

**UNIVERSITY OF EDUCATION, WINNEBA**

**Language attitude and use of dangme by  
the people of Vilo and Manya Krobo**



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**LANGUAGE ATTITUDE AND USE OF DANGME BY  
THE PEOPLE OF YILO AND MANYA KROBO**

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**(200028520)**

**A thesis in the Department of Ga-Dangme Education, Faculty of Ghanaian  
Languages Education, submitted to the School of Graduate Studies**

**in partial fulfilment of the requirements for the award of the degree of  
Master of Philosophy  
(Ghanaian Language Studies, Dangme Option)  
in the University of Education, Winneba**

**MARCH, 2023**

## **DECLARATION**

### **STUDENT'S DECLARATION**

I, Vincent Kweku Asodji, declare that this thesis, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

SIGNATURE:.....

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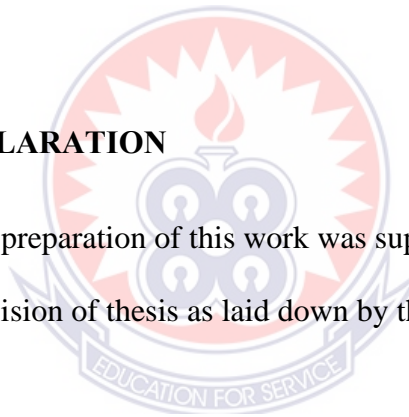
### **SUPERVISOR'S DECLARATION**

I hereby declare that the preparation of this work was supervised in accordance with the guidelines for supervision of thesis as laid down by the University of Education, Winneba.

PROF. REGINA O. CAESAR

SIGNATURE:.....

DATE:.....



## **DEDICATION**

This study is dedicated to the glory of God

and

in memory of my father, Mr. Geoffrey Kwame Asodji



## ACKNOWLEDGEMENTS

One name that cannot be left out of our lives is God's, hence, my greatest appreciation to the Almighty God for the strength and wisdom bestowed upon me to start and finish this thesis.

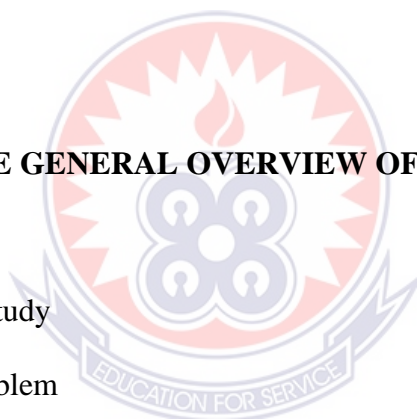
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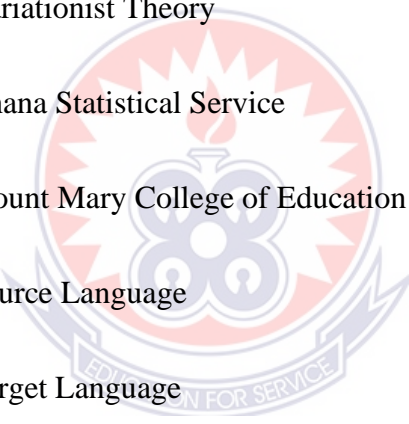
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## ABBREVIATIONS

|         |  |
|---------|--|
| JHS     | Junior High School                                   |
| RC      | Roman Catholic                                       |
| BECE    | Basic Education Certificate Examination              |
| SHS     | Senior High School                                   |
| WASSCE  | West Africa Senior Secondary Certificate Examination |
| CDA     | Critical Discourse Analysis                          |
| VT      | Variationist Theory                                  |
| GSS     | Ghana Statistical Service                            |
| MOMACOE | Mount Mary College of Education                      |
| SL      | Source Language                                      |
| TL      | Target Language                                      |



## ABSTRACT

This study explores the language attitude and use of Dangme by the people of Yilo and Manya Krobo. It examines the sociolinguistic factors that are influencing language attitude in Yilo and Manya Krobo areas. The study aims at achieving the following objectives: to assess the current language attitude of the Yilo and Manya Kroo communities towards the use and study of Dangme, to identify the sociolinguistic factors that are affecting the use and study of Dangme by the people of Yilo and Manya Krobo, and to evaluate the implications of these attitudes on the preservation and transmission of Dangme language within the Yilo and Manya Krobo communities. A sample size of 80 respondents was used. The Critical Discourse Analyses and the Variationist theories were the theoretical frameworks adopted for the study to explain language attitude and the sociolinguistic factors influencing the use of Dangme in Yilo and Manya Krobo. The mixed method, which merges both quantitative and qualitative data at the same time of the research before integrating the information in the interpretation of the results was employed. Data were primarily sourced purposively from schools, churches, funerals, marriage ceremonies, and commerce using questionnaires, semi-structured interviews and participant observation from a sample size of 80 respondents. The study revealed that the negative attitude towards the Dangme language has resulted in associating negative comments to it and these have resulted in the use of two or more languages during social, economic, and cultural activities. This was largely influenced by sociolinguistic factors such as social class, prestige, political, historical, economic and government policy. The study also revealed that misinterpretation is a common phenomenon when language interpreters were used and this causes miscommunication.

## CHAPTER ONE

### THE GENERAL OVERVIEW OF THE STUDY

#### 1.0 Introduction

This study examines the language attitude and use of Dangme by the people of Yilo and Manya Krobo. Language is a complex thing in which we are solidly placed always (Downes, 1998). That is, we are born into a linguistic environment and language becomes an integral part of our identity, culture and daily interactions. This complexity of language is helpful as it can reveal things about how individuals behave and interact with each other in a speech community. This assertion has been corroborated by Nuworsu (2015:1) when she intimates that, “it is through language that people express and communicate their thoughts, feelings, ideas and also perform other linguistic routines”. Language is therefore considered the most fundamental means of identifying people with ethnic or cultural grouping. Hence, wherever people go or find themselves at a particular time, they carry their language with them (Salzman, 2004).

The chapter is organized as follows: section 1.1 discusses the background to the study. Section 1.2 presents the statement of the problem, section 1.3 presents the purpose of the study, and section 1.4 presents the objectives of the study. The research questions are captured in section 1.5. The significance of the study is highlighted in section 1.6, the delimitation in section 1.7 and the limitations to the study are captured in section 1.8. Section 1.9 presents the organization of the entire thesis.

## 1.1 Background to the Study

Studies have shown that Ghana is undoubtedly a multilingual society. Multilingualism, the ability to communicate in more than one language, could be a personal or national attribute (Nutakor & Amfo, 2018). In the light of this, multilingualism raises diverse linguistic contentions in the various domains where a language or languages must be selected from all the available ones for use in a communication context. Hence, the linguistic backgrounds and language attitudes of language users influence the kinds of pragmatic linguistic choices they make (Yevudey and Agbozo, 2019). When people are exposed to several languages to choose from for use may create a sort of feeling or attitude towards the languages. This feeling or attitude may be a positive one or otherwise, and the tendency of loving the selected language and abhorring the other languages is very high in any case. It is argued that the feelings or attitudes of the user of a language are at the heart of certain language behaviours such as choice and use (Bohner, 2001; Eagly & Chaiken, 1993; Redinger, 2010).

The strategic location of Yilo and Manya Krobo, within the Eastern Region of Ghana, sharing boundaries with the Greater Accra and Volta Regions, also makes these areas a preferred destination for indigenes from these two regions to inhabit. As a result, there are sizeable numbers of Ewe, Akan, and other people of various ethnic groups living among the Dangme people. This phenomenon has exposed Dangme to many influences from the other languages through some intercultural and interethnic activities. These influences affirm that throughout history, no natural language is pure or free from the influence of other languages, giving rise to certain codes (Downes, 1998). These influences are demonstrated in the borrowing of lexical items from one language into

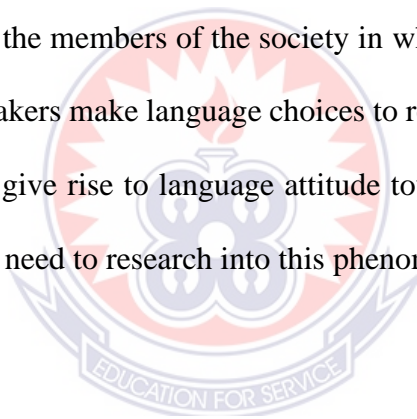
the other as well as influences of some aspects of the cultural activities which take place in the languages. It has been identified that the influence of the other languages especially Akan on Dangme is eating deep into its cultural and identity fabrics such that the Krobo indigenes are perceived as shying away from using their language during crucial gatherings for religious, social, economic, cultural, and educational activities. They prefer using Akan to Dangme and in some circumstances, settle on the use of the two or at times three languages for the aforementioned activities. This linguistic influence is taking a heavy toll on Dangme to the extent that in certain situations where Dangme is expected to be used exclusively for crucial cultural purposes, it is subjected to translation making it lose its value when not well done.

These linguistic influences were due to the interdependence of cities which has brought human and society life closer including language and culture. The close association among countries, cities, and communities has brought about economic, social, cultural, language and political interdependence. As a result, Yilo and Manya Krobo communities are generally becoming cosmopolitan areas due to the increasing number of people of other tribes inhabiting these areas as a result of commerce, migration, marriage, governance and education. It is however, identified that the activities of marriage, migration, commerce, governance, geographical location, and education, have exposed the people of Yilo and Manya Krobo to other languages. This exposure arguably has the tendency of creating certain language attitudes towards Dangme. If language is thought of as a repository and a tool for the expression and communication of these very crucial socio-cultural, political, and economic belief systems of the society, then, what is happening to the use of Dangme by the people of Yilo and Manya

Krobo is of paramount concern to the researcher as the language is gradually being seen by some native speakers as inferior to other local languages. Is this phenomenon a result of certain language attitudes towards Dangme? Is it going to be a recipe for language shift or death? This study, therefore, aims at examining the language attitude affecting Dangme; examining the sociolinguistic factors that are influencing the use of Dangme; and finally finding out if these attitudes influencing the use of the language, Dangme, are recipe for language shift or language death of Dangme in these areas going forward.

### **1.2 Statement of the Problem**

Language is linked with the members of the society in which it is spoken. There is the need to explore how speakers make language choices to reflect their ethnic affiliations. These language choices give rise to language attitude towards some of the languages and the users, hence, the need to research into this phenomenon to prevent the death of some languages.



Studies conducted in language attitude have been concentrated on the language itself, but most often, the concept of language attitudes includes attitudes towards speakers of a particular language (Fasold, 1984). In Ghana, works on language attitude that included attitudes towards the speakers include (Andoh-Kumi, 1997; Dakubu, 1988; Bamgbose, 2000; Guerini, 2007; Owu-Ewie, 2006, 2009, 2013). However, examining the sociolinguistic factors that influences language attitudes was not much dealt with. Similarly, there is a growing trend in which the people of Yilo and Manya Krobo are moving away from the use of Dangme in various communicative domains. This study

seeks to investigate the factors that are influencing these language choices since this area has not been covered in previous studies. Though Guerini (2007) study on language attitude mentioned the use of Dangme, the sociolinguistic factors influencing the language attitudes were not investigated. Similarly, Akrobettoe's (2019) work on dialectal lexical borrowing in Dangme did not touch on language attitude. This research therefore seeks to fill that gap in the literature by doing a sociolinguistic analysis of the language attitude and use of Dangme by the people of Yilo and Manya Krobo.

### **1.3 Purpose of the Study**

The purpose of this study is to explain the language attitudes that are influencing the use of Dangme by the people of Yilo and Manya Krobo. The study also seeks to examine the sociolinguistic factors which are affecting the use of Dangme in these areas. It will finally evaluate the implications of these attitudes on the preservation and transmission of the Dangme language within the Yilo and Manya Krobo communities.

### **1.4 Objectives of the Study**

The specific objectives for this study are to:

1. assess the current language attitudes of the Yilo and Manya Krobo communities towards the use and study of Dangme.
2. identify the sociolinguistic factors that are affecting the use and study of Dangme by the people of Yilo and Manya Krobo.
3. evaluate the implications of these attitudes on the preservation and transmission of Dangme language within the Yilo and Manya Krobo communities.

### **1.5 Research Questions**

The study will attempt to find answers to these questions:

1. What are the prevailing attitudes of the Yilo and Manya Krobo communities towards the use and study of Dangme?
2. What are the sociolinguistic factors affecting the use and study of Dangme by the people of Yilo and Manya Krobo?
3. What impact do language attitudes have on the preservation and transmission of the Dangme language within the Yilo and Manya Krobo communities.

### **1.6 Significance of the Study**

The findings of this study are aimed at documenting the various sociolinguistic factors that are influencing the use of Dangme in these areas. The findings could empower local communities by providing evidence-based recommendations to foster positive attitudes toward Dangme, thereby strengthening community pride and encouraging active participation in cultural and language revitalization initiatives. Finally, the study not only contributes to the academic literature on language attitudes and indigenous language maintenance but also serves as a practical guide for designing strategies to revitalize and sustain Dangme in the face of modern linguistic and cultural challenges.

### **1.7 Delimitation**

This study is limited to the Yilo and Manya Krobo areas of the Dangme speaking communities. The dialects of Dangme spoken by these two states are mutually intelligible and share many cultural traditions hence it will bring to bear if the language

attitude situation is prevalent among the people in these areas. The study is time-bound; hence, expanding the scope to cover the wider Dangme speaking geographical areas location would hamper the early completion of the work.

### **1.8 Limitations**

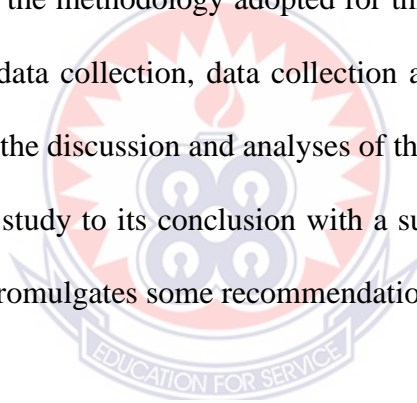
It is an undeniable fact that researchers do face one problem or the other in the course of carrying out their research. Some of these challenges have been encountered during this study and the notable ones include the disappointments on the part of some respondents. This gave me extra work of rebooking appointments with such respondents and also did a lot of follow-ups to get what I needed for the analysis. Another one is the phenomenon of observers' paradox. Due to this, I was extremely cautious with my data collection instruments in order not to interfere. This ensures that the data collected are genuine and suitable for this study. Finally, the observation of the COVID-19 protocols has also affected this study badly since respondents found it difficult to accept to be interviewed via the face-to-face mode. Hence, the researcher has to settle on electronic means including phone calls and zoom meetings. These have also increased the cost of the study. In some cases, the issue of network connectivity rendered the whole appointment or exercise useless. In such instances, appointments were rescheduled to varied times to overcome the stated challenges.

### **1.9 Organization of the Thesis**

The study is organized into five chapters. The first chapter deals with the general introduction of the study that looks at some sub-topics such as the background to the

study, statement of the problem, purpose of the study, the objectives of the study, research questions as well as the significance of the study. The delimitation and limitations were also considered in this chapter. Chapter Two discusses related works of other scholars on the topic. Some of the sub-topics discussed in this chapter include language, language attitude, language use, language and culture, and the effects of language attitude on language and its users. The chapter ends with a discussion of the theoretical frameworks adopted for this study: The Critical Discourse Analyses and Variationist theories.

Chapter Three discusses the methodology adopted for this research work. It discusses the instrumentation for data collection, data collection and data analysis procedures. Chapter Four deals with the discussion and analyses of the data collected for the study. Chapter Five brings the study to its conclusion with a summary of chapters, findings and conclusion. It also promulgates some recommendations for further research work.



## CHAPTER TWO

### LITERATURE REVIEW AND THEORETICAL FRAMEWORK

#### 2.0 Introduction

This chapter reviews various works that give the background against which this study is conducted. The chapter is organized into three sections. The first section reviews the linguistic situation of Ghana, the second section reviews materials on language attitude; and the third section presents the theoretical frameworks adopted for this study – The Critical Discourse Analysis (CDA) and Variationist Theory (VT).

#### 2.1.1 The Linguistic Situation of Ghana

Myers-Scotton (1993:33) confirms that because of the language situation in Africa, the average African “speaks at least one language in addition to his/her first language, and persons living in urban areas often speak two or three additional languages”. This situation aptly describes what happens in Ghana and, when narrowed, applies to the people of Yilo and Manya Krobo. However, consensus has not been reached on the number of languages being spoken and used in Ghana. Different number of languages are quoted by different scholars including Boadi (1971), who quoted the number of languages as over forty. However, Spencer (1971), puts the number at thirty. This figure is below what was suggested by Boadi in his study. The two scholars quoted two different figures for the same subject in the same year; this is an indication of the gravity of the issue of inconsistencies. Grimes (1994) also suggested that there are sixty languages whereas forty-four of these languages are listed on the Map of *Ghanaian*

*Languages* that had been prepared by the Department of Geography of the University of Ghana – Legon in 1980.

In a similar attempt to determine the exact number of languages being spoken and used in Ghana, Dakubu (1988) gave a range instead of quoting an exact figure. She says there are between forty-five to fifty languages. According to Bamgbose (1991), Ghana has fifty-seven languages. Lewis, Gary, and Fennig (2013), as cited in Ansah and Agyeman (2015), report that Ghana has about sixty-eight indigenous languages from three language families: Gur, Mande, and Kwa (Niger-Congo). From these studies, therefore, it is observed that the least number of languages quoted was forty, while the largest estimate is eighty-three (Owu-Ewie 2009). Ethnologue indicates that there are eighty-one languages spoken in Ghana; of these, English is the official language and lingua franca. Furthermore, Akan and English are the principal languages (Eberhard et al., 2019, p. 6). The precise number of indigenous languages that exist within the borders of Ghana is, however, a subject that has not been conclusively agreed upon by linguists. Numerous reasons have been cited. However, the major reason that might have accounted for these disparities or inconsistencies in the numbers is suggested to be the criteria that are used in classifying language.

It is observed that the identification of particular languages with particular communities have often led to a state where communities with different languages but similar cultures are termed speakers of the same language and cited Akan and Nzema as examples (Obeng, 1997). Another variant to this is the classification of dialects of a particular language as a language on its own. This is therefore a clarion call that linguists look at

the universal way of classifying languages which is the surest antidote to curbing the inconsistencies in the number of languages being spoken and used in Ghana. Obeng also noted that the challenge of the inability to identify the specific number of indigenous languages in Ghana has created a phenomenon where languages are fighting for supremacy in the space of dominance. He further asserts that there is a high degree of linguistic heterogeneity in Ghana, which has led to the development of various forms of diglossia. As a result, language attitude may occur, and the choice of the use of a particular language over the other may also arise. It is noted that language is an integral part of every speech community. It is a tool through which people express and communicate their thoughts, feelings, ideas and perform other linguistic routines (Nuworsu, 2015). Therefore, wherever people go, they carry their language with them. This assertion was corroborated by Salzman (2004), who intimates that language forms part of a person's culture. Hence, it is the most fundamental means of identifying people concerning ethnic or cultural grouping. Therefore, inhabitants, other than the Krobo, bring along their language with them.

This phenomenon gives rise to language attitude as the people have to choose among the myriad of languages available to them and the outcome is that a particular language is selected over the others for use for a specific purpose. In his view, Halliday (2006) posits that speakers and writers choose to deliver their messages through the medium of language at their disposal. Therefore, the users of that particular language may develop love for the language at all times. Similarly, once alternatives are available for a person to choose from, there is the tendency of constantly making a particular choice.

When such a situation arises, the individual tends to develop that special affinity for the alternative with the highest frequency; the other may be abhorred and, in some cases, treated with scorn. Hence, the choice and use of a particular language over the other leads to the development of language attitudes towards the other; it could be positive or otherwise.

Brown (2001) states that attitude is characterized by a large proportion of emotional involvement, such as feelings. However, Kirimsoy (1997) emphasizes the power of culture as a potent tool in shaping our lives and feelings and to a larger extent, our attitudes towards the external world. Since language is part of the culture, the kind of attitude and the use of a language may have some effects on the future of that particular language; hence, this study intends to look into these attitudes and the use of Krobo, a dialect of Dangme that is spoken by the people of Yilo and Manya Krobo.

Language attitude plays an important role in language choice and policy in multilingual societies (Wamalwa, 2013). This argument is valid for a country like Ghana, which is grappling with its language policy, especially for use in education. This is because Ghana has several indigenous languages representing several tribes and ethnic groups, hence there is a need to get a common local language to be used in Ghanaian schools in addition to the English language that has been adopted as a lingua franca. Therefore, an overt language policy that governs the use and study of the two languages involved has been formulated. According to Owu-Ewie (2013), the language policy of education in Ghana indicates that indigenous language (L1) should be used as the medium of

instruction from KG1 to Primary three, while the English language is studied as a subject from P1 to P3. This is possibly done to let order prevail in the use of language in the schools of Ghana. Therefore, language attitudes cannot be ignored when talking about language planning and language policy formulation because language attitudes play a central role in determining levels of success for the learning and acquisition of a second language (Owu-Ewie, 2013). The aforementioned significance of language attitude is therefore a clarion call to all users of the indigenous Ghanaian languages to carry out a thorough study into their specific areas to help policy planners in their work. It is, however, realized that only a few works have been done on this very crucial subject matter. This notwithstanding, it is worth mentioning that none of these studies was done on Dangme. This researcher has therefore identified this as a gap that needs to be looked into. Hence, it is the motivation of the researcher to go into this study to look into the language attitude and the use of Dangme by the people of Yilo and Manya Krobo.

### **2.1.2 The Socio-Linguistic Situation of Krobo**

Krobo is one of the seven major dialects of the Dangme language. Dangme is a three-level tone language, and it belongs to the Kwa group of the Niger-Congo family of languages. It is spoken in two regions of Ghana, Eastern and Greater Accra. The people inhabit the coastal area of the Greater Accra Region, east of Accra, and part of the Eastern Region of Ghana. Its closest linguistic neighbours are Ga, Akan, and Ewe. Dangme has seven dialects: Ada, Nugo/Ningo, Gbugblaa/Prampram, Osudoku, Se/Shai, Manya and Yilo Krobo (Caesar, 2018). Krobo is mainly spoken by the people of the Yilo and Manya Krobo communities. Some of the major towns where Krobo is

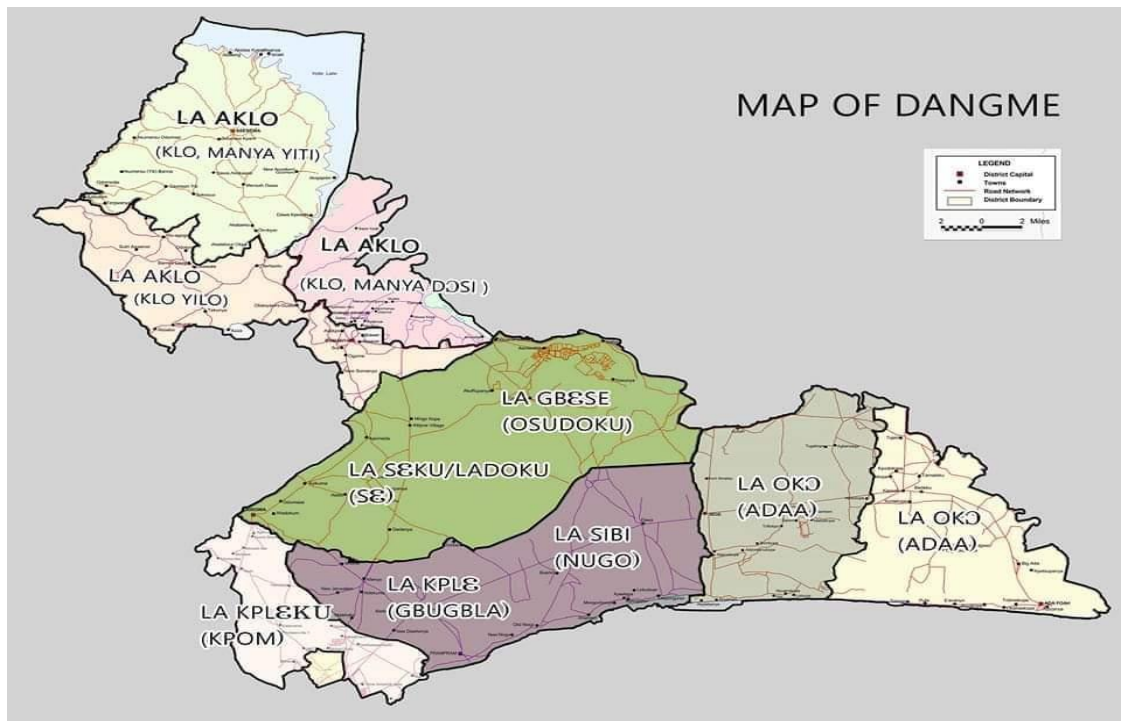
spoken are Somanya, Nkurakan, Otekporlu, Klo-Agogo, Asesewa, Sekesua, Odumase-Krobo, and Akuse. Though Yilo and Manya Krobo are dialects of Krobo, it is worth noting that they are highly mutually intelligible with minimal differences in pronunciation, and they are distinguished mainly for political identification. Dangme has a well-developed writing system with thirty (30) letters of the alphabet for its orthographic representations. These letters are further categorized into two distinct sound classes, namely vowels and consonants. There are seven oral and five nasal vowels, whilst the consonants are made up of six clusters and seventeen singles (Caesar and Adi, 2014).

This study is limited to language attitude and use of Dangme by the people of Yilo and Manya Krobo. These two states together form the Krobo group of the Dangme people of Ghana. They were formerly seen as one people as they were part of the Kaoga District with Somanya as the Administrative capital. It was in 1988 that the Manya Krobo weaned itself from the Kaoga District. The name Krobo, according to Odonkor (1971) as cited in Kumetey (2009), emerged from the name Akro (the legendary hunter). He narrates that the Akan neighbours call them 'Kro, obo so fo' meaning Rock/Mountain dwellers, which was later corrupted in its pronunciation as 'Krobofo' and with time was picked in English writing as Krobo. The Krobo or Klo li (as the indigenes will say) are part of the Dangme ethnic group who lived along the Western side of the Volta River. According to Kumetey (2009:7), "the Krobo constitute the largest of the sub-ethnic groups of Ada, Ningo, Shai, Osudoku, Prampram and Kpone".

The Yilo Krobo Municipality is one of the thirty-three (33) administrative districts in the Eastern Region of Ghana. It was established under Legislative Instrument No. 1427

of 1988. The Municipality shares common boundaries with the Lower and Upper Manya Krobo Districts to the North and East, respectively. To the south, it shares a boundary with Dangme West and Akwapim North Districts. It also shares boundaries with New Juaben and East Akim in the South-West and shares its Western boundary with Fanteakwa District (Ghana Statistical Service, 2022).

**Figure 1: Map of Dangme**



**Source: Dautey, 2023:10**

Manya Krobo, on the other hand, is divided into two namely: Lower Manya and Upper Manya. The split of Manya Krobo into the two new political administrations came into force on 6<sup>th</sup> February 2008. The Lower Manya was later elevated to a Municipality status in July 2012 by a Legislative Instrument 4026 with Odumase-Krobo as the capital. The Municipality is bounded on the North-West by Upper Manya Krobo District, on the North-East by Asuogyaman District, on the South-East by North Tongu

District, and the South by Yilo and Dangme West Municipalities. The people of Lower Manya Krobo Municipal are predominantly Krobos. However, there are Ewes, Akans, Hausas, and others living in peace with them. Lower Manya Krobo Municipality is a mixture of cultures and religions, of which the majority are Christians, some Muslims, and Traditionalists (Ghana Statistical Service, 2022). Upper Manya, on the other hand was carved out of the then Manya Krobo District in February 2008 by Legislative Instrument 1842 with its capital at Asesewa. The Municipality is bounded on the North-West by Upper Manya Krobo District, on the North-East by Asuogyaman District, on the South-East by North Tongu District. and on the South by the Yilo and Dangme West Districts.

## **2.2 General Overview of Language Attitude and Use**

This review has been done under the following sub-themes: language ideology, language attitudes, functions of language attitudes, language use and communication; language, culture and society; factors influencing language use, language shift and death, and linguistic imperialism.

### **2.2.1 Language Ideology**

Language ideology, also referred to as linguistic ideology, is a concept that is primarily used within the fields of linguistic anthropology, sociolinguistics, and cross-cultural studies to characterize any set of beliefs or feelings about languages as used by the various scholars in their social worlds. In Blommaert and Verschueren's (1998) view, language ideology is a concept that describes how our ideas about language influence how we use language and interpret language use. They stress that language ideology

includes ideas about and attitudes towards language. These include evaluations of language use and ideas about what language represents or does for people. For instance, some native speakers believe that there are right and wrong ways of speaking a particular language or that one language is more suitable for performing certain tasks than the other. People also express ideology about the power of language to act in the world in their belief that if someone says bad things about you, it can make you sick. Since conceptions regarding the communicative behaviour of a people are the enactment of collective order, language must be used in its right ideological context as dictated by its speakers. Woolard and Schieffelin (1994:55-56) also observe that language ideology is "a mediating link between social structures and forms of talk"; and those ideologies of language are essential tools for social as well as linguistic analysis.

Every normal human being has and knows their mother tongue, which is usually acquired through the environment or speech community. This knowledge of the language is a state of the brain which Chomsky calls I-Language or 'Internalised Language' (Downes, 1998), which means humans are born with an innate capacity for language acquisition. To know a language is to have attained a certain brain which is known as mature linguistic competence. The acquisition of language and the attainment of linguistic competence are achieved in the society or the social environment of the individual. Language is therefore seen here to be indissolubly linked with the members of the society in which it is spoken. In other words, language and society are inseparable; they both depend on one another for survival since whatever affects one, affects the other. It is therefore difficult to see adequately the functions of language because it is so deeply rooted in human behaviour that it may be suspected that there is

little in the functional side of our conscious behaviour in which language does not play its part. Sapir (1958) also attests to the fact that language and society are intertwined, and if one does not exist, the other will be affected irreparably.

In addition, Downes (1998) explains that natural languages are much less idealized, they are viewed as the totality of utterances which speakers or hearers could make and comprehend in social contexts. Utterances are social behaviour; linguistic acts, requiring explication in mentalist terms as well. They are where the social meets the cognitive (Chomsky, 1986). Saville-Troike (1988:205) states that theories of cultural change are based on two facets operating within a society, namely (1) a change and (2) persistence, stability, or maintenance. She posits that 'especially in culture contact situations, the possible outcomes for the multiple languages or language varieties involved include their maintenance as separate entities, changes in one or both language systems under influence from the other or the abandonment of one in favour of the other.' Societal and language contact often results in a sociolinguistic change. Saville-Troike (1988) further argues that language progressively ties us into our immediate community and the wider society.

Language functions as a cornerstone in the construction of our identity amongst others and in the relationships we build. It takes a central role in facilitating every enterprise we undertake, alone or together with others, as our language enables the formulation and communication of ideas. It permits us to reflect on our past, analyse our present, and plan our future. It aids in creating the central thread through our biographies as we endeavour to make sense of the narratives of our lives and beyond the confines of our

possibilities. Language enables us to take part in the transmission of our own culture, its maintenance, evolution, and perhaps eventual demise in the face of rival formulations of ideas (Mehta, 2012).

### **2.2.2 Language Attitudes**

Language attitudes may be looked at from various perspectives; hence, it has many definitions. However, it is important to understand the two constituents of the terminology, namely language and attitude first before considering them as single terminology. Language may be defined as a system of arbitrary vocal symbols used for human communication (Akpanglo-Nartey, 2002). It is “what members of a society speak” (Wardhaugh, 2006: 1). He emphasizes that language is a communal possession. These scholars affirm the fact that language belongs to a society and to fit into it, you must understand the language of the society. Anything short of this qualifies one to be branded as a social misfit. Language is not only a medium of communication but it also serves as a library that stores people's elements of culture, customs, and institutions. Language can be said to be the most reliable means through which the elements of culture are transmitted from generation to generation (Downes, 1998). It is therefore detrimental if the language of a group of people is not being used due to language attitude but rather decide to use other languages. That is to say that in the long run the culture, customs, and institution of the people who refuse to use their language may be affected seriously.

Due to the crucial role language plays in society, every human belongs to a particular group of language use and conscious efforts are always made to develop the language

to avoid the tendency of that language becoming extinct. However, many studies show that many others are oblivious of this fact inadvertently or otherwise; and as a result, they are neglecting their language culture whilst assimilating that of others as a result of language attitudes. Attitude is an innate tendency; therefore, it is developed naturally and most of the time unconsciously. Attitude is a feeling, reaction, or emotional disposition towards an idea, concept, or phenomenon. Attitude can therefore be positive or negative (Batibo, 2005). Attitude is also defined as “a disposition to respond favourably or unfavourably to an object, person, institution, or event” (Ajzen, 1988:4). Language attitudes have been extensively studied, in what Cargile and Giles (1998:195) interpreted as a recognition that “language is a powerful social force that does more than convey intended referential information”. Attitudes have also been frequently studied as an indicator of the vitality of a language and are therefore crucial in processes of language shift or language substitution. Hence, attitudes related to language are not restricted to multilingual situations, since the hearer's attitudes are affected not just by the code but also by other variables such as accent, voice quality, or lexical diversity, among others (Cargile, et al. 2006). However, there are aspects of language attitudes that are indeed specific to these kinds of situations, namely the dimensions of social status and in-group solidarity.

Language attitude is an attitude toward a language and the speakers of that language. It has been defined variedly by various scholars from different perspectives. To Dyers, language attitude is the strong positive or negative emotions experienced by people when they are faced with a choice between languages in a variety of situations or are learning a language (Dyers, 1998). According to Garret, et al. (2003), language attitude

has three components; cognitive, affective, and behaviour. They posit that the cognitive aspect is formed through thought – both by individual and group efforts that result from stereotype behaviour towards a language and its speakers. The affective aspect is related to what one feels under a language, whilst the behaviour aspect is seen more in how people consciously or unconsciously behave toward a language (see Baker 1992; Edwards 1994; Smit 1996; Owu-Ewie & Edu-Buandoh, 2014). In the view of Bartram (2010), attitude is a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response towards all subjects and situations with which it is related. However, Fishbein and Ajzen (1975; 2000) see attitude as a learned predisposition to respond in a consistently favourable or unfavourable manner concerning a given object. The implication of this definition is that attitude is learned through the process of socialization. In the opinion of Wamalwa (2013), attitudes are not fixed but are constantly fluctuating and shifting according to the social environment. Gok and Silay (2010) note that attitude is a mental concept that depicts favourable or unfavourable feelings toward an object, whilst Fasold (1984) also holds the view that attitude is an individual affair, but it has origins in the collective behaviour of the society. However, Bohner and Wanke (2002) admit that attitudes may be inherited.

Language attitudes may be said to be the “feelings people have about their language or the languages of others” (Crystal, 2000: 215). In other words, it is an individual's psychological construction regarding their language and/or the languages of others. According to Dyers (1998), as cited in Owu-Ewie and Edu-Buandoh (2014), language attitude has been determined as the strong positive or negative emotions experienced

by people when they are faced with a choice between languages in a variety of situations or are learning a language.

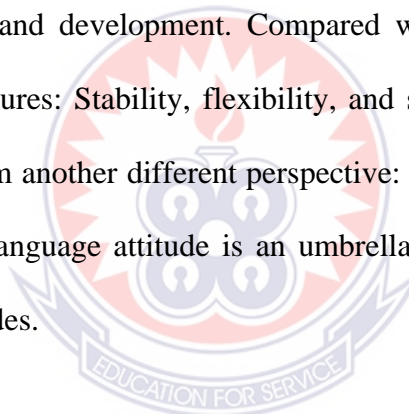
In addition, Saville-Troike (1988:181), from an ethnographic perspective explores language attitude by concentrating on interesting areas like “questions of how culture-specific criteria for ‘speaking well’ function in the definition of marking social roles, how attitudes towards different languages and varieties of language reflect perceptions of people in the different social categories, and how such perceptions influence interaction within and across the boundaries of a speech community”. It is observed from the foregoing definitions that some elements of language attitude have been left out in them since the definitions are limited to the language only. As a result, this limits its study to language attitude leaving out the users of the language.

In the light of this limitation, a comprehensive approach to the study of language attitude has therefore been propounded by some scholars including Fasold (1984) who acknowledges the deficiency in language attitude studies and recommends that language attitude can be broadened to encompass attitudes towards speakers of a particular language or dialect and attitudes toward language maintenance and planning efforts. In corroborating on his position, Richards et al. (1985) try to cater for the missing elements in the aforementioned definitions when they in a broader spectrum define language attitude as attitudes which speakers of different languages or language varieties have towards each other's languages or to their language and the speakers of the language as well. According to them, expressions of positive or negative feelings towards a language may reflect impressions of linguistic difficulty or simplicity, ease

or difficulty of learning, degree of importance, elegance, and social status. The writers further state that language attitude studies could be categorized as (a) those that explore general attitudes toward language and language skills (b) those that explore stereotyped impressions toward language, their speakers, and their functions and (c) those that focus on applied concerns (language choice and usage, and language learning) as cited in Owu-Ewie and Edu-Buandoh (2014).

In addition to the above assertion, Holmes (2013) reveals that the language attitudes reflect attitudes to the users and the uses of language. That is to say, the way one perceives and uses a particular language shows who one is. Such people develop attitudes towards languages that reflect their views about those who speak the languages, and the contexts and functions with which they are associated. She cited examples of places where such attitudes toward languages motivated them to carry out certain actions. These include the language riots in Belgium and India, which resulted in getting rid of English road signs in Wales, United Kingdom, a change in attitudes towards English and French in Quebec, and a long delay in developing a script for written Somali because of competing prestige forms (Roman vs. Arabic alphabets). She adopts many strategies and techniques to carry out her studies such as the use of observation, questionnaires, and the matched guise technique. These helped her to understand the situation of language use in the public domain. Premised on the foregoing assertion by Holmes, this current study agrees with her position on the issue of language attitude, in that your thoughts portray your actions and, in the end, your actions will portray your personality – who you are. Using other people’s language will mean behaving like them even though you are not one of them.

A similar study by Zhang (2013) on language attitude with case studies from different minority groups in China, employs the verbal-guise technique. This technique is a variant of the matched-guise technique by Lambert et al. (1960). It involves informants listening to recordings from a series of different speakers and then being requested to evaluate each speaker on a bipolar semantic-differential scale. In her study, she identifies nine social factors that correlate with language attitude which include social status, low-esteem, solidarity, and prestige. In the view of Juhuang (1990), language attitude could be looked at from the angle of theory and practice. He, therefore, defines language attitude as the people's evaluation of the value of a language including its function, social status, and development. Compared with other attitudes, language attitudes have three features: Stability, flexibility, and sociability. Language attitude may also be studied from another different perspective: focusing on the Welsh, Baker (1992) points out that language attitude is an umbrella term, under which resides a variety of specific attitudes.



Edwards (1994) also discusses language attitude where he raises two major concerns that need to be taken into consideration in language attitude studies. The first is that inconsistencies often exist between assessed attitudes and actions presumably related to them. He cited the classic study of attitudes and behaviour inconsistency of a Chinese couple touring the United States in the early 1930s as an example. In the second concern, he posits that there is sometimes confusion between belief and attitudes since some researchers seem to be using the two words interchangeably, though they are not the same and that these concerns should be carefully looked at to do a good study on language attitude. In affirming the assertion that belief and attitude are not the same,

Coronel-Molina (2009) explains that language attitude involves both beliefs and feelings; that it theoretically should influence behaviour, and that there is a range of issues about which people have language attitudes. These range from opinions about one's language to foreign speakers of one's language, to foreign languages to official policies regarding one's languages. This study will seek to collect and analyse data along this line to ascertain whether the situation with Dangme in the study area is the same or otherwise.

Ghana being part of the global community is not immune to some of the forces that cause a positive or negative attitude towards its indigenous languages. Hence, in the Ghanaian context, similar studies on language attitude have been carried out by some renowned scholars. Attitudes toward languages in Ghana are influenced by a series of intertwined socio-historical and cultural factors, the most prominent of which is probably over a century of British colonial rule (1821–1957), leading to the establishment of English as the most prestigious and the only official language of the country, a privileged position that the colonial language has retained after independence as well, till the present day (Guerini, 2007). She argues that in most Ghanaian universities, lecturers and professors teaching indigenous languages are looked down on by their faculty members, who may even hint at them as ‘second-rate’ colleagues, an attitude that inevitably affects students as well. He cited that Teachers of such languages [i.e., indigenous languages] are not much sought after and, quite often, students do not consider them as proficient academically as teachers of other subjects. Teachers of African languages often try to ‘redeem’ their image by making sure that they can teach some other subjects as well (Bamgbose, 1991). In similar studies, it is

discovered that pupils have very high respect and admiration for teachers and other people who can express themselves fluently in English. Even teachers have great respect for their colleagues in the English departments and indeed all those who are very proficient in the use of English. Some parents even go the extra mile by feeling disappointed when they learn that their children or wards are learning their languages at school. It is common to hear such comments/questions as: 'Why should we pay high school fees only for you to learn languages we already speak?' (Andoh-Kumi, 1997).

Due to its crucial role, language attitudes cannot be ignored when talking about language planning and language policy formulation. Language attitudes play a central role in determining levels of success in the learning and acquisition of a second language (Owu-Ewie & Edu-Buandoh, 2014). They then emphasized the need for stakeholders to take into consideration people's language attitudes and preferences so that the policies can reflect the needs of the people and not the interest of any particular language as posited by (Webb, 1996). In places like Ghana, where the attitudes of the people have been taken for granted and ignored, the policy of using the child's L1 as the medium of instruction at the lower primary school and English after primary three, which is professed to have enhanced academic performance has not yielded the desired result. It is a fact that the desired impact could be felt when much attention is paid to the study of the Ghanaian language. Hence, the negative attitude toward Ghanaian language study and use in school should be a matter of concern to the Ghanaian populace, or else the nation will produce graduates who cannot read or write their mother tongue. Finally, Owu-Ewie and Edu-Buandoh (2014) opine that the negative attitudes towards the study of Ghanaian languages in the schools can be changed

through concerted efforts by all teachers and students, parents, and school administrators, the government, and the general populace.

### **2.2.3 Functions of Language Attitudes**

Attitudes in general are functionally important to individuals for several reasons. One function of an attitude is to contribute to knowledge organization and to guide approach and avoidance strategies (Perloff, 2003). This knowledge function refers to the essential and perhaps automatic process of categorizing stimuli in the environment. To Perloff, the categorization of stimuli is dependent upon context factors and individuals often classify stimuli into dimensions such as good/bad or friendly/hostile. Attitudes are therefore believed to be important because they supply a cognitive schema, i.e., attitudes provide a simple structure for the individual to categorize and cope with an otherwise complex and ambiguous environment. Attitudes can fulfil a knowledge function because they allow the individual to impose order on the world, make it predictable, or feel that he/she functions effectively (Erwin, 2001). They may also provide a utilitarian function (or instrumental function), where individuals can maximize their rewards and/or effectively avoid punishment. Knowledge itself can help to fulfil the utilitarian function, where the ability to identify whether an object or situation is good or bad. An attitude may also serve an individual's higher psychological needs. Prejudicial attitudes, for example, are thought to be examples of attitudes that serve an ego-defensive function. Prejudicial attitudes often allow individuals to feel better about themselves and are thought to protect them from the harsh realities of the world.

Similar to the foregoing functions of attitudes, language attitude also plays a crucial role in a given speech community, especially in language maintenance. Scholars are of the view that when people have a positive attitude toward their language, it goes a long way in maintaining the language. In one such study, it has been revealed that a positive language attitude is important in maintaining the Javanese language because once the attitude is enriched with the cognitive and affective aspects of considering the Javanese language as part of the speakers' identity and culture in the bigger sense, the attitude toward the Javanese language will be positive and this will lead to positive behaviour toward the Javanese language as well (Wulandari, 2013).

#### **2.2.4 Language Use and Communication**

In a multilingual community, the multilingual speaker needs to make the right language choice which principally depends on the domain of usage and the linguistic repertoire of the speech participants. In the view of Ansah (2014), people who speak more than two languages are often confronted with making the right language choice within a particular domain. "The modern trend of increasing language contact and multilingualism around the world leaves no society without language problems. These problems usually pertain to the question of language choices and use in various communicative domains of human exchanges" (Bisilki, 2025:2). The kind of language choice is informed by the kind of participants in the communication situation, the topic under discussion, social distance, and also location. Many reasons have been ascribed to why participants in a communication situation make a particular language choice by renowned scholars. In a language study by Srinarawat (1994) on the language use of Chinese in Bangkok, the results show that education is an important factor in

determining language use patterns and language attitudes. The study proves that people with higher education in Thai tend to use more Thai in communication and have a more positive attitude towards the Thai language contrary to the language choice of people with a low level of education that tend to use more Chinese. In a similar study by Parasher (1980) who investigates language use in seven domains from two Indian cities, it was discovered that the mother tongue was used in the family domain while English is the dominant language in friendship, neighbour, and employment domains.

In addition, a study of language use in secondary school classrooms in the Solomon Islands, reveals that “while all of the English teachers expressed similar views concerning the importance of English as the language of instruction in their subject classrooms, some were of the view that the amount of experience the teachers have may influence their choice of language use at school” (Tanangada, 2013:61). It further explains that teachers who were educated during the period when English was mandated as the language of instruction, and who were taught by native speakers of English were more concerned about maintaining English as the sole language of the classroom. As a result of this, “English has been assigned a higher prestige and is perceived as the only language worth being literate in or even the sole language worth investing resources into the detriment of local languages and vernaculars” (Guerini 2008:2).

To some scholars, people make language choices in a communicative situation due to global identity. As alluded to earlier in this study, the world has become a global village; hence, the need to do what everyone is doing in order not to lag, people try to select and use certain languages they deemed 'powerful' to be part of the larger communicative

community. In the view of Mehta (2012:13), “English is used by more speakers than any other language on earth” to be part of the global system whilst Brenzinger (2009:446) asserts that “the international exchange of knowledge and world trade is conducted in only a few world languages, and some scholars, seem to expect that, given this tendency, a world culture, based on one common language will finally emerge from these developments.” In the language of globalisation, the selected languages have wider communication and they are also easily accessed (Bamgbose, 2000).

Another crucial reason according to Agyekum (2012:90) for language choice in a communicative situation is language policy where in some cases “legislation is passed declaring that a language is the only one that individuals are allowed to use in both public and non-public domains” (see MacWilliam, 1969; Graham, 1971; Gbedemah, 1975; Andoh-Kumi, 1994; Owu-Ewie, 2006). He further explains that in Ghana, all formal and official interactions at the governmental levels are done in English. The constitution and public documents are all in English whilst the official parliamentary language is also English and nobody can become an MP without speaking English. Undoubtedly, no matter how brilliant one is, if one cannot communicate in English, one cannot take part in any serious and meaningful political deliberations, and cannot become a parliamentarian. Similarly, some languages are instrumentalized by governments, and they receive official and national support and recognition (Agyekum, 2012). A similar instance is in South Africa where the 1996 Constitution mandates the use of eleven official languages as media of instruction (Kamwangamalu, 2004) whilst according to Magogwe (1995:14), “the language policy of Botswana, which is enshrined in the constitution, stipulates that English is the official language and

Setswana the national language”. (see Janson & Tsonope, 1991; Arthur, 1994; Fishman, 1977). Hence, English is normally used in education, law, and administration.

### **2.2.5 Language, Culture and Society**

There is a very strong synergy between language and culture as well as the society at large. Language is a means of inter-class and inter-group communication. It is considered man's natural means of mental contact with organised society; within that society. Language is considered to be ideas, from which actions and behaviours spring naturally (Aquilina, 1958). This definition of language by Aquilina sums up the critical role language plays in society and further affirms the fact that language and society are knitted together, and it will be extremely difficult if not impossible to segregate the two. Hence, man is inconceivable without one language. He further posits that “there are various ways of looking at language: to a physiologist, it is a biophysical device consisting of a certain number of units of sound; to an anthropologist, it is a cultural inherited trend; to a sociologist, it is a medium for the transmission of feelings, ideas, and knowledge, which may be summed up as social usages or culture” (pp. 2). For this study, the anthropologist’s aspect, which is also the sociologist's aspect, shall be the focus of the researcher in the chapter for the data analysis.

Olatunbosun (1979) defines culture as the advanced development of human powers intellectually, physically, and spiritually by training and experience. From these definitions, the evidence of people's culture is expressed in their arts, language, music, law, literature, social and political institutions, religion, and science. In a simpler definition of culture by Goodenough (1957) cited in Wardhaugh and Fuller (2015:10),

“a society's culture consists of whatever it is one has to know or believe to operate in a manner acceptable to its members and to do so in any role that they accept for any one of themselves”. To these scholars, such knowledge is socially acquired: the necessary behaviours are learned and do not come from any kind of genetic endowment. There are several possible relationships between language and culture. One is that social structure may either influence or determine the linguistic structure and/or behaviour. Therefore, the role language plays in our society is very significant and the two cannot be separated.

According to Keraf (1997:1), “language is a means of communication between members of the community in the form of a symbol of sound produced by the speech organ”. Perhaps there is an objection to saying that language is not the only tool for communication. They argue that two persons or parties can be communicating employing specific ways that have been agreed upon such as through paintings, smoke, the sound of drums or casks, and so on. Therefore, language has certain functions that are used according to the needs of a person, i.e., “as a tool for self-expression, as a means to communicate, as a tool to organize and adapt to social integration in the environment or circumstances, and as a tool for social control” (Keraf, 1997:3).

Society and culture influence the words that we speak, and the words that we speak also influence society and culture. That is to say, language and culture are intertwined (Nuworsu, 2015) and as a result, a particular language usually points out to a specific group of people. Invariably, when you interact with another language, you are also interacting with the culture of that person that speaks the language. You cannot

understand one's culture without accessing its language directly. This means that communication and culture cannot be separated, because culture not only determines who is talking to whom, about what, and where the communication takes place, but also helps to determine or encode messages; the meaning and the message he had for the conditions to send, pay attention to, as well as interpret the message.

It is believed that the whole repertoire of behaviour we exhibit as members of a speech community are dependent on, the culture we grew up in, in line with what was previously disclosed at the beginning of the discussion. Consequently, culture is the foundation of communication (Rabiah, 2012). Similarly, Kramsch (1998:65) intimates that "it is widely believed that there is a natural connection between the languages spoken by members of a social group and that group's identity. By their accent, their vocabulary, their discourse patterns; speakers identify themselves and are identified as members of this or that speech community". As Woolard and Schieffelin (1994:55) claim, notions of how communication works as a social process, and to what purpose, are culturally variable and need to be discovered rather than simply assumed. Agyekum (2012) establishes a strong relationship between a people's language and their culture as he focuses on Akan proverbs and aphorisms about marriage. He indicates that the world view of Akans, as well as many societies on marriage, is captured by proverbs and other elaborate expressions they have on the concept as cited in Owurasah (2015). Similarly, Kasper's (2004) study suggests that the speech community plays a crucial role in determining what linguistic behaviours are deemed 'proper' or 'acceptable' depending on the context of the particular communicative event. Therefore, the people

of a speech community are identified by the language they speak. Hence, abandoning your language for another one is a way of losing your natural identity.

### **2.2.6 Factors Influencing Language Use**

Languages, with their complex implications for identity, communication, social integration, education, and development, are of great importance for sociolinguists. “Human languages have changed in the age of Globalization; no longer tied to stable communities, they move across the globe, and change in the process. Languages influence each other; they expand, contract or die” (Dweik & Qawar, 2015:1). According to Remysen et al (2012), the impact of one language on the lexicon, phonology, and syntax of another has long been considered vitally important for the understanding of language change, choice, and use. Contact is rarely between equals and more or less asymmetrical. This phenomenon may be attributed to certain sociolinguistic factors.

The various factors that influence the choice of language use among a group of people, as identified by some scholars range from social, prestige, social status, psychological, and economic to government policy on language. According to Grosjean (1982), who did a study on the monolingual immigrant families who immigrated to the United States from different parts of the world was due to different reasons, pointed out that the main reasons for language change included educational policy, American Nationalism, Assimilation Policy, uses of the language as well as government policy. That is the choice and use of language within that particular jurisdiction must be guided by the dictates of the factors identified above.

A similar study on the Hawaiian and Comoro languages reveals that the death of these languages was a result of cultural contact between two unequal societies in terms of economic resources, military strength, and international prestige. He argues that Hawaii came into contact with the Western World in 1778 when the Americans first entered the Island, as a result, a pidgin was developed to enable the Hawaiians to communicate with the Americans as they initially had no common language (Day, 1985). He explains that pidgin was used in limited circumstances such as in trade. As the whaling industry became important and the Island got exposure to the Western World, the Islanders started giving room to other Western civilizations like education and religion. As a result, they had relegated their indigenous language to the background and decided to go along with the Western world.

Another crucial factor identified is migration. Migration largely contributes to language contact and change. The community of immigrants faces great challenges whether to keep their mother tongue actively in use, shift to the dominant host language, or use their ethnic language side by side the dominant official language of the host country (Dweik and Qawar, 2015). It is obvious from the above that any speaker of any language has at his or her disposition a range of language varieties; Gumperz (1964) uses the term 'linguistic repertoire' to describe the range of styles which an individual need to fulfil all their communicative needs most appropriately. The speaker's ability to choose the appropriate variety for any particular purpose is part of his or her communicative competence; the choice is not random but is determined by aspects of the social organization of the community and the social situation where the discourse takes place. In this case the bilingual or the multilingual is not strikingly different from the

monolingual; it is simply that a speaker has to choose not only between different varieties of the same language but also between two or more different languages. Similarly, David (2013) argues that language choice is triggered by factors such as social status, gender, educational attainment, ethnicity, age, occupation, rural and urban origin, speakers, topic, place, media, and formality of the situation. These findings are supported by Fasold (1984).

Furthermore, Coulmas (1997) explains that people make linguistic choices for various purposes. Individuals and groups choose words, registers, styles, and languages to suit their various needs concerning the communication of ideas, the association with and separation from others, and the establishment or defence of dominance. People are endowed with the ability to adjust their linguistic repertoires to ever new circumstances and construct their languages for certain purposes. Ferrer and Sankoff (2004) find that the language preference of a speaker is influenced by dominant languages. Therefore, most bilinguals and multilinguals may choose a dominant language as a medium of communication because it provides them with a greater advantage, economic benefits, social networks expansion, and better opportunities. The choice of a dominant language can be triggered by the wider acceptance and functions of that language. Dominant language influences the language choice of a speaker. A prestigious language is usually favoured as the medium of communication in various domains because of its wider social functions. Pillai (2006) shares the same point of view; dominant languages can be used in formal and informal domains of communication and help to gain prestige, better economic access in the community, authority, and power.

In addition, a publication by Robinson (2017:2) on how language changes due to social factors in society reveals that language variation is mainly caused by some social factors. She posits that "class, ethnicity, and gender are three social factors that play a role in language variation". Class is the structure of relationships between groups where people are classified based on their education, occupation, and income. In such cases, a particular class decides to use a particular language or a variant of a unit of the language. On ethnicity, she opines that ethnic groups affect language variation because they usually have to learn the language that is prominent in an area. That is although they view language as a part of their identity, they have to compromise their languages and substitute it with another or combine both languages. Ethnic groups learn the dominant language in an area when the majority of the people speak that language. Gender affects language variation by influencing the language choice between men and women. A man and a woman's speech differ from one another in matters of degree. Men's language can be direct, non-standard, and aggressive. Women's language can be less harsh, emotional, and standard. Many languages have alternative forms that are used only by men or by women. In some cases, the men and women speak different dialects, or they do not speak the same language to each other.

### **2.2.7 Language Shift and Death**

Language shift happens when a group of people stops using one language in favour of another, such that subsequent generations no longer acquire the original language (Ravindranath, 2012). Language shift is the process by which a speech community in a contact situation (i.e. consisting of bilingual speakers) gradually stops using one of its two languages in favour of the other. The causal factors of language shift are generally

considered to be social, and researchers have focused on speakers' attitudes (both explicit and unstated) toward a language and domains of language use in the community, as well as other macro-social factors (Ravindranath, 2009). According to Garret (2006:63), "Language shift refers to a situation in which a community of speakers effectively abandons one language by shifting to another (not necessarily by conscious choice)". Fishman (1991:1) defines it as a "process whereby intergenerational continuity of the heritage language is proceeding negatively, with fewer 'speakers, readers, writers, and even understanders' every generation."

In the view of Fasold (1984:213), language shift simply means that "a community gives up a language completely in favour of another one. The members of the community, when the shift has taken place, have collectively chosen a new language where an old one used to be used." In describing language shift further; Romaine (1995:50) states that "language shift generally involves bilingualism as a stage on the way to eventual monolingualism in a new language. Typically, a community which was once monolingual becomes a bilingual as a result of contact with another (usually socially more powerful) group and becomes transitionally bilingual in the new language until their language is given up altogether." Batibo (2005) states that language shift occurs as a result of speakers abandoning their language in favour of the other due to pressure. This pressure could be a result of external and internal factors. He noted that the main cause of language shifts and death is the pressure posited by the prestigious language on the weaker language. This pressure may be a result of the following factors: Demographic superiority, socio-economic attraction, political predominance and cultural forces.

According to Holmes (2000:56), “language shift is normally a down-to-top approach. It is usually a weaker, minority, or lower-status linguistic group that shifts to a stronger, dominant, majority, or higher-status linguistic group and not the reverse. The superior group or language is associated with status, prestige, social success, and the wider context of usage. A dominant group has little or no incentive and motivation to adopt the language of a minority.” He further proposed two categories of language shift namely, the Intra-national language shift and the International language shift. Holmes explained that an International language shift is a situation where people shift to an entirely foreign language that is not one of the native languages of their country whereas the Intra-national language shift, refers to a situation where one indigenous language in a geographical area within a country assumes a lingua franca status and other speakers of other languages thus shift to this language. In the view of Weiss and Heinrich (2012), since language shift is the effect of one language becoming preferred to another one, language shift inevitably involves two languages, the retreating and the replacing language. Language shift has occurred throughout history whenever communities speaking different languages have come into contact and added new languages to their repertoires, but while language shift situations differ significantly across time and space, there is one feature common to all shift situations. Weis and Heinrich added that language shift always affects communities in contact with and under domination by a more powerful community. His view was corroborated when Wendel and Heinrich (2012) noted that language shift is a phenomenon occurring solely in dominated communities.

Heinrich (2015) also identifies other causes of language shift and death apart from the sources of pressure as geo-demographic, socio-economic, political, and sociolinguistics. Language death on the other hand is the phenomenon where a particular language becomes extinct or completely lost due to non-use or oppression as in the case of the Rwandan genocide (Batibo, 2005). His study identifies two types of models that could be used in studies concerning the study of language shift and death: The Gaelic-Arvanitika Model (GAM) which focuses on the factors that could lead to language shift and language death. In his analysis using the GAM, one of the obvious causes of language shift and language death is the attitude towards the language; which is the negative attitude. The second model he used in his work on language shift and death is the Marked Bilingualism Model (MBM) which also focuses on the processes that could lead to language shift and language death. These two models are relevant because they capture the causes, processes, and effects of language shift and death.

In addition, language shift is the gradual replacement of the communicative functions of one language by another which the user considers to serve the maximum linguistic, political, and social benefits (Agyekum 2009). The basic determining factor in language shift relates to particular benefits to be derived from the use of the target language; especially economic benefits (Mufwene, 2006). He further states that “English is spreading around the world because there are more and more people who hope to find better jobs, to travel to distant places, to be read by more scholars” (page 116). However, the focus of language shifts and possible language death of this study shall be on Dangme to some other local Ghanaian languages.

Language shift and death are engineered by globalization, language ideologies, language policies, language attitudes, and everyday communicative practices in bilingual or multilingual communities (Agyekum, 2009). He posits that communities that have positive attitudes about their language and community try to embark on language revitalisation and maintenance. In looking at the positive attitude towards language survival and maintenance, Adegbija (2001: 307) posits that “as long as speakers of a language have a deep stake in its survival and a high emotional involvement and commitment to its existence, all the language shift agents and triggers in this world will not be able to kill their resolve.”

### **2.2.8 Language Imperialism**

Linguistic/language imperialism is the imposition of a dominant language on other languages (Phillipson 1992). Phillipson constructed his argument on the fact that the spread of English to Europe and other parts of the world through global teaching was an act of linguistic imperialism. According to Phillipson, whenever there is an act of linguistic imperialism, there is not only the imposition of the dominant language but the imposition of culture comes alongside. This, he claims endangers their culture and their indigenous languages.

Phillipson (2009: 780) further posits that “linguistic imperialism is the notion that certain languages dominate internationally on others. It is the way nation-states privileged one language, and often sought actively to eradicate others, forcing their speakers to shift to the dominant language.” In the context of this paper, our working definition and conception of linguistic imperialism is “a linguistic situation where the

indigenous people are gradually becoming conscientious to shun their indigenous languages and adopt foreign languages because of the benefits they expect from them”. They are made to believe that their languages cannot be used in any transaction in education, economics, science, and technology but instead, a foreign language is the best. In linguistic imperialism, there is a greater relationship between political and economic dependence. Even though many African and Asian countries have won political independence, there is still economic reliance and dependence on the developed and industrial world. However, the context of this study shall not be on a wider scale but limited to the kind of language or linguistic imperialism that occurs within indigenous Ghanaian languages.

### **2.3 Theoretical Framework**

The theoretical frameworks adopted for this study are the Critical Discourse Analysis (CDA) Theory and the Variationist Theory (VT). One of the main tenets of the CDA is that any communicative event is a social activity that requires the use of language; as such the CDA examines the language used in the communication domains and assesses the impact of the various variables such as social class, prestige, historical, government policy on language and economic status of language use in these Krobo communities. The theory will also help in investigating the issues of language dominance, language imperialism and language attitudes that arise in the course of language use in these areas.

On the other hand, the proponent of the VT, William Labov, states that variation is inherent to linguistic structures and that the way a language is spoken and written differs

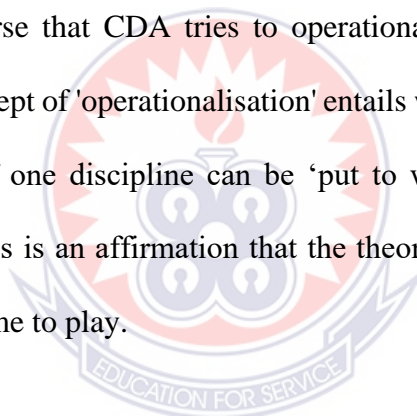
across individuals as well as across situations encountered by the same individual. Hence, the VT will examine the differences that exist in language use among the variables. It will also come out with the reasons why a particular social variable decides to use the language the way they are using it and how this is influencing the language attitude and use of Dangme among the people of Yilo and Manya Krobo.

### **2.3.1 Critical Discourse Analysis (CDA)**

The Critical Discourse Analysis hereinafter referred to as CDA emerged in 1989 and was pioneered by Norman Fairclough as a programmatic development in European discourse studies (Wodak, 2001). Later on, Ruth Wodak, Teun van Dijk, and others have also made major contributions to this field of study (Blommaert & Bulcaen, 1997). They further posit that this theory has become one of the most influential and visible branches of discourse analysis. Studies have shown that the critical turn in studies of language is by no means restricted to any single approach but represents a more general process of (partial) convergence in theories and practices of language research. Hence, CDA provided a crucial theoretical and methodological impetus for this paradigm, but it could benefit from closer integration with new developments (Blommaert & Bulcaen, 1997).

The CDA is an interdisciplinary approach to the study of language which tackles the analysis of language from a multidisciplinary facet such as Sociology, Philosophy and Linguistics (Weiss & Wodak, 2002). It is a type of discourse analytical research that primarily studies the way social power, abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. With such

dissident research, CDA takes an explicit position and thus wants to understand, expose, and ultimately resist social inequality (Van Dijk, 1998). The plurality of the theory and methodology can be highlighted as a specific strength of CDA, to which this research discipline ultimately owes its dynamics. In the words of Chouliaraki and Fairclough (1999:16), “we see CDA as bringing a variety of theories into dialogue, especially social theories on the one hand and linguistic theories on the other, so that its theory is a shifting synthesis of other theories, though what it theorises, in particular, is the mediation between the social and the linguistic – the order of discourse, the social structuring of semiotic hybridity”. Fairclough (1999) further added, “the theoretical constructions of discourse that CDA tries to operationalise can come from various disciplines, and the concept of 'operationalisation' entails working in a transdisciplinary way where the logic of one discipline can be ‘put to work’ in the development of another” (page 16). This is an affirmation that the theory is an interdisciplinary one, where a lot of things come to play.

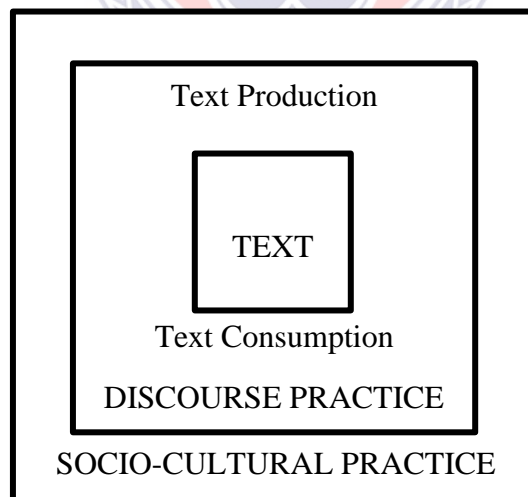


According to Fairclough (1989), one of the main tenets of CDA is that any communication event is a social activity that requires the use of language as cited by (Nuworsu, 2015); hence CDA seeks to critically study the social inequalities such as dominance, discrimination, and abuse in these social actions that are expressed by the choice and use of language. In his view Fairclough (2001), posits that CDA examines the inter-connectedness between the elements of social life and semiosis, paying particular attention to the radical changes that are taking place within social practices and the crucial role of semiosis within these changes. He argues that one should not “take the role of semiosis in social practices for granted; it has to be established through

analysis” (Fairclough 2001:123). CDA states that discourse is socially constitutive as well as socially conditioned. Furthermore, discourse is an opaque power object in modern societies and CDA aims to make it more visible and transparent. “It is an important characteristic of the economic, social and cultural changes of late modernity that they exist as discourses as well as processes that are taking place outside discourse, and that the processes that are taking place outside discourse are substantively shaped by these discourses” (Chouliaraki & Fairclough, 1999:4). Fairclough (1995) constructs a social theory of discourse and provides a methodological blueprint for critical discourse analysis in practice where he sketches a three-dimensional framework for conceiving of and analysing discourse.

***Figure 2: Fairclough’s three-dimensional framework.***

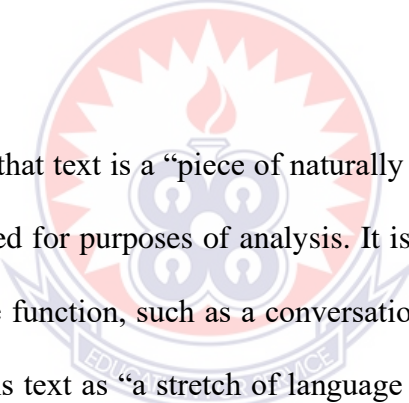
The three dimensions of CDA are diagrammatically illustrated as follows:



*Figure adopted from Fairclough (1995:59)*

The first dimension is discourse as *text*. That is the linguistic features and organization of concrete instances of discourse. Hence, choices and patterns in vocabulary, grammar,

cohesion, and text structure should be systematically analysed. Fairclough (1995) describes the text as any written or spoken material that is produced and can be analysed. Here, Fairclough made the text a concrete or tangible material and this attention to concrete textual features distinguish CDA from other approaches (Fairclough, 1992). According to Halliday and Hasan (1989), a text is a significant representation of a socio-cultural event embedded in the context of a situation. They argued that text and context are so intimately related and it would be difficult to disintegrate the two. The text comprises religious worship, education, trade, politics, media, marriage, and any social practice that involves the use of language (Nuworsu, 2015).

The logo of the University of Education, Winneba, is a circular emblem. It features a central sunburst or starburst design with a flame-like shape at its base. Below the sunburst is a shield with a cross and other symbols. The shield is flanked by two figures, possibly representing education or justice. The entire emblem is surrounded by a banner with the text 'UNIVERSITY OF EDUCATION WINNEBA' and 'EDUCATION FOR ALL'.

The second dimension is discourse as *discursive practice*. That is, discourse is something that is produced, circulated, distributed, and consumed in society. They are

the “rules, norms, and mental models of socially acceptable behaviour in specific roles or relationships used to produce, receive, and interpret the message. They are the spoken and unspoken rules and conventions that govern how individuals learn to think, act, and speak in all the social positions they occupy in life.” (McGregor, 2003:4). Fairclough (1995) sees these processes largely in terms of the circulation of concrete linguistic objects, and that every text is produced and consumed within a discourse practice. This also suggests that the meaning and interpretation one gets from a particular text are influenced by the discourse practice within which the text is produced. “Approaching discourse as discursive practice means that in analysing vocabulary, grammar, cohesion, and text structure, attention should be given to speech” according to the Annual Review of Anthropology (2000:446-467). In her submission, Nuworsu (2015) intimates that every discourse practice of communicative event constitutes a genre (political, economics, media, and marriage ceremony) and every genre has its own rules, norms, linguistic styles and so on that guide the use of language. From the diagram above, the discursive practice is the mediator between the linguistic element and the sociocultural influence in the interpretation of a text.

The third dimension is discourse as *social practice*. That is the ideological effects and hegemonic processes in which discourse is a feature. Hegemony concerns power that is achieved through constructing alliances and integrating classes and groups through consent, so that ‘the articulation and rearticulating of orders of discourse is correspondingly one stake in the hegemonic struggle.’ McGregor (2003:2) opines that “the social or socio-cultural practice or context consists of distinct settings where discourse occurs.” McGregor added that these socio-cultural contexts include

marketplaces, classrooms, playgrounds, churches, conferences, marriage ceremonies and funerals. Each of these settings has a set of conventions that determine the actions, rights and obligations of members (Fairclough 1992a: 93). Any analysis of a communicative event which does not consider the socio-cultural practice or aspect, cannot provide a total understanding and interpretation of the text (Fairclough, 1995). He further added that how discourse is being represented, re-spoken, or rewritten sheds light on the emergence of new orders of discourse, struggles over normativity, attempts at control, and resistance against regimes of power. in the interpretation of a text whilst the sociocultural practice refers to the wider social practice to which a communicative event belongs. For “human beings are social beings; we don't live in isolation of the society. Every individual's belief, perceptions, behaviour and ideologies are to a large extent influenced by the society” (Nuworsu, 2015:35).

According to Zhang (2013), there are three major features of the CDA which are discourse, ideology, and power. Generally speaking, the three features are interrelated and indispensable in CDA. Hence, the study of CDA enables linguists to explore how powerful groups make use of language to maintain power and to investigate power relations and social inequality embodied in discourse. Fairclough & Wodak (1997: 271-280) summarize the main tenets of CDA as follows:

- CDA addresses social problems
- That power relations are discursive
- Discourse constitutes society and culture
- Discourse does ideological work
- Discourse is historical

- The link between text and society is mediated
- Discourse analysis is interpretative and explanatory
- Discourse is a form of social action.

Halliday (1973) says language plays a central part, both as a determiner and as a determined: Language is controlled by the social structure, and this social structure is maintained and transmitted through language. This theory is considered appropriate for the study because, applying CDA to this research allows for an exploration of how societal narratives, educational policies, and media representations influence the attitudes of the Yilo and Manya Krobo people toward Dangme. The researcher intends to focus on the three dimensions of the theory which are text, discourse practice, and sociocultural practice and it will aid him to reveal any form of social inequality that is exhibited by the language used when two different languages meet and there is a need to select one to use in a communicative event.

### **2.3.2 Variationist Theory (VT)**

The VT was propounded by William Labov in 1960 when he pioneered an approach to investigating the relationship between language and society and developed a field that has come to be known as “variationist sociolinguistics.” The concept of language variation has remained a prominent theme in sociolinguistic enquiry which was based on the social context of language use. Since no speech community can be said to be completely homogenous, the fact of language variation remains a glaring reality as exemplified in everyday uses of language in different societies. Firth (1951: 78) stressed the fact that “language must be as varied as the groups who use it and the multiplicity

of functions to which it is applied.” Similarly, Coates (1990: 24) in delineating the domain of sociolinguistics as the social context of language use, argues that “the study of language in its social context means crucially the study of linguistic variation.”

Consequently, sociolinguistic studies have been largely characterized by the exploration of the systematic relationship between language and the socio-cultural organization of speech communities. The basic assumption behind this is that speakers functioning as members of a particular speech community, and within the ambit of a particular culture, have internalized not only the rules of grammar but also the rules of appropriate speech usage. These rules which are broadly shared by other members of the speech community are applied daily in speech behaviour (Sankoff, 1989). According to Labov (1960), variation is pervasive and highly structured, revealing regular patterns of co-occurrence between language forms, such as the pronunciation of a particular vowel, and social categories, such as socioeconomic classes. Labov further asserts that the field of variationist sociolinguistics holds that variation is inherent to linguistic structure. In that, the way a language is spoken and written differs across individuals as well as across situations encountered by the same individual. Labov argued that such differences are not only normal but also necessary to a language’s functioning (Gordon, 2014). To this end, the Variationist Approach to sociolinguistics involves open-ended procedures to obtain representative and comparable data, which contrasts with principles of control and predictability in other experimental-evaluative approaches (Sankoff, 1989).

The central ideas of Variationist sociolinguistics are that an understanding of language requires an understanding of variable as well as categorical processes and that the variation witnessed at all levels of language is not random. Rather, linguistic variation is characterized by orderly or structured heterogeneity (Barley, 2013). This social stratification refers to a society's categorization of its people into groups based on socio-economic factors like wealth, income, race, education, ethnicity, gender, occupation, social status, or derived power (social or political). As such, stratification is the relative social position of persons within a social group, category, geographic region, or social unit. The greatest benefit of the use of Variationist methodology in this study is that it has made possible the examination of age-based differences in how we speak differently in varying social contexts, and how we may also use specific functions of language to convey social meaning or aspects of our identity. It can identify how language use differs across various segments of the Yilo and Manya Krobo communities and how these variations correlate with attitudes toward Dangme which will provide insights into the vitality and transmission of the language.

Similarly, this theory will aid the researcher in analysing how age differences influence the choice of language in the various communicative domains and its attendant effect on language attitude. Certain evidence may be adduced to support this view. For instance, given the evidence of the age-grading phenomenon, one could argue that the social organization of age groups influences the language used in these groups. Another possible piece of evidence for this direction of influence is studies that show that the varieties of language that speakers use reflect such matters as their regional, social, or

ethnic origin and possibly even their gender. In both cases, it might be that social structures account for – possibly even determine – linguistic differences.

#### **2.4 Justification for using the two theories**

Combining these methodologies offers a holistic understanding of the factors influencing the study of Dangme. CDA reveals the macro-level societal and ideological forces shaping language attitudes, whilst variationist sociolinguistics provides empirical data on how these attitudes manifest in actual language use within the community. Together, they will enable the researcher to connect societal discourses with observable linguistic behaviours, facilitating a comprehensive analysis of the challenges and opportunities related to promoting the Dangme language among the people of Yilo and Manya Krobo.

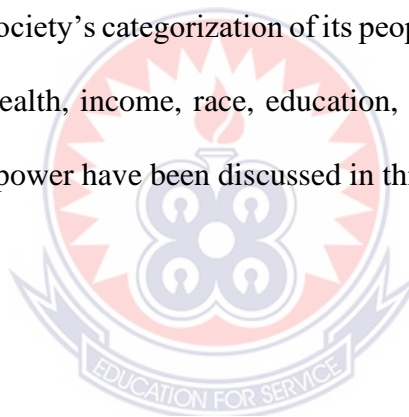
#### **2.5 Summary of the Chapter**

The chapter reviewed relevant literature to this study under the sub-themes: language ideology, language attitudes; functions of language attitudes, language use and communication; language, culture and society; factors influencing language, language shift and death; and language imperialism. This discussion forms a general basis of how languages are selected and used in intercultural interactions.

The Critical Discourse Analysis (CDA) and the Variationist Theory (VT) were discussed as the theoretical frameworks for this study. The main tenet of CDA that any communicative event is a social activity that requires the use of language has been discussed. Similarly, other tenets such as CDA addressing social problems, discourse constituting society, discourse analysis being interpretative and explanatory, and discourse being a form of social action were also discussed. In addition, the three

concepts of CDA: text, discourse practice, and sociocultural practice were explained as the fundamental pillars used in analysing discourses from Fairclough's (1990) view.

In addition, the central idea of variationist sociolinguistics is that an understanding of language requires an understanding of variables as well as categorical processes; and that the variation witnessed at all levels of language is not random but rather, linguistic variation is characterized by orderly or structured heterogeneity has been discussed. It has also been discussed that the way a language is spoken and written differs across individuals as well as across situations encountered by the same individual. That social stratification refers to a society's categorization of its people into groups based on socio-economic factors like wealth, income, race, education, ethnicity, gender, occupation, social status, or derived power have been discussed in this chapter.



## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

The chapter discusses the methodology of the research. It describes the research approach, research site, sample size and sampling technique. The chapter also examines the source of data, the data collection instruments, and the data analysis procedure employed in this study.

#### **3.1 Research Approach**

The mixed-methods approach was employed to explain the language attitude and use of Dangme by the people of Yilo and Manya Krobo. The mixed-method approach according to Creswell (2009) merges qualitative and quantitative data concurrently and then integrates the information into the interpretation of the overall results to provide a comprehensive analysis of the problem. George (2022) opines that mixed-methods approach combines elements of quantitative research and qualitative research in order to answer the research questions. Mixed-methods approach can help one gain a more complete picture than only quantitative or qualitative study, as it integrates benefits of both approaches. He explains further that the mixed-methods allows you to put findings in context and add richer detail to your conclusions. Using qualitative data to illustrate quantitative findings can help “put meat on the bones” of your analysis. In this study, the qualitative and quantitative data were integrated at the same time during the study.

The justification for combining quantitative and qualitative approaches is to aid the generation of a broader understanding of the data collected (Creswell, 2009). For instance, in this study, while the main approach is quantitative, a number of participants were interviewed with the aim of eliciting further understanding. The mixed-methods approach is commonly regarded as more robust than singular approach, and can offset limitations associated with one approach or the other (Creswell, 2009). Combining quantitative and qualitative research approaches was primarily borne out of the limitations associated with singular approaches (Jick, 1979). By the 1990s, the concept of mixing approaches "...moved from seeking convergence to actually integrating or connecting the quantitative and qualitative data" (Creswell, 2009:14). The mixed-methods approaches are considered to be useful especially in educational studies according to Johnson and Onwuegbuzie (2004).

### **3.2 Research Site**

This study took place in Yilo and Manya Krobo Traditional Areas. Manya Krobo consists of Lower and Upper Manya; hereinafter called Manya Krobo. The research site has a total population of 314,859, which is 10.8% of the overall population of the Eastern Region which is 2,925,653. This makes the site the most populous in the region, according to the 2022 Population and Housing Census General Report Volume 3A by the Ghana Statistical Service.

Yilo and Manya Krobo are Cosmopolitan areas with considerable speakers of other Ghanaian languages such as Akan (Akuapim Twi, Asante Twi, and Fante), Ewe, Hausa, and Ga due to their strategic geographic positioning. This phenomenon makes the two

traditional areas highly multilingual. As a result, a lot of interactive activities occur between the other tribes and the people of Yilo and Manya Krobo. Some of these activities are marriage, funerals and work. Since these activities do involve language or languages, a choice has to be made for the intended communicative use. This language choice and use give rise to certain attitudes towards the language and its users which this study seeks to lay bare. These sites were chosen for this research since it is expected that Dangme shall be studied in these schools and used in the communities as well; hence, a means of providing a wider range of data for analysis.

### **3.3 Population**

The population may be described as the total number of people living within a particular geographical location at a particular period (Ghana Statistical Service, 2022). Research population given by Best and Kahn (2006) opines that a population is a group of individuals that have one or more characteristics in common and are of interest to the researcher. Premised on the above, the population is the group of individuals that will help the researcher to obtain the required data for the study. Therefore, the natives of Yilo and Manya Krobo were the populations for this study. The population was randomly selected within some major communities in the two traditional areas. The communities included Somanya, Sra, Sawer, Nkurakan, Klo-Agogo, Odumase, Agormanya, Akuse and Asesewa. These sites were chosen for this research because they were considered the major communities within the traditional areas under study. In addition, they speak the Krobo dialects of Dangme and share common boundaries with the Akan, Ewe and Guan natives. Hence, they aided the researcher in achieving the objectives of this study.

### **3.4 Sample Size**

The sample size is taken from the target population for this study, which is the people of Yilo and Manya Krobo, as described in Section 3.3 above. According to Owu-Ewie (2017:27), “a sample in research refers to a small group of people having similar characteristics selected from the target population in a phenomenon under investigation.” Tuckman (1999) describes sampling as the act, process or technique of selecting a suitable size, or a representative part of a population to determine parameters or characteristics of the whole population. The major function of the sample is to allow the researcher to conduct the study on individuals from the population so that the results of the study are used to derive conclusions that will apply to the entire population.

The population for this study is limited to a sample size of eighty (80) respondents. This number is made up of forty-five (45) males and thirty-five (35). The number of males selected for this study is slightly higher than the females because some categories of the respondents were mostly dominated by males, and in certain situations, the females are inhibited by social and cultural standards. Some of these social and cultural standards are patriarchal societal structures that assign leadership and decision-making roles to men while women are often relegated to subordinate positions, high power distance orientation which places emphasis on hierarchy and respect for authority, discourages women from speaking out in the presence of senior figures, and traditional gender roles where participation in public forums were perceived as inappropriate for women. The researcher believed that these respondents will enable the researcher to carry out a successful study to get the true picture of what is happening. Moreover, the sample population were all doing equal jobs and have the chance of providing the same

response. The sampled population was also limited to the following communities of Yilo: Gbekormanya, Sra, Plau, Salosi, Mt. Mary, Nkurakan and Klo-Agogo. In Manya, the communities were: Atua, Kodjonya, Odumase, Agormanya, Nuaso, Akuse and Asesewa. The gender distribution for these sampled populations is as follows:

**Table 1: Category, number and gender distribution of the sampled population**

| S/N          | Category of Respondent | Male      | Female    | Total     |
|--------------|------------------------|-----------|-----------|-----------|
| 1            | Learners               | 16        | 16        | 32        |
| 2            | Teachers               | 8         | 8         | 16        |
| 3            | Traders                | 3         | 8         | 11        |
| 4            | Drivers                | 3         | -         | 3         |
| 5            | Drivers' Mates         | 3         | -         | 3         |
| 6            | Stationmasters         | 3         | -         | 3         |
| 7            | Pastors/Speakers       | 3         | -         | 3         |
| 8            | Family Heads           | 3         | -         | 3         |
| 9            | Chief Mourners         | 3         | 3         | 6         |
| <b>Total</b> |                        | <b>45</b> | <b>35</b> | <b>80</b> |

*Source: Fieldwork, 2021*

From the category, number and gender distribution in Table 1 above, more females were selected from the traders' category than males because this field is mostly dominated by females generally which has been reflected in the research population for this study. Similarly, no females were selected for other categories of respondents such as drivers, drivers' mates, stationmasters, pastors/speakers, and family heads because per the social

and cultural orientation of these categories, they are considered a preserve for men. In the area of transportation, though women are seen currently driving and learning the trade as drivers and mates respectively, non could be captured among the sampled population at the time of the data collection.

### **3.5 Source of Data**

Data for this research was mainly sourced from primary sources. The indigenes within the Yilo and Manya Krobo areas were contacted to collect the data from the sample population. The major communities visited for the data were Somanya, Sra, Sawer, Nkurakan, Klo-Agogo, Odumase, Agormanya, Akuse and Asesewa. These places were chosen for this research because they were considered the major communities within the traditional areas under study, and apart from Dangme being the language of study, they were mainly bounded by the Ewe, Akan and Guan natives. The data collection spanned a period of nine (9) months; that is, from October, 2020 to June, 2021.

These data were mainly sourced from the respondents in the various communicative domains. The respondents were observed and recorded at marriage ceremonies, funeral rites, church services, commerce and in the schools. In these domains, the key stakeholders such as the head of families, chief mourners, pastors or speakers, sellers and buyers, stationmasters, mates, drivers, learners and teachers were observed, recorded and interviewed. This approach allowed the researcher to collect the needed data from a broad spectrum of participants for this study. The participants were selected from an age range of fifteen (15) to eighty-five (85) years. Out of the eighty (80)

participants selected for this study, thirty-two (32) were learners, sixteen (16) were teachers, eleven (11) were traders, and three (3) were drivers. The rest were three (3) drivers' mates, three (3) stationmasters, three (3) pastors or speakers, three (3) family heads and six (6) chief mourners. The population of the learners comprises ten (10) pupils from the ten (10) Junior High Schools, twelve (12) students from the six (6) Senior High Schools and ten (10) trainees from the College of Education (see Table 2).

In selecting the learners and teachers for this study, several schools were visited. The schools were selected from the major towns of both Yilo and Manya Krobo. Five (5) Junior High Schools each were selected from the traditional areas. In the case of the Senior High School, four (4) were selected from Manya Krobo and two (2) from Yilo Krobo. This is because Manya has more Senior High Schools than Yilo. However, the two traditional areas have only one (1) College of Education sited in Somanya that serves them. The distribution of the schools is as follows in table 2 below.

**Table 2: Distribution of the selected schools and their localities**

| S/N | Name of School        | Locality    | Area |
|-----|-----------------------|-------------|------|
| 1   | Somanya R.C JHS       | Gbekormanya | Yilo |
| 2   | Sra Presby JHS        | Sra         | Yilo |
| 3   | Nkurakan M/A JHS      | Nkurakan    | Yilo |
| 4   | Somanya Methodist JHS | Plau        | Yilo |
| 5   | Yilo State M/A JHS    | Salosi      | Yilo |
| 6   | Klo-Agogo SHS         | Klo-Agogo   | Yilo |

|    |                               |           |       |
|----|-------------------------------|-----------|-------|
| 7  | Yilo Krobo SHS                | Sra       | Yilo  |
| 8  | Mt. Mary College of Education | Somanya   | Yilo  |
| 9  | Mt. Mary Demonstration JHS    | Atua      | Manya |
| 10 | Odumase Anglican JHS          | Odumase   | Manya |
| 11 | Agormanya Methodist JHS       | Agormanya | Manya |
| 12 | Kodjonya Presby JHS           | Kodjonya  | Manya |
| 13 | Asesewa R.C JHS               | Asesewa   | Manya |
| 14 | Akuse Methodist SHS           | Akuse     | Manya |
| 15 | Asesewa SHS                   | Asesewa   | Manya |
| 16 | Krobo Girls SHS               | Odumase   | Manya |
| 17 | Manya Krobo SHS               | Nuaso     | Manya |

*Source: Fieldwork, 2021*

### 3.6 Sampling Technique

The purposive sampling technique of non-probability sampling was used to select participants for this study. This is because the researcher knew what he wanted and believed the sampled population had deeper knowledge and understanding of the topic under consideration. This has been affirmed by Creswell (1998) when he posits that purposive sampling is a method in which the study selects individuals for the study because they can purposefully inform an understanding of the research problems and the central phenomenon under study. Owu-Ewie (2017:13) affirms Creswell's definition by explaining that "purposive sampling is a sampling technique in which elements are chosen based on the purpose of the study." Hence, the participants with different social backgrounds were selected based on their category and specialized

knowledge on the topic under discussion from the major communities within the Yilo and Manya Krobo areas to provide needed data for the study on the kind of language attitudes that are influencing the use and study of Dangme by the people of Yilo and Manya Krobo.

### **3.7 Data Collection Instruments**

This section discusses the data collection instruments deployed for the study. There are many ways of collecting credible data in research works for analysis. The data collection instruments deployed in this study to collect data for the analysis were interviews, questionnaires, and participant observations.

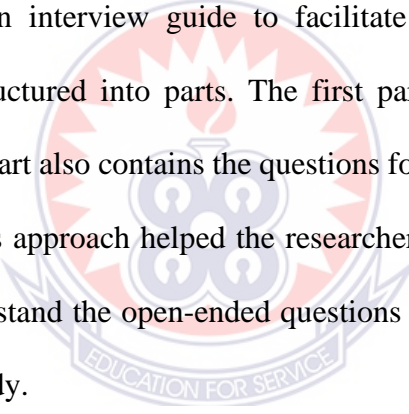
#### **3.7.1 Interviews**

Interviews are means of finding reliable responses to a phenomenon under investigation from respondents. Interview according to Remenyi (2011:1) "is a formal technique whereby a researcher solicits verbal evidence or data from a knowledgeable informant".

This suggests that interviews can be used as supplementary means to broaden the researcher's knowledge about an individual's thoughts, feelings, meanings, and interpretations of concepts. The usefulness of interviews as a means of collecting data for research purposes stems from their ability to give people the opportunity to convey to the researcher a situation from their perspective and in their own words (Owurasah, 2015). However, they must be structured carefully to yield maximum results. In this regard, Remenyi (2011) recommends that the researcher must transcribe the recorded

interview into a written transcript to provide insightful data for analysis and this has been utilised by the researcher in this study.

Interviews can be broadly categorised into structured, semi-structured, and unstructured interviews depending on the degree of structuring (Fontana & Frey, 2005). For this study, the semi-structured interview was adopted to enable me to achieve the objectives of the study. This "is the type of interview where the researcher specifies issues and topics to be covered in an outline form and the interviewer decides the sequence and wording in the course of the interview" (Patton, 2002) as cited in Owu-Ewie (2017:41). Therefore, I prepared an interview guide to facilitate the interview process. The interview guide was structured into parts. The first part contains the questions for learners and the second part also contains the questions for adults (See Appendix 1) for the interview guide. This approach helped the researcher to clarify the key issues for the respondents to understand the open-ended questions to give an adequate response to the problem under study.

The logo of the University of Education, Winneba, is a circular emblem. It features a central shield with a book and a lamp, surrounded by a sunburst pattern. Below the shield is a banner with the motto "EDUCATION FOR SERVICE". The entire emblem is set against a red and white background.

A total of sixteen (16) participants were selected for the interview out of the sampled population of eighty (80) for this study. The respondents from the Junior High Schools who were part of the category of learners were excluded. This exclusion was deliberate because the researcher believed it will not affect the outcome of the entire result and that their responses will be catered for by their counterparts in the SHS and the Colleges of Education. The interview was conducted in four (4) sessions. In each of these sessions, a male and female were interviewed. The first session occurred in the Upper Manya Krobo area, mainly in Asesewa on Friday 30<sup>th</sup> October, 2020 since it was a

market day. In order not to take much of the participants' time, I was brief and concise to get reliable data. The second session occurred at Lower Manya Krobo from Wednesday 10<sup>th</sup> – Friday 12<sup>th</sup> March, 2021 mainly at Agormanya and Atua. The third session also happened at the upper belt of Yilo Krobo namely; Nkurakan and Klo-Agogo on Tuesday 20<sup>th</sup> April, 2021 and Thursday 22<sup>nd</sup> April, 2021 respectively.

The interview was concluded with the fourth session within the lower belt of Yilo Krobo (Somanya area) from Thursday 17<sup>th</sup> June – Friday 18<sup>th</sup> June, 2021. With permission from the respondents, most of the interview sessions were recorded using a mobile phone. TECNO Pouvoir 2 phone with the Model No. LAC7. It has 2GB of RAM and 16GB of internal memory. Just a few of the interviews were recorded on paper. After covering the entire sampled population, I played back the recordings and transcribed the needed portions since the entire episode in each case may be needed. In some cases, a few translations were made from Twi to Dangme as the respondents indicated that they can express themselves better in the Twi language. This enabled the researcher to acquire the needed data for the analysis.

### **3.7.2 Questionnaires**

The questionnaire is one of the effective instruments used in data collection which has been employed in this study. It is a research instrument consisting of a series of questions to gather information from respondents. Questionnaires can be thought of as a kind of written interview. They can be carried out face to face, by telephone, computer, or post (McLeod, 2018). Though a school of thought has it that questionnaires are

mainly used in quantitative research, it is, however, noted that, within qualitative research, qualitative questionnaires can provide rich qualitative data because open-ended questions encourage responses that include stories from people's own experiences, history, and biography (Adamson et al. 2004). The open-ended type of questions also produces unexpected results, which can make the research more original and valuable. The researcher made use of this instrument because of its numerous advantages, which include increased speed of data collection, low or no cost requirements, and higher levels of objectivity.

In all, a total of sixty-three (63) questionnaires were administered to the respondents for the study. The selected respondents were sixty-three (63) out of the sampled population of eighty (80) because the participants in the categories of traders, drivers and the drivers' mates totalling seventeen (17) were not included. Their exclusion was based on the fact that; their work schedule could not permit them to do so. A number of them told me that they were not stable at the point I met them. They are always on the move and they added "we move from one market centre to another on various market days." The distribution of the questionnaires was concurrently done with the four (4) interview sessions in the selected major communities within the research population. The dates were 30<sup>th</sup> October, 2020, 10<sup>th</sup> March, 2021, 20<sup>th</sup> April, 2021 and 17<sup>th</sup> June, 2021 in the following areas: Upper Manya, Lower Manya, and the upper and lower belt of Yilo Krobo respectively. Respondents were given two (2) weeks within which they were to present their responses. The researcher started receiving the completed questionnaires on Friday 20<sup>th</sup> November, 2020 in batches with the last batch received on Thursday 24<sup>th</sup> June, 2021.

The questionnaire was structured in two (2) parts: A and B with twenty-five (25) questions. Part A is made up of fifteen (15) close-ended types of questions whilst part B consists of ten (10) open-ended types of questions (see Appendix II) for the questionnaire. The responses retrieved from the respondents were grouped and analysed based on the coded predetermined variables for the data analysis used in this study.

### **3.7.3 Participant Observation**

Participant observation, as one of the data collection instruments for this study, was employed mostly during marriage ceremonies, church services and burial services where the researcher himself participated. This helped the researcher to observe and analyse the way Twi, Ewe or Dangme is used by different speakers and for different purposes during the ceremonies as well as to observe how the speakers were perceived. The researcher always positions himself at the best position to carry out the recordings. In some cases, the mobile phone was placed at vantage positions where the quality recording was assured. Sometimes friends and acquaintances assisted me to do the recording while I conducted the interview. The interview was usually conducted during or immediately after the ceremony to clarify any issue of interest that has been identified for a better understanding. It also allowed the researcher to get the right person to respond to the issue at stake for the best clarification.

In this data collection process, the researcher participated in forty (40) communicative activities. These comprise participation in sixteen (16) classroom lesson observations, fourteen (14) church services, five (5) marriage ceremonies, and five (5) funeral

ceremonies. The lesson observation was done in sixteen (16) out of the selected seventeen (17) because Manya Krobo SHS; the school of the researcher was exempted because he was already aware of what transpires in the school that will be of importance to this study. The schools visited and observed in Yilo Krobo Municipality were; Somanya R. C JHS, Sra Presby JHS, Nkurakan M. A JHS and Somanya Methodist JHS. Others were Yilo State M. A JHS, Yilo Krobo SHS, Klo-Agogo SHS and the Mt. Mary College of Education.

The rest of the schools visited in the Manya Krobo Municipality were Mt. Mary Demonstration JHS, Odumase Anglican JHS, Kordjonya Presby JHS, Agormanya Methodist JHS, Asesewa R. C JHS, Krobo Girls SHS, Akuse Methodist SHS, Asesewa SHS, and Manya Krobo SHS. The classroom lesson observation spanned a period of four (4) months namely; November 2020, December 2020, February 2021 and March 2021. The observations were made as follows: 20<sup>th</sup> November, 2020 Asesewa R. C JHS and Asesewa SHS, 3<sup>rd</sup> December, 2020 Mt. Mary Demonstration JHS and Kodjonya Presby JHS; 8<sup>th</sup> December, 2020 Odumase Anglican JHS, Krobo Girls SHS and Agormanya Methodist JHS. The others were 9<sup>th</sup> December, 2020 Akuse Methodist SHS; 16<sup>th</sup> February, 2021 Nkurakan M. A JHS and 25<sup>th</sup> February, 2021 Klo-Agogo SHS. The rest were on 15<sup>th</sup> March, 2021 Yilo State JHS, Somanya Methodist JHS and Sra Presby JHS; 18<sup>th</sup> March, 2021 Somanya R. C JHS and Yilo Krobo SHS and finally 20<sup>th</sup> March, 2021 Mt. Mary College of Education.

In the church participation, I visited the eight (8) major communities within the sampled population and observed proceedings. Four (4) communities each were visited from

both Yilo and Manya Krobo areas. The churches were selected from both the Orthodox and Charismatic groups and I visited them on Sundays, except for the SDA church that was visited on Saturday. The localities and churches visited have been tabulated as follows:

**Table 3: Churches and Localities visited**

| S/N | Name of Church               | Locality  | Area  | Date       |
|-----|------------------------------|-----------|-------|------------|
| 1   | The Church of Pentecost      | Asesewa   | Manya | 22/11/2020 |
| 2   | Assemblies of God            | Odumase   | Manya | 06/12/2020 |
| 3   | Roman Catholic Church        | Agormanya | Manya | 13/12/2020 |
| 4   | The Methodist Church         | Akuse     | Manya | 20/12/2020 |
| 5   | The SDA Church               | Klo-Agogo | Yilo  | 13/02/2021 |
| 6   | Christ Apostolic Church      | Nkurakan  | Yilo  | 28/02/2021 |
| 7   | Divine Healers Church        | Salosi    | Yilo  | 14/03/2021 |
| 8   | Presbyterian Church of Ghana | Sra       | Yilo  | 21/03/2021 |

*Source: Fieldwork 2021*

Table 3 above discusses the data from churches and localities within the research site. In the church, major portions of the proceedings that were of interest to the researcher were targeted and recorded. Where this was not possible, the entire church activities were recorded and later played back and transcribed; then the needed information was extracted from the rest. Two (2) funeral and marriage ceremonies were observed from Manya and the remaining three (3) each were from Yilo. This was due to how the researcher got to know about these ceremonies. Since the researcher reside in Yilo, he

got the information about these social activities in Yilo than in Manya as they do not happen on regular basis like in the case of church services. The dates for the marriage observations were 21<sup>st</sup> November, 2020 in Upper Manya at Asesewa and 6<sup>th</sup> February, 2021 at Odumase in the Lower Manya. In Yilo Krobo, the dates were 13<sup>th</sup> March, 2021; 10<sup>th</sup> April, 2021 and 5<sup>th</sup> June, 2021 at Nkurakan, Sra and Salosi. The dates for the funeral observations in Manya Krobo were 19<sup>th</sup> December, 2020 and 30<sup>th</sup> January, 2021 at Asesewa and Atua respectively. And in Yilo Krobo, the dates were 27<sup>th</sup> February, 2021, 3<sup>rd</sup> April, 2021 and 26<sup>th</sup> June, 2021 at Klo-Agogo, Sra and Gbekormanya respectively.

### **3.8 Data Analysis Procedure**

The data drawn for this study using the interview were later played back and listened to carefully to select context-specific utterances and the language in which they were said. In cases where the recordings travelled more than thirty (30) minutes and everything may not be needed, only portions that contain the needed data for the study have been selected and transcribed. In some cases, where other languages were used, help was sort from those language experts to assist me to translate the languages into the target language. The extracted data was then categorized into themes or predetermined variables for the study. Where the data collected involved quantitative data, the numerical results were first recorded and later explained in detail.

### **3.9 Summary of the Chapter**

This chapter dealt with the methodology employed for the study. The mixed research approach selected for this study was discussed. This research approach was selected for

the study to find detailed verbal descriptions as well as numerical interpretations of the phenomenon under study at the same time. The population from Yilo and Manya Krobo was also discussed. The sampled population of eighty (80) respondents comprising forty-five (45) males and thirty-five (35) females was discussed. The purposive sampling technique was used in this study to select the respondents and data collection spanned a period of nine (9) months. Data was primarily sourced for the study through interviews, questionnaires, and participant observations. The chapter also discussed the data analysis procedure for the study.



## CHAPTER FOUR

### DATA ANALYSIS AND DISCUSSION

#### 4.0 Introduction

The chapter discusses the data collected for the study. The principle of epoche (a moment of theoretical suspension of all action and belief) has been adopted for the analysis and discussion to accomplish the objectives of the study. By this principle, researchers hold back perceptions or suspend assumptions or opinions about any field of investigation to get rid of obvious biases concerning the truth or the value of the practices. The use of the epoche was necessary because it enables the researcher to suspend all preconceived opinions and eliminate from the mind every possible assumption to reduce the possibility of prejudgments and biases in the analysis. As a result, the researcher was objective in the description of the phenomenon, language attitude and the use of Dangme by the people of Yilo and Manya Krobo.

This chapter attempts to provide data-laden answers to the research questions of this study. The discussion involved multiple languages; hence, to bring differentiation, aside from the normal text in English, the texts in Dangme are boldened and italicized whilst those in Twi are only italicized. In the same vein, the respondents are categorized into groups based on their responses. That is, the grouping is done according to the responses of the participants. Members in each group comprise both males and females. The respondents in any group gave the same or similar response to a particular question under review in the questionnaire or during the interview and observation.

#### 4.1 Attitudes towards Dangme and its users

This section discusses people's attitude towards the study of Dangme and the speakers or users of the language. Data revealed that there are attitudes toward the use of Dangme and the speakers or users. The respondents generally agreed that the attitudes toward Dangme especially the spoken form and the users, are negative and these reflect in the comments they make. Several reasons have been adduced for these negative attitudes. These are evident in their negative utterances about the language and its users, some shown in Table 4 when respondents were asked to state some of the comments people make about using Dangme. The items in the first column represent the group of respondents.

**Table 4: Distribution of respondents and their comments**

| Group | Dangme  | English   |
|-------|---|---|
| A     | <i>Dangme pui kpo ke do</i>                     | Dangme does not transcend mountain and valley.              |
|       | <i>Meni ma ke pee?</i>                          | What am I going to use it for?                              |
| B     |   |   |
| C     | <i>Dangme be mo ni tsumi kpakpa ko hae.</i>     | Dangme will not give you any decent or good job.            |
| D     | <i>Nihi tsake! Wa be blema kolo be ɔ mi hu.</i> | Things have changed! We are no longer in the colonial days. |

|   |  |  |
|---|--|--|
| E | <p><i>Ke o nge Dangme kasee nge</i></p> <p><i>sukuu ɔ, a susuɔ kaa o li ni</i></p> <p><i>aloo o yi to gbo.</i></p> | <p>They think you are daft or blockheaded if you're studying Dangme in school.</p> |
|---|--|--|

---

*Source: Fieldwork, 2021*

In Table 4, the respondents in 'Group A', opined that the reason for them not to use the language or to study it as a course in school is that, figuratively, 'the language does not transcend mountain and valley'. They explained that the language is 'local' and if you are using it or decide that you will study it in school, you shall be confined to only your locality or largely to the Dangme-speaking communities only. This, they say, limits one in every aspect of their life – socially, economically, educationally and politically. Additionally, another group of respondents in 'Group B' affirmed the negative attitude toward Dangme by saying that, they do not know what they will use the language for. To them, the language is not attractive enough to warrant its usage; hence, they will not use it or study it in school. They argue that if you study Dangme in school, you cannot use it for anything meaningful in life; hence, they do not see the need to use or study it.

The third group of respondents in 'Group C' also attested to the fact that the attitude towards the use of Dangme and its speakers is negative. They are of the view that due to this negative attitude, the study of 'Dangme will not give you any good job'. They further explained that since the language is spoken within and among the Dangme communities only, it will be very difficult if not impossible for one to get decent employment with the study of the language. The researcher finds these responses very intriguing since a lot of Dangme scholars are occupying enviable positions such as

teachers, tutors, lecturers, translators, interpreters, language experts, liaison officers, copywriters, customs officers, immigration officers, paralegals, tour guides and media practitioners among others. However, in corroborating the views of the respondents in the first three groups, the participants in 'Group D', also hold a negative perception of the language and by extension its users. They argue that things have changed and are no longer the same as they used to be in the colonial days. They are of the view that, the language is no more attractive as it was in the olden days due to the influence of English and Twi, hence, those who are still glued to using it or studying it, are looked down upon as living in those colonial days; which means they are behind time. They further added that in this regard those people are destined to fail since nothing good shall come your way.

Finally, the respondents in 'Group E' were of the view that it is only lazy students that study Dangme in school. To this group of participants, Dangme is one's language and to say you are going to study it in school is a bad decision and only non-serious students shall settle for that. They quizzed, 'Why should you waste your precious time studying the language that you speak and use everyday again?' and claimed that there is no sense in doing that. Thus, those into the study of Dangme are considered as blockheaded or lazy students. They further see it as a way of escaping serious academic work as a student. This assertion has been corroborated in findings by earlier researchers who found that comments and actions from parents were negative towards the study of the Ghanaian language. According to Owu-Ewie & Edubuadoh (2014:12), 'some parents detest their children studying Fante because they think it is a language they already know and use in their daily communication'. They further argued that parents, as a result

of this mindset, provide materials for other subjects and do otherwise for Fante. It has also been discovered in another study that parents feel disappointed when they learnt that their children are learning their L1 at school (Andoh-Kumi, 1997).

**Table 5: Respondents and their comments**

| <b>Group</b> | <b>Comment</b>  | <b>Respondents</b> | <b>Percentage</b> |
|--------------|---|--------------------|-------------------|
| A            | <i>Dangme pui kpo ke dɔ</i>   | 14                 | 17.5%             |
| B            | <i>Mɛni ma ke pee?</i>  | 8                  | 10.0%             |
| C            | <i>Dangme be mo ni tsumi<br/>kpakpa ko hae.</i>   | 16                 | 20.0%             |
| D            | <i>Nihi tsake! Wa be blema kolo<br/>be ɔ mi hu.</i>                                     | 30                 | 37.5%             |
| E            | <i>Ke o nge Dangme kasee nge<br/>sukuu ɔ, a susuo kaa o li ni<br/>aloo o yi tɔ gbo.</i> | 12                 | 15.0%             |
| <b>Total</b> |   | <b>80</b>          | <b>100%</b>       |

*Source: Fieldwork, 2021*

An observation from the data in Table 5 above indicates that the respondents in ‘Group D’ dominated the other respondents with 37.5% and are closely followed by the respondents in ‘Group C’ with 20%. Those in the minority are the participants in ‘Group B’ with 8%. The table below gives the detailed distribution of the respondents. As indicated, the respondents who commented that ‘Dangme does not transcend mountain and valley’ constitute 17.5% of the total respondents which translates into 14 persons. Interestingly, those who believe that ‘things have changed and no more in the colonial

days constitute 37.5% of the respondents which translates into 30 persons. This figure is more than a quarter of the total respondents of 80, which is quite phenomenal and may have implications on the number of students that are studying the language in schools across the levels of the educational ladder. Those who indicated that 'Dangme will not give you any decent or good job' also constitute 20% of the respondents. Finally, the respondents who said 'they think anyone studying Dangme is blockheaded or lazy' and 'questioned what they will be using it for constitute 15% and 10% respectively.

#### **4.1.1 The Study of Dangme in Schools**

The researcher visited the schools to ascertain the facts on the ground, juxtaposing that with the revelation by the respondents concerning their comments on the attitudes towards the language and its users or speakers. Dangme is fortunate to be one of the eleven (11) indigenous or local languages approved to be studied in Ghanaian schools. As a result, most basic schools within the two traditional areas are learning the language as a core but optional subject at the basic school level. However, at the Senior High School and College of Education levels, it is being studied as an Elective Course. The study indicates that every public Junior High School, and currently all Senior High Schools (private ones inclusive) and Mt. Mary College of Education offer Dangme as a subject of study. For the sake of this study, the focus is on the candidates who wrote the 2018 Basic Education Certificate Examination; SHS 1 students admitted in 2019 and the Level 300 students of Mt. Mary College of Education who have selected Dangme

as their elective subject for specialization for the 2017/2018, 2018/2019 and 2019/2020 academic years.

Mt. Mary College of Education trains trainee teachers to handle the subject at the basic schools within the catchment areas of the two traditional areas and at times beyond their borders to other Dangme-speaking communities. However, looking at the low enrolments being recorded by the College, it has been revealed that it is one of the disincentives to the study of the language. At the JHS and SHS levels, some of the schools do not have the language experts to handle the subject and the few ones that are fortunate to have them are woefully inadequate. This challenge, to some extent, affects the smooth handling of the subject at these levels of education.

**Table 6: Number of JHS candidates who sat for the BECE in 2018**

| S/N          | Name of School          | Candidates | Trained Teachers |
|--------------|-------------------------|------------|------------------|
| 1            | Somanya Methodist JHS   | 44         | 1                |
| 2            | Somanya R. C. JHS       | 62         | 1                |
| 3            | Odumase Anglican JHS    | 28         | 1                |
| 4            | Yilo State JHS          | 17         | 1                |
| 5            | Sra Presby JHS          | 55         | 1                |
| 6            | Asesewa R. C. JHS       | 65         | 1                |
| 7            | Nkurakan M/A JHS        | 40         | 1                |
| 8            | Agormanya Methodist JHS | 75         | 1                |
| 9            | Mt. Mary Demo. JHS      | 84         | 1                |
| 10           | Kodjonya Presby JHS     | 75         | 1                |
| <b>Total</b> |                         | <b>545</b> | <b>10</b>        |

*Source: Fieldwork, 2021*

It is evident from Table 6 above that, all the Junior High Schools selected for this study offer Dangme and write it during their Basic Education Certificate Examination. In all the selected Junior High Schools, a total of five hundred and forty-five (545) candidates who sat for the BECE in 2018, wrote Dangme as an optional Ghanaian Language paper. This figure is quite phenomenal and very encouraging. Further data collected by the researcher on the first-year students of the selected Senior High Schools (see table 7) for the schools who were admitted and offered the language as one of their elective subjects. The data indicate that quite a number of students opted to offer the language at that level despite all the negative attitudes ascribed to it by people. Though the researcher cannot give direct correlation between the BECE candidates and the SHS 1 students due to factors such as school placements to SHS and/or transfers from one school to the other, especially into region, the number of JHS graduates who might have opted for the Vocational or Technical schools, and outright dropout due to financial challenges of parents/wards. It is believed the enrolment at the SHS level is also good and phenomenal. The result of the enrolment at SHS level has been displayed in the data Table 7 below:

**Table 7: Number of SHS 1 students studying Dangme as an Elective Subject for the 2018/2019 Academic Year**

| S/N | Name of SHS     | Dangme Students |
|-----|-----------------|-----------------|
| 1   | Krobo Girls SHS | 0               |
| 2   | Klo-Agogo SHS   | 15              |
| 3   | Manya Krobo SHS | 124             |

|              |                     |            |
|--------------|---------------------|------------|
| 4            | Asesewa SHS         | 55         |
| 5            | Akuse Methodist SHS | 54         |
| 6            | Yilo Krobo SHS      | 44         |
| <b>Total</b> |                     | <b>292</b> |

*Source: Fieldwork, 2021*

An observation from Table 7 above showed that out of the six selected schools, only one did not admit students to offer Dangme for the 2018/2019 academic year. In probing to get answers for this unique phenomenon, the headmistress of the school: Krobo Girls SHS, explained that Dangme is not among the approved subjects to be studied by students in the school. She further explained that this has been the situation in the school since she assumed office as the headmistress some six years. She indicated that stakeholders spearheaded by an advocacy group, Kloma Hengme, and the traditional councils were engaging the Management of the school and the Board of Governors to reverse the trend to pave way for the admission of Dangme students. The researcher can confirm that, Krobo Girls SHS is now offering Dangme as an elective course for the General Arts students since the 2019/2020 academic year.

However, at the only College of Education that serves the two traditional areas of Yilo and Manya Krobo, the situation looked gloomy as very few teacher trainees opted to offer Dangme as their Subject of Specialization in Level 300. This is a clear indication that the higher you climb the academic ladder, the fewer the number of learners studying the language. It also implies that usage of the language in communicative situations shall be affected as a result of apathy or lack of interest in the language. The data on the

number of teacher trainees specializing in Dangme at the Mount Mary College of Education confirmed this phenomenon. Table 8 below illustrates this.

**Table 8: Level 300 Dangme Students of Mt. Mary College of Education (MOMACOE)**

| S/N          | Academic Year | Dangme Trainees |
|--------------|---------------|-----------------|
| 1            | 2017/2018     | 18              |
| 2            | 2018/2019     | 12              |
| 3            | 2019/2020     | 32              |
| <b>Total</b> |               | <b>62</b>       |

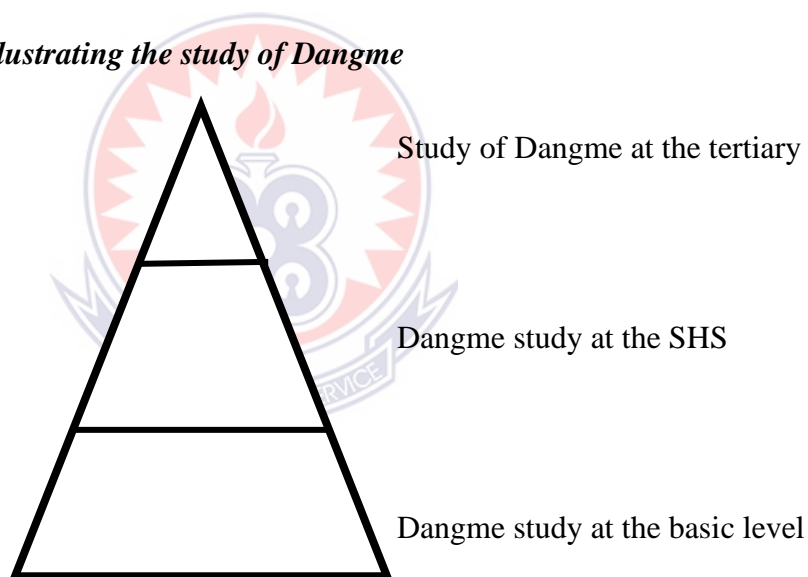
*Source: Fieldwork, 2021*

The data in Table 8 reveals that low number of teacher trainees were being received to specialize in Dangme in the third year. That is, only a few students opted for Dangme as an area of speciality. That, for the period of three years under consideration, only sixty-two (62) teacher trainees have been trained as Dangme teachers. This implies that averagely, about 20 teachers were trained as Dangme specialists for the basic schools to teach the language within the Dangme speaking communities, for which the Yilo and Manya Krobos are part. Looking at the huge number of basic schools in the two traditional areas, this number is woefully inadequate to serve the needs of especially, the basic schools in the two areas for effective teaching and learning of the language. It is also a fact that some of these teacher trainees may find themselves outside the Krobo traditional areas as a result of sponsorship from other Dangme speaking districts; a move that requires the graduate to go back to such places to teach as a way of serving the bond. It is not only as a result of the notion of bonding that few graduates find

themselves teaching the language within the Dangme speaking communities but also that most people especially students are not showing keen interest in the study and use of the language. These trainees also revealed that some of these teachers are usually posted to schools to teach other subjects instead of the Dangme. This justifies the data in Table 6 above which shows that Dangme teachers are woefully in short supply in schools at the Manya and Yilo Krobo Basic Schools.

The study, therefore, revealed that the use and study of Dangme in education can best be akin to the pyramid where the base is broad with a pointed apex as illustrated below.

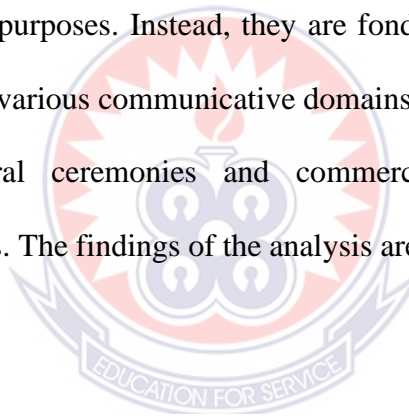
***Figure 3: Pyramid illustrating the study of Dangme***



That the number of students studying the language at the basic school levels is very huge. However, as one climbs up the academic ladder to a higher level, the number reduces drastically. This tends to affect the fortune of Dangme in terms of its appeal to the masses since only handful of people are interested in formally learning the language at that higher level which may earn one a living. This also justifies the reason given by

20% of the respondents in Table 5 above that ‘if you study Dangme, it will not give you any decent or good job’. The researcher confirms that indeed there are a lot of misconceptions about the study of Dangme in schools and more work needs to be done to clear them since a lot of Dangme scholars are making a living out of the study of the language.

It was discovered from the study that the phenomenon of low enrolment to study the language at higher educational levels continued and has eaten deep into the fabric of the Krobo society where the indigenes are shying away from the use of their language for various communicative purposes. Instead, they are fond of using different languages such as Twi and Ewe in various communicative domains such as traditional marriages, church services, funeral ceremonies and commerce for varied reasons and communicative purposes. The findings of the analysis are discussed thematically in the ensuing sections.



#### **4.1.2 Use of Dangme in Other Communicative Domains**

In section 1.0 of this study, it is stated that language is thought of as a repository and a tool for the expression and communication of certain crucial socio-cultural, political, economic, and belief systems of the society. The people of Yilo and Manya Krobo are using other languages especially Twi apart from Dangme; and in certain cases, they use this other language in addition to the Dangme to perform certain social functions such as marriage ceremonies, preaching at church service, at funeral grounds, in transportation and in trading. There is however, a sort of despondency among a cross-

section of the indigenes that the phenomenon is capable of causing the people to lose their identity as Dangme people.

#### **4.1.2.1 Dangme use in the Church**

This section discusses the use of Dangme in churches in Yilo and Manya Krobo communities. It came to light that the churches are now using two or three local languages during their services, especially when giving sermons or announcements. The languages widely used are Twi, Dangme and Ewe, though not in any particular order but it depends on the preferred language of the first (principal) speaker. However, Dangme together with Twi is frequently used whereas in some cases the Ewe is added. In such cases, the Ewe usually becomes the third language for the same service. The general reason is that our neighbours from the other ethnic groups are among us was the reason cited by the respondents. At a distance, one is tempted to believe that these pastors or speakers are non-natives of the Krobo land, but getting closer, the study revealed that most of them are natives of the Krobo land with 80% out of the sampled pastors or speakers are natives. In the churches selected and visited for this study, it turned out that most of the pastors or speakers during church services were Dangme-speaking people but preferred using Twi to put their messages across rather than the native language – Dangme. Admittedly, they sounded very confident and fluent in the language they were using as against their native languages. In all, the researcher visited 8 selected churches for this study to ascertain the status of the pastors or speakers (refer to Table 3). The distribution of the 15 respondents interviewed from the churches is summarised in table 9 below.

**Table 9: Status of Pastors or Speakers**

| <b>Status</b>      | <b>Number</b> | <b>Percentage</b> |
|--------------------|---------------|-------------------|
| Native Speaker     | 12            | 80.0%             |
| Non-Native Speaker | 3             | 20.0%             |
| <b>Total</b>       | <b>15</b>     | <b>100%</b>       |

*Source: Fieldwork, 2021*

Table 9 shows that 80% of the 15 pastors or speakers of the gospel the researcher interviewed are native speakers of Dangme. It also means that only 20%, of the sample size of 15 were non-native speakers. As the data shows, the majority of these pastors or speakers were indigenes; hence, it is incomprehensible to think that the people will abandon their language for other ones. The researcher decided to unravel this myth to know what was exactly happening and the motivation for that phenomenon. As alluded to earlier, since the data proved that the majority of the pastors or speakers are native speakers, the researcher sought to find out why that was happening. In trying to find the reasons behind this development, the pastors or speakers gave their various reasons. These major reasons have been classified into three groups and summarised in a tabular form below.

**Table 10: Reasons for using Twi or other languages during church services**

| Reason | Dangme   | English  |
|--------|--|--|
| 1      | <i>Ye nya de Dangme ɔ<br/>mohu nɔ</i>                                | I am rather not fluent in the<br>Dangme  |
| 2      | <i>Wa nge nubwɔhi fuu<br/>nge wa kpɛti nɛ a nu<br/>Ohie gbi ɔ</i>    | We have a lot of foreigners<br>in our midst that understand<br>Twi.                |
| 3      | <i>Oh, ami lɛɛ i hi si nge<br/>Ohie nya kɛkɛ bɔɔ lɔ ɔ<br/>he je.</i> | Oh, as for me I lived among<br>the Twi people for a longer<br>period, that is why. |

*Source: Fieldwork, 2021*

From the data in Table 10 above, the major reason ascribed to the use of Twi during church service by pastors or speakers in the Krobo traditional areas is that most of the pastors or speakers are more fluent in Twi than in their native language, Dangme with the reason that they have lived among the Twi-speaking people for quite a long time; hence, they are more fluent in the Twi language than Dangme. To them, they speak Dangme all right, but when it comes to giving the sermon in that language during church services, they prefer using Twi to Dangme. Another major reason is that quite a number of the pastors and speakers also intimate that their congregation comprise a sizeable number of congregants belonging to other tribes; hence, the need to cater for them. They see Twi as the language that is widely spoken by Ghanaians, therefore, using that language will cater for their needs better. The distribution of the 12 native pastors or speakers that use Twi for their sermons is shown below.

**Table 11: Native pastors or speakers who do not use Dangme but Twi for their sermons**

| <b>Group</b> | <b>Reason</b>   | <b>Number</b> | <b>Percentage</b> |
|--------------|---|---------------|-------------------|
| A            | I am rather not fluent in the Dangme  | 7             | 58.0%             |
| B            | We have a lot of foreigners in our midst that understand Twi.                         | 3             | 25.0%             |
| C            | Oh, as for me I lived among the Twi-speaking people for a longer period, that is why. | 2             | 17.0%             |
| <b>Total</b> |   | <b>12</b>     | <b>100%</b>       |

*Source: Fieldwork, 2021*

A look at the distribution of the native pastors or speakers who do not use Dangme but use Twi during their sermons in Table 11 above indicates that out of the 12 persons sampled, 7 of them which translates into 58%, gave the reason that 'they were not fluent in the Dangme'. That is, they prefer to use Twi to Dangme because they were more fluent in the former than the latter. Similarly, 3 persons who represent 25% think that most of the time they have a cosmopolitan composition of the congregation that is dominated by Twi speakers. To these pastors or speakers, it is quite obvious that because most Ghanaians speak Twi on a wider scale, they assume that most of their congregants understand Twi; hence, the need to use it to satisfy the larger population of the congregation. They rather see the indigenes as those in the minority who are catered for in addition to Ewe through the means of interpretation. As a result of this, some

services end up using three local languages – Twi, Dangme and Ewe. The remaining 2; that is 17% of the pastors or speakers, indicated that this phenomenon came about as a result of their living among the Twi-speaking people for a greater part of their lives. Therefore, they have become more fluent in the Twi than in their native Dangme and prefer using it very often, especially during their sermons. One common feature of the phenomenon identified above is that the pastors or the speakers make use of interpreters to put their messages across to their audience. These interpretations by the interpreters, at times, are fraught with certain challenges that will be dealt with later in this chapter.

#### **4.1.2.2 Dangme use in Traditional Marriage Ceremony**

This section discusses how Dangme is used in the Yilo and Manya Krobo areas. The traditional marriage ceremony is one of the cardinal features that identify a group of people as it showcases the socio-cultural values of the people. Simply because language and culture are intertwined and this has been affirmed by Agyekum (2012) when he observed that a strong relationship between a people's language and their culture. During such ceremonies in the Krobo society, a lot is at stake for both families especially, when the two families involved are from the same Dangme ethnic group. These marriage ceremonies are considered one of the most 'sacred and revered traditions of the people of Yilo and Manya Krobo' (Nyumuah, 1998:41). This is because marriage dignifies the couple as well as their families. Huber sums up this with an idiom that says: "*gba saa yo* (to marry is a pride and vocation)" (Huber, 1963:95). The Krobo also sees marriage as a communal activity that involves the whole community and as a result of this, it is expected that the language used during the ceremony must be the indigenous

language of the people – Dangme to portray the rich and pure Krobo culture and by extension the Dangme culture.

However, this study reveals that during these crucial traditional marriage ceremonies language use is usually compromised giving way to the use of additional language(s). During the participation in, and the observation of the five (5) traditional marriage ceremonies, it has been observed that as a result of the use of additional language, interpreters are used in the programmes; hence, two languages are involved. This phenomenon has become a common practice among the Yilo and Manya Krobo communities for various reasons such as staff members of a partner speak Twi, friends of parents of a partner speak Twi and Twi is seen as a universal language. Though other languages like Ewe and Twi are used together with the Dangme, Twi is the dominant one. The foregoing point has been confirmed by data collected for this study during the data collection period.

**Table 12: Distribution of Couples and Language Use**

| Marriage | Couple |       | Language    |
|----------|--------|-------|-------------|
|          | Bride  | Groom |             |
| A        | Krobo  | Krobo | Dangme-Twi  |
| B        | Krobo  | Twi   | Dangme-Twi  |
| C        | Krobo  | Krobo | Dangme-Twi  |
| D        | Krobo  | Krobo | Dangme-Twi  |
| E        | Krobo  | Krobo | Dangme only |

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*Source: Fieldwork, 2021*

It is clear from the above in Table 12 that even though the majority of the marriage ceremonies were between Dangme couples, two languages: Dangme and Twi were used during the ceremonies. It was however, revealed that out of the 5 marriages observed, 4 were between Dangme couples and that only 1 of the marriages was between a Dangme bride and a Twi groom.

**Table 13: Percentage distribution of couples**

| S/N          | Tribe of Couple      | Frequency | Percentage  |
|--------------|----------------------|-----------|-------------|
| 1            | Dangme-Dangme Couple | 4         | 80.0%       |
| 2            | Dangme-Twi Couple    | 1         | 20.0%       |
| <b>Total</b> |                      | <b>5</b>  | <b>100%</b> |

*Source: Fieldwork, 2021*

Table 13 shows that 80% of the marriages observed were between Dangme couple whilst only 20% was between Dangme bride and Akan groom. From these statistics, it is highly anticipated that the language to be used during the Dangme couples' marriage contractions will be solely Dangme. It however, turned out that, two languages are rather deployed during 3 of the ceremonies out of the total of 4 that has been contracted between the Dangme couple. This translates into 75% and 25% for Dangme/Twi and Dangme only respectively as showed in Table 14 below:

**Table 14: Language use at traditional marriage ceremonies**

| <b>S/N</b>   | <b>Language</b> | <b>Frequency</b> | <b>Percentage</b> |
|--------------|-----------------|------------------|-------------------|
| 1            | Dangme-Twi      | 3                | 75.0%             |
| 2            | Dangme only     | 1                | 25.0%             |
| <b>Total</b> |                 | <b>4</b>         | <b>100%</b>       |

*Source: Fieldwork, 2021*

Reasons were given as to why two languages are being used during the contraction of traditional marriages in the Yilo and Manya Krobo areas. The respondents assigned five (5) major reasons to the above phenomenon. These are summarized as follows:

- a. Some work colleagues of the couples do not understand the Dangme.
- b. Friends of the bride/groom are Twi speakers.
- c. Other followers and friends of the bride/groom's parents are not indigenes of Kroboland.
- d. Twi nowadays is a 'universal' language that everyone understands.
- e. The bride or groom may be living within a Twi-speaking community.

The frequency and percentage distributions of the reasons for using the two languages are indicated in Table 15 below.

**Table 15: Distribution of respondents for the assigned reasons**

| <b>Group</b> | <b>Reason</b>                                 | <b>Frequency</b> | <b>Percentage</b> |
|--------------|---|------------------|-------------------|
| A            | The staff of the bride/groom are Twi speakers | 24               | 30.0%             |
| B            | Friends of bride/groom are Twi speakers       | 16               | 20.0%             |
| C            | Friends of partners' parents, not indigenes   | 8                | 10.0%             |
| D            | Twi is 'universal' language                   | 20               | 25.0%             |
| E            | Bride/groom staying in Twi community          | 12               | 15.0%             |
| <b>Total</b> |   | <b>80</b>        | <b>100%</b>       |

*Source: Fieldwork, 2021*

Table 15 discusses the distribution of respondents for the reasons given for using two languages during traditional marriage ceremonies in the Yilo and Manya Krobo traditional areas. An important revelation from the data is that 25% of the respondents representing 20 persons were of the view that the phenomenon abounds as a result of seeing Twi as a language that is commonly spoken by majority of Ghanaians. Hence, the growing demand for its usage during crucial social gatherings.

Another revelation is that as a result of a friend or friends of a parent of the partner being a Twi speaker or speakers, he or she must be catered for at all costs during these ceremonies. Even though their number is in the minority, that is eight (8) respondents

or 10%, it is quite significant to this study. This is because it is a pointer that Twi is gradually occupying a very strategic position of language use among the people of Yilo and Manya Krobo. The respondents explained that it might be due to the bond or special relationship between them. Some respondents even alluded to the fact that some of such personalities might be a key stakeholders or 'Godfathers' in the marriage to the extent that they might even be the sponsors of the whole ceremony. As such, they must not miss anything during the ceremony, but must be carried along.

The data also revealed that the number of respondents who reported the assertion that the bilingual phenomenon was a result of the staff or workplace colleagues of the partners being Twi speakers was the highest. Twenty-four (24) of the respondents, translating into 30%, agreed that the language background of the staff of the partners is the cause of the use of two languages during the marriage ceremonies. According to them, the staff of the partners occupy a central position in the programme, and they must be catered for since they are seen as siblings to the partners.

Additionally, some of the respondents were of the view that the phenomenon is due to the environment within which the partner finds himself or herself. This falls outside the working environment, but in the home environment, where the person resides. They explained that the partner may be living or staying with Twi speakers and in such a situation the person is accepted by the community as one of them. Hence, whatever affects the person affects them and vice versa. They further added that this community may just be a compound house or the whole community. The whole community environment is typical of those who by their work are living outside the Krobo-speaking

enclave. The respondents for this category were twelve (12) representing 15% of the respondents' population. The researcher does think here that this reason is just normal as a large following is expected to accompany their new brother or sister. In such a situation, it is prudent to carry them along to be part of the process, so that they are not left out.

Finally, sixteen (16) respondents, representing 20%, are of the view that the phenomenon is a result of friends of the partner being Twi speakers. They are part of the marriage process and must not be denied anything due to the language barrier. The bilingual situation during traditional marriage ceremonies in the Yilo and Manya Krobo traditional areas is therefore, seen as a clear indication that the use of Twi is becoming important and occupies a strategic position among them.

#### **4.1.2.3 Dangme Use in Commerce**

This section discusses the use of Dangme in commerce in the Yilo and Manya Krobo areas. It has been revealed from the study that, generally, the common language used in commerce is Twi. It is common to hear catchy phrases in Twi from vendors aimed at inviting or wooing prospective customers to come and patronise their wares. Some of these phrases are classified under trading and transport.

##### **4.1.2.3.1 Dangme Use in Trading**

This section delves into the use of Dangme in trading in the Yilo and Manya Krobo areas. 'Though the Krobo has never been known as professional full-time traders,

marketing and petty trading have always played an important role in their economic and social life' (Huber, 1963:57). This assertion is true as most of the big trading stores and shops are mostly owned by people from Kwahu and other tribes. Therefore, it is common to hear the following:

**Table 16: Use of Twi during trading**

| S/N | Twi                                 | English                             |
|-----|-------------------------------------|-------------------------------------|
| 1   | <i>Me dɔfo, bra na memma wo bi.</i> | My dear, come and let me serve you. |
| 2   | <i>Mepa wo kyew behwe bi ma me</i>  | Please, come and buy some for me.   |
| 3   | <i>Me dɔfo, memma wo sen?</i>       | How much should I give you?         |
| 4   | <i>Edeɛn na wopɛ?</i>               | What do you want?                   |
| 5   | <i>Ne nyinaa ara boɔ da fam</i>     | All are very, very cheap.           |
| 6   | <i>Wommehwe bi mma me?</i>          | Won't you come and buy some for me? |

*Source: Fieldwork, 2021*

According to the traders as indicated in Table 16, these catchy phrases are a form of advertisement that brings a lot of customers to them. They explained that such phrases are powerful in convincing prospective customers when used very well in different styles of rendition. To elicit the responses for the brain behind the use of Twi instead of Dangme since these traders are plying their trade on Krobo land, the researcher asked the selected eighty (80) respondents why they think such a phenomenon has come to

stay. Their reasons include but are not limited to the following as indicated in table 17 below.

**Table 17: The preference of Twi to Dangme in trading**

| Group        | Dangme  | Reason English                         | Respondents | Percentage  |
|--------------|---|--|-------------|-------------|
| A            | <i>E ngɔɔ<br/>nge nɔ<br/>tue mi.</i>                | It sounds well in the hear             | 8           | 10.0%       |
| B            | <i>Ohie li<br/>ɔme hie<br/>nge wa<br/>kpeti.</i>    | There are many Twi speakers among us   | 16          | 20.0%       |
| C            | <i>E jiɔ we<br/>nge nɔ lile<br/>nɔ.</i>             | It is not heavy to speak.              | 12          | 15.0%       |
| D            | <i>Ohie gbi<br/>ji gbi ne<br/>nɔ fɛɛ nɔ<br/>nu.</i> | Twi is a language everyone understands | 24          | 30.0%       |
| E            | <i>E ji gbi<br/>ne a buɔ<br/>le<br/>saminya.</i>    | It is a language that is respected.    | 20          | 25.0%       |
| <b>Total</b> |   |  | <b>80</b>   | <b>100%</b> |

*Source: Fieldwork, 2021*

Table 17 reveals that the major reason why many traders use catchy phrases in Twi to invite or woo their customers is that, Twi is a language that ‘everyone’ understands. To these twenty-four (24) respondents representing 30%, the two Krobo traditional areas

share major boundaries with Twi-speaking communities. As a result, trading as major economic activity in some major towns such as Asesewa, Nkurakan, Klo-Agogo and Somanya, has brought about the influx of Twi speakers to these important market centres. This has led to an increase in the number of persons that speak Twi, hence, the need to make provision for them by using those catchy statements, though the majority of them are Krobo speakers. They added that this is to make them feel at home. As time went on, it has become what it is today, and unconsciously, many more people have joined in and are using these phrases in their trading activities.

Another reason attributed to this phenomenon is that Twi is one of the languages that is well respected. The number of respondents in this category is twenty (20) which is 25% of the respondents' population. This is a confirmation of what David (2013) posited that language choice is triggered by factors such as social status, gender, educational attainment, ethnicity, age, occupation, rural and urban origin, speakers, topic, place, media, and formality of the situation. Hence, the respondents explained that since prestige is attached to the language, it transcends the users as well. Therefore, you are accorded some respect when you are using Twi. Other respondents were also of the view that the reason behind the use of the catchy Twi phrases is that, there are a lot of Twi speakers living among the Krobo. Out of the number, sixteen (16) or 20.0%. They explained that due to work, marriage and other factors, a lot of Twi speakers have moved into the Krobo areas. They have become Krobo citizens and they must be given the necessary assistance including the use of their language to sustain their peaceful coexistence with the Krobo people.

The researcher finds the remaining two reasons very interesting. They are crucial to the study, though they seem to be in the minority. It is crucial because one of the aims of the researcher for this study is to find out whether the language attitude and use of Dangme by the people of Yilo and Manya Krobo may cause the language death of Dangme in the future. According to these respondents, the reason for the use of Twi during trade is that the Twi language sounds good in the ear and is also easier to speak. The respondents in these categories were eight (8) or 10.0% and twelve (12) or 15% respectively. In effect, it is assisting the Twi language to be gaining ground in Yilo and Manya Krobo.

#### **4.1.2.3.2 Dangme Use in Transportation**

This section looks at the use of Dangme in the transportation sector in the Yilo and Manya Krobo areas. The study shows that just as the language use situation in trading, a similar situation pertains to the transportation sector. After numerous observations to ascertain the trend, the researcher spent some days with the major players in the transport sector within the Krobo enclave to collect data. The data revealed that the major players in the transportation sector use Twi more than Dangme, the language of the indigenes in their operations. The major stakeholders in the transportation sector that are found using Twi are most often the commercial drivers, drivers' mates, stationmasters, bookmen and passengers.

It is observed that Twi has become the language of operation where these stakeholders are found using simple and brief statements to convey their intents and to put across their requests. The data revealed that it is common to hear the under-listed comments

from drivers and their mates, stationmasters and bookmen. It has been established that the drivers, mates, bookmen and stationmasters are the initiators. These are tabulated as follows in Table 18 below.

**Table 18: Common catchy statements used in transportation**

| S/N | Twi                                      | English                          |
|-----|--|----------------------------------|
| 7   | <i>Worekɔ he?</i>                        | Where are you going?             |
| 8   | <i>Worekɔ he/ehɛfa?</i>                  | Which place are you heading to?  |
| 9   | <i>Wobɛsi ɛfa he?</i>                    | Where will you alight?           |
| 10  | <i>ɛhefa na wobɛduru?</i>                | Where will you get to?           |
| 11  | <i>Bra ma yenkɔ</i>                      | Come and let's go.               |
| 12  | <i>Si no wɔ ha.</i>                      | Alight him/her here.             |
| 13  | <i>Obi bɛsi wɔ ha?</i>                   | Will someone alight here?        |
| 14  | <i>Wo wɔ nnoɔma hyɛ<br/>kaa no akyi?</i> | Do you have luggage in the boot? |

**Source: Fieldwork, 2021**

Table 18 discusses some of the common catchy statements in Twi that transport operators and passengers mostly use in the transportation sector. As a result of the foregoing, the passengers have no option but to also respond to these statements using Twi. Though some of these passengers expressed their disappointment about the phenomenon, they are coerced to go along with the masses. Since it is being seen as the new normal and if you try to oppose it, one is tagged as being colloquial or behind time. However, the aged are the category of passengers that mostly stood their ground and

gave their response in Dangme when they were asked questions in Twi. As usual, these statements are also short and catchy just as what the drivers and their mates, stationmasters and bookmen do ask them. Hence, it is common to hear these statements indicated in Table 19 from the passengers:

**Table 19: Response of passengers or commuters**

| S/N | Twi  | English                        |
|-----|--|--------------------------------|
| 15  | <i>Aane/Daabi</i>                                | Yes/No                         |
| 16  | <i>Merekɔ ...</i>                                | Am going to ...                |
| 17  | <i>Mɛsi wɔ.../ɛha</i>                            | I will alight at ... / here    |
| 18  | <i>Meduruu ...</i>                               | I will get to ...              |
| 19  | <i>Aane, mɛsi wɔ ha</i>                          | Yes, I will alight here        |
| 20  | <i>Ɛwɔ mu wɔha Ɛwɔ mu wɔ ha/<br/>Mɛsi wɔ ɛha</i> | I will alight here.            |
| 21  | <i>Si me wɔ ha</i>                               | Alight me here                 |
| 22  | <i>Wobema me nsesa</i>                           | You will give me change        |
| 23  | <i>Meeti, woamma me nsesa</i>                    | Mate, you will give change     |
| 24  | <i>Me nnɔɔma wɔ emu.</i>                         | My luggage is in the boot/car. |

*Source: Fieldwork, 2021*

From Table 19 above, the respondents further explained that several reasons are accountable for this phenomenon. Some of the reasons given are similar to what has been enumerated under section 4.1.2.3.1 of this study. It is a confirmation that Twi is steadily growing stronger and becoming a language of choice by the people of Yilo and Manya Krobo.

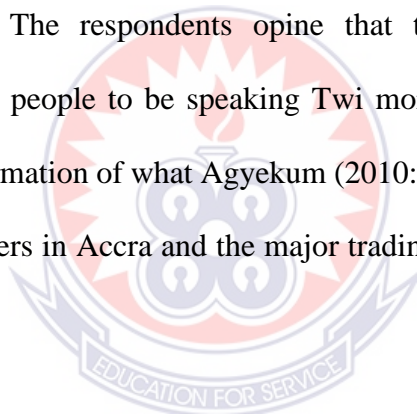
**Table 20: Reasons for the catchy statements in transportation**

| Group        | Dangme  | English   | Number    | Percentage  |
|--------------|---|---|-----------|-------------|
| A            | <i>Ohie li hie<br/>nge ma a<br/>mi</i>                                      | Twi speakers are many in the town                     | 24        | 30.0%       |
| B            | <i>Nihi fuu nu<br/>ne a tuɔ<br/>Ohie gbi</i>                                | Many people understand and speak Twi                  | 20        | 25.0%       |
| C            | <i>Ohie gbi ne<br/>no fɛɛ no<br/>nge tue<br/>amlɔ ne ɔ</i>                  | Twi is the language everyone speaks now               | 12        | 15.0%       |
| D            | <i>A buɔ mo<br/>ke o nge<br/>Ohie gbi ɔ<br/>tueɔ</i>                        | You are respected when you speak the Twi              | 16        | 20.0%       |
| E            | <i>Ke o tu<br/>Ohie gbi ɔ,<br/>a hyɛɔ mo<br/>kaa no ne<br/>he mi tsɔ/te</i> | You are seen as a civilized person when speaking Twi. | 8         | 10.0%       |
| <b>Total</b> |   |   | <b>80</b> | <b>100%</b> |

*Source: Fieldwork, 2021*

From Table 20 above, twenty-four (24) of the respondents representing 30% agreed that the language phenomenon is a result of the fact that many Twi speakers are inhibited within the Krobo communities. In addition, twenty (20) respondents believe that the phenomenon is due to the reason that a lot more people do understand and speak Twi nowadays. Their number constitutes 25% of the respondents which is quite significant. To them, Twi is being used on a large scale recently; hence, everyone tries to learn and use it in order not to be left behind.

The respondents further added that part of the reason is that Twi is the language everyone speaks now. They explained that Twi is now seen as a language that is widely spoken by the people of Yilo and Manya Krobo. Out of the eighty (80) respondents, twelve (12) persons agreed on that representing 15%. Closely related are the two reasons that you are respected when you speak Twi and you are seen as a civilized person when speaking Twi. Sixteen (16) out of the number or 20% and eight (8) or 10% respectively gave the two reasons. They agreed that Twi is a respected language which is why it is being spoken on a large scale. Hence, if you speak it you accord yourself some respect and this motivates the speaker. Apart from the prestige, one is also seen as a civilized person. The respondents opine that the foregoing reasons have unconsciously made the people to be speaking Twi more than Dangme when doing business. This is a confirmation of what Agyekum (2010:390) said: "various non-Akan artisans, drivers and sellers in Accra and the major trading centres shift to Akan when doing business".



#### **4.1.2.4 Dangme Use in Funeral Ceremony**

This section discusses the use of Dangme at funeral ceremonies in the Yilo and Manya Krobo areas. Funeral ceremonies are one of the key cultural indicators that identify a group of people. To the Krobo, funeral ceremonies are the means through which a member of their lineage is accorded the last respect and sent to the other world peacefully. Hence, during these ceremonies various rites are performed for the dead body and the family as well; especially children and the surviving partner(s) if the person was married. As such these rites are expected to be performed in Dangme.

However, funeral ceremonies in Krobo are transforming and different languages are being accommodated during the performance of these solemn rites where certain aspects of the funeral rites are performed in Twi, especially those that are performed in full glare of the mourners including the reading of biography and tributes and giving of sermons by Ministers of the gospel. However, rituals performed for the corpse before and during the bath, laying in state, putting it into the casket and others are done in Dangme.

It is very common to hear the Dangme-speaking people shouting at the top of their voices saying: *“Nihi nge wa kpeti ne a nui gbi ɔ”*. That is “We have people among us who do not understand the language”. They are fighting for the few non-native friends present during such rites not to be neglected due to the language barrier. This is immediately addressed and an interpreter will be sought to render his or her service to the people of the other tribes. It usually turns out that such people are mainly Twi speakers. This happens when the one officiating, for one reason or the other, decides to be monolingual. However, in certain cases, the one officiating will ask the gathering: *“Nihi nge hie ɔ ne a nui wa gbi ɔ lo?”*. That is "Do we have people among us that do not understand our language?". In this instance, it means the person leading or officiating is already aware of the possible interjection from the audience and tries to avoid that by making provisions for them right from the onset. Here too, only Twi speakers and in minor cases, Ewe speakers are identified and are catered for through an interpreter. It is very rare to hear other languages apart from Twi. Reacting to this phenomenon, the respondents gave many reasons that include the following:

**Table 21: Reasons for the use of Twi at funeral ceremonies**

| Group        | Dangme  | English   | Respondents | Percentage  |
|--------------|---|---|-------------|-------------|
| A            | <i>Ohie li ɔmɛ<br/>hie nge wa<br/>kpeti.</i>                  | The speakers<br>of Twi are<br>many among<br>us.       | 20          | 25.0%       |
| B            | <i>Nihi fuu<br/>nu Ohie gbi<br/>ɔ.</i>                        | A lot of<br>people<br>understand the<br>Twi.          | 20          | 25.0%       |
| C            | <i>Ohie gbi ɔ<br/>ji nɔ ne nɔ<br/>fɛɛ nɔ nge<br/>tue piɔ.</i> | Twi is the<br>language<br>everyone<br>speaks now.     | 20          | 25.0%       |
| D            | <i>Wa nge<br/>huɛmɛ ne a<br/>ji Ohie li.</i>                  | We have<br>friends who<br>are Akans.                  | 12          | 15.0%       |
| E            | <i>Waa ke<br/>Ohie li nge<br/>ni tsue nge<br/>he kake.</i>    | We are<br>working with<br>Akans at the<br>same place. | 8           | 10.0%       |
| <b>Total</b> |   |   | <b>80</b>   | <b>100%</b> |

*Source: Fieldwork, 2021*

It is clear from Table 21 above that twenty (20) respondents representing 25% agreed that the phenomenon is a result of the fact that a lot of people understand the Twi language. Following this figure equally are the respondents who gave the reason that a lot of Twi speakers are living with the Krobo with twenty (20) respondents representing 25%.

In a related development, twenty (20) respondents intimated that the situation exists due to the new normal mantra that a lot of people are speaking Twi nowadays. They also represent 25% of the sampled population and they added that the situation does not only persist on Krobo land but in all parts of Ghana. This assertion confirms what has been said by the respondents under 4.1.2.3.2 above. But this time their number of respondents increased from 12 to 20, an indication that the phenomenon is becoming popular among the Krobo. Two other reasons that have been given by some of the respondents are that Krobos have a lot of Akan friends and some of them are also working with Akans at the same workplace with twelve (12) or 15% and eight (8) or 10% of respondents respectively. To these respondents, their friends as well as their workplace colleagues must not be left out during those periods. It is a way of making them understand the culture and tradition of the Krobo people. It came out that the interpreters that are used for these translations are not professionals in that field but by being bilingual. Hence, some of the utterances are at times misinterpreted making way for misunderstanding individuals assigning different meanings to that single utterance.

#### **4.2 The Challenge of Misinterpretations**

This section discusses the challenge of misinterpretation with Dangme in the Yilo and Manya Krobo areas. The concept of language interpretation is defined by Nolan (2005:2) simply as "conveying understanding". For this study, the definition adopted is the transfer of the semantic content of an expression from one language into another. The language being interpreted is the source language (SL) and the language interpreted is the target language (TL). Two main ways by which language interpretation can be

done have been identified as simultaneous or consecutive interpretation (Jones, 1998). According to him, simultaneous interpretation involves a fast rapid interpretation by the TL speaker alongside the SL speaker. This is usually done with the aid of machines but with the consecutive interpretation, the interpreter speaks after the SL speaker finishes or pauses usually after two or three sentences. There is turn-taking within the consecutive mode of interpretation which does not occur with the simultaneous mode of interpretation. The consecutive mode of interpretation is the oldest method of interpretation and that is what has been employed by the interpreters.

Language interpretation can be done by just one bilingual who utters the same thing in different languages or by a 'middleman' interpreter (Nuworsu, 2015). But whatever the choice is, there are some basic qualities or skills an interpreter needs to possess to interpret. The fundamental prerequisite of an interpreter is bilingualism. Bell (1991:38-41) indicates that the interpreter must be communicatively competent in both the source and target languages. Since culture is interwoven with language, it would be more appropriate for the interpreter to not only be communicatively competent in both languages but also well informed about the cultures of both languages. However, this study has revealed that some of the interpreters used during the social and cultural gatherings in the Krobo areas lack this fundamental skill which leads to misinterpretation. This problem of misinterpretation is one of the challenges facing the bi-language phenomenon in the Krobo areas during church services, marriage and funeral ceremonies. For, "when two people from different languages and cultural backgrounds communicate, they have different social assumptions about how a conversation should go, which can cause a breakdown in communication" (Huang et al

2012). This leads to miscommunication which is a common feature found in intercultural communication. Cokely (1992) discusses five types of miscues that are likely to occur during language interpretation: omissions, additions, substitutions, intrusions, and anomalies. This study has confirmed these challenges with data as evidenced in the following extracts from church services, funeral and marriage ceremonies.

**Table 22: Sample misinterpretation by interpreters**

| S/N | Speaker/<br>Interpreter | Twi/Dangme<br>Interpretation  | English   |
|-----|-------------------------|---|---|
| 25  | Speaker 1               | <i>Yɛda Awurade<br/>ase.</i>  | We thank God.   |
|     | Interpreter 1           | <b><i>Wa na Mawu<br/>si.</i></b>                                      | We thank God.   |
| 26  | Speaker 1               | <i>Yɛda mmoakuo<br/>nso ase</i>                                       | we also thank welfare.                                      |
|     | Interpreter 1           | <b><i>wa na wɛfɛ hu<br/>si.</i></b>                                   | we also thank welfare.                                      |
| 27  | Speaker 1               | <i>Sɛ wɔn kukuruu<br/>sika puduo de<br/>firi ha kɔɔ<br/>Takorade.</i> | that they sent plenty of<br>money from here to<br>Takoradi. |
|     | Interpreter 1           | <b><i>kaa a muɔ sika<br/>fuu kɛ je hiɛ ɔ<br/>kɛ ya Takoradi.</i></b>  | that they sent plenty of<br>money from here to<br>Takoradi. |
| 28  | Speaker 1               | <i>Wɔde kɔtee<br/>asɔre no anim.</i>                                  | to glorify the name of<br>the church.                       |

|    |               |   |  |
|----|---------------|---|--|
|    | Interpreter 1 | <i>kaa a ke ya tsɔ<br/>sɔlemi ɔ hɛ mi.</i>                      | to pluck the name of<br>the church.                  |
| 29 | Speaker 2     | There shall be<br>health<br>screening.                          | there shall be health<br>screening.                  |
|    | Interpreter 2 | <i>A maa hyɛ<br/>hiɔtsɛmɛ.</i>                                  | those who are sick<br>shall be cared for.            |
| 30 | Speaker 3     | <i>Yɛn nyinaa ara<br/>mmaa na yɛmfa<br/>nhwɛ mmɔfra<br/>no.</i> | All of us should assist<br>to care for the children. |
|    | Interpreter 3 | <i>Wɔ tsuo waa ye<br/>bua nɛ wa kɛ<br/>na bimɛ.</i>             | All of us should assist<br>to see the children.      |
| 31 | Speaker 4     | I am not at<br>home with the<br>Twi.                            | I am not conversant<br>with the Twi.                 |
|    | Interpreter 4 | <i>Ohɛ gbi ɔ, tsa<br/>pi ye ma mi no.</i>                       | Twi is not from my<br>hometown.                      |
| 32 | Speaker 5     | <i>Wobenya<br/>adwensakra.</i>                                  | You must have had a<br>change of mind.               |
|    | Interpreter 5 | <i>O tsake o<br/>juɛmi.</i>                                     | You have changed your<br>mind.                       |
| 33 | Speaker 6     | <i>Hwan mu na<br/>wode wo kra<br/>akɔhyɛ?</i>                   | In whom have you<br>surrendered your soul?           |
|    | Interpreter 6 | <i>Jije o kɛ o kla<br/>kɛ ya wo?</i>                            | Where have you hidden<br>your soul?                  |
| 34 | Speaker 7     | <i>Yesu deɛ,<br/>ɔnnsosɔ<br/>adwaman so.</i>                    | Christ does not<br>promote fornication.              |

|    |               |  |  |
|----|---------------|--|--|
|    | Interpreter 7 | <i>Yesu lɛɛ e sume<br/>kuasia ni.</i>                | Christ hates<br>foolishness.             |
| 35 | Speaker 8     | <i>Sɛ woyɛ kristoni<br/>wɔ asɔre no mu<br/>a.</i>    | If you are a Christian in<br>the church. |
|    | Interpreter 8 | <i>Ke sɔlemi tsumi<br/>nɛ nɔkɔtɔmma<br/>ji mo ɔ.</i> | If you are elderly in the<br>church.     |
| 36 | Speaker 9     | <i>Jeha akpe enyɔ<br/>kɛ se</i>                      | Over two thousand<br>years.              |
|    | Interpreter 9 | <i>Ɛfiri mfeɛ enum<br/>rekɔ.</i>                     | From five years and<br>above.            |

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*Source: Fieldwork, 2021*

From Table 22, the statement numbered 28 by speaker 1 in the table above has been misinterpreted by the interpreter. This means the interpreter failed to understand the expression ‘*wɔde kɔtee asɔre no anim*’ (to glorify the name of the church) and took it literally. Hence, he interpreted the *kɔtee* (glorify) in Dangme as *tsɔ* (pluck) which in this context is very wrong. The appropriate word to use here is *tsɛ* or *wo hɛ mi nyami* which means to glorify. Similarly, interpreter 2 in the statement numbered 29 also misunderstood the terminology ‘health screening’ to mean caring for the sick (*a maa hyɛ hiɔtsɛmɛ*) instead of interpreting it as *a maa hyɛ nihi a mwɔ mi* (health screening).

In addition, the other interpreters also misunderstood and misinterpreted SL messages of the speakers wrongly into the TL. In the excerpt, interpreter 3 in the statement numbered 30, failed to understand the *Yen nyinaa ara mmoa na yɛmfa nhwe mmɔfra no* by speaker 3 which translates into ‘All of us should assist in caring for the children’ and

rather put it as “*Wɔ tsuo waa ye bua nɛ wa kɛ na bime*” (all of us should assist to see the children). Also, interpreter 4 misinterpreted the utterance by speaker 4 in the statement numbered 31. He said, “*Ohie gbi ɔ, tsa pi ye ma mi’ i*” (Twi is not from my hometown) instead of saying, “*Ohie gbi ɔ, i nui le kpakpa ko*” (I am not conversant with the Twi). These misinterpretations explain the assertion in Fairclough's (1995) model of CDA that a text is not produced and consumed (understood) in a vacuum, but sociocultural factors such as topic, context, and each individual's psychological and cognitive abilities affect the meaning, as demonstrated above. These minor errors being committed by the interpreters confirm the notion that their level of acquisition of the Twi language is quite low and affirm the position of CDA.

There were similar issues with the rest of the statements. For instance, in statement number 32, interpreter 5 misinterpreted the SL and said, “*O tsaké o juemi*” meaning, ‘You have changed your mind’ instead of saying “*O ma na juemi tsakemi*” (You must have had a change of mind). Also in statement number 33, instead of interpreter 6 saying “*Mɛnɔ mi o wo o kla kɛ laa nge ɔ*” (In whom have you surrendered your soul to?), he misinterpreted it as “*Jije o kɛ o klaa kɛ ya wo?*” (Where have you hidden your soul?). In statement number 33 too, interpreter 7 misinterpreted the utterance of speaker 7 by saying, “*Yesu lɛɛ e sume kuasia ni*” (Jesus hates foolishness) instead of “*Yesu lɛɛ e sume loo e kplɛɛ we ajuama bɔmi nɔ*” (Christ does not promote fornication). Another statement that was misinterpreted interestingly by interpreter 8 was, “*Sɛ woye kristoni wɔ asɔre no mu a*” (If you are a Christian in the church) in number 35 which had been put as “*Ke sɔlemi tsumi nɛ nɔkɔtɔma ji mo ɔ*” (If you are an elderly person in the church). Looking at the Twi text closely, there was no word in that statement that its

meaning may suggest or resemble elderliness in Dangme. The only closest similarity in the two statements is the use of the voiceless velar plosive sound /k/ that is present in the words *Kristoni* and *nɔkɔtɔmma*. Hence, it is difficult to fathom how the interpreter got his meaning from that Twi word. This state of confusion applies to the larger Dangme-speaking audience and even those Twi speakers who understand the Dangme very well. Another typical misinterpretation is what has been recorded in number 36. In this instance, interpreter 9 failed to understand the numerical ordinance in the speaker's utterance and assigned a different meaning to it in Twi. Speaker 9 said, "*Jeha akpe enyɔ kɛ se*" which means over two thousand years ago but the interpreter put it as "*ɛfiri mfee enum rekɔ*" (from five years and above). These two statements are not the same and the audience who speak the SL language will decode it differently from those who speak the TL.

The misinterpretations that had occurred were due to some omissions and the use of inappropriate words. This has been affirmed by Cokely (1992) who discussed that five types of miscues are likely to occur during language interpretation: omissions, additions, substitutions, intrusions, and anomalies. Müller-Jacquier (2000) also identifies social meaning or lexicon, (in)directness, register, and non-verbal means of expression among others as the sources of intercultural miscommunication. Furthermore, language and culture are interwoven; so in situations where interlocutors do not share the same culture or language, some communication problems are bound to occur (Sapir 1958, Hymes 1962, Hall 1976). Similarly, interpretation is an intercultural transfer, so the interpreter needs to be an intercultural expert blending the cultures of both the source and the target languages (Kocbek, 2008).

Critical Discourse Analysts assert that each lexical and grammatical item of a language has a cultural background within which it is said. For this reason, “when two people from different languages and cultural backgrounds communicate, they have different social assumptions about how a conversation should go, which can cause a breakdown in communication” (Huang et al, 2012). This leads to miscommunication, which is a common feature found in intercultural communication. In the opinion of Nuworsu (2015), the most common setback in interpretation is interpreting figurative or idiomatic language literally without the source language’s implied meaning.

#### **4.3 Sociolinguistic Factors affecting the use of Dangme in Yilo and Manya Krobo**

This section looks into the various sociolinguistic factors that are influencing the use of Dangme in the Yilo and Manya Krobo traditional areas. Data from the study revealed that the indigenes of the Krobo dialect of Dangme within the study area are drifting away unconsciously from the use of the language. It has been established that the language is not used solely at big or important social functions such as traditional marriage ceremonies, funeral gatherings, worship centres, and peer groupings and other related gatherings that require the use of the language. The data further revealed that at such functions, they tend to use other language(s) in addition to the Dangme. Hence, in some cases, more than one language was used during such occasions and this calls for the services of interpreters. In explaining the development of this phenomenon, many sociolinguistic factors were identified as the causative factor. These sociolinguistic factors are generally classified under the following: Social class, historical, prestige, political, economic factors and the influence of the language policy of the government.

**Social class:** It came to light that both Yilo and Manya Krobo share boundaries with predominantly Akan-speaking communities. As such, many Akan speakers are living within the communities for various reasons. Unconsciously, these Akan speakers are seen as part of the larger Krobo community; hence, whatever the Krobos are doing, they have their siblings in mind and are catered for in terms of language use. Due to this phenomenon, Krobos are unconsciously shifting from the sole use of Dangme to the addition of Twi or Ewe in some minimal cases during some outdoor functions.

**Prestige:** Another factor affecting the use of Dangme in Yilo and Manya Krobo is the value the indigenes placed on the language. To them, their language is seen as inferior to other local languages, especially Twi. Hence, they have accepted the use of Twi in addition to the Dangme at seemingly important social gatherings with the view that you are respected when using Twi. The respondents further revealed that it is also common knowledge that Twi is the language everyone is using because you are seen as ‘civilised’ and you are ‘held in high esteem’ when you use it.

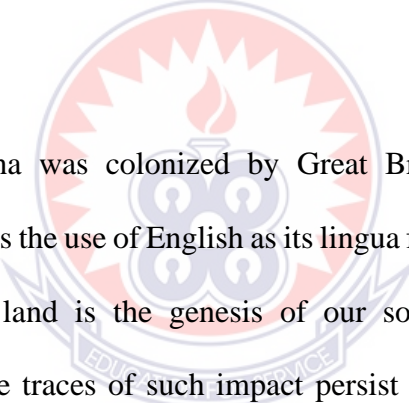
**Economic factor:** The language that is most widely spoken in Ghana, aside from the lingua franca of the country, is Akan (Guerini, 2007). With this at the back of the mind, it is assumed that all the people who matter in terms of decision-making in the offices are Akans. Therefore, if you need to obtain a decent job in such places, you must be able to express yourself in the Twi language. Elsewhere, obtaining work is the most obvious economic reason for learning another language. In English-dominated countries, for instance, people learn English to get good jobs. This results in

bilingualism. The high demand from industries for employees with fluent English has successfully encouraged job seekers to equip themselves with English. Being competent in English leads to well-paid jobs.

**Political factor:** Politics can be affected by religion, elections, wars, and geographical location, and the political atmosphere of a country or region can have a substantial impact on how a political message is seen or understood. These political messages are put across in the language of the people; that is, the language which is understood by most of the people in the target communities. As Twi is considered as the local language which is spoken and understood by most of the people in Ghana, the political parties are using it more to bring their policies and programmes to the doorsteps of their followers and sympathisers. This phenomenon is gaining ground as major government policies and programmes from the national level are translated into some local languages. A rapid shift, therefore, occurs when people are anxious to 'get on' in a society where knowledge of a second language is a prerequisite for success. The people of Yilo and Manya Krobo are not left out in this development and Twi is becoming more popular among them.

**Language policy:** Another contributing factor to language use and attitude in Ghana is the government policies concerning language and education. A particular government may adopt language policies that may favour a particular language. In such situations, the speakers of the minority languages that have not been captured in the policies may start using other languages that are protected by the language policy. Though this is not what pertains to Yilo and Manya Krobo, a variant of the situation where some schools

had introduced and are teaching Twi and not Dangme has gained ground. They explained that it is a government policy to teach any of the approved local languages in schools anywhere in the country. Therefore, they do not need to teach only Dangme in the schools within the locality. With this, many people are shifting from learning Dangme to Twi because of the general perception that it is currently the dominant local language in Ghana and the premium placed on it as prestigious. The dominance of Akan has been confirmed in a study by Nuworsu when she wrote that “Akan is the dominant ethnic group in Ghana with 47.5% of the entire population of the country based on the 2010 Population and Housing Census by the Ghana Statistical Service” (Nuworsu, 2015:64).



**Historical factor:** Ghana was colonized by Great Britain and the major legacy bequeathed to the nation is the use of English as its lingua franca. The imperative impact of colonization on our land is the genesis of our socio-political, economic, and educational setup and the traces of such impact persist in our cultural institution. In some instances, languages are imposed on others as established by Nawaz et al; "English was originally imposed on many countries in the periphery and has through deliberate contrivance, successfully displaced, or replaced some of the indigenous languages of these countries. goes with it so that indigenous cultures have been undervalued and marginalized" (Nawaz et al 2012:74). In the case of Dangme, it is revealed that the Akans are the first people the Krobo came into contact with through the barter trade system. Though Twi is not being imposed on them, the long-standing relationship that exists between them is making the language popular among the people of Yilo and Manya Krobo. To some of the respondents, most of the farming lands being

occupied by the Krobo initially were owned by the Akans. They added that due to this early contact with the Akans they are most familiar with their Twi language and it has been embraced for use by the people.

**Table 23: Distribution of respondents and the sociolinguistic factors**

| S/N          | Sociolinguistic Factors | Total     | Percentage  |
|--------------|-------------------------|-----------|-------------|
| 1            | Social class            | 16        | 20.0%       |
| 2            | Prestige                | 28        | 35.0%       |
| 3            | Historical factor       | 8         | 10.0%       |
| 4            | Political factor        | 16        | 20.0%       |
| 5            | Economic factor         | 8         | 10.0%       |
| 6            | Language policy         | 4         | 5.0%        |
| <b>Total</b> |                         | <b>80</b> | <b>100%</b> |

*Source: Fieldwork, 2021*

From Table 23 above, the majority of the respondents; that is twenty-eight (28) representing 35% of them agreed that the people of Yilo and Manya Krobo are shifting from the use of Dangme to Twi due to the phenomenon of prestige. Others also agreed that the phenomenon exists due to the social class attached to the language. This group constitute sixteen (16) respondents representing 20% of the sampled size. The others were also sixteen (16) or 20.0% of them who attributed it to political factors. Out of the rest of the respondents, eight (8) each or 10% agreed that the situation was due to historical and economic factors. Those in the minority are four (4) or 5% who intimated

that the government's language policy is one of the factors affecting the use of Dangme in the Krobo area.

#### 4.4 Death of Dangme in Yilo and Manya Krobo

This section discusses the possibility of the death of Dangme in the Yilo and Manya Krobo areas. Hence, the researcher at this juncture tries to find out from the respondents if the aforementioned sociolinguistic factors could cause an imminent language shift or if they are capable of causing the death of Dangme. That is, if the entire Krobo community could halt the use of Dangme and switch to the use of Twi as their language. The responses were summarized as follows:

**Table 24: Respondents' view on the death of Dangme**

| Group        | Response | N <sup>o</sup> of Respondents | Percentage  |
|--------------|----------|-------------------------------|-------------|
| A            | Yes      | 6                             | 7.5%        |
| B            | No       | 74                            | 92.5%       |
| <b>Total</b> |          | <b>80</b>                     | <b>100%</b> |

*Source: Fieldwork, 2021*

It is observed from Table 24 above that only six (6) or 7.5% of the respondents answered in the affirmative. To them, the indicators pointing to that are glaring and may happen sooner than even expected. It is worth mentioning that this number of respondents further explained that the Krobo have embraced the use of the Twi language too rapidly and they are more comfortable using the language. They fear that since the young ones nowadays have accepted the use of Twi as a new 'fashion' there is the possibility that

Twi will eventually kill Dangme. This is a recipe for language shift as has been confirmed by Gumperz (2001:470) when he intimated 'the diffusionists viewed the speech community as a dynamic field of action where phonetic change, borrowing, language mixture and language shift all occur because of social forces and where the genetic origin is secondary to these forces.' The socio-cultural forces include ethnicity, gender, trade and commerce, education, occupation, mobility, prestige and status among others.

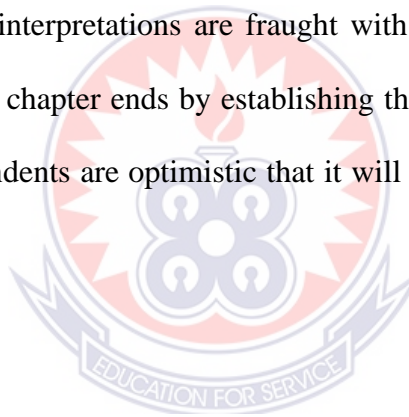
On the other hand, 92.5% translating into 74 respondents disagreed and strongly stated that there is no way this is going to happen. They added that the current language phenomenon cannot lead to language shift or language death. They expressed optimism to dispel the notion and argued that Krobo cannot afford to lose their identity. Additionally, they believe that since there is a government language policy that guarantees the study of the language in the schools, there is no way that the Krobo will shift completely to the use of Twi. They, however, intimated that caution should not be thrown to the wind, but that every attainable measure must be fashioned to protect the language and the identity of the Krobo – Yilo and Manya.

#### **4.5 Summary of the Chapter**

The chapter explored language use and attitudes towards Dangme within Yilo and Manya Krobo. It highlighted the various reasons why students are not willing to study the language in school as well as why users are also shifting from the use of Dangme to Twi during important social gatherings. The chapter revealed that most indigenes are of

the notion that there are a lot of Akans living among the Krobo, hence the need to make provision for them during those crucial times. It was also established that Twi is one of the prestigious languages and that using it shows that one is civilized.

The chapter also established that some of the sociolinguistic factors that are affecting the use of Dangme are social status, prestige, historical, political, economic and language policy. Due to these factors, the bi-language phenomenon had arisen in the Krobo area where two languages are mostly used during social activities. As a result of this, language interpreters are at times used to interpret an utterance from the SL into the TL. Some of these interpretations are fraught with misinterpretations that cause miscommunication. The chapter ends by establishing that despite the current trend of language use, the respondents are optimistic that it will never lead to a language shift or the death of Dangme.



## CHAPTER FIVE

### SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

#### 5.0 Introduction

This last chapter of the study presents the general summary of the study, summary of the major findings, conclusion and recommendations. The general summary provides a brief report on the background of the study, methodology and the theoretical frameworks that underpinned the study, whilst the summary of the major findings highlights the major factors influencing the language attitude towards the study and use of Dangme by the people of Yilo and Manya Krobo. The chapter ended by providing some recommendations for further research into language attitudes involving the Dangme language.

#### 5.1 Summary of the Study

This study has discussed and analysed language attitude towards the study and use of Dangme by the people of Yilo and Manya Krobo. Language is one of the most important means of supporting the interaction and communication between people from the same or different language backgrounds. It helps to bring communities together and, therefore, plays a critical role in society and that wherever people find themselves, they take their language along with them. In such situation, there is the phenomenon of language contact. When people are exposed to several languages to choose from for use, may create a sort of feeling or attitude towards the languages. Yilo and Manya Krobo communities have generally become cosmopolitan areas due to the increasing number of people of other tribes inhabiting these areas as a result of commerce,

migration, marriage, governance and education. These activities have exposed the people of Yilo and Manya Krobo to other languages which have given rise to the phenomenon of the choice of a language to be used at some communicative domains. This has necessitated certain language attitudes towards the study and use of Dangme of which this study seeks to unravel. The descriptive research design has therefore been adopted to enable me present the phenomenon the way it appears.

The concurrent mixed approach which merges qualitative and quantitative data concurrently and then integrates the information into the interpretation of the overall results to provide a comprehensive analysis of the problem is the research approach employed in this study. Data was primarily sourced using semi-structured interviews, questionnaires and participant observation. This study was underpinned by the Critical Discourse Analysis and Variationist Theories.

## **5.2 Summary of the Major Findings**

The major findings of the study presented below are in relation to the research questions guiding the study. The study had revealed that there is a kind of negative attitude towards the study and use of Dangme by the Yilo and Manya Krobo. This has resulted in attaching certain negative comments to the language thereby making it unattractive for students to study it as a course from the second school level of their education. The indigenes also prefer to use Twi in their trade, church service, funerals and other social gatherings. With this development, two languages are mostly used – Dangme and Twi in the selected communicative domains for this study.

Another important finding of the study is the high student-teacher ratio of 1:48 which is nothing to write home about. The number of students to be handled per a teacher is more than the normal ratio. This was due to the low number of Dangme experts being trained at the College of Education level to teach the language at basic levels. This has accounted for why in almost all the schools selected for this study, only one trained Dangme teacher is in a school. There is therefore inadequate supply of trained Dangme teachers for fair distribution and this is cited as a disincentive to the fortunes of the Dangme language.

It was also discovered that there was a crave for the use of Twi as a medium of communication during certain social gatherings and selected communicative domains such as churches, funerals, traditional marriage ceremonies and in commerce. Due to the phenomenon of the preferred use of Twi, it has given rise to the tendency of using two languages at the identified communicative domains. This often calls for the use of interpreters where in some cases, it ended up in misinterpretations resulting in miscommunications. This preference for the use of Twi is not the case of language imperialism, since it is not being imposed on the people.

Furthermore, the study revealed that, the sociolinguistic factors that are influencing the choice of language for use in the identified communicative domains are social class, prestige, economic factor, historical, political factor and government policies. Some of the reasons adduced to the aforementioned factors are that Twi is a 'universal' language and you are respected when you speak it, that use it if you want to be connected, that 'we' are neighbours and the need to let them feel they are part of the Krobo society; and

that most of the lands owned by the people of Yilo and Manya were sold to them by their Akan neighbours.

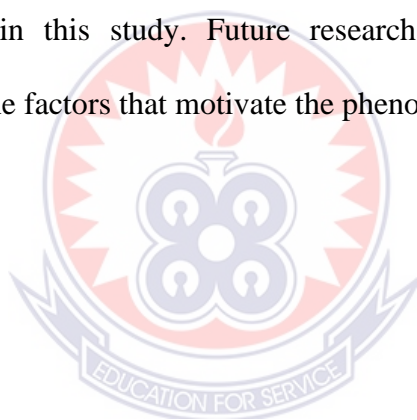
Finally, it was established that though majority of the respondents agreed there is a kind of negative attitude attached to the language, they had disagreed to the notion that this negative language attitude is capable of causing the extinction of the Dangme language any time soon. They reiterated that since Dangme has been protected by government policy for it to be studied in the Ghanaian educational curriculum, it will never die.

### **5.3 Conclusion**

Language is a crucial medium in the expression of the culture of a group of people and also gives people both ethnic and linguistic identity. It has been revealed that there has been a lot of misconception about the study and use of Dangme and as a result, Twi is making a strong in row into the language and cultural fabrics of Dangme in Yilo and Manya Krobo. This study has therefore revealed that this important role of language is being comprised by the people of Yilo and Manya Krobo through some sociolinguistic factors. This study will therefore add to the literature of language attitude in general and a documentation of the sociolinguistic factors influencing the language attitude and use of Dangme by the people of Yilo and Manya Krobo. Finally, it has evaluated the implications of these attitudes on the preservation and transmission of Dangme language within the Yilo and Manya Krobo communities.

#### **5.4 Recommendations**

This study is limited to language attitude and use of Dangme by the people of Yilo and Manya Krobo, it is recommended that similar studies should be done to cover the whole Dangme speaking tribes of Ghana. It is also recommended that a study should be carried out on the same topic but focusing on the phenomenon of language imperialism to ascertain whether or not the choice of language for use at the selected communicative domains in this study was due to that phenomenon. Again, data gathered for this study revealed that misinterpretation is a common phenomenon associated with the use of two languages which call for interpretation. However, due to time limitations, this was not discussed into details in this study. Future research can be done focusing on misinterpretations and the factors that motivate the phenomenon.



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## APPENDIX I

### SEMI-STRUCTURED INTERVIEW GUIDE

#### a) *For Learners*

1. Are you happy to be studying Dangme at this level of your academic journey?
2. How did you develop the interest in the study of Dangme in school?
3. What do you feel about the course and the learners who are studying Dangme in school?
4. If given the opportunity, would you have changed the course?
5. What are some of the negative comments you hear people make about the use and study of Dangme?
6. Do you think there are ways of addressing these negative comments?

#### b) *For Adults*

7. Did you have the chance to study Dangme as a course in school?
8. If no, would you have opted to study it then?
9. What are some of the negative comments people do make about the use and study of Dangme as well as toward its users?
10. Which language is commonly used in trade, church, funerals and marriages?
11. Kindly identify some of the factors that influence the use and study of Dangme within Yilo and Manya Krobo?
12. What do you think about the school of thought that the negative attitude towards the use and study of Dangme is a recipe for its extinction?
13. Please, do you have any advice for the general public (people of Krobo)?

## APPENDIX II

### FIELD QUESTIONNAIRE

#### UNIVERSITY OF EDUCATION, WINNEBA

#### FACULTY OF GHANAIAN LANGUAGES EDUCATION – AJUMAKO

#### FIELD QUESTIONNAIRE FOR THE RESPONDENTS

The researcher is a graduate student of the University of Education, Winneba at the Faculty of Ghanaian Languages Education – Ajumako Campus conducting a study into language attitude and use of Dangme by the people of Yilo and Manya Krobo. I respectfully request that you form part of this study by completing the attached questionnaire. It is my fervent hope that you will participate in the study. It will take you a maximum of ten (10) minutes to complete all the questions. Thank you for your valuable cooperation.

#### SECTION A: DEMOGRAPHIC INFORMATION OF RESPONDENTS

Please tick [] or write the response in the appropriate places that best reflects your identity and personality to complete each statement.

1. Please kindly indicate your gender: Male [] Female []

2. What is the age category you belong?

|               |                              |               |                              |
|---------------|------------------------------|---------------|------------------------------|
| 15 - 19 years | [ <input type="checkbox"/> ] | 20 – 30 years | [ <input type="checkbox"/> ] |
| 31 – 40 years | [ <input type="checkbox"/> ] | 41 – 50 years | [ <input type="checkbox"/> ] |
| 51 - 60 years | [ <input type="checkbox"/> ] | Above 60      | [ <input type="checkbox"/> ] |
|               |                              | years         |                              |

3. Kindly state your current occupation: [ \_\_\_\_\_ ]

4. What is your highest academic or professional qualification?

BECE [ ] SSCE/WASSCE [ ] Diploma [ ] HND [ ]

Bachelor's Degree [ ] Master's Degree [ ]

Others, please specify [ \_\_\_\_\_ ]

## SECTION B: LANGUAGE ATTITUDE AND SOCIOLINGUISTIC FACTORS

### Part A: Close-ended questions

Please use the following Likert Scale to find out the language attitude towards the study and use of Dangme in Yilo and Manya Krobo. Please tick [√] in the box where appropriate.

#### I: Language attitude towards the use and study of Dangme in Yilo and Manya

Scale: 1 – Strongly Agree (SA); 2 – Agree (A); 3 – Neutral (N); 4 – Disagree (D); 5 – Strongly Disagree (SD)

| No | ITEMS   | SA | A | N | D | SD |
|----|---|----|---|---|---|----|
| 1  | There is a kind of attitude towards the use and study of Dangme in Yilo and Manya Krobo Municipalities. |    |   |   |   |    |
| 2  | The attitude towards the use and study of Dangme is positive.   |    |   |   |   |    |
| 3  | The attitude towards the use and study of Dangme is negative.   |    |   |   |   |    |
| 4  | I have been coerced to study or to be studying Dangme at this level.                                    |    |   |   |   |    |
| 5  | The negative attitude towards the use and study of Dangme is a  |    |   |   |   |    |

|   |  |  |  |  |  |  |
|---|--|--|--|--|--|--|
|   | recipe for its extinction in Yilo and Manya Krobo.   |  |  |  |  |  |
| 6 | My ward/wards shall study Dangme in school as part of their course of study.                                 |  |  |  |  |  |
| 7 | The negative attitudes influencing the use of Dangme can be addressed.                                       |  |  |  |  |  |
| 8 | There is a current phenomenon of using two languages during social activities in Yilo and Manya Krobo areas. |  |  |  |  |  |
| 9 | Akan is the language that is dominating during these social activities.                                      |  |  |  |  |  |

**II: Sociolinguistic factors that are influencing the use of Dangme by the people of Yilo and Manya Krobo.**

Please use the following Likert Scale to evaluate the factors influencing the use of Dangme by the people of Yilo and Manya Krobo. Please tick [ $\surd$ ] in the box where appropriate.

**Scale: 1 – Strongly Agree (SA); 2 – Agree (A); 3 – Neutral (N); 4 – Disagree (D); 5 – Strongly Disagree (SD)**

| <b>N<sup>o</sup></b> | <b>ITEMS</b>  | <b>SA</b> | <b>A</b> | <b>N</b> | <b>D</b> | <b>SD</b> |
|----------------------|---|-----------|----------|----------|----------|-----------|
| 10                   | Prestige is a factor influencing the use of Dangme.   |           |          |          |          |           |
| 11                   | Social status is another factor affecting the use of Dangme in Yilo and Manya.                          |           |          |          |          |           |
| 12                   | One other factor influencing the use of the language is historical factor.                              |           |          |          |          |           |
| 13                   | Political factor is also influencing the use of Dangme.   |           |          |          |          |           |
| 14                   | The language attitude towards Dangme is being influenced by economic factor.                            |           |          |          |          |           |
| 15                   | Language policy is also a factor that influences the use of the language in Yilo and Manya Krobo areas. |           |          |          |          |           |

**Part B: Open-ended questions**

Kindly write your response briefly in the spaces provided for each of the following questions and statements.

16. What are some of the negative comments people make about the use of Dangme?

.....

.....

17. How do you feel about the use and study of Dangme?

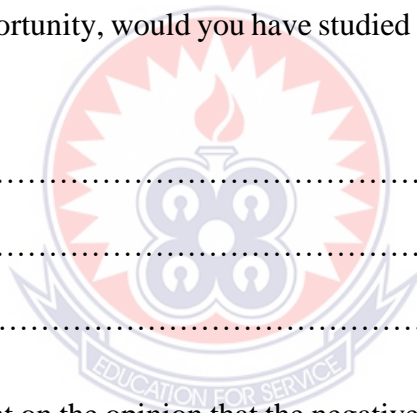
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18. What are your feelings towards the people using Dangme and those who are studying it?

.....  
.....  
.....

19. When given the opportunity, would you have studied Dangme in school? Give your reasons.

.....  
.....  
.....



20. Give your comment on the opinion that the negative attitude towards the use of Dangme shall cause the extinction of the language in the Yilo and Manya Krobo areas.

.....  
.....  
.....

**Give your comments on why you think the following are the factors influencing the use of Dangme in the Yilo and Manya Krobo areas.**

21. Prestige:

.....  
.....  
.....

22. Social class:

.....  
.....  
.....

23. Economic and historical factors:

.....  
.....  
.....



24. Political and language policy:

.....  
.....  
.....

25. Please, your last comment on the language attitude phenomenon in the Yilo and  
Manyra Krobo areas

.....

.....

.....

**Thank you very much for responding and your cooperation.**



## APPENDIX III

## POPULATION OF THE RESEARCH SITE



**GHANA STATISTICAL SERVICE**  
**2010 Population and Housing Census (PHC)**

Table 9: Population by District and Sex – Eastern Region

|                         | TOTAL             | MALE              | FEMALE            |
|-------------------------|-------------------|-------------------|-------------------|
| <b>GHANA</b>            | <b>24,658,823</b> | <b>12,024,845</b> | <b>12,633,978</b> |
| <b>EASTERN</b>          | <b>2,633,154</b>  | <b>1,290,539</b>  | <b>1,342,615</b>  |
| BIRIM SOUTH             | 119,767           | 57,981            | 61,786            |
| BIRIM MUNICIPAL         | 144,869           | 69,304            | 75,565            |
| WEST AKIM MUNICIPAL     | 195,349           | 95,047            | 100,302           |
| SUHUM-KRABOA COALTAR    | 167,551           | 82,402            | 85,149            |
| AKWAPEM SOUTH MUNICIPAL | 123,501           | 60,907            | 62,594            |
| AKWAPEM NORTH           | 136,483           | 64,028            | 72,455            |
| NEW JUABEN MUNICIPAL    | 183,727           | 88,687            | 95,040            |
| YILO KROBO              | 87,847            | 42,378            | 45,469            |
| LOWER MANYA             | 89,246            | 41,470            | 47,776            |
| ASUOGYAMAN              | 98,046            | 47,030            | 51,016            |
| UPPER MANYA             | 72,092            | 36,500            | 35,592            |
| FANTEAKWA               | 108,614           | 54,010            | 54,604            |
| EAST AKIM MUNICIPAL     | 167,896           | 81,767            | 86,129            |
| KWAEBIBIREM             | 192,562           | 94,560            | 98,002            |
| AKYEM MANSI             | 97,374            | 48,003            | 49,371            |
| BIRIM NORTH             | 78,907            | 39,572            | 39,335            |
| ATIWA                   | 110,622           | 54,671            | 55,951            |
| KWAHU WEST MUNICIPAL    | 93,584            | 44,875            | 48,709            |
| KWAHU SOUTH             | 69,757            | 33,094            | 36,663            |
| KWAHU EAST              | 77,125            | 37,620            | 39,505            |
| KWAHU NORTH             | 218,235           | 116,633           | 101,602           |

Source: Ghana Statistical Service (GSS)