

The obituary in the print media in Cameroon: A textual analysis of deaths

*JUMBO Léopold Maurice¹ and TOUKAM FOSSI Félicité²

¹Université de Dschang-Cameroun

²Université de Douala-Cameroun

*Corresponding Author Email: jumbo_lm@yahoo.fr



*Corresponding Author

JUMBO Léopold Maurice

Université de Dschang-Cameroun

*Corresponding Author Email:
jumbo_lm@yahoo.fr

Abstract

This research questions the hypermediatisation of death in the Cameroonian society. Starting from the rise of publicizing of death, this work questions the meanings set out in the notices of funerary further published in the National Daily Press (NDP). Based on content analysis techniques and speech herein, it leads us to ask: what are the enunciation registers emerging from obituaries published in the NDP and in what language directories they are appointed? What forms of script and performances are unsealed in the publication of death through the publication of notices of death in the NDP? What these forms of media coverage of the death tell us about the evolution of the Cameroonian society. This research is conducted on 200 reviews deaths, 50 ads for each of the 4 newspapers of the corpus. It speculates that the language register used, the language directory highlighted during encoding of the message depends on the ideology that the speakers want to convey. From this research, it follows that: the media coverage of the death, partakes of the logic of expertise, but also to affirm a certain socio-economic positioning.

Keywords: Obituaries, Print, Text Analysis, Cameroon.

Introduction

Perceived as something quite upsetting, death has been for chandeliers, particularly considered in the human species, as a great source of misfortune, sadness and lamentation. This phenomenon, by its elusive character, sanctions the end of all life. Unconditionally related to living beings, the death is caused by affliction and always sprits the compassion and the pity of the entourage. Because of this purpose as a source of misfortune, it is diverted and in a purely family setting that death has been for a long time, addressed in our societies.

As a result of the intimate, morbid information in ancient times, was essentially relayed towards the loved ones. Unilateral communication that ensured only people adjacent to death, were informed of his death. This cantonment of death at the private sphere was therefore seized by the philosophical approach as an honor in the deceased memory. Or as a respect accorded to the family shaken by the tragedy. Everything that makes Peter Coz¹ say "we have to talk about death that diverted on pain of being inhuman" (COZ, 2012). But only, in favor of democratizing the information and development of the means of communication, our societies adopt more and more the way of doing things that were not theirs. Death has gradually

¹ Pierre Coz, Philosophical Approach, Editions de Minuit, 2012

transcended the private sphere in which it was walled, to invade the public space nowadays. Thanks to the world of communication which is now ours, the public orchestration² (PLU et al, 2012) of death takes more extensive proportions in many countries. In Cameroon precisely, the publicization of death is done through many communication media. Therefore, outside the press inserts that deserve to be investigated by research, many other supports are also involved in this "hypermedatization" of death.

Among other things, we can list televisual ads, radio advertisements, street banners, leaflets etc. Starting from the observation of this hypermedatization of death in our society. This through these multiple communication processes, our work proposes to this end, to analyze the meanings of the funeral statements more published in the Cameroon daily. One way to do that, pushes to wonder about the abolition of the borders between the private and the public in this environment where the private manifests the pace for the public. To this end, Christian Bios³ notes that "the fluctuation of borders is reinforced by the place that the media now play in the daily lives of individuals anchored in a communication process" (BIOS, 2008). Stormed by this lack of demarcation between the two spheres (private-public), the death is more worked in Cameroonian society by this desire to know, and is the subject of great public ceremonial with backdrop, Funeral conducted in large pumps.

Faced with this ever-growing desire for families to communicate on death, funerary ads abound in newspapers. And spaces are more awarded to each of the public offices. In such a context, the tabloids are in some way like the undeniable canal to allow bereaved families, to satisfy their desire to give visibility at the eternal departure of a loved one. This implies the enunciation of a message by an encoder in the popularization of the new obituary. This being, through the theoretical and methodological knowledge, we propose in this study to "detect the undeclared" ⁴(Maingueneau, 1993) contained in the notice of death published in the daily newspapers of our corpus. This is precisely the daily government Cameroon-Tribune, the messenger, mutations and the day. This choice of paper support is also guided by the ease of manipulation offered by this one. Because in the opposite of audiovisual media, the print media can be usable anywhere at any time and in all positions without using any device. The Corpus Cameroon Tribune, the messenger, mutations and the day highlighted in this research lies in several justifications: the daily government Cameroon Tribune has been selected for several reasons. First, because in addition to being the only government daily as counts Cameroon, it is also the only balloic tabloid bilingual in the country. Added to this, we made the choice to work with CT because of its editorial line

which is called "right". That is to say, defending over everything, the interests of the government in place. To these factors of major choice, we can also add the fact that the Cameroon-Tribune newspaper has been classified according to a study conducted by the target marketing firm on the penetration and media hearing rate in Cameroon in 2013⁵, such as the daily life which records the largest penetration rate in the country. The daily the messenger has, for his part, held our attention because it has been positioned since its creation in 1979⁶ as a newspaper of "left" which questions the actions of the government. But also because in addition to being considered the best-known independent newspaper in Cameroon, he was according to the study of the target marketing firm classified as the most read private capital newspaper in 2013⁷. With his "left" penchant he is also perceived as a socio-democratic newspaper, a press listening to the people. Similarly, the aspiration to the great mass that inspires its editorial line that comes in defense and the support of the people is another reason that motivated our interest in this newspaper. Mutations and the day also incorporate our corpus because, these two newspapers embody almost the same philosophy as the messenger. But only, unlike the newspaper of the "Street of Schools", iconoclastic mutations expresses with gloves using style figures. And the day, as for him, also abounds in the same direction by giving himself for an ambition to "let know", "to show", "make talk" and "make understand".

Problem and research question

Death reviews are more important in the Cameroonian media. Spaces are constantly granted both in the audiovisual press and written. In the daily press (PQ) singularly, several types of formats are made available to serve this cause. These include the entire page, the half page, the quarter page, the eighth page, 6 cm x 2 passes etc. Free from any editorial constraint is the intentionality of the encoder that dictates its encoding. In such a perspective, "the double function of language"⁸ (Jacobson, 1951) as set out by Roman Jacobson is as much present in the death notices as in the other forms of communications. This bifunctionality at the time of encoding, involves two pairs. A "target" aspect⁹ (Jacobson, 1951) linked to the reference function of language. And another "emotional-units"¹⁰ (Guiraud, p.10) relating to the emotional function. This tested each message of a latent dimension, of the non-apparent, of the implicit whose understanding, requires a subtle analysis. The "subjective-emotional" pair that relates

² Isabelle plu, Dr Grégoire Moutel, Pr Christian Hervé, death, laboratory of medical ethics and forensic medicine, Paris Descartes university - 2012

³ Christian bios, media and publicity of the private sphere in Cameroon, Codesria 12th general assembly to administer the African public space, Yaoundé 2008

⁴ Dominique Maingueneau, Discourse analysis and archive Collection "Literary Annals of the University of Franche-Comté", University Press of Franche-Comté, 1993

⁵ This annual survey carried out since 2009 by the firm Cible Marketing is, according to him, one of the solutions to compensate for the inexistence of Médiamétrie in

Cameroon. For 2013, the study was carried out on a sample of 1,500 households in the ten regional capitals of the country.

⁶ Creation date of the newspaper Le Messenger. by its founder Puis Njawé

⁷ According to a study published by the target marketing firm in 2013, the private daily Le Messenger was recognized as the most widely read newspaper in 2013. At the end of this survey, a sample of 1,500 households in the ten regional capitals of the country Le journal du feu Puis Njawé recorded a penetration rate of 13.7%.

⁸ Roman Jacobson, Essay on General Linguistics, Paris, Midnight Edition, 1951.

⁹ Pierre Guiraud, Semiology, Edition Presses Universitaires de France, page 10

¹⁰ Ibid.

to our object of study therefore finds its source in "stylistic variations and connotation"¹¹ (Guiraud, p.12).

Toute communication being considered as an act of language including the Aiming or the purpose is to act on others, the notice of death which is also the issue of a language sign towards an audience, is not left out in this process. Beyond the simple transmission of the signs that the statement, the notice of death in the same way as the other language acts, has implicit significance. In suits with Jacobson for whom the language ensures several social functions, we can say safely to deceive us, which the publication pronounced death notices in the daily press in Cameroon has other objectives than those to inform. It further appears as a way of conveying certain ideologies that exceed the information framework and invests in a system of ideas produced by a stratum of the company for other purposes. The double face highlighted by death notices pushes the following questioning:

- What types of enunciation registers are disgracing death notices in Cameroonian national dailies and what language directory named?
- What forms of script and representation can be detected from this mediatization of death via the publication of death notices in the national daily press?
- What are these forms of mediatization of death teach us developments from Cameroonian society in general and on this particular problem?

Theoretical Frame

Our work highlights the notion of representation, especially that of idealized representation, including in its philosophical and psycho-social approaches.

The idealized representation

This clean knowledge of the common sense, has been developed by Erving Goffman in his book the staging of everyday life Tome1 The self-presentation published in 1959. Retached to the second school of Chicago, Goffman in his work, breaks with positivism of quantitative sociology and sets the tone to the ethnography of everyday life in our societies. Considered as one of the works in the foundation of the interactionist current and more generally of the new American sociology, "self-representation" takes the party to submit to the test of the methodological explanation an intuition of common sense¹². Individuals like a theater, it relies on dramatic concepts to build a clean system from which the substance of externally dissimilar daily interactions is extracted from the forms of constants that give them some stability of regularity meaning.

Here, the author considers social life as a scene with actors, audience and scenes. A consideration that highlights

the concept of "facade" that it defines as the part of the representation whose function is to establish and fix the definition of the proposed situation to the observers. In other words, it is the symbolic apparatus usually used by the actor for purposes or not during the representation¹³. This facade, contains the different elements with which the actor can play like the normally or geographically stable decor. Next to the "decor" that it uses to designate the elements of the symbolic apparatus, Goffman involves the "personal facade" to designate the elements that confounded to the person of the actor are useful wherever he goes. These are distinctive signs such as status, sex, grade, clothes, mimics, gestures, age, racial characteristics, size, behavior etc.¹⁴ For him, the stimuli that make up the "personal facade" are "the appearance" and the "manner".¹⁵ This especially since the actor is staged in order to offer the public the image that He gives himself from him. In this idealized representation, "the appearance" is reserved for stimuli whose function is to reveal at a given moment the social status of the actor. While the "way", depending on it, to be served, to designer the stimuli which depends on the role that the actor intends to play in a situation.

Our support for the idealized representation is worth its weight in this study which, aims to descend the meanings and logics that underlie the mediatization of death in the daily press. It postulates in short, that the actors in a socialization process tend to provide the public from the representations that illustrate the officially recognized values. In view of what emerges from this knowledge, the mediatization of the death to which the Cameroonian society is faced today as the Goffman stipule in the class claim or distinguished status?

The philosophical approach of representation

It is issued by Emile Durkheim¹⁶ under the name of "collective representation". Like the "social representation" which deals with many works of the relationship between the meaning, truth and its image, the "collective representation", holds its origins of sociology. In the field of philosophy, two points of view of the representation oppose. That for which the existence of an "ontological reality" would be hidden by the "false pretense of the sensitive world" and the one whose ontological reality exists always present as a proposal and the subject screen of the construction of a real as Meaning on the world. As part of the same philosophical logic, Wittgenstein exposes that representations do not testify about the world but are the world. This, because of what we are talking to the world.¹⁷

The approach of social psychology

Guimelli is based on the primary function of the representation, which is "to interpret the reality that surrounds us on the one hand by maintaining with it

¹¹ Pierre Guiraud, *Semiology*, Edition Presses Universitaires de France, page 12

¹² Erving Goffman, *The Staging of Daily Life*, Tom1 "Self-Representation", Edition Doubleday, 1956, p.242

¹³ Erving Goffman, *The Staging of Daily Life*, Tom1 "Self-Representation", Op. Cit., P.29

¹⁴ ¹⁴ Idem P.30

¹⁵ Ibid

¹⁶ Emile Durkheim, *Individual representations and collective representations*, in *sociology and philosophy* Paris, PUF, 1967. (1sted 1898, in review of metaphysics and morals)

¹⁷ Wittgenstein, *philosophical investigation*, Paris, Gallimard, 1st ed. 1952

symbolization relations and, on the other hand by attributing meanings"¹⁸ to define it. So that social representations "cover all the beliefs, knowledge and opinions that are produced and shared by individuals in the same group with respect to a given social object." ¹⁹

Representations in this approach are developed in several levels of construction. A deep level conceived as a "central core" where are constructed by consensus of "non-negotiable" representations constituting the memory of social identity. A peripheral system where the "categorizations" are constructed which allow the representation of "to be anchored in the time as a decryption grid of social situations"²⁰ (Guimelli, 1999). Here, the issue of social representations relate "questions of the distinction between systems of thoughts, systems of values, doctrines and ideologies, their definition and their structuring" (Guimelli 1999).

Data collection method

We have chosen to carry out this work, the empirical-deductive approach in its quant-qualitative method. Hence our use of a comprehensive approach. In this study, we go beyond the first meaning of the speech, account for the sociological reality of deaths by relying on the definition given to the analysis of the content by Laurence Bardin²¹ and Roger Mucchielli²². It is also an opportunity to classify through textual indices, the genus to which the death notice belongs. Such a process does not intend to question the expression of the pain of the loss of a relative rather, to identify the meanings and logic that underlie the encoding and the publicisation of death notices. This being, two types of documents are involved in collecting data. It is precisely, documents collected and documents produced.

Field

In death notices published in the daily press, particularly those tinged with other values, anaphor is highly present. Almost all of the sentences that structure this type of funeral ad, are reached by repetition at the beginning of the word "the family ..." or more often the word groups "The big family ...", "the Great royal family". If we stick to the Francophone universal dictionary, the word "family" initially refers to all the people formed by the father the mother and the children. In a broader sense, the same word refers to all people with a relationship. Thus, if the word "family" in its most extensive or broad meaning, refers to all people with the same genealogical tree, why add "great" qualifier? If we consider that the adjective "great" refers to something large quantity, this would mean that the word group "the big family" highlighted in these texts would describe all the brothers of blood affected by mourning. In addition, the word "family" in its broadest definition already includes all the people of the same genealogical tree. And say "big family" is redundant.

And we are instead of wondering if this "subtle" redundancy formulated by the transmitter of the message is anodine.

According to the survey of the 150 people who have already lost a loved one, we could have 63 who have after the death of one of theirs, published a notice of death. In addition, it came out that the wording of the text was entrusted to the personality having at least one diploma of the second cycle in pocket. Which means that the editor of the announcement, if one is based at its level of study, is a person who has more or less a perfect mastery of the language. Which means that it is not risky it uses the terms used. As a result, one might be tempted to say that the use of the word group "Grande Families ..." by the encoder is not limited to designer the brothers and sisters of the same genealogical tree.

Because, if that were the case, it would simply be content to say "family" as the expression in broader term denotes all beings to common origins. And especially that the encoder is far from unaware of the mechanisms of the language. Seen on this angle, it is said that the use of the "great" qualifying adjective which constitutes the word group "The Great Family" has a meaning other than to share the high number of human beings that the family includes the family deceased. Beyond signifying something high, or something above average, this adjective relates to someone important either by social row, political power, economic strength etc. If we stick to their occurrence that is of a minimum order of three occurrences when they are highlighted in these funeral announcements, we are instead of saying that this anaphore wants to insist on the importance of relatives of the Deadly by their social status that can be declined on the power of their political, economic power, etc. Hence the use of anaphor whose target here is to anchor in the spirit of the reader than the deceased and his relatives are of a social stratum by the other.

Note: Anaphore is highly present in the opinions of dyed deaths of other values. Their use and definition of anaphorical words used on the "family" or the "big family" aim to make the reader understand that the family of which it is about is a socially family, humanly or politically above average. Hence the indicated indices mentioned;

- Socioprofessional titles as an index of social positioning

By observing the way in which funerary ads are formulated, it is the observation that, there are some in which the issuer does not only be content to state the names of the people concerned by mourning, he goes up to to give the place where they worked. And better yet, their professional titles. Those are there, elements of the symbolic device as indicated by Erving Goffman²³. Which elements, are highlighted to offer readers the image that the transmitter is the deceased or his loved ones. Especially in our societies, the title of an individual within society or in a profession is an

¹⁸ C Guimelli, La pensée Sociale, Paris, PUF 1999

¹⁹ Ibid.

²⁰ Ibid.

²¹ Laurence Bardin, Content analysis, Edition Presses Universitaires de France,

2007

²² Roger Mucchielli, content analysis of documents and communications, Editions ESF, 214p, 1998,

²³ Erving Goffman, The Staging of Daily Life, Tom1 "Self-Representation", Op. Cit. p.29

important element of segmentation, at the same time evocative of its social, economic or political position.

More concretely, it goes without saying that a minister has an economic, political power and social weight more weighing than that of a director, a journalist or a surface technician. Thus, by referring to the professional title of the deceased or members of his family, it allows the speaker to inform the receivers on the social layer to which the death was part of and possibly on that of his family. However, in the death notices of our corpus, we identified some socio-professional titles mentioned by the transmitters of the messages. This is for example "honorable" titles, "master", "the minister ...", "Doctor", "Chief Service ...", "Director General", "retired setting", "Princess ...", "Principal Tax Controller", "Promoter ...", "Chief Engineer" etc.

- Places of residence of relatives as a social positioning index

The place where an individual lives, whether in Cameroon or anywhere else is often a revealing element of its social condition. In the imaging, a person's place of residence already gives a priori information about the kind of life that structures existence. In the city of Douala for example, a person who lives in a neighborhood like Bonapriso, Akwa, Bonanjo to inevitably a daily easier or socially and economically or socially a citizen living in Makepé Missoké, New-Bell, Ndogpassi etc. Because in the first case the inhabitants who live there are people in the power to buy stronger, who earn their lives well and who are easily satisfied primary needs. While in the second case, we have to do to people who live mostly in extreme precariousness. People who are struggling to afford even one meal a day. These are beings who live in indecent housing, who live small trades (the system d)²⁴. This segmentation is not clean in Cameroon. In the United States or France, which are the so-called developed countries, society is governed by the same principle. Thus, people who reside in the suburbs have a lower social position in imaging than those living in New York or Paris.

If we start from this reasoning, the enumeration of the places of residence of the relatives both on the national and international triangle in the notice of death, can be a way for the encoder to tell the reader in which socio-economic and political category ranks the family members of the deceased.

Note: In the world, where a person lives is often revealing of his socio-economic or political condition. Thus we can say that it is to inform the decoder of the death notice on the social layer of the deceased and his family in a broad sense, that the encoder highlights the places of residence of the latter.

- Format and location as a social positioning index

In all corpus newspapers, several formats are made available to the advertiser for the publication of death

²⁴ In Cameroonian society, the "D" system refers to small trades. The letter D being used to signify resourcefulness.

notices. And each of these formats, is awarded a specific price, depending on whether we took the 8th page or the entire page, the price is higher. And additional charges are added from the moment when the one who publishes the chosen announcement of pages of rigor as the 4th cover. What in reality means that the daily newspapers conscious of what the company consists of several social layers have required to meet the needs of many by proposing several formats? Seen on this angle, the format and location are like indicators of socio-economic positioning. Especially since, it's not everyone who can afford the luxury of taking an entire page to share the death of a loved one.

The classification following it

- How of death as a factor in the abolition of borders between the private and the public

In view of the formulation of death notices published in the daily press, we find that the message is not only indicated to the family in its broad sense. The phrase "We beg you to have a pious thought for the soul of the deceased", that we find in some of these funeral announcements, shows the desire of the author, to carry the news to the people who have not necessarily link with death. Beyond to address relatives, he extends information to a wide audience. He wants to let the tragic event know to all those who are exposed to the media. He wants the information to be known to the majority. Hence the use of the personal pronoun "you" which only summons nobody. But, who invites all people who are in contact with information, compatigating pain. By doing so, the encoder operates the breast of private and invites the general public to look at the tragedy.

Publish an ad to inform of the death of a person, is also a way of not partitioning the disappearance of a person at the single and only family. Through this "mediatization", the advertiser lets know that there is not only the family who must give an interest in the rest of the soul of the death. But on the other hand, all those who are exposed to the message. In favor of this approach, death that once belonged to the intimate is made in society as a public case that everyone has to be kept informed, and at the best of cases, take part. By this voice of expression, death ceases to be a mystery reserved for a few, it calls for everyone. Everything that, participates in the suppression or even the abolition of the borders between privacy and public life.

Note: The formulation of certain sentences, the channel by which the ad is conveyed, reveal that the notice of death participates in the abolition of the borders between the public sphere and the private sphere. This especially since, it is not only addressed to the decease's family but, he puts all those who are exposed to the message, aware of the death of a third party.

- Have death as a staging of privacy

Who says putting things from "in" "outside" says also staging privacy. And in the case of death notices that is the foundation of our work, several elements of the intimate life of death or family are mentioned through these ads. This is the case information about the place of residence of the latter, the professions exercised by some members of the family.

This is all elements that fall under privacy but who, in favor of these funeral announcements are staged by the encoder. This allows the receiver to know more than it should normally know of the deceased.

- Have death as a demonstration of pain

The eternal disappearance of a being has always been a painful and difficulty testing for both the family, and for people not directly concerned. Thus, beyond the information on the death transmitted by the funeral characteristics we can see, a manifest desire of the enunciators to convey their sadness and sorrow.

The demonstration of sadness is really flagrant in the death notices published in the daily press. Also, the fact is perceptible through words and groups of words as "the hardly experienced family", "the pain of.", "the deep pain of", "In this painful circumstance".

The word group "The hardly proven family" is composed of the adverb "hard" and the adjective "proven". According to the French-speaking universal dictionary, the adverb hard means in a hard way. And the proven adjective refers to someone or something that, undergoes tests, misfortunes. Through these two definitions, we understand that the word group seeks to demonstrate the state of the family. It is a family that has a difficult misfortune to endorse or overcome. The words "the pain of", "the deep pain of", "In this painful circumstance" Register also in this logic to demonstrate the receiver the feeling that animates the family. If we take the word "pain" common to these three groups of words, its definition by the same dictionary means a painful sensation felt in a part of the body, resulting from any impression produced by too much intensity; Or experience a lively pain that inflicts physical or moral suffering. It is immediately understood that such formulations are used by the issuer to show the sadness that has seized the family as a result of this death. In order to mark the nostalgia that the family shares in this context of communication around the loss of a being, the speaker makes use of certain groups of words even more explicit. This is the case "have the regret of ...", "have the deep regret". According to the French-speaking universal dictionary, the word regret is a masculine name that means the sentence or grief caused by the loss of someone or something. Thus, by these different turns, the encoder describes the state of mind morose, saddened in which people are struck by this tragedy.

Note: The words used by the transmitter of the death notice reveal through their wording, the concern for communiqué on the sadness in which the family is immersed as a result of the death of one of theirs.

And what about representations?

According to Guimelli, the primary function of the representation is that "to interpret the reality that surrounds us on the one hand by maintaining with it symbolization relations and, on the other hand by assigning it meanings". We will then interpret the reality that surrounds the deaths of death published in the daily press. Based on the symbolism to descend their meanings.

- The values of the advice of deaths

The lodging of their configurations tell us that two main values can be descended in death notices. This is an informative value and another subjective. Based on the classification of these funeral announcements operated above in this work, the informative value of the death notice is that which essentially informs the reader of the death of a third person.

Well in all types of death advice, it must be said that it governs strictly informative funerary ads. And as above stated in this study, the informational component found in death notices is highlighted through the answer to the questions that? What? Whose ? Or ? WHEN? For example, we have the notice of death published in the daily Le Messenger No. 3509 of January 12, 2012 on page 11. Objectively, this announcement responds in a concrete way to the five issues aroused. Which are the essential questions whose answers base the informative nature of this announcement.

More clearly, the question that? In this death notice published in the messenger n ° 3509 of January 12, 2012 a reply the group of words "Famota Family". Which, returns at the same time to the utterance instance of the speech. The answer to the interrogation what refers for its part to the object of the announcement? The reason for this announcement is highlighted in the same publication through the phrase "... regret to announce the death of Mr. Nuepi Justin General Manager of the Deco Group". Questioning who? The other fundamental question of information whose solution is in reality to unveil the receiver is solved in the notice of death disseminated in the No. 3509 of the messenger of January 12, 2012 on page 11 by the group of words "Friends and knowledge". The answer to the question where, which in these announcements refers to the place where the action or the drama has occurred to remain in symbiosis with death is given in this publication which serves as an illustration by the group of words "Geneva Switzerland". The question of when, which in any informative text refers to the date when the event occurred find the answer in the phrase "May 07, 2011".

In addition, beyond responding only to the five issues that melt information, other issuers add to the message from other details. Everything that founds the subjectivity descended in death notices. This is the case with the death notice published in the same journal in its edition of January 18, 2012 on page 6. Here, the answers to the five questions that base the information is given to convey. Other information which, a priori, do not jump to the eye. In this announcement, the answer to the question of which is not just appointing the issuer or the transmitters of the text. But

it assimilates elements such as qualifying adjectives, the places of residence of the persons listed as affected by death. What drives to question the purpose of such a way of doing things. That is what end? That being, in the typical case of this death notice taken to illustrate the subjectivity that can contain the death notice, the issuers are thus unveiled "The great families Zeugoua Tientcheu Jean Marie in Yaoundé, Tu'u Ngameni in Bankoh, Meni Ngandeu in Bakassa, Ngouabé Raphael in Washington ... ". Here, we notice that beyond lifting the veil on the transmitters, the "big" qualifier is also highlighted. In the same vein, places of homes from each other are also mentioned. Among these places of dwellings are two major cities in the world than "Washington" and "Bankog".

H "who are respectively the cities of the United States and China. Why put these places of residence in highlight? Is it a way of conveying information on the status of the people cited? If we reason according to African imaging and particularly Cameroonian, the place where a person lives, can be revealing of his socio-economic position. And in Cameroon, living abroad and especially in the West, is synonymous with even opulence. An apprehension, which tries to generalize because being a national of the diaspora is coming from a "place where the milk and honey flows". What's the answer? Is in this example highlighted almost the same way. "The death of their son, brother, nephew, spouse and father Mr. Wansi Richard". It is seen from which here, the or the authors of the message does not only call the object of the message. Before arriving at this focal point, the latter first put forward the family position of the deceased. That is to say what it is familiarly in the eyes of other family members. According to the present announcement taken as an illustrative model of our study, Wansi Richard the deceased was, a "son", a "brother", a "nephew" and finally, a "husband and father". These different family positions of the deceased highlighted do they mean something? Let's take each of the dismembers in its own sense. The announcement lets us know that death is a "son". Which means that the deceased had a father, a mother. Whether it's a "brother" which without ambages means that he had either great / siblings. A "nephew" which means that Mr. Wansi Richard had uncles and aunts. A "spouse and father" which suggests that this man who has gone from life to death, was married and had children. If we stick to the African design of the family, a real man is that one who has around him all these dismemberment of the family but especially children. For, in some peoples of Cameroon like the Bamiléké, a person man as a woman who dies without giving up is considered someone who has made a vacuum pass on earth. In that, after his death, his lineage will stop there. There will be no continuity in the lineage. It is for this reason that in the Bamiléké for example, the major people who die without having made a child his buried with a pebble by hand²⁵. One may be tempted to say that this way of revealing the different family positions of the deceased in the death notice is a way of informing the readership that the deceased person is someone familiar. A person who beyond

being well surrounded, has fulfilled his capital duty that is to perpetuate the lineage.

Note: With regard to what has been said above, it is clear that beyond informing a person's death, disseminated death notices are targeting other objectives. As an expression platform, these funeral ads, are also a channel for the emetteur to tell or unveiling information about the death. Through death notices, certain information not necessarily related to the context of message enunciation are subtly conveyed. We therefore understand that this kind of announcement has double value. To know an informative and the other, subjective.

At the beginning of this research, our problem interrogated the true meanings of the hyper mediatisation of death in Cameroon currently through several communication processes, but more precisely through the death notices that are more published in the Cameroonian daily press. Throughout this work, it was discussed for us to analyze the types of enunciation registers that emerge from death notices published in the national daily Cameroonians and by which language directories they are appointed. To show, the forms of screening and representations that can be descended in this mediatisation of death via the publication of death notices in the national daily press, in order to understand what these forms of meditation of death inform us about the evolutions of Cameroonian society. To do this, the methodological approach of this work has enshrined as part of a deductive empirical approach, with a backdrop of a quant-qualitative method. Which, involved the use of a comprehensive approach. We thus decrypted the textual structures of death notices as well as the imagination and the representations of death through these announcements. At the end of our investigation, we can conclude that: the elaborate assumptions have been confirmed. And, it comes out the following results:

- The meditation of death in the national daily press is animated by its formulation by, the logic of "to know", in the sense that the announcement answers the fundamental questions which, what, where ... which structure any information. This suggests that proven families first have the desire to share the news.
- The specificity of the Anaphor is worthwhile to insist on an idea to produce a symmetry effect. Still, "the repetition of an idea affects the being" to finally influence its existence and way of thinking. This principle of propaganda is present in almost all the sentences that structure the opinions of our corpus.

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²⁵ This practice is common among the Bamileke in western Cameroon

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