

“Primitive Bush People:” Language and Discrimination On Social Media

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doi: <https://doi.org/10.37745/bjel.2013/vol11n31732>

Published August 26 2023

Citation: Agwetang M.E. (2023) “Primitive Bush People:” Language and Discrimination On Social Media, *British Journal of English Linguistics*, Vol.11, Issue 3, pp.17-32

ABSTRACT: *Language is a vehicle through which people communicate with one another. The words and expressions people use to communicate with each other can either build relationships, act as a catalyst to commence conflict or fan the flames of an ongoing conflict. People do not usually find themselves in a conflict zone with persons to refer to them as “the other”. Social media brings people from around the globe to communicate but there is always a feeling of belonging that unites these people in the social media speech community. This work examines the language of discrimination on social media by Cameroonians at the tribal, regional and gender levels. It looks at the language from the level of discursive vocabulary items used by Cameroonians on social media that can provoke feelings of discrimination towards one another. Data for this study comprised of some 50 WhatsApp and Facebook screenshots and some 25 questionnaires administered through random selection of users of the social media platforms under study. Using the theory of Critical Discourse Analysis by Norman Fairclough, (1995) and the discursive model of Language and Gender by Cameron (2005). The results reveal that 100% of the respondents agreed to the fact that there is the prevalence of the language of discrimination on social media in varying proportions at gender, regional and tribal level. 67% of those who have encountered such discrimination express that this can affect life out of social media, while the 33% of those who think it will not affect their lives put up several mechanisms to shield this effect like ignoring such posts, defending their kind or reproaching the author of the discriminatory post.*

KEY WORDS: discrimination, tribalism, social media

INTRODUCTION

The world’s population are fast growing and has people from different national, tribal, and racial boundaries. In Africa, there are many ethnic groups such that Banon *et al.*, (2004) describes Africans as people who like to identify themselves with respect to their distinctive ethnic groups. The case of Cameroon, also known as Africa in miniature with a population of over 28 million people (Worldometer, 2022) speaking approximately 300 different languages, seems to bring people from diverse ethnic groups in the same country. With this diversity in languages, people are bound to identify themselves along common corridors like family status, tribe, educational or social status, where they share common family or group ties. In addition to this is the presence of two official languages which again brings differences between the

people who express themselves in English and the people who express themselves in French. Following Clark *et al.*, (2019)'s declaration which says that tribalism is human nature, there is bound to be discriminations and in-group differences which places people in different ideological camps and in extreme cases, exclusion from common interest.

We live in societies dominated by the media, which has become a game changer, with power to influence people's attitude towards each other (Sorensen 2003). With the characteristic nature of Cameroon's tribal and ethnic differences, there is bound to be tribal divides on social media, which spurs up feelings of exclusion in people of vulnerable classes, age, ethnicity, and tribe (Hawkins *et al.*, 2018). These feelings of exclusion lead to certain expressions of discrimination and a language of hate amongst Cameroonians on social media and those from one tribal group or regional affiliation tend to discriminate and use insulative language towards the others who belong to other tribes.

This study aims at looking at the way through which Cameroonians show discrimination towards the people they refer to as "the other", taking into consideration gender-based discrimination, regional differences and tribal or ethnic discrimination. It seeks to provide answers to questions regarding the causes of discrimination on social media, ways through which people manifest these forms of discrimination and attempted solutions proposed to curb the problem of discrimination on social media.

LITERATURE REVIEW

Many works have been written in discourse analysis (Farcloughs 1995, 2000) and amongst these works, some discourses have been based on language and gender (Cameron 2003, 2005; Butler 1995, 2000), others discussed discrimination, racial discrimination, ethnic identification and tribalism in Africa and the world (Clark *et al.*, 2019; Trappel 2019; Sinha 2020). In the case of Cameroon, most of these works have discussed language of hate on social media (Fombo, 2021) (undefended thesis) and metaphors, signalling crises (Tchouape 2019). While Fombo discusses the Cameroon situation on Facebook and Tweeter, Tchouape discusses the Anglophone crisis using newspapers captions. This work considers WhatsApp and Facebook as platforms or forums for discussion and takes into consideration, other studies placed under the following themes:

Discrimination and ethnic divides

Works carried out on tribalism in Africa have found it as a monster that ignite hatred and separation of people as they think that it is a phenomenon that gears towards separation and should be dealt with in a decisive manner (Lentz 1995 & Karodia and Soni 2004). In a bit to find out the sources of ethnicity in Africa, some researchers put it that Africans are deeply rooted into their ethnic backgrounds that they cannot identify themselves freely without mentioning their places of origin. Considering this aspect of ethnic upliftment as sources of conflict, hate and discrimination, they propose that Africans should be educated and urbanised such that feelings of ethnicity will cease to cause exclusions and perversion on public policies (Banam, Miguel and Posner 2004). On the other hand, other researchers feel that tribalism is

practiced at all levels as it is part of human nature to belong to self-identified groups and place biases upon the others who do not belong (Clark *et al.*, 2019). For this reason, people hate others. However, other researchers think that tribalism is always there and has made people to moderate the ways through which they express such in-group feelings. With this consciousness, they advance a historical example where there was the practice over tribalism by shifting alliances among nations between WW I and WW II to give way for tolerance and to curb hate amongst the people of the world (Gibney and Spielberg 2018).

Discrimination and gender

Discrimination in relation to gender stereotypes has been reported by some researchers as a long old phenomenon that has to do with the women's vulnerable positions and weakness in the society. In addition, they say that in patriarchal societies, the level of discrimination practiced on women is highly felt as it spans almost to a level of institutionalisation (Zerragur, 2003). Others report that women all over the world suffer from discrimination and in racist societies, there is an exaggeration as the women face double forms of discrimination (from the men and from their descent). These acts of discrimination are said to be a result of gender-related violence especially against women (Pradhan-Malla, 2003). This explains why in another research carried out on tribal women, looking at the ways through which women are empowered through social networks found that, although African tribal women play a vital role in sociocultural and religious spheres of life, they were still lagging behind in other aspects such as health, economic empowerment and education. This was seen as a form of discrimination upon the women as the women were thought to be exploited and excluded from the good things of life (Sinha 2020). As a result of these forms of discrimination against women, some researchers fear that despite the fight of women in their struggle to gain equality in the society, they may not be able to achieve such status as the main actors and holders of power are unwilling to grant them rights of equal status and power (Hawkins, Yudkin, Torres and Dixon 2018).

Discrimination and national boundaries

Loads of research have been carried out around the world in relation to different forms of discrimination. In an introduction to a joint project on discrimination and fascism, the former has been seen to have a multidimensional appraisal that stems from structural differences placed on sex, colour, birth, ethnic and national boundaries (OHCHR 2003, Ligers and Guthel 2022). While others report how vulnerable people in the society suffer from discrimination in employment because of their race (Faundez 2003), others look at various forms of discrimination ranging from victimisation or laying stereotypes on the people concerned (Reitz 2003). As far as the internet is concerned, research from internet situations have seen this medium as a means through which extremists promote the language of hatred towards other people because of their inability to tolerate their ethnic, cultural beliefs and traditional differences (Sorenson 2003). Other researchers also reported social media space as media through which people feel free to speak such that this freedom is misused or misappropriated as they spread fake news of propaganda during elections in political arenas, thereby silencing others or excluding them from the scene (Lin 2017).

From a discursive point of view, some ideological beliefs related to text share the view that power and dominance could be seen through text features such as vocabulary, metaphors, grammar, presuppositions and implicatures, politeness conventions, speech-exchange (turn taking) systems, generic structure, and style (Fairclough 1995). Elsewhere, gender related inequalities have been discursively viewed and shows that power structures lead to individual shared inequalities where there should be a shared understanding that men are culturally superior over the women (Cameron 2003 and Butler 1999). From the above literature, it could be seen that discrimination is practiced in all spheres of life, howbeit in different ways and contexts. It takes different forms and each of these forms should be regarded from a discursive point of view as none of them appears to be a standard form on this subject.

METHODOLOGY

This was a cross sectional descriptive study on language and discrimination on social media. Sample for the study was got from individuals who regularly chat on Facebook and WhatsApp. The inclusion criteria for the sample were Cameroonians who could communicate in English or Pidgin English on social media and belonged to the list of the researcher's friends on Facebook or WhatsApp. The non-inclusion criteria on the other hand involved people from a foreign nationality, who do not communicate in English.

Data for this study were collected through some 100 screenshots of natural speech of Cameroonians on discrimination on WhatsApp and Facebook. This was complemented by 25 questionnaires administered to respondents who happened to be active participants on the social media platforms under study: Facebook and WhatsApp. Within the period of five months from June to October 2022. Data for this study were analysed qualitatively and quantitatively. Qualitative data from screenshots were analysed thematically following the discursive frame of analysis. Each response from the questionnaires was entered to a spreadsheet after which data cleaning was done. Findings were analysed following key themes and presented in form of percentages on histograms.

Theoretical considerations

The theories considered for this study were based upon the frameworks of Fairclough's (1995) theory of critical discourse analysis and Cameron's discursive model of language and gender (Cameron 2005). These theories examine ideologies about language use. That language resides in texts, and its use is made manifest in power relations and hegemony following political and cultural realities (Cameron, 2005). In situations where cultural prescriptions place men in positions of power, there should be an understanding that the men should hold power for the society to remain smoothly. In such societies, gender is not seen as sex differences but as a form of diversity where human nature changes and identities fluctuate, faced with different situations in life (Cameron 2005).

FINDINGS

Following data got from questionnaires, inquiries were made to find out responses as to whether people find the speech on the social media at some instances discriminatory such that it could exclude some groups of people. Out of twenty-five questionnaires administered, the following results were revealed as seen on table one:

Participants who acknowledge that there is discrimination			
Male	Female	Total	Percentage
9	16	25	100%

The questionnaire was filled out by 9 men and 16 women. All respondents found the language of social media participants discriminatory. This presupposes that the language of discrimination on social media is a normal phenomenon as the goals of social media participants, especially Cameroonians are most often geared towards identifying themselves among people with whom they share some in-group ties. Discrimination was reported at all levels and this happens to be one of the strategies through which Cameroonians share in-group and tribal commonalities and differences, which aligns with strategies raised by Fairclough, (1995), explaining speaker goals. Respondents further stated the perceived levels at which discrimination is practiced on social media. Their opinions centered around common themes of gender, region and tribe, all of which represent various levels in which Cameroonians readily identified themselves, as seen on figure 1 below:

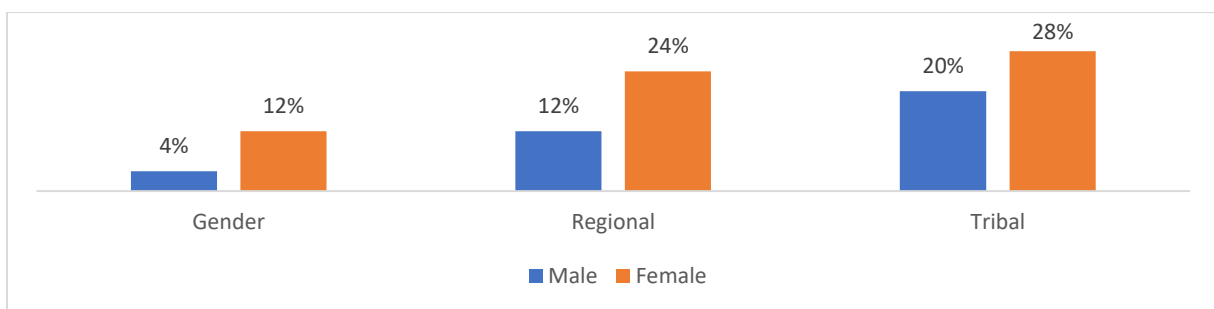


Figure 1: levels of representations of discrimination in social media

The figure above shows the level of representations of discrimination across these three themes. Generally, more women reported to have encountered discrimination across all the levels than men. The data also revealed that 4% of the male population thought that discrimination is practiced from a gender-based perspective as opposed to 12% of women. At the regional level, 12% of the male population thought that there is discrimination as opposed to 24% of women. The highest form of discrimination appeared to stem from tribal differences as 20% of the males said there is discrimination as opposed to 28% of women. These levels of discrimination were made explicit by data gotten from screenshots as they showed examples of natural speeches of people as they practiced such acts using texts. Such instances will be analysed and discussed under the themes as those presented in figure 1 above.

Tribalism and ethnic consciousness

Tribalism has taken a greater part of the speech of Cameroonians in social media as they seek to hurt people of other tribes through posts of discrimination and tribalism, thus igniting conflicts and the language of hate which is realised through the comments made on such posts of inequalities. Fairclough, (2001) places such discourses as a category that raises problems of inequality and social exclusion. An example of discriminatory discourse could be seen in the Facebook post in Figure 2 below:

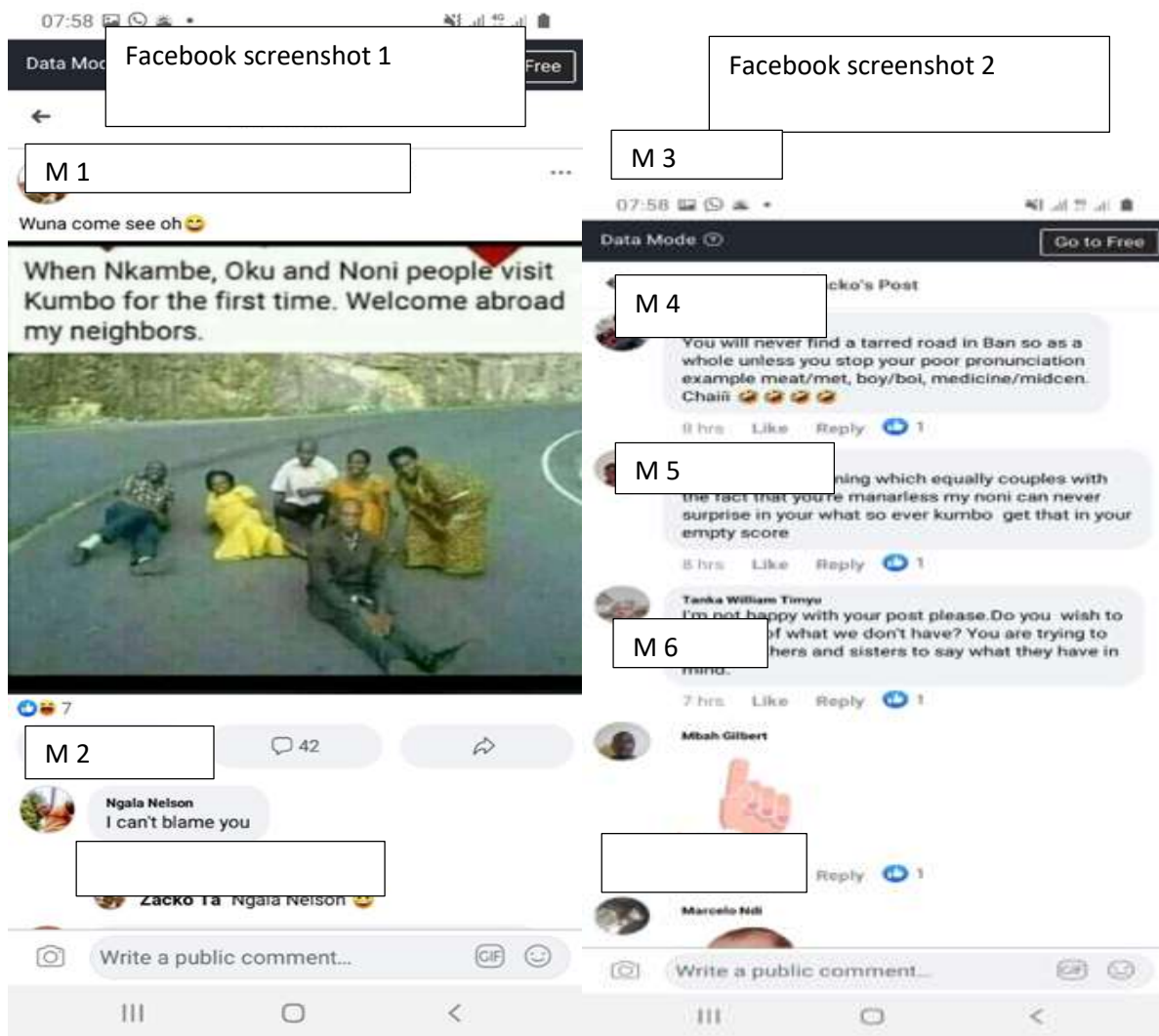


Figure 2: Facebook screenshots showing Tribalism

The Facebook post above is an example of a tribalistic post as it places a man from Kumbo above its neighbouring tribes. The post which reads, “wuna come see oh,” accompanied with an emoticon of laughter seems to mock at the Noni and Oku people, presupposing that they are backward people, a people who are not used to urban life and are not exposed to the good things in urban places such as tarred roads. The people in the picture are portrayed as natives who for

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the first time they come across a tarred road, they are marvelled to an extent of sitting on it to take a snapshot that will remind them of the good things found in urban places. The metaphorical expression M1 uses, “*welcome abroad*,” upholds Kumbo to a position of a foreign country which in other words could be presented as a village of the whites. With this, the affected people will use language of disapproval using expressions as those found in the text below:

Text 1: Comments on a Discriminatory post 1

You will never find a tarred road in Ban so as a whole unless you stop your poor pronunciation example meat/met, boy/bui, medicine/midcen. Chaiii(laughter emoji)

Lack of home training which also couples with the fact that you are mannerless my noni can never surprise in your whatsoever kumbo get that in your empty score

I’m not happy with your post please. Do you wish to be proud of what we don’t have? You are trying to make brothers and sisters say what they have in mind.

The text shows expressions of anger at different levels. While the first participant denies the fact that a tarred road can never be found in the Nso land, he mocks them by saying that “*not until they stop their poor pronunciation*” as he gives some examples. This can be seen as antagonistic language which may ignite conflict and hate as can be seen in the comment of M 4 who feels discriminated upon and reproaches the author of the post by using insulting language through the expressions “*lack of home training, mannerless and empty score*” to defend his tribe Noni, by saying that they will never attain the level of being surprised in Kumbo. In his response, though he feels discriminated upon, also uses the language of discrimination in return by referring to Kumbo as “*your whatsoever Kumbo*.” The last speaker, supposedly a man from Kumbo reproaches M1 by telling him outrightly how unhappy he is about his post. He calls upon him not to express pride over what they do not have. Considering those of the affected tribes as brothers, he thinks that they are right to say whatever they have in mind as they feel insulted.

The above post was a direct attack of discrimination by a man from Kumbo upon the Noni and Nkambe people. The situation seems to have turned the tables as the attack now falls on the Kumbo man through another post which could be interpreted as a post of revenge by someone from another village whose identity has been insulted. This can be seen as on the figure 3 below:



Figure 3: Post of Tribalism on the Nso people.

The above post questions the language power of the Nso man by asking why they can never construct a good sentence in English. From his questions follows another question of hate, which says “*is it because they are illiterates?*” Fairclough, (1995) make mention of a speaker’s goal which has multiple functions. Taking Fairclough’s claim into consideration, it could be said that the goal of M 7 above is to ignite conflict and to marginalise and oppose the people from Nso and these stereotypes placed on people is the reason why acts of discrimination persist (Faundez, 2003). From this stem the following comments:

Text 2: Comments on Discrimination

Check your own English proficiency first before condemning that of a Banso man. You’ve got a big log in your eye. Get rid of it first.

You banana

In what language have you written this nonsense post because it’s probably not English language. *are all illitrates, NOT are all illiterate. * Or it’s because NOT or is because. * u see as you point an accusing finger at someone, ten are already pointing at you. Stop wasting your time posting rubbish. You’re not diff.

Are you from Banso?

Who are Banso people?

First of all it’s Nso man, not Banso. Take Note

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The above text shows reactions to the post of discrimination above. It shows people who are disgruntled about what the M 7 has written. This show of disapproval is seen through expressions such as “you’ve got a big log in your eye. Get rid of it first,” “you banana,” “nonsense post,” “rubbish.” “...as you point an accusing finger at someone, ten are already pointing at you.” In the comments above, there are adjectives of disapproval such as nonsense post and rubbish. In addition to these adjectives of disapproval are proverbs which point an accusing finger on the author for trying to accuse someone else of what he is not perfect in. This ends it up with the noun “banana” which is used to insult the author which presupposes that he is compared to a senseless object like banana. Tribal discrimination takes different forms as the examples seen above. To support data from the survey, we will present some instances of real chats on social media depicting discrimination at a regional level.

Regional based discrimination

This type of discrimination is that which seems to put into agonising camps the people from the South West against the people of the North West, which are the English speaking regions of Cameroon, made up of Bamenda and its smaller tribes and the south west, headed by Fako and other parts such as Kumba, Mamfe and their respective tribes. The examples under tribal discrimination discussed some tribes found in the North West region which has as capital Bamenda. Although no example was taken from the South West, it would not mean that they are free from such tribalistic forms of discriminations. They too practice tribalism at their own level. Looking at the cases regarding the regions, figure 4 below shows some examples through which discrimination is being practiced.

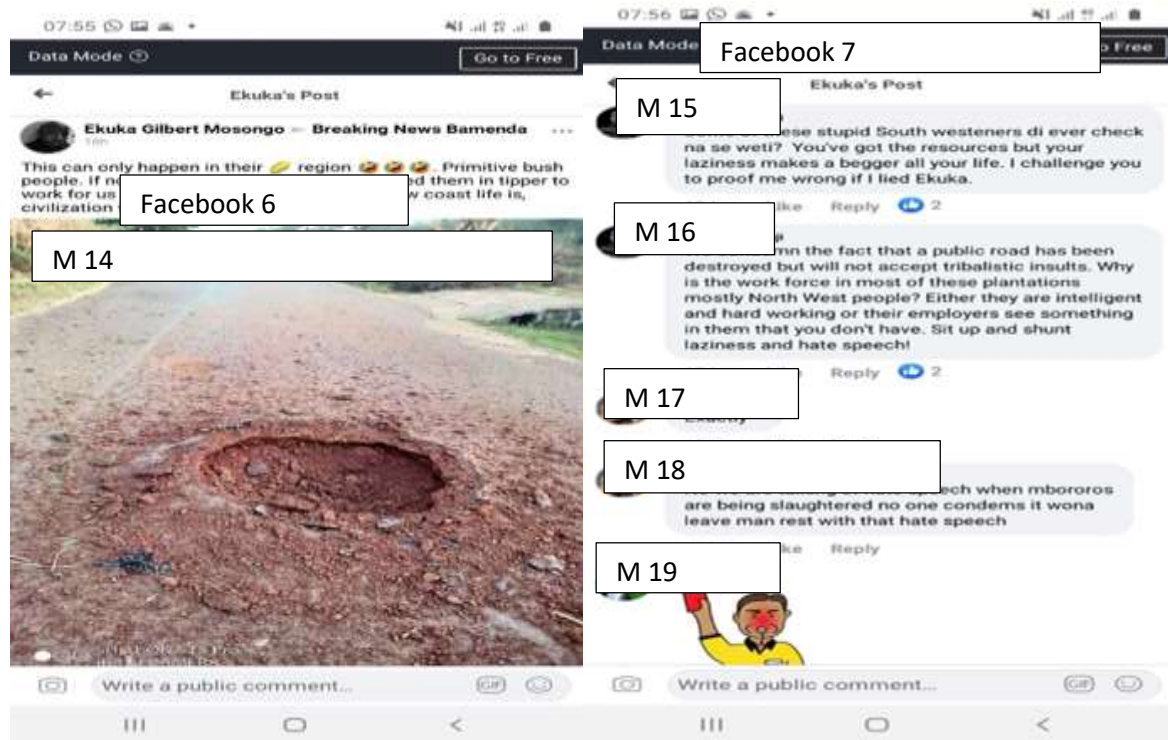


Figure 4: Regional based discrimination

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The picture above shows a road that has been destroyed, probably by an explosive which may be in the ongoing crisis taking place in the North West and South West Regions. Because the explosion has occurred in the North West Region, an extremist from the South west region takes it as an opportunity to post it on social media, using expressions such as:

“this can only happen in their corn region. Primitive bush people. If not of CDC and pamol that we carried them in tipper to work for us and go back to the village to tell their relatives how coast life is, civilization wouldn’t have ever reached NWR.” The vocabulary is pregnant with words expressing exclusion and hatred. Using expressions of exclusion like:

“their corn region,” “primitive bush people,” “we carried them in tipper to work for us,” “civilization wouldn’t have ever reached NWR,” M 14 intends to say that the people of the North West Region are backward, primitive, laborers who would not have ever been civilized, had they not been transported like goods to the south west to work in the coast and achieve civilization. This raises the issue that there is intolerance in discrimination as this one based on situations of injustice related to region is practiced creating separation between the two regions which are already in a conflict against the French Speaking part of the country (Zerrougui, 2003). The comments to this post are as follows:

Text Some of these stupid southwesteners di check na say weti? You’ve got the resources, but your laziness makes you a beggar all your life. I challenge you to proof me wrong if I lied Ekuka.

We condemn the fact that a public road has been destroyed but will not accept tribalistic insults. Why is the work force in these plantations mostly northwest people? Either they are intelligent and hardworking, or their employers see something in them that you do not have. Sit up and shunt laziness and hate speech!

Exactly.

Now we are talking of hate speech when mbororos are being slaughtered no one condemns it I beg wuna live man with that hate speech

The comments seem to reproach M 14 for his post of discrimination. By so doing, M 15 addresses the people from the Southwest region as *“stupid southwesteners,”* people whose *“laziness”* makes them *“beggars”* all through their lives. These flaming adjectives are words of conflict and hate, filled with bitterness. While M 16 condemns the fact that there is destruction of public property, he defends the people of the Northwest by presenting them as hardworking and intelligent people. He also advises M 14 to shun *laziness* and *hate speech*. While M 17 agrees with the word *“exactly,”* M 18 brings another form of discrimination practiced towards the Bororos as he says that people from the Northwest region remain silent when borroros are being slaughtered. He therefore reproaches them for their tribalistic attitude as well. From his speech, it presupposes that people should practice what they preach. The above are forms of discrimination practiced from a tribal basis. Some examples of how gender-based discrimination can be made manifest could be seen below.

Gender based discrimination

There is gender-based discrimination at a political, structural, and cultural level in a patriarchal society like Cameroon. Women have always been reported to suffer from many forms of societal discrimination ranging from the age-old historical forms of discrimination due to their level of weakness which places them in positions of violence and all forms of injustices in almost all societies in the world (Zerrougui, 2003). These forms of stereotypes placed against women are the reasons why there is bound to be the persistence in patterns of discrimination. Despite the incessant fights for equality, the rights of the women have till date not been fully granted as they still suffer from many forms of marginalization (Bardill, 2003). These forms of discrimination practiced by the men leads to supposedly constructed culturally rooted forms of dominance which places men in superior positions over the women (Fairclough, 2021 and Cameron, 2003). To get how these gender-based inequalities are made manifest in the society, it will be substantial to consider the examples on the figure below:

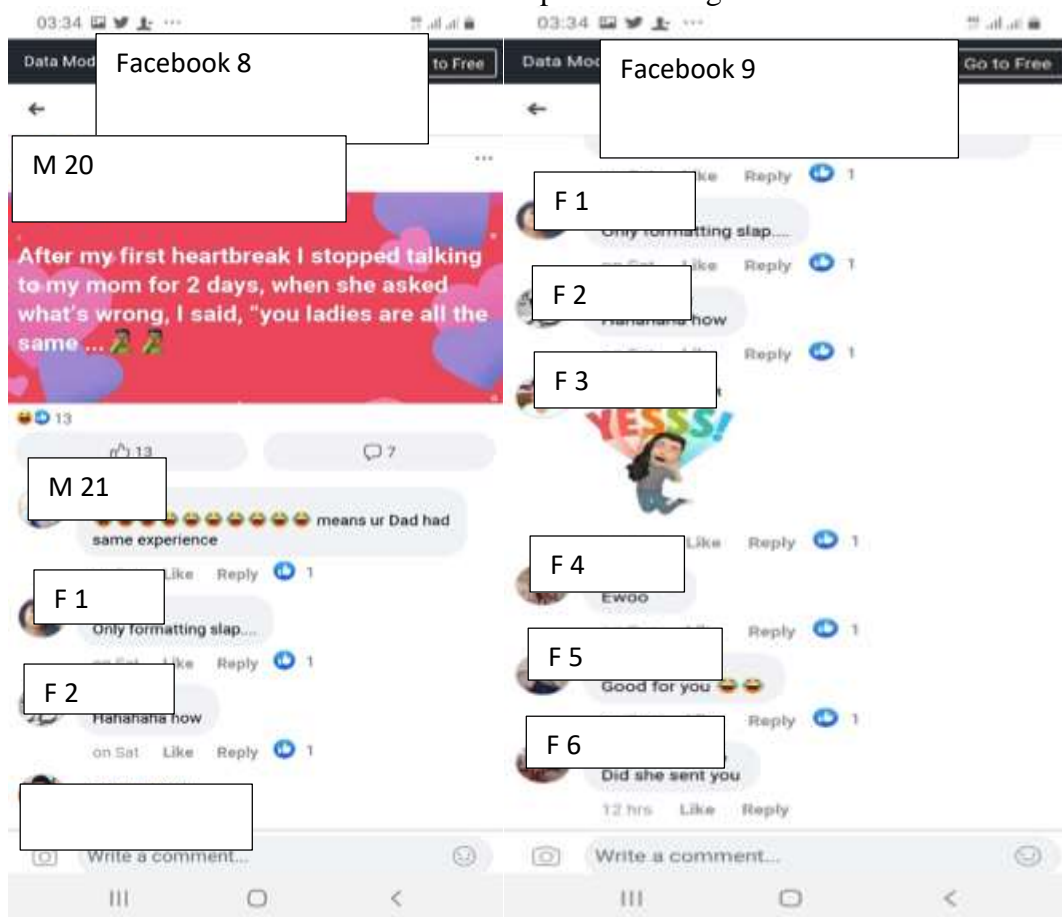


Figure 5: Gender based discrimination

The post above talks about a situation of heart break in a relationship, where M 20 feels heartbroken. In a bid to express his feelings, he says “After my first heartbreak I stopped talking to my mother for two days, when she asked what’s wrong, I said, “you ladies are all the same...” from the words of M 20, a form of gross discrimination against the women could be

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felt. This is so because according to societal ethics, it is expected that a child should be able to accord a certain level of respect towards his/her parents. This case portrays a woman in a power vs subordinate relationship where the woman is seen as a tool, associated with negativity. This shows a position of male dominance over the women as the son regards the mother as well as his girlfriend and other ladies as baring similar characteristics. In association to the heartbreak, he had that caused him to go as far as equating his mother to all other ladies shows a level of phallogenic masculinity which places the woman in a subordinate position under the man as supposed by Cameron, (2005) and Drackett et al, (2018). Following the comments of this post, while M 21 adds that, “it means your dad had a similar experience,” maybe from the supposedly agents to evil, F 1 says that in such a case, she will give her son a good slap, through her statement, “only formatting slap” to mean that she will give a slap that will format his brain for putting her side by side in comparison with his girlfriend and other ladies. The comments of others seem to be light-hearted due to the dictates of the group which does not permit any forms of insult. These inequalities are always present. Butler, (1988) holds that this corollary placed on women will be difficult to displace (p. 8). Other examples of male dominance and discriminations against women abound as can be seen in the example below:

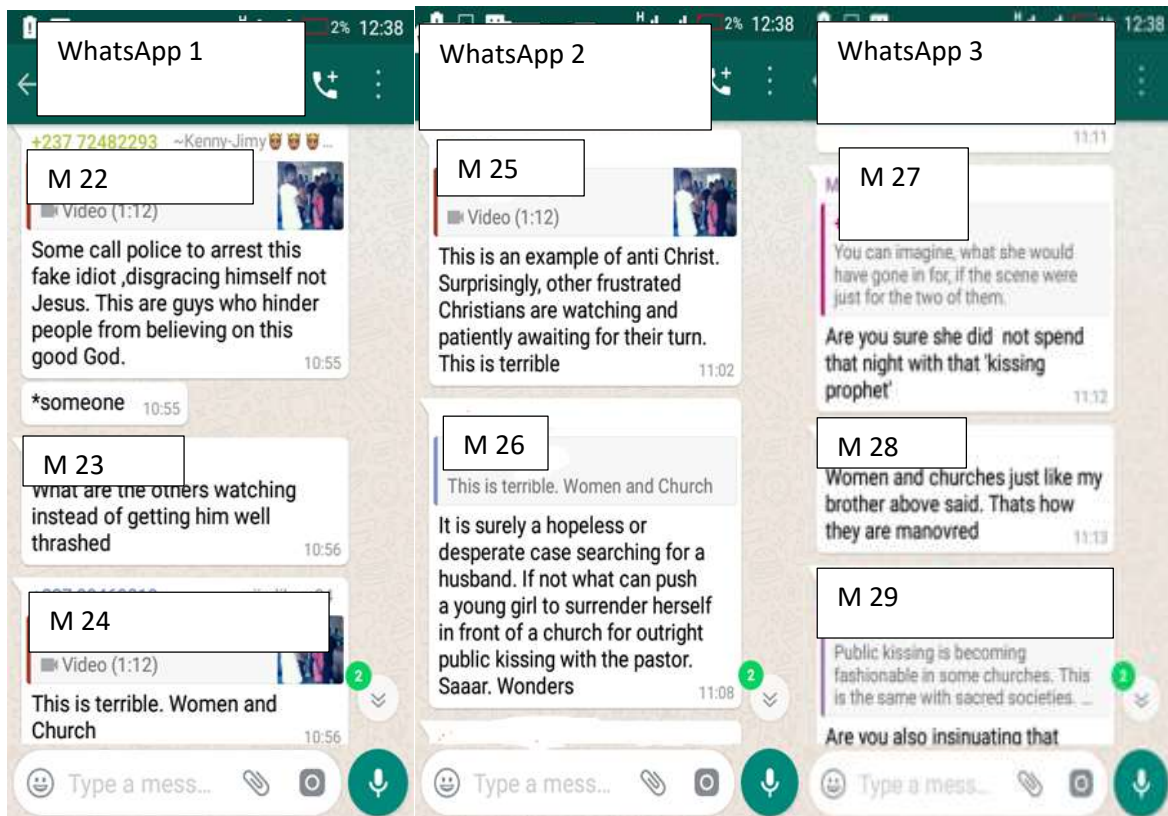


Figure 6: Manifestations of Hegemony

From the above posts, it could be termed manifestations of hegemony because hegemony means leadership, which represents a situation of inequality, one having a higher status than

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the other. Fairclough, (1995) gives an example of such power relations through a doctor patient relationship as he says the doctor has a dominant position over a patient who seems to be vulnerable and a holder of some symptoms. The situation in the figure above shows a situation in which a pastor is found kissing a lady publicly, as a form of deliverance. While M 22 reacts in disapproval towards the prophet as he thinks his type are those preventing people from serving God, M 23 thinks that the prophet should be well thrashed. At this level, it would be important to consider Kareithi's definition of Hegemony as "superiority of 'manly' men over 'not-so-manly' men. Consider Kareithi, (2014). By this definition the men here could be showing superiority over the prophet by authoritatively questioning his actions. This is seen through words referring to him as "fake idiot," and "what are others waiting for instead of getting him well thrashed?". On the other hand, the discussions swiftly change sides as the woman is held up to ridicule. This is seen through expressions such as "women and church," "it is surely a hopeless or desperate case searching for a husband," "are you sure she did not spend the night with the kissing prophet?" "women and churches, that's how they are manoeuvred." With these sharp statements of disapproval made towards the women, it shows that the men have dramatically transferred the blame upon the women, which to them should always stand the blame for all forms of negativity in the society (Drackett et al, 2018). Fortunately, there is an observant mind who finds this form of discriminatory language directed towards women as unfair and address those blaming the women as seen in the figure below:

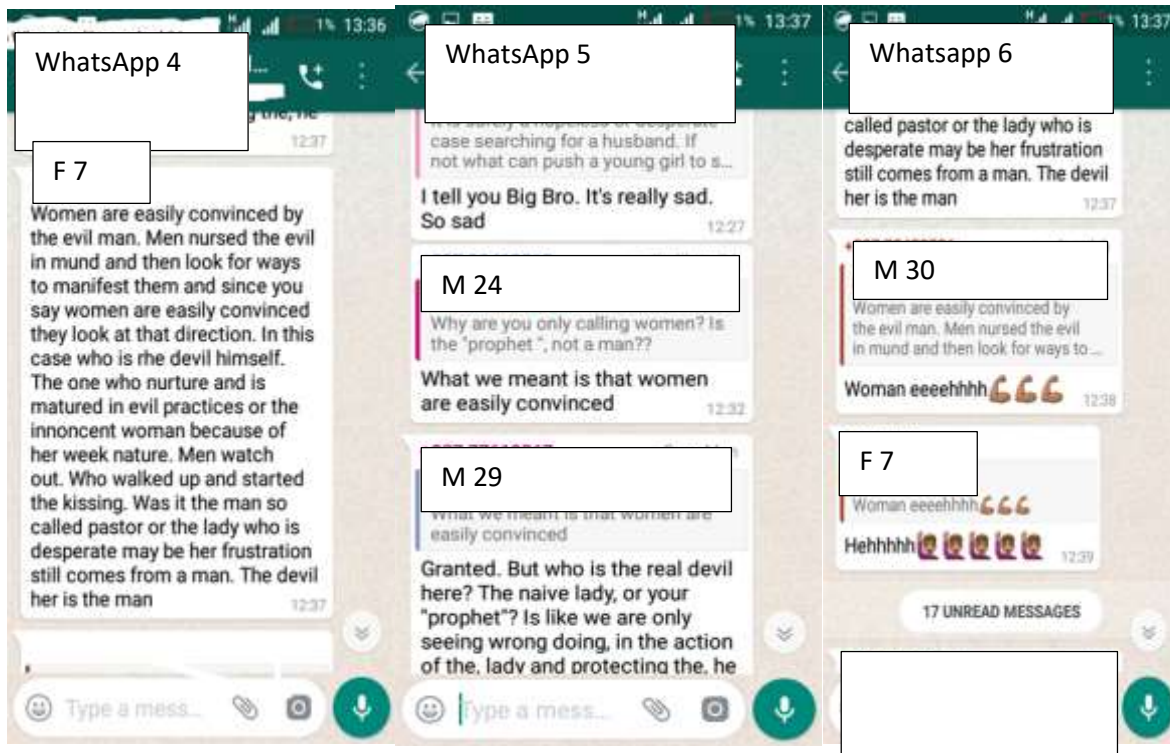


Figure 7: Comments on Hegemony

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From the observant address, a woman decides to defend her gender by accepting that the woman might be vulnerable and easy to convince, the person that should be blamed more is the man as he is the “devil” who nurses ill feelings, nurtures it to grow and practices them on innocent women because of their weak nature. This account made by F 1 presupposes that women are considered as following the claims of Drackett et al, (2018) when they make the pronouncement that in gendered relationships, women are seen as derogated and cast as “others,” which supports Baeuvoir’s theory of binary operations. To them, this hegemonic position places women as objects and prizes to ‘be had’ and the men as the agentic harvesters. Of course, F 1’s idea is supported by M 29 who thinks that it is the man who should be seen as the real devil. This still does not change the position of the woman in the society. Discrimination still abounds.

DISCUSSION OF FINDINGS

The key findings showed that from ethnic discrimination can be seen as follows: metaphors such as “*welcome abroad*”, and “*a log in your eye*” were used to show discrimination towards another tribe as well as adjectives such as “Poor pronunciation,” “Mannerless,” “Empty score,” “Illiterates,” “Nonsense,” and “rubbish,” as highlighted and discussed in the text. Nouns such as “Meat/met,” “Boy/Bui,” and “Medicine/midcen” were used to show the derogatory way of pronunciation of the Nso people. Lastly, proverbs such as “You’ve got a big log in your eye. Get rid of it first,” and “As you point an accusing finger at someone, ten are already pointing at you” were used to show ethnic forms of discrimination.

In addition, regional discriminatory language. There was the use of metaphors such as Corn region (metaphorical representation of a region in which only maize can be cultivated). Some nouns such as “Tipper” (Pidgin English word referring to a truck), “Civilization,” “Southwesterners” (Pidgin English word referring to people from the South West region) and “Laziness” used as demeaning ways of referring to people of another region. There were also adjectives such as “Primitive bush people,” “Tribalistic insults,” “Intelligent and hardworking,” “Hate speech” as well as some verbs such as “Beggar,” “Proof,” “Condemn,” “Destroyed,” and “Being slaughtered” as words used either to defend or rain insults on those who ignite flames of discrimination.

From a gender perspective, generalizations were used such as “you ladies are all the same,” “women an churches, terrible,” “they are easily maneuvered,” were used to show the otherness of the woman, which is seen as a form of social exclusion. Nouns such as fake idiot, kissing prophet, devil, weaker sex were also used to show discrimination.

According to Fairclough, this text can be said to fort into the happening of the society. Based on the fact that language is a manifestation of the cultural identity of a people, gender based discrimination in a patriarchal society like Cameroon will be difficult to eradicate. An understanding of these cultural divides should help to keep the men and the women acting their gender according to the constructs of the society, without abusing the rights of one another. It is also true that a society with divested ethnic groups and regions like that of Cameroon cannot

be void of aspects of tribalism (Hawkins et Al, 2018), much effort should be put in place to combat such ills of exclusion through speech of one group by another.

CONCLUSION

This work sort to bring out the various forms of discrimination practices by Cameroonians on social media spaces, taking into consideration Facebook and WhatsApp as platforms under study. They found levels of discrimination practiced at tribal boundaries, regional and gender-based boundaries. With results showing that there is discrimination at all societal levels following the various themes, a proposal would be made as to the fact that people should learn to be tolerant towards each group's beliefs, respect other people's feeling and avoid making generalizations regarding people of different tribal, regional, and sex groups for each individual is unique and will find such generalizations as aspects of hate speech towards their identity, which may lead to conflicts in and out of the social media.

Further research

This work is limited to social media discrimination amongst Cameroonian users of social media. Other works can examine the effects of social media discrimination to nation building and peaceful cohabitation. In addition, further research can be done on ways of using language as a form of conflict resolution in order to curb instances of discrimination amongst Cameroonians and the world at large.

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