore adequate for the NDA'NDA' speech community which is as well a non-homogeneous speech community with 15 variants or dialect. Many actors are involved in the language planning process of the NDA'NDA' language. At the different stages of the plan, the actors involved in the process shall be given.

1.3. STAGE I: selection (Problem identification and Allocation of Norm)

We conducted the survey which permitted to bring light in the problem identification of the NDA'NDA' language as well as the selection of the norm.

- **Problem identification: Linguistic insecurity in the nda'nda' community**

Ethnologue (<https://www.ethnologue.com/language/nnz>) gives the following information on the NDA'NDA' Language:

Alternate Names: Bamileke-Nda'nda', Bangwa

Population: 10,000 (1990 SIL).

Location: Littoral region: Nkam division; West region: Mifi and Ndé divisions straddling Upper Nkam east of Bana.

Language Status: 6a (Vigorous).

Classification: Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Wide Grassfields, Narrow Grassfields, Mbam-Nkam, Bamileke

Dialects: Undimeha (East Nda'nda'), Ungameha (South Nda'nda', West Nda'nda'). Batoufam is a subvariety of East Nda'nda'.

Language Use: Also use French [fra].

Literacy rate in L2: 15%–25%.

Writing: Unwritten.

The NDA'NDA' language which code in the linguistic almanac of Cameroon is 980 (BINAM BIKOI, 2012), is spoken in the western region of Cameroon According to BINAM BIKOI (2012), linguistic researches and oral sources, the NDA'NDA' language belongs to 15 villages which are dispersed in 4 Divisions as follow:

- The koungh-khi division: Batoufam, Bangang-Fondji et Bandrefam, Bametcha
- The Upper Nkam division: Batcha
- The Nde division : Bamena, Bangoua, Batchingou, Balengou, Bazou, Bangang- Fokam, , Mbiam, Bassoudiam.
- The haut plateau division: Bangou et Baloumgou

The fact that the NDA'NDA' villages are dispersed in divisions where developed and popular language reign, reduces the practice of the language as illustrated in the result of the survey conducted on linguistic insecurity. The NDA'NDA' speakers feel unsecure or uncomfortable when using their language. The language has 15 variants or dialects and each dialect carries the name of the village in which it is spoken. Below is the list of the dialects, the villages where every dialect is spoken and the number of persons to whom the questionnaire on language insecurity was administered in everyvillage. The names of the dialects or villages are abbreviated.

Table 2 : The NDA'NDA' dialects, villages and persons investigated

Abréviations of the dialects or villages	Correspondances	Persons to whom the questionnaire was given
1. Btfam	Batoufam	11
2. Bmtcha	Bametcha	12
3. B-Fkam	Bangang-Fokam	10
4. B-Fdji	Bangang-Fondji	10
5. Bdrfam	Bandrefam	11
6. Bgoua	Bangoua	14
7. Bmena	Bamena	10
8. Blmgou	Baloumgou	10
9. Bgou	Bangou	10
10. Btchgou	Batchingou	10
11. Blengou	Balengou	11
12. Btcha	Batcha	12
13. Bzou	Bazou	10
14. Bssdian	Bassoumdian	3
15. Mbiam	Mbiam	3

FORMAL LINGUISTIC INSECURITY

The following questions were asked to investigate on formal insecurity. The questions were formulated in French language since it is the official language chosen by the state as main communication means. In the table, the questions were abbreviated because of the length constrain

QUESTION1(Q1) do you speak your language? How can you evaluate your performance?

Very good	good	average	bad

Why ?

QUESTION1a (Q1a) : Because I have the feeling that my language is bad

QUESTION1b(Q1b) : people always bring corrections to my utterances

QUESTION1c(Q1c) : I am aware that there is another way of speaking which is best

QUESTION1d(Q1d) :because I am influenced by French and Englishs

QUESTION1e(Q1e) : because I am influenced by other local languages around like:

GHOMALA' Le MEDUMBA LE FE'EFE'E

Do you sometimes feel uncomfortable to use your language? No

QUESTION2: Yes

QUESTION2a: when conversing with somebody who speaks french or English language

QUESTION2b: when conversing with somebody who speaks another local language medumba, fe'efe'e ou le ghomala'

C. another reasons.....

From the table below, we can notice that:

- Out of 147 persons, 118 admit they don't speak NDA'NDA' as they should because according to them, there is another way of speaking which is best.

Table 3 : total number of speakers suffering from formal linguistic insecurity in the nda'nda' villages

	Bmtc ha(12)	Btfam (11)	B- Fjji(1 0)	B- Fkam(10)	Bdrfam(11)	Bgoua(14)	Bmena(10)	Blengou(11)	Bzou(1 0)	Bgou(1 0)	Btchgou(11)	Blmgou(10)	Btcha(12)	Mbiam (3)	Bssdia n(2)	TOT AL(1 47)
Q1	11	9	9	5	10	8	7	8	10	10	9	8	10	2	2	118
Q1a	2	2	1	2	1	0	1	1	2	1	2	1	1	0	0	17
Q1b	2	0	1	2	2	5	0	3	4	4	2	2	2	1	0	30
Q1c	1	5	6	4	7	3	6	6	9	9	4	4	5	2	1	72
Q1d	4	5	4	2	2	0	3	2	5	5	3	3	2	1	0	41
Q1e	3	6	2	1	4	1	2	2	2	3	3	0	4	0	0	33
Q2	1	0	2	7	5	4	1	1	3	4	1	5	4	0	0	38
Q2a	1	1	1	1	3	2	0	1	0	2	1	4	2	0	0	19
Q2b	0	0	1	3	1	0	0	1	1	1	0	2	2	0	0	12

IDENTITY LINGUISTIC INSECURITY

The following questions were asked to assess linguistic insecurity related to identity in the NDA'NDA' language:

QUESTION: Which language do you speak with:?

QUESTION1a: your husband / wife..... ?

QUESTION1b: your children..... ?

QUESTION1c: your friends?

QUESTION1d: at the market.....?

QUESTION1e: in the village..... ?

QUESTION1f: at church.....?

QUESTION1g: When you are in a meeting..... ?

QUESTION1h: at the hospital..... ?

Do you sometimes feel uncomfortable to use your language? No

QUESTION2: Yes

QUESTION2a: when conversing with somebody who speaks french or English language

QUESTION2b : when conversing with somebody who speaks another local language medumba, fe'efe'e ou le ghomala'

C. another reasons.....

What motivates you to use a language different from yours?

QUESTION3a: Because this language represents us,

QUESTION3b: because this language is prestigious

QUESTION3c. because it is popular

d. another reason...

QUESTION4: if you are asked to proposed a language which will be written ; which one will you choose ?

A. GHOMALA' Le MEDUMBA LE FE'EFE'E

B .LE BAMETCHA LE BATOUFAM, BANGANG-FONDJI, BANGANG- FOKAM. BANDREFAM BANGOUA, .BAMENA, BALENGOU, BAZOU, BANGOU, BATCHINGOU, BALOUMGOU, BATCHA, MBIAM, BASSOUMDIAN

Why?

QUESTION5a: Because this language represents us,

QUESTION5b: because this language is prestigious

QUESTION5c. Because it is popular

QUESTION5d because it is developed

d. another reason...

From the following table we can noticed that:

- Within the family setting, 58/141 persons use languages which do not belong to them

- 131/141 use other language in the market

Table4 : total number of speakers suffering from identity linguistic insecurity in the nda'nda' villages

	Bmtcha(12)	Btfam(11)	B-Fdji(10)	B-Fkam(10)	Bdrfam(11)	Bgoua(14)	Bmena(10)	Blengou(11)	Bzou(10)	Bgou(10)	Btchgou(11)	Blmgou(10)	Btcha(12)	Mbiam(3)	Bssdian(2)	TOTAL(147)
Q1a	5/12	4	5	5	4	7	0	4	4	5	2	5	2	3	3	58
Q1b	8	6	5	6	5	9	4	8	4	6	4	9	3	2	3	81
Q1c	5	5	4	5	6	3	5	7	5	6	7	6	2	0	2	68
Q1d	7	4	9	10	11	14	10	11	10	10	11	10	8	3	3	131
Q1e	1	4	7	10	11	13	10	11	10	10	11	10	8	3	3	122
Q1f	10	9	10	10	11	14	10	11	10	10	11	10	8	2	3	139
Q1g	6	3	2	2	4	4	1	3	5	3	2	1	4	1	1	42
Q1h	11	10	10	10	10	14	9	11	10	10	11	10	8	1	3	168
Q2	1	1	1	7	4	4	1	1	5	4	1	5	4	1	1	41
Q2a	1	1	1	4	3	2	0	1	4	2	1	5	2	1	1	29
Q2b	0	0	1	6	1	0	0	1	5	1	0	1	3	1	0	20
Q3a	4	1	1	5	3	2	1	1	2	4	3	1	0	0	2	30
Q3b	1	1	0	5	2	1	2	0	1	0	4	1	1	0	1	20
Q3c	8	6	4	10	8	5	3	7	8	4	7	4	3	3	1	81
Q3d	1	0	0	1	0	0	0	0	0	0	1	0	1	0	0	4
Q4	6	8	4	8	5	3	5	7	7	7	6	1	5	3	3	78
Q5a	2	5	2	4	3	2	2	4	4	6	4	0	0	2	2	42
Q5b	0	0	1	6	3	1	0	0	1	2	4	0	0	0	0	18
Q5c	5	4	2	5	1	1	3	3	5	5	4	1	1	1	1	42
Q5d	1	0	0	5	1	1	3	4	2	1	3	1	0	0	2	24

STATUS LINGUISTIC INSECURITY

QUESTION1 : if you are asked to proposed a language which will be written ; which one will you choose?

A. GHOMALA' MEDUMBA LE FE'EFE'E

B. LE BAMETCHA LE BATOUFAM, BANGANG-FONDJI, BANGANG- FOKAM. BANDREFAM BANGOUA, .BAMENA, BALENGOU, BAZOU, BANGOU, BATCHINGOU, BALOUMGOU, BATCHA, MBIAM, BASSOUMDIAN

6. Why?

QUESTION2: Because this language represents us.

Table 5: Total of persons concerned by the linguistic insecurity related to the status of nda'nda' per village

	Bmtcha(12)	Btfam(11)	B-Fdji(10)	B-Fkam(10)	Bdrfam(11)	Bgoua(14)	Bmena(10)	Blengou(11)	Bzou(10)	Bgou(10)	Btchgou(11)	Blmgou(10)	Btcha(12)	Mbiam(3)	Bssdian(2)	TOTAL(141)
Q1	2	9	3	8	6	3	5	6	7	7	6	1	5	2	2	72
Q2	4	4	2	4	4	3	2	6	7	8	6	1	1	2	2	56
TOTAL	6	13	5	12	10	6	7	12	14	15	12	2	6	4	4	128

72/141 NDA'NDA' speakers legitimate other languages than theirs because the language to be thought or spoken is not their language but other languages.

- **Allocation of norm or selection of the standard variant.**

Concerning the selection of the norm, AKTUNA (1995: 75) in this perspective says: "It is a macro level process, making policies as to which language or language variety will enjoy (or not enjoy) what functions, and therefore, what status it will have in a society. This policy-based selection process is usually carried out by governments or bodies which have the authority to impose their decisions."

However, in CAMEROON, there is little legislation stating the norm in non-homogeneous speech community like the NDA'NDA' language community or in any other community. However, we can recall the following laws as legitimating the various practices on the choice of norm in CAMEROUN:

- Law n°96-06 of January 1996 constitution edited in February 1996. It stipulates that,

Article 1

3) The official languages of the, Republic of Cameroon shall be English and French, both languages having the same status.

The State shall guarantee the promotion of bilingualism throughout the country. It shall endeavor to protect and promote national languages.

- Law no.98/004 of April 1998, stipulates that one of the objectives of education is to "promote national languages; it also states that, the Ministry of Culture is responsible for registration of organizations and institutions working with national languages. It also says that the Ministry of Culture is in charge of promoting national languages in schools and universities. Nothing is said on the choice of the norms in various speech communities.

Up to date, this task has been performed by linguists. The linguistic method which has been vulgarized by the international society of linguist (S.I.L.) consist first of all by evaluating integibility among the dialect before choosing the norm based on specific criteria.

SADEMOUO (2001:62) cites the methods proposed by VOEGELIN ET HARRIS (1951:322-329) to measure intelligibility namely:

- a) -Ask the informant
- b) -Count the samenesses
- c) -Examine structural status
- d) -Test the informant

Sademouo, further statethat: a) asking the informant is realized through sociolinguistic survey to know from the speakers the variant which is most comprehensive. b) Count the sameness's and c) examine the structure is carried out by linguistic means to calculate the distance between dialects. And d) test the informant is performed through tests namely the recorded text testing. These three steps lead to the choice of a norm. This methods have been undertaken to assess intelligibility among the NDA'NDA' dialects. This is a summarized presentation of the results.

Intelligibility evaluated by speakers

The survey conducted in the NDA'NDA' speech community revealed that the BALENGOU is the most comprehensible followed by the BANGOUA.

Examination of the structure through lexico-statisticrevealed that the lowest percentage of cognates between the dialects is 61%. Thus confirming with SIMONS (1983:69-96) GRIMES (1988-47) cited by SAEMBOUO (2001:75-76) that there is intelligibility among the dialects of NDA'NDA; moreover the dialects classified according to the percentage of cognates reveals that Balengou has the highest number of cognates followed by Bangwa

The recorded test testing revealed that:

The Bamena variant is the the most comprehensible followed by Bangwa

Table 6: total des scoreof the recorded text testing

VARIANTES	SCORES	POURCENTAGES	ORDRE
BAMENA	133/150	88,66%	1°
BANGWA	127/150	84,66%	2°
BATCHA	125,5/150	83,66%	3°
BALOUMGOU/BANGOU	119/150	79,33%	4°
BALENGOU	113,5/150	75,66%	5°
BATOUFAM	111/150	74%	6°
BASSOUMDIAN	76/150	50,66%	7°

After the confirmation of intelligibility, the next step is the choice of the norm. This choice can be a synthesis of all the dialect or the selection of one dialect (SADEMOUO: 2001). We have chosen to select one dialect with the criteria proposed by SADEMOUO (2001:430). Because of the space constraint we will not detailed the criteria in this article; However the criteria of selection of the norm associated the three method of the intelligibility testing. This led to the choice of the Bangwa dialect as the norm to be developed and standardized.

1.4. STAGE II: Codification (standardization procedures)

According to MOELIONO, "Codification of a language includes creating an alphabet or writing system not only choosing ideograms, but also making decisions about such conventions as capitalization , punctuation , compounds , and numbers" (1986: 45)

graphization, grammatication, Lexication...are also part of this step in the corpus planning.

SADEMOUO (2001 :631), « l'harmonisation dialectale qui reste le fil conducteur de cette étape oblige à comparer le système phonologique ainsi décrit du dialecte de référence à celui des autres variantes ». (the dialects harmonization which is the key of this stage necessitate a comparison of the phonological system of the reference dialect to the one of other dialects

In other to come out with an alphabet, we have therefor compared the phonological system of the main dialects to the one of the reference dialect or the norm. This has enabled us to harmonize the sounds and to come out with an alphabet.

We have added letters from the most prominent dialect. This activity permitted to have the following alphabet:



The production of dictionaries, grammars, spellers, style manuals, punctuation, pronunciation guides, and specialized glossaries is still in process.

1.5. **Stage III: The implementation and STAGE IV elaboration**

The implementation and the elaboration are led by an NGO with the collaboration of the speech community and a linguist. This non-governmental organization specialized in alphabetization is named CABTAL (CAMEROONIAN Bible TRANSLATION AND ALPHABETISATION). CABTAL has put in place infrastructures for alphabetization classes in the NDA'NDA' communities. This activity is simultaneously conducted with activities to evaluate the ongoing process.

As the educational spread moves on, the use of social networks like whatsapp has been integrated to facilitate the acquisition, the implementation of the writing system. Groups of NDA'NDA' speakers are created over whatsapp. In these groups, participants are trained to download, install and use the NDA'NDA' alphabet. As we can witness from the image on the next page below, many speakers are now feeling secure to use NDA'NDA' language to converse. This phase shall be extended to many other networks in which the NDA'NDA' speakers are involved. The more the number of users over whatsapp shall increase the easier the terminological modernization and stylistic development will be possible.

III. CONCLUSION

The HAUGEN's language planning model has provided a good framework to move from language as a problem to language as a solution. This process has significantly contributed to eradicate the phenomenon of language insecurity which prevailed among the NDA'NDA' speakers. The association of social networks like whatsapp in the implementation and elaboration phase has given a determinant take off. We think HAUGEN'S language planning model can be used as a solution to equip languages in many African countries for them to assume to assume development-related functions as language of education and language of communication.

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