


UNIVERSITY OF GHANA, LEGON
CODESWITCHING AMONG AGONA/ENGLISH SPEAKERS IN AGONA SWEDRU: A
CASE STUDY OF TWO CHURCHES

BY

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DECLARATION

I declare that this dissertation is the result of my original research, except for references to other works which have been duly acknowledged. I also declare that no part has been published as part of the requirement for any degree in any university.

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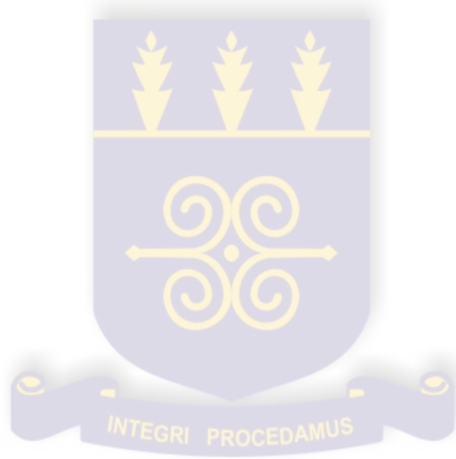
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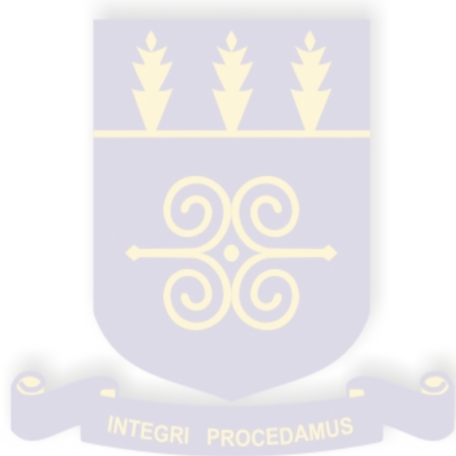
DEDICATION

To my late mother Mrs. Margaret Mensah.



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My sincere gratitude goes to God Almighty for his guidance and protection throughout my stay in University of Ghana. I am also grateful to my supervisor, Prof. Dadzie, for recommending the topic of this study, for his constructive criticisms, comments especially his belief in me. I do appreciate his relentless effort, good suggestions and counselling which have made this thesis a reality. I would also like to thank Dr. Anderson and Prof. Dako for their encouragement and support during the selection of the topic of this study and for the various materials they provided to support it. I am grateful to my family for their consistent prayers and financial support.



ABSTRACT

This dissertation examines the occurrence of code switching between Agona and English among members of the St. James Anglican Church and the Holy Ghost International Church in the Agona District of the Central Region in Ghana to determine the patterns of occurrence in conversational turns. It also describes the social roles that the code mixed languages perform in context. The study concentrates on how meaning is derived from the structure of conversation among bilingual Agonas. The research explores the nature of meaning in conversation among bilingual Agonas and examines Forson's claim that code switching in languages tend to be 'a third tongue'. It also discusses the view that certain structures in one language induce code switching. Finally, it seeks to find out whether Agona may be described as a hybrid. It also examines the semantic implications of conversational code switching in order to see how meaning is structured in the rapid switches speakers make. The study is data-based and the material is collected from a series of oral interviews of about thirty members of the two churches in Agona Swedru, of three generations, to account for the prevalence of code switched material. The study will include variables; age, education, profession to support the three generations. Audio recording of normal interaction among participants are transcribed and analysed. This study reveals the conversational structures and the distinct patterns which evolve during communication.

KEY WORDS: Code switching, bilingual and code mixed

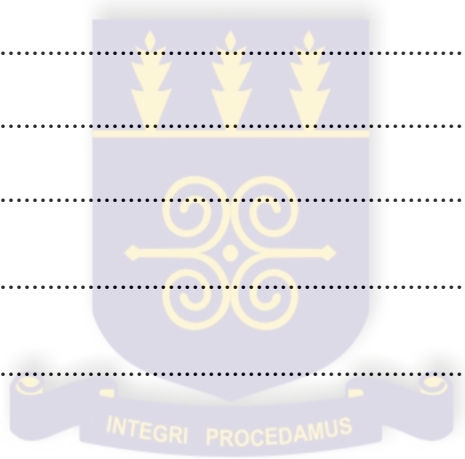
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CHAPTER ONE

INTRODUCTION

1.0 General Introduction

Code switching has become an integral tool of communication for the people of Agona Swedru, the capital of the Agona West Municipal Council in the Central Region. In order to have a fair idea of this study, this section presents the background of the study and of the people of Agona. Furthermore, certain key questions have been listed in connection with the study to help achieve the goals of this work.

1.1 Ethnographic background of the people

Agonas are Akans who originally migrated from erstwhile Ghana Empire, now occupied by the Republic of Mali, settled at Techiman before fanning out to the coastal area of Ghana. The Agona dialect is a mixture of Akuapem Twi and Fante given the migration patterns of Agona and the fact that Agona is sandwiched between Fante and Twi-speaking Akans. Syntactically, the structure of conversation of Agona and Twi is the same but they differ slightly in pronunciation. The examples below demonstrate the similarity between Agona and Twi in terms of structure. In (a), the verb **feel** is inflected by the perfective marker *a-*, with the syllabic vowel *i-*.

(a) w'- a- feel-i se **economy** no mu ye den.

3SG-PERF- -SYLL-V inside is hard

‘She has felt (that) the economy is tough’

With pronunciation, there is a difference in the tone of certain lexical items used in Agona and Twi. Examples (b) and (c) demonstrate this assertion.

(a) Agona ► kyɛw (*hat*)

(b) Twi → kyé (*hat*)

The differences in examples (b) and (c) are that ‘kyew’ as pronounced in Agona has a low tone whereas ‘kyɛ’ has a high tone. Also, ‘kyew’ in Agona is labialised whereas the Twi equivalent is not. Agona is also in contact with English. Bilingual speakers alternate between these two languages during formal and informal conversation. The example below supports this claim (English items are in bold).

Friends discussing the facial expression of someone who is paid his monthly salary (Conversation 1: Appendix 1).

1. **Osei:** Na obi kɔgye ne **pay** a// **you can see from his face** sɛ w’ akɔgye ne **pay** fofor
2. **Ato:** Ne de ennye no kwar// **it’s never true// How can you use a person’s facial expression to actually tell what is in his pocket?**

Osei: But if one goes for one’s pay// you can see from one’s face that one has newly been paid

Ato: That is not true// how can you use a person’s facial expression to actually tell what is in his pocket?

1.2 The Agona Municipal

As already stated, Agona Swedru is the busiest commercial town in the Central Region of southern Ghana. It is situated in the eastern corner of Central Region with a total area of 447 square kilometres. The municipality is bordered to the North by Agona East, to the East and South by Gomoa East and to the Northwest and West by Asikuma – Odoben – Brakwa and Ajumako Enyan – Essiam Districts. According to the 2010 Population and Housing Census, the Agona West Municipality has an estimated total population of 115,358 with female population standing at 61,199, while male population is also pegged estimated at 54,159.

1.3 Background of the study

This research is intended to examine the alternation of codes between Agona and English by bilingual speakers in two churches, find out the distinct patterns of normal conversation, and describe the relevance of functions of both languages. The study showed that Agona speakers frequently switch from Agona to English during communication practically at all levels. This study was occasioned by the notion that code switching involves the use of two or more languages and which usually occur in informal situations (Gumperz 1972; Forson 1979; Auer 1984, Myers – Scotton 1998).

The study did an analysis of discourse in code switching of Agona/English speakers in Agona Swedru in the Central Region of Ghana. Again, it established “why”, “how” and “where” Agona/English speakers in Agona unconsciously and frequently switched codes during informal conversation. In addition, it examined the semantic implications of conversational code-switching in order to deduce how meaning was created from the rapid switches speakers make. Audio-recordings of informal interaction among participants was transcribed and analysed.

This study concentrated on a section of the population of members of the St. James Anglican Church and the Holy Ghost International Church particularly the youth because they are primarily into active switching of codes especially during interaction. Other residents who did not fall under the age range of the youth are also involved in everyday conversation. This study therefore examined the developing patterns of the structure of Agona and English languages. Also, the study investigated the meaning and function of individual instances of language alternation in conversation. The investigation was based on a larger study of corpus of spontaneous speech in code-switching used by a section of the members of the two churches in Agona Swedru, who are Agona/English bilinguals of different professions, educational levels and age groups.

Many linguists and scholars, like Blom and Gumperz (1972), Celso Alvarez (1990, 1998), Myers-Scotton (1993) and Forson (1979) have made significant contributions to the study of code-switching. As a result, the key purpose of this study is to supplement previous research on Languages in Contact.

Nilep (2006) is of the view that an important base for the study of code-switching research is Uriel Weinreich's (1953) *Languages in Contact*. He described the effect of language contact on languages as well as the activities of bilingual speech communities. Weinreich's description of code switching suggests that bilingual individuals possess two separate linguistic varieties which (ideally) they employ on different occasions.

Code-switching is made up of a broad range of contact phenomena and it is produced by bilinguals in a multilingual community. It occurs in conversation between speakers' turns or within a single speaker's turn and can also occur between sentences or within a sentence.

However, it can also be argued that code switching can undermine the learning of English and students' ability to perform in national examinations which are conducted in English.

1.4 English in Ghana

English language is the official language of Ghana. In 1957, it became the first African nation south of the Sahara to secure independence from the British colonialists. English is employed at all levels of governance, from the local to the national levels. The majority of Ghanaians acquire the aptitude of speaking English through formal education. It is the prescribed medium of instruction from the primary to the tertiary level of education. However, there is evidence that some children learn how to speak English at home before they begin formal education. The central role of English in education ensures that it is also the primary language of literacy for a majority of Ghanaians; most newspapers

are published in English while advertising ensures the ubiquity of written English, particularly in the urban landscape. Also at community level, documents such as church announcements are routinely written in English, to be ‘read’ to congregations in the locally shared language, such as Twi.

1.5 Statement of the problem

It is increasingly becoming evident that those who speak the language have become so much attached to the English language that they often switch from Agona to English during communication. This is becoming a bit of a problem in the Agona community since frequent switching from Agona to English is usually associated with the youth of Agona Swedru. Subsequently, this has affected the structure of conversation, and hence, my investigation of the developing patterns of Agona/English code-switching in conversation. This problem is similar to that which occurred in Middle English.

The English language itself faced a similar problem several years ago. After the Norman Conquest of England in the 11th century, the English language was massively adulterated. Durkin (2013) is of the view that one of the most obvious effects of the conquest was the introduction of Norman French, a northern dialect of **Old French**, as the language of the ruling class in England, adulterating Old English. French words entered the English language, and a further sign of the shift was the usage of names common in France instead of **Anglo-Saxon names**.

Medieval Britain, like Ghana, was a multilingual society and, therefore, English came into contact with so many languages like French, Latin and Celtic languages. The use of Scandinavian languages in mainland, Britain, later died out. Before the Conquest, England had been relatively ‘advanced’ in the extent to which the vernacular language, rather than Latin, was used in writing. According to Durkin (2013), after the Conquest, English was pushed out of these functions almost entirely. Latin

predominated in most types of writing in the immediately post-Conquest period. In order to solve this problem English became the medium of instruction and writing by the British. By the fourteenth century, records become more plentiful, especially in London, as the use of English increased in literary contexts and in a variety of different technical and official functions.

1.6 Research questions

The following are questions raised in connection with the issues pertaining to this study. The study, therefore, seeks to find solutions to the problems associated with code switching among Agona/English speakers. The research questions seeking answers are the following. There is however no pretense that they are exclusive. They have been selected in order to give form to the thesis.

- What is the nature of meaning in a conversation in which codes are switched?
- Can we describe code-switching as a third- tongue?
- Is code switching induced by particular structures in either language?
- Can we describe Agona as a hybrid of Fante, Twi and English?

1.7 Objectives

This study has five main objectives which are:

- To examine informal conversations between bilingual Agona/English speakers
- To identify and describe the developing patterns of conversational code-switching in the utterances of speakers.
- To examine how code-switching is used as a tool in discourse: for emphasis, change of topic, to establish identity, as a function of communicative stance
- To analyse the different structures involved in the process of code-switching.
- To examine the emergence of Agona as a hybrid of Fante, Twi and English.

1.8 Significance of the study

This research will enrich previous studies on bilingual interaction and languages in contact. The analysis of code switching of Agona/English speakers will enable the researcher to understand how bilinguals communicate.

Again, the research will update the developing patterns of each language involved in a conversation as well as the independent roles they perform. Also, understanding how Agona/English speakers use both languages interchangeably during informal conversation will provide a good insight into their co-operative skills. This study will direct researchers who are interested in Agona/English Code switching to find out more about the two languages using different perspectives.

1.9 Design of the study

The study adopted the qualitative style of study which tackled the structure of Agona/English code switching in conversation, meanings and functions of the types of code switching, the various definitions of code switching in addition to the factors that inform code-switching. The procedure used in carrying out the research involves conducting oral interviews. It also involves audio-recording of conversation by residents of Agona Swedru. A digital audio-recorder was used for all recording. Findings have been transcribed, interpreted and analysed.

1.10 Organisation of the study

The study is in five chapters. The first chapter focused on the introduction, background of the study, the Agona Municipal, English in Ghana, statement of the problem, objectives, research questions, significance, and design of the study. The second chapter concentrated on literature review on code switching and the reasons for code switching. The third chapter displayed the theoretical framework, justification of theories and methodology.

The fourth chapter discusses the analysis of data whilst the fifth chapter concentrated on the summary, findings, conclusion and recommendations.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

This section of the study presents works on Bilingualism and Contact Languages by scholars whose immense contribution has been of great help to this field of study. It demonstrates the various definitions of the concept of code switching and made comparisons of the terms “code” and “code switching”.

2.2 Bilingualism

Bilingualism is a broad and complex field including the study of the nature of the individual bilingual’s knowledge and the use of two languages. It is an important issue which has been treated in the field of language. It is, therefore, a reality which exists in many countries today. Wei (2000) argues that bilingualism is not a phenomenon of language but a characteristic of its use. He states that “if language is the property of the group, bilingualism is the property of the individual”. This means that the use of two languages by an individual supposes the existence of two different language communities; it does not suppose the existence of a bilingual community.

Furthermore, the bilingual community can only be regarded as a dependent collection of individuals who have reason for being bilingual.

2.2.1 Who is a bilingual?

The word *bilingual* primarily describes someone with the possession of two languages. Wei (2000) argues that it can also be taken to include the many people of the world who have varying degrees of

proficiency in and interchangeably use three, four or in even more languages. He explains that many countries in Asia and Africa co-exist and large sections of the population speak three or more languages.

According to Birner (1994), people may become bilingual either by acquiring two languages at the same time in childhood or by learning a second language sometime after acquiring their first language. Many bilingual people grow up speaking two languages. She claims that often in America such people are the children of immigrants; these children grow up speaking their parents' native language in their childhood home while speaking English at school. In Ghana, most people usually become bilingual by acquiring their first language in childhood and later their second language, often English, in school.

2.3 Reasons for code-switching in Ghana

It is common in communication for people to code-switch from one language to another especially amongst the youth in Ghana. Quarcoo (2012) suggests that one of the most pervasive use of CS can be seen in what Forson (1988:181) said that 'code switching normally occurs in bilingual communities in which one of the languages is either socially more prestigious than the other languages or is more associated with international and scientific function than others'. As a result of the prestige associated with English in Ghana, not only because of its official status but also because of its global importance, people tend to mix it with their Ghanaian languages to confirm their status. In some cases, people code-switch during interaction in order to express a particular idea. The reason is that they feel more comfortable expressing themselves for instance in English than Agona.

Furthermore, the term 'borrowing' has been used to describe situations in which lexical items are borrowed from one language into another. When this happens the borrowed item tends to acquire usage features which are peculiar to the borrowing language.

Myers-Scotton (1995) observed that in urban Africa, it is common for people to use more than one language in all walks of life. For instance, she investigates how two teenage boys from different ethnic groups (Kalenjin and Kikuyu) were chatting after school in Nairobi, Kenya. She focuses on the social motivations for codeswitching and treats CS as a type of skilled performance, not as the “alternative strategy” of a person who cannot carry on a conversation in a language in which it began.

2.4.1 Code switching in Ghana

Forson (1979: 123) indicates that CS is not a code choice in Ghana until after the early 1950s when English was introduced as the medium of instruction in the elementary schools. Forson, in his work on Akan- English CS, defines Conversational CS as “the use of two or more languages in a single discourse within and between sentences”. He says that “The use of code-switching is predictable, given the necessary sociolinguistic setting, particularly a primary common language for all the participants, the ability to use a common second language, a knowledge of which has economic and / or social advantages over the primary language, and is often used as lingua franca in everyday conversations” (Forson 1979:32). It is observed that Forson’s definition of CS covers both inter-sentential and intra-sentential switching. Forson (1979) cited in Quarcoo (2012), notes that in CS only one of the two languages involved builds the structure and the other language provides the lexical and less frequently grammatical items. In Akan/English CS, Akan builds the structure because ‘speakers are speaking Akan’ (Forson 1979). He further explains that ‘the English items used... are those more accessible than their Akan equivalents’ (Forson 1979: 160). That is, speakers will choose the less difficult lexical or grammatical items over difficult ones in CS.

He is of the view that because Akan tense/aspect markers are simpler than their English counterparts, they are more likely to be used in CS than English ones. He argues that: ... in a situation where two systems are available to him, as in code-switching, the speaker is likely to prefer the structurally simpler of the two. For example, the Akan tense/aspect markers are preferred... because the Akan tense/aspect marking is generally simpler than the English system. (Forson 1979:160). One will agree to this assertion.

He therefore demonstrates this declaration with some examples like (2a), where **invite** is marked for the past with the Twi past marker /i/ which is in harmony with both the syllabic vowel and the vowel in the stem. He explains further that an English tense/aspect marker cannot be used with a Twi verb and so (2b) is unacceptable.

(2a) **KN invite- i - i won**

KN invite-V-PA them

‘KN invited them’ (Forson 1979:158)

*(2b) **KN hyia-ed**

KN invited (Forson 1979:158)

However, he says nothing about tone which is a vital part of verb in Akan. The past morpheme has a rise-fall which necessitates that all CS verbs. He is also of the view that unlike borrowing, CS is not used by monolinguals. He also considers CS in Ghana, as a *third tongue* used by average Ghanaians who acquired at least secondary school education. Looking at other works on CS, there is no doubt that CS has become the third language, not only to the educated Ghanaian, but to the uneducated as well. Thus it may be observed that it is related to the situation or pattern of Agona/English CS and so this study proposes to use his definition since it highlights the types of CS: Inter-sentential and Intra-sentential switching that we find in Agona.

Amuzu (2005), on the other hand, revisits Forson's (1979) claim on CS as the "third tongue" of the educated Ghanaian. According to him, "code switching, to a large extent, has become the 'first tongue' of most educated Ghanaians, particularly the educated youth". His paper entitled "Codeswitching in Ghana: Still a 'third tongue' of the educated?" explored claims made in the literature regarding factors such as setting, topic and addressee that motivate the pervasive use of CS by educated Ghanaians. He based his claim on same studies in Forson 1979, 1988 and, Amuzu (2005a) lends support to Asilevi's (1990) view that the code switcher's frequent inability to sustain ready access to their mother tongue mental lexicon during online speech production, is the principal cause of instances of both in-group and out-group communication. He again identifies a key facilitator of the pervasive use of CS by Ghanaians, that is, the nature of the Composite ML mechanism that characterizes the code switched structures. The Composite ML mechanism allows the speaker to stay in touch with their English and mother tongue mental lexicons during online speech as long as they stick to only their mother tongue for functional level procedures, namely, the provision of late system morphemes and the determination of the order of morphemes in mixed constituents. Amuzu (2005) believes that the days of restricting the use of CS to informal discourse are numbered. His work specifically takes on the speculation that most of the indigenous Ghanaian languages in intensive codeswitching contact with English will soon transform into mixed codes.

Indeed, what happened to English between AD 400 and the 15th Century when the language was a hybrid between French, Anglo Saxon and Celtic languages may be the lot of African languages in spite of what purists dictate.

Asilevi (1990) investigates Ewe –English CS in conversational discourse in the case of English as a second language in Ghana as well as the influence of English on the educated Ewe native speaker. He describes Ewe- English CS and discusses the sociolinguistic and other linguistic

factors that motivate such switching. According to him, although English is a second language in Ghana, speakers usually resort to the mixing them in discourse as a result of incompetence in both languages.

Asilevi (1990) also shares that the rapid evolution of mixed codes may replace local Ghanaian languages. He observes a scenario where CS may become the language of education.

... during our visit to some schools, we observed that the mixed language becomes the medium that is resorted to after all attempts to explain a point in English fail. To these incompetent teachers who cannot manipulate the spoken English very well and marginally inexperienced pupil teachers, the mixed language is the medium of instruction. (Asilevi 1990: 67)

He claims that some teachers regularly resort to CS instead of using their indigenous languages to repeat what they fail to communicate effectively to their pupils in English. The following is an example of CS in the classroom:

4.Senyo, ne e-nye be wo-mother tsɔ [fofoŋuta twenty]

Senyo, if3sg-be COMP 2g-mother take sugarcane_bundle

yi asime-ε eye...

go market-FOC and...

‘Senyo, if your mother takes twenty bundles of sugarcane to the market and...’

(Asilevi 1990:67)

Amuzu (2012) presents detailed textual analysis of the code switching that the Ewe-English bilingual uses in various social contexts, including informal interactions at home, semi-formal discussions in study group meetings at school and interactions on radio talk. According to him, code switching appears to be predominantly unmarked. Amuzu (2005) is of the view that the domains of CS have expanded to several formal settings where the bilinguals freely use it to

convey a variety of socio-pragmatic interactions. His work concentrates on data from two groups: Ewe-English and Akan-English bilinguals. Many of the data are bilingual conversational exchanges, recorded literature on CS in Ghana and from radio and television advertisements. His data was analysed within Myers-Scotton's Markedness Model which emphasizes the social and pragmatic context as well as speaker orientation in the kind of explanation it offers for bilingual CS. The Markedness Model was used by Amuzu in his work to portray social identity of speakers. The type of CS used is the unmarked choice. A situation exists among speakers of Agona/ English code switching. The example below is a conversation among some members of St. James Anglican Church which occurred at the premises of the church in June 2014. The speakers involved in the interaction were all Senior High School graduates in Agona Swedru. Participants discussed the rapid erection of a new Melcom shop after the old one was gutted by fire. (Example 3)

2. **Felecia:** Woe yi wa aye no **storey building**

This one has been made a **storey building**

3. **Justina:** ode **one week** mpo na eyiyi ee
enyama no

They used one week to remove the goods

4. **Felecia:** Se ase wo hu se ehyee no ye asan
abue no nti **this time** omo **stock-i** no with
nyama bebiere

Felecia: You see that because it got burnt
they've opened it (.) so **this time** they've
stocked it with many goods.

5. **Janet:** **But** wosee no ntem dodo (.) enndu
one year mpo oo

Janet: But they built it early (.) it didn't reach
even **one year**

The conversation above depicts a sense of worry by the speakers due to the swift erection of the Melcom shop. It is obvious that they are well informed and they share a similar interest looking at each speaker's contribution to the topic of discussion.

Again, the analysis which was done within Myers-Scotton's Markedness Model showed that two kinds of CS, marked CS and unmarked CS, are used routinely by the bilinguals. An example he provides reveal that the use of unmarked CS gave way to instances of marked CS prompted by speakers' heightened emotion during the interaction before a return was made to unmarked CS.

Example 4:

1	A	[Looking at the statement of account.] Ke mega nyi fe de.	Then I am in debt again.
2	B		[Non-verbal communication showing agreement.]
3	A	Ehe mako nu yia de, eko deka tso afia loo.	Okay. Let me take some of this; you have taken one from here.
4	B	Nu ka ee, m a kple Seyram fe nu yi agreement-ia de? Nenie wohia be mia contribute hafi?	What is it? What about the agreement between you and Seyram? How much does each of you have to contribute ?
5	A	Finally-a? Ao de! we are justnyemenya be megagbona five hundred....	You mean finally ? No! We are just... I didn't know that I will come to [contribute] five hundred again...
6	B	Ao la, me eya gblom mele o.	No, I am not talking about that.
7	A	Ao, we are just doing it.	No, We are just doing it.
8	B	Menye thousand thousand dollars ye mie contribute this last time oa?	Is it not thousand dollars apiece that you contributed this last time ?
9	A	Ee.	Yes.

10	B	But ur... I noticed you didn't pay all your money.	But ur..I noticed you didn't pay all your money.
11	A	How much did I pay? I don't know, I... I paid. The only thing that you owe me now, I owe you, you owe me now ye nye twenty dollars	How much did I pay? I don't know, I... I paid. The only thing that you owe me now, I owe you, you owe me now is twenty dollars.
12	B	Twenty?	Twenty?
13	A	Yah twenty dollars	Yes twenty dollars
14	B	Twenty alo seventy?	Twenty or seventy?
15	A	Ega ðee, meva ñe ðe me afi aḍea? Seven hundred ya meḍo ḍa, earlier on aḍe... nyemeḍo ga aḍe ḍa?	The money, isn't there a short fall somewhere? The seven hundred I sent earlier on ... didn't I send some money?
16	B	You sent one hundred and fifty first time.	You sent one hundred and fifty [the] first time.
17	A	One eighty aḍe ðee? One eighty ya meko ñe Gavivi ðee?	What about some one eighty ? Where is the one eighty I gave to Gavivi?
18	B	Ee; mele afima oa?	Yes; isn't it there? <i>[pointing at a figure in the statement of account.]</i>

Quarcoo (2012) also defines code-switching as the use of two different grammars in a single clause. One can argue that CS does not only occur within a single clause but between sentences and even phrases. Quarcoo's definition is purely grammatical and hence it is hardly comprehensive. In her work on grammatical constraints on verb phrases in Twi/English code switching, she observed that English verbs that participate in Twi/English CS must conform to the syntactic structure of Twi verb phrases before they are accepted. Her work also described and explained the grammatical constraints on Verb Phrases (VPs) in Twi/English intra-

sentential CS. The methodology employed was to tape-record Twi discussions on various radio and television stations and conversations of friends and relatives. Some of the radio and TV discussions recorded were Hot FM (Adakabre's programme), Peace FM (*Kokrokoo*), Asempa FM (Double Critical), TV3 (*Onie*), TV Africa (*Me dadwen*) and Metro TV (*Mama Zimbi* show and *Abrabo mu nsem*), all in Accra, Ghana. The work also included recordings of informal conversation among family and friends. Using the Myers-Scotton's Matrix Language Frame (MLF) Model for the analysis of her data, it was revealed that Twi is the matrix language (ML) and English, the embedded language (EL) in Twi/English CS. In example (5), she indicates that, Twi as the ML builds the frame of the mixed constituents and creates a slot in which the English content morphemes **bacteria** and **cause** are inserted indicating that English is the EL.

(5) eno ε- yε **bacteria** na ε-**causo** saa

that it-be bacteria that it-cause that

'It is a bacteria that causes it' (Aku: no. 212)

Albakery and Ofori (2011) undergo a sociolinguistic study which looks at language use at Catholic Masses and in informal social interactions by worshippers in Accra. Their work focused on English employed monolingually as well as alternated or mixed with indigenous Ghanaian languages in socioreligious settings. Data for this study were collected from ten Catholic churches in Accra using the participant – observation method. Apparently, the churches selected for this study was based on the socioeconomic conditions of the areas in which they were found; in the elite class, middle class or lower-middle class neighbourhood. The work focused on the phenomenon of code-switching and code-mixing between English and Twi through the prism of Myers-Scotton's (1997; 2003) theory of Matrix Language Frame which uses the Complement phrase (CP) for the analysis of language alternation and language

mixing. Moreover, Gumperz's (1982) notion of "contextualization cue" and the markedness theory of Myers-Scotton (1993) were used to examine the interlocutors' linguistic choice.

Code-switching, therefore, seems to be the norm or, to use Myers-Scotton's (1997: 232) phrase, "the unmarked choice" when Ghanaians engage in informal interactions. Even though, Ghanaians proficient in the English language are more likely to speak the official language with people they do not know even in casual conversations. At one of the churches, the following conversation took place between a visiting worshipper and a couple of women from the parish (A = visitor; B = first woman; and C = second woman):

Excerpt (6)

A: What are you doing with these items?

B: Offertory.

A: What's offertory?

C: A gift in the house of God.

A: Are you going to give them to the priest to eat?

B: Yes, to eat. And, anyone who comes, we'll give him some.

A: I see.

The subject of the conversation was food items which had been gathered in front of the church in readiness for presentation to the priest during "offertory" time, that is, the point where worshippers present bread and wine and other items for the celebration of the Mass. As is clear from the excerpt above, the visitor initiated the conversation in English, and the other interlocutors accepted the challenge. Since they did not know each other or the other's linguistic backgrounds, they all stuck to English, albeit a casual one, throughout the conversation.

Findings indicate that, although English is a second language in Ghana, it dominates Catholic Masses in urban centres like Accra and it is used extensively and in different combinations

with indigenous languages. According to Albakery and Ofori (2011), the data from the elite churches, for example, Christ the King and Corpus Kristi seem to point to a trend that other researchers have observed among urban elite youth, that is, “a trend towards English monolingualism”. This situation therefore is similar to that of Agona/English code switching where members of the St. James Anglican church and the Holy Ghost International church in Agona Swedru gradually move from the use of the indigenous Agona dialect to English language throughout their recorded conversation. Again, their findings revealed that the higher the socioeconomic status of the church, the more likely English is used exclusively in it.

Asare- Nyarko (2012) in her work on Akan-English codeswitching in some selected churches in Accra also examines the types and the patterns of codeswitching and their occurrence in conversation the religious setting. She did an audio- recording of naturally occurring speech activities for example at the Ringway Assemblies of God and the Pentecostal Fire Ministry. The findings revealed the types of codeswitching namely: intra-sentential, inter-sentential and tag-switching in the various conversations which took place. She provides examples from her data to distinguish the types of code switching which were found in the conversation of the members of the tree churches. From example (7) below, it can be observed that there are alternations of Akan and English lexical items within the same sentences. Thus the speaker switches from Akan to English in the same sentence which is termed as intra-sentential code switching. The data from example (8) show codeswitching that is inter-sentential in which Akan clauses and English clauses are alternated within the same text. In example (9), the study identified an incident of tag switching where the English phrase *in fact* is inserted into the Akan utterances as a tag or an interjection by the speaker, expressing his emotions or feelings of worry about situations that are happening in the group.

(Men Ministry discussion)

7) Ye hu seisei **men** nyhiam nye **program** titiriw biara

(We have observed that **men** don't organize any important **program**)

(Youth Ministry discussion)

8) Elijah boo Onyankopon din ma ogya behyee Baal abosom no. **This the God we worship.** Yen Nyame a yesom no no yennto no mu nhye dan mu. **You see, our God, we cannot lock him up.**

(Elijah called the name of God Almighty and fire came down to burn Baal gods. **This the God we worship.** Our God we serve, we won't lock him up. **You see, our God, we cannot lock him up**).

(Men Ministry discussion)

9). Se yehwe mmarima ne yen asoreba a ennye koraa. **In fact**, yedi fa bebre...

(if we look at men and our church going, it is not good at all. **In fact** we are at fault...)

The patterns of codeswitching identified in this study occurred in the form of Monologues and Dialogues. Agona/English code switching also demonstrates the types of code switching except tag switching and their functions in the utterances of members of the selected two churches: St. James Anglican Church and the Holy Ghost International Church.

CHAPTER THREE

THEORETICAL FRAMEWORK AND METHODOLOGY

3.0 Theoretical Framework

For the purpose of the study, this research used two theories namely: The Conversational Analysis Theory (CA), which was proposed by Peter Auer (1980), and the Matrix Language Frame (MLF) Model of Myers-Scotton (1993).

3.1 The Conversational Analysis Theory (CA)

In the case of the CA approach, the study sampled both spontaneous and non-spontaneous speech produced by children with alternations between German and Italian dialect. The study was conducted in Constance, West Germany, among children of Italian migrant workers with a Southern Italian background.

The notion of talk organisation or the organisation function of CS will help this study by determining the orderliness of utterances as well as the social action that are situated in the various natural and informal interactions in CS that take place among participants. Auer had a more theoretical interest in the analysis of language alternation that relates to bilingual interaction and, therefore, pays particular attention to the structure of conversation and focuses on how hidden meanings are revealed from language choice.

According to Nguyen (2008), Auer distinguishes the following types of code alternation due to their specific functions in discourse:

- a) Discourse – related code switching
- b) Participant – related code switching
- c) Preference – related code switching.

The types of code switching mentioned above can be ascertained from the recorded conversation. Also Auer discusses these types of code switching and their individual functions under his Conversational analysis approach.

3.1.1 Discourse – related code switching

As the name suggests, it refers to the kind of interaction or conversation which occurs among speakers and generates meaning with regard to the organisation of talk. In other words, it refers to what is being discussed by speakers in a discourse. According to Auer (1995), “it may occur as a result of a shift in topic or a change in participant’s constellation”. This kind of alternation has the function to contribute to the organisation of the discourse in a particular episode. It is usually interpreted to contextualise a particular feature of interaction”.

In order to clarify the function of discourse –related switching, Auer presents the following example in his work on Spanish/English bilingual speakers. In his work, an informal conversation between Spanish-German bilingual speakers takes place.

According to Auer (1998), Participants must select their code to contribute to the ongoing interaction by negotiating their language choices in their various turns to come to an agreed choice. Hence, language convergence takes place. Below is an example from Extract 6a, where Auer demonstrates how discourse-related CS is organized.

Extract 6a

Informal conversation among young Spanish-German bilingual speakers: W, female; M, male.

1. W: *Qué hora se?*

(What time is it?)

2. (2.0)

3. Wie spät?

(What time?)

4. M: Zwanzig nach elf;

(Twenty past eleven)

(Auer 1998: 4-5)

In the extract, it is assumed that the non-response in line 2 of participant M (after 2.0. seconds) is interpreted by participant W as meaning the use of a language that contrasts with the preferred language of discourse (Spanish). Participant W therefore selects German which receives a response from participant M. Auer explains that the second choice coincides with participant M's preferred language which enables M to contribute to the discourse making it discourse-related.

3.1.2 Participant – related code switching

Participant-related code switching revolves around the participants involved in the conversation. In participant-related CS, there is the notion of 'language negotiation sequence' (Auer1998:8) where not all participants in a conversation agree on one common language. With this type of switching, the individual's own idiolect (the use of a certain dialect, slang or jargon) identifies him or her. In other words, it refers to the pronunciation of an individual.

According to Auer (1995), some code alternations leave language choice unclear. For instance which language is the one to continue with, in conversation. He claims that when language choice is kept open, it provides information about the speaker as a person and about his or her conceptualisation of the situation (1995).

Auer demonstrates how language negotiation takes place between a farmer and a government worker in extract 7a. Both use divergent languages to negotiate their turns i.e. the farmer uses

Lwidakho6 and the worker uses Swahili and English until the worker converges at a point but quickly diverges again.

Extract 7a

1. Worker: *Nakuuliza, njaa gani?*

(I ask you, what kind of hunger?)

2. Farmer: *Inzala ya mapesa, kambuli*

(Hunger of money; I don't have any)

3. Worker: **You have got a land**

4. Worker: *Una shamba*

(You have land [farm])

5. Worker: *Uli nu mulimi*

(You have land [farm])

6. Farmer: *mwana mweru-*

(... my brother-)

7. Worker: *mbula tsisendi*

(I don't have money)

8. Worker: Can't you see how I am heavily loaded?

(Auer 1998:10)

3.1.3 Preference – related code switching

The third kind of code switching that Auer talks about is *Preference – related code switching*.

With this, he refers to the preference of a language over another in a conversation. Also he emphasises that the preference is not psychological but rather technical (1998). But a language is chosen because of the linguistic competence of the speaker.

3.2 The Matrix Language Frame Model (MLF)

The Matrix Language Frame Model is the second model chosen for this work which shows that Agona is usually the matrix language with English as the embedded language in Agona/English CS. A key principle of this model is that in bilingual speech production a frame is built just like that for monolingual speech. The frame belongs to one of the languages and items from the other language are inserted into it. The framework reorganizes two inter-related oppositions:

- a. The Matrix Language vs. The Embedded Language opposition
- b. The system vs. content opposition.

3.2.1 The Matrix Language vs. Embedded Language opposition

The more dominant language is the matrix language (ML) and the other one is the embedded language (EL). ML might be identified as the first language of the speaker or the language in which the morphemes or words are more frequently used in speech. Myers-Scotton's (1993) criteria are more structurally based. MLs provide abstract grammatical frames where ELs are inserted. The ML sets the grammatical frame of the mixed constituents e.g. phrases and clauses and also directs the morpheme order of the mixed constituent. The role of the EL, which is the other language, is to provide content morphemes and system morphemes. Example (2) below in Swahili-English CS quoted by Myers-Scotton has Swahili as the ML which builds the frame of the mixed constituents and creates a gap for the EL content morpheme **decide** to be inserted.

(2) Hata siku hizi ni me-**decide** kwanza kutumia sabuni ya mati

even days these 1SG-PERF- first to use soap of stick

'[But] even these days I have decided first use bar soap'

(Swahili-English; Myers-Scotton 1993: 5)

Example (3) below in Agona/English has Agona as the ML which creates a gap for the EL content morpheme **win** to be inserted.

(3) Ah na woana nom na ɔ mo **win**-i

But who were the ones who won?

3.2.2 The Content vs System Morpheme Opposition

The distinction between content and system morphemes is crucial in identifying the ML.

Content morphemes, for example nouns, verbs, adjectives and some prepositions, express semantic and pragmatic aspects and assign or receive thematic roles. These are essential to convey messages in communication. System morphemes, for example function words and inflections, express the relation between content morphemes and do not assign or receive thematic roles. They are essential in building grammatical frames. Content morphemes, according to the model, can be supplied by both the ML and the EL so that in example (4) both Swahili and English contribute them. Swahili contributes *kilabu* ‘club’ and *pesa* ‘money’ and English supplies **membership**.

(4) I –le **membership** kule kilabu kw-enu ilikuwapesa ngapi?

CL 9-DEM the club LOC-yours it is money how much

‘How much is the membership [fee] at your club?’

(Swahili- English; Myers-Scotton 1993:95)

In example (5) below Twi supplies all the system morphemes needed to indicate the relationship between the content morphemes. It has contributed the determiner **no** ‘the’, the future marker **bɛ-** ‘will’ as well as the progressive marker **ɛ-**. In addition, Twi has added an extra vowel **–o** to change the morphology and phonology of the verb. Twi has again provided the conjunction **na** ‘and’ and the emphatic **dɛɛ** which is a special feature in Twi.

(5) *Problems* no deε ε- bε -ba nayε bε-solvɔ, na yε-

problems DET EMP it-FUT -come and 1PL FUT-solve and 1PL-

ε-solvɔ

PROG-solve

‘As for the problems they will come and we will solve (them) and we are solving (them)’.

(Ada: no 31)

(Quarcoo 2012)

It appears that in Agona/English CS morphemes like prepositions, determiners and such system morphemes are rarely code switched. It will be noticed also that grammatical morphemes in the ML join nouns and verbs code switched from the EL. Example (6) below shows this.

(6) **Minister** nà ɔkae ‘tweà’ no wɔ se w’a- **sack-** i no – o

‘The minister who said ‘tweà’(.) they said he has been sacked’

3.2.3 The ML Hypothesis

Myers-Scotton proposes that during CS the ML plays a more dominant role in a mixed constituent. That is, the grammatical procedures that build the surface structure of an ML+EL constituent will be those consistent with the ML (Myers-Scotton 2002: 239). There are two principles governing this hypothesis: (1) The Morpheme- Order Principle and (2) The System Morpheme Principle.

3.2.4 The Morpheme- Order Principle

The Morpheme-Order Principle: “In ML+EL constituents consisting of singly-occurring EL lexemes and any number of ML morphemes, surface morpheme order... will be that of ML”.

(Myers- Scotton 1993: 83). This principle means that when a frame is built for an ML+EL

constituent made up of single EL lexemes and a number of ML morphemes, the surface syntactic relations shall come from the ML. In example (5a), all the surface syntactic relations that build the frame of the constituent come from Swahili and the head first word order of Swahili is observed.

An example in Agona/English is seen in (5b)

(5a) ma-mbo m-engi **new**

CL 6-things CL 6- many

‘many new things’

(Swahili-English; Myers-Scotton 1993: 85) in (Quarcoo 2009)

(5b) natar dadaw bebire

‘many old things’

(Data)

3.2.5 The System Morpheme Principle

The System Morpheme Principle: “In ML+EL constituents, all system morphemes which have grammatical relations external to their head constituent will... come from the ML” (Myers-Scotton, 1993:83). This means that when ML + EL constituents are built, all system morphemes that will have grammatical relations with the content morphemes shall come from the ML.

3.2.6 EL Island Trigger Hypothesis

An EL island within the MLF model is made up of only EL morphemes and is well-formed in the EL.

3.3 Justification of the choice of the Conversation Analysis model and the Matrix Language Frame model.

This study employs a combination of the Conversational Analysis (CA) by Auer (1980) and the Matrix Language Frame (MLF) by Myers-Scotton (1993). The CA theory will help to

reveal or establish the sociolinguistic and the pragmatic aspects of this research whereas the MLF theory will identify structures under grammatical aspect as inter-sentential or intra-sentential CS. It examines Agona/English CS structures which are mostly intra-sentential. With intra-sentential CS, grammatical constraints directly affect the behaviour of two, or more participating languages. The MLF model is devised to explain intra-sentential CS. The CA model is a suitable approach for this particular study because it touches on the production of meaningful conversation by speakers.

Mey (2001) points out that in the framework of CA, the various mechanisms determining people's use of language in an extended, open conversational setting are explored: who holds the right to speak (often called the 'floor', because that is the position taken when speaking in an assembly, what kind of rules are there for yielding or taking the 'floor'; what makes a particular point in the conversation particularly appropriate for a 'turn' (one speaker relinquishing the floor, another taking it); and so on.

However, Mey (2001) is of the view that "one of the weaknesses of a strictly CA-oriented approach is that those societal aspects of conversation have no place to go in a framework that primarily studies co-text, and which allows for the context to appear only as a function of the conversational interaction".

Auer's CA theory, is the main one used for this study. It serves as a pivot to this particular study in that it examines closely the emergence of conversational structures of both Agona and English languages and reveals what happens during conversation among Agona/English speakers.

It provides assistance in analysing the order in which the structure of conversation appears and thereby revealing the hidden or intended meanings of these languages in contact. Also, the CA

approach to the examination of alternation between Agona and English languages will aid in revealing the developing patterns of language choice.

Other patterns which Auer talks about have also been identified according to their individual functions in conversation. These are: Participant- related, Discourse- related and Preference – related code switching. These insights helped in the determination of the differences in the pieces examined.

Furthermore, the choice of Auer's CA model projects social meanings of each conversation by participants, focusing on word choice, different aspects of pronunciation and sentence phrasing.

The Matrix Language Frame on the other hand is another important theory for the study. This work selected the MLF model because it adequately explains some of the switch patterns that occur in Agona/English CS. This however does not mean it is comprehensive. As was proposed by Myers-Scotton (1993), it is a relevant approach to this study. It is carefully selected and its purpose is to assist Auer's Conversational Analysis theory to serve as the framework of this research. The use of the Matrix Language Frame model establishes the different roles performed by each of the languages involved in code-switched utterances made by speakers. Whereas Agona is the Matrix Language (ML), that sets the grammatical frame of the mixed constituents e.g. phrases and clauses, English becomes the Embedded Language (EL) which provides some content morphemes and system morphemes.

3.4 Methodology

3.5 Introduction

This part of the study demonstrated how data was collected, the background of participants and the tools used in gathering data. The research site focused on two selected churches in Agona Swedru. The selection was based on a number of social factors such as the bilingual background and socio-economic status of participants and worshippers. It also discussed some of the challenges encountered in the course of using the fieldwork.

3.5.1 Definition of Population Sample

The study was conducted at the St. James Anglican Church and the Holy Ghost International Church situated in Agona Swedru. The selection of the site was based on the fact that code switching exists in a lot of churches especially among the middle –age and the youth during and after church service. It was also based on the researcher’s familiarity with the two churches because the study seeks to portray code switching as informal especially in a conversation among friends.

The members of St. James Anglican Church and Holy Ghost International Church were chosen because they exhibit some uniqueness in Agona/English code-switching. A section of the youth from both churches numbering thirty were selected for the exercise. Ten members from Holy Ghost International Church and the other twenty members from St. James Anglican church. They comprised 22 males and 8 females with different educational backgrounds and professions. They included Senior High School (SHS) students and graduates, undergraduates, pastors and taxi drivers. Other residents who do not fall under the age range of the youth were also involved in everyday conversation.

3.5.2 Data Collection

The procedure used in carrying out the research involved conducting oral interviews. It also included audio-recording of natural and informal conversation by residents of Agona Swedru. The oral interview provided material for gathering information about the bilingual background, age and profession of respondents. It was used to explicate code switching. The study employed the qualitative approach which tackled the structure of Agona/English code switching in conversation, meanings and functions of the types of code switching, the various definitions of code switching in addition to the factors that trigger code-switching.

It was also used in sampling their views on switching from Agona to English. Consent forms were distributed among participants before the oral interviews, and audio- recording the informal conversation were conducted. The recordings of conversation among friends in each group occurred without any specific topic in mind. Sometimes, new topics were introduced whilst discussions were ongoing. They covered a wide range of topics such as on sports, fashion, politics and religion.

Furthermore, the time apportioned for each of the five conversations was three hours totaling fifteen hours. The recordings of conversation and the interviews by each group took place after church activities at the premises of the two churches. About four months was used in the collection of data.

The entire corpus for this research was collected from the spontaneous flow of utterances among Agona/English bilinguals of different educational levels, age and profession. The thirty participants were picked randomly in order to ensure a natural and informal conversation among them. They were categorised into six groups, with Group 1 consisting of five males, Group 2 consisting of a male and four females, Group 3 consisting of two males and three females, Group 4 consisting of five males, Group 5 consisting of four males and a female and

Group 6, consisting of 5 males. Again, data was collected through audio-recording of spontaneous informal conversation by participants. The researcher was an observer – participant of all the events which took place.

Equipment used to aid collection of data was an Olympus digital audio- recorder. Every information elicited was transcribed and analysed to identify instances of code-switching. Also, the various individual functions of the types of code switching were spelt out. Subsequently, a distinct pattern of talk organization was revealed.

3.5.3 Oral Interview

Apart from recording the activities in the two selected areas, oral interviews were conducted exclusively for five members of each group. It was face- to- face interview format, that is, I interviewed participants personally and face to face following questions previously written. The interview was necessitated by the fact that most people of Agona switch codes when participating in informal conversation. The main objective of the interview conducted was to find out from the respondents the number of languages they speak and whether they switch frequently from one language to another language in everyday conversation.

The respondents involved in the interaction comprised Senior High school graduates, undergraduates, National Service personnel, Pastors and traders selected randomly from the two churches. The interview consisted six questions:

1. Where were you born?
2. How old are you?
3. How long have you lived in Swedru?
4. How many languages do you speak?
5. What is your profession?

6. Do you often switch from Agona to English?

3.5.4 Brief background of participants

Participants whose utterances make up the data are many so this study may provide brief backgrounds about those the researcher knows personally. They are Ato, Mawuli and Frimpomaa.

Ato's group is made up of Ato, his younger brother Jojo and their friends who all attend St. James Anglican Church in Agona Swedru. Ato, an organist in church, is 23 years of age and hails from Agona Swedru. He holds a bachelor's degree in Science Education and also attended Swedru Senior High School. He is currently a National Service person at Noguchi Memorial Institute of Medical Research. He is a bilingual and speaks English and Agona. Mawuli is 28 years old and a journalist at the Graphic Communications Group Limited. He hails from Agona Swedru and speaks Agona and English. He holds a diploma in communications from the Ghana Institute of Journalism (GIJ) and has a daughter. Frimpomaa was born in Dunkwa – On – Offin but currently lives in Agona Swedru. She is 19 years of age and a student. She speaks Agona and English and also a member of the St James Anglican Church.

3.5.5 Limitations

Collection of the empirical data was a difficult task. Most of the residents of Agona Swedru were unwilling to participate in the oral interview. Some of the participants did not also speak loudly due to perhaps their state of nervousness. Earlier conversations were recorded and interviews were administered among some residents of the town that is, at the lorry stations and the market in December 2013 but the data did not generate code switched utterances. Also, some of the residents who did not fall under the age range of the youth refused to be recorded.

3.5.6 Transcription and Translation of data

The following transcription and translation convention was followed:

- All English words are written in bold
- All Agona morphemes appear in regular font
- English glosses appear on the line below transcribed sentences
- The portion of utterance which is significant to current discussion is underlined for easy identification. Examples (a) and (b) below demonstrate this.

(a) Abofra no dzi mo

Child DET eat-HAB rice

‘The child is eating rice’

(b) **But** me support- e e **Atletico**

But 2SG -SYLL-V-PAST

But I supported Atlectico

CHAPTER FOUR

4.0 ANALYSIS OF DATA

4.1 Introduction

This chapter evaluates the corpus collected from the field. It also includes a thorough analysis of different patterns of conversation which emerged from Agona/English code switching using Peter Auer's Conversational Analysis approach and the Matrix Language Frame model of Myers-Scotton. The chapter examines the emergence of a hybrid, the social functions of code switching, the impact of code switching on the Agona community and the interview data analysis.

4.2 Patterns of code switching in conversation

One of the main aims of this study is to determine the different patterns of code-switching which emerge in the various interactions among residents of Agona Community. Thus the study uses Auer's Conversational Analysis approach to help examine recorded conversation. It will also determine the various types of code switching and their functions in conversation. A discussion on Auer's Discourse-related code switching, Participant-related code switching and Preference-related code switching has been demonstrated in Chapter Three.

4.2.1 Analysis of Discourse – related code switching

Example 1- Discourse – related code switching: A group of youth from St. James Anglican church discussing attendance of church service and friendship after church service. Kudjo is uncertain with Francis' attendance of church service and so finds out from him the Bible verse

used by the priest during the previous church service. Again, the participants talk about friendship with women (Conversation 5: Appendix 3).

1. **Kudjo:** When be the last time you go church?

When was the last time you went to church?

2. **Francis:** Oh you can ask Nana Esi (.) she knows that I have been going to church

Oh you can ask Nana Esi (.) she knows that I have been going to church

3. **Basa:** Okay quotation bɛn na osofo no yi?

Okay which quotation did the priest take?

4. **Francis:** Exodus 14: 14// ‘the Lord shall fight for you are he shall hold you peace

Exodus 14: 14// ‘the Lord shall fight for you are he shall hold you peace

5. **Basa:** But nigger woeyi ne mbaa sɛm no wɔ sor oo

But this nigger his womanising is high

6. **Francis:** Daabi it’s a wrong

No it’s a wrong perception that people have about me (.) but that is not true

7. Kudjo: If it is so de a (.) what is that perception about?

If it is so (.) then what is that perception about?

8. Francis: Me (.) me ye obi a//I make friends easily with ladies (.)you understand (.) but not to that extent se ebi a me kope obaa to have sex or something like that//me ye that free flowing person

For me (.) I am someone//I make friends easily with ladies (.) you understand (.) but not to that extent that perhaps I go after women to have sex or something like that//me ye that free flowing person

9. Felix: Eeeee friendship

Friendship?

10. Francis: You can ask// ye se kyere me wo adananfo na me nnkyere wo me subain// madanfo ne Basa. Basa is one of my closest friends but ommpɛ mba// Just like me (.) we move together (.) we move along everyday.

Francis: You can ask (.) they say show me your friend and I will show you my character (.) my friend is Basa (.) se kyere me wo adananfo na me nnkyere wo me subain// madanfo ne Basa. Basa is one of my closest friends but he does not like girls (.) just like me (.) we move together (.) we move along everyday.

11. Kudjo: Birds of the same feathers

Birds of the same feathers

The example above is an informal conversation among Agona/English bilingual speakers. In the conversation, one of the speakers Kudjo begins by asking another speaker Francis about the last time he went to church. He inserts certain items in Ghanaian pidgin i.e. *bi* and *you go*, avoiding the use of the appropriate words in English: *was* and *went to* which are the past tenses *is* and *go*. The other speaker (Francis) therefore replied in English. Apparently, the third speaker also contributes by switching from English to Agona, finding out the type of Bible text used by the pastor who preached while Speaker B answers by quoting Exodus 14:14 in English. The 4th speaker joins in the conversation, introducing a new topic on *friendship*. The first topic lasted for 30 seconds whilst the shift in topic followed, also lasting for 47 seconds. It begins with an insertion of the conjunction *but* which was followed by the slang *nigger*. The rest of the words that follow are in Agona. The swift shift from one topic to another indicates the occurrence of Discourse –related code switching.

The presence of yet another code, *pidgin*, in examples 1 and 2 is an important element in connection to this study. It is mostly used by the youth in some of the recorded conversation which have been gathered. Also, it reflects the natural and unconscious flow of speech existing among speakers.

Basa's switch from the first topic receives the normal response from the other speakers in the group and enables them to contribute to the discussion. Auer is of the view that, in discourse-related CS, participants are oriented to transition points in conversation which enables them to allocate turns to other participants. Turn-allocation has two parts and is hierarchically structured.

(i.a) Current speaker selects next speaker

(i.b) If (i.a) does not apply, self-selection takes place, and the first starter acquires the rights to the turn.

(i.c) If neither (i.a) nor (i.b) holds, present speaker may continue.

(ii) In this case, part I of the turn –allocation component becomes relevant again as soon as the next transition relevant place has been reached (Auer 1984: 33).

Thus in conversation, the current speaker has the right to assign turns to other participants by selecting the next speaker. If that speaker fails to allocate the turn, any of the participants can self-select. It is during self-selection that competition takes place leading to overlaps.

4.2.2 Analysis of Participant – related code switching

The extract below is an informal conversation which occurred among a group of friends who are Agona/English bilingual speakers in Agona Swedru. Speaker A began the conversation in Agona but switched to English in narrating his encounter with two children in a restaurant who appeared to have been neglected by their parents.

Example 2 – Participant –related code switching: A group of friends discussing the irresponsibility of some parents (Conversation 6: Appendix 3).

(2) 1. Ransford: Ah dabɛn? When was that? Sunday no some small boys bi I met them no charley it was bad oo// small two boys bi my paddi come then they came to me// I should give them money to go and buy food (.) Around eight ooo// one is nine years and the other is six years// where are their parents a// do you know they don't sleep at home? They said they have some joint bi at Texaco (.) they call there Secret Corner.

2. Justice: Secret Corner? That is a restaurant

3. Ransford: Nnyɛ restaurant wɔ se there was a storey building there (.) and then they eat the leftovers after people have eaten (.) So I took them home so I was talking to them //charley, they were lying // 'my parents are dead' but when I went their parents were not dead

Ah when? When was that? Sundaysome small boys I met them (.) charley it was bad (.) two small boys(.) my paddi come then they came to me// I should give them moneyto go and buy food. Around eight (.) one is nine years and the other is six years (.) where are their parents// do you know they don't sleep at home? They said they have some 'joint' at Texaco//they call there Secret Corner.

Secret Corner? That is a restaurant

It is not restaurant (.) they said there was a storey building there (.) and then they eat the leftovers after people have eaten. So I took them home so I was talking to them // 'charley', they were lying // 'my parents are dead' but when I went their parents were not dead

4. **Justice:** Eeeii Kweku woehu nyansa

Kweku, you have become wise

5. **Ransford:** I don't understand (.)
nkola nkitinkiti o// omo se **that's where**
they sleep oo// o charley//ennyε
koraaa//nti mese mεkɔ akɔwhe **like how**
they are doing.

I don't understand (.) small
children//they say **that's where they**
sleep// O Charley//it is not good at
all//so I said I will go and see nti **like**
how they are doing.

6. **Justice:** So you have adopted them

So you have adopted them

7. **Ransford:** O naaa I took them home

O no I took them home

8. **Ato:** Nti mo aa mo hwε a (.) **what can**
the little a (.) **let me say**// **who have**
advanced in education (.) **what can**
they do about it?

So if you look at it (.) **what can the**
little (.) **let me say who have advanced**
in education (.) **what can they do**
about it?

9. **Ransford:** Charley (.) **this one me**
I'm sure it's either spiritual or
psychological

Charley (.) **this one me I'm sure it's**
either spiritual or psychological

10. **Ato:** Is it irresponsibility?

Is it irresponsibility?

11. **Ransford:** Me **that's how I saw the**
thing but when I went I couldn't point
out directly sε they were irresponsible
because akola kitiwa wose ontena fie a
onntena fie

That's how I saw the thing but when
I went I couldn't point out directly
they were irresponsible because
children if you tell them to stay at
home they won't stay

Speaker (A) used the insertion of Ghanaian pidgin and slang: *charley* (friend) and *paddi* (friend) throughout his contribution to the conversation. This certainly is an idiolectal feature of his language as no one else resorts to this practice. Also, his choice of words indicates that he is a sympathetic person who has a soft spot for the down-trodden. We also see that his choice of sentence patterns and use of pidgin identify him as a University graduate.

Speaker B on the other hand is very brief in his contribution to the conversation and from his idiolect, one can tell that he is also a University graduate living in Agona Swedru. Unlike Speaker A whose contribution is usually packed, for instance, he uses two or more sentences to express himself, Speaker B only made a statement or asked a question in one sentence at a time.

Speaker C comes in, trying to address the canker of children roaming the streets. He, therefore, asked the other speakers whether it is as a result of irresponsibility on the part of some parents. This speaker also does not say much. He begins in Agona then switches to English, trying to find out from the speakers a solution to the problem on board. From his choice of words, one can attest that he is also educated and currently a University graduate. In the conversation, he tries to be a problem solver. Moreover, the pronunciation of all the speakers in this conversation indicate that they are in their youth, have a common interest and a common language.

4.2.3 Analysis of Preference – related code switching

Example 3(a) Preference –related code switching: A section of the youth of St. James Anglican Church engaged in a discussion on football after church (Conversation 1: Appendix 1). English words have been highlighted.

In the example given below, (3a), a section of the youth of St. James Anglican Church discussed football during their interaction.

**(3a) 1. Ato: Siisia (.) next season Chelsea
ya a-sign whana? Diego Costa (.) Costa (.)
the one who was causing mayhem and
havoc in Athlectico Madrid is now
coming to strike for Chelsea.**

Right now (.) **next season Chelsea** we have
signed who? **Diego Costa (.) Costa (.) the
one who was causing mayhem and havoc
in Athlectico Madrid is now coming to
strike for Chelsea.**

**2. Osei: Luis (.) a wo efi Chelsea nso no
eba haw adwen oo**

Luis (.) who have left **Chelsea** is going to
cause trouble

**3. Ato: Oh yε wɔ defenders ya a-sign one
young defender from France mewire efi
ne din, comparing him with Luis. Oh he is
wild**

Oh we have **defenders (.)** we have **signed
one young defender from France (.)** I have
forgotten his name (.) **comparing him with
Luis(.)** Oh he is wild

**4. Jojo: Mo de (.) dabiaa wo bε sign saaa
enso smaller teams no behyε mo**

As for you (.) everyday you will **sign** but the
smaller teams will score you

**5. Ato: Hεn yε bε sign (.) we will sign
players but we won't disgrace ourselves.**

For us we will **sign (.) we will sign players
but we won't disgrace ourselves.**

6. Osei: Like which team?

Like which team?

7. Ato: Barcelona (.) how can you play with one team and the team you have never won against that team, Atletico Madrid? It's unheard of (.) we have a coach who is very strategic (.) who is good in strategies? Mourinho (.) he is the best tactician in the whole world

8. Jojo: Ah (.) football is football (.) Look at Bayern Munich this season (.) look at the goals they conceded.

9. Ato: What goals?

10. Osei: Are you asking or talking?

11. Jojo: Bayern Munich played against which team in the UEFA? The team that kicked Bayern Munich out?

12. Mawuli: It was Atletico Madrid.

13. Ato: It was Real Madrid

14. Jojo: Aha (.) look at the goals that Bayern Munich conceded//Ehe// so football is a game of chance (.) you can't say that!

Barcelona (.) how can you play with one team and the team you have never won against that team, Atletico Madrid? It's unheard of (.) we have a coach who is very strategic (.) who is good in strategies? Mourinho (.) he is the best tactician in the whole world

Ah (.) football is football (.) Look at Bayern Munich this season (.) look at the goals they conceded.

What goals?

Are you asking or talking?

Bayern Munich played against which team in the UEFA? The team that kicked Bayern Munich out?

It was Atletico Madrid.

It was Real Madrid

Aha (.) look at the goals that Bayern Munich conceded (.) so football is a game of chance (.) you can't say that!

Here participants choose their language of preference in discourse. It is inferred that sometimes preference-related CS occurs because a participant may not be competent in the language being used in the discourse and may choose a code that s/he is more comfortable with (Auer 1984:49). Throughout the conversation, participants preferred English with a few insertions of lexical items in Agona. For instance, Speaker A begins a prepositional phrase in Agona; *siisia* (At the moment) then switches to English followed by two more grammatical items; *yε* (we) and *whana* (who). The function of the Preference – related switching with regard to this conversation is that switching from Agona to English throughout means that participants prefer English to Agona as a result of their educational background. On the other hand, Example B (below), under Preference – related switching, indicated a preference of Agona to English by participants with the exception of Speaker A, the lead pastor, who used English more often in the conversation. It was also observed that in both examples (A and B), made use of the language that they were comfortable and secure with. Example 3(b) A group of Pastors discussing the Bible (Conversation 4: Appendix 2). Example (3b) below is about a group of pastors from the Holy Ghost International Church debating on some verses in the Bible. They discussed Romans 6:23 and John 3:23 which reveal that humans have sinned against God but he sent his only begotten son to save mankind from perishing. This conversation occurred at the premises of the church.

1. **Leader: Brother** (.) dɛn na wonso wo wɔ ka? **Brother** (.) what do you also say?
2. **Pastor B:** Nyen hwe **Romans 6:23** Let's look at **Romans 6:23**
3. **Leader:** ɔse “**For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord**” He says “**For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord**”
4. **Pastor C:** Me pa wo kyɛw (.) kae Twi no na hɛn hwe ade Please (.) read the Twi version and let's see
5. **Pastor B:** “Osandɛ bon aketua ene owu, na Onyankopon na akyɛde nye onnyiwie nkwa wo hɛn Ewurade **Jesus Christ** mu” **Amen** “The wages of sin is death but God's gift is eternal life in the name of our Lord **Jesus Christ**” (.) **Amen**
Amen
6. **All: Amen**
7. **Pastor B:** Na Onyame ɛka wɔ **John 3:16** sɛ “nia ɔbɛgye no edi no obenya nkwa” And God is saying in **John 3: 16** that “whoever believes in Him will have life”

8. Pastor C: Okay (.) me nie mehu ne se// **because** woka sa **Romans 3: 23** (.) ne se, kyerewsem no ma nyen tiase pefee se, bone aketua ne owu, na nia Onyankopon de ma eYe daankwa (.) Woei ma ye tsease se, **Jesus Christ** woamma se onyimpa bia benya nkwa

9. Leader: Daabi

10. Pastor C: Jesus Christ bae se won a obegye nedi nkoa na obeya nkwa

11. Leader: Okay

12. Pastor C: Nti nyia onnye Jesus Christ nyeadwen no ennyeade a obenya nkwa (.) ono owo sa **punishment** na ewo **olden days** no(.) **up to now** odaso wo mu

Okay (.) me what I see is that// **because** if you read that **Romans 3: 23** (.) it says (.) the Bible make us understand that the wages of sin is death and what God gives is eternal life (.) This makes us understand that **Jesus Christ** didn't come as human for everyone to be saved

No

Jesus Christ came that only those who believe in Him will have life

Okay

So whoever does not agree with **Jesus Christ** will not have life (.) that is in the **punishment** in the olden days (.) **up to now** it is still in

13. Leader: Okay (.) let's go to Isaiah chapter 9 and let's read verse 6 and see what the Bible is telling us there (.) It says that "For unto us a child is born, unto us, a son is given, and the government shall be upon his shoulder and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father and the Prince of peace" (.) I believe John 3:16 but I also believe in this scripture (.) this is the Old Testament version or scripture says that "A son is born and a son is given and he gave us his name// that his names, one is wonderful, counsellor, mighty God, everlasting Father, Prince of what?

14. Others: Peace

15. Leader: Jesus came to give us peace

Okay (.) let's go to Isaiah chapter 9 and let's read verse 6 and see what the Bible is telling us there. It says that "For unto us a child is born, unto us, a son is given, and the government shall be upon his shoulder and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father and the Prince of peace" (.) I believe John 3:16 but I also believe in this scripture (.) this is the Old Testament version or scripture says that "A son is born and a son is given and he gave us his name// that his names, one is wonderful, counsellor, mighty God, everlasting Father, Prince of what?

Peace

Jesus came to give us peace

From the extract above, the lead pastor's complete switch to English in his last but one contribution supports the point that he prefers English to Agona especially when giving a long

explanation to certain Bible verses. His preference of English means that he feels more comfortable expressing himself or an idea in the language.

Aside the major patterns of code switching discussed in the previous section, others were discovered too. These ones can be categorised into two namely: Monologues and Dialogues. According to the Oxford Advanced Learner's dictionary, Monologue is "a long speech by one person during a conversation that stops other people from speaking or expressing an opinion". Dialogue on the other hand is "a formal discussion between two groups or countries, especially when they are trying to solve a problem, end a disagreement, etc. It also involves two people engaged in a conversation.

This section of the work provides examples of conversations from the findings and discusses the different patterns which emerge from the two categories of conversation mentioned above. First, examples of conversation which occurs in the form of a monologue are discussed, followed by a discussion on conversations in dialogue. In the conversation, English words and names of people are highlighted whereas words in Agona are not. Below are some examples from the data.

Example 1: A group of friends talking about Ghanaian football after church service (Conversation 1: Appendix 1).

From the above conversation in Example (1), it was observed that there is an informal conversation among male friends and their subject for discussion is football. Apparently, one of the participant, Mawuli's contributions to the conversation is quite lengthy as compared to the others Ato and Osei.

Osei: Thanks for the correction (.)
Kevin Prince Boating (.) I think the
experience players should be given the
opportunity//they have foreign exposure
as compared to the local ones no.

Ato: Na 'bro' Mawuli wo nsoe? Who
should be axed (.) who should be
maintained?

Mawuli: Me (.) I believe se eme se wo
hwe Coach Kwesi Appiah a (.) currently
wo hwe team na wo afre won na a it looks
as if he is looking into the future because
wo hwe a after 2014 world cup no most
of our old guards no will not be eligible
for the 2016 world cup (.) so wo hwe the
likes of Asamoah Gyan ne Sulley Muntari
ne Michael Essien ne Kojo Asamoah nom
ne others no se after 2014 no most of them
nntum mmbɔ active national assignment
bio (.) ntsi wo hwe a w' include some new
guys bi wo mu se nei ebeye a they will be
able to fit into their shoes immediately
they fade out from the system

Thanks for the correction (.) Kevin
Prince Boating (.) I think the experienced
players should be given the
opportunity//they have foreign exposure
as compared to the local ones

But 'bro' Mawuli how about you? Who
should be axed (.) who should be
maintained?

Me (.) I believe that if you look at Coach
Kwesi Appiah (.) currently if you look at
the team that has been called it looks as if
he is looking into the future because if
you look at after 2014 world cup most of
our old guards will not be eligible for the
2016 world cup (.) so if you look at the
likes of Asamoah Gyan and Sulley Muntari
and Michael Essien and Kojo Asamoah and
the others after 2014 most of them could
not play active national assignment again
(.) so if you look at it they have included
some new guys so that they will be able to
fit into their shoes immediately they fade
out from the system

The example above can be described as a monologue since it decries the others of talking over a long stretch of his contribution. This is characteristic of some people who for one reason or another think they know more about a topic than other participants. This behaviour can be described as idiolectal.

Example 2: A group of boys discussing European football at the premises of St. James Anglican Church (Conversation 1: Appendix 1).

Just as in Example (1), a similar trend can be seen in the conversation in Example (2). The discussion took place after church service. One of the participants gave a long speech which was based on the discussion of the former and the current coaches of Manchester United Football Club. Moreover, it was observed that throughout conversation 1, (Ato's) contribution towards the conversation is usually extended and prevents the other interlocutors from expressing their opinion. This makes it a monologue.

Jojo: How do you mean?

How do you mean?

Kwame: Berekum Chelsea anaa?

Berekum Chelsea?

**Osei: Meeka Kotoko na Chelsea ankasa
(.) ntsi eyɛ tactics// coach no nso counts**

I'm referring to **Kotoko** and **Chelsea** actually (.) so it is **tactics** (.) the **coach** also **counts**

**Ato: Demntsi na wo ye den? Wo sack-i
Moyes no// even after he had been
sacked**

That is why you do what? **When they
sacked Moyes// even after he had been
sacked//**

Osei: Moyes or what?

Ato: Mo-yes (.) after he has been sacked//Siisia wo se issues be biree aba out. Pressing issues a he has been accused of abuse and so many other things but new coach na o ba Man u no that is Luis Van Gaal(.)ne mode (.) his mode is just like José Mourinho. Very very radical coach who can shake the dressing room// It is rumoured se// once upon the time in Bayern Munich he removed his ‘trou’ for the players to look at his ‘butt’ in the dressing room so you can imagine such a coach at Man United he will just shake the players up and he has kept some experience players together like Evra and the rest to sign contract extensions// So next season de//

Moyes or what?

Mo-yes (.) after he has been sacked//Right now they say so many issues have come out. Pressing issues that he has been accused of abuse and so many other things but new coach who came to Man U that is Luis Van Gal (.) his mode (.) his mode is just like José Mourinho. Very very radical coach who can shake the dressing room// It is rumoured that// once upon the time in Bayern Munich he removed his ‘trou’ for the players to look at his ‘butt’ in the dressing room so you can imagine such a coach at Man United he will just shake the players up and he has kept some experience players together like Evra and the rest to sign contract extensions// So as for next season//

Another category of conversation observed in the recorded conversation can be described as *dialogue*. As explained above, it is a formal or informal conversation which exists between

two people or groups, especially when trying to solve a problem or disagreement. Some examples are shown below:

Example (1) A group of pastors of the Holy Ghost International Church arguing on a Bible verse at church (Conversation 4: Appendix 2). In the extract below, the leader of the pastors introduced a verse from the Bible, John 3:16 as the topic for discussion.

Leader: Hɛn hwɛ **John 3:16**na woa wo wo bi no wobetumi na woakan **John 3:16** na hɛn nyinaa ye sua ade womu. Me me kita **King James Version** na the **Bible** ne se “**For God so loved the world that he gave his only begotten son that whosoever believed in him should not perish but have everlasting life**”. Amen

Others: Amen

Leader: Obi nso nkan twi ne mma hɛn

Leader: Let’s look at **John 3:16** and the one who has can read **John 3: 16** so that we can all learn something from it (.) I am holding **King James Version** and the **Bible** says “**For God so loved the world that he gave his only begotten son that whosoever believed in him should not perish but have everlasting life**”. Amen

Others: Amen

Someone should also read the Twi version

Pastor A: Twi no nso ose “na senea Onyankopon dɔɔ wiase nie, se ode nedoba a owo no kor no maa nyen na obiara a obegye no edi no annyira na wonya daa enkwa

Leader: Nti saa asem a, Nyame asem a eka kyere nyen yiahyiamu, woadwen kyere wo sɛn wo ho? Ye ka **explain-i what the Bible is saying in John 3:16 or the knowledge you have about it. What are you going to say?**

Pastor B: Meka ne sɛ **John 3:16** no (.) na Nyankopɔn ekasa fa biibi nyɛnfa no **like** se ɛfa ɔma ho kakra na afe nso ɔdɔ, **love**. Wo hu sɛ wo do obi a ɛnnyɛ ano keke, wo da nedi kyere (.) **we demonstrate love**. Woatease//wonntumi nnfa woano nka sɛ, sɛ ye **brother Quaye** me do wo (.)

The Twi also says “and God so love the world that He gave His only begotten son to us that whosoever believes in Him will not perish but have everlasting life.

As the word of God is telling those who have gathered here// what do you think about it? When we say **explain what the Bible is saying in John 3:16 or the knowledge you have about it. What are you going to say?**

I say that in **John 3:16** (.) and God was talking about let’s say **like** part about giving and also about love (.) we see that if we **love** (.) somebody we don’t show it just by word of mouth that our **brother Quaye** we love you (.)

Pastor B: esese wo ye biribi ede kyere// nti Nyankopon no **all the time** no naa okyere won a nna wodi nekyir no se odo won nti oye biibi dze kyere se ampa odo won (.) na oyi ne ba no se ombra bewu ngye won nkwa //

Leader: Na **brother** nea wo kan yi// me pese me **challeng-i** wo kakra **because** beebia **Bible** no se Nyame de ne dɔba no ba ye no na odebonye nyi de ye **punish-i** no na yesan nso koye no ado ye? Nti Rev. Wo adwen kyere wo sen?

Leader: Nti saa asem a, Nyame asem a eka kyere nyen yiahyiamu, woadwen kyere wo sen wo ho? Ye ka **explain-i what the Bible is saying in John 3:16 or the knowledge you have about it. What are you going to say?**

We must do something to show that God **all the time** teaches His followers that He loves them (.) so He does something to show the truth that he loves the world so gave His only son to die and save us.

So brother what you are reading I want to challenge you a bit because where the Bible says God sent His beloved son// and a sinner is punished (.) do we show him love again? So Rev, what is your opinion?

As the word of God is telling those who have gathered here// what do you think about it? When we say **explain what the Bible is saying in John 3:16 or the knowledge you have about it. What are you going to say?**

Pastor B: Meka ne se **John 3:16** no (.) na Nyankopon ekasa fa biibi nyenfa no **like** se efa oma ho kakra na afe nso odo, **love**. Wo hu se wo do obi a ennye ano keke, wo da nedi kyere (.) **we demonstrate love**. Woatease//wonntumi nnfa woano nka se, se ye **brother Quaye** me do wo (.) esese wo ye biribi ede kyere// nti Nyankopon no **all the time** no naa okyere won a nna wodi nekyir no se odo won nti oye biibi dze kyere se ampa odo won (.) na oyi ne ba no se ombra bewu ngye won nkwa //

Leader: Na **brother** nea wo kan yi// me pesε me **challeng-i** wo kakra **because** beebia **Bible** no se Nyame de ne dōba no ba ye no na odebonye nyi de ye **punish-i** no na yesan nso koyε no ado ye? Nti Rev. Wo adwen kyere wo sen?

I say that in **John 3:16** (.) and God was talking about let's say **like** part about giving and also about love (.) we see that if we **love** (.) somebody we don't show it just by word of mouth that our **brother Quaye** we love you (.) We must do something to show that God **all the time** teaches His followers that He loves them (.) so He does something to show the truth that he loves the world so gave His only son to die and save us.

So brother what you are reading I want to challenge you a bit because where the Bible says God sent His beloved son// and a sinner is punished (.) do we show him love again? So Rev, what is your opinion?

Pastor B: Menso nia madwen kyere me ne se, eye nokwar senea woka ne se onyimpa ye bone **because** wo hwe **olden days** Adam and Eve sedita Nyankopon bo wɔn na odo wɔn, na woye Nyankopon ne gyapade **but** nam bone nti na Onyankopon pamo wɔn no(.) **but** Nyankopon tenaase huuse //no(.) Ade a maabo wɔn se meseso, ennyikwan se meguae no ma wosan ekoninam keke. Nti eyese mesan ehwe wo **back** edeba// Nso Nyankopon de bone a **Adam** and **Eve** ye nyinaa de kyee wɔn.

Leader: Me// I believe se **God should have imprisoned man**

Pastor D: No

Leader: Why no? **Because man had done evil, abominable things and man needed to be punished.** ɔman **Ghana** a ye womu no ye wo **constitution**

Others: That is it

Pastor B: For me my point of view is that it is true like they are saying that man sins because if you look at olden days Adam and Eve as God created them and loved them and they are God's property but because of sin that God sacked them (.) but God observed that// no(.) what I have created in my own image I don't have to allow them to loitering about. So I have to take them back. So God forgave Adam and Eve all their sins

Leader: I believe that God should have imprisoned man

No

Leader: The why? Because man had done evil, abominable things and man needed to be punished. The nation Ghana has a constitution

Others: That is it

Leader: Sɛ wo **breach-i**contract no a,
ana sɛ wo yɛ nea **constitution** no emmpe
a, yɛ **punish-i**wo

If you **breach** the **contract** or what the
constitution does not like they **punish** you

Pastor D: ɛyɛ **true** (.) **but one way or**
the other no ɛkodu beebia, **government**
no tumi ba mu so okasɛ oyimpa woe
wongyae no

It is **true** (.) **but one way or the other** if it
gets to a point **government** cannot interfere
if they say that fellow should be pardoned.

The above conversation is actually between two pastors who are challenging each other on a passage (John 3:16) from the Bible. The (Leader) is of the view that man should be punished for sins whereas the other (Pastor 2) is of a different view. The aim of this conversation is not to just argue but to solve the problem or disagreement.

Other characteristics revealed are changes in verb forms in the conversation. For example, the morpheme – /i/ is usually added to the ending of the verbs in their present state. The following verbs can be found in the above conversation which occurred among some pastors discussing the Bible (Appendix 2): “explain-i”, “challeng-i”, “punish-i” and “breach-i”. The state of these verbs changes from English to either Twi or Agona as soon as the morpheme – /i/ is added to their endings.

4.3 Insertion Sequence

Insertion sequence occurs when in the course of ongoing conversation, an item from another language is inserted to draw participants' attention to some repairable elements or problematic spot.

Example 1: Conversation 1

1 Ato: ennye Kelvin oo eyε Kevin

Ato: It is Kelvin not Kevin

4.4 Repetition

Repetition implies a phrase, word or sentence uttered in one language which is usually repeated in another language and is mostly for emphasis. In example (2) below, Osei repeats *wo 'ennya bi annhyε a'* in English 'if you don't get some to wear'

Conversation 1: Appendix 1

2 Osei: wo ennya bi annhyε a// **if you don't get some to wear, I don't think sε it's a big deal.**

(If you do not have something to put on// I don't think that it's a big deal)

4.5 Confirmation

Confirmation occurs when a speaker tries to get other participants to corroborate a previous assertion. In example (3) below, Ato tries to get a confirmation from Jojo concerning the essence of Christmas.

Example 3: Conversation 1

1. **1. Ato:** Na **the essence of Christmas** ne sɛ// wɔ awo Agyinkwa no ama nyɛn nti **the method for some people to express that**// eyi ne dɛ (.) **they will indirectly put on new clothes to represent that (.) that means there is a new beginning (.)** Na Jojo wo nso wo hu no dɛn? **Saperception** no eyɛ ampa anaa se ennye ammpa?

(So the essence of Christmas is that the Saviour has been born for us. So the method for some people to express that thing is (.) they will indirectly put on new clothes to represent that (.) that means there is a new beginning (.) so how do you see it? that perception, is it true or false?)

2. **Jojo:** O **that perception** de eyɛ ampa// Eyɛ ampa sɛ ma wo ka no sɛ '**it represents a new beginning**' no, **but**// obi wo ho a onnyi sika nti onnkohye dɛn

(O that perception is true// it is true like you are saying that 'it represents a new beginning' but there is one who does not have money(.) what should one wear?).

4.6 Analysis of Interview Data

The interaction took the format of question and answer and was organised at two selected places; the premises of the St. James Anglican Church and the Holy Ghost International Church. The selection of respondents from the two sites was based on the researcher's familiarity with some of the members of both churches. Each interview was administered to respondents after 30 minutes of recorded conversation. The interviews were conducted within a period of four months; May to August 2014. In order not to disrupt their choice of language, the interviews were conducted in English though a few instances of code switching occurred. The interview questions and the responses of participants have been presented in Appendix 4.

The significance of each question raised was to deduce information about the bilingual background of the participants (Questions 1 to 4) and their frequency of switching codes (Question 5). From the interview, it was revealed that out of 30 participants, 20 were born in

Agona Swedru and are still residents of the town. All the participants admitted that they had lived in Swedru for several years and that they spoke Agona, English and other languages which showed that they were bilinguals. Lastly, 29 participants admitted that they usually switch from Agona to English in the course of conversation. The other participant does not often switch codes. Some also admitted that they cannot avoid switching codes in a conversation because it has become part of them. Participants were made to surround a table which was placed in their midst with an Olympus digital recorder on it in order to obtain their voice clearly.

In all, the interview data played a supportive role to the recorded conversation to generate each participant's identity and role in conversation. The table below illustrates the bilingual background of respondents and their frequency of switching codes.

Table 1: Interview analysis of respondents

GROUP 1					
Name of Respondent	Place of birth	Age	Profession	No. of languages spoken	Do you switch or not
Mawuli	Agona Swedru	28	Journalist	Two: English and Fante	Yes
Kwame	Agona Swedru	21	Student	Two: English and Fante	Yes
Osei	Agona Swedru	24	Student	English and Agona	Yes
Ato	Agona Swedru	23	National Service Person	English and Agona	Yes
Jojo	Agona Swedru	21	Student	Three: English, French and Agona	Yes
GROUP 2					
Felecia	Winneba	18	Student	Three: English, Fante and French	Yes
Linda	Agona Swedru	19	Student	Four: English, Ga, French and Agona	Yes
Janet	Kwanyarko	14	Student	Two: English and Fante	Yes
Justina	Sunyani	21	Student	Three: English, Fante, Hausa,	Yes

Bright	Agona Swedru	14	Student	Three: French, English and Agona	Yes
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GROUP 3

Sabani	Agona Swedru	21	Taxi Driver	Four: English, French, Agona and Wala	Yes
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Christabel	Apam	19	Student	Three: English, Fante and Twi	No
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Frimpomaa	Dunkwa-On-Offin	19	Student	Two: Agona and English	Yes
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Odo	Agona Swedru	21	Self employed	Two: Fante and English	Yes
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Sandra	Agona Swedru	19	Student	Four: Fante, Twi, English and Gomoa	Yes
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GROUP 4

Leader	Asikuma	38	Pastor	Three: English, Twi and Agona	Yes
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Pastor B	Agona Swedru	35	Pastor	Four: Ga, English, Twi and Agona	Yes
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Pastor C	Agona Asafo	40	Driver/Pastor	English, Agona and French	Yes
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Pastor D	Akim Oda	28	Pastor	Four: Ewe, Yes Agona, English and Twi
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Pastor E	Agona Swedru	39	Pastor	Four: Twi, Yes Agona, Gomoa and English
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GROUP 5

Francis	Winneba	23	Student	Two: Agona Yes and English
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Nana Kwame	Apam	24	Footballer	Three: Yes English, Ga and Fante
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Kudjo	Italy	24	National Service Person	Four: Fante, Yes Twi, English and French
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Fati	Agona Swedru	18	Student	Two: English Yes and Fante
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Felix	Agona Swedru	20	Student	Three: Yes English, Fante and Dagomba
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GROUP 6

Justice	Agona	25	Student	Three: Fante, English and Pidgin	Yes
	Swedru				
Ransford	Agona	24	National S. Person	Two: Akan and English	Yes
	Swedru				
Cobbah	Agona	24	National Service Person	Fante and English	Yes
	Swedru				
Gaisie	Agona	23	Student	Two: English and Fante	Yes
	Swedru				
Kwamena	Agona	24	Student	Two: English and Agona	Yes
	Swedru				

4.7 Agona as a hybrid

The term *hybrid* means a combination of two elements resulting in the formation of a new element. According to the Oxford dictionary, *hybrid* is a word formed from elements taken from different languages, for example *television* (*tele* – from *Greek*, *vision* from *Latin*). Today, television is an English word. A hybrid language is therefore a language that arises from the fusion of usually two source languages, normally in bilingual situations. There have been speculations that Agona can be considered as a hybrid because it derives from different languages. It is a mixture of dialects of Akan i.e Twi and Fante. Certain factors are said to have contributed to rise of Agona. Some of these factors are:

- a) Migration
- b) Commercial Activities
- c) Earlier Settlement of the Akans

4.7.1 Patterns that portray Agona as a hybrid

Agona as discussed in section 4.3 is a hybrid sourced from two dialects of Akan - Fante and Twi. These dialects were identified particularly in pronunciation in order to identify lexical items in both Fante and Twi. The introduction of English as the third influence has further complicated structure of Agona in code –switched situations. In order to clarify the concept well, instances of this hybrid structure can be seen in some of the various recorded informal conversation.

Below are some examples from the findings:

Example 1(a): A group of friends discussing beauty of hair extensions. Linda is of the view that human hair has become expensive. She adds that money is used to purchase beautiful things. (Conversation 2: Appendix 1)

Linda: Na sɛ ade a ɛyɛfɛ no wode sika na ɛyɛ oo (.) **but human hair is expensive**

But anything beautiful you use money to do (.) **but human hair is expensive**

Bright: It's beautiful

It's beautiful

Felicia: Justina ne ti na woahyɛ no nkorofɔ sɛɛyɛ kyɛ (.) Wo hu sɛ **mostly** no (.) yɛɛye a eniim de no yɛde gu **right side but** ne de no ode egu **left** nti asɛ kyɛ

Felecia: Justina's new hair style// people say it is wig (.) you see that mostly (.) we move the one at the front to the right side but her own has been moved to the left so it is like wig

Bright: It also makes it beautiful

It also makes it beautiful

Felecia: Like **human hair if you use it for weave on a**, ɛyɛ fɛ (.) **It's nice//that's why**

Like **human hair if you use it for weave on** it is **beautiful** (.) **it's nice that's why**

Linda: **But human hair it's expensive**

But human hair it's expensive

The table below demonstrates some phonological differences between Twi and Fante. The lexical items in Twi were identified from the conversation in Example 1(a). These have been illustrated in Table 2.

Table 2: Phonological differences between Twi and Fante

TWI	FANTE
Ade	Ad <u>z</u> e
fɛ̃	fɛ̃ <u>w</u>
kyɛ̃	kyɛ̃ <u>w</u>
De	D <u>z</u> e
Enim	Eny <u>i</u> m
Ti	Ts <u>i</u> r
wɔde	wɔ <u>d</u> zɛ

In the table above, the lexical item “ade” as used in the conversation means “something” in English. As it has been discussed, Agona includes some phonological phrases from Fante. Thus the phonological difference between “ade” and “adze” is that the former is Twi, where /d/ becomes /dz/, a process of affrication peculiar to Fante. Also, the item “fɛ̃” is a Twi word and in the conversation means “beautiful”. Its Fante equivalent labialises the vowel giving us “fɛ̃w”. Generally, most lexical items in Fante replace the plosive /d/ with an affricate /dz/. Other examples are as in “dze”, adze and “wɔ dze”, but their Twi counterparts do without affrication. However, most speakers of Agona hardly use the Fante equivalent phoneme in the above mentioned lexical items but prefer the ones in Twi as illustrated in Table 2. Again, with regards

to pronunciation, the tone of the lexical items illustrated in table 2 differs that is, the Twi lexical items have a high tone while the tone of lexical items in Fante is low.

Example (b): A group of students talking about their schools (Conversation 3: Appendix 2)

Christabel: Me pa wo kyɛw, nyɛn nso nyɛn **school** ho ya asesa no wai//Ye de **statues** bebire esisi ho **soour school is looking muah**

Christabel: I beg you we too we have changed the external part of our school. We have erected so many statues so our school is looking ‘muah’

Sabani: Kàì!

Never!

Christabel: Seriously our school is looking beautiful o// it has really changed

Seriously our school is looking beautiful (.) it has really changed

Sabani: Mo nbɛhwɛ **school** papa

Come and look at a good school

Christabel: Swesbusdiɛ me pa wo kyɛw **the same thing** no// wall//**The students run away anytime they want//**

As for Swesbus I beg you//it’s the same thing// wall//**The students run away anytime they want//**

Some of the lexical items found in Example (b) are as follows:

hen (fante), *diɛ* (twi), *ɛwɔ sɛ* (twi), *kyɛw* for *kyɛ*, *ntsi* for *nti*. The table below reveals some phonological differences in the mentioned lexical items in Twi and Fante. These have been illustrated clearly in Table 3.

Table 3: Phonological differences in the mentioned lexical items in Twi and Fante

FANTE	TWI
hɛn	yɛn
Dze	diɛ
ɔwɔ dɛ	ɛwɔ sɛ
Kyew	kyɛ
Ntsi	Nti
Tse	Te

4.8 Syntactic Features of Code switching

Aside the conversational functions of codes witching, this study also takes into consideration the syntactic features of code switching focusing on the items which are normally switched in the recorded conversation. A syntactic analysis, following on Myers-Scotton's Matrix Language Frame, will be done to demonstrate what happens to the items switched in the utterances.

Structurally, this study identified that CS samples of speakers that were recorded were mostly intra- sentential and intersentential and insertional. Speakers sometimes alternated between English and Agona by using English in one turn and Agona in another. Sometimes, there are islands of EL within the ML. Here, the syntactic characteristics of EL manifest particularly in inter-sentential CS. In intra-sentential sentences, the syntactic characteristics of ML take over hence the introduction of system morphemes like the past with the addition of /i/ + relevant tone to the verb CS. ed. This is to determine the place of the Matrix Language (ML) and the Embedded Language (EL) in the data. The study also uses Quarcoo's (2009) presentation of some grammatical aspects of Twi-English codeswitching, specifically the verb phrase of

Twi/English CS, which is similar to the verb phrase of Agona/English and which provides insights into the MLF and relevant to this study.

4.8.1 The morphosyntax of Agona and Twi verb phrase

Twi and Agona are dialects of Akan and both have similar characteristics. Dolphyne (1998) cited in Quarcoo (2009) explains that Twi verbs come with affixes and these, except in a few cases, conform in vowel harmony with the vowel(s) of the stem. Three types of affixes are given:

- A. Subject-concord prefixes
- B. Tense/Aspect affixes
- C. The Negative prefix

(Dolphyne 1988:87)

4.8.2 Subject-concord prefixes

Here, she says that the subject-concord prefixes are Twi personal pronouns which accompany the verbs. They agree in number with the verbs they accompany e.g. $\text{ɔ} -da$ ‘he sleeps’, $y\epsilon -da$ ‘we sleep’.

4.8.3 Tense and aspect affixes

With regard to tense, the past is marked by the suffix $-e$ /- I in accordance with Twi vowel harmony and the future by the prefix $b\epsilon-$. In the case of aspect, the perfective is marked by the prefix $a-$, the consecutive by $a-$ and the motional prefixes by $b\epsilon-/k\text{ɔ}$. The progressive is marked by an elongation of the final vowel in the preceding item and the habitual is marked by tone. These markers are illustrated in examples (1a), (1b) and (1c). In (1a) *si* build is marked by the future $b\epsilon$. In example (1b) *si* is marked by the perfective $a-$ and in (1c) *si* is marked by the progressive by an elongation of the final vowel in the determiner *no-o-*.

(1a) maame no bɛ- si dan

Woman DET FUT- build house

‘The woman will build a house’

(Osam 2004: 10) in (Quarcoo 2009)

(1b) maame no a- si dan

Woman DET PERF-build house

‘The woman has built a house’

(1c) maame no- o- si dan

Woman DET-PROG-build house

‘The woman is building a house’

4.8.4 Negative prefixes

The negative prefixes, *n-/m-* reveal a homorganic nasal assimilation in articulation. In example (1d) there is homorganic assimilation between the negative marker *m* and *b* in the word *bra* ‘come’ making it *mma*.

(1d) Kofi m- ma ha

Kofi NEG-come here

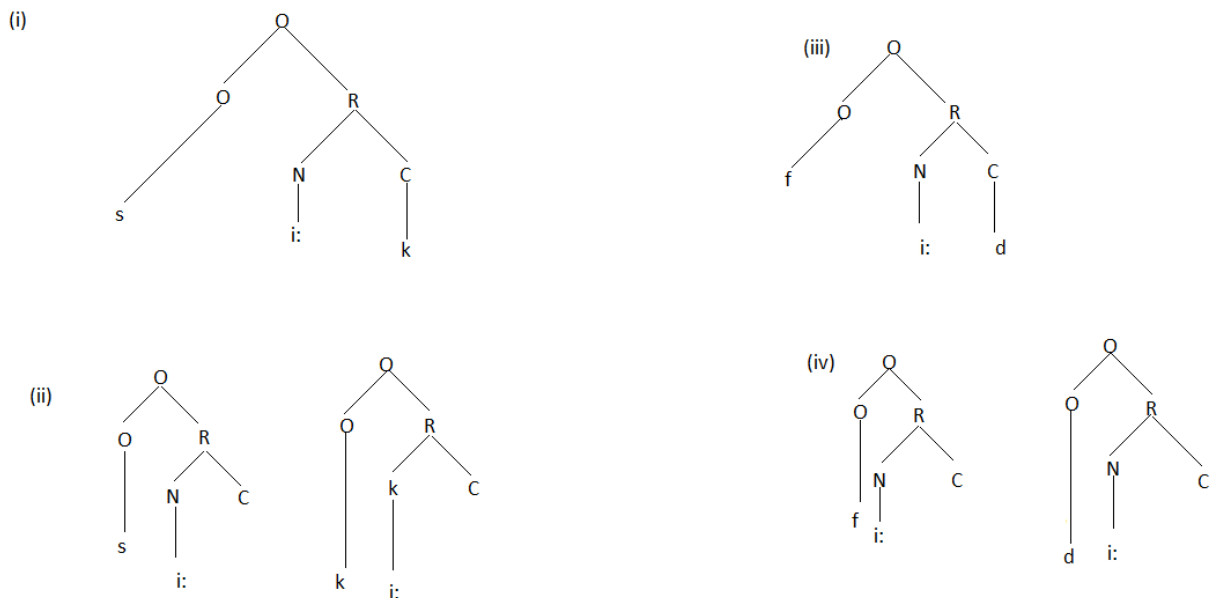
‘Kofi won’t come here

(Quarcoo 2009)

4.8.5 Syllable Structure

Both Twi and Agona have open-ended syllables. According to Quarcoo (2009), Twi does not have closed syllables other than those that end in nasals. She says that Twi words, whether monosyllabic, disyllabic or multi syllabic are always open ended and the selected vowel at the final position comes from the same ATR group as the vowel in the stem and will be marked for tone. For example *tènà* ‘sit’, *sɔré*, ‘stand’, *nànté* ‘walk’.

This open syllabic structure is automatically transferred into almost all the English close-ended syllables involved in CS, especially the verbs, so that English close-ended words take epenthetic vowels in final or even medial positions. This transfer turns all English close-ended syllabic verbs into disyllabic ones, disyllabic into multisyllabic, etc. For example, an English monosyllabic verb like **seek** /si:ki:/ as in diagram (ii). Also, a verb like **feed** /fi:d/ in English will become /fi:di:/ in Agona as illustrated in diagram (iv)



The final vowel chosen will be in harmony with the one in the stem in accordance with Twi/Agona vowel harmony. This brings about morphological and phonological changes in the

English verbs that participate in CS i.e. the English verb will possess a Twi form and a Twi sound.

4.8.6 How do you determine the ML and the EL?

As discussed in Chapter 3, the Matrix language (ML) sets the grammatical frame of the mixed constituents e.g. phrases and clauses, whereas the Embedded language (EL) provides some content morphemes. Forson (1979) notes that in CS only one of the two languages involved builds the structure and the other language provides the lexical and less frequently grammatical items. In Akan/English CS, Akan is the base structure because ‘speakers are speaking Akan’ (Forson 1979). He further explains that ‘the English items used... are those more accessible than their Akan equivalents’ (Forson 1979: 160). In Agona/English code switching, Agona as the ML triggers formation of the code-switched structure for English (EL) items to be used.

The example below is an utterance made by a speaker (Christabel) in Conversation Three (Appendix1) on European Football. She comments on Cristiano Ronaldo’s style of playing football on the pitch.

(1) **Christabel:** Ah metee **rumour** bi (.) yese **Cristiano Ronaldo(.)like world cup** no wo hu se **players** no bebire omo ennhu no da enti **they will be like//** omo begyina ho na wo a- **dribble** akohye omo

(2) **Christabel:** I heard some **rumour** (.) they say **Christian Ronaldo (.)like the world cup** you realised that most of the players did not see him so **they will be like the//players** themselves **dribbled** into the net

It is obvious that code switching has taken place in example A. The entire structure is Agona, performing the ML role with insertions of English (EL), providing some content and system morphemes: *like, world cup, players, they, will, be*.

4.9 The Agona/English Verb Phrase (The Mixed Verb Phrase)

The Verb Phrase of Agona/English is no different from what Quarcoo (2009) describes as the ‘Mixed Verb Phrase’ where Twi/English VP comprises a main verb from English inflected by a Twi pronoun/tense/aspect/negative maker. According to her, the mixed VP can be made up of a Twi subject pronoun+ an English verb stem. In example (3a) below, **feel** is inflected for the perfective by adding the prefix *a-* and in (3b) **feel** is inflected by the progressive prefix *ε-*

(3a) w’- a- feel-i sε **economy** no mu ye den.
 3SG-PERF- -SYLL-V inside is hard
 ‘She has felt (that) the economy is tough’

(3b) obi bε- ε- feel-v sε εye **something** mere...
 Someone will 1PL- PROG -SYLL-V
 ‘Someone will feel (that) it is something soft...’

In (3c), **support** is inflected with the past suffix *-e*

(3c) **But me support- e e Athletico**
 But 2SG -SYLL-V-PAST
 But I supported Athletico

In (3d) **vote** is inflected by the negative marker *n-*.

(3d) Mee me **independent investigation** kyere sε ye - be- nya a new crop of
 1SG DET shows that 1PL PROG get
 people a Omo n- vote- e da
 who 3PL NEG- -SYLL before

‘My independent investigation shows that we will get a new crop of people’.

(Quarcoo 2009)

Based on the examples given, it can be argued that it is Agona (the ML) that provides the grammatical systems and items for building the structure of the mixed constituents as stated by the MLF. Agona provides the morpheme order (MOP) of the mixed constituents.

4.9.1 VPs and their complements

This section examines some examples of English verbs in mixed VP structure.

Singly- occurring English Transitive verbs

In example (4a) below, the Agona verb *dzi* ‘eat’ is preceded by the subject *abofra no* and followed by the object *mo* ‘rice’

- (4a) Abofra no dzi mo
 Child DET eat-HAB rice
 ‘The child is eating rice’

According to Quarcoo (2009), Twi has an SVO clause structure that can project a slot for an English transitive verb. Thus in the mixed transitive verb construction, the subject must precede the English verb and the object must follow it in accordance with Twi structure due to the Morpheme Order Principle (MOP) of the MLF. She says the verb can assign thematic roles to Twi subjects and objects. These English verbs must be inflected by Twi tense/aspect markers in accordance with the System Morpheme Principle (SMP) of the MLF. She demonstrates this in example (4b) below, where **question** is inflected by the Twi progressive marker *i-*. **Question** also allocates thematic role of patient to the Twi object *ɔmo* ‘them’ and agent to the Twi subject *obi* ‘someone’.

- (4b) **The EC is an institution of its own**, ɔmo a wo ɔmo **PR section** enti se

3PL PAT have DET and so if

biibi ba nase obi- i- **question** omo a omo a nyi

something come and someone –PROG- them PAT 3PL PAT remove

ano

mouth

‘The EC is an institution of its own; they have their own PR section and so if

Something comes and they are being questioned they themselves should answer’.

(Quarcoo 2009)

Example (4c) has a syllabic vowel –*i* in Agona that makes it disyllabic and also assigns the thematic role of agent *yɛ* ‘we’ and the patient to the object ‘football’

(4c) yɛrank-i football, the richest person a, Messina ɔ-yɛ first

2SG -SYLL-V DET

‘(If) we rank football, the richest person, Messi is the first’

It is clear here that the ML and EL of Myers Scotton has helped considerably in the analysis of Agona CS. However, it has been noted that, at least in one situation, Quarcoo’s schema applies strictly to Twi whereas Agona demonstrates a linkage with Fante which suggests what happens to language in broader areas. The same situation exists in the Assin area where, once again, there is a transition between Fante and Twi resulting in a mixture of Fante induced and Twi-induced forms with English thrown into the mix in CS situation. This phenomenon needs to be further investigated in border areas where there is a fusion of two dialects or even language.

4.9.2 Verbs with obligatory *sɛ* ‘that’ clause complement

The SVO structure in Agona allows verbs to occur with *asɛ* ‘that’ clause complement’. These have been demonstrated in examples (5a) and (5b) where **feel** and **decide** occur

To explain ‘why’ of code-switching means to explain the switch as an extension of the speaker. This means to explain the relationship between the subject of the discourse and the participants of an interaction and the social norms which give a language choice its meaning.

4.11 The Impact of Code- switching on the Agona Community

The phenomenon of code switching is relevant in bilingual speech because a great proportion of research on bilingualism focuses on this topic. Code switching either has a positive or a negative impact on people who find themselves in a bilingual or multilingual community. Due to the rapid rise of code switching in the speech of Agona/English speakers, it is relevant to be informed about the massive impact is on the people of Agona according to this study.

This study focused on informal conversation among some selected group of people in Agona Swedru because most renowned scholars who have investigated this concept are usually of the view that the notion of code switching usually occurs in informal situations (Gumperz 1972; Forson 1979, 1988; Auer 1984; Myers –Scotton 1993; Wei 1995). However, some works have also investigated code switching in formal situations but are limited compared to those works which focused on informal situations.

In recent times, code switching has become the third language especially among the youth of Agona Swedru with the English language dominating Agona in the speech of Agona/English bilingual speakers. This study gathered that code switched utterances are very common among this group of bilingual speakers in their regular conversation. Subsequently, it has become an alternative language used by this particular group of people. The examples below demonstrate the frequent use of code switching in the conversation of Agona/English bilingual speakers.

Example 1: Friends discussing the facial expression of one who is paid one's monthly salary
(Conversation 1: Appendix 1)

Osei: Na obi kɔgye ne **pay** a// **you can see from his face** se w' akɔgye ne **pay** fofor

Ato: Ne de ennye no kwar// **it's never true**// **How can you use a person's facial expression to actually tell what is in his pocket?**

Osei: But if one goes for one's pay// you can see from one's face that one has newly been paid

Ato: That is not true// how can you use a person's facial expression to actually tell what is in his pocket?

Example 2: Friends discussing the quality of some footballers in Europe and in Ghana
(Conversation three : Appendix 2)

Christabel: Ah metee rumour bi (.) ye se **Christiano Ronaldo**// like **world cup** no wo hu se **players** no bebire ɔmo ennu no da enti **they will be like**// ɔmo begyina ho na wo /a dribble akɔhye ɔmo

Sabani: **The real Ronaldo** koraa **we saw him there**

Christabel: Wohuse **apart from Michael Essien**// **Asamoah Gyan**// **Sule Muntari** no// ɔmo nyina// **they are low class players**ena ye rais-i ɔmo **up**

Throughout the recorded conversation for the study, speakers kept on switching from one language to the other. The above examples demonstrate certain items for instance nouns and verbs which are being switched.

Some scholars are of the view that codeswitching is a coping mechanism that bilinguals in Africa use to contain intense pressure to shift to shift from their mother tongues to English/French. According to Amuzu (2009), Ewe/English speakers use certain mother tongue (MT) maintenance mechanisms to preserve not only the grammar but also parts of the lexicon of their MT from interference from English.

4.12 Summary

This chapter has looked at how data was analysed using Peter Auer's Conversational Analysis approach and Myers-Scotton's Matrix Language Frame model. Again, it has portrayed Agona as a hybrid of Twi, Fante and English. Further more, data analysis of interview has been indicated in this chapter to portray the profile of respondents and their frequency of switching from one language to another. Also it touched on the impact of code switching on the Agona community and the social functions of code switching.

CHAPTER FIVE

5.0 CONCLUSION

5.1 Introduction

This Thesis has looked at the incidence of code switching among the Agona of the Central Region of Ghana. This group of people straddle both Fante and Akims of the Eastern Region resulting in an admixture of Fante and Akim Twi. What makes the study interesting therefore is the three way switch that characterises the Agona language, spoken particularly by the educated in Agona.

5.2 Summary/Findings

This study has attempted to demonstrate that Agona/ English speakers code switch, especially between Agona and English in their regular informal communication as a result of the influence of English within the educational system of Ghana. The findings of this study were established through an analysis of interviews and recorded conversation of some members of the St. James Anglican Church and the Holy Ghost International Church in Agona Swedru. It was discovered that most Agona/English speakers have become so attached to the English language. This has therefore become a problem because the constant switch from Agona to English has adulterated Agona which is gradually losing its original forms. The study has provided several examples in the findings where Agona/English speakers use more litter in their informal speech with English forms and structures in their daily conversation.

Moreover, the study touched on the concept of bilingualism which is the basis of code switching in the regular interactions of Agona/English speakers in addition to a brief explanation on reasons for code switching in Ghana.

The study made use of the Conversational Analysis Approach by Peter Auer (1980) as well as the Matrix Language Frame model of Myers-Scotton (1993) which assisted in the analysis of sampled corpus collected from spontaneous and non-spontaneous conversation of selected Agona/English bilinguals of different educational levels, age and profession.

It also revealed how alternations between English and Agona produced the meaning and, in addition, explained the functions of conversational structures. The study briefly touched on the social functions of CS which were classified under Situational switching and Metaphorical switching, in which the described 'how' and 'switching occurred. Again, different patterns of code switching were identified in the various interactions among some residents of the Agona community.

In putting all the findings together, it was revealed that most Agona/English speakers preferred English to Agona for various reasons. Also Pidgin structures were discovered in the sampled conversation gathered particularly among the youth. There were several instances from the findings where speakers completely switched from Agona to English.

Apparently, the involvement of pidgin structures embedded in Agona/English code switching is a new phenomenon which embellished the conversation. However, the inclusion of pidgin, slang and jargons causes a slight change in the structure of Agona/English conversation.

In addition to the major patterns presented in this thesis, others have been discovered. They were conversational patterns in the form of Dialogues and Monologues.

5.3 Conclusions

The concept of Code switching has been an interesting one for research in Language studies. Several linguists and other researchers have delved into it and explored it from angles such as Sociolinguistic, Syntactic and Pragmatic. Their results or findings have served to improve knowledge of this particular feature of language. Reference to them helped in the examination of what is fast proving to be a hybrid with Fante, Twi and English featuring prominently. This study has therefore presented and analysed further, diverse definitions of the concept of code switching by renowned scholars in Ghana and outside Ghana for a clearer view and understanding of CS.

This study has also examined the syntactic features of Agona/English code switching and explored the problem features of code switching. For some time now, Agona/English bilinguals have consistently engaged in spontaneous and non-spontaneous code switching in their daily interaction especially among the youth of Agona Swedru, who, consciously or spontaneously switch from Agona to English. Even though there is absolutely nothing wrong with this trend of conversation, it is gradually affecting the pure form of Agona dialect because of the intrusion of English. Swigart (1992) also predicted ‘that Urban Wolof, despite the campaigns of certain “purists”, will become the native language model of Dakar children in years to come (1992:100).

The study also revealed that most of the speakers engaged in intra- sentential switching more than inter- sentential switching. One distinguishing feature captured in chapter four was Agona as a hybrid sourced from two dialects of Akan (Twi and Fante). Certain factors contributed to the state of Agona today and these were discussed in Chapter Four.

5.4 Recommendations

In every scholarly work, it is necessary to provide a few suggestions which will provide solutions to problems addressed if taken into consideration. As it has been observed that, Agona is gradually losing its purity as a result of some invasive factors like English being foisted on it, as well as the influence of Fante in the area.

In the data, most of the speakers admit to switching codes more often now in their daily interaction. The majority of speakers involved in the group conversation for this study preferred English to Agona in their interaction but continue to use Agona as the matrix language during CS.

This study recommends that Agona can be taught in schools as a subject on its own especially schools in the Central Region of Ghana. This would enable students become more familiar with the dialect and learn more about it.

Again in the findings, it was discovered that some pidgin structures were beginning to show up in Agona/English structure of conversation. The three-way switch is a rare phenomenon and this could be investigated further.

Furthermore, middle – age residents of Agona and the older group can help by encouraging the youth to speak pure Agona and English separately in their daily conversation. It is not as if this is always possible, but a separation of the structures will improve performance in both Agona and English.

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APPENDICES

APPENDIX 1 AUDIO RECORDINGS (GROUP 1: CONVERSATION 1)

Osei: Ato(.) na bronya yi atar ben na wo be hye?
Will you put on suit or just normal shirt and jeans?

Ato: Oh, me de **I will put on suit** (.) na Bronya de den na wo be hye? Woannhye **suit** a nka den na wo be hye? Wo be she den? **T shirt? No you must put on suit** (.) **you must look presentable** (.) **That is the essence of Christmas.**

Kwame: **But** ade a owo se wode to wo adwen mu ne de//**Ghana weather** no ennye ade a wo de hye **suit** (.) Dem oshew bebirebe yi, na se wo be hye **suit** akodi asaw de a se oshew be de wo o (.) nti me de me hye me **normal trou black** nna ma agye me **long sleeves** bi egu so (.) **I think that will do.**

Ato: Na Kwame nso wo aka asem oo (.) **but suit** no koraa ye wo mu **sizes** (.) Jojo ne **oversize suit** no o kick-i a (.) ennye agor (.) o kick-i -a// nna woaye den? W' aye de opete (.) na sa asem yi de eye ampa? Se obi hye **oversize suit** a otum huhu de **balloon**?

Mawuli: Bronya yi koraa ye hye atar fofor koraa eho wo mfaso?

Ato: Mmm mbom de

Osei: Oh eho wo mfaso o (.) **because you have to look good and feel good within yourself and the girls will come by themselves**

Osei: Ato (.) **this Christmas what will you put on? Will you put on suit or just normal shirt and jeans?**

Ato: Oh as for me **I will put on suit** (.) but this Christmas what will you put on? If you do not put on **suit** then what will you put on? What will you put on? **T shirt? No you must put on suit** (.) **you must look presentable** (.) **That is the essence of Christmas.**

Kwame: **But** what you have to bear in mind is that the **Ghanaian weather** you can't put on **suit** (.) this hot weather if you put on **suit** to dance you will become hot (.) So as for me I will wear **normal black trou** with my **long sleeves** on top (.) **I think that will do.**

Ato: But Kwame too you have said something (.) **but** even the **suit** there are **sizes** (.) Jojo's **oversize suit** if he kicks it, it is not bad at all (.) If he kicks it, he becomes what? He becomes a vulture (.) and this message is it true? If someone wears an **oversize suit** does he becomes like **balloon**?

Mawuli: This Christmas if we wear a new clothe is it important?

Ato: That's true

Osei: Oh it is necessary (.) **because you have to look good and feel good within yourself and the girls will come by themselves**

Ato: Na **the essence of Christmas** ne se wo awo Agyinkwa no ama hen (.) nti **the method for some people to express that** eyi ne de **they will indirectly put on new clothes to represent that** (.) **that means there is a new beginning**(.) Na Jojo wo nso wo hu no den? Sa **perception** no eye ampa anaa se ennye ammpa?

Jojo: Oh **that perception** de eye ampa (.) Eye ampa se ma wo ka no, se **'it represents a new beginning'** no, **but** obi wo ho a onnyi sika nti onnkohye den?

Ato: mmmm... woaka asem paaaa...

Mawuli: **When you look at it critically** (.) **you realise** se **there are individuals** a, everyday no **it's Christmas to them. So they might not see the reason why** a (.) **during Christmas** no **they need to put on a new clothe because** atar nara dabia no opam bi na oshe nti **there is no need** se wobe twen aaa Bronya annsaana wo ako **tailor** ho ma wo ko pam atar fofor (.) eye dem a wo ko asor koraa mpo no a, **you don't look confident because** wo be ko asor na obiaa bronya no nti na wo apam atar fofor na wo aba asor.

Ato: eye ampa. Jojowo kai, hen **boys** iii koraa bronya wo hye atar fofor aaa wo be serew aa, **servers** no (.) wo be serew aaa

Osei: Me de menntsi mma obiaa (.) me ma ayesusu (.) **this Christmas I'm going to get some serious suit bi to put it on fitting one,** "apelike" **one** ne bi

Ato: But **the essecnce of Christmas** is that the Saviour has been born to us (.) so **the method for some people to express that** thing is that **theywill indirectly put on new clothes to represent that** (.) **that means there is a new beginning** (.) so **Jojo how do you see this? That perception is it true or it is not true?**

Jojo: **Oh that perception** is true (.) it is true like you are saying that **'it represents a new beginning'** **but** there is someone who does not have money so what should he do?

Ato: You have really spoken

Mawuli: **When you look at it critically** (.) **you realise** that **there are individuals, everydayit's Christmas to them. So they might not see the reason why** (.) **during Christmas** **they need to put on a new clothe because** one sews and wears new clothes (.) **there is no need** that one should wait till Christmas before one goes to the **tailor** to sew new clothes // if that happens when you go to church you **don't look confident because** anytime one goes to church it's because of Christmas that everone sews new clothes to church.

Ato: It is true. Jojo do you remember our **boys** who wore new clothes during Christmas (.) the **servers** (.) they came to laugh

Osei: As for me I won't listen to what people will say (.) I have made some savings (.) **this Christmas I'm going to get some serious suitto put it on fitting one,** "apelike" **one**

Ato: Aaaaa... oh wonso won ntar no eye a eye hu
(.) Wo saa wo **black** ne de, eyi **more than**
Chinese wrestler// In my own opinion I think it
will be good seon Christmas day ebi a you will
look presentable// wo awo Agyinkwa no ama hen
(.) **and as Christians// no that is our festive**
period a henso yeexpress-i hen ho wo nyama
bebire ho (.) anaa Osei// wo hwe a asem a me ka
yi?

Osei: Oh I agree with you

Ato: Na se wo na wo yepastor

Osei: Woennya bi annhye a // **if you don't get**
some to wear I don't think se it's a big deal

Ato: It's true

Osei: **If you have the money you can buy it (.) if**
don't have it you can just wear anything

Ato: Eeeee eye ampa// Charley (.) **2014**
Christmas no so ye be gye hen eni paa o

Osei: Massa ebe ye **hit** o

Ato: Look (.) But where will you go and have
fun?

Osei: Charley, mede bronya no de // **as a pastor,**
after church service

Ato: **No (.)charley put it right**

Osei: **As a pastor (.) as a mad pastor**

Ato: Oh you too your clothes are too scary (.)
Your **black** one is **more than Chinese wrestler//**
In my own opinion I think it will be good that
on Christmas day perhaps you will look
presentable// a saviour has been born to us (.)
and as Christians//that is our festive period that
we also **express** ourselves on so many issues or
Osei (.) if you look at what I'm saying?

Osei: Oh I agree with you

Ato: But you are the **pastor**

Osei: //if you don't get some to wear I don't
think that it's a big deal

Ato: It's true

Osei: **If you have the money you can buy it (.) if**
don't have it you can just wear anything

Ato: it is true. Charley (.) **2014 Christmas** too we
will have fun

Osei: Massa it will be a **hit**

Ato: Hwe (.) Na henfa na wo be ko akogye wo
eni?

Osei: Charley as for the Christmas, **as a pastor,**
after church service

Ato: **No (.)charley put it right**

Osei: **As a pastor (.) as a mad pastor**

Ato: Now you are talking!

Osei: As a mad pastor (.) from church I will just come home and have fun in the house

Jojo: Osei nna wo ka kyere me de wo de wo girl no beko Ewusiwa

Ato: Eeeeeiii eeeehhh Osei (.) so you've started exploiting those areas

Jojo: Last (.) ye ko Ewusiwa na akowa bi o-spread-i ne girl (.) Osei wo aserew saaaa

Ato: Where will you watch the match? Of the top match will you sit out and take your money?

Jojo: What if someone steals it before that?

Kwame: It's not possible (.) because nipa bebire wo ho ade na mo ewhe no how come se obi botum ewia// Like seriously?

Ato: Yeah (.) people can conspire paa (.)Kwamew'aka like seriously ma ma akai Funny Face. Charley na Funny Face na Lil Wayne (.)whana na wo hwe a okuta crown of comedy?

Kwame: Lil Wayne no owoo fans (.) just se Funny Face no// he is educated (.) Lil Wayne no nso se anka okoo school a anka obeko far//wo hwe ne wo eyi a//

Ato: Now you are talking!

Osei: As a mad pastor (.) from church I will just come home and have fun in the house

Jojo: Osei you told me that you will take a girl to Ewusiwa

Ato: Osei(.) so you've started exploiting those areas

Jojo: Last (.) when we went to Ewusiwa a certain man was 'spread' his girl (.) Osei laughed and laughed

Ato: Where will you watch the match? Of the top match will you sit out and take your money?

Jojo: What if someone steals it before that?

Kwame: It's not possible (.) because there are so many people around who will be looking at him how come that he will steal// Like seriously?

Ato: Yeah (.) people can conspire (.)Kwame has said like seriously and I have remembered Funny Face. Charley Funny Face and Lil Wayne (.)who do you think holds the crown of comedy?

Kwame: Lil Wayne has fans (.) just that Funny Face (.)he is educated (.) Lil Wayne too if he had been to school like he would have gone far//if you look at it//

Ato: I think to put it short no funny face is professional but Lil Wayne is unprofessional (.) But his unprofessionalism has made him popular than Funny Face and some of his antiques are very very funny (.) that was when he went to that programme; “Serekwakwa”. Oh charley (.) that thing is very very funny

Kwame: Charley (.) Ghana get talent ooo

Ato: Oh Ghana get talent (.) we have real jokers in the nation who make us...

Kwame: Charley they need training //

Ato: They need training (.) but that is on a smaller scale it is good for a developing country (.) Look at these local champions; Banku and Ayitey Powers(.) look at what they did (.) it generated a lot of revenue for the state.

Kwame: If this needs to be continued a charley (.) nanka Ghana hen boxing no I think se aannka ye be ko far (.) Because se ye hwea(.) the number of people a womo koo that very day naaa I think se park no eho ye ma.

Ato: Oh ho yeema paa (.) a siisia na o -win-i no nso den? He wants Joshua Clottey ope Joshua

Osei: But I heard Ayite Powers wants a re-match

Ato: I think to put it short Funny Face is professional but Lil Wayne is unprofessional (.) but his unprofessionalism has made him popular than Funny Face and some of his antiques are very very funny (.) that was when he went to that programme; “Serekwakwa”. Oh charley(.) that thing is very very funny.

Kwame: Charley(.) Ghana has gotten talent

Ato: Oh Ghana get talent (.) we have real jokers in the nation who make us...

Kwame: Charley they need training//

Ato: They need training but that is on a smaller scale it is good for a developing country (.) Look at these local champions; Banku and Ayitey Powers(.) look at what they did (.) it generated a lot of revenue for the state.

Kwame: If this needs to be continued charley (.) Ghana hen boxing I think that we will go far. Because if we look at it (.) the number of people who attended that very day (.) I think thatthe park got full.

Ato: Oh the place got full (.) He just won but what? He wants Joshua Clottey he wants Joshua

Osei: But I heard Ayite Powers wants a re-match

Ato: Wo annfa sua (.) **but me when I look at Bukom Banku and his style of fighting (.) I think he is someone we call a brawler (.) He is an inside fighter so it you have someone who can fight on the outside that is all (.) And it happened in his previous fight that guy (.) I have forgotten the country he came from// yes (.) he whipped Bukom**

Osei: Is it Algeria?

Ato: I don't remember the country (.) but he whipped Bukom very very well because he was fighting from the outside (.) so I think a rematch will be good. And I think ose Joshua

Kwame: Oh onno mpo de onntum n'dwen mu(.)na mo tse se anka oko hwe 'paddi' no a oye edwuma wo Adom, wo studio ho...

Jojo: Eeeeh, Fire for fire

Kwame: onno mpo na sende **rematch** no won kyerew emmaAyitey Powersna Bukom Banku **because** de aBukom Bankuye no onnye **boxer**

Ato: **But** onno nso nyama bi wo ho a ennye (.)Wo ba **air** na wo ye sa nyama woeyi wo **air** a '**Gidi daddy bitters**', '**Gidi daddy bitters**'. Jojo(.)eye a oye ne den mpo?

Jojo: Oh mewire efi

Kwame: **The time has come** se **Ghana boxing** (.) yeeye **wild** na omo **revive** no

Ato: **He did not learn (.) but me when I look at Bukom Banku and his style of fighting (.) I think he is someone we call a brawler. He is an inside fighter so it you have someone who can fight on the outside that is all (.) And it happened in his previous fight that guy (.) I have forgotten the country he came from// yes (.) he whipped Bukom**

Osei: Is it Algeria?

Ato: I don't remember the country (.) but he whipped Bukom very very well because he was fighting from the outside (.) so I think a rematch will be good. And I think he said Joshua

Kwame: Oh as forhim he should forget about it but if you hear that he goes to look for the 'paddi'who works at Adom at the **studio**...

Jojo: Fire for fire

Kwame: He was the one who said the **rematch** should be written for Ayitey Powers and Bukom Banku **because** what Banku did he is not a **boxer**

Ato: **But** he too there are certain things are not good. If you come to **air** and you do these things on **air** : '**Gidi daddy bitters**', '**Gidi daddy bitters**'. Jojo(.) how does he do it?

Jojo: Oh I have forgotten

Kwame: **The time has come** that**Ghana boxing** (.) they have to bewild so that they **revive** it

Osei: It needs branding, na rebranding it counts paa because making it in a nice way no I think se ebe ko nenyim paa

Ato: Siisia koraa Asamoah Gyan ebue some eyi bi wo Ghana; **Baby Jet Promotions** nso// yes **boxing**// entsi ebeye yie

Kwame: Ebeye yie (.) biibia ne **starting** ye dzen (.) but won hu se yen **past president that is JJ Rawlings** oye-eade paaa

Ato: Oh oye-eade

Kwame: otenaa ho **throughout the night**

Mawuli: **But at least** oye obi nso a oko bebi a crowd bebire wo nekyi (.) enti ono koraa ne **presence over there** eboa

Ato: He is a man of the people and a crowd puller (.) oye-eade paaa

Jojo: Siisia de me ehu de biibia botum esi wo football mu (.) **Man U losing most of their previous matches (.) can they make it to the top of the season?**

Kwame: Na **Man U** fo koraa nyen ye won den? **Mo-yes** koraa ose wonye ne den?

Ato: Ah, ennye **Mo-yes** ooo eye **Moyes**

Osei: **Moyes** na **Van Pepsi**

Osei: It needs branding, and rebranding it counts because making it in a nice way I think that it will go far

Ato: Right now Asamoah Gyan has established something in Ghana; **Baby Jet Promotions** nso// **yes boxing**// so will be fine

Kwame: It will be fine. In everything the **starting** is difficult (.) but don't you see that our **past president that is JJ Rawlings** (.) did very well

Ato: Oh he did well

Kwame: He sat there **throughout the night**

Mawuli: **But at least** he is someone who// when he goes somewhere (.) has a whole crowd behind him his **presence over there** helps

Ato: He is a man of the people and a crowd puller (.) he did very well

Jojo: Currently, I have seen that anything can happen in football (.) **Man U losing most of their previous matches (.) can they make it to the top of the season?**

Kwame: But **Man U** people what should we do to them? What does **Mo-yes** want us to do?

Ato: it is not **Mo-yes** it is **Moyes**

Osei: **Moyes** and **Van Pepsi**

Ato: Aanka ka **Van Coke** annaa **VanMalt** na**Van Pepsi** //Charley ball ne de ayɛ den oo. ‘Charley’ na match ne de wo boa oo

Osei: **Yesterday’s match** de **serious** oo

Ato: **Yesterday** (.) the ‘wee’ boysof **Atelectico** proved they were a match for on other day (.) **Charley** because I’m neutral (.) I was going in for **Atelectico** but its unfortunate seat the end no **Real Madrid** tumi **pull-i** through becausewo hwethe **quality of Real Madrid** wɔn **line-up** na wo hwɛ wɔn **front** no kɛkɛ a...

Osei: Now the one thing he has to know is that the world cup is not the place for training

Ato: It’s true

Osei: So if you are featuring players you should think about the correct thing

Mawuli: Me nso I believe sɛ ɛyɛ **platform** a ode ma the young and upcoming footballers also to try and boost their moral because I dnt think sestarting line – up will be made up of only the younger

Osei: Oh Charley, ‘paddi’ bi na akɔgye ne pay na ɔde **spread-i** ne **girl**

Jojo: From there I think he will go home and just go and dine.

Ato: Like **Van Coke** or **VanMalt** and **Van Pepsi** // Charley the ball what has it done? ‘Charley’ as for the match you lie

Osei: **Yesterday’s match** was **serious**

Ato: **Yesterday** (.) the ‘wee’ boys of **Atelectico** proved they were a match for on other day (.) **Charley** because I’m neutral (.) I was going in for **Atelectico** but its unfortunate that at the end **Real Madrid** was able **pull** through because if you look at the quality of **Real Madrid’s** line-up and their front...

Osei: Now the one thing he has to know is that the world cup is not the place for training

Ato: It’s true

Osei: So if you are featuring players you should think about the correct thing

Mawuli: Me too I believe that it is a**platform** which gives the young and upcoming footballers also to try and boost their moral because I don’t think that**starting line – up** will be made up of only the younger

Osei: Oh Charley, some ‘padi’ went for his pay and he used it to ‘**spread**’ his **girl**

Jojo: From there I think he will go home and just go and dine.

Ato: Ah, wɔ akɔgye ne **pay** dɛn? //Are you there? Are you in his pocket? Do you know him?

Osei: Oh you can read it from his face

Ato: No it's wrong

Osei: Na obi kɔgye ne **pay** a (.) you can see from his face sɛ w'akɔgye ne **pay** fofor

Ato: Ne de ennye no kwat// it's never true (.) How can you use a person's facial expression to actually tell what is in his pocket?

Ato: Siisia//next season **Chelsea** ya a-sign whana? **Diego Costa** (.) **Costa** (.) the one who was causing mayhem and havoc in **Atletico Madrid** is now coming to strike for **Chelsea**.

Osei: **Luis** a wo efi **Chelsea** nso no eba haw adwen oo

Ato: Oh yɛ wɔ **defenders** ya a-sign one young defender from **France** mewire efi ne din, comparing him with **Luis**. Oh he is wild

Jojo: Mo de dabiliaa wobɛ **sign** saaa enso **smaller** teams no behyɛ mo

Ato: Hɛn yɛ bɛ **sign**// we will sign players but we won't disgrace ourselves.

Osei: Like which team?

Ato: He has gone for his **pay**(.) how ? //Are you there? Are you in his pocket? Do you know him?

Osei: Oh you can read it from his face

Ato: No it's wrong

Osei: If someone goes for his **pay** (.) you can see from his face that he has gone for his **pay** fofor

Ato: For this it is not true// it's never true (.) How can you use a person's facial expression to actually tell what is in his pocket?

Ato: Right now//next season **Chelsea** we have signed who? **Diego Costa** (.) **Costa** (.) the one who was causing mayhem and havoc in **Atletico Madrid** is now coming to strike for **Chelsea**.

Osei: **Luis** (.) who have left **Chelsea** is going to cause trouble

Ato: Oh we have **defenders** (.) we have signed one young defender from **France** (.) I have forgotten his name (.) comparing him with **Luis** (.) Oh he is wild

Jojo: As for you, everyday you will**sign** but the smaller teams will score you

Ato: For us we will**sign**// we will sign players but we won't disgrace ourselves.

Osei: Like which team?

Ato: Barcelona (.) How can you play with one team and the team you have never won against that team (.) Atletico Madrid? It's unheard of (.) we have a coach who is very strategic (.) Who is good in strategies (.) Mourinho (.) he is the best tactician in the whole world

Jojo: Ah (.) football is football (.) Look at Bayern Munich this season (.) Look at the goals they conceded.

Ato: What goals?

Osei: Are you asking or talking?

Jojo: Bayern Munich played against which team in the UEFA? The team that kicked Bayern Munich out?

Mawuli: It was Atletico Madrid.

Ato: It was Real Madrid

Jojo: Aha (.) look at the goals that Bayern Munich conceded (.) ehε (.) so football is a game of chance// you can't say that!

Osei: Kelvin Prince Boating

Ato: ennye Kelvin oo (.) εye Kevin

Osei: Thanks for the correction (.) Kevin Prince Boating (.) I think the experience players should be given the opportunity//they have foreign exposure as compared to the local ones no.

Ato: Barcelona. How can you play with one team and the team you have never won against that team, Atletico Madrid? It's unheard of (.) we have a coach who is very strategic (.) who is good in strategies (.) Mourinho (.) he is the best tactician in the whole world

Jojo: Ah (.) football is football (.) Look at Bayern Munich this season (.) Look at the goals they conceded.

Ato: What goals?

Osei: Are you asking or talking?

Jojo: Bayern Munich played against which team in the UEFA? The team that kicked Bayern Munich out?

Mawuli: It was Atletico Madrid.

Ato: It was Real Madrid

Jojo: Aha (.) look at the goals that Bayern Munich conceded (.) so football is a game of chance// you can't say that!

Osei: Kelvin Prince Boating

Ato: It is not Kelvin (.) it is Kevin

Osei: Thanks for the correction (.) Kevin Prince Boating (.) I think the experience players should be given the opportunity//they have foreign exposure as compared to the local ones

Ato: Na 'bro' Mawuli wo nsoε? **Who should be axed (.) who should be maintained?**

Mawuli: Me I believe se εme se wo hwε **Coach Kwesi Appiah** a (.) **currently** wo hwε **team** na wo afre won no a (.) **it looks as if he is looking into the future** because wo hwε a **after 2014 world cup** no **most of our old guards** no will not be eligible for the **2016 world cup** (.) So wo hwε **the likes of Asamoah Gyan** ne **Sulley Muntari** ne **Michael Essien** ne **Kojo Asamoah** nom ne others no se **after 2014** no (.)most of them nntum mmbɔ **active national assignment** bio(.)ntsi wo hwε a (.) w'include some new guys bi wo mu se nei ebeye a **they will be able to fit into their shoes** immediately they fade out from the system

Jojo: How do you mean?

Kwame: Berekum Chelsea anaa?

Osei: Meeka **Kotoko** na **Chelsea** ankasa (.) ntsi eye **tactics// coach** no nso counts

Ato: Dεm ntsi na wo ye den? Wɔ **sack-i Moyes** no// **even after he had been sacked...**

Osei: Moyes or what?

Ato: But 'bro' Mawuli how about you? **Who should be axed (.) who should be maintained?**

Mawuli: Me I believe that if you look at **Coach Kwesi Appiah** (.) **currently** if you look at the team that has been called (.) **it looks as if he is looking into the future** because if you look at **after 2014 world cup** **most of our old guards** will not be eligible for the **2016 world cup** (.) So if you look at **the likes of Asamoah Gyan** and **Sulley Muntari** and **Michael Essien** and **Kojo Asamoah** and the others (.) **after 2014** (.)most of them could not play **active national assignment** again (.) **so if you look at it they have included some new guys** so that they will be able to fit into their shoes immediately they fade out from the system

Jojo: How do you mean?

Kwame: Berekum Chelsea?

Osei: I'm referring to **Kotoko** and **Chelsea** actually(.) so it is **tactics** (.)the **coach** also counts

Ato: That is why you do what? When **they sacked Moyes// even after he had been sacked...**

Osei: Moyes or what?

**Ato: Mo-yes (.) after he has been sacked//Siisia
wo se issues bebiree aba out. Pressing issues a he
has been accused of abuse and so many other
things but new coach na õba Man u no that is
Luis Van Gaal (.)ne mode (.) his mode is just
like Josè Mourinho (.) Very very radical coach
who can shake the dressing room (.) It is
rumoured se (.) once upon the time in Bayern
Munich he removed his trou for the players to
look at his ‘butt’ in the dressing room so you
can imagine such a coach at Man United he
will just shake the players up and he has kept
some experience players together like Evra and
the rest to sign contract extentions (.) So next
season de//**

**Ato: Mo-yes (.) after he has been sacked//Right
now they say so many issues have come out (.)
Pressing issues that he has been accused of
abuse and so many other things but new coach
who came to Man U that is Luis Van Gaal (.)
his mode (.) his mode is just like Josè Mourinho
(.) Very very radical coach who can shake the
dressing room// It is rumoured that (.) once
upon the time in Bayern Munich he removed
his trou for the players to look at his ‘butt’ in
the dressing room so you can imagine such a
coach at Man United he will just shake the
players up and he has kept some experience
players together like Evra and the rest to sign
contract extentions (.) so as for next season//**

APPENDIX 1

GROUP 2: CONVERSATION TWO

Linda: Eiiii maatse de wose okyena **interview** bi

Linda: I have heard that tomorrow an **interview**

Felecia: Nse **nursing** ye se **interview letters** na
aba

Felecia: The interview letters for nursing have
come

Linda: Na me se **pressure** bi koraa eda//

Linda: I say there is so much **pressure**

Felecia: Hwe (.) na woaaa **ministers** naa mpo wo
kai ahen?

Felecia: See (.) How many **ministers** do you
remember?

Linda: Me **Assemblyman** mpo mennyim

Linda: My **Assemblyman** even I don't know

Felecia: **But mostly** no ye se **current affairs**
nkoo naye bisa//

Felecia: But mostly they said it's current affairs
they only ask

Linda: **Current** woana **affairs**?

Linda: **Which current affairs**?

Felecia: Te se like **female ministers** no wo ye
ahen? Na me mekai bi?

Felecia: Like the female ministers how many are
they? I remember some

Linda: Gyema wo ko ekodi no wo be fre me?

Linda: As if when they had the position they
called me

Justina: Na wose wo biasa biibi nso tse se (.)
what are the borders of Ghana?

Justina: And they also ask something like (.)
what are the borders of Ghana?

Linda: Wora hwe me koye den wo **Togo**? Maa
Ghana ha yia na metse mennko bebia

Linda: Look what i'm I going to do in **Togo**? I
live in **Ghana** and I am not going anywhere

Felecia: Nse **Linda** wode nede **next week** yiaa oo

Felecia: **Linda** yours is this **next week**

Linda: Mennhu se ye wie na ye ko **nursing** a ye be bisa **patients** ne se na **Assemblyman** (.) **pressure** nko aa na won a wo ye **interview** no nso obi wo ho a '**pressure**'nnkoa na oto oo

Felecia: **But like** tse se ye se na **like room** se yi oo omo dooso **maybe four** na wo etu **question** ano (.) entsi **the best thing** a wobeye nese wo be fa dea a wo betum a **answer** nna wo **answer** nna woko wo beebi (.) na mede me kogyina ho a aserew serew nkoaaa na meserew (.) **but like in case of maybe fourpanellists in a room where maybe they throw four questions** (.) so the best thing you will do is that you will pick the one you can answer and after answering (.) you go your way (.) for me if I go and stand there I will only laugh

Linda: Wo bisa na mennyim a// **noidea**

Justina: Na nyen a yesuro nimpa enim kasa yee?

Felecia: Wobisa wo se **Minister for socialwelfare** me bo me maame ne den ahyem// Ade bi wo ho a wonnyim a wonnyim

Justina: Finance

Linda: **But lets pray that when you go there vim no// the vim will come**

Justina: **And the confidence**

Linda: Na se ade a eye fe no wode sika na eye oo (.) **but human hair is expensive**

Linda: I don't know that if we finish and we go for **nursing** whether we will ask **patients** of their **Assemblyman** (.) Those who conduct the **interview** only give us '**pressure**'

Felecia: **But like** they say **like room** maybe they are many **maybe four** will ask the **question** (.) so **the best thing** you will do is that you will take the one you can **answer** and you **answer** and you go your way (.) and as for me when I go and stand there I'm only going to laugh (.) **but like in case of maybe fourpanellists in a room where maybe they throw four questions** (.) so the best thing you will do is that you will pick the one you can answer and after answering (.) you go your way (.) for me if I go and stand there I will only laugh

Linda: if you ask and I don't know// **noidea**

Justina: And those of us who fear to talk in public?

Felecia: If they ask that **Minister for social welfare** and I mention my mothers name// there are certain things if you don't know you dont' know

Justina: Finance

Linda: **But lets pray that when you go there the 'vim' will come**

Justina: **And the confidence**

Linda: But anything beautiful you use money to do(.) **but human hair is expensive**

Bright: It's beautiful

Felecia: Justina ne ti na woahye no nkorofɔ sɛɛye kyɛ (.). Wo hu sɛ **mostly** no (.). yɛɛye a eniim de no yɛde gu **right side** but ne de no ode egu **left** nti asɛ kyɛ

Bright: It also makes it beautiful

Felecia: Like human hair if you use it for weave on a, ɛyɛ fɛ (.). **It's nice//that's why**

Linda: But human hair it's expensive

Bright: It's not much expensive//

Linda: Eeiiii have you used some before?

Bright: I just buy some

Felecia: He is the manager of Bank of Ghana

Linda: Nowadays too braiding your hair (.). it's not easy kora oo

Felecia: Cornrow koraa 10 cedis

Linda: We are going to trim our hairs

Justina: Eeiiii naFelecia have you heard this issue?

Felecia: What issue?

Justina: About Fredericka

Felecia: What has she done?

Bright: It's beautiful

Felecia:Justina's new hair style// people say it is wig (.). You see that mostly (.). we move the one at the front to the right side but her own has been moved to the **left** so it is like wig

Bright:It also makes it beautiful

Felecia:Like human hair if you use it for weave on it is **beautiful (.). it's nice// that's why**

Linda:But human hair it's expensive

Bright: It's not much expensive

Linda:Have you used some before?

Bright:I just buy some

Felecia: He is the manager of Bank of Ghana

Linda: Nowadays too braiding your hair (.). it's not easy at all

Felecia: Even Cornrow is 10 cedis

Linda: We are going to trim our hairs

Justina: But Felecia have you heard this issue?

Felecia: What issue?

Justina: About Fredericka

Felecia: What has she done?

Justina: She de 'preg' ooo

Felecia: Saa? When?

Justina: For seven months

Felecia: Oh you are lying but I saw her//was it last night?

Justina: The thing is hiding

Felecia: Maybe it's like night cover (.) she comes out in the night and in the morning die she dey inside

Linda: She didn't do that intentionally. I was there when it was happening

Bright: Seeing is believing

Felecia: But when I saw her I didn't notice it

Justina: Ah okay

Linda: Swedru Melcom no nso omo// like they've almost finished oo

Felecia: Woe yi waaye no storey building

Justina: ode one week mpo na ehyihyee enyama no oo

Felecia: Se ase wo hu se ehyee no ye asan abue no nti this time omo stock-i no with nyama bebiere

Justina: She is pregnant

Justina: she is pregnant

Felecia: Really? When?

Justina: For seven months

Felecia: Oh you are lying but I saw her//was it last night?

Justina: The thing is hiding

Felecia: Maybe it's like night cover (.) she comes out in the night and in the morning die she dey inside

Linda: She didn't do that intentionally. I was there when it was happening

Bright: Seeing is believing

Felecia: But when I saw her I didn't notice it

Justina: okay

Linda: Swedru Melcom too they like they've almost finished

Felecia: This one has been made a storey building

Justina: They used one week to remove the goods

Felecia: You see that because it got burnt they've opened it (.) so this time they've stocked it with many goods.

Janet: But wosee no ntem dodo (.) enndu one year mpo oo

Justina: Ministerna okai 'twea' no wose w'a-sack- i no – o

Felecia: ɔye DCE ooo (.) me hwε-ε video no TV3

Justina: ɔse “who said twea”? Are you my co-equal”? This one die (.) it was a breaking news oo

Linda: 'Twea' no koraaa ne adio bi aba ase
University//

Bright: Samini koraa de abɔ ndwom

Janet: But they built it early (.) it didn't reach even **one year**

Justina: The **minister** who said 'twea' (.) they said he has been **sacked**

Felecia: He is a **DCE** (.) I watched the video **TV3**

Justina: He said “who said twea”? Are you my co-equal”? This one (.) it was a breaking news

Linda: The 'twea' has its audio at **University**

Bright: Samini has composed music about

APPENDIX 2

GROUP 3: CONVERSATION THREE

Frimpoma: Ok (.) Ya asesa **print** no

Frimpoma: Ok (.) We have changed the **print**

Sandra: What colour is the print?

Sandra: What colour is the print?

Frimpoma: Yellow and black

Frimpoma: Yellow and black

Odo: Print (.) entsi etse se **uniform** no aa?

Odo: Print (.) so is it like the uniform

Frimpoma: Etse se green one no **design** wo mu
but colour no ye **different**

Frimpoma: It is like the green one (.) design is
in **but the colour is different**

Christabel: Me pa wo kyew (.) hen nso hen
school no ya asesa no wai (.) ye de **statues** bebire
esisi ho **soour school is looking muah**

Christabel: I beg you (.) we too we have
changed the external part of our school (.) we
have erected so many statues so our school is
looking ‘muah’

Sabani: Kàì!

Sabani: Never!

Christabel: Seriously our school is looking
beautiful o (.) it has really changed

Christabel: Seriously our school is looking
beautiful (.) it has really changed

Sabani: Mo nbehwe school papa

Sabani: Come and look at a good school

Christabel: Swesbus die me pa wo kyew (.) **the**
same thing no// wall//The students run away
anytime they want

Christabel: As for Swesbus I beg you (.) it's the
same thing// wall //The students run away
anytime they want

Sandra: Ironically (.) because of what he is
trying to say you have to understand

Sandra: Ironically (.) because of what he is
trying to say you have to understand

Sandra: Our school is nicer than Swesbus

Sandra: Our school is nicer than Swesbus

Christabel: Even Swesco

Christabel: Even Swesco

Sabani: What shows?

Sabani: What shows?

Christabel: I'm damn serious (.) except that Tetteh Quashie (.) that thing na mo ayɛ asi ho no (.) it is serious! Swesco is a bomb

Sandra: Adɛn?

Christabel: Swesco is just a bomb

Sandra: What kind of bomb

Odo: When was the last time you went to Swesco

Christabel: Oh I've been going there (.) that is where I teach

Sabani: You have been going there?

Christabel: Seriously I normally go there (.) Seriously 'cos' we are all in the same grade

Odo: We are talking about facilities not the grades.

Christabel: Seriously (.) we guys we too we have facilities.

Frimpoma: But the grades need to be upgraded

Christabel: Me pawokyɛw nyɛ nso yɛ wɔ facilities papa

Odo: You are now in category A

Christabel: Wo boa!

Frimpoma: Ampa! Mo wo

Christabel: I'm damn serious (.) except that Tetteh Quashie (.) that thing you have built over there it is serious! Swesco is a bomb

Sandra: What?

Christabel: Swesco is just a bomb

Sandra: What kind of bomb

Odo: When was the last time you went to Swesco

Christabel: Oh I've been going there (.) that is where I teach

Sabani: You have been going there?

Christabel: Seriously I normally go there (.) Seriously 'cos' we are all in the same grade

Odo: We are talking about facilities not the grades.

Christabel: Seriously (.) we guys we too we have facilities.

Frimpoma: But the grades need to be upgraded

Christabel: I beg you we also have good facilities

Odo: You are now in category A

Christabel: You are lying

Frimpoma: It's true! You have

Sabani: Eeeii na monka **Swesbu** mpo kakara na
Swesco na woeyi pe (.) eei na me a me ko
Swesbus no nso e aden?

Christabel: **Swesbus** eye school?

Sabani: **Madrid** na wei no (.) **final** no

Odo: **Madrid** na **Atletico**?

Sabani: I don't know what's wrong with them?
They took the lead on the first half

Christabel: But me support- e e **Atletico**

Frimpoma: **Madrid** (.) 'sake of' **Adjetej**

Odo: Mr **Adjetej**?

Sandra: Na oye dede wo **campus**

Christabel: Ah na woana nom na o- mo **win-i**?

Sandra: **Madrid**

Christabel: Woana na ehye maa mo?

Sabani: **First goal** (.) **Sergio Ramos**

Christabel: Ah metee rumour bi (.) ye se
Christiano Ronaldo (.) **like world cup** no wo hu se
players no bebire omo ennu no da enti **they will**
be like// omo begyina ho na wo adribble akohye
omo

Sabani: **The Real Ronaldo** koraa we saw him
there

Sabani: Won't you talk about **Swesbus** (.) it's
only **Swesco** (.) How about me who attend
Swesbus too what should I do?

Christabel: Is **Swesbus** a **school**?

Sabani: **Madrid** and this (.) the **final**

Odo: **Madrid** and **Atletico**?

Sabani: I don't know what's wrong with them?
They took the lead on the first half

Christabel: But I supported **Atletico**

Frimpoma: **Madrid** (.) because of **Adjetej**

Odo: Mr **Adjetej**?

Sandra: And he makes noise on **campus**

Christabel: But who were the ones who **won**?

Sandra: **Madrid**

Christabel: Who scored for you?

Sabani: **First goal** (.) **Sergio Ramos**

Christabel: I heard some rumour (.) they say
Christiano Ronaldo (.) **like the world cup** you see
that most of the **players** did not see him **they will**
be like // they will dribble into the net

Sabani: **The Real Ronaldo** koraa we saw him
there

Christabel: Wohu se//**apart from Michael Essien (.) Asamoah Gyan (.) Sule Muntari no (.)**
omo nyina **they are low class players** ena yerais-i
omo **up**

Sabani: **They are not low class players**

Christabel: You see that//**apart from Michael Essien (.) Asamoah Gyan (.) Sule Muntari (.)**
they are low class player like the way we **raised**
them **up**

Sabani: **They are not low class players**

APPENDIX 2

GROUP 4: CONVERSATION FOUR

Leader: Mo mma hen fa **Bible** na hen kain **John 3:16** εω abre a ye te dua yiase yere na hen sua beribi mfirmu (.) **Amen**

Others: Amen

Leader: Hen hwe **John 3:16** (.)na woa wo wo bi no wobetumi na woakan **John 3:16** na hennyinaa ye sua ade womu. Me mekita **King James Version** na the **Bible** ne se “**For God so loved the world that he gave his only begotten son that whosoever believed in him should not perish but have everlasting life**” (.) **Amen**

Others: Amen

Leader: Obi nso nkan twi ne mma hen

Pastor A: Twi no nso ose “ na senea Onyankopon dɔɔ wiase nie, se ode nedoba a owo no kor no maa nyen na obiara a obegye no edi no annyira na wonya daa enkwa

Leader: Nti saa asem a // Nyame asem a eka kyere nyen yiahyiamu (.) woadwen kyere wo sen wo ho? Ye ka **explain-i what the Bible is saying in John 3:16 or the knowledge you have about it** (.) **what are you going to say?**

Leader: Let’s take **Bible** and let’s read **John 3:16** at this time as we are under this tree and let’s learn something from it (.) **Amen**

Others: Amen

Leader: Let’s look at **John 3:16** (.) and the one who has can read **John 3: 16** so that we can all learn something from it (.) I am holding **King James Version** and the **Bible** says “**For God so loved the world that he gave his only begotten son that whosoever believed in him should not perish but have everlasting life**” (.) **Amen**

Others: Amen

Leader: Someone should also read the Twi version

Pastor A: The Twi also says “and God so love the world that He gave His only begotten son to us that whosoever believes in Him will not perish but have everlasting life.

Leader: As the word of God is telling those who have gathered here (.) what do you think about it? When we say **explain what the Bible is saying in John 3:16 or the knowledge you have about it** (.) **what are you going to say?**

Pastor B: Meka ne se **John 3:16** no (.) na Nyankopon ekasa fa biibi nyenfa no **like** se efa ooma ho kakra na afe nso odo (.) **love** (.) Wo hu se wo do obi a ennye ano keke (.) wo da nedi kyere (.) **we demonstrate love** (.) wo ate ase wonntumi nnfa woano nka se (.) se ye **brother Quaye** me do wo (.) esese wo ye biribi ede kyere (.) nti Nyankopon no **all the time** no naa okyere won a nna wodi nekyir no se odo won nti oye biibi dze kyere se ampa odo won (.) na oyi ne ba no se ombra bewu ngye won nkwa

Leader: Na **brother** nea wo kan yi (.) me pese me **challeng-i** wo kakra **because** beebia **Bible** no se Nyame de ne dɔba no ba ye no na odebonye nyi de ye **punish-i** no (.) na yesan nso koye no ado ye? Nti Rev, wo adwen kyere wo sen?

Pastor B: Menso nia madwen kyere me ne se (.) eye nokwar senea wɔka ne se onyimpa ye bone **because** wo hwe **olden days Adam and Eve** sɛdea Nyankopon bɔɔ won na odo won (.) na woye Nyankopon ne gyapade **but**enam bone nti na Onyankopon pamo won no (.) **but** Nyankopon tenaase huuse (.) **no** (.) de a maabo won se meseso (.) ennyikwan se megyaɛ no ma wosan ekoninam keke (.) nti eyesɛ mesan ehwe wo **back** edeba// nso Nyankopon de bone a **Adam and Eve** ye nyinaa de kyee won.

Leader: Me// I believe se God should have imprisoned man

Pastor D: No

Pastor B: I say that in John 3:16 (.) and God was talking about let's say like part about giving and also about love (.) We see that if we love somebody we don't show it just by word of mouth that our brother Quaye we love you (.) We must do something to show that God all the time teaches His followers that He loves them (.) so He does something to show the truth that he loves the world so gave His only son to die and save us.

Leader: So brother what you are reading (.) I want to challenge you a bit because where the Bible says God sent His beloved son// and a sinner is punished (.) Do we show him love again? So Rev, what is your opinion?

Pastor B: For me my point of view is that (.) it is true like they are saying that man sins because if you look at olden days Adam and Eve as God created them and loved them and they are God's property but because of sin that God sacked them (.) but God observed that (.) **no** (.) what I have created in my own image I don't have to allow them to loitering about (.) so I have to take them back (.) so God forgave Adam and Eve all their sins

Leader: I believe that God should have imprisoned man

Pastor D: No

Leader: Why no? Because man had done evil
(.) **abominable things and man needed to be
punished** (.) ɔman **Ghana** a yɛ womu no yɛ wo
constitution

Others: That is it

Leader: Sɛwobreach-i **contract** noa (.) ana sɛ wo
yɛ nea **constitution** no ɛmpɛ a (.) yɛ **punish-i**
wo

Pastor D: ɛyɛ true (.) **but one way or the other**
no ɛkodu beebia (.) **government** no tumi ba mu so
okasɛ oyimpa woe wongyae no

Leader: Eeɛh (.) yɛ tumi gyae no

Pastor B: Every new **government** ba biaa na yɛ
de new laws ba a (.) ɔse “**new king new law**”.

Leader: **New king new law** (.) yeah (.) **it’s good**
(.) nyɛn yinaa yegyide sɛ **new king new law** (.)
but John 3:16 ose “**for God so loved the world**
(.)**the wicked world** (.) Nyɛn yɛ time koraa **look**
atwhat we are doing? Nyame bone, adwen bone,
sisi, krono, mbeema efa won yirenom ekyi, embaa
ɛfa won kunnom ekyi, hɛn time, embaa ɛware
embaa, embɛma ɛware embɛma (.) **still** (.) **God**
loves the world.

Leader: **Brother** (.) dɛn na woso wo wo ka?

Pastor B: Nyɛn hwe **Romans 6:23**

Leader: ɔse “**For the wages of sin is death but**
the gift of God is eternal life through Jesus
Christ our Lord”

Leader: The **why?** Because man had done evil (.)
abominable things and man needed to be punished
(.) The nation Ghana has a constitution

Others: That is it

Leader: If you breach the contract (.) or what the
constitution does not like (.) they punish you

Pastor D: It is true (.) but one way or the other if
it gets to a point (.) government can not interfere if
they say that fellow should be padorned.

Leader: He can be pardoned

Pastor B: Every new government brings new
laws (.) They say “**new king new law**”

Leader: **New king new law**” (.) yeah (.) **it’s**
good (.) all of us believe that **new king new law**
(.) **but John 3:16** says “**for God so loved the**
world” (.) **the wicked world** (.) Our era **look at**
what we are doing? Bad things, wickedness,
cheating, theft, adultery, homosexuality (.) **still** (.)
God loves the world.

Leader: **Brother** (.)what do you also say?

Pastor B: Let’s look at **Romans 6:23**

Leader: He says “**For the wages of sin is death**
but the gift of God is eternal life through Jesus
Christ our Lord”

Pastor C: Me pa wo kyew (.) kae Twi no na hen hwe ade

Pastor B: “Osandɛ bon aketua ene owu, na Onyankopon na akyɛde nye onnyiwie nkwa wo hen Ewurade Jesus Christ mu” Amen

All: Amen

Pastor B: Na Onyame ɛka wɔ **John 3:16** sɛ “nia obɛgye no edi no obenya nkwa”

Pastor C: Ok (.) me nie mehu ne sɛ, **because** wokan sa**Romans 3: 23** ne sɛ, kyerɛwsem no ma nyen tiase pefee sɛ, bone aketua ne owu, na nia Onyankopon de ma ɛyɛ daankwa (.) Woei ma ye tsease sɛ, **Jesus Christ** woamma sɛ onyimpa bia benya nkwa

Leader:Daabi

Fellow: **Jesus Christ** bae sɛ won a obɛgye nedi nkoa na obeya nkwa

Leader: Ok

Pastor C: Nti nyia onnye **Jesus Christ** nyeadwen no ennyɛade a obenya nkwa (.) ɔno ɔwɔ s**apunishment** na ɛwo **olden days** no (.) **up to now** odaso wo mu

Pastor C: Please (.) read the Twi version and let’s see

Pastor B: “The wages of sin is death but God’s gift is eternal life in the name of our Lord Jesus Christ” (.) Amen

All: Amen

Pastor B: And God is saying in John 3: 16 that “whoever believes in Him will have life”

Pastor C:Ok (.) me what I see is that, because if you read that Romans 3: 23, it says (.) the Bible make us understand that the wages of sin is death and what God gives is eternal life (.) This makes us understand that **Jesus Christ** didn’t come as human for everyone to be saved

Leader:No

Fellow: **Jesus Christ** came that only those who believe in Him will have life

Leader:Ok

Pastor C:So whoever does not agree with **Jesus Christ** will not have life (.) that is in the **punishment** in the **olden days** (.) **up to now** it is still in

Leader: Ok (.) let's go to Isaiah chapter 9 and let's read verse 6 and see what the Bible is telling us there (.) It says that "For unto us a child is born, unto us, a son is given, and the government shall be upon his shoulder and his name shall be called wonderful, councillor, the mighty God, the everlasting Father and the Prince of peace"(.) I believe John 3:16 but I also believe in this scripture// this is the Old Testament version or scripture says that "A son is born and a son is given and he gave us his name// that his names, one is wonderful, councillor, mighty God, everlasting Father, Prince of what?

Others: Peace

Leader: Jesus came to give us peace

Leader: Ok (.) let's go to Isaiah chapter 9 and let's read verse 6 and see what the Bible is telling us there (.)It says that "For unto us a child is born, unto us, a son is given, and the government shall be upon his shoulder and his name shall be called wonderful, councillor, the mighty God, the everlasting Father and the Prince of peace" (.) I believe John 3:16 but I also believe in this scripture// this is the Old Testament version or scripture says that "A son is born and a son is given and he gave us his name// that his names, one is wonderful, councillor, mighty God, everlasting Father, Prince of what?

Others: Peace

Leader: Jesus came to give us peace

APPENDIX 3

GROUP 5: CONVERSATION 5

Francis: Wo yee ye eeyi aaa woa **brows-i brows-**
i ee (.) dɛn na ɛyɛ wo?

Francis: You are always **browsing** (.) what do
you gain from it?

Basa: Oh me **check-i** ade bi wɔ **facebook** (.) some
'nigger' bi na ɔbɔ hɔ no na nyama a o hye no nnyɛ
bɛtɛɛ

Basa: Oh I am **checking** something on **facebook**
(.) some 'nigger' there what he is doing it's not
small

Francis: ɔyɛ dɛbɛn ade?

Francis: What did he do?

Basa: Charley (.) **cars** ne sika bia ode ebegu hɔ
ennyɛ bɛtɛɛ koraa

Basa: Charley (.) **cars** and money he has updated
there it is not easy

Fati: Na ne ho yɛ fɛ anaa?

Fati: Is he handsome?

Basa: Charley (.) ennyehye koraaa

Basa: Charley (.) he is not

Francis: Wo yɛ **sure**?

Francis: Are you sure?

Basa: O bɛma nenim tantantain bi koraa

Basa: His face is too ugly

Francis: Siisia **weather** no ayɛ **style** bi

Francis: Right now the **weather** is **style**

Basa: Kudjo na wo baa daben?

Basa: Kudjo when did you arrive?

Kudjo: Oh me (.) neda na me bai ooo (.) 'yestee'
yeah

Kudjo: Oh me (.) I came yesterday (.) 'yestee'
yeah

Basa: Nyama mu te sen wo hɔ?

Basa: How are things over there?

Felix: Neda na wo bai na wɔ annbehwe hwɛ me
(.) Biibia bɔkɔɔ

Felix: You came yesterday and you did not come
to look for me (.) Everything fine?

Kudjo: Oh neda na me ba yi entsi ennyɛ hwe

Kudjo: Oh I came yesterday so it is nothing

Basa: Oh wo annyɛ ade

Basa: Oh you didn't do well

Francis: Neda yia ɔba yi wo se ɔnnbehwehwe wo

Kudjo: εwɔ sɛ wo ma me **time**

Basa: Maate biibia ase

Francis: Na Fati wo nim me?

Fati: Ee me nim wo

Francis: Wo nim me wɔ area ha yiaa (.) sɛ me ye den? Sɛ me hyew wee anaa?

Fati: Oh me nim se wo ye Ib ne **friend**

Francis: Ok (.) **Its an opportunity for us to make friends**

Fati: Yeah (.) **that one die**

Francis: **And then once you are in the hood no you have to// like (.) know ourselves (.)** Ebia ade a ye ye yi obi be- ε- feelɛye **something mere bi (.) but at the end of the day** no ebe tumi aba se obetumi ayɛ wo **girlfriend**

Kudjo: Wo mbaa sem wɔ sor oo (.) eno nsti wo egyai asor kor (.) **when bi the last time you go church?**

Francis: Oh (.) **you can ask Nana Esi (.) she knows that I have been going to church**

Basa: Ok (.) **quotation** ben na osofo no yi?

Francis: Just yesterday he came you arer saying he didn't come to visit you

Kudjo: You have to give me **time**

Basa: I understand everything

Francis: But Fati do you know me?

Fati: Yes I know you

Francis: You know me in this area as what? That I smoke wee or...?

Fati: Oh I know you are Ib's **friend**

Francis: Ok (.) **Its an opportunity for us to make friends**

Fati: Yeah (.) as for **that one**

Francis: **And then once you are in the hood no you have to// like (.) know ourselves (.)** Perhaps what we are doing someone will feel it is **something soft (.) but at the end of the day** she can be your **girlfriend**

Kudjo: Your womanising is high (.) that is why you have stopped going to church (.) **When 'be' the last time you go church?**

Francis: Oh (.) **you can ask Nana Esi (.) she knows that I have been going to church**

Basa: Ok (.) which **quotation** did the priest take?

Francis: Exodus 14: 14 (.) “the Lord shall fight for you are he shall hold you peace”

Basa: But ‘nigger’ woeyi ne mbaa sem no wo sor oo

Francis: Daabi (.) it’s a wrong perception a amanfo wo eya about me (.) but that is not true

Kudjo: If it is so de a (.) what is that perception about?

Francis: Me me ye obi a// I make friends easily with ladies// you understand (.) but not to that extent se ebi a me kopeobaa to have sex or something like that//me ye that free flowing person

Felix: Eeeee friendship

Francis: You can ask// ye se kyere me wo adananfo na me nnkyere wo me subain// madanfo ne Basa (.) Basa is one of my closest friends but ommpe mba (.) just like me (.) we move together (.) we move along everyday.

Kudjo: Birds of the same feathers

Francis: Yes (.) birds of a feather flock together ?(.) Andwo hwε Fati so a Fati can testify

King Felix: Its true!

Francis: Wo ko Bible mu a// the bible doesn’t approve of that (.) even if you read the Quoran (.) the Quoran will tell you the same thing

Francis: Exodus 14: 14 (.) “the Lord shall fight for you are he shall hold you peace”

Basa: But this ‘nigger’ his womanising is high

Francis: No (.) it’s a wrong perception that people have about me (.) but that is not true

Kudjo: If it is so (.) then what is that perception about?

Francis: Me (.) I am someone// I make friends easily with ladies (.) you understand (.) but not to that extent that maybe I go after women to have sex or something like that// I am that free flowing person

Felix: Friendship?

Francis: You can ask (.) they say show me your friend and I will show you my character (.) my friend is Basa (.) Basa is one of my closest friends but he does not like girls (.) just like me (.) we move together (.) we move along everyday.

Kudjo: Birds of the same feathers

Francis: Yes (.) birds of a feather flock together (.) Andwo hwε Fati so a Fati can testify

King Felix: Its true!

Francis: If you go to the Bible//the bible doesn’t approve of that (.) even if you read the Quoran (.) the Quoran will tell you the same thing

Kudjo: Ok (.) Let your yes be yes and your no be no

Francis: Yes (.) you can ask Fati (.) obotum akyerεkyerε wɔ Quoran no mu// what you don't have to do as a young boy, as a young girl

Kudjo:Ok (.) Let your yes be yes and your no be no

Francis: Yes (.) you can ask Fati (.) she can explain in Quaran// what you don't have to do as a young boy, as a young girl

APPENDIX 4

GROUP 6: CONVERSATION

Ransford: Ah // sɛ eyi Yahya Sanogo ne papa ne
Arson Wenger bia?

Ato: Eyi de Sanogo de woannyɛ ade kora ooo

Justice: **Sanogo** woayɛ dɛn?

Ransford: Yɛnfa agor nyinaa nto nkyɛn (.)
Sanogo woannyɛade?

Cobbah: Yɛ ne **Leicester City** me (.) na me
prefer sɛ **Sanchez** bɛ bɔ

Ato: **But** ee mankasa mewhɛ a **Sanogo** nanakasa
he's not fit for the Arsenal team

Justice: Me paa me hu no **more as a midfielder**
in the premiership

Ransford: Na ɔ bɔ **national team** bɛn mpo?

Justice: **France**

Justice: ɔ bo bi?

Ransford: Oh ɔ bɔ bi (.) under 21

Ato: ɔno na eyi// Pogba

Justice: Sɛ Welbeck yɛ sen Sanogo

Ransford: Falcao se me **dream is to play for**
Man United (.) **The journalist was like// “Ah I**
thought your dream is to play for Real
Madrid”// ɔse **“yes I have alot of dreams.**

Ransford: // Yahya Sanogo (.) is his father **Arson**
Wenger?

Ato: As for this Sanogo did not do well at all

Justice: What has Sanogo done?

Ransford: Let's put all jokes aside (.) what has
Sanogo done?

Cobbah: **Leicester City** and us (.) I prefer that
Sanchez plays

Ato: **But as for me if I look Sanogo himself he's**
not fot for the Arsenal team

Justice: As for me I see him **more as a**
midfielder in the premiership

Ransford: Which **national team** bɛn mpo?

Justice: **France**

Justice: Did he play?

Ransford: Oh he played (.) under 21

Ato: He and Pogba

Justice: But Welbeck is better than Sanogo

Ransford: Falcao says (.) my **dream is to play**
for Man United (.) **the journalist was like// “Ah**
I thought your dream is to play for Real
Madrid”// He said **“yes I have alot of dreams.**

Justice: Oh obi ring-i the talking sɛ Falcao
ɔmmpɛ **Champion's League**

Ato: ɔnaa ankasa ɔnnyɛ **serious player** (.)
because a serious player goes to a serious team

Ransford: He should just join a serious team so
that he will shine (.) I'm sure that is it

Justice: **Man U** asem na mo ɛka yi? **Man U** ɛyɛ
team of left back (.) **deliberate left back**

Ransford: Charley **Vic** shɛ ho ?

Ato: O Charley (.) **Vic** ɔshɛ ho paaa

Ransford: Na wɔnnfa ne mba kyia nyen?

Ato: Siisia de biibia aye **official** (.)nti **nomore**
playing around // Oh **charley**but siisia na me fi
training me bai

Ransford:Ah what's wrong with you with this
gym?

Ato: Oh dɛbi I don't train

Ransford: What do yo do?

Ato: That is what I do to sweat (.) **No lifting** (.)
just chain

Ransford: How is like?

Ato: Just pulling of chain for your back and
those things (.) that's what I do

Justice:Oh someone rang the talking that
Falcao does not like Champion's League

Ato: He is not a serious player (.) because a
serious player goes to a serious team

Ransford: He should just join a serious team so
that he will shine (.) I'm sure that is it

Justice: Are you talking about Man U? **Man U** is
a **team of left back** (.) **deliberate left back**

Ransford: Charley is **Vic** around?

Ato: O Charley **Vic** (.) is around

Ransford: But won't you let her come to greet
us?

Ato: Right now everthing is **official** (.)so no **more**
playing around// Oh **charley**but right I'm just
coming from **training**

Ransford:Ah what's wrong with you with this
gym?

Ato: Oh no I don't train

Ransford: What do you do?

Ato: That is what I do to sweat (.) **No lifting**
just (.) **chain**

Ransford: How is like?

Ato: Just pulling of chain for your back and
those things (.) that's what I do

Justice: Probably to keep fit or something

Ato: But me te ho no Swedru boys no (.) charley// **comments a wo pass-i** (.) charley **it's serious** (.) **the level of deterioration** no (.) massa // siisia no **it's like 'sakawa' is leading.**

Ransford: Ah dabɛn? When was that? Sunday no **some small boys** bi I met them no charley it was bad oo// **small two boys** bi my 'paddi' come (.) **then they came to me// I should give them money to go and buy food** (.) **Around eight** ooo// **one is nine years and the other is six years// where are their parients a// do you know they don't sleep at home? They said they have some joint** bi at Texaco//they call there **secret corner.**

Justice:Secret corner?That is a restaurant

Ransford: Nnyɛ **restaurant** (.) wo se **there was a storey building there** (.) **and then they eat the left overs after people have eaten** (.) **So i took them home so I was talking to them** //charley (.) **they were lying // 'my parents are dead' but when I went** (.) **their parents were not dead**

Justice: Eeeii Kweku (.) woehu nyansa

Ransford: **I don't understand** (.) nkola nkitinkiti o (.) omo se **that's where they sleep** oo// o charley (.) ennye koraaa (.) nti mese mɛkɔ akɔwhe **like how they are doing.**

Justice: **So you have adopted them**

Justice: Probably to keep fit or something

Ato: But whilst I was sitting// **the Swedru boys** (.) charley (.) **the comments that they passed** (.) charley **it's serious** (.) **the level of deterioration** (.) 'massa'// Right now **it's like 'sakawa' is leading.**

Ransford: Ah when? When was that? Sundayssome small boys I met them (.) charley it was bad// **two small boys** (.) my 'paddi' come **then they came to me** (.) **I should give them money to go and buy food. Around eight// one is nine years and the other is six years// where are their parients// do you know they don't sleep at home? They said they have some 'joint' at Texaco//they call there secret corner.**

Justice:Secret corner?That is a restaurant

Ransford: It is not **restaurant** (.) they said **there was a storey building there//and then they eat the left overs after people have eaten** (.) **So I took them home so I was talking to them** // charley (.) **they were lying // ' my parents are dead' but when I went** (.) **their parents were not dead**

Justice:Kweku (.) you have become wise

Ransford: **I don't understand** (.) small children (.) they say **that's where they sleep// o** charley (.) it is not good at all (.) so I said I will go and see (.) **so like how they are doing.**

Justice:So you have adopted them

Ransford: O 'naaa' **I took them home**

Ato: Nti mo aa mohwe **what can the little a let me say// who have advanced in education// what can they do about it?**

Ransford: Charley **this one (.) me I'm sure it's either spiritual or psychological**

Ato: **Is it irresponsibility?**

Ransford: Me **that's how I saw the thing but when I went I couldn't point out directly se they were irresposible because akola kitiwa//wose ontena fie a onntena fie**

Ato: **What about wonso a woako school (.) then still they are into that business?**

Ransford: **Which business?**

Ato: 'Sakawa'!

Ransford: Se enode eye **greediness** bia

Justice: **Peer pressure! For now die ase youthful exhuberance**

Ransford: Na den nti na wonso wonnye bi? Ye ba ye da **Hammar** mo a anka ennye?

Cobbah: But it boils down to personal preference// o serious!

Justice: I have one 'paddi' biahe justifies his being part as //ode tua ne fees

Ransford: O no **I took them home**

Ato: So if you look at it (.) **what can the little// let me say who have advanced in education// what can they do about it?**

Ransford: Charley **this one (.) me I'm sure it's either spiritual or psychological**

Ato: **Is it irresponsibility?**

Ransford: **That's how I saw the thing but when I went I couldn't point out directly that they were irresponsible because children//if you tell them to stay at home they won't stay**

Ato: **What about those who have been to school (.) then still they are into that business?**

Ransford: **Which business?**

Ato: 'Sakawa'!

Ransford: That one is **greediness**

Justice: **Peer pressure! For now it's like youthful exhuberance**

Ransford: But why don't you also do that? When we drive in **Hammar** isn't it good?

Cobbah: But it boils down to personal preference// o serious!

Justice: I have one 'paddi' biahe justifies his being part as //ode tua ne fees

APPENDIX 3: INTERVIEWS

GROUP 1

- Interviewer: Where were you born? Mawuli: I was born in Agona Swedru
- Interviewer: How old are you? Mawuli: I am 28 years old
- Interviewer: What is your profession? Mawuli: I am a journalist
- Interviewer: How long have you lived in Swedru? Mawuli: I have lived in Swedru since my childhood. I have been here for the past 28 years
- Interviewer: How many languages do you speak? Mawuli: Is it local or foreign? English and Fante English?
- Interviewer: Do you usually switch from Agona to English Mawuli: Oh most of the time. With the Agona language you can't speak without switching from Agona to English
- Interviewer: Where were you born? Kwame: I was born in Agona Swedru
- Interviewer: How old are you? Kwame: I am 23 years old
- Interviewer: What is your profession? Kwame: I am a student
- Interviewer: How long have you stayed in Swedru? Kwame: I have stayed in Swedru since infancy
- Interviewer: How many languages do you speak? Kwame: English and Fante to Agona?
- Interviewer: Do you usually switch from English to Agona Kwame: Yes

Interviewer: Osei, where were you born?

Osei: Agona Swedru

Interviewer: What is your profession?

Osei: I'm a student offering BBA

Interviewer: How long have you stayed in Swedru?

Osei: For the past 13 years

Interviewer: How many languages do you speak?

Osei: Two. English and Agona

Interviewer: Oh yeah

Interviewer: Where were you born?

Ato: I was born in Agona Swedru

Interviewer: How old are you?

Ato: I am 23 years

Interviewer: What is your profession?

Ato: I'm a National Service Personnel

Interviewer: How long have you stayed in Agona Swedru?

Ato: I have stayed in Swedru for the past 15 years

Interviewer: How many languages do you speak?

Ato: Two. English and Agona English?

Interviewer: Do you usually switch from Agona to English

Ato: Oh yes. Very well. I do that

Interviewer: Jojo. Where were you born?

Jojo: Agona Swedru

Interviewer: What is your profession?

Jojo: I am a student

Interviewer: How old are you?

Jojo: 21 years old

Interviewer: How long have you lived in Agona Swedru?

Jojo: For the past 16 years

Interviewer: How many languages do you speak?

Jojo: Three

Interviewer: Do you usually switch from Agona to English?

Jojo: Yes. Most of the time

INTERVIEWS

GROUP 2

Interviewer: Where were you born?

Felecia: I was born in Winneba

Interviewer: What is your profession?

Felecia: I'm a student

Interviewer: How old are you?

Felecia: 19 years

Interviewer: How long have you lived in Agona Swedru?

Felecia: I have live in Swedru since infancy

Interviewer: How many languages do you speak?

Felecia: Three. English, Fante and French

Interviewer: Do you usually switch from Agona to English?

Felecia: Yes I switch

Interviewer: Where were you born?

Linda: I was born in Agona Swedru

Interviewer: What is your profession?

Linda: I'm a student

Interviewer: How old are you?

Linda: 19 years

Interviewer: How long have you lived in Agona Swedru?

Linda: I have lived in Swedru since infancy

Interviewer: How many languages do you speak?

Linda: English, Fante, Ga, French and Agona

Interviewer: Do you usually switch from Agona to English?

Linda: Yes I always do

Interviewer: Where were you born?

Janet: I was born in Kwanyarko

Interviewer: What is your profession?

Janet: Student

Interviewer: How old are you?

Janet: 14 years

Interviewer: How long have you lived in Agona Swedru?

Janet: I have lived in Swedru for four years

Interviewer: How many languages do you speak?

Janet: Two. English and Fante

Interviewer: Do you usually switch from Agona to English?

Janet: Yes

Interviewer: Where were you born?

Justina: I was born in Sunyani

Interviewer: What is your profession?

Justina: Student

Interviewer: How old are you?

Justina: 21 years

Interviewer: How long have you lived in Agona Swedru?

Justina: Seven years now

Interviewer: How many languages do you speak?

Justina: Four. That is Hausa, English, Fante and Ga

Interviewer: Do you usually switch from Agona to English?

Justina: Year

Interviewer: Where were you born?

Bright: Government Swedru. Agona Swedru

Interviewer: What is your profession?

Bright: Student

Interviewer: How old are you?

Bright: 14 years

Interviewer: How long have you lived in Agona Swedru?

Bright: For 14 years

Interviewer: How many languages do you speak?

Bright: Three. French, English and Fante

Interviewer: Do you usually switch from Agona to English?

Bright: Yes

INTERVIEWS

GROUP 3

Interviewer: Where were you born?

Sabani: I was born at Mankrong Junction in Agona Swedru on the 6th of February 1993

Interviewer: What is your profession?

Sabani: I'm a taxi driver

Interviewer: Your age?

Sabani: 21

Interviewer: How long have you lived in Agona Swedru?

Sabani: All my life

Interviewer: How many languages do you speak?

Sabani: English, French, Agona and Wala

Interviewer: Do you usually switch from Agona to English?

Sabani: Yes I frequently switch

Interviewer: Where were you born?

Christabel: I was born in Apam

Interviewer: What is your profession?

Christabel: I'm a student

Interviewer: How old are you?

Christabel: I'm 19 years

Interviewer: How long have you lived in Agona Swedru?

Christabel: For about 5 years

Interviewer: How many languages do you speak?

Christabel: I speak three. English, Fante and Twi

Interviewer: Do you usually switch from Agona to English?

Christabel: No. I normally switch from English to Fante

Interviewer: Where were you born?

Frimpomaa: Dunkwa – On - Offin

Interviewer: What is your profession?

Frimpomaa: Student

Interviewer: How old are you?

Frimpomaa: 19 years

Interviewer: How long have you lived in Agona Swedru?

Frimpomaa: Ten years

Interviewer: How many languages do you speak?

Frimpomaa: Three. Agona, Fante and English

Interviewer: Do you usually switch from Agona to English?

Frimpomaa: Yes

Interviewer: Where were you born?

Odo: I was born in Agona Swedru

Interviewer: What is your profession?

Odo: I'm self employed

Interviewer: How old are you?

Odo: 21 years

Interviewer: How long have you lived in Agona Swedru?

Odo: All my life

Interviewer: How many languages do you speak?

Odo: Two. Fante and English

Interviewer: Do you usually switch from Agona to English?

Odo: Yes. When speaking with my friends

Interviewer: Where were you born?

Sandra: Swedru

Interviewer: What is your profession?

Sandra: I'm a student

Interviewer: How old are you?

Sandra: 19

Interviewer: How long have you lived in Agona Swedru?

Sandra: All my life

Interviewer: How many languages do you speak?

Sandra: Fante, Twi, English and Gomoa

Interviewer: Do you usually switch from Agona to English?

Sandra: It depends on the occasion

INTERVIEWS

GROUP 4

Interviewer: Where were you born?

Leader: I was born in Breman Asikuma Catholic Hospital

Interviewer: What is your profession?

Leader: I'm a pastor

Interviewer: How long have you lived in Agona Swedru?

Leader: For 20 years

Interviewer: How many languages do you speak?

Leader: English, Twi and Agona

Interviewer: Do you usually switch from Agona to English?

Leader: Yes I do because I'm also a lecturer so when I'm lecturing I use English

Interviewer: Where were you born?

Pastor B: Swedru Government Hospital

Interviewer: What is your profession?

Pastor B: I'm a pastor

Leader: He is also a mason

Interviewer: How long have you lived in Agona Swedru?

Pastor B: 15 years

Interviewer: Do you usually switch from Agona to English?

Pastor B: Ga, English, Twi and Agona

Interviewer: How many languages do you speak?

Pastor B: Yes

Interviewer: Where were you born?

Pastor C: Agona Asafo

Interviewer: What is your profession?

Pastor C: I'm a driver

Interviewer: How long have you lived in Agona Swedru?

Pastor C: All my life

Interviewer: How many languages do you speak?

Pastor C: English, Agona and Fante

Interviewer: Do you usually switch from Agona to English?

Pastor C: Yes

Interviewer: Where were you born?

Pastor D: Akim Oda

Interviewer: What is your profession?

Pastor D: I'm a pastor

Interviewer: How long have you lived in Agona Swedru?

Pastor D: 4 years

Interviewer: How many languages do you speak?

Pastor D: Ewe, Fante, and English

Interviewer: Do you usually switch from Agona to English?

Pastor D: Yes

Interviewer: Where were you born?

Pastor E: I was born in Aboso in Swedru

Interviewer: What is your profession?

Pastor E: Pastor

Interviewer: How long have you lived in Agona Swedru?

Pastor E: 10 years

Interviewer: How many languages do you speak?

Pastor E: 2

Interviewer: Do you usually switch from Agona to English?

Pastor E: Yes

INTERVIEWS

GROUP 5

Interviewer: Where were you born?

Francis: Winneba

Interviewer: What is your profession?

Francis: Student

Interviewer: How old are you?

Francis: I'm 23 years

Interviewer: How long have you lived in Agona
Swedru?

Francis: About 20 years

Interviewer: How many languages do you speak?

Francis: Two. Fante/Agona and English

Interviewer: Do you usually switch from Agona to
English?

Francis: Yes. Most at times

Interviewer: Where were you born?

Nana Kwame: I was born in Apam

Interviewer: What is your profession?

Nana Kwame: I'm a footballer

Interviewer: How old are you?

Nana Kwame: 24 years

Interviewer: How long have you lived in Agona
Swedru?

Nana Kwame: About 6 years

Interviewer: How many languages do you speak?

Nana Kwame: Three. English, Ga and Fante

Interviewer: Do you usually switch from Agona to
English?

Nana Kwame: Yes

- Interviewer: Where were you born? Kudjo: I was born in Italy
- Interviewer: What is your profession? Kudjo: National Service Person
- Interviewer: How old are you? Kudjo: 24 years
- Interviewer: How long have you lived in Agona Swedru? Kudjo: Since childhood
- Interviewer: How many languages do you speak? Kudjo: Fante, Twi, English and French
- Interviewer: Do you usually switch from Agona to English? Kudjo: Yes
-
- Interviewer: Where were you born? Fati: Swedru
- Interviewer: What is your profession? Fati: Student
- Interviewer: How old are you? Fati: I'm 18 years
- Interviewer: How long have you lived in Agona Swedru? Fati: Since childhood
- Interviewer: How many languages do you speak? Fati: Two. Fante and English
- Interviewer: Do you usually switch from Agona to English? Fati: Yes

Interviewer: Where were you born?

Felix: Swedru

Interviewer: What is your profession?

Felix: Student

Interviewer: How old are you?

Felix: 20 years

Interviewer: How long have you lived in Agona Swedru?

Felix: Since childhood

Interviewer: How many languages do you speak?

Felix: Three. English, Fante and Dagomba

Interviewer: Do you usually switch from Agona to English?

Felix: Yes

Interviewer: Where were you born?

Evans: Accra

Interviewer: What is your profession?

Evans: I'm a footballer

Interviewer: How old are you?

Evans: 20 years

Interviewer: How long have you lived in Agona Swedru?

Evans: 20 years

Interviewer: How many languages do you speak?

Evans: One. Fante

Interviewer: Do you usually switch from Agona to English?

Evans: Yas

INTERVIEWS

GROUP 6

Interviewer: Where were you born? Justice: I was born in Agona Swedru

Interviewer: What is your profession? Justice: Student

Interviewer: How old are you? Justice: 25 years

Interviewer: How long have you lived in Agona Swedru? Justice: Since childhood

Interviewer: How many languages do you speak? Justice: Fante and English

Interviewer: Do you usually switch from Agona to English? Justice: Yes

Interviewer: Where were you born? Ransford: Swedru

Interviewer: What is your profession? Ransford: National Service Person

Interviewer: How old are you? Ransford: 24 years

Interviewer: How long have you lived in Agona Swedru? Ransford: All my life

Interviewer: How many languages do you speak? Ransford: Akan and English

Interviewer: Do you usually switch from Agona to English? Ransford: Very often

Interviewer: Where were you born?

Cobbah: Agona Swderu

Interviewer: What is your profession?

Cobbah: National Service Person

Interviewer: How old are you?

Cobbah: 24 years

Interviewer: How long have you lived in Agona Swedru?

Cobbah: 24 years

Interviewer: How many languages do you speak?

Cobbah: Two. Fante and English

Interviewer: Do you usually switch from Agona to English?

Cobbah: Yes

Interviewer: Where were you born?

Gaisie: Agona Swedru

Interviewer: What is your profession?

Gaisie: Student

Interviewer: How old are you?

Gaisie: 23 years

Interviewer: How long have you lived in Agona Swedru?

Gaisie: All my life

Interviewer: How many languages do you speak?

Gaisie: Two. English and Fante

Interviewer: Do you usually switch from Agona to English?

Gaisie: Not often

Interviewer: Where were you born?

Kwamena: Swedru

Interviewer: What is your profession?

Kwamena: Student

Interviewer: How old are you?

Kwamena: 24 years

Interviewer: How long have you lived in Agona
Swedru?

Kwamena: 16 years

Interviewer: How many languages do you speak?

Kwamena: Two languages. English and Agona

Interviewer: Do you usually switch from Agona to
English?

Kwamena: Yes