Address strategies in diasporic Cameroon Englishes: An exploration of the multilingualism, multiculturalism and diversity of Anglophone Cameroonians in the German migrant context.

This research investigates Anglophone Cameroonian immigrants, emerging from a multilingual and multicultural language ecology, who have to make adjustments and readjustments to meet up with the challenges of their migratory dreams in a sociolinguistic landscape that is monolingual and mono-cultural officially, but which thanks to its large number of immigrants and present day multimedia and globalization, is in practice a multicultural and multilingual country.

In the diaspora, these immigrants strategically use the multiple address forms and kinship terms in their repertoire to “align and disaffiliate with different groups at different moments and stages…” Blommaert & Rampton (2011:5). As these transplanted Post-colonialists attempt to build new self-images for themselves, questions of gender, age, class, race, tribe and nationality take new dimensions.

The contact of these speakers of CamE and CamPE with speakers of other varieties of English, German, Russian and African languages, evolves in a way that new hybrid varieties of languages emerge and hybrid identities are created (Backus 2004; Kallmeyer & Keim 2003 Jungbluth& Meierkord 2007). Illustratively, the address choice as in example 1 below is a quick way to establish a “link” “bond” or “communion” that might open certain doors in the future Anchimbe (2011:1481). Furthermore, the German sociolinguistic ecology as shown in example 2 allows these women to publicly express terms of endearments. The three versions of aunt in dialogue 3 below to address Aimée symbolizes the diversity, hybridity and fluidity that characterizes this speech community. Each version has a different linguistic background and pragmatic effect. Tata re-enacts the francophone identity, Auntie reconstructs the Anglophone designation and Tantie is a coinage from German Tante representing their Bushfaller (migrant) status.

The research is guided by the following questions:
1. What is the relation between sociocultural identity and language use of the Anglophone Cameroonian immigrants in the German diaspora?
2. What address forms/kinship terms do these postcolonial immigrants use to (re)construct their identities?
3. What are the functions of semantic changes observed in their language choices?
4. What is the influence of age, gender, level of education and tribal background?

This is an ethnographic research characterized by a qualitative description and interpretation of data collected via recordings of naturally occurring conversations and discussions (transcribed) (Creswell 2007); semi-structured interviews (Silverman 2011) and participant observations (Spraley 1980). The post-structuralist argument that every aspect of human life or existence is socially constructed is adopted (Bourdieu 1991 and Hall 1997). Address form is a social practice and can thus be employed to produce and reproduce the social worlds of the immigrants in question (Berger and Luckmann 1991).

Identified features were coded, labelled and classified: names, titles, terknonyms, kinship terms and zero-name) (Braun 1988; Anchimbe 2008; Mühleisen 2011; Nkwain 2014). This presentation displays the sociolinguistic ways in which Cameroonian immigrants manipulate language to push forward the full weight of their experiences (Mufwene 2001; Joseph 2016).
**Example 1:**
When a Cameroonian man addresses a Ghanaian or Nigerian male in the diaspora as *Charlie and Old boy* this establishes an in group relationship.

**Example 2:**
*Ni, Nzar, Tankoh*, which in some languages of West and North Western Cameroon serve as prefixes of respect to address husbands are giving way to *John, Paul* and even *Schatz* for some immigrants in Germany.

**Example 3:**
A dialogue between three immigrant Cameroonian women during a car drive to and from “Challenge Camerounais Berlin” an annual Cameroonian cultural and sports festival.

1. Joyce: *Tantie, na how many people are with Johnson?* *(Aunt, how many people are with Johnson?)*

   Aimée: *em three or four eh. Who pray for us?* *(About three or four. Who will like to lead us in prayer?)*

2. Rockie: *Auntie you pray fo us* *(Please aunt you lead us in prayer)*

3. Joyce: *@@@@@@ taim weh we enter second half eh a deh look a deh wait fo hear tata Aimeé e voice fo dis ting a no hear.* *(@@@@@@@@ When we got into the second half, I looked and I waited to hear aunt Aimeé’s voice on the matter…)*

**Bibliography**


   In Mulo Farenkia, B. (ed.) *De la politesse linguistique au Cameroun/ Linguistic Politeness in Cameroon.* Frankfurt am Main: Peter Lang, 109-120.


