INDIGENOUS LANGUAGE DIGITALISATION AND THE DISSEMINATION OF COVID-19 INFORMATION

By
Marthe Bekele Matanda, PhD
(*Applied Linguistics*)
marthe.fgbi@gmail.com
Department of Applied Linguistics & African Languages
The University of Bamenda
&
Victor Ngu Cheo, PhD
(*Associate Professor of Journalism and Mass Communication*)
vncheo@yahoo.com
The University of Bamenda

Abstract

This study sets to find out if digitalised linguistic resources exist in indigenous languages, which can be used for the dissemination of COVID-19 information in Cameroon. Since December 2019, the COVID-19 virus has spread as a pandemic at an exponential rate throughout the world, threatening the development of nations across the globe . The Cameroon government has therefore embarked on sensitizing its population through the media, but this is mostly carried out in either English or French languages, thus depriving many Cameroonians with limited skills in these languages, of the right information. Digitalised linguistic resources present an efficient alternative for the dissemination of health-related information. This study therefore aims at examining the availability of digitalised linguistic resources during the pandemic, and assessing their impact on the lives of Cameroonians. It employed a mixed method for the collection of data. A questionnaire was issued to 155 respondents in rural communities in Cameroon. The results reveal that SIL, CABTAL and other non-governmental organisations have translated the COVID-19 information into several indigenous languages and have made them available through the media and the internet. Unfortunately, the government does not take advantage of these resources. Consequently, many Cameroonians with limited skills in official languages are still ignorant of the danger of COVID-19. The study, therefore, recommends collaboration between the government and policy makers with organizations involved in the promotion of indigenous languages, for the effective sensitisation of the entire Cameroonian population.

Keywords: COVID-19, CABTAL, Digitalisation; Indigenous language, Government, Rural area.

Introduction
The late 1950s and early 1960s marked a turning point in African history as this was when most African countries obtained independence from their colonial and trusteeship masters. Although the latter eventually left, one of their colonial legacies is their languages which remain till date the official languages of many former colonies in Africa. Consequently, the use of the imperial language quickly gained ground to the detriment of the national languages (Nana, 2016). Since then, English and French started gaining ground in Cameroon while the indigenous languages were being relegated to the background and given derogatory appellations (Echu, 2003). This was further reinforced with the 1961 resolution in the Foumban conference. The East and West Cameroons met then, in preparation for the nation's independence. Among the resolutions that were arrived at that conference, it was agreed that the official languages of Cameroon would be the two colonial

languages which are English and French (Echu, 2003). Since then, the nation has used either French or English in every administrative, political, educational, and social domain. The national languages were then termed 'local' and unprofitable to contributing to the development and nation-building. Since then, the national languages engaged in the struggle of surviving the ascendency of the colonial languages that were dominant in the media, in the educational system, in administration, in politics, and every other sphere of life. (Ekanjume-Ilongo, 2016).

There have been a lot of debates on the negative effects of the use of colonial languages over African indigenous languages and in Cameroon in particular (Abari et al., 2013; Chumbow, 2010). But, despite the overwhelming literature on the importance of the usage of mother tongue, many African nations, including Cameroon are still reluctant in promoting indigenous African languages, let alone using them for official communication. This has a negative effect on the development of the continent. The choice of the language used in communicating official messages to the African population is crucial to a country as it affects the efficiency of the message disseminated. Chumbow among many other writers believes that the colonial languages that are now used nationwide and that are used for the dissemination of official projects should be used as partner languages to our national languages which are a great wealth and treasure that should not be undermined when embarking on development projects (Chumbow, 2009). The number of languages we have in Cameroon is a fortune and resource to the nation and none should be neglected. They are a reflection of the linguistic and cultural diversity of Cameroon which, if properly harnessed, can be used to enhance the development of the nation (Chumbow, 2009).

Research Problem

 Disseminating information related to COVID-19 in Cameroon can be challenging when one considers the fact that, the nation boasts of about 280 indigenous languages and a good number of rural communities in which the majority of people are unable to communicate with either English or French language. There are some non-governmental organisations (NGOs) that have taken upon themselves to translate the COVID-19-related information messages from WHO into the national languages. Such translated messages were digitalised in order to facilitate the dissemination of COVID-19-related information to the entire Cameroonian population. But, these digitalized indigenous languages are not extensively exploited for the dissemination of COVID 19 information. Thus, leaving the majority of Cameroonians living in rural areas uninformed about the information related to the pandemic. Showing that, proper attention is not given to the language used by people in rural areas. As Abuiyada (2018) rightly remarks, "most development programmes are designed and implemented without giving attention to the exact need of the people at the grassroots level". The exact needs of the people are not met because the language used in communicating on issues affecting their needs is foreign to them.

Objective of the Study:

This study aimed at identifying the presence of digitalised resources in indigenous languages for the dissemination of COVID-19 information and the extent to which such material is used to communicate with the population. The hypothesis states that, there are no digitalised linguistic resources in indigenous languages available for the dissemination of COVID-19 information.

Literature Review Overview
Linguistic Situation of Cameroon
There are about 280 languages found in Cameroon (Sutton, 2013). These languages constitute a vast resource for the wealth and development of the nation. Every resource can be beneficial to the community and can yield outstanding results if it is well managed. However, the latter can also be

detrimental or lead to the disaster of that very community when it is poorly managed. As it is for oil, wildlife, precious stones, so it is with all other resources (Bamgbose, 2011; Chumbow, 2009; Sutton, 2013). As a resource among other multiple resources, language should therefore receive the appropriate consideration from policy-makers.

After its independence and reunification in 1961, Cameroon had to choose a language for its administrative, educational, political, and social domains. Like any other former colony, the nation was faced with the challenge of selecting an indigenous language over others. The leaders, therefore opted for a linguistic homogenisation given that the different languages inherited from the imperial power, English, and French were to be given equal status (Echu, 2003). The constitution of 1961 at Foumban then declared Cameroon a bilingual nation; this was reiterated in the constitution of 1996 with another clause on the protection and promotion of national languages (Echu 2004).

After receiving the full powers from the League of Nations to administer Cameroon, Britain and France enforced and fostered the use of their languages into Cameroon. The rejection of Cameroon's indigenous languages started right after the arrival of the colonial masters on the Cameroonian soil. The languages which had been vibrant and useful before their arrival, started to lose their vitality, strength and values. Echitchi (2009) posits that, the indigenous languages had lost their prestige to the point that, they were not "fit" to be called languages, but "Dialect" or "Patois". Consequently, there is that conscious or unconscious promotion of the imperial languages in Cameroon at the detriment of the indigenous languages.

Language experts over the years have seen the need to develop these indigenous languages and use them in various areas of development along with the official languages. This idea is supported by Chumbow (2009) as according to him, the majority of the population (60-80 percent) does not speak the official languages and are automatically marginalized and excluded from development programs. But, because a nation is made up of people living in both urban and rural areas, those living in rural communities should not be excluded from any development initiative because they are linguistically limited. Imoh (2013) remarks that rural people have historically been omitted from important information and development programmes. In fact, most development programmes are confined in languages that are understood only by the minority of the population, while the majority is kept in the darkness of ignorance and are unable to take part in the development of the nation in which they are active participants. He therefore, suggests that knowledge should be made available to everyone through the democratization of access to knowledge in a language or in languages people know best: an African language (Chumbow, 2009). The advent of COVID-19 clearly shows the challenges related to communication related to the dissemination of official information in Cameroon.

Communication of COVID-19 Information in Cameroon
The definitions of communication are most often drawn from its etymology from the Latin noun *Communicatio* which means "sharing" or "imparting" (Cobley & Schulz, 2013). It is also derived from the Latin word *communis* which means "to make common", to "share" (Velentzas & Broni, 2015). Communication is therefore a process by which two or more people exchange ideas, facts feelings opinions, or expressions in a way that each of them gains a common understanding of what is being communicated. According to Velentzas and Broni (2015), communication is "any act by which one person gives to or receives from another person information about that person's needs, desires, perceptions, knowledge, or affective states". Salawu (2006) complements it by stating that communication is a vehicle for education. When educating, it is important to pay attention to the language used for education, for, education cannot effectively take place if there is no common

language between the two parties.

It is important to deliver the message to the masses or better still, educate them in the language they are familiar with, for it is adequate communication with the masses that yields effective collaboration in the education process. Communication is central in changing an individual's behaviour, but this needs to be done effectively and efficiently. The successful implementation of COVID-19 barrier measures does not only require a simple process of communication, but it should aim at establishing an effective communication. Effective communication occurs when the desired outcome of information is attained. Some possible purposes of effective communication can be to elicit change, generate action, create understanding, inform or communicate a certain idea or point of view (Velentzas & Broni, 2015). The absence of effective communication can give rise to an opposite outcome. Without effective communication, there will be a sense of continuous domination, misunderstanding, misinterpretation; which will result in a lack of collaboration or reluctance to co-operate with the policy makers. The issue of effectiveness in communication becomes more prominent when it concerns life-threatening issues such as the COVID-19.

In Cameroon, when faced with the threat of death because of the COVID-19 pandemic, the language used in the dissemination of information related to the pandemic has mostly been either English or French. The ministerial decree stating the rules for the control and prevention of the pandemic in Cameroon clearly states in article 8, "This decree will be registered, published according to the emergency procedure, then inserted in the Official Journal in French and English" (Arrêté No 0824 MINSANTE du 09 Avril 2020). Akumbu (2020) points out that, though the preventive measures are clearly stated and available, many Cameroonians who do not understand any of the official languages cannot access it, and are consequently exposed to the risk of being uninformed or misinformed. The use of the two official languages in the dissemination of information is a way of alienating Cameroonians with little or no literacy in the said languages. They unwillingly find themselves unable to make informed decisions on how to behave because the language used denies them access to basic information about how to keep themselves and their families safe from the pandemic. Because "Ignorance is a disease which only knowledge can cure" (Chumbow, 2009), many people, regardless of their technical skills, have embarked on a search for the right information through any available media so they can be kept safe from the deadly grip of the pandemic.

Digitalised Sources of COVID-19 Information in Indigenous Languages
The COVID-19 pandemic is at the same time a health crisis and a crisis of information. Since its advent, there has been an abundant flow of information and misinformation that has led to a worldwide infodemic (David & Sommerlad, 2020). Casero-Rippollés (2020) stipulated that, social media have generated an extraordinary scale and speed in the dissemination of fake news to the public, causing anxiety and fear among citizens and distrust in political institutions. He went further by stating that, the rise of fake news indicates the collapse of the traditional news order and the chaos of contemporary public communication (Casero-Rippollés (2020).

The scramble for the true information on issues related to the pandemic caused the populations to go beyond the traditional sources of information (radio and television) in order to be informed. So, they exposed themselves to information from peers through virtual networks and the digital world. The digital world includes television, radio, and newspapers. Information on the pandemic is disseminated every day through many media which include emails, websites, newsletters, blogs, and other social media (Joharry et al., 2021). All forms of media can be used to reach out to masses in rural areas in addition to radio and television which are the most prominent sources of information.

Community radios are most often the channels used to transfer information to the community, and through which the people in the communities equally express their minds and views on issues raised.

Akumbu (2020) has identified a few of these media channels through which the information is disseminated. These include among others WhatsApp, Facebook, YouTube, the 'Key Pluridisciplinary Advances on African Multilingualism – Cameroon' (KPAAM-CAM) which has stored about 13 languages, community radios and the Cameroon Association for Bible Translation and Literacy (CABTAL) which has published a booklet: "What you need to know about the Coronavirus or COVID-19" into 63 Cameroonian languages and aims at attaining all languages.

CABTAL uses various media platforms on their website to share on the issue. SIL International has equally developed a reading APP called Bloom Reader in which the digitalised COVID-19 information is found in various languages. These private and non-governmental initiatives are out to provide the right information on COVID-19 to every Cameroonian without any distinction of education and thus establish a basis for effective communication between the officials and the indigenous people. The information they provide is available to the entire community and should therefore be explored and exploited by the government officials to bridge the gap existing between the educated ones and the non-educated ones in the nation and ensure that the COVID-19 information reaches everyone without exception.

Theoretical Framework

Every language is unique and so is every culture. It is in this view that Sapir theorises that, the language habits of an individual's community effectively condition the perception of experience and the choices made in interpreting that experience (Sapir, 1921). Troyer (1994) defines language as a code that all members of a specific language group learn and share, and through which a significant amount of what is known about the world is learned. So, language and culture are intertwined. Hence, they cannot be separated. The Sapir-Whorf Hypothesis holds the view that, human thoughts are shaped by language (Regier & Xu, 2017). Troyer (1994) reports Sapir and his student Benjamin Lee Whorf view of language which is considered as a mould for thoughts. It tries to establish the fact that, the way we perceive the world is predetermined by the structure of the language we speak. The cultural belief of an individual has a great influence on his personal understanding of the worldview. Language and culture are inextricably related. We cannot understand or appreciate one without the knowledge of the other.

Every information passed down to an individual regardless of the channel used has to consider the subconscious agreement each individual has with his language. Failure to take that into consideration might mean failure in attaining the intended objective. There cannot be effective communication with an individual when the language used for the sharing of information is not a common one for the sender and the receiver. An individual's language subconsciously determines what has to be accepted or integrated in our minds, and this is greatly influenced by the language used. Whorf (1956) cited in Schafer (2000) states: "The background linguistic system of each language is itself the shaper of ideas, the programme and guide for the individual's mental activity, for his analysis of impressions". A person would not be able to imagine things in any other way than the way dictated by his/her language (Troyer, 1994). That difference in linguistic structure causes speakers of different languages in some sense to see the world differently.

According to the Sapir-Whorf theory, we are at the mercy of our languages. People live in distinct worlds because they speak different languages. That is, speakers see the world through the mental map constructed by their language; they cannot see the world in any other way. The Sapir-Whorf

hypothesis (1921) posits that, an individual's language subconsciously determines what has to be accepted or integrated in the mind, and this is greatly influenced by the language through which the message is received.

The COVID-19 pandemic cannot be considered as a major threat to Cameroonians when such information is provided to them through foreign languages. The linguistic implications of the Sapir-Whorf hypothesis are applicable to the language used for the transmission of COVID-19 information. The information related to the pandemic is officially disseminated in either English or French which are two western languages. These languages are not culturally bound to Cameroonians; they are imported from the colonial masters' nations. Though they serve as languages of education and of any official-related information, they are still not the languages in which Cameroonians are culturally bonded. The Sapir-Whorf hypothesis in this study highlights the urgent need and vital importance to use the digitalised COVID-19-related information for the effective sensitisation of the population.

Methodology
In this study, the researcher makes use of the mixed-method case study propounded by Zoltan Dornyei. This method involves both the quantitative and qualitative methods, which according to Dornyei (2007), are used to measure overlapping, but also different facets of a phenomenon. The results from this method are yielding an enriched understanding by illustrating, clarifying, or elaborating on various aspects under study. These aspects include the use of COVID-19 indigenous linguistic resources available.

Purposive and random sampling techniques were employed in this study to determine the participants of a survey. A descriptive analysis was used to investigate both the availability and the use of digitalised resources of indigenous languages towards the response against COVID-19. In addition, an interview with the director of CABTAL revealed that COVID-19 information has been translated into many indigenous languages of Cameroon, and later digitalised.

Table 1: Distribution of Respondents According to Personal Information

Gender	Frequency	Percentage
Male	70	45.2
Female	85	54.8
Total	155	100.0
Marital Status of Participants		
Marital Status	**Count**	**Percentage**
Married	69	44.5
Single	67	43.2
Widow	18	11.6
Widower	1	6
Total	155	100.0

Educational Qualifications of Respondents

Educational Level	Count	Percentage
CEP	56	36.1
BEPC	51	32.9
Probatoire	14	9.0
Baccalaureate	19	12.3
License	5	3.2
Master	2	1.3
Autre	8	5.2
Total	155	100.0

Where do You Live?

Area	Count	Percentage
Rural area	135	87.1
Urban area	20	12.9
Total	155	100.0

Which is your region of origin?

Region	Count	Percentage
North West	7	4.5
West	50	32.3
Centre	52	33.5
South	3	1.9
Littoral	42	27.1
South West	1	.6
Total	155	100.0

Your First Language:

Language	Count	Percentage
English	3	1.9
French	37	23.9
Local language	74.2	115
Total	155	100.0

Your Age Range:

Age Range	Count	Percentage
25-35	26	16.8
36-45	41	26.5
46-55	39	25.2
56-65	24	15.5
66-above	25	16.1
Total	155	100.0

Source: Researchers' (field survey, 2021)

From the table above, 45.2% of the respondents were male and 54.8% were females. Findings presented on the table revealed that 44.5% of the respondents were married, 43.2% single, 11.6% widows and 0.6% was widowers. Findings still unveiled as presented on the above table that for educational qualification, 36.1% of the respondents indicated that they had CEP, 32.9% indicated

that they were of the BEPC certification, 12.3% indicated that they had obtained the Baccalaureate certificate, 9.0% indicated that they has the Probatoire certificate, 5.2% indicated that they had other certificates, 3.2% indicated that they had License and 1.3% indicated that they had Masters. 87.1% of the respondents indicated that they live in the rural area and 12.9% indicated that they live in urban areas. The table above reveals that 33.5% of the respondents were from the Centre Region, 32.3% from the West Region, 27.1 from the Littoral Region, 4.5% from the North West Region, 1.9% from the South Region and 0.6% from the South West Region of Cameroon. Findings as presented on the table above revealed that 74.2% of the respondents indicated that their first language was their mother tongue, 23.9% indicated that it was French and 1.9% indicated that it was English language. From the above table, 26.5% of the respondents indicated that they were between the age of 36-45 years of age, 25.3% indicated that they were between the age of 46-55 years of age, 16.8% indicated that they were between the age of 25-35, 15.5% of the respondents indicated that they were between the ages of 56-65 and 16.1% indicated that they were above 66 years of age.

Table 2: Distribution of respondents according to linguistic information

Which of the following languages do you depend on most for COVID-19 information?		
Languages	**Frequency**	**Percentage**
English	12	5.9%
French	82	40.4%
Local language	109	53.7%
Total	203	100.0%
In the diffusion of information, there exist linguistic injustices in French/English with regards to maternal languages.		
Yes	108	69.7%
No	40	25.8%
Don't know	7	4.5%
Total	155	100.0%
I have already seen a banner on COVID-19 sensitisation in a local language.		
Always	22	14.2%
Often	12	7.7%
Sometimes	12	7.7%
Rarely	15	9.7%
Never	94	60.6%
Total	155	100.0%

Source: Researchers' (field survey, 2021)

From the above table, 5.9% depend most on English language for the COVID-19 information. 40.4% of the respondents indicated that they depend on French language and 53.7% indicated that they depend on their mother tongue. Findings for this research presented on the table above revealed that 69.7% of the respondents agreed that in the diffusion of information, there exist linguistic injustices in French/English with regards to local languages, 25.8% disagreed and 4.5% were neutral. From the above table, 60.6% of the respondents indicated that they have never seen a banner on COVID-19 sensitisation in a local language, 14.2% indicated that they always see the banner, 9.7% indicated that they rarely see the banner and 7.7% indicated that they often and sometimes see the banner on COVID-19 respectively.

Findings and Discussion

The findings revealed by this study show that, the majority of respondents have the BEPC equivalent to O/l as their highest qualification. Most of them live in rural areas and have their local languages as their first languages. It equally reveals 53% of the population under study depends most on their local languages for information related to COVID-19. So, 69.7% believe that, there exists linguistic injustice in the diffusion of information about the pandemic. In fact, 60.6% affirm that they have never seen a banner on COVID-19 in their local languages. The statistics revealed by this study show that, the efforts of SIL, CABTAL and other NGOs towards the translation of COVID-19 information into indigenous languages and the efforts of making them available through the internet and other digital resources are not extensively exploited. The digitalized information about the COVID-19 could be used by the policy makers as a valuable tool to reach out to the people in rural areas, particularly those with low literacy rate. Unfortunately, such information is still hidden to policy makers and is yet to be uncovered and exploited.

Conclusion and Recommendations

The COVID-19 pandemic has been claiming lives since its outbreak in the nation. The present study has shown that, the majority of the people living in rural areas in Cameroon are not receiving the information in their local language. Therefore, there is no effective communication established between the policy makers and the population. However, SIL, CABTAL, and other NGOs have provided the COVID-19 information in local languages and have stored them in the internet and other digital services so they can be available to every Cameroonian. For digitalised linguistic resources present an efficient alternative for the dissemination of health-related information. Unfortunately, the COVID-19 information in digital resources is still veiled and thus unexploited by the Cameroon government. Consequently, many Cameroonians are still left ignorant of the danger the pandemic represents in their lives and communities. This study therefore recommends that, the government should establish a collaborative system between the government and these NGOs that promote the use of indigenous languages such as SIL, CABTAL and others. This collaboration will enable the government or policy makers to extensively make use of the indigenous languages for the effective sensitisation of the Cameroonian population for official communication.

REFERENCES

Abari, A. O., Oyetola, I. O., & Okunuga, A. A. (2013). *Preserving African Languages and Territorial Integrity in the Face of Education and Globalisation*. *57*, 8.

Abuiyada, Dr. R. (2018). Traditional Development Theories Have Failed to Address the Needs of the majority of People at Grassroots Levels with Reference to GAD. *International Journal of Business and Social Science*, *9*(9). https://doi.org/10.30845/ijbss.v9n9p12

Akumbu, P. W. (2020). Legitimizing the Development and Use of Cameroon's national Languages: Lessons from COVID-19. *Journal of the Cameroon Academy of Science*, *15*(3).

Anwar, A., Malik, M., Raees, V., & Anwar, A. (2020). Role of Mass Media and Public Health Communications in the COVID-19 Pandemic. *Cureus*. https://doi.org/10.7759/cureus.10453

Bamgbose, A. (2011). *African Languages Today: The Challenge of and Prospects for Empowerment under Globalisation*. 15.

Casero-Rippollés, A. (2020). Impact of Covid-19 on the Media System. Communicative and Democratic Consequences of News Consumption During the Outbreak. *CORE*, *29*(2).

Chumbow, B. S. (2009). Linguistic Diversity, Pluralism and National Development in Africa. *Africa Development*, *34*(2). http://www.ajol.info/index.php/ad/article/view/57364

Cobley, P., & Schulz, P. J. (2013). *Theories and Models of Communication* (Handbooks of

Communication Science). De Gruyter Mouton.

David, Y., & Sommerlad, E. (2020). Media and Information in Times of Crisis: The Case of the Coronavirus (COVID-19) Infodemics. *ResearchGate*.

Dornyei, Z. (2007a). *Research Methods in Applied Linguistics: Quantitative, Qualitative and Mixed Methodologies.* Oxford University Press.

Echu, G. (2003). Coping With Multilingualism: Trends in the Evolution of Language Policy in Cameroon. *PhiN*, *25*, 31–46.

Echu, G. (2004). *The Language Question in Cameroon*. 15.

Ekanjume-Ilongo, B. (2016). An Overview of the Pidgin English in Cameroon. *International Journal of Humanities Social Sciences and Education*, *3*(2), 154–160.

Imoh, G. O. (2013). Application of Development Communication in Africa's Rural Development-Need for a Paradigm Shift. *European Centre for Research Training and Development UK*, *1*(4), 15–33.

Joharry, S. A., Turiman, S., & Kamil, M. A. (2021). How Has the Nation Been Coping? A Corpus Analysis of Malaysian Letters to the Editor in Another COVID-19 Community-Wide Containment. *Language, Linguistics, Literature- The Southeast Asian Journal of English Language Studies*, *27*(4).

Kumase, W.-A. N. (2010). *Aspects of Poverty and Inequality in Cameroon*. Peter Lang.

Marume, S. B. M., Jaricha, E., & Chiunye, T. M. (2016). Communication. *International Journal of Engineering Science Invention*, *5*(6), 26–32.

Ministère de la Santé Publique Cameroun. (2020). *Mesures de Prévention et de Contrôle du Coronavirus Cameroun.* Droit Afrique. www.droit-afrique.com

Nana, G. (2016). Language Ideology and the Colonial Legacy in Cameroon Schools: A Historical Perspective. *RedFame*, *4*(4). https://doi.org/10.11114/jets.v4i4.1385

Regier, T., & Xu, Y. (2017). The Sapir-Whorf Hypothesis and Inference Under Uncertainty. *WIREs Cognitive Science*.

Schafer, Y. V. (2000). *Implications of the Sapir-Whorf Hypothesis for Literary Translation.* [Dissertation]. Christelike Hoer.

Sutton, M. (2013). *Multilingualism in Cameroon: A Sociolinguist's Dream (or Nightmare)*.

Translators Without Borders. (2020). *Do you Speak COVID-19? The Importance of Language for Effective Communication Across the Response*. Translators Without Borders.

Troyer, G. V. (1994). Linguistic Determinism and Mutability: The Sapir-Whorf "Hypothesis" and Intercultural Communication. *JALT Journal*, *16*(2).

Velentzas, J., & Broni, G. (2015). *Communication Cycle: Definition, Process, Models and Examples*.