



Research Article

Volume-03|Issue-04|2022

Communicative Syntax and Political Exhortation of the Youth Day Slogans in Cameroon: A Socio-pragmatic Implicature

Willie Mushing Tamfuh*

The University of Ngaoundere, Ngaoundere, Cameroon

Article History

Received: 30.03.2022

Accepted: 13.04.2022

Published: 30.04.2022

Citation

Tamfuh, W. M. (2022). Communicative Syntax and Political Exhortation of the Youth Day Slogans in Cameroon: A Socio-pragmatic Implicature. *Indiana Journal of Arts & Literature*, 3(4), 4-23.

Abstract: Language is a unique and powerful means to influence the youth's as well as the society's social, political, and educational conditions. In this respect, language is a potential tool to exercise the power to control and direct the thoughts and actions of young people. Using the socio-pragmatic analysis, the present paper is an indepth study of 11th February as a historical date with significant impact for the youth in Cameroon, as well as the slogans used during its celebration and their significance to the vulnerable and expectant youth, who, today, more than ever before, continue to face several major challenges notably; marginalization, frustration, lack of employment opportunities, violence, alcohol and drug abuse, influence of the social media, and leadership crises. The slogans, songs and speeches delivered during the 11th February Youth Day celebration have become the media for government policies to provide orientations to issues raised. The present study seeks to collect and analyze different text types as specimens of the communicative speech acts frequently employed during the youth day. To what extent do political slogans effectively communicate core values of civic and leadership education, develop a sense of responsibility and belonging, self-confidence and patriotism in them as highly needed values for nation building? To what extent do exhortatory acts lend credibility to historical facts and vis versa? How does a historical date complement linguistic facts? Both qualitative and quantitative data were collected and the communicative approach, translation as well as speech act analysis employed to understand the deep meaning of these often short, brief, catchy, and memorable language structures characteristic of slogans. Based on the nature of the data, three theoretical frameworks, namely, communicative acts, text-analysis, pragmatics, and speech act theory, proved relevant in analyzing this type of data. After the analysis, several findings reveal that political slogans are, in essence, exhortatory discourse, whose role is to inform, express, and declare, but more importantly, it is to educate and propagate with the intention to build self-esteem and self-confidence in the youth. Secondly, propaganda slogans use hortatory acts that compel, urge, persuade, commit, and affect the mind of the listener and his perception. In this regard, the language of slogans is a unique and powerful political means to influence the youth, control and condition his social behaviour. Slogans use also exhortatory speech acts for political propaganda, civic education and creating awareness for greater youth political responsibility.

Keywords: Communicative Syntax, Politics, Youth Day, Socio-Pragmatics, Exhortation, Slogans.

Copyright © 2022 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0).

INTRODUCTION

In most totalitarian states, language constitutes an effective instrument of exercising power, but even in emerging democracies, power and social control is exercised through language. Those who possess political power and control the media can influence language and determine the type of discourse appropriate for that particular society, and one of such texts that possess political power, express social action and assure youth civic education is the use of slogans in political propaganda.

Although the idea that language is used to express social action was initially conceptualized in Plato's *Cratylus* (1875), our current understanding of language use, speech act theory and communicative action, dates back to modern philosophical thinking (Austin, 1962; & Searle, 1969). These linguistic philosophers stated that the function of language is to perform speech acts or actions, such as describing or reporting the weather, informing someone about something, requesting for salt, apologizing for arriving late, declaring that two persons have become married,

taking an oath, protesting about a situation, or complaining that there are no job opportunities, etc. This view of language as social action rejected the ideas of logical positivism of the 1930s that believed that the main function of language was to describe true or false statements and not control human thoughts. However, it was in the mid-1950's that philosophical thinking brought speech act theory to life with the seminal work on speech acts by J. L. Austin and John Searle, two language philosophers who were concerned with meaning, use, and action. Speech acts represent a key concept in the field of pragmatics which can be broadly defined as language use in context taking into account the speaker's and the addressee's verbal and non-verbal contributions to the negotiation of meaning in such interaction offered in slogans. Great appeal to historical facts throws greater light on the purpose of political communication and propaganda with the intention to exhort the youth on more commitment and participation in nation building. Thus, in how to do things with words, philosophical linguists classified speech acts into different communicative categories as informatives, directives, declaratives, behavatives, exhortatives,

expressives, commissives, etc. The use of slogans for effective communication is unique and complex in the sense that though it may be a written text, it is meant to be read, assimilated and action taken.

Communication has always been an essential tool and necessity in human life. Here, language is used to describe the world around us as well as enable us to build, maintain and promote social relationships. In this respect, language is an essential tool to exercise power and control others. Buck (2002) states two types of communication, namely, the verbal act and the nonverbal acts. Verbal communication is the way of communicating messages by putting together words into phrases and sentences as building elements. Note that nonverbal communication is the way of transmitting messages by using gesture, body movements, eye contact, facial expression, and general appearances as the elements. Slogans consist of both types of communication. The well-conceived slogans stand as the media for political propaganda, promote civic education and create greater awareness in the youth about certain core political and moral values including patriotism, commitment and participation in nation building. The president's famous verbal address to the youth comes up every eve of the youth day. The samples of written and spoken texts collected as slogans in Cameroon are an effective way to communicate specific ideas to the Cameroonian youth, the target population, for specific political purposes; civic training and leadership. After the marching parade, different press and media including the radio, TV, newspapers, billboards, slogans or banners organize debates and discussions on the content of the slogans. Today, slogans may appear on pieces of papers, torn pieces of cartoons, sometimes, written with charcoal, and even on human body, have become the most common mode of public communication branding, self-assertion, protests or used by the common man. Language can play a big role in how we perceive the world, and sociolinguistics work to discover what words and phrases can influence people in society, unknowingly.

The 11th February is consecrated to address different issues concerning the youth in Cameroon. Every generation of young people has its own challenges ranging from spiritual barrenness, moral decadence, worries, struggles, low self-esteem, lack of job opportunities, marginalization, frustration, COVID - 19, hopelessness and shackled dreams. Raising young people in this situation and modern world, which is the shared responsibility of parents, governments and teachers, is becoming more and more difficult and demanding. Basic moral training is the responsibility of parents, and teachers continue with intellectual education and the government is responsibility for his insertion into the society with great expectations. The individual ought to have acquired necessary skills and competences for an easy transition to participate actively in social life.

The last 15 years or so have witnessed a great deal of political instability, social unrest and moral deviance, which, to a greater extent, has had a negative effect on the behavior of the youth in Cameroon and their ability to perceive things objectively. Language use, human thought and actions are intertwined. Speech acts are acts that refer to the action performed by the produced utterances. The ability to objectively perceive utterances in communication as specific speech acts can determine the actions that follow such as 'No to war', for instance. Speech act is a part of pragmatics where there are certain aims beyond the words or phrases when a speaker says something. People can perform an action by saying something. For example, 'Stand up and fight.' Slogans are performative acts considered as political propaganda aimed at civic education and building youth leadership, self-esteem and control social behavior. Understanding the anxieties, worries and concerns of young people in 2021 is a minefield like no other and a legitimate concern for philosophical linguists, sociologists, historians, decision-makers and other scientists.

Austin's main interest was in utterances used to perform actions with words (e.g. 'I pronounce you husband and wife' or 'I urge you to stand up). For these actions to be accomplished, they must be executed under the appropriate conditions: (i) a conventional procedure and effect; (ii) the appropriate circumstances; (iii) the correct and complete execution of the procedure by all persons; and (iv) certain thoughts and feelings about the realization of the act on the part of persons involved (Austin: 1962). The notion of 'performative action' is fundamental to the analysis of formal and non-formal institutional interactions as slogans because it considers both speaker and hearer co-constructing joint actions in specific sociocultural contexts. Slogans or the language for political communication consist of examples of performative acts described by Austin which aims at performing such actions as informing, educating and transforming the minds, thoughts and behaviour pattern of its youth. In political propaganda, language use matters. Words can be used to direct people's action, request for something, give or receive information, express an idea or emotions, make declarations, suggestions, proposals, or control other people and even change the way people think.

Background to the Study

Several Cameroonian historians have delved into significance of this date (Aka, 2000; Fossung, 2004; Awasom, 1998, 2000; Fanso, 2014; Tatah-Mentah, 2014; & Nfor, 2015). Veteran historian and political analysts, Dr. Willibroad Dze-Ngwa (January 10, 2021) has stated that the celebration of February 11 as the national Youth day in Cameroon is considered 'smacks of a vicious attempt to distort historical facts. In his opinion, the 11th February ought to be Plebiscite Day. Note that after the independence of French

Cameroon (1st January 1960) and West Cameroon (1961) it was necessary to include young people in the affairs of nation building. As a result, it was important to find a way out in which the youth would massively participate in activities of common interest. This holiday was created in 1962 after reunification of British Southern Cameroon and French east Cameroon to reflect awareness and recognition of the youth in nation building. Dr. Dze-Ngwa notes that in 1966, President Ahmadou Ahidjo decided to give young people a day during which they could equally express themselves, share ideas and participate in various sporting activities peculiar to them and the 11th of February, which, to the best of his knowledge, commemorated the popular Empire day celebrated in British Southern Cameroons in honour of Britain, the former colonial power. However, he regrets that over 90 percent of youth do not know the historical facts of the date. Some take it as a day given to them by the state to recognize them, while others think it is a day to parade, relax, meet with friends, drink, etc. Government officials, the media, militants of the ruling party have, today, taken this occasion as a political platform to debate and showcase achievements. Most of the time, the youth have to await his promises for more job creation opportunities for a brighter future.

As for the 11th February, manifestations are marked by the presence and participation of highly attended march-pass parades by primary, secondary and higher education students, who participate in cultural activities as dances, singing, showcasing bilingualism and other sports events. Viewed as activities of the empire day orchestrated by Britain, it is today given a national festival aimed at aligning young Cameroonians with slogans of nation building, national pride and responsible citizenship. Note that the Southern Cameroon government at the time created Youth day to replace the country's national Day, which was observed on October 26th before reunification. It is alleged that west Cameroon prime Minister at the time, John Ngu Foncha, suggested dedicating west Cameroon's national day to its youths, on whom the future of a nation and people lies. Before then, Cameroon had been a mandatory territory under the British and French and on 12th February 1961, the results of the Southern Cameroon plebiscite witnessed the yorking with the Republic of Cameroon sometimes celebrated as 'reunification' since both regions were part of German Kamerun. According to this declaration, tied by Ahmadou Ahidjo and John Ngu Foncha, southern Cameroon and the republic of Cameroon would be under "one country, two systems" for 50 years, from 1972 and since then all Cameroonians were to work tirelessly to consolidate this achievement. This partly explains why such catchwords as 'consolidation' of the nation, [vii] 'Cameroon is One and Indivisible', continue to figure on political slogans.

Whether it was contested in the national assembly or not, history holds that it was implemented. In West Cameroon, the inaugural 'youth and sport's day' was first held in high regard on October 26, 1962 by Southern Cameroonian politicians, local authorities, state officials and the general public. For 40 years today, dissonant voices by historians (Awasom 2000; Fanso, 2014; Tatab-Mentah, 2014; & Nfor, 2015) have come up on the celebration of 11th February and continue to ponder and passionately discuss the issue. Some hold that reunification discourse has generated to controversy in Cameroon and question the degree of commitment of Anglophone and francophone Cameroonians to its realization. Since its independence to federalism and reunification, the issue of language continues to pose serious threats to unity and stability. Though annexed, in principle by the Germans, English and French, not all Cameroonians are bilingual (English and French). The goals of analyzing slogans as communicative acts should be directed to rising consciousness of the students that utterances in English as foreign language could lead to misinterpretation.

A research conducted by Isnaniah (2015) found out that Directive is the dominant type of illocutionary act used by Woody in movie Toy story 3 (2013). It implies that directive speech act has a great role in the movie. Woody mainly uses the statement of asking, advising, begging, forbidding, ordering, requesting, suggesting, recommending, demanding, insisting, and permitting. It means that Woody mainly used representative in communicating each other in the movie such as asking, ordering, commanding, requesting, suggesting, etc. The point is that most political slogans in election campaigns are both in English and French to reflect the bilingual nature of Cameroon. For example, the slogan, 'La Force de l' Experience,' in French and its English translation 'The Force of Experience,' illustrates this concept as a way to reinforce concept of a bicultural nation. Note further that Cameroon is a member of both the Commonwealth of Nations and La Francophonie. The tendency is for French to dominate in public offices especially in the eight French-speaking regions and most slogans are in French with a few translated in English and vis versa with the French-speaking regions. It should be noted that slogans produced at this time were geared at reunifying and consolidating the two people of Southern Cameroon and those of La Republic du Cameroon. Slogans, leaflets or official documents are often produced in English and French. Therefore, slogans produced as persuasive texts require not only the knowledge of the language but also its purpose to communicate, convince, and change the thought process of the target population (Youth). Describing oral or written propaganda slogans as samples of well-calculated produced texts can, therefore, be subjected to scientific enquiry. Propaganda texts in Cameroon have seldom been scientifically investigated from a socio-pragmatics approach. Slogans are linguistic expressions

that serve to communicate political ends. Through language, we define our social identity, history and culture. In order to grasp the messages of utterances employed, one needs to factor in the historical context when the words are uttered. According to Hymes (1974) the SPEAKING model of speech analysis, posits that in order to speak a language correctly, one does not only need to learn its vocabulary and grammar, but also the context in which words are used. In the speaking model aspects, the linguistic situation is considered and applied to various components of a discourse sample or a communicated message. We often feel we understand something because we are familiar with it for a very long time especially as each year the youth celebrate the 11th of February as the national Youth Day in Cameroon. The 11th February celebration is an instance during which the government can exhort the youth, educate them on core principles of nation building, responsibility, empowerment, and leadership.

Based on the SPEAKING model of speech analysis (Hymes, 1974), it is possible to determine the intended meaning of utterances by analyzing the factors mentioned including the time, place, purpose, participant, tone, the media, rules, and type of speech determine the intended meaning of utterances.

Aim of the Study

The aim of this investigation is to collect, examine and analyze some of the pertinent slogans used during 11th February celebrations to mark this historical date and event in Cameroon. To identify the underlying meaning, it focuses on the study of words, phrases and sentences used in 11th February youth day celebration slogans as performative acts in which both the speaker and hearer co-construct meaning in specific sociocultural contexts. In this guise, it is important to describe which speech acts are frequently employed as slogans that address some of the major challenges faced by this group. To understand the significance of this date and the events, greater appeal was made to some historical facts to explain the use of such carefully crafted propaganda slogans. The objective is to describe the extent to which slogans, as political instruments, are an appropriate medium to inform, educate and control the youth in Cameroon. In this guise, the study establishes a relationship between history and linguistics as the political speeches delivered must align with the history of Cameroon, a domain worthy of linguistic enquiry and analysis. The slogans come at a time when the youth, facing such challenges, need to be addressed by the government, parents and stakeholders.

The choice and order of the words used in slogans matter, as the right choice of words carry the right intention and achieves the right objective. On the other hand, the wrong choice of words may hinder, demotivate and destroy self-esteem and result to violence and irresponsibility. Nevertheless, it is important to pay attention to the words that are used for

their public consumption. Not only are slogans exploited by young people to express their situation, governments and administrators alike, resort to slogans for political propaganda demonstrated by the 11th February celebrations in Cameroon. The descriptive analysis considers slogans as discourse that deal with civic educative materials, leadership training and urge the youth to develop the sense of responsibility, patriotism and respect for core values and aspirations.

Historical facts demonstrate that the youth of every nation across the world have always played an active, positive and effective role in fostering democratic transitions, providing an outstanding workforce, spearheading civil movements, and participating in nation building, as a veritable vector in the transformation of their society such as in countries like China, Colombia, Burma and south Africa. Recently, in 2010-2011, it was the virility and determination of the young people against dictatorship that marked a turning point in the political history of democracy in North Africa. Despite these achievements, political leaders and actors have often relegated them to the background of society, excluding them from decision-making arena when it comes to nation building, and forcing them to accept the outcomes and decisions taken on their behalf, flee, migrate or go exile. As a medium of effective communication, not only are slogans exploited by young people to express their situation, governments and administrators also produce slogans to propagate their ideals and core values. The pending issue is that the youth in Cameroon, as elsewhere on the continent, amidst their growing frustration and challenges, are often forced more and more to rely on decisions, which seemingly, are made on their behalf by administrators and politicians, who claim it is done in their interest and for their good.

It is important to define the basic concepts highlighted in the present study such as communicative acts, syntax, politics, slogans, persuasion and Youth day.

Though used to describe two forms of sending across information, the term 'communication' has been defined as the act of giving, receiving or sharing information, in other words, by speaking, writing, listening or reading. Communication deals with the willingness, eagerness or ability to talk or inform. Equally, politics is seen as the science of government of states devoted to governing, i.e., touching on the activities and affairs involved in managing a state. If politics deals with policies, laws, strategies, and vision geared towards achieving objectives of general interest, these issues have to be communicated to the public. It is meant to initiate actions, implement, supervise and resolve conflicts. The utterances that the speakers produce in communication contain deeper sense than the actual meaning of the words or phrases themselves. It is generally believed that there is a communication

crisis between the governor and the governed. Government must communicate, and transmit or share valuable information capable of regularizing state affairs. Thus, slogans are the media for articulating public policies and create greater awareness.

The term 'syntax' has been used differently in different situations. In this paper, the term involves a user's knowledge of how words are arranged in sentences, i.e., syntax. Syntax is concerned with manifesting knowledge of the rules underlying the structure of words and sentences in a language including how words combine into meaningful sequences. In this regard, words constitute the basic elements of a language and are systematically put together as units for linguistic description. Note, therefore, that syntax studies the rules that govern the ways in which words combine to form phrases, clauses, and sentences and their proper order. In everyday speech, 'syntax' is perhaps often referred to as 'grammar'. Though this term had a wider meaning as the study of all aspects of language, it is used here to refer to the knowledge, mastery and use native speakers have acquired of their language.

The assumption of speech acts itself is that when people say something they do something. Similarly, during youth day celebrations, the slogans and utterances almost always contain expressions whose over all meaning needs to be analyzed and described detailing to grasp the real and implied meaning. In other related research, the intended meanings of utterances sometimes hide behind the words uttered. The ability to analyze the hidden meaning occasionally brings about different results. The utterances could be in the form of spoken words or lyrical, speech, or movie dialogue. Note that where syntax studies the rules that govern the ways and the proper combinations to form phrases, clauses, and sentences as text constructs, semantics, on its part, not only concentrates on how words express such meaning, but considers meaning by analysing the word in its social context known as socio-pragmatics.

The concept 'youth' is quite complex. Many people have different opinions as to who a youth is, but there is no universally agreed definition and age range of who a youth is. While some people believe that youthfulness is between 10 years to 25, others take it from age 7 to age 77. However, the age of being a youth ranges from society to society. Nevertheless, it still has got its acceptable explanation. Following the report, the United Nations defines youth as a person who is between the ages of 15 - 24. Note that this definition came into being as a result of the preparation of the international Youth year in 1985, (endorsed by the UN assembly in its resolution 36/28 of 1981), to include the stage in an individual's life when he is young, i. e., usually between the time of childhood to adolescence. It describes the period when a person is becoming more

and more conscious of his being, his responsibilities and abilities to contribute to the development of his community. That individual is filled with vigour, freshness, good appearance, ambitions, agility, ideas etc., and full of the zest of life. Being a youth is an experience which would shape the person's level of understanding to life.

Yule (1996) states that pragmatics has consequently more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves. Pragmatics also strongly relates with context or situation when something is being said, thus it is very important for the speakers to focus on the context. Leech (1983) also states that pragmatics is the study of meaning which is related to the speech situations. In accordance to Leech statement, Yule (1996) argues that pragmatics should also consider aspects of context such as who people are talking to, when, where, and under what circumstances that will determine the way they say and what they want to say.

The 11th of February is a national holiday in the Republic of Cameroon each year, and the celebration is intended to increase awareness and recognition of the significant role played by the youths in nation building. It is held in honour of all the youth and embraces the importance of civic education. Many towns all over the country celebrate the day by holding a march pass parade among other sporting and cultural activities. The initial objective is to urge all the youth, in all of their amazing potentials and diversity, to take meaningful steps to promote, participate and contribute to the advancement of their communities, and learn the skills needed for a successful life.

RESEARCH OBJECTIVES AND QUESTIONS

Though debates of this date continue to be over-laboured by historians and others, few linguists have attempted to examine and evaluate the slogans and their impact on the youth participation in nation building. Where history studies events in the past, linguistics is an established science that covers a range of various aspects of discourse analysis and disciplines from a diachronic approach to understand language use from historical events. Some of the academic fields related to applied linguistics are history, education, communication research, sociology, sociolinguistics, and psycholinguistics. As such, historical facts provide linguistics with authentic data to understand the linguistic evolution of a people, their culture and language. In this case, it is an interdisciplinary approach which identifies, investigates and offers possible explanations to real life political acts and social issues. Thus, a government is an institution equipped with instruments through which leaders use language to exercise power. Among others, a government's basic

function is to ensure quality education of the youth, provide them with leadership training, provide appropriate public health services, and ensure smooth transition. A government is made up of persons, who represent the people with impartiality and neutrality, and these officials are conferred with responsibilities, duties and obligations and have the power to solicit, legislate and articulate public policy priorities with regard to solutions.

To study slogans as political propaganda, we carried out direct observation, collected and translated the phrases when necessary, the 11th February Youth Day celebration in Cameroon provide the lone occasion during which government addresses the youth, amidst their growing marginalization, frustration and challenges given that they are forced more and more to rely on decisions which are made on their behalf by administrators and politicians, who claim it is scientific and objective. Guided by these objectives, the investigation is based on these and other research questions, notably:

- What slogans are recurrently used, and what message do they carry to effectively translate them to communicate, and create youth education awareness Cameroon?
- To what extent do historical dates lend credibility to linguistic fact? How does a historical date complement linguistic acts.?
- What are the socio-cultural implications of the chief executive's policy address and slogans as communicative acts since 2010?
- To what extent are these slogans, patriotic songs and political discourse used an effective means for youth civic education, awareness creation and political propaganda?
- What role do slogans play in political propaganda and communication? In particular, what are the readers' responses to the slogans and policy address?

In the present study, a considerable specimen collected from songs and written texts as communicative acts, are analyzed from three perspectives: communicative method, speech act theory and pragmatics, which consider the social and cultural implications. The appeal to historical facts is also relevant to understand the significance of dates and slogans to give us a more comprehensive picture of socio-political situation of present day Cameroon. To answer these questions, a three-pillar theoretical framework has been developed, namely; communicative syntax, speech act theory and translation methods, on the one hand, and adapting Hofstede's social and cultural dimensions, on the other. To analyze slogans as communicative speech acts and their translatability as political slogans and policy address viewed through a linguistic lens, the socio-political environment of Cameroon can be better sketched.

The Research Problem

Recent statistics indicate that young people in Cameroon constitute over 70% of the total population, and the number, aged 15-35 keeps on dramatically increasing, yet they are the most marginalized, low-esteemed and frustrated in power sharing and participation in nation building. Young people in Cameroon believe there is a lack of employment opportunity in their country and tend to migrate abroad for greener pastures. This situation constitutes a hindrance to the much desired development of the nation, peace, unity and national integration despite the fact that different types of slogans carrying different messages are often used on this occasion. They showcase evidence-based youth policies, tailored and adapted to national and local contexts to ensure that youth development challenges are addressed. However, even though the propaganda is written on banners, do they meet the aspirations of the youth and are they well accepted by the youth? Key elements in propaganda slogans provide political orientation of leadership and strategic vision. The general perception of the old is that young people are still ill-prepared to find jobs easily and/or occupy high position responsibility, hence the need to understand concepts of responsibilities, duties and obligations towards the state.

Many young Cameroonians do not understand why the youth day is celebrated on the 11th February, the date which a plebiscite was held in the former British Cameroon with pomp and pageantry as an unforgettable date in their life. In a bid to assess some of the crucial issues faced by the youth in 2021 and beyond, and to understand the causes and possible solutions, a research survey was carried out by an education and health charity experts, a Non-governmental organization (central YMCA), based in Geneva, Switzerland, on 1.600 youth aged between 16-25 years. This compilation includes a lack of employment opportunities, failure to succeed in education, issues related to body image, family problems, drug and alcohol substance abuse, pressures of materialism, and high crime waves, terrorism, corruption, fraud, wanton pride, impatience, tribalism, social tension, migration, violence, stress, sexual and moral depravity, just to mention these, have plunged them into a hopelessly precarious future. They noted that though 44% of young people have concerns about their studies, they are unsure of their future. In the 21st century, education, the pressures of technological development, cyber criminality and the effects of the social media, no job opportunities, have become worrisome for the youth.

Besides, according to the United Nations 'World Youth Report, the YOUTH and the 2030 agenda for Sustainable Development programme, explores some of the complex challenges facing the largest population of young people today. This report stipulates that there are 1.2 billion young people aged 15 to 24

years, accounting for 16 per cent of the global population. The World Youth Report also focuses on youth education and such worst threats as unemployment, poverty, gender inequality in societies, conflicts and migration. In education, the reports hold that 142 million youth of upper secondary school age are out of school. In employment, 71 million young people are unemployed and millions more are in precarious or informal work. Disparities within and between countries in education and employment index among the youth are stark with gender, poverty, rurality, disability and migrant/refugees status all being major elements of disadvantages. This report further provides insights into the critical role of young people in the context of the implementation of the 2030 Agenda for sustainable development, nation building, peace and other related frameworks. This concern calls for governments to ensure the active engagement of youth in sustainable development efforts to achieve growth, stability, security and peace. The Cameroonian youth is no exception in this situation. This deplorable list demonstrates that the youth are faced with so many challenges and difficulties that it almost makes it hard for them to function well, participate and assume responsibility in the society.

Though the youth make up the largest population in Cameroon, they are the most marginalized when it comes to employment opportunities, politics and decision making. They are often considered to lack the required political skills in leadership experience for political task ahead. The 56th edition slogans used in celebrating the 2022 11th Youth day in Cameroon, characteristically propagandist texts, emphasize on the youth to develop more commitment and voluntary participation in challenges of the Republic; some of which include saying no to terrorism, tribal conflicts, crime, school violence, negative influence of social media, fraud, alcohol and drug abuse, unemployment, malpractices involving the youth, and which are government's greatest concerns. In African countries, they always have to put up a struggle in the form of protests to gain recognition and respect of public officials. They militate in opposition parties in great numbers having nothing to do except ready to follow any politician that promises them a job, money or a means to survive as they are equally not financially empowered. This situation leaves the youth idle, frustrated and unable to participate in major political activities successfully. Different types of slogans accomplish a series of communicative goals, namely:

- **Advertising slogans:** An advertising slogan is a motto that promotes a specific product, service, or program to the audience. It may change as the products changes, or it may change with different advertising campaigns.
- **Business slogans:** A business slogan is a catchy phrase that speaks about the company's overall brand, offer or services.

- **Creative slogans:** Creative slogans are crafted to help the brand stand out against the competition. A creative slogan should be unique and specific to the brand, but still easy enough to understand so that the audience gets the message immediately.
- **Descriptive slogans:** A descriptive slogan describes what the business does or what it can offer to potential customers in a memorable phrase.
- **Emotive slogans:** Emotive slogans leverage your product or service as a way to give the audience a particular feeling or fulfill an emotional need—like relaxation, connection, joy, or excitement.
- **Persuasive slogans:** A persuasive slogan attempts to convince the customers that the brand or products can help them solve a particular problem.
- **Political slogans:** A political slogan attempts to raise the readers or hearers awareness on set ideas and principles geared towards a change of mentality or address specific issues of national interest. It is civic education oriented.

Slogans, whether, advertising, business, creative, persuasive, emotive, descriptive or for political propaganda, generally, serve as the media for information, economic, social, moral and civic education of the youth. It has the ability to affect the reader. In political communication, as per the case of the 11th February Youth Day celebrations, the slogans serve as a vector for youth education, create awareness and political training, a sure way to pass on certain core values, such as the respect for state institutions, propaganda and the need to uphold moral integrity as veritable pillars for nation building in Cameroon. The slogans collected, via songs or written text translate the government's goals, desires, values, thoughts and expectations vis-a-vis the youth in an emergent Cameroon. As such, the slogans are carefully crafted media of political communication, education and sensitization of the youth on values and civic responsibilities of leadership and patriotism. It may take a lot of brainstorming to land on the right slogan for a particular purpose, but coming up with a creative, memorable, and simple phrase such as [xxix] 'Rigour and Moralization', [xxxvi] 'Stand up for Cameroon' can help the sender stick out his message in peoples' minds. Little do young people understand how long lasting these simple but memorable catchphrases does affect readers and how powerful they might be, as they are often easily retained and trusted mantras as [ii] 'Yes, We Can'. To produce appropriate slogans require a knowledge and mastery of the language.

Communication, where there is a sender and a receiver and in which language is the code is a two way exchange. Similarly, the slogans are encoded in short, striking or memorable catchwords or phrase containing deep and important messages and ideologies to draw and influence public opinion at all cost. In political communication of this kind, the slogans,

therefore, translate deep political thoughts, leadership training and strategic vision with high expectations of the government with regard to young Cameroonians. This partly explains why the 56th edition of the 2022 11th of February Youth Day was celebrated under the theme: ‘Youth and voluntary participation and commitment in the face of major challenges in Cameroon.’ Consequently, the words and phrases used on a banner together with the intention constitute effective acts of communication and which, when scientifically analyzed from a socio-pragmatic perspective, they are important barometers to understand the actual social, and political realities of contemporary Cameroon society in which the youth live and have to face serious challenges and crises. To address the complex challenges faced by young people in Cameroon, the communicative syntax produced as specific and meaningful catchwords, phrases and sentences captured in songs, slogans and public declarations constitute discourse of evidence-based youth policies, tailored and adapted to national and local realities. These slogans are short and strikingly memorable phrases or expressions, which cannot be limited to a syntactic study alone. A slogan may appear as a simple and memorable catchphrase, yet it intends to draw the reader’s attention to certain mode of thought, political philosophy and ideologies. Glaring examples of assorted slogans abound. In the European landscape today, at a crossroad of conflicts between Russia against Ukraine and other NATO countries, for example, we read ‘No to War’, spearheaded by the youth and that of the teacher’s protest about low and unpaid salaries in Cameroon today with [xxxii] ‘Opération Craie Morte’, [xxx] ‘On a Trop Supporté’, and [xxxii] ‘Trop c’est Trop’, illustrate protest discourse, whereby each word is carefully and intentionally crafted and syntactically structured as collocates for the purpose of affecting the hearer’s feelings and ideas, and creating a strong impact. Hence, the conception, production and translation of such political materials for public consumption is fundamental for political stability and social cohesion, hence any text of this sort needs to be captivating, straight to the point, heavily charged and meaning-laden to persuade and change the reader’s mind and thoughts. In these texts, specific lexis are significant such as ‘opération’, ‘Craie’ and ‘Morte’ to designate the kind of action or operation to be undertaken. The power to interpret and understand the implied meaning of the words and expressions used as a block, from a socio-pragmatic perspective, complements that innate ability, native speaker intuition and knowledge of the language.

Earlier scholars in philosophical semantics, interested in understanding the significance of words the subject of sociolinguistics and discourse meaning for many years, were striving to understand the relationship between linguistic expressions as a social fact and identified phenomena in the external world. In the contemporary world, especially in the United States,

philosophical semantics has led to the development of pragmatics and semiotics. In its widest sense, sociolinguistics, as an interested and multidisciplinary field of study, is the scientific study of language use in society. It describes the meaning of words and how the structures of words in a given sentence are put together to create meaning. It may take a lot of brainstorming to land on the right slogan for a particular objective, but coming up with a creative, memorable, and simple phrase can help persuade and change peoples’ minds. For example, the simple phrase [ii] ‘Yes, we can,’ was used by former 44th US president elect, Barack Obama, as his political campaign slogan in 2008, has remained engraved in the minds of the people as memorable and effective political communication as well as Cameroon’s President Paul Biya’s 2011 presidential election [iv] ‘La Force de l’ Experience’ translated as [iii] ‘The Force of Experience’. In an interesting study of translation, culture and politics and implications of political slogans in Hong Kong presidential elections, Tsoi & Liu (2019) of the Education University of Hong Kong, analyzed the election slogans of Hong Kong chief executives and the titles of their policy addresses in 1997, from the point of view of translation methods, cultural implications and reader responses. The study discusses the growing importance of the role of slogans, readers and proposes an inductive framework of interactive responses to represent the reality of political translation in the new era brought about by digitalization. Tsoi & Liu’s (2019) Hong Kong study was interested in analyzing such catchy phrases as [xi] ‘One heart one vision for Hong Kong’ and [xxii] ‘For social justice and ideas, against political and economic hegemony in Hong Kong.’ Note also the effect of President J.F. Kennedy’s slogan, [xxxv] ‘Don’t ask what your nation has done for you, but what you have done for your nation,’ which continues to be remembered and used today each time the youth complain about the challenges they face.

Though, it is usually celebrated as youth day not a national day in Cameroon, several controversies surround this annual celebration, ranging from its historical date, *raison d’ être* and its significance. Is it in October or February and should it be on the 26th or the 11th? Whether history is right or not, and the date proper or not is not our present concern as linguists. Perhaps a scientific analysis of the slogans as language used in political communication can shade more light in understanding its importance in nation building and the extent to which linguistic units lends credulity to historical facts and vice versa today and for posterity.

For a long time now, focus over historical facts and events in Cameroon have been the exclusive concerns of historians to the exclusion of such scientific fields as linguistics and sociolinguistics, psychology, which further contribute to an understanding of why the youth think and act the way they do in Cameroon.

METHODOLOGY

Using a diachronic approach, different types of oral and written slogans as texts were collected, and a qualitative and quantitative analysis carried out. In order to find answers to the research questions addressed above, a database comprises of twenty-six texts of the 2022 56th edition of 11th February Youth Day celebration, including several extracts of the president's 2021 address speech to the youths as well as songs are exploited. In all, over thirty-five instances of speech acts make up the databank or texts for analysis. They comprise mostly of short and memorable words, and phrases and sometimes, lengthy sentences representing political slogans. Notice that from [ii] to [xiv] including [xxxi] and [xxxii], for example, are short and memorable catchy phrases, whereas [xv] to [xxix] are lengthy complex structures. The data collected for the analysis and considered as slogans with communicative intentions includes two patriotic songs for primary school pupils, and two for secondary school students plus two sample texts of both public speech extracts and twenty-four slogans for the 2022 11th February Youth Day celebrations. Note that neither the spoken nor written slogans, are unlike spontaneous, and naturally occurring language found in interpersonal conversations, discussions and debates. Slogans fall in line with carefully prepared public speeches with the purpose to inform and persuade the listener. The slogan 'Voluntary participation and commitment in facing major challenges in the Republic,' for example, is lengthy, and carries not only the theme for the National Youth day celebrations in Cameroon, but also other important information. Note that since the reunification, a speech is delivered to the youth every 10th February in French and translated to English, as the different slogans, speeches and songs produced have been collected and analyzed in the present paper. Patriotic songs give praises to their leaders and the nation. See the different types of texts in Appendix 1.

The communicative approach, developed in the 1980's as a reaction to grammar based studies for second and foreign language learning and teaching, focuses on developing communicative competences as the central idea. The communicative method examines the language structures used in slogans as a medium of communication and their meaning described and interpreted within specific contexts. It pays particular attention to both the structural aspects, which focus on language form grammatically, and functional aspects relating to the functions of language form itself (Littlewood, 1988). This approach emphasizes on language use in society for political purposes in authentic situations, i.e., in which the utterance carries the force of conviction with far reaching social implications aimed at civic education, creating greater awareness and propaganda. Communication embraces a whole spectrum of functions and notions (Richards & Rogers, 2001). It deals with text, meaning and significance of the texts.

The current methodology has been adapted to analyze political communication elsewhere, so that a larger picture of how political slogans, as language in real use or social context, aim at informing, persuading, controlling and committing the youth to civic responsibility, obligation and leadership training. English and French are viewed as the source language in this study and English as French as the target language as well, for a number of reasons. First, both languages are officially recognized and used as marked medium of social and political communication in Cameroon. Second, in some cases, even when the chief executive presents the orientation of the nation to the youth in French, the concepts of slogans and titles undergo word-for-word, literal and free style translations and commented in both languages in the media, explaining that most English slogans originate from the French slogans. It is however, note-worthy that these slogans are conceived, produced and propagated without the consent of the youths though they are the target who ought to participate in nation building. If the youth were allowed to produce their slogans perhaps the wordings might be something totally different from the present. At the same time, public responses to the slogans were gathered from youth response in their everyday social behavior demonstrate that the messages on the slogans fall on deaf ears.

Apparently, the more issues of meaning are examined theoretically, the more one is forced to consider language in the situation of use, as historical and sociological studies themselves have become increasingly helpful and reveal interested facts about language use in society.

THEORETICAL FRAMEWORK

The application of different theories can enable one understand political slogans as the most effective means to communicate relevant political ideologies and expectations from the youth. For this purpose, a combination of two different theoretical frameworks appeal to the analysis of the slogan corpus typical of 11th February in Cameroon, namely, how are they effectively communicative, and what can be their pragmatic implicatures. The devices of arrangement and form that constitute materials of slogans are just as necessary to express meaning as are the words, of which we are more conscious. Though syntax is concerned with the rules underlying the structure of words and sentences in a language including how words combine into meaningful sequences. Words constitute the basic elements of a language and are systematically put together as units of speech for description. But in fact, notwithstanding the claims held by some linguists that words and sentences are 'psychologically real' even to non-literate peoples, there can often be much difficulty deciding on what is the underlying meaning as it is the case with slogans. From experience, it is very difficult, for example, on the basis of the speech presented by informants to decide on appropriate

boundaries between words, or to discover principles which can justify certain established conventions as against others, what principles would underlie, say, the analysis of the phrase 'these days' as two words, and the analysis of the phrase 'nowadays' as one word (rather than three words, perhaps), and what principles would prompt one to assert that neither phrase is a sentence?

Yule (1996) states that there are four areas which pragmatics is concerned with, namely; the study of speaker meaning, of contextual meaning, how to get more communicated than it is said, and the expression of relative distance. In the broad sense, through pragmatics we must be able to grasp the message of the utterances by being aware that the words or phrases contain deeper meaning than literal meaning of what is spoken. In line with this, Richard & Schmidt (2002) argue that pragmatics is the study of the use of language in communication related to sentences and the context and situations in which they are used. In addition to the meanings that are expressed by the forms of the words and by the order of the words, there are also functional meanings.

In the scope of pragmatics, there are some factors such as Implicature, speech acts, presupposition, context, deixis and distance, should be considered. These factors establish the very definition of pragmatics itself. Theoretically, understanding these concepts can become very complicated once we move from outside the Indo-European model languages with words and short structures to find examples of lengthy and semantically complex utterances and structures used in Cameroon English. To the European mind, a word may seem the equivalent of a whole sentence, but which resists analysis as anything but one word as the case with samples in the present corpus. For example, 'No to violence,' [vii] 'Cameroon is One and Indivisible', as well as the French sentence, [xxxi] 'Trop c'est Trop' (TOT), can be translated in English as 'Enough is enough' but not the word-for-word literal translation as 'much is much', the equivalence of the whole sentence. There are certain deep implicatures in this speech act beyond the words or phrases when a speaker says something. A much more adequate interpretation would reconstitute it as one structure 'Stop the war' calling for an immediate cease-fire action. Austin (in Tsui, 1994) explains that speech acts are acts that refer to the action performed by produced utterances. In line with this, Yule (1996) states that speech acts is action which is performed via utterances. Stating the same idea, Birner (2013) also says that uttering something means doing something. Here, people can perform an action by saying something. Through speech acts, the speaker can convey physical action merely through words and phrases. The inscribed discourse on these banners, in songs and address of the youth convey utterances that are paramount to the actions performed as in [vi] 'No to violence,' [vii] 'Cameroon is One and Indivisible', [viii]

No to hate speech and anti-patriotism, [x] No to conflict, [xi] No to terrorism, [xii] No to corruption, [xiii] 'No to killings in NOSO', [xxv] 'No to division and destabilization'. Equally, the French slogan [xxiii] 'Barrons la route au COVID-19 au département' has been variously translated in English as 'bar the road to COVID-19 ' or 'Let's bar the road to COVID-19 in the Department' and 'Bar the route to COVID-19 in the department', whereas an appropriate form can be rendered as 'Stop to COVID-19 at the department'. Examples of these sorts abound in the corpus and require a socio-pragmatic approach. There is an intriguing relationship between historical dates and facts and their influence on language use in the Cameroonian society. The particle, '-19' appended to 'COVID..' states the historical period when the pandemic ravaged the world and should not be separated from the root. The language of slogans deal with functional categories as '-19' adds more meaning that the action occurred sometime in the past. Linguistic semantics studies meaning in a systematic and objective way. What rules govern the incidence and ordering of words within sentences relate structural patterns to such functional communicative categories as stating, directing, informing, commanding, urging, mobilising, requesting, proposing, suggesting, addressing, declaring etc., which at the same time designates communicative acts as performative functional categories.

Austin (1962) suggests three types of acts in the speech acts, they are locutionary, illocutionary, and perlocutionary. The locutionary speech act is roughly equivalent to uttering certain utterance with certain sense and reference, which again is roughly equivalent to meaning in traditional sense (Austin, 1962). In line with this, Cutting (2002) states that locutionary is what is said also proposed by Yule (1996) who states that locutionary act is the act of producing meaningful utterances. Examples of the locutionary speech acts include [vi] 'No to violence,' and [vii] 'Cameroon is One and Indivisible'. The illocutionary act is performed via the communicative force of an utterance, such as promising, apologizing, offering (Yule, 1996). This act is also called the act of doing something in saying something, that is, saying 'Stop to violence' and calling for the cease-fire. The most significant level of action in a speech act is the illocutionary act because the force, which has been desired by the speakers, determines this act. Illocutionary act can be the real description of interaction condition. For example: [vi]. 'No to violence,' and [vii] 'Cameroon is One and Indivisible',

Based on the examples above, the first sentence with 'Stop the violence' is an exhortation to bring to a halt all forms of violence in school milieu and the second sentence exhorts the youth to be more united putting forward the affirmative argument that the question to separate Cameroon is impossible. It remains them that Cameroon cannot be divided.

Hufford & Heasley (1983) states that perlocutionary act is the act that is carried out by a speaker when making an utterance causes in certain effect on the hearer and others. He exhorts the youth to stop the violence. Perlocutionary act refers to the effect the utterance has on the thoughts or actions of the other person. Note here that these extracts are drawn from President Paul Biya's address to them on the occasion of the 2010 11th February youth Day celebration in the capital city. Note that he outlines a number of malpractice he condemns; [viii] No to hate speech and anti-patriotism, [x] No to conflict, [xi] No to terrorism, [xii] No to corruption, [xiii] 'No to killings in NOSO', [xxv] 'No to division and destabilization. A perlocutionary act is specific to the circumstances of issuance, and is therefore not conventionally achieved just by uttering that particular utterance, and includes all those effects, intended or unintended, often indeterminate, that some particular utterances in a particular situation cause. In this case, urging the youth to know that Cameroon as a nation is one and indivisible', even if historical facts hold that, culturally, the French and English have some differences in social organization and behavior. Based on the examples the first sentence is uttered from a position to persuade the youth to desist from violence, corruption, killings, etc., and the second sentence is a call for unity.

Understanding political communication involves the translation methods which are highly dependent on the purpose, or *skopos*, of the translation, to use a functionalist term (Reiss and Vermeer 1984; Nord 1991a, 1991b). *Skopos* theory proposes that every action is purposive, including translation and interpretation. Vermeer has pointed out how translation is imbued with purposes: "each text is produced for a given purpose and should serve this purpose... the *skopos* rule... enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function" (Vermeer, 1989, 20; translation from Nord, 1997). With a stress on the intended purposes of translation, the target-side purpose is viewed as the core of translation (Pym, 2010). Given different possible purposes of a translation, one source text can be developed into many possible translations (ibid).

One serious problem faced with slogans is that of translation and has to do with translating slogans in different languages. In addition to over 285 ethnic tribes and languages attested, English and French are the two official languages used, and a lingua franca, and as a result, slogans are often produced in both English and French. Thus, any attempt to produce slogans for all these population encounters serious problems of translation and interpretation. Cameroon is a multilingual country with English and French as official languages and a bilingual country. This explains why the texts used for analysis are in both languages. If the intended purpose cannot be fulfilled after translation,

the quality of the translation is in doubt (de Pedro Ricoy, 2007). For example, the slogan [xxiii] 'barrons la route au COVID-19' can be seen translated as 'Bar the road to COVID-19' rather 'Stop to COVID -19.' In reader response criticism, the text and realization of readers are equally crucial to a literary work (Iser, 1972). According to Sousa (2002), translators decide on the methods of translation with implied readers in mind; the translator's knowledge of the implied readers affects his or her conscious decisions on translation style, register, and strategies.

Translation

The translation methods of the respective texts developed for the present study are those also used by Tsoi & Liu (2019) and adapted from Shuttleworth & Cowie (2004). Ambiguity and confusion in different terminologies and definitions of translation methods have always existed when moving from one culture to another, or from the source language to a target language observed from the present data. Take, for example, slogan [xxxii] 'Opération Craie Morte,' used by public school teacher's syndicate in Cameroon, to protest against poor treatment and long unpaid dues, which many have attempted to translate in English as 'Operation dead chalk,' rather than 'Operation No chalk.' Similarly, the same group also came up with the complaint slogan [xxx] 'On a Trop Supporté,' and 'Non a la violence.' For this reason, it was necessary to appeal to Hofstede, Geert. 2009. 2011's 'organizations and cultures: software of the mind' and "Dimensionalizing Cultures: The Hofstede Model in Context," of *Readings in Psychology and Culture.* Due to contextual differentiation and duplication, the present research like those of Tsoi & Liu (2019); Vinay & Darbelnet (1958); Loh (1958); & Ding & Wang (2017), with reference to the Dictionary of Translation Studies (Shuttleworth & Cowie, 2004) developed and adapted it as analytical methods used to understand the substance of slogans and policy addresses. In line with Chinese and Western translation methods (Pym & Torres-Simon, 2015; Ding & Wang, 2017; & Tsoi & Liu's, 2019) have equally used this for analyzing Hong Kong city election slogans based on such techniques as zero translation, semantic transliteration of coinage of new characters, borrowing, word-for-word and literal translation as the case may be in their data. In certain instances of their data, due to the prosodic effects of certain utterances, they resorted to paraphrasing, reformulation, repetition, adaptation and recreation of new meanings. In the example [xxx] 'On a Trop Supporté,' a literal English translation would give something like 'We have already supported it for so long,' whereby the syntactic use of 'it' seems ambiguous and vague. Similarly, one can say in English [vi] 'No to violence', though a stronger, direct and more effective interpretation might read 'Stop the violence' in the target language. A target word is replaced by a source-text word without consideration of syntax (e.g. word order), notes Shuttleworth & Cowie (2004). Also,

using the technique of adaptation, it is possible to say [xxxii] ‘Trop c’est Trop’, otherwise translated in English as ‘Enough is enough’. As a result, the slogans collected and used for analysis in the present study following techniques from the Tsoi & Liu’s (2019); & Shuttleworth & Cowie (2004) translation methods seem to handle the semantic portion of the specimens of slogan texts produced in the event of the 11th Youth Day celebrations in situ. A more effective communication, which aims at a socio-pragmatic impact would render [xxxii] as ‘Stop marginalizing the teacher’ as a way by which government authorities can sensitize and conscientize them on the plight of these teachers, a majority of who are the youth. Though election campaigns are more intense instances of political communication all over the world, the conscientization and sensitization of the youth are no less important events in the life of any nation.

Socio-Pragmatic Analysis

Pragmatics is a study which belief is what is communicated is more than what is said. The utterances that the speakers produce in communication contain deeper sense than the actual meaning of the words or phrases themselves. Yule (1996) states that pragmatics has consequently more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves. Pragmatics also strongly related with context or situation when something is being said, thus it is very important for the speakers to focus on the context. As a result, the English slogan ‘No to violence’, for example, translated in French as ‘Non aux violence,’ is distant while a stronger compelling interpretation requires addressing the youth directly with ‘Stop the violence’. Violence has been defined by the World Health Organization as the ‘intentional use of physical force or power, threatened or actual, against oneself, another person, or a group or community, which either results in or has a high likelihood of resulting to injury, death, psychological harm, mal-development or deprivation.’ In recent times, there has been an upsurge of violence in many colleges where students, as a result of cultic practices and sects attack and even kill their friends and teachers. Grave consequences emanate from acts of violence perpetrated by the youth including vandalism, disrespect for elder persons and lack of moral education. Most of the times, this sort of behavior is influenced by the intake of hard substances as drugs, and alcohol, and violent media found today. The rate of drug intake by the youth is increasingly alarming and constantly promoted in movies and worldly music making it look appealing to the youth. In our society, as a result of the impact of social media, the youth consider music and film stars their models in behaviour and dressing as can be seen in the streets of towns.

The slogan ‘greater opportunities’ and ‘hope’, displayed during the 2022 11th February Youth Day celebrations, for example, address the issue of youth

unemployment and attempts to reassure them of job opportunities. Over 90% of Cameroonian youth strongly believe there are no job opportunities in Cameroon and strife to go elsewhere. Talking of ‘greater opportunities implies that presently, there are limited opportunities and the youth cannot find a job, neither do they have equal opportunities in public competitive examinations into such professional schools as the International Relations Institute of Cameroon (IRIC), the College of Education (HTTC), the National School of Administration and Magistracy (ENAM), just to name these. Many of them are degree holders with their academic qualifications. Apparently, the youth decry the high corruption practice, favouritism and tribalism in recruitment into the private and public services where these opportunities are reserved for children of top government officials, who sometimes pay fabulous sums to get their children admitted to the disadvantage of the common man’s child. The slogan reminds them of the need to create jobs and become entrepreneurs, and not wait for government to provide one for them, following Kennedy’s slogan ‘Don’t ask what your country has done for you, but what you have done for your country’. Having a significant, if not more number of youth in the society with poor behavior would negatively impact the life of the youth, susceptible to go on rampage and protests, and which if not seriously checked, and appropriate measures are not timely.

In another light, Pym & Torres-Simon (2015) attempted to compare and contrast similar Chinese (Loh, 1958) and Western terminologies (Vinay & Darbelnet, 1985). Their analysis reveal that Vinay and Darbelnet were preferred when translating European languages as English, whereas Loh was preferred when translating Asian languages. Ding & Wang (2017) used a parallel corpus to examine the translation methods that Howard Goldblatt used to render the work of a Nobel Prize-winning novelist more comprehensive. Drawing from the communicative texts collected, there exists a connection between political slogans and citizen’s perception and the interaction modes that connect these groups to each other, be it through the modes of persuasion, pathos, ethos or logos illustrated in the following slogans [vi] ‘No to violence,’ [viii] No to hate speech and anti-patriotism, [x] No to conflict, [xi] No to terrorism, [xii] No to corruption, [xiii] ‘No to killings in NOSO’, [xxv] ‘No to division and destabilization.’ In [vii] for example, the original French slogan reads ‘Le Cameroun est un et indivisible’ and in [viii] ‘Non aux discours de la haine et d’ anti-patriotisme’, building from word-for-word translation, literal translation may display necessary group-group or clause-clause equivalence after conforming to target-language grammar with consideration of syntax (e.g. word order) (Shuttleworth & Cowie, 2004), but a target word can replace a source-text word without a consideration of syntax (e.g. word order) (Shuttleworth & Cowie 2004) giving it a greater punch hence a more

effective communication as can be illustrated in [x] ‘Stop to conflict’, [xi] ‘Stop to terrorism’, [xii] ‘Stop to corruption’ from their original French slogans ‘Non au conflict’, ‘Non au terrorisme’ and ‘Non a la corruption,’ building rather not from word-for-word translation, nor literal translation that display necessary group-group or clause-clause equivalence after conforming to target-language grammar, but from a socio-pragmatic implicature, in which cultural context of implied meaning matters. Only a socio-pragmatic interpretation of such political propaganda materials used for the data is meaning-laden, with translation methods highly dependent on the purpose, or *skopos*, of the translation, to use a functionalist term (Reiss & Vermeer, 1984; & Nord 1991a, 1991b). *Skopos* theory proposes that every action is purposive, including translation. Vermeer pointed out how translation is imbued with purposes: “each text is produced for a given purpose and should serve this purpose... the *skopos* rule... enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function” (Vermeer, 1989; & translation from Nord, 1997). With a stress on the intended purposes of translation, the target-side purpose is viewed as the core of translation (Pym, 2010).

As supported by De Mooij (2004), the metaphors of one culture may not be easily understood by another culture, whereby the use of the imperative and command category ‘Stop’ replaces the weaker form ‘No’, with greater stress on stopping such anti-patriotic mentality. In [xiii] ‘No to killings in NOSO’, and [xxv] ‘No to division and destabilization’, the most effective communication requires a complete change of the mindset, which calls for a stop in old habits with [xiii] ‘Stop to killings in NOSO’, [xxv] ‘Stop to division and destabilization.’ The *skopos*, or the purpose of translation, acts as the core of the framework, affecting four core parties of the model: the initiator, translator, target text and final readers. Communication goes in two directions, due to the constant interchange of information. According to Schram’s model of communication (1954), communication is never a one-way process. During communication, a message is encoded first and then decoded. After interpretation, feedback is transferred to the sender of the message. Such a concept is aligned with reader response criticism.

Political Implications

The pragmatic analysis of slogans as communicative acts has political implicatures. Who is the target audience, and how does the slogan fulfill their ‘*skopos*’? Consider what message you want to communicate through this medium. Establish exactly how the specific choice of words will fulfill the youth’s aspirations and expectations of the initiator. In the present study, a slogan is the medium for political propaganda and act as the bridge between the

government and public connecting political concerns and citizenship. It stands the gap as the interaction mode that connects these groups to each other, considered as the modes of persuasion, pathos, ethos to reiterate that Cameroon is one and indivisible’ in which there is no room for hate speech and anti-patriotism.

Political propaganda and communication concern the creation and exchange of ideas and opinions between citizens, public officials throughout the process, and how information and rhetoric can be leveraged for political gain to achieve political goals. It is the dialogue between political actors as policy advocates on the one hand and the public, and in this case, the youth, on the other hand, exhorting the latter [viii] ‘Stop to hate speech and anti-patriotism’, [x] ‘Stop to conflict, and [xii] ‘Stop to corruption’, as a strong call for a change in attitudes and social behavior. Adaptation involves “a type of creative process which seeks to restore the balance of communication that is often disrupted by traditional forms of translation” Bastian (2009). It is the “extreme limit of translation” (Vinay & Darbelnet, 1958). Instead of relying on the structural and conceptual parallels, changes are made for the target text to suit the target audience or particular purpose of translation (Shuttleworth & Cowie 2004).

The tendency in Cameroon, today, is that slogans have taken on political colorations whereby, after delivering the speech, the youth are hardly invited on radio and TV programmes to comment, analyze and bring out what they have grabbed from the President’s address to them. They are neither given the opportunity to discuss and understand the significance of the slogans they carry and as a result, the slogans tend to communicate with little effects. Notice that the use of the word ‘No’ in these slogans further illustrate the distant relationship between making speeches by the chief executive and the need to reform the mindset, the reality and the influence it has on the youth population. To a greater extent, political speeches need to be followed-up concretely and implemented in order to feel the impact given by the use of ‘Stop.’ In a similar way, slogans on banners carry political keywords or phrases intended not merely to inform, but strongly reshape public mindset as in [xviii] ‘Change, challenge, Cohesion’. These words need to be translated into concrete actions such as avoiding hate speech towards each other and avoiding violence of any kind by developing attitudes of tolerance and kindheartedness.

Cultural Implications

Some linguistic items are, in fact, much more satisfactorily used for particular purposes than are others. True, all languages have the potential to develop for various personal, political, or cultural reasons, notes De Mooij (2004), but people also have different perceptions of objects, events, or phenomena in different cultures. Other studies have considered the

cultural implications of translations (Ding & Wang, 2017), highlighting on their interpretation. Culture refers to shared values among speakers of a particular language who live in the same time in a certain geographic area (Triandis, 1995) and given the complex multilingual and multicultural setting of Cameroon, this is quite evident. In 2022, the sentence ‘On a Trop Supporté’ (OTS) has become a household slogan used to describe the teacher’s syndicate protest concerning their salary situation. Culturally, this sentence can be translated in the same spirit as ‘Trop c’est Trop’, otherwise understood as ‘Enough is enough’. In order to systematically and critically compare different cultures, Hofstede (1980, 1991); & Hofstede & Hofstede (2005) have summarized different dimensions of national culture, notes Tsoi & Liu (2019). In 68 countries/societies, large-scale quantitative data collection and concomitant statistical testing were carried out on aspects of culture.

In their study, five dimensions were proposed: high versus low power distance, individualism versus collectivism, masculinity versus femininity, uncertainty avoidance, and long-term orientation. Composite scores were given to each country/region with rankings based on the five dimensions. Power distance refers to the way inequalities are handled, i.e. how inconsistencies are dealt with and perceived in society. A society with a high score on the individualism index tends to focus on benefits to the individual, whereas those with a low score will be classified as collectivist, portraying individuals in a group setting, and social benefits. Since the development of Hofstede’s model, attempts have been made to predict and generalize translation methods used in marketing and in the promotion industry (Steenkamp *et al.*, 1999; & Hofstede, 2011). Using culturally preferred values is significant in raising the potential effectiveness of the message in response to the communicative function and intended purpose of the advertising text (De Mooij, 2004). A core value in Cameroon is that of dignity. Behind the spirit of ‘Trop c’est Trop’, otherwise understood as ‘Enough is enough’ is an appeal for the respect of human dignity as the teachers consider they have been dehumanized. As not all five dimensions of culture are applicable in the discussion of political slogans and titles, only two of Hofstede’s (1980, 1991) dimensions, namely high vs. low power distance and individualism vs. collectivism are included in our discussion. Note that within the Cameroon context, there is an age cleavage between high top officials and the youth found at a low power distance as few of them occupy high ranking positions and hardly directly participate voluntarily in decision-making on issues concerning their lives.

COLLECTIVISM

Although Cameroon is a unitary state, the spirit of one and indivisibility underpins the political propaganda deeply rooted in the vision of its founding fathers. Historically, Cameroon is a bilingual and

multicultural society with over 285 ethnic groups, primarily communal oriented as it finds expression in most Youth day celebration slogans and policy addresses. The present study agrees with the previous findings of (Tsoi & Liu, 2019; Hofstede & Hofstede, 2005; & Cutler *et al.*, 1997) that all countries in Asia, like Africa, and who stand for collectiveness, fall on the low end of the individualism scale. As reflected in the election slogans, Hong Kongers tend to conform to social norms and depend upon each other, expressing togetherness in different forms.

The term ‘collectivism’ is similar to that of community. A community is a collection of people as a social unit, who share common interests and live in a particular geographical area with commonality and a sense of belonging and sharing such systems as norms, religion, values, customs, or collective identity. They have a collective culture. In fact, the word community contains forms relating to ‘unit’ and ‘unity’. It describes a group of people that interact and support each other, and are bounded by shared experiences. A majority of these slogans and titles express a call for collective consciousness such as the plight of teachers. It was found that meanings in Chinese cannot be fully represented in English, but that “share” and “our” were often used in target texts to express Chinese concepts. In most of the slogans and titles, goals are presented as a common interest among the general public. Benefits, harmony, decision-making and livelihood are all presented as part of a collectivist process. Since the establishment of the Hong Kong SAR, collectivism has been consistently present as a core value in the context of political slogans and titles in Hong Kong similar to the situation of Cameroon, where the slogans create awareness of such core values as ‘One and indivisible Cameroon’, ‘No to division’. The need for unity and collectivism is evident in the Cameroon’s historical political regimes as Federalism, reunification (1972), and United Republic of Cameroon. It is perhaps for these reasons that Mr. Ahmadou Ahidjo and his constitutional successor, Mr. Paul Biya, have continuously upheld unity, integration and consolidation as watchwords of their slogans as a prerequisite for the preservation of peace between the English speaking population and French speaking Cameroonians, not on the bases of linguistic differences only, but more, importantly, as a people with one destiny and nation.

Another reason is, of course, the influence of foreign western languages and culture in Cameroon. French and British culture is influenced by capitalism, but African culture in general and that of Cameroon, in particular, which is highly collectivist (Hofstede & Hofstede, 2005) and upholds sharing and togetherness in harmony as a virtue (Li, 2001). The collectivist tendency contrasts sharply with that of the United Kingdom, in which political elections have sometimes been seen as a competition among individuals, and

“you,” as individuals, have been consistently emphasized over the collective “we.” For example, the slogan “Putting You First” was used by the Green Party in the 2017 Northern Ireland general election. “For Your future” was used by the Social Democratic and Labour Party in the 2010 general election. These slogans are much more focused on individuals than are those of Hong Kong, in which “harmony” and “home” are often stressed instead of individual benefits portrayed in the use of “you.” This dimension aligns with the findings of Hofstede & Hofstede (2005) that Hong Kong and mainland China are similar regarding individualism versus collectivism. The case of Cameroon is peculiar as the nature of the slogans address individualism [xxiv] versus collectivism [xxv]. For example;

[xxiv] We are one; we are together, In
tolerance and peace,
Let's build our fatherland
[xxv] Reléons les défis des opportunités,...
Jeunesse du Cameroun,
léve toi et agis, Fais preuve de volonté de
citoyenneté...
Pour la paix, l'unité, tous dernière PAUL
BIYA

Notice that at one moment, the pupil's sing as one voice, ‘We are one, we are together...’, ‘Reléons les défi...’ and at another moment, the same youth urges other fellow youth as in [xxviii] ‘Jeunesse du Cameroun léve toi et agis’, whereby the songs address both individual and collective consciousness in nation building. The term utterance equally refers to the surface meaning of an utterance because, according to J. L. Austin's posthumous *How To Do Things With Words*, a speech act should be analysed as a locutionary act (i.e. the actual utterance and its ostensible meaning, comprising phonetic, phatic, and rhetic acts corresponding to the verbal, syntactic, and semantic aspects of any meaningful utterance), as well as an illocutionary act (the semantic ‘illocutionary force’ of the utterance, thus its real, intended meaning), and in certain cases a further perlocutionary act (i.e. its actual effect, whether intended or not). For example, the phrase “Don't do that!”, a locutionary act with distinct phonetic, syntactic and semantic features, which corresponds to meaning, is an utterance serving as warning to the listener to not do the thing they are currently doing or about to do. Furthermore, the illocutionary act is implicitly describing what the speaker is doing even though the utterance is lacking a performative verb. Illocutionary From a socio-pragmatic perspective, the constant use of structures as “We are...”, to signify their consciousness of the need to be together, and ‘reléons...’ in English signifies the speaker's capacity and willingness to take up the challenges they are facing, while ‘léve toi et agis’ in the present simple tense form can be interpreted in English as ‘Let's stand up’, in other words, ‘Stand up and fight for your rights’, which is an urge for the youth to take their responsibility and destiny. These words and

syntactic forms contain core ideals to motivate and inspire the Cameroonian youth calling for individual responsibility, on the part, of each youth as well as the collective and immediate action. In [viii] he calls for a stop to hate speech and anti-patriotism, which implies that the youth demonstrate anti-patriotic behavior as ‘violence’, joining terrorist and separatist movements and groups. Notice the communicative acts and implicatures appealing [xvii] ‘Cameroonian youth; ‘Jeunesse du Cameroun’ repeated in the songs and content in the President's address to the youth on this occasion with a similar semantic implication in [xxvii] ‘Mes Cher Compatriots’, ‘Dear Compatriots.’ The similarity, from a socio-pragmatic perspective, implies that both the speaker like the youth have the responsibility to be patriotic. The term ‘patriot’ signifies a person who loves his or her country and is ready to boldly support and defend it. Calling someone a patriot brings with it a higher level of pride and respect, putting the person on par with the founders of this country. It is a feeling of love, devotion and a sense of attachment to one's nation. This attachment implies a combination of many different feelings relating to one's homeland, including ethnic, cultural, political or historical aspects.

This tendency to put collective and general interest before individual interest is not limited to youth day slogans in Cameroon. Poor governance, embezzlement, violent and corrupt practices in Cameroon is indicative of individualism. Also, experience elsewhere in election campaigns demonstrate that candidates often stress identity. For example, in the UK, slogans like “Stronger for Scotland” and “Standing Strong for Northern Ireland” were used in the general election in 2017 by the Scottish National Party and the Democratic Unionist Party respectively, while “Change Britain's Future” was used by the Liberal Democrats. People's identification with Scotland, Northern Ireland or Britain was stressed in political slogans. As a result, cultural identification was not used for campaign strategy or policy addresses to lure supporters as it is the case in Cameroon today, where political and tribal affiliations as well as culture play an important role in legislative and political elections. It is however, note-worthy that these slogans are conceived, produced and propagated without the consent of the youths though they purport that the youth ought to participate in nation building. If the youth are allowed to produce their slogans, perhaps the wordings might be something totally different from the present. However, recent happenings and social behavior questions whether the songs they sing matches with their expectations and understanding of the motives of such songs. Young Cameroonians are taught English and French as official languages for education despite the fact that a majority of these children (those living in urban cities) speak and understand both languages, but what about a good number of these youth, who have learnt to speak French or English, with the status of foreign or second language, yet have to participate in

Youth Day celebrations nation-wide? Contented with the translated versions, the latter will memorize and sing the patriotic songs, yet are unable to understand their significance. Another larger group of youth live in the hinterlands, where there is no electricity, hence no television images to follow the President's traditional address to them. Even when transmitted, they seem quite uninterested in the message content and sometimes consider it a routine. Here lie the cultural implications of translations of 11th February celebration slogans and policy address content.

FINDINGS AND DISCUSSION

Through language we communicate with others and the external world, express our ideas, emotions and feelings, define our personality and social identity, express our history and culture, learn and acquire new values, defend our human rights and participate in all aspects of society. While there are no concrete rules for creating a catchy slogan for youth political rallies, there are a few characteristic traits that such slogans should have. Below are suggested characteristics from the present corpus analyzed.

- **Memorable:** A memorable slogan is short and uses a blend of concrete powerful words with a concise message to create a lasting impression in the mind of the youth long after the event as in [ii], [vi], [viii], [x], [xii], [xiii]. It is through language that the youth learn to define their national identity, history, culture and a sense of belonging in order to participate in all aspects of society.
- **Brevity: Decide on what to say, its intention and expectations and use few words.** Brevity entails short period, and the youth are active. Thus, use active verbs in the present simple to make the slogan sharp, precise, concise and immediate as in [ii], [iii], [xiii], [xviii], [xx], etc. Brevity gives the youth a higher probability to retain the information.
- **Clarity:** A good slogan is simple and clear enough to establish one's social identity and place in the mind of the hearer. Think about what you want the youth to know and feel, and communicate as in [xxvi], [xxvii]. Clarity dissipates confusion and vagueness. It helps the youth catch the message and vision.
- **Powerful:** For political communication to be effective, it has to be powerful. Such slogans employ active language structures with strong verbs or words of urgency as in [xv], [xxvi], [xxvii] (Let's..., stand) to make a direct appeal to the youth to change behaviour, and mentality, mind and expectations.

As earlier mentioned, the Empire Day, settled by the Lyttelton Constitution of 1954 held that the Southern Cameroon, as well as other British colonies, including Nigeria, had to participate in all national and

cultural festivals and sporting activities organized as members of the British Empire on the same day. For the British crown, the objective was to remind children that they form part of the British Empire and that they should think with others in lands across the sea, what it means to be sons and daughters of such a glorious empire, and to be conscious that the strength of the empire depends upon them and they must never forget it. Though the day commemorating this ideology was the 24th May each year, in Cameroon, the 1st edition took place in 1949. However, from the 26th October 1954, events took on a different turn with subsequent declaration of independence in 1960 and 1961 respectively, giving way to the Federal Republic of Cameroon and reunification as a way of consolidating national unity and integration. As a result, specific slogans are conceived with these values in mind as an effective means of political communication to sensitize the youths on these core political and cultural values and aspirations.

Hortatory Slogans

In this study, persuasive speech acts show similar characteristics as directives and commissives. Directives are speech acts that a speaker uses to get someone to do something. These speech acts include urging, forcing, requesting, questioning, command, orders, and suggesting. For example, when someone says [vi] 'No to violence', [x] 'No to conflict', [xi] 'No to terrorism', [x] 'No to corruption.', these utterances represent the speaker appeal that the hearer to do something, as stop to corrupt practices, fraud etc., Equally, 'Commissives' are speech acts that the utterances commit the speaker to some future course of action, these include promising, threatening, offering, refusal, and pledges, when the president pleads with the youth [xiii] "No to killings in NOSO", [xxv] 'No to division and destabilisation."

The Oxford Advanced dictionary of English defines 'exhort' as the act to spur on, encourage, force, urge, inspire or impel someone in an indicated direction. The term 'exhortation' is a communication intended to urge or persuade the recipients to take some action. Exhortatory or Hortatory is an earnest attempt at persuasion. The chief executive of the nation addresses the youth as 'Mes chers compatriots' translated as 'Dear Compatriots', and 'Jeunesse Cameroun' carefully choosing the word 'jeunesse' to exhort them directly to negate, and reject with an emphatic 'No' any anti-patriotic manipulations that will jeopardize peace, and unity in Cameroon by s[v] 'No to War', [vi] No to violence', [x] 'No to conflict', [xi] 'No to terrorism', [x] 'No to corruption.' [xiii] 'No to killings in NOSO', [xxv] 'No to division and destabilisation.' etc., he appeals to this youth group that 'Cameroon is One and Indivisible', urging them to say [viii] 'No to hate speech and anti-patriotism', for as he exhorts there is [ix] 'No development without Peace', impelling them [xviii] 'Jeunesse du Cameroun, mobilisons-nous contre toutes

formes des manipulations’, interpreted as ‘Cameroonian youth, stand up against all forms of manipulation, is a loud call for the youth to ‘change’, Cohere, and Challenge’.

In a way, these slogans are brief, clear, powerful and as a result memorable, as exhortatory acts. The word ‘mobilisons’ is propaganda slogan to urge, spur on, force and encourage the youth to an indicated direction, imposed by the administrators and politicians without the consent of the concerned. Youth are marginalized and hardly participate in decision-making body as very few are in top government positions, parliament, directors of parastatals, big companies or enterprises. The youths of today need real opportunities to take up responsibilities in the area of administration, politics and economics development in order to contribute massively and practically to meet the 21st Century challenges. They need experience and adequate competence to stand up ‘Mobilisons-nous’, *leve-toi et agis*’ are exhortatives and recommendations to face greater challenges ahead in politics (appointments to senior posts as ministers and director generals) where they can use the force of their experience to effect significant changes in their social behavior and sense of responsibility.

One move by the government to address youth related issues to ensure civic education has been the putting in place of the Cameroon National Youth Council (CNYC) with a national executive board and regional presidents, a white elephant structure often referred to by many Cameroonian youth and advocates as a crippled child from birth. Though the initiative has been to prepare grounds for a smooth transition, the youth are constrained in the process as they are hardly given the chances to start exercising responsibility early, occupying strategic posts of responsibilities, and today many of them have resorted to alcohol and drug abuse, nepotism, violence, and crimes rather than hard work.

For more youth empowerment, job and market oriented professional training structures and system must be put in place, capable of addressing the real problems and challenges of professional training, the root cause of youth unemployment in Cameroon. Through political and economic reforms, innovative and strategic market systems must be developed to envisage industrialization and development of the production sectors, capable of creating more job and employment opportunities for the growing youth population. As a result, there is need for innovative reforms of the education system, providing greater opportunities where the youth take active partners in decision making, identifying their needs, and developing responsibility, factors long neglected, misunderstood and strangled before. These measures would create positive values in them, ensure self-confidence and high self-esteem,

capable of instilling assurance, mental and moral changes in the individual and the society as a whole.

CONCLUSION

Though our analysis is limited to the 11th February Youth day celebration slogans, songs and address message by the president of the nation to the youth, the sample data examines slogans. Certainly, the concept of the youth and scope of studies impels a consideration of political slogans as a medium for propaganda similar to other aspects, such as the content of election campaign addresses, campaign details, advertisement slogans, and multimodality. Even if the study includes some slogans from the UK, and Hong Kong, the focus is on data obtained in Cameroon. The research scope has been extended to include different aspects and countries, to give a more holistic picture of slogans as political communication. While most of these slogans produced are analyzed as short, snappy and catchy phrases with at least three or four word structure and others are lengthy sentences and complex, when translated and interpreted within the context of awareness creation, information and civic training, they are meaning-laden and significant for linguists and historians. When employed, exhortation slogans are brief, memorable, concise, powerful, context oriented, and persuasive language. Languages, notes Brumfits & Roberts (1983), are closely tied to the culture in which they are used and the process of linguistic modification and change as the product of cultural and historical development is progressive. The wordings of the slogans, songs and address represent reminders to the youth of how far they have come together, the core values they must retain and be committed to, as responsibilities to contribute to nation building and consolidation.

Beside the slogans written on billboards and banners, there is need for more concrete actions than merely addressing the challenges faced by the youth. The government should intensify the monitoring and evaluation mechanisms of the Cameroon National Youth Council concerned with youth policy. Above all, the youth in Cameroon should be empowered with adequate managerial and leadership skills, and live in a conducive and peaceful atmosphere to participate in decision making. The youth should be offered the chance to raise their voices in decision-making processes, as the government in Cameroon ensures an appropriate professionalization education and good governance while focusing on the youth as a major area of concern.

In the effort of raising the awareness of the youth to government’s efforts to address their major challenges, the president’s speech uses the occasion to orientate political propaganda, prescribe social behavior and moral values. In repeatedly using certain expressions such as ‘No to war, No to violence’, etc., he is exhorting them to desist from such poor practices

with goals in mind, namely: raising awareness, knowledge building, and productive development.

In conclusion, language operates in so many complex ways and is bound up with the thought processes and overt social and political behaviour of the youth that it is difficult to separate one aspect from another distinctly enough to make clearly defined assessments. It would be equally difficult to disassociate the date of 11th February and the event as a symbol of national integration and unity found in slogans if one has to understand the socio-political and cultural platform of post-colonial Cameroon celebrated each year as a part of Cameroon's history.

REFERENCES

1. Austin, J. L. (1962). *How to Do Things with Words*. Oxford: Oxford University Press.
2. Awasom. (2000). The Reunification question in Cameroon History: Was the Bride an Enthusiastic or a Reluctant One?. *Africa Today*, 47 (2), 90-119.
3. Bach, K., & Harnish, R. M. (1979). *Linguistic Communication and Speech Acts*. Cambridge, Mass: MIT Press.
4. Brumfit, C. J., & Roberts, J.T. (1983). *An Introduction to Language and Language teaching*. Batsford Academic and Educational Ltd, London.
5. Cook, G. (2001). *The Discourse of Advertising. Psychology Press*. New York: Routledge.
6. Cutler, B. D., Erdem, S. A., & Rajshekhar, G. J. (1997). Advertiser's Relative Reliance on Collectivism-Individualism Appeals: A Cross-Cultural Study. *Journal of International Consumer Marketing*, 9(3), 43-55.
7. Cutting, J. (2002). *Pragmatics and Discourse*. London: Routledge.
8. De Mooij, M. (2004). "Translating Advertising: Painting the Tip of an Iceberg." *The Translator*, 10(2), 179-198.
9. Hofstede, G. (1991). *Organizations and Cultures: Software of the Mind*. New York: McGraw- Hill.
10. Hofstede, G. (2011). "Dimensionalizing Cultures: The Hofstede Model in Context." *Online Readings in Psychology and Culture*, 2(1), 8.
11. Hymes, D. (1974). *Foundations of Sociolinguistics: An Ethnographic Approach*. Philadelphia
12. Iser, W. (1972). "The Reading Process: A Phenomenological Approach." *New Literary History*, 3(2), 279-299.
13. Isnaniah, (2015). An Analysis of Speech Acts by Woody Pride in the movie Toy Story 3. English Education Department. Faculty of Tarbiyah and Teachers, Training. Unpublished Thesis
14. Leech, G. (1996). *Principles of Pragmatics*. New York: Longman.
15. Li, Z. (2001). *Cultural Impact on International Branding: A Case of Marketing Finnish Mobile Phones in China* (Doctoral Dissertation). University of Jyväskylä.
16. Littlewood, W. (1988). *Communicative Language Teaching: An Introduction*. Cambridge: Cambridge University Press.
17. Loh, D. Y. (1958). *Translation: Its Principles and Techniques (Book 1)*. Beijing: Shidai chubanshe.
18. Munday, J. (2012). *Evaluation in Translation: Critical Points of Translator Decision-making*. London and New York: Routledge.
19. Nord, C. (1991b). *Text Analysis in Translation*. Amsterdam: Rodopi.
20. Nord, Christiane. (1991a). "Skopos, Loyalty, and Translational Conventions." *Target: International Journal of Translation Studies*, 3(1), 91-109.
21. Pym, A., & Torres-Simón, E. (2015). "The Pedagogical Value of Translation Solution Types." *Perspectives*, 23(1), 89-106.
22. Reiss, K., & Hans, J. V. (1984). *Grundlegung einer allgemeinen Translationstheorie*. Tübingen: Niemeyer.
23. Richards, J. C., & Rogers, T. S. (1997) *Approaches and Methods in Language Teaching* (2nd Ed). Cambridge: Cambridge University Press.
24. Schram, W. (Ed.). (1954). *The Process and Effects of Mass Communication*. Urbana: University of Illinois Press.
25. Searle, J. R. (2005). *Expression and Meaning: Studies in the Theory of Speech Acts*. Cambridge: Cambridge University Press.
26. Shuttleworth, M., & Moira C. 2004. *Dictionary of Translation Studies*. Shanghai: Shanghai Foreign Language Education Press.
27. Tsoi Ling, Y. D., & Liu Fung, M. C. (2019). *Translation, culture and politics; Implications of political slogans in Hong Kong*. Education University of Hong Kong
28. Venuti, L. (1995). *The Invisibility of the Translator. A History of Translation*. London and New York: Routledge.
29. Yule, G. (1996). *Pragmatics*. Oxford: Oxford University Press.

APPENDIX

Appendix 1: The Sample of Speech Act Analysis of 2022 11th February Youth day Slogans in Cameroon.

NO.	[Written]	English Translation (TT)	Category
[i]		Young people, Lets commit ourselves to make Cameroon shine wherever we find ourselves'	Recommending/ Committing
[ii]		'Yes, we can'	Affirming
[iii]		The Force of Experience	Declaring
[iv]		La Force de l' Expérience	Declaring
[v]		Youths of Cameroon say' No to war'	Rejecting
[vi]		No to violence''	Rejecting
[vii]		Cameroon is 'One and Indivisible'	Declaring
[viii]		No to hate speech and anti-patriotism	Directing
[ix]		No development without Peace	Arguing
[x]		No to conflict	Rejecting
[xi]		No to terrorism	Rejecting
[xii]		No to corruption	Rejecting
[xiii]		No to killings in NOSO	Rejecting
[xiv]		'Respect the symbols of the Republic	Declaring
[xv]		'Let's take hold of the greater opportunity	Committing
[xvi]		'The Preservation of Peace and National Unity	Declaring
[xvii]		' Jeunesse du Cameroun, mobilisons-nous contre toutes formes des manipulation.	Urging/ Committing
[xviii]		'Change Challenge Cohesion'	Challenging
[xix]		'Les petits génies'	Challenging
[xx]		'We need peace and security'	Requesting
[xxi]		'One heart one vision for Hong Kong'	Declaring
[xxii]		'For social JUSTICE and IDEALS, against political and economic hegemony in Hong Kong.'	Urging
[xxiii]		'Barrons la route au COVID-19 Stop to COVID-19	Inviting/ Committing
[xxiv]	[song 1]	We are one; we are together In tolerance and peace Let's build our fatherland	Exhorting Stating Recommending
[xxv]		No to division and destabilisation	Committing
[xxvi]	[Song2]	Relevons les défis des opportunités Malgré la pandémie de la COVID-19 Jeunesse du Cameroun levé toi et agis Fais preuve de volonté de citoyenneté Considérons la paix, la paix et l'unité Pour un Cameroun résident pour la prospérité Relevons les défis des opportunités Pour la paix, l'unité, tous dernière PAUL BIYA	/Urging Informing Committing Inviting/ Recommending Infrming Committing
[xxvii]	[Address] (Excerpts from 10th February 2021 speech to the youth.)	My dear Young compatriots The youth Day celebration this year is taking place shortly after the successful organization of the 6 th edition of the Total African nations championship (CHAN) Cameroon 2020, which our country had the privilege of hosting from 16 January to 7 february 2021. It was an excellent opportunity to commune with all young African sports men and women and to showcase the vitality of the Cameroonian people. On that occasion, Cameroon, which is renowned for its legendary hospitality, was up to the task, thanks notably to the massive mobilisation of its dynamic, talented and enthusiastic youth... By hosting the Total CHAN 2020, our country was able to offer other young people from Africa and the world a wonderful sports and cultural festival as well a pleasant moment of entertainment within a	Inviting Stating appreciating

		<p>rather challenging health context...</p> <p>Another event, the Africa Cup of Nations, Total AFCON Cameroon 2021, will take place in 2022. I have no doubt that it will be another opportunity for you to express you dynamism, talent and enthusiasm...</p> <p>In spite of the difficult economic situation, our country is well prepared for both events. We have built ultra modern facilities... On account of the multiple achievements, Cameroon’s young sports men and women deserve the sacrifices made for these major investments. This should be a genuine motive of pride for all of us and an encouragement to win more victories.</p> <p>My dear young compatriots As I have told you, you should never lose hope in your country. You should have faith in the future of a winning Cameroon, where everyone is willing to work for the general interest. You should remain at the forefront to fight the vital battles of your time. This does not mean that I am overlooking the difficulties you are facing. However, remember two years ago, under the same circumstances, I told you,, along the same lines, that each generation has a historic mission to accomplish for the future of the nation. It is obvious that your mission today is the preservation of peace, unity and prosperity of our country, beyond the inescapable constraints due to the changes taking place in the world... As concerns national unity, some of you have unfortunately chosen to rally behind the demons of hatred and division, driven by barbaric fanaticism, often whipped up and nurtured from foreign countries, or by perverse use of the social media, they try to undermine the foundations of the nation. Nation building the responsibility of all of us.</p>	
[xxviii]		“Stronger for Scotland” in the UK, used in the general election in 2017 by the Scottish National Party ,	Declaring
[xxix]		‘Rigour and Moralisation’, used by President Paul Biya	Exhorting
[xxx]		‘Stand up for Cameroon’ used in Cameroon by the Cameroon People’s Party (CCP)	Performing
[xxxi]		Trop c’est Trop	Warning
[xxxii]		Operation Craie Morte	Warning
[xxxiii]		“Change Britain’s Future” was used by the Liberal Democrats.	Recommending
[xxxiv]		“Standing Strong for Northern Ireland” used in the general election in 2017 by the Democratic Unionist Party	Exhorting
[xxxv]		‘Don’t ask what the nation has done for you, but what you have done for your nation’ (President J.F. Kennedy),	Persuading
[xxxvi]		“Putting You First” was used by the Green Party in the 2017 Northern Ireland general election.	Strategizing
[xxxvii]		“For Your future” was used by the Social Democratic and Labour Party in the 2010 general election.	Strategizing