

THE PLACE OF DANGME IN THE MULTILINGUAL CONTEXT OF KPONE,
GREATER ACCRA, GHANA

BY

BOAFO ISHMAEL KABU

(11008763)

THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON IN
PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF
MASTER OF PHILOSOPHY IN LINGUISTICS.

NOVEMBER, 2024

INTEGRI PROCEDAMUS

DECLARATION

I, Ishmael Kabu Boafo, declare that this thesis is entirely my original work. All quotations and references from published works have been clearly identified and properly acknowledged. This thesis has not been submitted, either in part or as a whole for any other degree elsewhere.

CANDIDATE

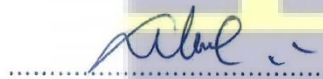


14/11/2024

ISHMAEL KABU BOAFO

DATE

SUPERVISOR



14/11/2024

PROF. EVERSLED KWESI AMUZU

DATE



14/11/2024

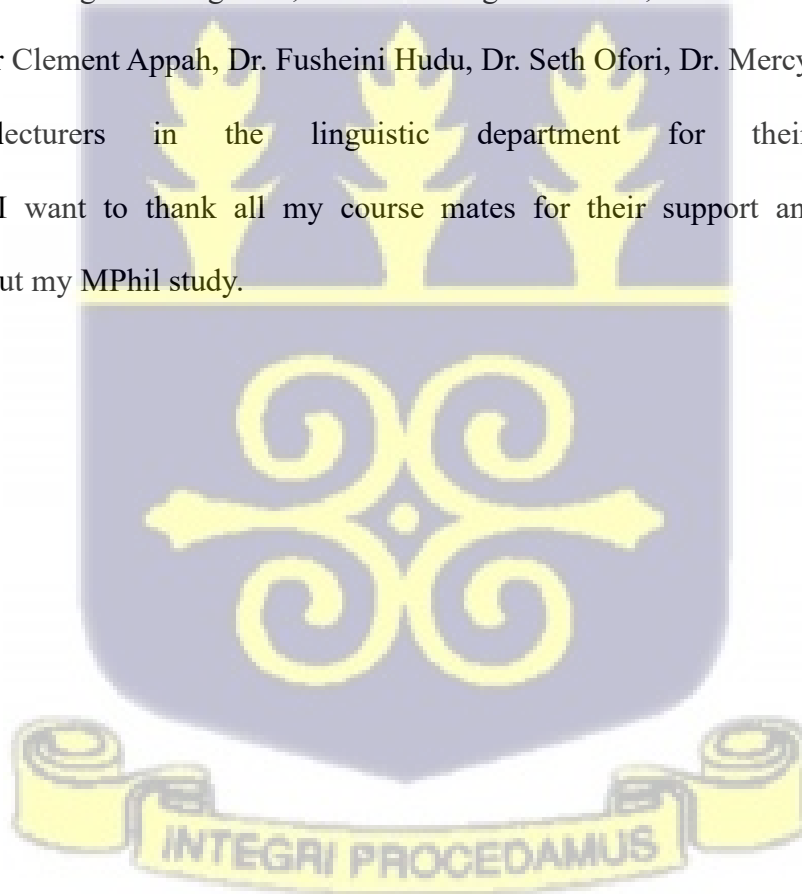
PROF. KOFI AGYEKUM

DATE



ACKNOWLEDGEMENT

It gives me great pleasure to thank everyone who has contributed in any manner to my success thus far. I am really appreciative of my diligent supervisors, Professor Evershed Kwasi Amuzu and Professor Kofi Agyekum, for giving me their time and helping me with this research; their counsel and recommendations have helped me go this far. Second, I want to express my gratitude to the members of the Kpone speech community for taking the time to answer my questions and participate in my interview. I am particularly grateful to the Dean of the School of Languages, Professor Kweku Osam, Professor George Akanlig-Pare, Professor Reginald Duah, Dr. Abdul-Razak Sulemana, Professor Clement Appah, Dr. Fusheini Hudu, Dr. Seth Ofori, Dr. Mercy Bobuafor and all other lecturers in the linguistic department for their contributions. Finally, I want to thank all my course mates for their support and encouragement throughout my MPhil study.



ABSTRACT

This study investigates the language situation in the Kpone speech community in the Greater Accra region of Ghana. Kpone is a Dangme community belonging to the Kwa language group. The study gives a broader view of the language situation of Kpone. This is done with focus on the place of Dangme in the multilingual context of Kpone. Unstructured interviews and questionnaires were instruments employed to gather data for the study. Data was gathered from homes, churches, schools and market in Kpone. The results of the questionnaire data were analyzed using the SPSS.

The study shed light on the multilingual nature of kpone speech community due to the presence of languages like Akan, Ga and English. Because of this, inhabitants in the Kpone speech community make use of different languages to aid their communicative needs. The findings establish that though Dangme has lost its domains in Kpone to languages such as Akan, Ga and English, it is still preferred in the home domain between participants and their parents.

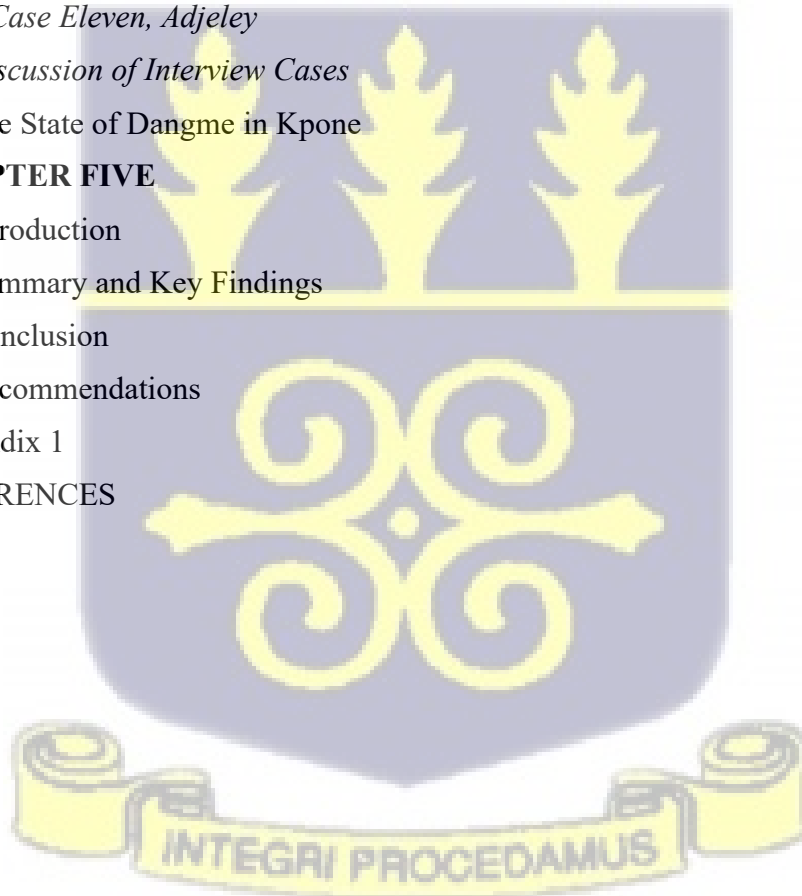


TABLE OF CONTENTS

DECLARATION	i
DEDICATION	ii
ACKNOWLEDGEMENT	iii
ABSTRACT	iv
CHAPTER ONE	1
INTRODUCTION	1
1.0 Introduction	1
1.1 Background to language contact	1
1.2 The Dangme people	4
1.3 Statement of the problem	6
1.4 Objectives of the Study	7
1.5 Research Question	8
1.6 Significance of the Study	8
1.7 Limitation of the Study	9
CHAPTER TWO	10
LITERATURE REVIEW, THEORETICAL FRAMEWORK AND METHODOLOGY	11
2.0 Introduction	11
2.1 Literature Review	11
2.1.1 <i>Conceptual Review</i>	11
2.1.1.1 <i>A speech community</i>	11
2.1.1.2 <i>The Language Situation of Ghana</i>	13
2.1.2 <i>Language shift</i>	16
2.1.3 <i>Language Maintenance</i>	19
2.1.3.1 <i>Empirical Studies on Language Shift in Some selected Communities</i>	20
2.1.3.2 <i>Empirical Studies on Language Maintenance in Selected Communities</i>	26
2.1.3.3 <i>A summary of Review</i>	30
2.2 Theoretical Framework	30
2.2.1 <i>The Causality-based Perspective</i>	31
2.2.2 <i>The Process-based Perspective</i>	32
2.2.3 <i>Justification of the Frameworks</i>	36

2.3 Method	36
2.3.1 <i>Research Community</i>	36
2.3.2 <i>Sampling Size and Sampling Procedure</i>	37
2.3.2 .1 <i>Biographical Information of Respondents</i>	38
2.3.3 Techniques for Data Collection	41
2.4 A Summary of the Chapter	41
CHAPTER THREE	43
DOMAINS OF LANGUAGE USE IN KPONE SPEECH COMMUNITY	43
3.0 Introduction	43
3.1 Linguistic Repertoire of Respondents	43
3.1.1 <i>Participants' First Language</i>	44
3.1.2 <i>Participants' Parents First Language</i>	45
3.1.3 <i>Number of Languages Spoken by Participants</i>	48
3.1.4 <i>The Commonest Language Use in Kpone</i>	49
3.2 Domains of Language Use	50
3.2.1 <i>Language Use at Home</i>	51
3.2.1.1 <i>Comparison of Table 3.7 and Table 3.9</i>	55
3.2.2 <i>Language Use in the Community</i>	64
3.2.2.1 <i>Language Use with Friends`</i>	64
3.2.2.2 <i>Language Use with Strangers</i>	66
3.2.2.3 <i>Language Use in Church</i>	67
3.2.2.4 <i>Language Use in School</i>	70
3.2.2.5 <i>Language Use in the Market</i>	72
3.2.2.6 <i>Language Use in Cultural Ceremonies</i>	73
3.3 Gender and Language Use	75
3.4 Comparison of Patterns of Language Use across Domains	78
3.5 Speakers Language Attitude	80
3.6 Testing of Findings against Framework	82
3.7 A Summary of the Chapter	83
CHAPTER FOUR	84
INTERVIEW CASES	84
4.0 Introduction	84

4.1 Case Studies	85
4.1.1 Case one, Nii	85
4.1.2 Case two, Amartey	87
4.1.3 Case three, Dede	88
4.1.4 Case four, Narh	89
4.1.5 Case Five, Amarkie	92
4.1.6 Case Six, Naa	94
4.1.7 Case Seven, Narteh	95
4.1.8 Case Eight, Korkor	96
4.1.9 Case Nine, Koryo	98
4.2 The Second Category of Interview Cases	99
4.2.1 Case Ten, Onukpa	100
4.2.2 Case Eleven, Adjeley	101
4.3 Discussion of Interview Cases	103
4.4 The State of Dangme in Kpone	106
CHAPTER FIVE	108
5.0 Introduction	108
5.1 Summary and Key Findings	108
5.2 Conclusion	112
5.3 Recommendations	113
Appendix 1	114
REFERENCES	118



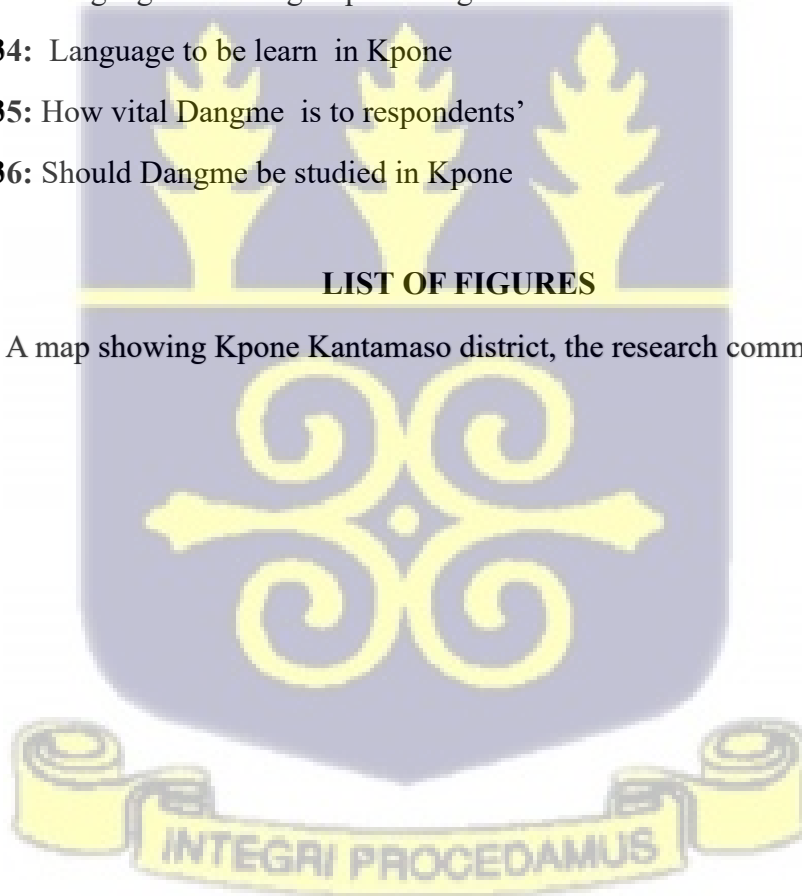
LIST OF TABLES

Table 2.1: Gender and Age group of participants	41
Table 2.2: Educational level and Age group of participants	42
Table 2.3: Gender and place of birth of participants	43
Table 2.4: Respondents' hometown and place of birth	43
Table 3.1: Respondents' first language	48
Table 3.2: Respondents' father's first language	49
Table 3.3: Respondents' mother's first language	50
Table 3.4: Respondents' spouses first language.	50
Table 3.5: Number of languages spoken by participants	51
Table 3.6: The commonest language used in Kpone	52
Table 3.7: Language used by mother to children	54
Table 3.8: A crosstabulation of mothers' and fathers' L1	55
Table 3.9: Language used by father to children	56
Table 3.10: A crosstabulation of fathers' and mothers' L1	57
Table 3.11: Language use by respondents' to mother	60
Table 3.12: Language used by respondent to father	61
Table 3.13: Language used by respondents' to younger siblings	62
Table 3.14: Language used by respondents to their older siblings	63
Table 3.15: Language used by respondents' to their spouses	64
Table 3.16: Language used by respondents' to children	65
Table 3.17: Language used by respondents to other relatives	66
Table 3.18: Language used by respondents' to friends	68
Table 3.19: Language used by respondents' to strangers	69
Table 3.20: Language used for sermon in church	70
Table 3.21: Language used for announcement in church	72
Table 3.22: Language used with teachers during lesson	73

Table 3.23: Language use with teachers after lesson	73
Table 3.24: Language used with friends outside classroom	74
Table 3.25: Language used by respondents' in market to buy	75
Table 3.26: Language used for selling	76
Table 3.27: Language used for Homowo festival	76
Table 3.28: Language used for libation/traditional prayers	77
Table 3.29: Language used for funeral rites	77
Table 3.30: Gender and language used	78
Table 3.31: Gender and language used with strangers	79
Table 3.32: Gender and language used for sermon	80
Table 3.33: Language used for group meeting	81
Table 3.34: Language to be learn in Kpone	83
Table 3.35: How vital Dangme is to respondents'	84
Table 3.36: Should Dangme be studied in Kpone	85

LIST OF FIGURES

Figure 1: A map showing Kpone Kantamaso district, the research community	40
---	----



CHAPTER ONE

INTRODUCTION

1.0 Introduction

This thesis examines language situation with a focus on the place of Dangme in the multilingual context of Kpone, an ethnolinguistic group of Dangme located in the Kpone Kantamaso district of the Greater Accra Region of Ghana. The study explores the linguistic repertoire of inhabitants of Kpone speech community and how the people use their languages in different communicative domains. It further looks at the factors that influence language choices in the Kpone speech community. In addition, the study looks at how the variations in language choice across domains in Kpone affect the language vitality of Dangme in the speech community. In a nutshell, the thesis present the language situation as it is currently in the Kpone speech community.

This chapter provides the general information of the thesis. It provides information such as statement of the problem, research objectives, research questions, significance of the study and the structure of the thesis, limitlessness and limits of the study. Ultimately, the chapter looks at some definitions of terms associated with the thesis topic.

1.1 Background to Language Contact

Kpone is a Dangme speech community located at the Southern coastline of Ghana. Geographically, it is at the center of two major speech communities stretching from the Southeastern to the Southwestern coast. On the Eastern side are the main Dangme speaking neighbours such as Prampram, Ningo, and Ada, of which Kpone is originally part of. On its Western side is the mutually intelligible Ga speaking communities stretching from

Tema, Nungua, Teshie, La, to Osu, all in the Greater Accra Region of Ghana. Linguistically, the boundary between Kpone Dangme speaking people and the larger Ga speaking neighbours seems non-existent due to the level of mutual intelligibility. There is also the increasing movement of linguistic affinity or leaning towards the Southwestern Ga-speaking side rather than the original Southeastern side.

It is worth noting that Tema, which also, directly shares coastline with Kpone to the West is an industrial township in Ghana, and as a result, has become cosmopolitan in nature. The prolonged contact of fisherfolks as well as factory-hands from both closely-knit communities provide a unique linguistic situation in the area, and over the years, the younger generation in Kpone see themselves as speakers of Ga. It is this language dynamism that serves as the basis for my research. It is therefore necessary to personally get into the speech community to understand what is accounting for such linguistic tendency in Kpone.

Language acts as a medium of socialization. According to Batibo (2005:34), cows may stay out the field throughout the morning feeding silently or lions may stay awake quiescently on their prey. But mankind will find it very hard to live quiescently because they are social beings and for that reason, they must interact with one another, and this is done through language. In every society there is the need for individuals to interact, and this can only be done through language. When people with distinct linguistic backgrounds interact with each other for a very long time, it paves the way for language contact. To buttress this point, Mackey (1956) asserts that when monolinguals get in contact with different ethnic languages and constantly use them, they become competent in another language. This further leads to bilingualism and multilingualism. According to Batibo (2005), language

contact in Africa describes a scenario where majority languages dominate minority ones, leading speakers to switch to the dominant language and ultimately abandon their inherited languages. Could this be the case with Kpone?

The implication of this suggests that a sociolinguistic study is warranted to examine the language situation in Kpone with the focus on the place of Dangme in the multilingual context of Kpone. Winford (2003) indicates that all these happen because when individuals who are from distinct linguistic backgrounds come into contact with each other, they naturally seek ways to adjust their speech patterns to overcome communication barriers. He further posits that contact situations can result in various linguistic changes and for that matter “in some cases, it may result in only slight borrowing of vocabulary, while other contact situations may lead to the creation of entirely new languages.” Tsatsu (2021) states that the effect of all these phenomena is bilingualism and multilingualism which further leads to language shift and as a result affects the structure and function of the fading language.

Dwelling on insight from earlier works by Batibo (2005), Janse (2003), Myers-scotton (2006), Wardhaugh (1987) observe that when languages are in contact, there are some sociolinguistic phenomena which are prevalent in language contact situations. These phenomena include one, the speech communities uphold their individual languages in every domain, two, there is the choice to adopt the newly acquired language in all domains at the mercy of their indigenous language, three, they will prefer to use both languages. The third point is a necessity for multilingualism. Taylor & Bosiwah (2021) and Bibiebome (2011) share a compelling argument that in contact situations where majority and minority

languages coexist, it is often the majority languages that dominate and overshadow the minority ones.

In respect of Kpone speech community, a thorough linguistic assessment provided enough evidence to appreciate the extent of any impact caused by a dominant language such as Ga. The process of urbanization, industrialization, and education creates situations where choices must be made with regards to social integration. In the context of these factors, speakers of minority languages in speech communities where languages are in contact shift to the majority languages. If this goes on consistently, speakers of minority languages tend to neglect their first languages in favour of the majority ones. Given the current linguistic competence in Kpone, comparatively, of both the elderly and the youth, one of the questions that present itself is why the younger generation is more competent in Ga than in Dangme while the elderly are fairly competent in both languages. Another question that comes to mind is why Ga is dominating Dangme in Kpone but losing grounds to Akan in its original home, Accra as reported by Bibiebome (2011). The following chapters seek to investigate and understand the nuances of the linguistic situation in Kpone.

1.2 The Dangme people

Kpone, by history, was known as La Kplɛku. The Kpone speech community is located in the Kpone Katamaso district of Greater Accra Region of Ghana. It forms part of the seven Dangme clans. The Dangmes are an ethnic group located primarily in the southeastern part of Ghana, along the coastline of the Gulf of Guinea and central part of Volta region. They are part of the larger Ga-Dangme ethnic group, which also includes the Ga people. The Dangme people primarily inhabit the Greater Accra Region of Ghana, with significant populations.

The Dangme language is spoken and taught in three of the regions; Greater Accra, which is estimated to have the highest number of speakers, followed by the Eastern region and lastly, the Volta region. It is taught as a subject in elementary schools, high schools and in universities. Most researchers claim the Dangme language has seven dialects: Ada, Manya Krobo, Yilo Krobo, Ningo, Gbugbla, Sɛ and Kpone.

However, recent study, an ongoing PhD dissertation by Tsatsu show that the Agortime people in the Volta region speak a different variety of the Dangme language. The eight varieties of the Dangme language, as opposed to the seven that are frequently asserted, were validated by my visit to Agortime in September 2020 to August, 2021.

The Dangme people are linguistically classified as part of the Kwa branch of the Niger-Congo language family. Their language, Dangme, belongs to the Ga-Dangme group of the Kwa languages. The Ga-Dangme group is further divided into Ga and Dangme, with Dangme being spoken by the Dangme people. The Dangme language is a Kwa language with several dialects: Ada, Sɛ, Gbugblaa/Prampram, Manya Krobo, Yilo Krobo, Ningo, Kpone and Agortime. It is a tonal language, meaning that the pitch or intonation of a word can change its meaning. Dangme is used in daily communication among the Dangme people, and efforts are made to preserve and promote the language.

The Dangme people have a rich cultural heritage that includes traditional dances, music, and festivals. Traditional ceremonies and rituals play a significant role in their cultural practices. The Asafotufiami, Ngma yemi, Homowo festival etc, celebrated by the Dangme people, are well-known cultural events that involve firing of musketry, sprinkling of fermented cornmeal to signify the end of a period of famine and remembrance of their war victories.

Historically, the Dangme people have been engaged in agriculture, fishing, and trading. The proximity to the Gulf of Guinea has made fishing an essential economic activity for coastal Dangme communities. Inland communities often practice subsistence farming, cultivating crops such as cassava, maize, plantains, pepper, tomatoes and watermelon.

The Dangme society is traditionally organized into clans, each with its chief or head. These chiefs play important roles in the administration of justice, conflict resolution, and the overall well-being of their communities. Extended family ties are crucial, and society places a strong emphasis on communal values.

The majority of the Dangme people adhere to traditional African religions, characterized by a belief in a supreme being and a reverence for ancestors. However, like many other parts of Ghana, there has been some influence of Christianity and Islam, and some Dangme people practice these religions.

In summary, the Dangme people are an ethnolinguistic group with a distinctive language, culture, and history. While they maintain a strong connection to their traditional practices, the influences of modernity, education, and globalization are shaping the dynamics of their society.

1.3 Statement of the problem

A monolingual speech community becomes bilingual when in contact with another speech community, leading to bilingualism through interaction with communities with diverse linguistic backgrounds in different domains of language use. Multilingual speakers make language choices that can lead to either language shift or language maintenance. Research conducted on various languages, including Afrikaans in South Africa by Dyers (2008),

Garifuna in Central America by Abtahian (2009), Kabiye in Togo by Essizewa (2006), and others, have shown that some speech communities adopt strategies to maintain their indigenous minority languages. However, other communities, such as Effutu by Mensah (2008) in Ghana and Koronfe in Burkina Faso by Kedbrebeogo (1998) have been unable to withstand pressure from dominant languages such as Fante and Moore respectively and have shifted to them.

The Kpone speech community in Ghana is a minority language group in the Greater Accra Region of Ghana. The speech community shares boundary with speakers of Ga, a closely related language of Dangme. Aside this, migration and industrialization has constrained the Kpone speech community to be multilingual in Akan, Dangme, Ga and other languages present in the community.

Available studies on language contact in the Kpone speech community are a PhD term paper by Tsatsu (2021) and a Master of Philosophy term paper also by Bofo (2023). In order to have a comprehensive literature on language contact phenomenon in the Kpone speech community, this thesis seeks to investigate the synchronic language situation in Kpone with a focus on the place of Dangme in the multilingual context of Kpone.

1.4 Objectives of the Study

The general aim of this thesis is to investigate

1. The current language situation in Kpone, a highly populated multilingual speech community.

2. The thesis will probe the attitudes of Dangmes in the Kpone speech community towards their inherited indigenous language and other languages present in the speech community.
3. The thesis will make us understand whether there is a shift or maintenance of Dangme to Ga in Kpone.

1.5 Research Question

The thesis answers the following questions:

1. What are the domains of language use in the Kpone speech community?
2. What are the factors that influence language choice domains in the Kpone speech community?
3. How do the variations in language choice across domains affect the vitality of Dangme in the Kpone speech community?

1.6 Significance of the Study

This thesis will serve as the first major work on the place of Dangme in the multilingual context of Kpone speech community. It will lay out the risks majority languages present to minority languages and the need to carry out studies on minority languages. Additionally, this thesis aims to highlight the inherent risks that language policies pose to minority languages and to underscore the need for interventions to prevent language death. Moreover, it is anticipated that this study will assist future scholars who wish to work on language contact in Kpone or elsewhere to do investigations on related subjects. Academics, teachers and students, can all benefit from the current study.

1.7 Limitation of the Study

There are five Dangme dialects in greater Accra namely Ada, Ningo, Prampram or Gbugblaa, Se or Shai and Kpone dialect. This thesis is only limited to the Dangme spoken in Kpone. In this regard, the thesis will only focus on the place of Dangme in the multilingual context of the kpone speech community.

1.8 Organization of Thesis

This thesis contains five chapters. Chapter one generally speaks on introductory issues like: introduction, background to the study, statement of the problem, aims and objectives of the study. It further includes questions that guide the study, the significance of the study and summarization of the entire thesis and what goes into the various chapters of the thesis.

Chapter two is divided into three main parts. The first part reviews literature which are relevant to the study. The second part navigates the theoretical frameworks chosen to analyze the data and their relevance to the research questions. The last part outlines the specific site where the study was conducted, the rationale for the selection of this site and the sampling procedures employed. Additionally, the data collection methods utilized in the study will be described in detail.

Chapter three is devoted to the analyses of data within the frameworks of Batibo (2005) theory.

Chapter four presents the sociolinguistic histories of eleven respondents. These respondents were selected based on their linguistic repertoires, language proficiency, and settlement trends, which were analyzed in chapter three. The purpose of presenting these

histories is to offer a more detailed view of people's linguistic lives beyond what was shown in chapter three.

In chapter five, the entire study is summarized with all the crucial findings and research limitations highlighted. The chapter concludes in essential recommendations for future studies. Every chapter in the research wraps up with a concise summary.



CHAPTER TWO

LITERATURE REVIEW, THEORETICAL FRAMEWORK AND METHODOLOGY

2.0 Introduction

This chapter of the thesis is in three sections; the first section reviews relevant literature on concepts like speech community, language contact, multilingualism, language situations of Ghana, language shift and maintenance in some selected communities. The second section delves into the theoretical frameworks guiding the thesis. The final section explores the data collection strategies, analysis, instruments and procedures used. The chapter then ends with a summary.

2.1 Literature Review

This section provides a conceptual review of language contact and usage phenomena, language situation of Ghana and delves into related empirical studies on language shift and maintenance in some selected communities.

2.1.1 Conceptual Review

This review covers the concepts and terms that are essential for understanding research on language contact, language shift, and maintenance.

2.1.1.1 A speech community

The concept of a speech community is fundamental to the study of sociolinguistics, providing a framework to analyze the intricate relationship between language and society. It allows researchers to explore how linguistic practices reflect and shape social structures,

offering a nuanced understanding of communication within specific social contexts (Gumperz, 1968).

Gumperz notes that a speech community is a fundamental element in sociolinguistics, emphasizing the social context within which language is used and shared. To him, a speech community is characterized as a collection of individuals who have similar language values, norms and language use. This concept goes beyond the mere sharing of a language; it delves into the social dynamics and communicative practices that define a particular group. Gumperz further reports that a speech community is characterized by a shared linguistic repertoire, a set of language varieties, and communicative norms specific to that community. Members of a speech community often share not only linguistic features but also social, cultural, and historical aspects that influence their language use.

Speech communities are intricately linked to social networks, and language is essential to the development and negotiation of personal and group identities (Eckert & McConnell-Ginet, 2003). They observe that, language acts as a social identity marker, allowing individuals to signal their affiliation with a particular community or group.

Hymes (1972) introduces the concept of communicative competence within a speech community. In his opinion, this goes beyond linguistic competence to encompass the ability to use language appropriately in various social contexts. Members of a speech community develop a shared understanding of how language should be used in specific situations, contributing to effective communication within the group.

Fishman (1972) opines that a speech community plays a pivotal role in shaping the social and cultural identity of its members. Language acts as an identity of group membership,

fostering a feeling of inclusion and shared traditional values. Through linguistic interactions, individuals negotiate and reaffirm their social identities within the community.

Speech communities as cited in Labov (1972) are not static entities; they exhibit variability and undergo linguistic changes over time. This assertion by Labov implies that language variation, language shifts among others are some of the linguistic changes that go on in a speech community. The study of linguistic changes in speech communities provides insights into the dynamic nature of language within a given community based on Fishman's (1972) idea of speech community, which affirms that language shift and maintenance are characteristics of a speech community.

2.1.1.2 The Language Situation of Ghana

Ghana's linguistic landscape is distinguished by a multiplicity of languages that represent the rich cultural fabric of the nation. Bodo (1996) presents a clear and concise linguistic situation in Ghana. He categorizes all the indigenous languages spoken in Ghana into ten separate groups. These groups are the Akan, the Moba group, the Gbe group, the Ga-Dangme, the Gurma group, the Guang group, the Nzema group, the Grusi group, Buem and the Nafaara group.

Agyekum (2019) establishes that the Akan language group is the largest ethnic group in the southern part of Ghana. The group encompasses the Ashanti, Brong-Ahafo, Western, Volta, Eastern and Central regions. The 2021 National Population and Housing Census of Ghana records that the Akan group consist of one million, three hundred and ninety-one thousand, six hundred and five (1391605) native speakers constituting 45.6% of Ghanaian

entire population. Additionally, there is a large number of non-native speakers who use it in varying degrees of proficiency.

The Gbe group also consists of the Ewe in Ghana and others such as Fon, Aja, and Mina in Togo and Benin. The Ewes encompass the Volta region and some parts of the Oti region. The 2021 National Population and Housing Census indicates that the Ewe group is made up of 12.8% of the nation's entire population with native speakers of three hundred and ninety thousand, nine hundred and eighty-five (390,985).

The Ga-Dangme group consists of Ga and Dangme people. The Dangme comprises of Ada, Shai or Se, Krobo—Manya and Yilo, Ningo, Prampram or Gbugblaa, and Agortime. The Ga-Dangme group covers the whole of Greater Accra, part of the Eastern and Volta regions. Ghana Statistical Service on the 2021 National Population and Housing Census posits that the Ga-Dangme group consist of two hundred and fourteen thousand, eight hundred and fifty-nine speakers. Out of which majority of the speakers are found in the country's capital.

Bodomo (1996) records that the Mabia language group is made up of 80% of the Northern region's population of Ghana. The Mabia group is ranked the second largest linguistic group in Ghana with the following languages Dagbani, Dagaare, Gurenne, Kusaal, Mampruli, Buli, Waale, Talni, Birifor, Nanuni, Nabit, Konni and Hanga-Kamara. Hudu (2021) posits that the Dagbani group which consists of the Dagombas, Nanumbas and the Mamprusis has over one million native speakers. Bodomo (2022) records that Dagaare is spoken by over two million people across Africa as their first language while Kusaal is spoken by five hundred and thirty-five thousand people in Ghana. GSS (2021) records that

the Mabia group consists of eight hundred and forty-two thousand, four hundred and one (842,401) speakers constituting 27.6% of the nation's entire population.

The Guang group is made of Gonja, Gichode, Nchumburu, Karachi, Nawuri, Nkonya, Cherepong, Awutu and Effutu. These languages are found in small pockets in the Central, Eastern, Volta, Northern, and Brong-Ahafo regions. Within this category, Gonja is the most well-known, with a concentration in locations like Bole and Salaga. Additionally, Awutu-Effutu are located in and around Winneba. GSS (2021:70) stipulates that the Guang group consists of 3.2% of the nation's population with ninety-eight thousand, four hundred and sixty-six (98,466) native speakers.

The Mande language group are primarily spoken in West Africa, particularly in countries like Mali, Guinea, Senegal, Ivory Coast, and Burkina Faso. However, they also have speakers in other parts of Africa due to migration and historical influences. In Ghana, the GSS (2021:70) observes that the group consist of sixty thousand, nine hundred and six (60,906) speakers constituting 2.0% of the nation's entire population.

Aside from all these languages spoken in Ghana, there are other groups of languages which are foreign to the country. Though these languages may be foreign, they are used by most people in the country. These groups of languages include English used as Ghana's official and national language, Hausa, and Arabic which are taught in Islamic schools and mostly used in Muslim communities, French, Spanish, Chinese and German which are taught as a subject in some schools in Ghana. Despite the numerous local languages in Ghana, these foreign ones are very powerful and used by most Ghanaians. Among these groups is English—from standard English to pidgin which serves as lingua franca among most Ghanaians.

2.1.2 Language shift

The phenomenon of language shift at the level of population can be tracked down to Fishman (1964). This is according to Bodo et al (2009) and Mufwene (2020). Mufwene (2020) records that Fishman (1964) made the field of language endangerment and loss important and this field was further emphasized by Ostler (2011) and Pauwels (2016).

Fishman (1991) refers to language shift as instances where people living in a geographical area abandon the language their first language and start to use another language in place of their first language. This first language is identified as politically and economically dominant and more prestigious in the multilingual social environment. Bodo et al (2009:358) state that “language shift is a process in which successive generations of speakers, both at individual and at community levels, gradually lose proficiency in their mother-tongues or the language of their speech community in favour of other languages.” Bodo et al (2009) propose the term “ecology of language shift” to refer to the environment in which language shift takes place. To them, it is believed that any theory on language shift should be based on a precise description and understanding of the language shift “ecology.” Garrett (2006:63) cited in Agyekum (2010) notes that “language shift refers to a situation in which a community of speakers effectively abandons one language by shifting to another (not necessarily by conscious choice).”

Abtalian (2009), Ferguson (1981) and Potowski (2013) all view language shift as the replacement of a dominant language of a speech community with a new primary language of communication and socialization within that same speech community.

Agyekwa (2018:14) notes that certain scholars link the process of language shift to choices made by individuals belonging to a particular community of speakers. These scholars include Bodomo et al and Batibo (2005:87) who states that “language shift results when speakers abandon their language, willingly or under pressure, in favour of another language which then takes over as their means of communication and socialization.”

On the other hand, Garrett (2006) cited in Agyekum (2010:382) posits that language shift is “not necessarily by conscious choice.” Tsitsipis (1998:2) contributes that a language of a community is said to be undergoing shift when “the codes under scrutiny are being either progressively or more replaced by other language in speakers’ repertoires, with structural consequences for the receding codes, and sociocultural repercussions for the communities involved.” Michieka (2012) adds that the degree of attraction from the new language that gains loyalty determines how quickly a language will shift.

In providing a detailed explanation of language shift, Romaine (1994:50) based his explanation on the various stages that are involved in language shift. He notes that:

“[L]anguage shift generally involves bilingualism as a stage on the way to eventual monolingualism in a new language. Typically a community, which was once monolingual, becomes bilingual as a result of contact with another (usually socially more powerful) group and becomes transitionally bilingual in the new language until their own language is given up altogether.”

The understanding of Romaine's (1994) definition means that language shift begins with two languages and gradually ends with a single language. That is, a speech community which formerly operates in a single language starts to operate in two languages due to contact with a more prestigious language. Members of the former speech community finally become monolinguals as they switch to the prestigious language at the expense of their culturally inherited language. In some cases, a speech community becomes monolingual after shifting from their inherited language as they gradually lose proficiency and that leads to language extinction. In other cases, there is a stable bilingualism.

Fasold (1984) and Weinreich (1968) explain that language shift is the term used to describe a change from the constant use of a language to another.

Brenzinger (1998) cited in Agyekum (2010:382) explicitly states that language contact is a crucial factor in language shift. When two or more languages coexist in a speech community for an extended period, one language group may be coerced to abandon their language and adopt another. It inevitably leads to language death when a language gives way to a new one. Agyekum (2010) notes that language shift operates in a "down-to-top approach" where the minority linguistic group assimilates to a majority linguistic group and not vice versa. This is a common occurrence in Ghana where most people speak Akan, a major lingua franca, or English, the official language. Agyekum (2010) produce two kinds of terminologies of language shift which are "intra-national" and "international language shift." He refers to the former as a shift from one indigenous language to another and the latter as a shift from an indigenous language to a language of colonial masters.

The following literature supports the progressive process of language shift: Trudgill (2000), Batibo (2005), Romaine (1994,2000), Tsitsipis (1998) and Lenk (2007). This is because

the minority language faces significant pressure. This pressure is as a result of the requirement for social integration that one acquires a dominant language of socioeconomic significance.

2.1.3 Language Maintenance

While certain speech communities are transitioning towards the use of dominant languages, others on the contrary are actively taking steps to preserve their native tongues. In language maintenance situations, speech communities no matter the pressure from a dominant neighbouring language stick to their inherited language. When this occurs, it is referred to as language maintenance.

Batibo (2005:102) states that “language maintenance is a situation in which a language maintains its vitality, even under pressure.” It can be inferred that the prevailing resistance is adequate to withstand any external pressure exerted by a dominant language. Available literature all speaks to the fact that language maintenance must involve the transmission of the language. This is backed by Fishman (1991) who states that “language maintenance must involve intergenerational transmission of the language; that is, it must be passed on from parents to children over successive generations.” Akpanglo-Nartey & Akpanglo-Nartey (2012:11) cited Hoffman (1999) have the view that “language maintenance succeeds only when a community makes a conscious effort to keep the language they have always used.”

To buttress the above claim, Taylor & Bosiwah (2021) opine that language maintenance is “when speakers of a particular language continue to use their native language despite the pressure with a dominant language in the area in every aspect of their lives.” In a similar

fashion, Tsitsipis (1998) cited in Tsatsu (2021:10) explained language maintenance as “a conscious effort around various attempts to reverse the shift and retain or regain the structural and functional integrity of a threatened language fall within the social dynamic.”

In line with the above literature on language maintenance, it is credible to say that for a language to be maintained, its users must devise ways to pass on their inherited language to their younger generation. This idea is affirmed by researchers such as Batibo (2005:102); Dyers (2004:54); Fasold (1984:213); Fishman (1989:177); Winford (2003:11); Mackay (2000). Bodomomo et al (2009) emphasized that to maintain a language, even in an event that a language shift is deemed appropriate, it remains essential for speakers to continue utilizing their native tongue in certain or all contexts to effectively communicate.

Throwing more light on the phenomenon, Batibo (2005) reemphasizes that language maintenance is often associated with circumstances where the usage of a single language is prevalent. Nevertheless, the phenomenon is not limited to such situations, as it may also apply to more complex scenarios where two languages coexist in a stable diglossic relationship and their respective functions are well-defined and remain unaltered.

2.1.3.1 Empirical Studies on Language Shift in Some selected Communities

This section of the study looks at works done in some speech communities on language shift. Around the globe, there are issues of speech communities shifting or in the course of shifting from their L1 to another language, their L2. Such cases were said to occur in Brussels where users of Dutch are switching to French; in Malta where users of Maltese are switching to English; in the Philippines where users of Spanish are shifting to English and in Nigeria where speakers of Erushu switching to Yoruba (Bibiebome, 2011).

Narrowing this to our Ghanaian context, the language shift phenomenon has been recorded in Winneba by Mensah (2008) and Taylor & Bosiwah (2021). Their investigations focused on Effutu speakers of Winneba shifting to Fante. This portion looks at empirical studies done on language shift.

1. Effutu of Winneba, Ghana

Taylor & Bosiwah (2021) conducted research into language shift and maintenance among Effutu speakers of Winneba. The study adopts the ethnography research design as its methodology. The focus of the study was to find out why most speakers of Effutu have given up on their first language and to propose ways by which the language can be maintained.

In all, 100 participants were sampled using a questionnaire survey. The questionnaire captured various domains of language use. It appears in the research that speakers of Effutu are shifting to Fante in Winneba due to the following reasons.

One, participants stopped using Effutu language due to their geographical location. They cited social circles, churches, schools, and marketplaces. Schools ban Effutu language, using Fante instead due to the predominant Fante-speaking population.

More so, Winneba is education-focused, with a diverse population and the Effutu language has been influenced by the University of Education, Winneba Ghanaian language faculty.

In addition, individuals in Winneba have expressed a preference for languages other than Effutu. This is due to the perception that Effutu is a minority language with limited usage and recognition compared to other widely spoken languages in the country. Lack of

inclusion of Effutu in the school curriculum and instances where speakers have been subjected to ridicule by peers have contributed to its decline, according to the authors.

Despite the increasing use of Fante over Effutu in Winneba, the latter is still preferred by some individuals in Winneba to express their cultural identity. Some also use it for sensitive conversations.

Participants provide suggestions on how to prevent the extinction of the Effutu language in the face of pressure from the Fante language. They propose that Effutu should be used as a medium of instruction in school in Winneba comparable to how other languages such as Twi, Fante, Ewe, and Ga are taught and used as mediums of instruction in their respective regions. This then would help preserve the language.

Respondents suggest Effutu should be limited to its written form to preserve its cultural significance and help future generations understand the language and its cultural context. Radio Peace already incorporates Effutu segments, there is room for expansion and encouraging Radio Windybay to make similar changes would be a crucial step in preserving the language. Musicians can also promote it through their music. Through these, the language would be exposed to a wider audience, and its cultural significance would continue to be appreciated.

Lastly, the study finds out that older generations are not passing on the Effutu language to younger generations. It is important for Effutu speakers to make an effort to speak the language to their children to preserve it and to connect them with their cultural heritage.

2. *Lomwe in Malawi*

Matiki (1996) researched on language shift and maintenance among the Lomwe people of Malawi. According to sources such as Boeder (1984) and Kayambazinthu (1990), there is a prevalent belief that the Chilomwe language is experiencing a decline. This assertion is typically based on the observation that younger members of the Lomwe community appear to be gradually losing their proficiency in their mother tongue, while the language is predominantly spoken by older generations.

However, it is difficult to determine the exact magnitude of this decline, as no comprehensive sociolinguistic study, particularly of rural Lomwe, has been undertaken yet.

What exists was research on Domasi and Malina areas which was based on Chichiwa, Chiyao and English language. The researcher, while focusing on Chichewa, Chiyao, and English, also notes a decline in the use of Chilomwe among Lomwes in Domasi and Malindi areas, which are not known for their strong Chilomwe speaking communities.

Matiki's (1996) research focused on socio-economic, educational, attitudinal, gender and age factors affecting the shift of Chilomwe among the Lomwes' of South Malawi. Data for the research were sourced from questionnaire, unstructured interview and participant observation and further analyzed using both qualitative and quantitative design. However, the researcher was silence on the framework.

The research highlights four social determinants which led to language shift among the Lomwes and these were:

- Socio-economic factors.

The Lomwe moved from Mozambique to Malawi in the 1880s for better economic opportunities. However, they had to learn the dominant language, Chinyanja, to fit into the community. As a result, they became bilingual, speaking Chinyanja at work and Chilomwe at home. Unfortunately, Chilomwe has never been a medium of instruction in Malawian schools, limiting exposure to the language to only the home. The Lomwe community did not promote Chilomwe, which may have led to a decline in its use.

- Education and media

Buccheit (1988) and Fishman (1966) found that education is crucial for language maintenance and shift. In Malawi, the language policy in education has contributed to the decline of Chilomwe. Chilomwe has never been used as a medium of instruction in schools, and the media has not promoted the language. Limited radio broadcasts and a lack of literature in Chilomwe have also impacted its visibility.

- Family

In the Lomwe community, all families are bilingual, with Chichewa dominating over Chilomwe. Parents prefer to speak to their children in Chichewa, and this has had great impact on their children's understanding of Chilomwe.

- Attitudes

Language attitudes in the Lomwe community have led to a shift from Chilomwe to Chichewa. Lomwe individuals feel ashamed to speak their own language due to prejudice and inferiority. Though educated Lomwe individuals desire to speak

Chilomwe, they are few. These attitudes have implications for mother tongue education in Malawi and need to be addressed before a new policy is implemented.

The research concludes that even though the Lomwe community has maintained their culture and traditions to some extent, the use of Chilomwe as a first or second language is decreasing significantly. Bilingualism in Chilomwe and Chichewa is currently in a transitional state, shifting towards complete monolingualism in Chichewa.

3. Language shift among Kenyan University students

Michieka (2012) conducted research to determine if multilingualism in Kenya is on the rise or whether local languages are in danger of disappearing. The study looks at language use trends among a group of young people in Kenya.

Like most African nations, Kenya has numerous ethnic groups and more than forty different ethnic languages. The Bantu, Nilotic, and Cushitic language families comprise the majority of these diverse languages, however others, like Hindi and Gujarati also exist but do not belong to any of these groups.

Kenyans are used to adapting their languages to different situations. When it comes to the coexistence and usage of English, Kiswahili, and indigenous languages in different contexts, the majority of speakers have historically maintained a triglossic situation.

Historically, most speakers have maintained a triglossic environment, coexisting English, Kiswahili, and native languages in various contexts. Michieka (2012) asserts that studies have proven that young Kenyans are not maintaining the trilingual situation again.

Participants for the study were chosen with the understanding that top youngsters from across the nation are represented by college or university students. These students were all Kenyans from diverse linguistic backgrounds. The participants were chosen using convenience sampling. This was because the semester was still in session and many of them could be willing to participate in the survey.

The data suggests a change in language use in Kenya. English is preferred in most domains, while local languages are limited to homes. Family members mainly speak local languages at home, but its usage is declining.

The research concludes that several factors hinder proficiency in the local languages. These factors include:

1. Inter-racial unions that lead to little or no usage of native tongues at home.
2. Early childhood English and Swahili language acquisition has been prioritized by parents.
3. National language initiatives promote English and Swahili in preschool education.
4. Little interaction with mother tongue-speaking related family members.
5. Growing up in city communities where code-switching or Kiswahili are the common tongues on the playground.

2.1.3.2 Empirical Studies on Language Maintenance in Selected Communities

This section explores how certain communities have been able to preserve their languages despite external pressures from other languages.

1. Kabiye in Togo

A study conducted by Essizewa (2006) provides valuable insights into the sociolinguistic aspects of the contact between Kabiye and Ewe in the Kabiye speech community in Togo. The study focuses on two main objectives. One, the study primarily examines the usage patterns and domains of Ewe and Kabiye in three Togo-based Kabiye speech communities; Pude, Kara and Lomé. Two, it aims to identify linguistic and social barriers limiting the use of Kabiye in these communities.

Essizewa pointed out that more than 65% of Togo's population speaks Ewe as their L2. Ewe became the ultimate language of communication in church, school and trade because it was the first language to come into contact with the Europeans. Due to this, Ewe became the only local language to be utilized in communication with the Europeans and was gradually identified a sign of modernity and 'evolution'. This made people accord Ewe a high prestige and it became the local language used in south, central and north of Togo.

On the other hand, Lebigaza (1999) in Essizewa (2006) noted that 23% of the Togolese population speaks Kabiye. The Kabiye ethnic group, which is the second largest group in Togo, primarily resides in the northern region of the country. In contrast to the Ewe community, Kabiye people had very limited contact with European settlers. This was due to the fact that the northern region of Togo was inaccessible to missionaries, thereby restricting early access to Western education. A total number of 30 participants were involved in the study. These participants were all Kabiye speakers from three different regions, namely Pude, Kara, and Lomé.

Two hypotheses were formed. The first one is that factors such as exposure, age, sex, and attitudes towards the languages influence the use and proficiency of Kabiye and Ewe among speakers. The second one is that Ewe is becoming more widely used in the Kabiye community, especially in metropolitan areas, and Kabiye bilingualism in Ewe will rise nationally.

The study demonstrates how the prestige and socioeconomic pressures borne by Ewe, along with its use as an interethnic lingua franca and language of wider communication, have made Kabiye-Ewe bilingualism more common in everyday discussions, especially among younger and female speakers. The research also demonstrates that although Kabiye speakers' opinion of Ewe is primarily positive, they also have positive opinions about the Kabiye language, which they view as a significant component of their cultural identity and legacy. Bilingualism between the Kabiye and Ewe people not only enables them to engage with society at large but also acts as a means of preserving their native tongue.

Though the study confirms that Ewe has become a language of wider communication among Kabiye communities, the findings indicate that the Kabiye people have maintained a strong preference for their language and this acts as a way of preserving their inherited language.

2. *New Zealand ethnic minority communities*

Roberts (1999) investigates language maintenance and shift among New Zealand linguistic minority societies. He examined the factors accounting for the varying patterns of shift and diverse outcomes regarding language maintenance in diverse societies. The study was

carried out in three minority immigrant groups namely Gujarati, Dutch and Samoan all in Wellington.

The process of immigrant language maintenance and change within the family and local community was the main focus of the study. Although language maintenance and shift procedures are common in all the three cultures, the research findings indicate that these processes differ significantly between the communities. The causes of the imbalances between the communities in these areas were thoroughly investigated.

Language policy recommendations were made in favour of the delivery of government services in the languages of minority immigrants and highlighted the benefits of state funding for language maintenance education based on the data the study produced.

3. *Ga in Accra, Ghana*

Bibiehome et al (2019) conducted research on language shift and maintenance of Ga in Accra. The research explores the question of whether the highly multilingual Accra speech group is continuing to use Ga or moving towards other languages. The research employs three different methods of data gathering and used the Causality-based model, the Process-based model and the Auburger's theory as a theoretical framework.

Firstly, respondents were given well-structured questionnaires with both closed- and open-ended questions that reflected the different perspectives and linguistic circumstances unique to Accra. The goal was to gather data on the respondents' personal information, language choices and ability, unique sociolinguistic contexts, attitudes towards the Ga language, and language maintenance techniques. The second set of data came from interviews meant to look at the language usage patterns of certain people in their networks

of friends. The primary aim of the secondary data was to confirm the degree to which the questionnaire results are representative of people's lives and social networks.

The findings of the research demonstrated that within the bounds of the non-typical Ga areas, like Achimota and Labone, Twi and English dominated most domains whilst Ga still plays a significant role in Accra residents' daily lives and controls a fair number of speakers in the city's predominant Ga neighbourhoods—Labadi and Osu. It was evident that a large portion of the Gas speak Ga at home, indicating that a larger proportion of children are raised speaking Ga as their first language and are conversant in it.

2.1.3.3 A summary of Review

From the above reviews, one can evidently say that language shift is clearly caused by several variables, including the existence of dominant languages, lack of comprehensive language policy, urbanization, exogamy, population size, and the behaviors of a speech group regarding their native tongue.

On the other hand, positive attitudes of a speech community regarding their native language can lead to language maintenance no matter the pressure exerted from a dominant language towards a minority language.

2.2 Theoretical Framework

To analyze and explain the data collected for this study, two theoretical frameworks are utilized: Batibo (2005) "Causality-based Perspective" and "Process-based Perspective." The application of the theoretical frameworks to the study's situation is discussed in this part of the thesis.

2.2.1 *The Causality-based Perspective*

The “Gaelic-Arvanitika Model” (GAM Model), which is categorized as a Causality-based approach was first proposed by Hans-Jurgen Sasse in 1990 and it is based on two widely reported case studies on languages dying out: Gaelic spoken in East Sussex and Arvanitika, a dialect of Albanian spoken in Greece. In these case studies, Hans-Jurgen shows that a variety of factors influence the direction in which a language declines. According to the framework, the extra-linguistic area—that is, the cultural, political, and socioeconomic conditions are what causes speakers of a minority language to feel pressured to abandon their minority language. Hans-Jurgen Sasse has named this as external context.

These extralinguistic variables have the potential to alter speech communities’ perceptions of the minority language. For instance, speakers in their local area will start using the minority language exclusively in specific contexts. The result is referred to as speech behavior.

Structural repercussions are the changes in language structure that eventually arise from shifts in the attitudes of the speaker’s community. At this stage, the language’s core structures—phonology, morphology, syntax, and so forth are impacted, which could lead to the language’s annihilation.

The external setting puts pressure on the community, forcing speakers to alter their speech patterns, which weakens the structure of the subservient language. These three elements are interconnected. The GAM Model is essential to the current research for the reason that it clarifies the variables that influence language shift, including alterations in speakers’ dispositions as well as modifications in the domains in which they use language. These

variables are crucial in determining whether speakers are retaining the Dangme language or are shifting from it. Conversely, this thesis will not examine formal linguistic phenomena, which refer to modifications in the language's phonology, morphology, syntax, and lexicon.

2.2.2 The Process-based Perspective

The second theoretical framework employed in the data analysis is Batibo's (2005) "Process-based Perspective." As the name goes, the model concerns itself with the processes languages undergo in terms of shift and death. From the standpoint of the Process—based model, there exist the marked bilingualism model propounded by Batibo after his research on Tanzania and Botswana languages. Batibo (2005) posits that the marked bilingualism model can operate in synchronic and diachronic studies of languages and as such, this thesis will look at the language situation in Kpone speech community with a specific concentration on language shift and maintenance from the synchronic point—as the situation is in its current state. The marked bilingualism model operates under these three presumptions:

1. No society can afford to give up on its own language and become silent, hence language shift can occur or take place when bilingualism is present.
2. As the word "marked" suggests, there must be notable distinctions in the rank and prestige of the two languages for users of one language to be drawn to the other.
3. The level of exertion from the dominant language and the level of resistance from the minority language both have a significant role in determining the rate of language shift.

Batibo (2005) observes further that the model presumes five stages that language undergoes when its speakers gradually switch to another language. To him, the following stages ought to be viewed as arbitrary positions on an infinite chain that extends from one end of the process to the other. These stages include relative monolingualism, bilingualism with L1 predominance, bilingualism with L2 predominance, restricted use of L1 and L1 as a substratum.

Phase one: Relative Monolingualism

This phase refers to an instance where users of a language are entirely monolingual. At this phase, speakers may randomly be in contact with users of another language, and some might be bilingual, but the majority of them remain monolingual and use entirely their language in mostly all situations. Many of these folks are rural dwellers who are not introduced to urban lifestyle, education, migration among others.

Phase two: Bilingualism with First Language Predominance

At this phase the second language (also known as L2) with high prestige encroaches on the first language (also known to be L1) and is mostly used as a lingua franca. The situation further becomes diglossic where the second language is accorded a high prestige and used in wider public context such as inter-ethnic interaction, trade and local administration. On the other hand, the first language or L1 is used in village communication, intra-ethnic interaction and family life. It is accorded a lower status. Batibo (2005) further explains that at this phase, there are not many instances of code-switching, interference, or borrowing from the second language or the L2. This is the outcome when a language is in contact with

a dominant language. In his own words, “many of the relatively safe languages are in this phase”.

Phase three: Bilingualism with L2 Predominance

This stage is achieved when the second language or the L2 becomes the primary language. Under this stage, the first language becomes more restricted to family and cultural activities and turns to be the secondary medium of communication. According to Batibo (2005) “this happens because the L1/L2 relationship is asymmetrical, that is, one of unequal partners, and is therefore unstable.” There is presence of code-switching and borrowing from the second language or the L2 into the first language or the L1 at this stage. The situation of Dangme in Kpone can be put under this stage. Though codeswitching is not dominant in Kpone, the Dangme language has been restricted and is being used among few families.

Phase four: Restricted use of Competence in First Language

At this phase, the level of speakers’ competence becomes more confined. This stage is achieved when the first language or the L1 users are decreased, and individuals use their first language or L1 only in certain situations like traditional occasions. Communities under this stage would have given up on the use of the first language in its original form. Batibo (2005:91) records that “only a few old men, and especially women, might still be familiar with the linguistic forms as originally used”. Again, at this phase, the language has drastically streamlined its phonological structure, had profound changes in its morphology, and lost stylistic expression at this stage, to the point where it would now be regarded as dying. Furthermore, regularization and simplification of the L1 tend to be applied to all

irregular forms. Syntactic rules are weakened or broadened. Additionally, the lexicon may experience several L2 invasions.

Phase five: L1 as a Substratum

Under this phase, the second language or the L2 may start to dominate to the point where it entirely supplants the first language or the L1. The L1 may no longer be used by the speakers and may be rendered dead. The substratum features stated by Batibo (2005) include phonological, semantic, lexical, prosodic, or phonetic components.

Batibo (2005) records that “the marked bilingualism model and the Gaelic-Arvanitika” paradigms are harmonious since they both account for the phenomena of language shift and death. While the latter focuses on the processes involved from the time a language is dominated until it becomes extinct and is replaced by another, the former concentrates on the causes and repercussions of language domination.

The two models are pertinent to the African context because they account for the three features of language shift that are prevalent throughout the continent—the factors that lead up to the phenomena, the consequences that ensue, and the mechanisms that drive language shift and death. I chose these models as the theoretical framework for this thesis because they go hand in hand with each other. These theories also tackle the same problem of language shift from two perspective. Thus, the causes and processes involve in language shift.

In the context of examining language shift and maintenance in minority languages in contact situations, researchers typically employ the Causality-based model and Process-based model in conjunction with other models of language contact. Bibiebone (2011), for

example employed the Gaelic-Arvanitika Model and Marked Bilingualism Model on his study of language shift and maintenance of Ga in Accra to assess the rate at which Ga is competing with other languages like Akan and English in Accra. Also, Mensah (2008) utilized the MBM to evaluate the position of Effutu concerning Fante dominance in Winneba. Her findings indicated that the Effutu had, to a significant degree, transitioned to Fante.

2.2.3 Justification of the Frameworks

The complexity of this study necessitates the application of the selected theories. The first two theories, the Causality-based model and the Process-based model account for language shift. These theories complement each other since they consider the same problem in two different ways. Thus, the causes and the processes involved in language shift.

Additionally, while this thesis adopts these theories, some modifications will be made to account for the specific situation in Kpone.

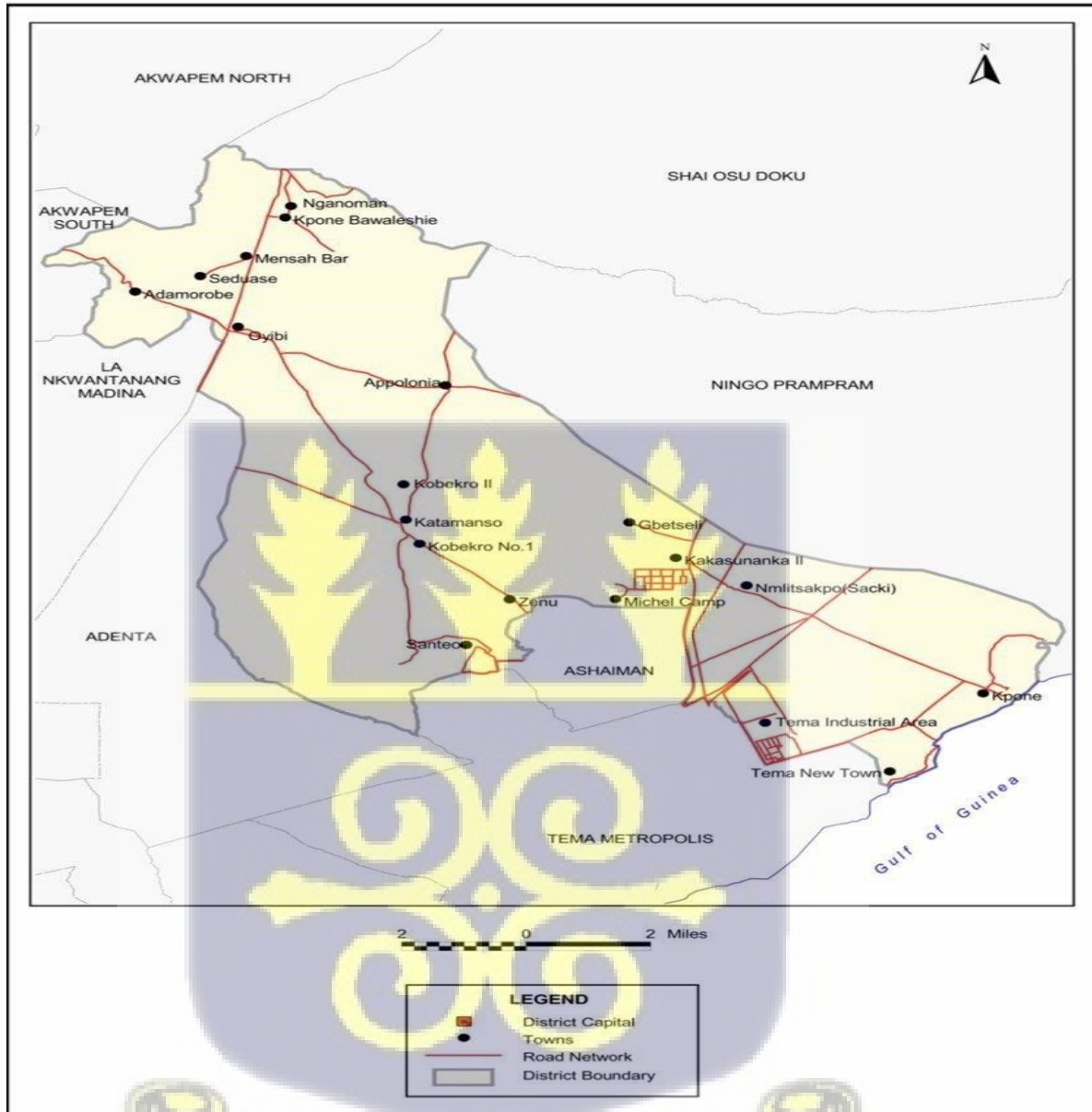
2.3 Method

This portion of the study talks about the research community and the technique employed in collecting the data for study. The researcher adopts qualitative and quantitative research design. Moreover, the research tools, sample strategies, data selection approaches, and data analysis processes used in the study are covered in this portion.

2.3.1 Research Community

As mentioned in the first chapter, the study was conducted in the Kpone speech community, located in the Kpone Kantamaso district of Ghana's Greater Accra region. The Kpone speech community is shown in figure 1 below.

Figure 1: A map showing Kpone Kantamaso district, the research community.



2.3.2 Sampling Size and Sampling Procedure

The random sampling selection method was employed to choose study participants. Kerlinger (1986) cited in As de Vos et.al (2005:196) explains that the aforementioned

sampling procedure “is that method of drawing a sample of population so that all possible samples of fixed size have the same probability of being selected.”

As such, hundred and sixty-six participants (166), were sampled for the study. The selection of these participants includes both natives and non-natives residing in the Kpone speech community. Moreso, the participants were sampled based on their gender, place of birth, age group, occupation and level of education. These information were undertaken with the purpose of encompassing language usage in various domains, including private residences, public areas such as schools, workplace establishments, religious institutions, and commercial spaces like markets.

2.3.2 .1 Biographical Information of Respondents

The purpose of this data is to determine the connection across the linguistic repertoire, settlement patterns, background, and language use patterns of the respondents. Furthermore, the collected data will help in chapter three to determine the consequences of having dominant languages like Ga, Akan and English among the Kpone people.

Table 2.1: Gender and Age group of participants.

		Age group						Total
		11-20	21-30	31-40	41-50	51-60	61+	
Gender	Female	13	10	26	13	13	8	83
	Male	9	16	17	16	15	10	83
Total		22	26	43	29	28	18	166

As displayed in Table 2.1, 166 respondents were sampled for this study; this was made up of 83 female and 83 male respondents with the following age brackets 11-20 years (13.3%); 13 females and 9 males, 21-30 years (15.6%); 10 females and 16 males, 31- 40 years

(29.9%); 26 females and 17 males, 41-50 years (17.5%); 13 females and 16 males, 51-60 years (16.9%); 13 females and 15 males, 61 years plus (10.8%); 8 females and 10 males.

Table 2.2: Educational level and Age group of participants.

		Educational level				Total
		Non	Basic	Sec/Tec/Voc	Tertiary	
Age group	11-20	0	7	13	2	22
	21-30	0	7	12	7	26
	31-40	3	12	17	11	43
	41-50	4	6	12	7	29
	51-60	7	2	12	7	28
	61+	6	3	8	1	18
Total		20	37	74	35	166

The level of education, and age bracket of participants is important to this study because Batibo (2005:26) provides that due to the “expansion of education in some African countries there is a tendency for the ex-colonial languages to work their way down through the social system, thus taking over some of the domains of the dominant languages.” The above data in Table 2.2 vividly indicates that the majority of the participants had some form of formal education. With this, the research will analyse the language abilities of individuals with varying levels of education to determine the influence of education on participants language skills and choice of language.

In line with participants levels of education, the data shows that 20 (12%) participants have no level of education, 37 (22.3%) participants have a basic level education. Moreso, 74 (44.4%) participants have sec/tec/voc education. In addition, 35 (21.1%) participants have tertiary level education.

Table 2.3: Gender and place of birth of participants.

Gender		Place of birth					Total
		Akan speaking community	Dangme speaking community	Ewe speaking community	Ga speaking community	Guan Speaking community	
Female		9	20	2	51	1	83
	Male	13	20	1	49	0	83
Total		22	40	3	100	1	166

Table 2.3 highlights participants place of birth. The data from the table above shows that 22 (13%) participants; 9 females and 13 males were born in an Akan speaking community, 40 (24%) participants constituting 20 females, and 20 males were born in a Dangme speaking community. Moreso, 3 (2%) participants, 2 females and 1 male were born in an Ewe speaking community whereas, 100 (60%) participants made of 51 females and 49 males were born in a Ga speaking community. In addition, 1 (1%) participant which happens to be a female was born in a Guan speaking community. Out of this, 122 (73%) participants maintain that Kpone is their hometown whereas, 44 (27%) participants have different places as their hometown.

Table 2.4: Respondents' hometown and place of birth

Is Kpone your hometown?		Place of birth					Total
		Akan speaking community	Dangme speaking community	Ewe speaking community	Ga speaking community	Guan Speaking community	
No		14	13	3	13	1	44
	Yes	8	27	0	87	0	122
Total		22	40	3	100	1	166

2.3.3 Techniques for Data Collection

The study collected data from various social settings, including homes, markets, churches, and schools, through a forty-one-item questionnaire divided into five main categories (attached to the appendix). A total of 166 respondents participated in the survey. The questionnaires administered captured a comprehensive records of language background, linguistic repertoire, language proficiency, and usage of the participants across various domains and language attitude of speakers. Aside the 166 participants, 11 respondents were chosen to be interviewed. The interview of the 11 participants are presented in chapter four of the study.

The process of data gathering for the study spans from January 2024 to April 2024. During the process, questionnaires were administered, and interviews were conducted as well.

A minimum of fifteen minutes and a maximum of twenty-five minutes were spent in the interview process depending on how fast the interviewees respond to the interview questions. Interviewees were purposively sampled from the sample universe. They were selected from specific domains in order to have a fair sample representation from the speech community.

2.4 A Summary of the Chapter

This chapter of the study provides a thorough overview of the pertinent literature related to the study, which covers a wide range of themes. These include concept of a speech community, the language situation of Ghana, language shift and maintenance, empirical studies on language shift and maintenance in specific communities, and theoretical frameworks that will be used to analyze the data. The theoretical frameworks include

Batobo (2005) “Causality-based Model” “Process-based Model” and Auburger’s (1990) theory.

In addition, this chapter also outlines the sources of data used in the study, the methods and instruments employed for data collection, as well as the techniques and procedures for data analysis.



CHAPTER THREE

DOMAINS OF LANGUAGE USE IN KPONE SPEECH COMMUNITY

3.0 Introduction

This chapter contains the data gathered from one hundred and sixty-six (166) respondents who completed a 41-item survey questionnaire. The questions on the questionnaire were divided into five sections to ascertain the language use domains in Kpone speech community and the attitudes of Dangme speakers towards their language in the Kpone speech community. The main subjects of investigation included participants' personal information, their linguistic repertoire, their language ability, language use domains, and Dangme speakers' opinions on Dangme in the Kpone speech community. All of these were intended to collect sufficient and relevant information about the biographical details of the respondents, their patterns of settlement, their educational background. The questionnaires were discussed in Akan, Dangme and Ga to their respective speakers. This was done with the aid of a consultant who is a native speaker of Ga and bilingual in Dangme and Akan. Almost everyone in the Kpone speech community is bilingual in Akan and Ga, Ga and Dangme or Dangme and Akan.

All the three research questions outlined in chapter one will be analyzed in this chapter with the aid of responses from the survey.

3.1 Linguistic Repertoire of Respondents

This variable assesses the linguistic capabilities of the study participants to determine the extent of their multilingualism. Akpanglo-Nartey & Akpanglo-Nartey (2012) state that due to Africa's turbulent past, which includes colonialism, neo-colonialism, coups d'état, etc.,

most African nations speak more than one language. Moreso, Trudell (2009) reveals that “multilingualism in Africa is a gift” as Africans become accustomed to various languages due to their geographical position. Batibo (2005) in similar trend further emphasizes that it is uncommon to find monolingual individuals in Africa due to the presence of numerous languages.

In order to provide a well-detailed description of respondents’ linguistic repertoire, information such as respondents parents’ first language, spouse’s first language and number of languages spoken by respondents were looked at. In addition, data on the commonest language used in Kpone speech community were gathered.

3.1.1 Participants’ First Language

In studying language contact, it is important to look at the first language of individuals as it may have an influence on their choice of language. In light of this, the data below present information about the first language of participants’. 20 participants representing 12% were recorded to have Akan as their first language, 33 participants which is made up of 19.9% selected Dangme as their first language and 4 participants comprising 2.4% have Ewe as their first language. In addition, 108 participants constituting 65.1% have Ga as their first language and a participant representing 0.6% has Nzema as a first language. Consider Table 3.1 below.



Table 3.1: Respondents' first language

	Frequency	Percent
Akan	20	12.0
Dangme	33	19.9
Ga	108	65.1
Ewe	4	2.4
Nzema	1	.6
Total	166	100.0

3.1.2 Participants' Parents First Language

Mensah (2020) notes that transmission of parental or first language is widely recognized to have a substantial impact on language preservation or evolution, as older generations impart their heritage languages to younger ones. In this regard, the questionnaire captured respondents' father's and mother's first language. Table 3.2 presents a picture of respondents' father's first language whereas Table 3.3 presents respondents' mother's first language and Table 3.4 also displays a table of respondents' spouses first language.

The linguistic context of the Kpone speech community provides valuable insights into the differences in the first language of participants. The major proportion which is 108 of the sample population stated Ga as their first language while 20, 33 and 4 stated Akan, Dangme and Ewe as their respective first language. Mackay (2000) highlights the idea that the language spoken in the neighbourhood where a child is raised can have a significant impact on their speech, often becoming more influential than the language spoken at home. This suggests that the linguistic context of the Kpone speech community can indeed play a crucial role in shaping the first language of its members.

Table 3.2: Respondents' father's first language

	Frequency	Percent
Akan	19	11.4
Dangme	51	30.8
Ga	86	51.8
Ewe	5	3.0
Nzema	2	1.2
Dagbaani	1	.6
Effutu	1	.6
Hausa	1	.6
Total	166	100.0

From Table 3.2 above, 19 (11.4%) participants out of 166 indicated Akan as their fathers' first language whereas 51 (30.8%) participants also indicated Dangme as their fathers' first language. 86 (51.%) have Ga as their fathers' first language, 5 (3%) maintains that Ewe is their fathers' first language. In addition, 2 (1.2%) out of 166 participant indicated that their fathers' first language is Nzema and 1 (0.6%) participant each stated Dagbani, Effutu and Hausa respectively as their fathers' first language

On the other hand, the table below gives a representation of participants' mother's first language. 25 (15.1%) out of 166 participants indicated Akan as their mothers' first language while 54 (32.5%) select Dangme as their mothers' first language. The major participants of the survey, 80 (48.2%) choose Ga on the survey questionnaire as their mothers' first language. Furthermore, 5 (3%) participants selected Ewe as their mothers' first language whereas 2 (1.2%) participants indicated Nzema and Hausa as their mothers' first language. Consider Table 3.3 below.



Table 3.3: Respondents’ mother’s first language

Mother's L1		
	Frequency	Percent
Akan	25	15.1
Dangme	54	32.5
Ga	80	48.2
Ewe	5	3.0
Nzema	1	.6
Hausa	1	.6
Total	166	100.0

Table 3.4 below displays a data of respondents’ spouses first language. The analysis of the survey questionnaires records that 111 participants (66.9%) are married and 55 participants (33.1%) indicated to be unmarried . In this regard, 18 (10.8%) choose Akan to be their spouses first language while 13 (7.8%) indicated Dangme as their spouses first language. Moreso, 71 (42.8%) out of 166 have their spouses first language to be Ga. In addition, 9 (5.4%) participants selected Ewe as their spouses first language. This data clearly shows that intermarriages between the Gas and other linguistic groups in Kpone is high. This is in line with the view of Agyakwa (2018) who posits that as long as migration, conflict and intermarriages continue, the issue of language contact will persist. Consider Table 3.4 below.

Table 3.4: Respondents’ spouses first language.

	Frequency	Percent
Akan	18	10.8
Dangme	13	7.8
Ga	71	42.8
Ewe	9	5.4
Total	111	66.9

3.1.3 Number of Languages Spoken by Participants

This variable assesses the linguistic repertoire of the study participants to determine the extent of their multilingualism. It basically assesses the number of languages spoken by participants.

Table 3.5: Number of languages spoken by participants.

No. of Langs	Frequency	Percent
1	2	1.2
2	15	9.0
3	77	46.4
4	57	34.3
5	12	7.2
6	2	1.2
7	1	.6
Total	166	100.0

The data above looks at the linguistic repertoire of participants to determine their level of multilingualism. The number of languages spoken by participants ranges from 1 to 7. From the data above, 2 (1.2%) out of 166 participants are monolinguals—speak a single language whereas 15 (9.0%) participants are bilinguals—speak only two languages. Moreover, 77 (46.4%) are proficient in three languages while 57 (34.4%) and 12 (7.2%) participants speak four and five languages respectively—multilinguals. Moreover, 2 (1.2%) are proficient in six languages and 1 (0.6%) participant is recorded to be very proficient in seven languages.

The above data showing the number of languages spoken by participants supports the idea that due to so many languages on the Africa continent, it is very difficult to find individuals who are monolinguals. Batibo (2005) explained that monolinguals in Africa are mostly not

exposed to urban lifestyles, migration, education and so on. In this regard, the monolingual participants in the survey have no formal education.

3.1.4 The Most Common Language Use in Kpone

After the linguistic repertoires of participants was accessed, they were made to list the commonest language used in the Kpone speech community in their linguistic repertoire. In accessing the linguistic repertoire of participants, Akan, Dangme and Ga seem to be the dominant languages in Kpone speech community. The relevance of this variable is to present a realistic idea of language practices in the speech community. The evidence of this variable is presented in Table 3.6 below.

Table 3.6: The most common language used in Kpone

		The commonest language use in Kpone			
		Akan	Dangme	Ga	Total
Respondents' L1	Akan	9	1	10	20
	Dangme	0	10	23	33
	Ga	1	2	105	108
	Ewe	0	0	4	4
	Nzema	0	0	1	1
Total		10	13	143	166

The provided data illustrates the prevalent language usage among participants in the Kpone speech community. Out of 33 Dangmes, 10 (30%) listed Dangme as the most common language used in Kpone and 23 (70%) of them stated Ga as the commonest language. Furthermore, 1 (0.94%) out of 108 Ga participants stated Akan as the commonest code, 2 (0.86%) stated Dangme while 105 (97%) acknowledged Ga as the commonest code in Kpone. Moreover while 9 (45%) and 1 (5%) stated Dangme and Ga as the commonest

language used in Kpone. In addition, 4 (100%) Ewe participants and 1 (100%) Nzema participant all acknowledged Ga as the most common language used in Kpone.

This data offers a comprehensive insight into the language dynamics in the Kpone speech community. Despite Dangme being the indigenous language of Kpone, the statistics reveal a different scenario, with Ga emerging as the commonest used language, followed by Dangme and Akan. This variable illustrates the strength of Ga in Kpone. Bibiebome (2011) and Bodomomo et al (2009) recorded that Ga is on the verge of losing its space in its own territory in Accra and Tema, the current data shows that Ga is pushing its way through in its linguistic neighbour such as Kpone.

3.2 Domains of Language Use

This section delves into how respondents effectively distribute the languages in their linguistic repertoires across important communication domains. Based on the examination of the participants' linguistic repertoire, it appears that Akan, English, Dangme, and Ga are the primary languages spoken by the residents of Kpone. The focus of the inquiry lies in determining the extent to which these languages are utilised. Specifically, the aim is to understand what is communicated to whom, when, and for what reasons. Fishman (1972) posits that in a speech community, various languages are allocated different contextual and functional roles. Speakers of different languages in linguistic minority communities tend to associate specific languages with particular domains, leading to the choice of different languages for in-group and out-group communications. In the view of Romaine (2000), she contributes that multilingual individuals make changes to languages to mirror diverse communicative situations they confront.

Hence, the aim of the study is to analyze how residents of Kpone speech community allocate their languages to diverse contexts, encompassing family, locality, market, occupation, educational institutions, and religious practices. This investigation aims to unveil the social factors influencing language selection within the Kpone speech community and to uncover whether there is a language shift or language maintenance.

3.2.1 Language Use at Home

Data from the Kpone speech community displayed in the table below presents information on patterns of language use among family members at home encompassing participants' parents, younger siblings, elderly siblings and spouses. The data considers languages such as Akan, Dangme, Ga and English. However, other languages like Ewe, Nzema and Hausa were also discovered.

Table 3.7: Language used by mother to children

Count		Language predominately use with mother					Total
		Akan	Dangme	Ga	Ewe	Nzema	
Mother's L1	Akan	23	0	2	0	0	25
	Dangme	1	16	37	0	0	54
	Ga	1	2	77	0	0	80
	Ewe	0	0	0	5	0	5
	Nzema	0	0	0	0	1	1
	Hausa	0	0	1	0	0	1
Total		25	18	117	5	1	166

The table above presents data on language use at home with respect to language use between mothers' and their children. From the data, 16 (30%) mothers who have Dangme as their first language, maintain speaking Dangme with their children at home whereas 1 (2%) and 37 (68%) mothers have shifted to speaking Akan and Ga with their children at

home. Comparing the Dangme data with other linguistic groups such as the Gas residing in Kpone, 1 (1%) out of 80 Ga mothers has shifted to speaking Akan with her children at home, 2 (3%) have shifted to speaking Dangme at home with their children while 77 (96%) maintain speaking Ga to their children at home. Moreso, 23 (92%) out of 25 Akan mothers maintain speaking Akan with their children at home while 2 (8%) have shifted to speaking Ga with their children at home. In addition, all the 5 (100%) Ewe mothers and 1 (100%) Nzema mother all maintain speaking their respective first language with their children at home. However, 1 (100%) Hausa mother has shifted to Ga with her children at home.

From the above table, it is evident that all the minority ethnic groups in Kpone are maintaining their various languages with their children at Kpone except Dangme and Hausa mothers who have shifted to speaking Ga with their children in Kpone.

Table 3.8: A crosstabulation of mothers' and fathers' L1

Language predominately use with mother		Father's L1								Total
		Akan	Dangme	Ga	Ewe	Nzema	Hausa	Dagbaani	Effutu	
Mother's L1	Akan	16	0	7	0	0	0	1	1	25
	Dangme	0	35	19	0	0	0	0	0	54
	Ga	3	16	59	1	0	1	0	0	80
	Ewe	0	0	0	4	1	0	0	0	5
	Nzema	0	0	0	0	1	0	0	0	1
	Hausa	0	0	1	0	0	0	0	0	1
		19	51	86	5	2	1	1	1	166
		11.5%	30.7%	51.8%	3.0%	1.2%	0.6%	0.6%	0.6%	100.0%

The above table throws light on parents first language and the language predominately used with respondents at home. The aim of this variable is to uncover whether or not ethnicity plays a role in language shift and maintenance. 35 (64.8%) out of 54 respondents have Dangme as both parents first language while 19 (35.2%) have Dangme as their mother's

first language. Out of 25 Akan respondents in Table 3.7, 16 (64%) have Akan as both parents first language while 7 (28%) of them have their mothers' first language as Ga and Akan as their father's first language, 1(0.4%) respondent has Effutu as the father's first language and Akan as the mother's first language and 1 (0.4%) respondent has Akan as the first language of the mother and Hausa as the father's first language. 4 (80%) out of 5 respondents have both parents being pure Ewes and 1 (20%) respondent has Ga as the mothers first language and Nzema as the father's first language. In addition, 3 (3.75%) out of 80 respondents have Ga as their mothers' first language and Akan as the fathers' first language, 16 (20%) of them have Dangme as their mothers' first language and Ga as the fathers first language. Lastly, 1 (100%) respondent has Nzema as both parent's first language and 1 (100%) respondents has Hausa as the mothers first language and Ga as the father's first language.

Table 3.9: Language used by father to children

		Language predominately use with father					Total
		Akan	Dangme	Ga	Ewe	Nzema	
Father's L1	Akan	13	1	5	0	0	19
	Dangme	0	22	29	0	0	51
	Ga	3	1	82	0	0	86
	Ewe	0	0	1	4	0	5
	Nzema	0	0	0	1	1	2
	Hausa	1	0	0	0	0	1
	Dagbaani	1	0	0	0	0	1
	Effutu	1	0	0	0	0	1
Total		19	24	117	5	1	166

In Table 3.9 above, 22 (43%) Dangme fathers out of 51 maintain speaking Dangme with their children at home while 29 (57%) of them have shifted to speaking Ga with their children in their own indigenous community. 3 (4%) out of 86 Ga fathers who migrated

from Tema area speak Akan with their children in Kpone while, 1 (1%) speak Dangme in Kpone with his children and 82 (95%) maintain speaking Ga with their children at Kpone. Furthermore, 13 (68%) out of 19 Akan fathers who form part of the minority ethnic groups in Kpone maintain speaking Akan with their children whereas 1 (6%) Akan father, 5 (26%) Akan fathers have shifted to speaking Dangme and Ga respectively with their children in Kpone. Moreso, 1 (20%) out of 4 Ewe fathers has shifted to Ga with his children in Kpone while 4 (80%) of them maintain Ewe with their children in Kpone. Lastly, 1 (100%) father has shifted to Ewe while 1 (100%) Hausa father, 1 (100%) Dagbani father and 1 (100%) Effutu father have all shifted to speaking Akan in Kpone with their children.

Table 3.10: A crosstabulation of fathers' and mothers' L1

Language predominately use with father		Mother's L1						Total
		Akan	Dangme	Ga	Ewe	Nzema	Hauza	
Father's L1	Akan	16	0	3	0	0	0	19
	Dangme	0	35	16	0	0	0	51
	Ga	7	19	59	0	0	1	86
	Ewe	0	0	1	4	0	0	5
	Nzema	0	0	0	1	1	0	2
	Hausa	0	0	1	0	0	0	1
	Dagbaani	1	0	0	0	0	0	1
	Effutu	1	0	0	0	0	0	1
Total		25	54	80	5	1	1	166
		15.1%	32.5%	48.2%	3.0%	0.6%	0.6%	100.0%

The above table throws light on parents first language and the language predominately used between respondents and their fathers at home. 16 (84%) out of 19 respondents whose first language is Akan, have both parents as Akans while 3 (16%) have dual parentage. 35 (69%) out of 51 Dangme respondents have Dangme as both parents first language and 16 (31%) have Dangme as their fathers' first language and Ga as their mothers' first language. In addition, 4 (80%) respondents have Ewe as both parents first language while 1 (20%) has

Ga as the father's first language and Ewe as the mother's language. 7 (8%) respondents out of 86 have Ga as father's first language and Akan as their mothers' first language and 19 (22%) have Ga as their father's first language and Dangme as their mothers' first language whereas 59 (69%) have Ga as both parents first language and 1 (15%) has Ga as the father's first language and Hausa as the mother's first language. 1 (100%) respondent recorded to be speaking Nzema at home with the father also has the same language as the parents first language.

The above data highlights that for respondents to speak Akan at home with their fathers both parents must have Akan as their first language. This is the same for Ewe and Nzema but the trend has changed for Dangme and Ga. This is because there are interethnic marriages between majority of the Dangme and Ga respondents.

3.2.1.1 Comparison of Table 3.7 and Table 3.9

Comparing Table 3.7 to Table 3.9 above, the data highlights how some parents are maintaining their first language with their children at home in Kpone despite being a minority language group while others are shifting to the commonest language of the study community. From the two tables above, 16 (30%) out of 54 mothers whose first language is Dangme maintain speaking Dangme with their children and 22 (43%) fathers out of 51 also maintain their first language at home with their children. In this regard, 37 (69%) Dangme mothers have shifted to Ga and 1 (1%) has shifted to Akan whereas 29 (56%) Dangme fathers have shifted to Ga as the language used at home with their children. Moreso, 23 (92%) out of 25 Akan mothers and 13 (68%) Akan fathers were recorded to be maintaining their first language with their children. 2 (8%) mothers out of 25 and 6 (32%) out of 19 fathers have shifted to speaking Dangme and Ga with their children at home.

Furthermore, 5 (100%) mothers with Ewe as their first language have all maintained speaking Ewe with their children at home, 4 (80%) out of 5 fathers with Ewe as their first language are maintaining Ewe with their children at home while 1 (20%) has shifted to speaking Ga at home with his children. 77 (96%) mothers and 82 (95%) fathers are maintaining Ga as their first language with their children at home, whereas 1 (1.25%) mother, 3 (3.5%) fathers have shifted to Akan and 2 (2.5%) mothers and 1 (1.2%) father has shifted to using Dangme at home with their children. Moreover, 1 (100%) mother and 1 (100%) father has shifted from using Hausa as their first language to using Ga and Akan respectively at home with their children. In addition, 1 (100%) mother and 1 (100%) father have all maintained using Nzema as their first language at home with their children while 1 (100%) father has shifted from Effutu as his first language to Akan with his children at home.

The data above indicates that Akan mothers, fathers, Ga mothers, Ga fathers, Ewe mothers, Ewe fathers, Nzema mother and a father are all maintaining their first languages at home with their children, whereas Dangme parents are shifting to Ga. Also, Hausa parents, Dagbaani father and Effutu father have all shifted to Akan with their children at Kpone. It is worth noting that Ga, which was recorded to be on the verge of dying in areas like Osu and Achimota in Accra, is gaining more strength in Kpone. Studies conducted on language contact prove that when a mother speaks a particular language, there is a high possibility of transmitting the same language to her children. In the above data, it is true for Akan, Ewe and Ga, but the trend has changed for Dangme where majority of the mothers have shifted to Ga while Dangme fathers are rather maintaining their first language with their

children. Though, Dangme fathers are shifting to Ga, they are doing better compared to Dangme mothers.

Table 3.11: Language used by respondents' with mother

		Language predominately use with mother					Total
		Akan	Dangme	Ga	Ewe	Nzema	
Respondent's L1	Akan	18	0	2	0	0	20
	Dangme	0	13	20	0	0	33
	Ga	7	5	95	1	0	108
	Ewe	0	0	0	4	0	4
	Nzema	0	0	0	0	1	1
Total		25	18	117	5	1	166

The table above highlights respondents' first language and the language they predominately use with their mothers. This information will help understand whether or not respondents are maintaining their various first languages at home with their mothers.

13 (39%) out of 33 respondents who listed Dangme as their first language speak Dangme with their mothers whereas, 20 (61%) have shifted to Ga with their mothers at Kpone. 18 (90%) out of 20 respondents whose first language is Akan, maintain speaking Akan at home with their mothers while 2 (10%) have shifted to Ga with their mothers. Moreover, 7 (6.5%), 5 (5%) and 1 (1%) out of 108 respondents whose first language is Ga have shifted to Akan, Dangme and Ewe respectively with their mothers at home while 95 (88%) have maintained their first language with their mothers at Kpone. Moreover, all the 4 (100%) respondents whose first language is Ewe maintained Ewe with their mothers at home whereas 1 (100%) Nzema respondent has also maintain speaking Nzema at home with the mother.

Table 3.12: Language used by respondent with father

		Language predominately use with father					Total
		Akan	Dangme	Ga	Ewe	Nzema	
Respondent's L1	Akan	15	1	4	0	0	20
	Dangme	0	17	16	0	0	33
	Ga	4	6	97	1	0	108
	Ewe	0	0	0	4	0	4
	Nzema	0	0	0	0	1	1
Total		19	24	117	5	1	166

The above table provides information about the respondents' first language and the language they primarily use with their fathers at home. This variable seeks to determine whether or not respondents are maintaining their various first languages.

From the data, 17 (52%) out of 33 respondents with Dangme as their first language maintain speaking Dangme with their fathers while 16 (48%) have shifted to Ga, the language of migrants in Kpone. Moreover, 15 (75%) out of 20 respondents whose first language is Akan, speak Akan with their fathers at Kpone whereas 1 (5%) and 4 (20%) have shifted to Dangme and Ga respectively. Moreover, 4 (4%), 6 (6%) and 1(1%) out of 108 respondents have shifted to Akan, Dangme and Ewe while 97 (89%) respondents maintain speaking Ga at home with fathers. In addition, all the 4 (100%) respondents speak Ewe with their fathers at home while 1 (100%) Nzema respondent also maintains speaking Nzema at home.

From Tables 3.10 and 3.11 above, it is evident that while respondents with Akan, Ewe, Ga, and Nzema are maintaining their respective languages with their parents, respondents with Dangme as their mother's first language are shifting massively to Ga whereas the trend is not the same between Dangme respondents and their fathers at home.

Again, this data highlights how strong and dominant Ga is in Kpone. Kpone is a community where Ga has been preserved compared to its indigenous areas in Accra like Osu, Achimota, Dansoman, Legon, and so on.

Upon comparing Tables 3.7 and 3.9 to Tables 3.10 and 3.11, it became clear that there is a notable shift in the utilisation of the Dangme language by Dangme mothers when interacting with their children at home and between children when interacting with their mothers at home. However, such a shift is not observed in the interactions between Dangme fathers and their children and vice versa. This observation poignantly highlights the challenges faced by mothers in preserving their native language.

Table 3.13: Language used with respondents' to younger siblings

		Language predominately use with siblings (younger)					Total
		Akan	Dangme	Ga	Ewe	Nzema	
Respondent's L1	Akan	14	1	2	0	0	17
	Dangme	0	10	22	0	0	32
	Ga	4	3	94	0	0	101
	Ewe	0	0	0	4	0	4
	Nzema	0	0	0	0	1	1
Total		18	14	118	4	1	155

Table 3.13 above presents data on language use between participants and their younger siblings. In making language choices, individuals make use of different languages in various contexts. In that regard, some individuals allocate different languages for different people. They may decide to speak a different language to their younger siblings and another language with their older siblings. This variable aims to unravel whether indeed multilinguals select different languages for both younger and older siblings.

From Table 3.13 above, 10 (31%) out of 32 Dangme respondents speak Dangme with their younger siblings at home while 22 (69%) have shifted to speaking Ga at home with their younger siblings. Comparing this data to minority language groups in Kpone gives a different scenerio. In the light of this, 14 (82%) out of 17 Akans who have younger siblings speak Akan with them at home while 1 (6%) and 2 (12%) have shifted to Dangme and Ga. Secondly, 4 (4%) and 3 (3%) out of 101 Ga respondents have shifted to Akan and Dangme with their younger siblings at Kpone whereas 94 (93%) have maintained speaking Ga with their younger siblings. On the other hand, all the 4 (100%) Ewe respondents maintain speking Ewe with their younger siblings at home while 1 (100%) respondent also speaks Nzema with the younger siblings at home.

The data indicates that Dangme respondents are struggling to maintain the indigenous language within their speech community, particularly when communicating with their younger siblings. In contrast, minority language groups that have migrated to Kpone, such as Ga, Akan, and Nzema, are successfully preserving their respective languages in the area.

Table 3.14: Language used by respondents with their older siblings

		Language predominately use with siblings (older)					Total
		Akan	Dangme	Ga	Ewe	Nzema	
Respondent's L1	Akan	12	1	2	0	0	15
	Dangme	0	10	19	0	0	29
	Ga	2	2	90	2	0	96
	Ewe	0	0	0	3	0	3
	Nzema	0	0	0	0	1	1
Total		14	13	111	5	1	144

In the above table, 10 (34%) out of 29 Dangme respondents who have older siblings speak Dangme with them while the remaining 19 (66%) speak Ga with their older siblings. On

the other hand, 12 (80%) out of 15 Akans maintained speaking Akan with their older siblings as 1 (7%) and 2 (13%) have shifted to Dangme and Ga respectively. 90 (94%) out of 96 respondents maintain speaking Ga with their older siblings whereas, 6 (6%) respondents have shifted to Akan, Dangme and Ewe equally. In addition, 3 (100%) Ewes and 1 (100%) have equally maintain their respective languages with their older siblings at home.

As it is commonly believed that siblings naturally speak the same language, the evidence presented in Tables 3.13 and 3.14 challenges this notion for Dangme participants in Kpone. Interestingly, these tables reinforce the idea that migrant groups, such as the Ga, Akan, and Ewe, maintain a more cohesive linguistic identity in Kpone.

Table 3.15: Language used by respondents' to spouses

		Language predominately used (Spouses)				Total
		Akan	Dangme	Ga	Ewe	
Spouse's L1	Akan	9	0	8	0	17
	Dangme	1	8	4	0	13
	Ga	3	3	61	0	67
	Ewe	3	1	3	2	9
Total		16	12	76	2	106

Based on the data from the table above, 8 (61%) out of 13 spouses whose first language is Dangme maintain speaking Dangme with their spouses. Besides, 1 (8%) and 4 (31%) have shifted to Akan and Ga with their spouses. Alternatively, 61 (91%) out of 67 Gas maintain Ga with their spouses while 6 with 4.5% each has shifted to Akan and Dangme. Additionally, 9 (53%) out of 17 speak Akan with their spouses at Kpone whereas 8 (47%) have shifted to Ga. Furthermore, 2 (22%) out of 9 Ewes have maintained speaking Ewe

with their spouses in Kpone while 3 (33%), 1 (11%) and 3 (33%) have shifted to Akan, Dangme and Ga respectively.

As far as the above data is concerned, Dangmes are doing well in maintaining the indigenous language of the speech community with their spouses likewise Ga and Akan spouses. I believe that this is a good language maintenance strategy by Dangme spouses.

Table 3.16: Language used by respondents' to children

Respondent's L1		Language predominately used (children)					Total
		Akan	Dangme	Ga	Ewe	English	
Respondent's L1	Akan	7	0	3	0	2	12
	Dangme	0	4	22	0	3	29
	Ga	3	3	58	0	6	70
	Ewe	0	0	0	1	1	2
Total		10	7	83	1	12	113

From the above table, 4 (14%) out of 29 Dangme respondents who have children maintain speaking Dangme with them whereas, 22 (76%) and 2 (10%) respondents have shifted to Ga and English respectively. In contrast, 7 (58%) out of 12 respondents who have children speak Akan with them while 3 (25%) and 2 (17%) respondents have shifted to Ga and English with their children at Kpone. At the same time, 3 (4.2%), 3 (4.2%) and 6 (8.6%) respondents out of 70 who are Gas, have shifted to Akan, Dangme and English with their children at Kpone while 58 (83%) of them are maintaining Ga with their children at Kpone. In conclusion, 1 (50%) out of 2 Ewe respondents maintain Speaking Ewe with their children while 1 (50%) has also shifted to English.

It is clear from the data above that though participants have shifted from their first languages to other languages with their children at home, the rate at which Dangme participants have shifted to Ga is alarming. The data indicates that Dangme respondents

are not making an effort to preserve the indigenous language of Kpone by passing it on to their children. This variable is to determine whether there is language maintenance or language shift in Kpone. Ferguson (1981) posits that for a language to be maintained, its users must devise ways to pass on their indigenous language to their younger generation. In this domain, Dangme participants are rather passing on Ga, a migrant language to their children at the mercy of Dangme.

Table 3.17: Language used by respondents with other relatives

		Language predominately used with other relatives				Total
		Akan	Dangme	Ga	Ewe	
Respondent's L1	Akan	15	0	5	0	20
	Dangme	0	15	17	0	32
	Ga	0	6	101	1	108
	Ewe	0	0	0	4	4
	Nzema	1	0	0	0	1
Total		16	21	123	5	165

The last variable under this section looks at language use between participants and their other relatives. First and foremost, 15 (47%) out of 32 Dangme respondents speak Dangme with their other relatives in Kpone while on the other hand, 17 (53%) have shifted to Ga. In contrast, 15 (75%) out of 20 Akans speak entirely Akan with their other relatives in Kpone whereas 5 (25%) have shifted to speaking Ga with their other relatives in Kpone. Furthermore, 101 (93%) out of 108 Ga respondents maintain their language at Kpone with their other relatives whereas, 6 (6%) and 1 (1%) have shifted to Dangme and Ewe respectively. Even so, all the 4 (100%) Ewes maintain their first language with their other relatives however, 1 (100%) Nzema respondent has shifted to Akan with his other relatives in Kpone.

Table 3.11 to 3.21 present detailed data on the language use at home between mothers and participants, fathers and participants, participants and their mothers, participants and their fathers, younger siblings, older siblings, spouses, children and other relatives. As shown in the tables above, Ga, a migrant language appears to be the major language used in the home domain followed by Akan, Dangme, Ewe, English and Nzema in that order. From the above tables in the home domain, it is evident that as Akan, Ga and Ewe mothers and fathers are adopting strategies to maintain their respective languages with their children by speaking to them at home, Dangme parents are shifting to Ga in the home domain with their children whereas this is not the case between Dangme participants and their fathers. Furthermore, Dangme participants have shifted to Ga with their siblings (young and older), spouses, children and other relatives in Kpone.

3.2.2 Language Use in the Community

It is essential to consider the ways in which communication occurs within a community. According to Mackey (2000), community language encompasses the languages used in the local area, religious gatherings, and the market. This analysis offers insights into the languages employed in these settings. While the use of the community's indigenous language is expected, instances where community members are proficient in other languages may result in the prevalence of those languages within the community.

3.2.2.1 Language Use with Friends`

This section presents data on language use between participants and their friends. It is evident from the data gathered that Ga and Akan are preferred in this domain compared to Dangme, the indigenous tongue of the speech community. This variable seeks to uncover

whether language of peers play a role in language shift and maintenance. Consider Table 3.18 below.

Table 3.18: Language used by respondents' with friends

		Language predominately use with friends				Total
		Akan	Dangme	Ga	English	
Respondent's L1	Akan	15	0	5	0	20
	Dangme	3	3	27	0	33
	Ga	7	0	99	2	108
	Ewe	3	0	1	0	4
	Nzema	1	0	0	0	1
Total		29	3	132	2	166

In the data above, 3 (9%) out of 33 Dangmes speak Dangme with their friends in Kpone, 3 (6%) and 27 (88%) of them have shifted to Akan and Ga respectively. Secondly, 15 (75%) out of 20 Akans maintain speaking Akan with their friends in Kpone while 5 (25%) have shifted to Ga with their friends. On the contrary, 99 (92%) out of 108 Ga respondents maintain speaking Ga at Kpone with friend whereas 7 (6%) and 2 (2%) have shifted to Akan and English. Additionally, 3 (75%) and 1 (25%) out of 4 Ewes have shifted to Akan and Ga with their friends in Kpone while 1 (100%) Nzema participant has shifted to Akan at Kpone with friends.

It is important to emphasize that within the above domain, respondents who identify as Dangme are transitioning speaking their native language. Additionally, respondents who identify as Ewe and Nzema are also exhibiting a similar trend, choosing to communicate in different languages with their peers in Kpone. The shifts observed among Ewe and Nzema speakers are not unexpected, as they constitute minority groups within Kpone, in contrast to the Dangme, which serves as the dominant indigenous language.

3.2.2.2 *Language Use with Strangers*

Table 3.19 below indicates that participants prefer to speak Akan, English and Ga to strangers at the Kpone speech community even though, some of these participants are Dangmes. Akan, which emerged as the more preferred language between participants and their friends appears to be a lingua franca in Ghana. It is not surprising as most participants indicated on the questionnaire data to be proficient in Akan. This variable aims to determine the primary language that residents of the Kpone speech community use when they encounter unfamiliar individuals for the first time within the community.

Table 3.19: Language used by respondents' with strangers

Respondent's L1	Language predominately use with strangers			Total
	Akan	Ga	English	
Akan	17	2	1	20
Dangme	19	6	8	33
Ga	52	20	36	108
Ewe	3	0	1	4
Nzema	1	0	0	1
Total	92	28	46	166

In the above table, 19 (58%) out of 33 Dangmes speak Akan to unfamiliar faces in Kpone, 6 (18%) speak Ga and 8 (24%) speak English. Similarly, 52 (49%), 36 (33%) out of 108 Ga respondents have shifted to Akan and English with strangers in Kpone while 20 (18%) maintain speaking Ga to strangers they meet in Kpone. Apart from this, 17 (85%) out of 20 Akans maintain their first language with strangers in Kpone whereas, 2 (10%) and 1 (5%) have shifted to Ga and English. In addition, 3 (75%) and 1 (15%) have shifted to Akan and English. In conclusion, 1 (100%) Nzema respondent has also shifted to Akan in this domain.

Admittedly, the above data indicates that Akan appears to be the perfect code choice for participants when they encounter strangers at Kpone. Though Ga is the commonest code in Kpone, the data proves otherwise. Surprisingly, all the 33 study participants who responded that Dangme is their first language have never spoken Dangme to any stranger they meet in their own speech community.

3.2.2.3 *Language Use in Church*

The church is another social group where language is used. Adade (2022) notes that “a minority language which is able to push its way through to the church space is noted to be strong.” The majority of the residents in Kpone are Christians with a few people who practice African traditional religion. Prior to this study, the researcher visited some churches in Kpone without making his intentions known to them. These churches include Divine Healer’s Church, Presbyterian Church of Ghana, Apostolic Church of Ghana, Loyalty House International, The Church of Pentecost, Assemblies of God and engaged a few Jehovah’s Witness Preachers. In the church domain, the researcher was interested in the language used for preaching(sermon) and announcements. Consider Table 3.20

Table 3.20: Language used for sermon in church

	Frequency	Percent
Akan	1	.6
Ga & Akan	35	21.1
Ga & Dangme	20	12.0
Akan & English	30	18.1
Ga and English	48	28.9
English	5	3.0
Ga	7	4.2
Total	146	88.0

Table 3.20 above presents descriptive data on language use at church, particularly language used for sermon in the study community. 146 (88%) participants out of a total of 166 responded to this variable. Out of this number, 1 participant, equivalent to 0.6%, acknowledged that Akan is used for sermon while 35 (21.1%) participants stated the use of Ga and Akan. 20 (12%) participants said the combination of Ga and Dangme are used for sermon in their churches whereas 30 (18.1%) participants, outlined the use of Akan and English for sermon in their church. Furthermore, 48 (28.9%) participants stated the use of Ga and English, 5 (3.0%) participants mentioned the use of English only for sermon at church and 7 (4.2%) participants also listed the use of Ga only.

Participants acknowledged that preachers rarely give their sermon in a single language because churches constitute individuals from diverse linguistic backgrounds. For this reason, preachers deliver their sermons in two languages. Churches such as Loyalty House Chapel and Action Chapel solely deliver their sermons in English. Divine Healer's Church and Presbyterian Church give their sermons in the combination of Ga and Dangme and sometimes consider Ga and English for their youth services. Some participants provide that the Church of Pentecost always posts Akan pastors to the speech community, and since the community is a Ga-dominated community, they get Ga interpreters.

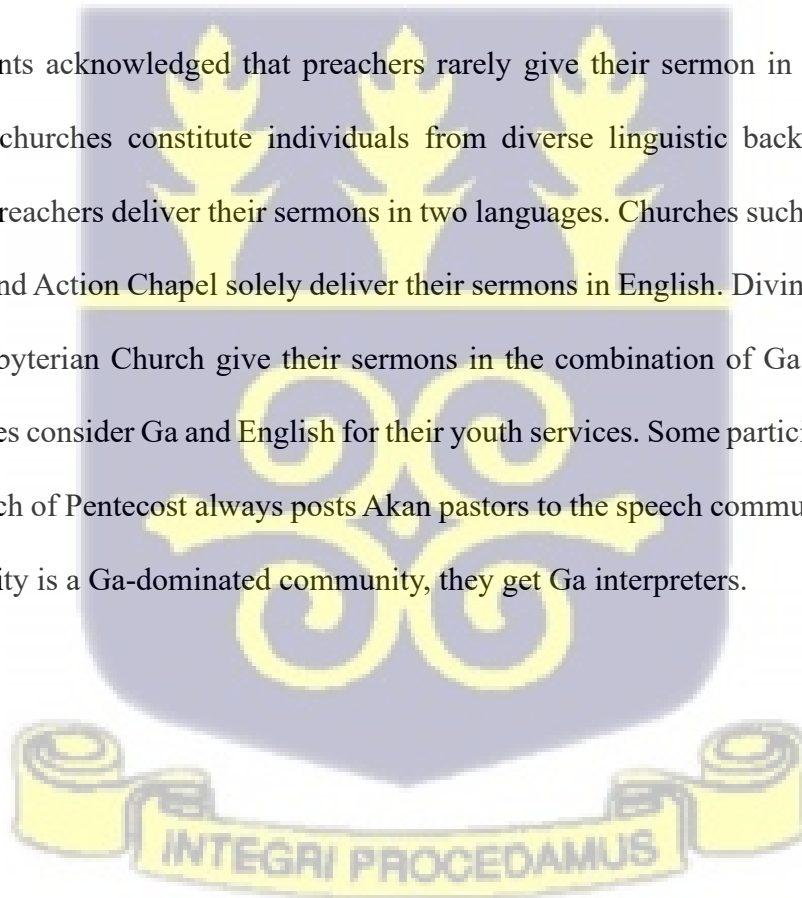


Table 3.21: Language used for announcement in church

	Frequency	Percent
Akan	34	20.5
Dangme	9	5.4
Ga	71	42.8
Ga & English	30	18.1
English	2	1.2
Total	146	88.0
No Response	20	12.0
Total	166	100.0

This variable aims to determine the language that is predominately used in giving announcements in churches in Kpone. In this regard, 20 out of 166 participants did not respond to this question. 34 participants (20%) indicated the use of Akan, 9 participants (5.4%) indicated that announcements are given in Dangme in churches. Moreso, 71 participants (42.8%) out of a total of 144 mentioned that announcement are given in Ga while 30 participants (18.1%) acknowledged the use of Ga and English in giving announcements in church. In addition, 2 participants (1.2%) stated that announcements are given in English in churches at Kpone.

In Table 3.20 above, 1 participant indicated the use of Akan only for sermon, 35 indicated the combination of Ga and Akan while 20 stated the use of Ga and Dangme. 30 participants stated the use of Akan and English, 48 participants listed Ga and English whereas 5 participants and 7 participants indicated English and Akan respectively. In Table 3.25, 34 participants indicated that Akan is used in giving announcements, 9 participants acknowledged the use of Dangme. Comparing these two tables gives a picture that different languages are used differently in the same domain.

3.2.2.4 Language Use in School

Agyakwa (2018) states that the relationship between individuals educational background and their choice of language is important in studying the domains of language choice. In this regard, this portion of the study presents data gathered on language used at school by respondents who are mainly students.

Table 3.22: Language used with teachers during lesson

	Frequency	Percent
English	11	6.6
No Response	155	93.4
Total	166	100.0

The school domain is an academic setting devoted to teaching and learning. Per the Ghanaian language policy of education, English is used as a medium of instruction from primary one while the recognised Ghanaian languages are to be studied as subjects at all levels of education (Owu-Ewie, 2006). Due to the multilingual nature of some Ghanaian classrooms, regional dominant languages may be employed to aid teaching and learning. Owing to this, all 11 student participants representing 6.6% indicated English as the language predominantly used by teachers in the classroom setting. These participants further acknowledged that though teachers adopt different languages such as Akan and Ga in the classroom, the predominately used language is English.

Table 3.23: Language use with teachers after lesson

	Frequency	Percent
No Response	155	93.4
Akan	6	3.6
English	2	1.2
Ga	3	1.8
Total	166	100.0

The 11 student participants representing 6.6% indicated three languages used with their teachers after lessons. 6 (3.6%) indicated they used Akan with their teachers after lessons, and 2 (1.2%) participants said they communicate in English with their teachers after lessons, while 3 (1.8%) chose to communicate in Ga with their teachers after lessons. Outside the classroom is another domain in which language is used. In this domain, students interact freely with their colleagues.

8 (4.8%) out of 11 participants posit that they speak Ga with their colleagues outside the classroom setting. This encompasses extracurricular activities. The record in this regard is shown in Table 3.24 below.

Table 3.24: Language used with friends outside classroom

	Frequency	Percent
Akan	2	1.2
Ga	8	4.8
English	1	.6
Total	11	6.6
No Response	155	93.4
Total	166	100.0

Considering the data on language used in school from Table 3.22 to Table 3.24, English appears to be the language entirely used between students and teachers during formal classroom activities in Table 3.22. This is because English is the approved language for instruction in the Ghanaian educational sector, riding from primary one (Owu-Ewie, 2006).

Akan tops Table 3.23 as the language used between students and their teachers after formal classroom activities. This is because most of the teachers are natives of other linguistic groups, such as Akan and Ewe. Due to this, they resort to speaking Akan with their students outside the classroom because it is a major lingua franca in the study community.

In addition, Ga commands a large number on Table 3.24 as 8 participants out of 11 responded that they communicate in Ga with their friends outside formal classroom setting.

3.2.2.5 Language Use in the Market

Kedrebeogo (1998:189) posits that the marketplace provides an intriguing environment for observing multilingualism, as it facilitates interactions among individuals from diverse linguistic backgrounds. This observation underscores the economic significance of the assortment of languages utilised within different speech communities. Similarly, Adade (2020) provides that the marketplace serves as a setting for assessing the economic value of different languages within a multilingual environment. Table 3.25 below, presents data on language allocation in the market. This variable seeks to determine which language in the participants linguistic repertoire is predominantly used in the market domain. This includes buying and selling.

Table 3.25: Language used by respondents in market to buy

	Frequency	Percent
Akan	16	9.6
Ga	150	90.4
Total	166	100.0

Per the data above 16 (9.6%) out of 166 participants indicated speaking Akan when buying at Kpone market whereas the greatest majority, 150 (90.4%) speak Ga when buying at Kpone market. The data shows how weightier Ga is in the speech community, commanding a lot of speakers in most domains compared to Dangme, the indigenous language of the study community.

In the domain of language used in selling, a total of 111 (66.9%) participants out of 166, responded to the variable, out of which 13 (7.8%) participants responded that they speak Akan to costumers when selling at Kpone market. 98 (59%) participants speak Ga when selling at Kpone market whereas 55 (33.1%) participants did not respond to this variable. Evidence of the language used for selling at Kpone market is presented in Table 3.26 below.

Table 3.26: Language used for selling

Languages	Frequency	Percent
Akan	13	7.8
Ga	98	59.0
No response	55	33.1
Total	166	100.0

3.2.2.6 Language Use in Cultural Ceremonies

Kedrebeogo (1998:188) argues that religion, alongside the home domain, constitutes another significant element in the preservation of language. In Kpone speech community, ritual practices are performed by elderly men and women. In this section, the researcher investigated the language used during the Homowo festival in the study community, language used in traditional prayer/libation, language used during naming ceremony and funeral rites. Evidence of this section is attached below.

Table 3.27: Language used for Homowo festival

		Language predominately used
		Ga
Have you witness Homowo before?	No	3
		1.8%
	Yes	158
		98.2%
Total		161

In this variable, participants were asked whether or not they have witnessed the Homowo festival celebrated in Kpone, and the language predominately used during such an occasion. All the 158 participants who responded Yes provided that the predominant language used for Homowo in Kpone is Ga.

Table 3.28: Language used for libation/traditional prayers

		Language predominantly used Ga
Have you witness traditional prayer/libation before?	No	2
		1.2%
	Yes	156
		98.8%
Total		158

Apart from the language used for festivals, 156 representing 98.8% of participants reported that they have witnessed a traditional prayer (libation) performed in Kpone and the language used was Ga while 2 participants representing 1.2% have never witnessed traditional prayer being performed in Kpone.

Table 3.29: Language used for funeral rites

		Language predominantly used Ga
Have you witness naming ceremony before?	Yes	166
		100.0%
Total		166

Table 3.29 above gives a representation of language predominantly used at funerals in the study community. Though the study community is multilingual, this variable aims to uncover the predominant language used in the study community during funeral rites. All

the 166 study participants responded to this question and they acknowledged the use of Ga during funeral ceremonies in the study community.

Though religious practices may serve as a means of language maintenance, it appears to be otherwise in Kpone speech community where the use of Ga is highly dominant compared to Dangme, the indigenous language of the community. In this regard, Dangme has lost its way in the domain of all religious practices including Christian religious domains. Dangme in this domain can be equated to phase five of Batibo’s (2005) “process-based perspective”. That is, L1 as a substratum.

3.3 Gender and Language Use

In the study of language contact, exploring gender as a variable offers valuable insights into how linguistic behavior is influenced by respondents’ backgrounds. By examining this connection, we can better understand the role of gender in shaping language choices across various contexts.

Table 3.30: Gender and language used

		Language predominately use with friends				Total
		Akan	Dangme	Ga	English	
Gender	Female	14	3	66	0	83
	Male	15	0	66	2	83
Total		29	3	132	2	166
		17.5%	1.8%	79.5%	1.2%	100.0%

In the data above, 3 (4%), 14 (17%), and 66 (79%) out of 83 female respondents speak Dangme, Akan and Ga with their friends in Kpone while 15 (18%), 66 (80%) and 2 (2%) out of 83 male respondents speak Akan, Ga and English with their friends.

The data above indicates that all the 14 Dangme male respondents have shifted from their mother tongue to other languages with their friends in Kpone whereas 3 (16%) out of 19 female Dangme respondents speak Dangme with their friends at Kpone.

Furthermore, the data below highlights how males and females make language choices with strangers in Kpone. In the table, 52 (63%), 12 (14%) and 19 (23%) out of 83 female respondents speak Akan, Ga and English respectively to strangers they meet. Similarly, 40 (48%), 16 (19%) and 27 (33%) out of 83 male respondents speak Akan, Ga and English in that order.

It is worth noting that Dangme, the indigenous language of the Kpone community is never preferred in this domain. However, languages of minority ethnic groups like Akan and Ga are preferred. Consider the Table 3.31 below

Table 3.31: Gender and language used with strangers

		Language predominately use with strangers			Total
		Akan	Ga	English	
Gender	Female	52	12	19	83
	Male	40	16	27	83
Total		92	28	46	166
		55.4%	16.9%	27.7%	100.0%



Table 3.32: Gender and language used for sermon

		Language use (Sermon)							Total
		Akan	Ga & Akan	Ga & Dangme	Akan & English	Ga & English	English	Ga	
Gender	Female	1	26	8	18	19	1	5	78
	Male	0	9	12	12	29	4	2	68
Total		1	35	20	30	48	5	7	146
		0.7%	24.0%	13.7%	20.5%	32.9%	3.4%	4.8%	100.0%

Table 3.32 highlights the gender break down and the choice of language used at church for sermon. In this domain, different choice combinations were made. 1 (1.3%), 26 (33%), 8 (10%), 18 (23%), 19 (24%), 1 (1.3%) and 5 (6%) out of 78 female respondents acknowledged the use of Akan only, Ga and Akan, Ga and Dangme, Akan and English, Ga and English, English only and Ga only for sermon at church whereas 9 (13%), 12 (18%), 12 (18%), 29 (42%), 4 (6%) and 2 (3%) out 68 male respondents stated that the combination of Ga and Akan, Ga and Dangme, Akan and English, Ga and English, English only and Ga only for sermon at church.

In a manner akin to the observations made in Table 3.31, it is quite surprising to note that the indigenous language spoken by the Kpone community is seldom chosen as the preferred option in this particular context. Instead, it appears that a blend of the indigenous language with Ga is favored. This preference raises interesting questions about language usage and identity within the community.

Table 3.33: Language used for group meetings

		Language use (Group meetings)				Total
		Akan	Dangme	Ga	English	
Gender	Female	22	4	33	19	78
	Male	18	10	24	16	68
Total		40	14	57	35	146
		27.0%	10.0%	39.0%	24.0%	100.0%

From the above table, 4 (5%), 22 (28%), 33 (42%) and 19 (24%) out of 78 female respondents speak Dangme, Akan, Ga and English respectively at church during group meetings whereas 10 (15%), 18 (26%), 24 (35%) and 16 (24%) speak Dangme, Akan, Ga and English during group meetings at church.

In this case, Dangme is utilized by respondents during group meetings at church, but there is a clear preference for Ga, Akan, and English. Notably, the data in the table above shows that male respondents who use Dangme are performing exceptionally well compared to female respondents. This insight presents an opportunity to explore ways to encourage more female participation in Dangme discussions, potentially enhancing overall communication and engagement within the group.

3.4 Comparison of Patterns of Language Use across Domains

The study community’s linguistic domains encompassed home, community, market, church, school, workplace, strangers, and African traditional practices. Typically, there has been a noticeable divergence from the usual patterns of language use in these domains compared to the assertion by Dakubu (1968, 1978) and Akpanglo-Nartey (2006) that Kpone is a Dangme-speaking community.

In general, Ga dominates greatly as the language used at home even though Akan and Dangme are also used. Evidence of this regard is seen in the numbers reported as the language used between participants and their mothers, fathers, younger siblings, older siblings, spouses, children and other relatives. It is important to note that participants' language usage at home differs. Most of the participants indicated that they speak Ga with their mothers and fathers but there were slight differences in the language used between participants and their friends, younger and older siblings.

In the domain of language used in the community, many participants speak Akan to strangers in the community. In the church domain, majority combined Ga and English for sermon whereas majority also stated the use of Ga only for announcement. In the domain of sermon, the number of speakers who speak Ga only is very few. The combination of Akan and English was very high while a small portion used Akan only. A few respondents reported the use of Dangme for sermon and in giving announcements in churches. The churches in this regard are full of natives of the community.

African traditional practices such as festivals, libation and funeral rites feature the entire use of Ga. In comparing the Christian religious practices to African traditional domains, the allocation of languages differs greatly though, they all fall under the same religious domain.

In summary, there is no difference in the language situation across all domains in Kpone except in the domain of religious practices. Though, Dangme has lost its domains greatly to Ga, Akan and English it is still preferred in the home domain. In addition, participants refer to themselves as Ga-Dangmes, meaning they make use of both Ga and Dangme in their daily conversation. This may be called language mixing in sociolinguistics.

3.5 Speakers Language Attitude

Batibo (2005:101) provides that it is important to note that speakers' attitudes are crucial because robust resistance to language shift is typically only achievable when speakers value and have a favourable attitude towards their native tongue. In this respect, speakers may accord a language high prestige due to its socio-economic value or social status. In light of this, questions regarding respondent's attitudes towards Dangme were asked. This variable featured Dangme participants only. The aim is to determine their attitude towards Dangme in Kpone. The first question asked was if everyone in Kpone should learn Dangme. 28 (36%) out of 78 participants responded No and 50 (64%) responded Yes.

The second question on language attitude was if respondents think the Dangme language is vital to their identity and existence as a person. 33 (45%) participants out of 74 indicated that they agree somewhat, 7 (9%) responded to be neutral, 26 (35%) participants strongly agree whereas, 8 (11%) participants strongly disagree. During the fieldwork, some participants revealed that Ga and Akan are mostly used in Kpone, and it would not be necessary for everyone to learn Dangme. Other participants posit that though they are Dangmes, they would like their children to explore and learn other Ghanaian languages like Akan because of its wider use in Ghana. The outcomes of the first and second questions are presented in Tables 3.34 and 3.34 below.

Table 3.34: Language to be learnt in Kpone

	Frequency	Percent
No	28	36.0
Yes	50	64.0
Total	78	100.0

Table 3.35: How vital Dangme is to respondents'

	Frequency	Percent
Agree somewhat	33	45.0
Neutral	7	9.0
Strongly agree	26	35.0
Strongly disagree	8	11.0
Total	74	100.0

Furthermore, participants were asked if Dangme should be taught in schools in the study community. The outcome of this question is attached in the Table 3.36 below. Participants gave different views and reasons based on why Dangme should be studied in Kpone. For this reason, 32 (43%) participants out of 74 responded to agree somewhat, 8 (11%) participants disagreed somewhat, and 14 (19%) participants responded to be neutral. Besides, 17 (23%) participants strongly agree that Dangme should be studied in School at Kpone whereas 3 (4%) participants strongly disagree with the question. Currently, Ga and Akan are taught in schools in Kpone. Ga is taught in majority of the schools whereas Akan is taught in a few private schools.

A participant mentioned that there are some schools in Kpone where Dangme is taught. Probing further on this question, some participants said there is no need for them to study Dangme in schools in Kpone because both Ga and Dangme are closely related languages and many of them are literate in both languages. They went on to say Dangme in Kpone now has no socio-economic value compared to Ga.

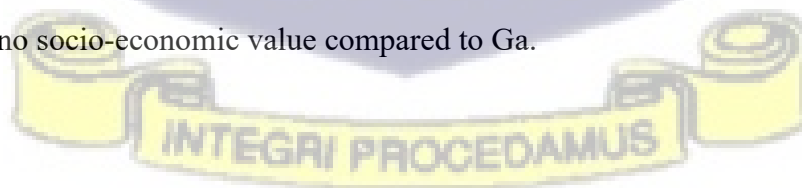


Table 3.36: Should Dangme be studied in Kpone

	Frequency	Percent
Agree somewhat	32	43.0
Disagree somewhat	8	11.0
Neutral	14	19.0
Strongly agree	17	23.0
Strongly disagree	3	4.0
Total	74	100.0

3.6 Testing of Findings against Framework

The assertion of earlier Dangme researchers such as Dakubu (1968) and Akpanglo-Nartey (2006) provide that Kpone is a Dangme-speaking community. Prior unstructured interviews the researcher had with some natives of the speech community affirm this assertion. These interviewees added that the speech community has given up on Dangme because of their geographical location and contact with Ga and slowly losing the language because of the interruption in intergenerational transmission due to the socioeconomic value attached to Ga.

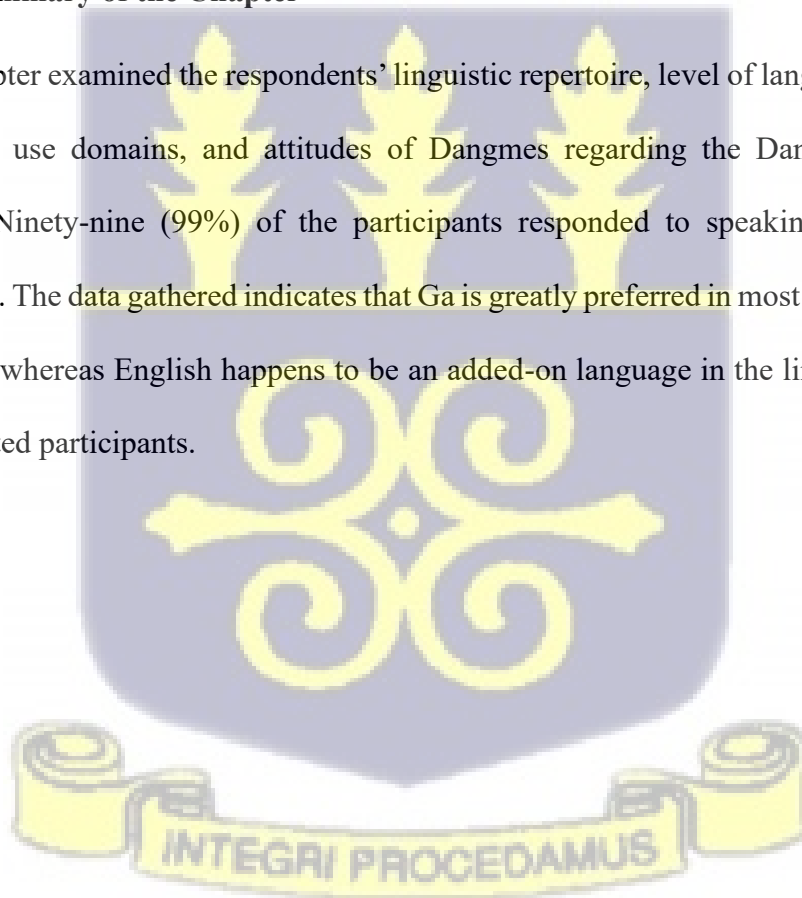
Current data from sociolinguistics investigation on the language situation of inhabitants in Kpone prove the above assertion otherwise. This is because the community has lost all domains of language use to Ga. Current data indicates how greatly Ga has taken over almost all domains of language use in Kpone. Ga in Kpone is prestigious as it is socioeconomically dominant. Majority of the participants recorded that it is predominantly used in buying and selling.

The dominant language used in Kpone has evolved into Ga, becoming the primary language for public functions and interethnic social interactions. This shift marks a significant transition from the initial phase, relative monolingualism of Batibo's (2005)

“Process-based Model”, where speakers are entirely monolingual though they may be in casual contact with other languages but most of them are monolinguals. This can be linked to Dangme and Ga where both languages were commonly spoken. As a result, only a small percentage of elderly individuals in Kpone are presently proficient in Dangme, with its usage confined to specific domains. Findings from the survey indicate that while some individuals retain the ability to speak Dangme, the language is at risk of extinction at Kpone, located in Ghana’s Greater Accra Region. This is because the data indicates that Ga is preferred in most domains of language use in Kpone.

3.7 A Summary of the Chapter

This chapter examined the respondents’ linguistic repertoire, level of language proficiency, language use domains, and attitudes of Dangmes regarding the Dangme language in Kpone. Ninety-nine (99%) of the participants responded to speaking more than one language. The data gathered indicates that Ga is greatly preferred in most domains followed by Akan whereas English happens to be an added-on language in the linguistic repertoire of educated participants.



CHAPTER FOUR

INTERVIEW CASES

4.0 Introduction

In this chapter, 11 respondents were chosen from the study community and their comprehensive sociolinguistic histories were presented in this chapter. These respondents chosen were in line with the analysis presented in chapter three intended to present a personal insight into the study's community natives' sociolinguistic life. It will give a wider outlook that goes beyond what is presented in chapter three though this chapter seeks to answer the same research question but with a different data. Two categories of respondents were selected. The first category includes participants who reacted to the survey questionnaire who are indigens of Kpone speech community and are proficient in Dangme. Some of these participants had both parents as natives of the study community while others have either their mother or father as natives and some do not have Dangme or Ga heritage. The second category includes participants who were not part of the sampled population but were deemed significant by the researcher in the sample universe during his interview fieldwork.

Information such as participants settlement patterns, linguistic repertoire and allocation of languages were considered to determine the linguistic status of respondents. The analysis of the sociolinguistic histories aims to uncover linguistic variations within the study community. The sociolinguistic histories of the 11 individuals from the community are presented as case studies in the following section. The participants' identities were assumed under pseudonyms in order to maintain their privacy and confidentiality.

4.1 Case Studies

4.1.1 Case one, Nii

Nii, a pseudonym, is a seventy-four-year-old man who hails from Kpone. His parents are Dangmes from Kpone. He attended secondary school in the Eastern Region of Ghana and began his career as a pupil teacher in Tafo, a predominantly Akan-speaking community in the same region, where he worked for six years.

Later, Nii moved back to Kpone, where he married a Ga woman from Tema Newtown, a nearby community. In Kpone, Nii and his wife operated a cold store, supplying frozen and smoked fish to eateries and numerous restaurants in and around Accra.

Because he is sixty-seven years in Kpone, Nii has become highly proficient in Ga, Dangme, Akan, and English. His command of Akan stems from a decade of education and work experience in Tafo, where the Akan language is widely spoken as a lingua franca among individuals of differing ethnolinguistic backgrounds. In his business dealings, Nii frequently utilises Akan and maintains a social circle primarily comprised of Akan-speaking peers.

The languages Nii employs play distinct roles within his social circles. Within the Kpone speech community, these languages serve as a bond unifying its members. The critical role of language in shaping an individual's identity within a community has been the subject of prolonged scrutiny. This implies that shared language use has the potential to strengthen community cohesion. Nii predominantly converses in Ga with his mother, and to a greater extent with others compared to Dangme. He utilises Ga exclusively when communicating with his family members and alternates between Ga and Dangme when engaging with other

acquaintances. When interacting with his youthful friends outside Kpone, Akan is the preferred language, while within Kpone, Ga is used. Also, in the Kpone speech community, Nii initiates conversations in Akan with strangers, and employs Ga when conversing with elderly community members, occasionally integrating Dangme into these conversations, albeit with a predominant use of Dangme.

In addition to his extensive social network, Nii's occupation as a fish supplier to eateries and restaurants aligns him with another community of practice. Within this professional sphere, he utilises English for formal business interactions, Ga with local customers within Kpone, and Akan with customers outside the Kpone community. Nii's decision to communicate in Akan with customers beyond the Kpone community is influenced by the language's status as a widely spoken lingua franca in various parts of Ghana. Within Kpone, he prioritizes the use of Ga due to the high level of socioeconomic prestige attached to the language.

Nii is also a member of the cold store group which consists of individuals in the fish supply business. This group gather all participants in the industry, discuss price regulation, and address the welfare of its members. As a community of practice, they hold regular meetings to deliberate on the advancement and well-being of their businesses and individual welfare. Due to varying levels of fluency in English among the members, Ga serves as the primary language for all these activities, with occasional code switching to Akan or Dangme.

Typically, Nii engages with clients and fisherfolks during his business travels. During these interactions, he strategically employs one of the languages within his linguistic repertoire, including Ga, Akan (specifically Fante), or Dangme, based on the linguistic heritage of his clients, given that the majority of the fisherfolks are native speakers of these languages.

4.1.2 Case two, *Amartey*

The second case study concerns one Amartey (pseudo name) aged between 51 and 60 years. Amartey is a resident of Kpone. His mother hails from Tema while his father is from Kpone. Amartey has indicated that despite being born in Tema, he has resided in Kpone for the past fifty-eight years. He has four siblings, one of whom resides and works in Accra, another in Takoradi, and one who, like Amartey, also resides in Kpone. Amartey, a university graduate, is employed as an accountant at a company within the Tema Free Zone.

Amartey's first language is undisputably Dangme. He fluently speaks four languages: Ga, Dangme, English, and Akan. Each linguistic choice he makes is tailored to suit the patterns of his interlocutors. At home, he converses in Dangme and Ga. When speaking with his mother alone, Ga is the sole option. However, in conversations involving both parents, he seamlessly alternates between Ga and Dangme to accommodate them. Amartey's mother is more proficient in Ga compared to his father. He communicates with all his siblings in Ga.

Amartey married a native of Kpone who identifies herself as Ga but is proficient in both Ga and Dangme. He communicates with his spouse in both Ga and Dangme, while English and Ga serve as the primary languages of discourse with their children. Despite the children's adeptness in Akan, Amartey has chosen not to engage them in the language at home, noting his satisfaction that they are acquiring fluency in Akan externally, given its status as a predominant lingua franca in Greater Accra.

Within the family setting, conversations generally take place in Ga, often interwoven with English. Conversely, in the professional realm, Amartey adheres to English when engaging

with superiors and employs Akan, Ga, and pidgin English when conversing with colleagues, adjusting his approach based on their linguistic capabilities. In interactions with unfamiliar individuals, Amartey opts for English, reserving the use of Ga for interactions at the Kpone market, where it symbolizes integration within the community and garners favorable treatment from the local vendors. Additionally, Amartey prefers to converse in Dangme only when prompted, acknowledging its significance within the aging population of Kpone. He remarks on the regrettable decline of the transmission of Dangme to younger generations as Ga has become pervasive across various domains.

When questioned about his decision not to impart the Dangme language to his children, Amartey attributed it to the dwindling nature of the language within the Kpone community. He emphasized that the dominance of Ga and Akan across various domains has led to a sharp decline in the usage of Dangme, with only a minority continuing to speak the language. Additionally, he expressed a preference for his children to learn Akan alongside Ga due to its widespread usage throughout Ghana.

4.1.3 Case three, Dede

Dede, a pseudonym, is the subject of the third case study. She resides in Kpone with her parents and two siblings. She is seventeen years of age and a student. Her mother comes from Nkurakan in the Eastern Region of Ghana while her father is a native of Kpone. The family often visits their maternal grandparents in Nkurakan which has made them proficient in both Dangme and Akan languages, as Nkurakan is an Akan community in contact with the Dangmes.

Dede is a multilingual who speaks four languages, Dangme, Ga, English and Akan. Her first language is Dangme. She selects the languages at each moment that best fits the linguistic patterns of each of her interlocutors. At Kpone, she speaks more Ga compared to Dangme with both parents. They speak more Dangme whenever they visit their grandparents in Eastern region. When in Eastern region, Dede and her siblings code switch between Dangme and Akan since that is the dominant language in the area in which they find themselves. In the presence of strangers, Dede and her siblings in Nkurakan switch from Akan and Dangme to communicate in Ga, allowing them to discuss personal matters discreetly. This practice fosters stronger bonds among the siblings.

In order to demonstrate their level of fluency in the language, Dede and her siblings—all of whom are students—occasionally limit their language selection to just English. Additionally, because Ga controls all interactions in the area, Dede uses Ga in her Kpone neighbourhood. Dede, being a student acknowledges that due to the language policy of Education in Ghana, she speaks English with her teachers during formal classroom activities. She added that teachers sometimes switch to Ga or Akan to explain certain concepts and terminologies to them. However, they are allowed to speak entirely Ga in class during Ghanaian language lessons. Dede speaks Ga, Akan or Dangme with teachers who understand these languages outside formal classroom activities or during extracurricular activities. She speaks Ga to friends on the school playgrounds or during break time.

4.1.4 Case four, Narh

Narh (a pseudonym) is a forty-seven-year-old graduate teacher who was born in Prampram. Both of his parents are from Kpone. Narh, the eldest child moved to Kpone with his parents

at the age of four. His two siblings were born in Kpone. Narh attended a training college in a Dangme-speaking area and later pursued a degree in Education in an Akan-speaking community. Currently, Narh lives with his wife and two children in Kpone and teaches at Tema.

Narh speaks Ga as his first language and is very proficient in Ga because it is the dominant language in Kpone even though he speaks Dangme because his parents speak it. Aside from Ga and Dangme, he speaks Akan, English and French. He acquired Akan because of its wider usage in the study community and as a major lingua franca in Accra, while he acquired English due to formal education and French because he studied it as a subject from Basic School to College of Education. He also understands a bit of Ewe, his spouse's first language. His spouse is an Ewe but very competent in Ga because she was born and bred in Kpone.

Narh speaks Ga and English at home with his nuclear family. He informed the researcher that even though his wife is Ewe, she has lived her entire life in Kpone and is highly proficient in Ga. Narh and his wife often speak English with their children as they are educated and proficient in English. Sometimes, they switch or mix Ga and English when interacting with their children. Narh admitted that he speaks Dangme with his parents, but he never passed it on to his children. In the Kpone community, Narh speaks Ga to his friends and both Ga and Dangme with his two siblings and extended family relatives, showing his ethnic identity. He uses Akan to communicate with unfamiliar people in Kpone and always speaks Ga when buying anything from the market or shops in the community.

At work, he speaks English during official duties and speaks Akan to his colleagues who do not understand Ga. In formal classroom activities, he engages his students in English

since that is the language policy of Education in Ghana. He added that he sometimes switches to Akan, Ga, Dangme or Ewe when necessary to aid teaching and learning even though, teaching is often done in English and the students are highly proficient in it. When asked if teachers should be allowed to employ other languages in their linguistic repertoire in Ghanaian classrooms, he sounded positive and explained that it could be the best policy to be considered by Ghana Education Service since students understand certain concepts and terminologies well when explained in their various native codes.

In church, Narh explained that a combination of Ga and English is used for preaching, while announcements are given entirely in English. However, he also mentioned that a mixture of different languages is used in church meetings. He speaks English to educated individuals in church, especially when interacting with colleagues after church. Narh pointed out that for people who speak multiple languages, code-switching is a common way to identify with those languages. He also mentioned that when describing technical terms, code-switching can save time and effort. According to him, code-switching cannot negatively influence one's first language, as long as the first language is learned effectively. Narh has a positive attitude towards his first language, Dangme. However, he only speaks Dangme to his extended family and his two siblings, and he is not passing on the language to his children. When asked why he does not speak Dangme to his children, he mentioned that he would like to, but Ga is predominantly used in Kpone compared to Dangme. Narh believes that efforts should be made for Dangme to regain its prominence in Kpone, including teaching it in schools. He added that Dangme children give up on their language to learn Ga because it is the only Ghanaian language studied in schools in Kpone. Despite

not speaking the language to his children, Narh believes that the Dangme language is crucial to his identity and existence.

4.1.5 Case Five, Amarkie

Amarkie (pseudo name) is an eighty-seven-year-old woman and widow, whose parents were natives of Kpone. Amarkie was married and had five children. She is a trader who sells and supplies items such as cassava, corn, plantain, and other farm products from Techiman. Amarkie was born in Elmina while her mother was on a fishing expedition with her father, but relocated back to Kpone when she was nine years old.

Amarkie can be described as multilingual as she is competent in three languages, Ga, Dangme and Akan. Her first language is Dangme because her parents were both Dangmes. She acquired Ga due to contact situation and acquired Akan due to where she was born and has spent all her youthful days trading with Akan speakers. Amarkie used to speak Dangme at home with her parents when they were alive and the elderly in the community. She speaks Dangme and Ga with her siblings and her children. Amarkie does not do this intentionally as Dangme and Ga are closely related languages and have certain lexical items and constructions that are similar. Amarkie acknowledges that she grew up seeing the majority of people speaking Dangme in Kpone even though they were in contact with the Gas, but it is not the same today.

Amarkie has a positive attitude towards the Dangme language because of her consistent use of the language. She communicates with all her friends and family in Kpone in Dangme. However, when she goes on business trips to visit the farmers in Techiman, who are mostly Akan, she speaks Akan. Amarkie feels comfortable using Dangme everywhere

in Kpone. She also mentioned that most Kpone natives aged fifty-five and above can speak some Dangme, but they only do so when approached or if something negative is said about them in the language.

Amarkie is identified as a Christian who fellowships with the Divine Healer's Church in Kpone. According to her, the language mainly used in church is Ga and Dangme. When asked why these two codes, Amarkie said the Divine Healers Church is the oldest church in Kpone and it is dominated by speakers of these two codes. In the church, Ga and Dangme are used for preaching and announcements however, she interacts with particular friends in Dangme after church. Amarkie, a member of the Women's Fellowship in her church, says their meetings and other activities are always dominated by the Ga language with a mixture of Dangme sometimes.

The conversation between the researcher and Amarkie started in Dangme but along the line, there was a frequent switching of codes, Dangme to Ga and sometimes to Akan. She does not do this intentionally but rather unconsciously. The researcher prompted her twice on her alternation between these languages and she made the researcher understand that being proficient in three languages makes her communicate comfortably by switching codes however, this could have effect on her first language, Dangme. Amarkie has a positive attitude towards Dangme as she acknowledged that the Dangme language is vital to her identity and existence as a person. She added that schools in Kpone should continue teaching the language like it used to be sometime back.

4.1.6 Case Six, Naa

Naa (pseudonym) is a thirty-five-year-old woman whose parents hail from Kpone, and they are Dangmes. Naa is single and stays with her parents in their family house. She is a Senior High School graduate and a beautician who specializes in pedicure, manicure and hair styling. Her shop is located around Kpone lorry station. Aside from Ga and Dangme, Naa is proficient in Akan and English. Dangme is her first language and she acquired Ga because it is the dominant language in Kpone and Akan as lingua franca from and outside the community and English because of formal education.

Naa speaks Dangme with her parents at home but speaks Ga often with her siblings. According to her, though her parents are very competent in both Ga and Dangme, they always insist speaking entirely Dangme with them. In the Kpone speech community, Naa speaks Ga with elderly people and other kinsmen and switches between Ga and Akan with her friends. With strangers in Kpone speech community, Naa speaks Akan. When asked why Akan to strangers and not Ga or Dangme, she replied that Akan is a widely known and spoken language in Kpone, and she felt almost everyone in Ghana understands some bit of Akan. At work, she speaks Ga to her costumers who understand Ga and Akan to those who cannot speak Ga or Dangme. Naa does this because she wants to respect the linguistic right of every costumer and not to look down on any costumer's native language.

At church, where she worships every Sundays and Wednesdays, she interacts with her colleagues in Dangme, Ga and Akan depending on the topic and the linguistic background of the individual. She mentioned that sermons are being given in Akan and interpreted to Ga and vice versa depending on the preacher. During their youth meeting activities on Wednesdays, English and Ga are used.

At Kpone market, where she often purchases stuffs to stock her shop and buys foodstuffs, she speaks Ga because majority of the market folks are Gas. This indicates the prestige and dominance of Ga in Kpone and its socioeconomic importance. Naa's attitude towards Dangme, her first language can be described as negative as she only speaks with her parents because they will always insist, she speaks Dangme. When asked why she speaks Ga and Akan with her friends and not Dangme, she replied that Ga is very dominant and understood by many people in Kpone.

4.1.7 Case Seven, Narteh

Narteh (pseudonym) is a 45-year-old man in Kpone and from a family of four. His parents are natives of Kpone. Narteh together with his siblings were born and raised in Kpone. Narteh is a Senior High School graduate and a motor bike repairer who owns a retail motorbike spare parts shop in Kpone. Narteh is competent in five languages, Ga, Dangme, Akan, English and Ewe. He claims his first language is Ga even though his mother and father have Dangme as their first language. He acquired Ga because his parents speak Ga and Dangme with him at home and he learned Akan because of its dominance in Kpone. Narteh's wife is an Ewe and for that matter he learnt a bit of Ewe from his wife, though his wife was born and bred in Accra and acquired English as result of formal education.

At home, Narteh speaks Ga with his elderly and younger siblings, but switches between Ga and Dangme when having conversation with his mother or father. Due to this, Narteh is more proficient in Ga compared to Dangme. Hence it being his first language. Narteh speaks Ga only with his two kids whiles his wife blends Ga and Ewe with their kids. He speaks Ga to his wife at home and will occasionally switch between Ga and Ewe with her.

He rarely speaks Dangme with his other relatives in Kpone however, he speaks Ga with elderly people in Kpone.

With unfamiliar people in Kpone, he prefers to speak Akan or English with them while he speaks entirely Ga with his friends in Kpone. When asked his reasons for not speaking Dangme, his response was that even though he is proficient in Dangme, Ga is dominant now in Kpone and he feels comfortable when speaking it. Narteh speaks Ga when he is in Kpone market to buy anything. At work, Narteh confessed that majority of his clients in Kpone speak Ga and had no option than to engage and accommodate them in Ga, but he often shift from Ga to Akan with his motorbike spare parts suppliers and dealers in Abossey Okai in Accra.

Narteh is a Christian who attends The Church of Pentecost in Kpone. He said that the languages used in church are Akan and English. During church services, preachings are given in Akan and interpreted into English, meetings and other activities of the youth are done in English and Akan and occasionally in Ga. After church service, he mixes Ga and Akan with his friends during interaction. Narteh's view on mixing languages is that it makes him easy to switch between languages and to discuss certain topics appropriately. In a nutshell, Narteh's attitude about Dangme is not encouraging considering the fact that he is not speaking the language with his children.

4.1.8 Case Eight, Korkor

Korkor, a pseudonym for a participant in the study has been chosen for the interview because of her rich and amazing linguistic background, and her language distribution within her social networks. Korkor is between the ages of 30-40 years. She hails from Tefle

in the Volta Region of Ghana but currently resides with her husband in Kpone. She has been in Kpone for the past nine years. She is a tertiary school graduate and a secretary to a company (name withheld) in Kpone free zone and sells provisions in Kpone market on weekends and holidays. Korkor is fluent in seven languages, including Ewe, English, Dangme, Akan, Ga, French, and Hausa. Her acquisition of Ewe can be attributed to her upbringing within an Ewe speaking environment where it served as her first language. The proficiency in French stems from her residence in Togo and its study as a subject in Ghanaian schools. Korkor's exposure to the Dangme language occurred through interactions with individuals from the Dangme community in Tefle, as well as from her husband, who is a Dangme. Additionally, her mastery of Ga and Akan are attributed to their prevalence as widely spoken languages within the Kpone community. She gained proficiency in English through formal education and acquired competence in Hausa during her stay with her paternal aunt in Nima, Accra.

In Kpone, Korkor speaks Dangme with her husband and her husband's siblings. Korkor's parents reside outside the study community, and she will speak Ewe with them whenever she communicates with them on phone. When asked her reasons for not speaking Dangme with her parents, she answered that though her parents are proficient in Dangme and occasionally speaks Dangme with her, they are always proud in speaking Ewe. Korkor admits that she speaks Ga to elderly people in Kpone and occasionally switches between Ga and Dangme to those who understand Dangme. Korkor's selection of Dangme in the neighbourhood domain is a good language maintenance strategy and must be emulated by all Dangmes in Kpone. Korkor is not a Dangme but speaks Dangme in Kpone while some Dangmes do not.

With strangers in Kpone, Korkor speaks Akan, while she speaks Dangme and Ga to her friends in Kpone. She approaches customers in Ga at Kpone market and always engaged those who speak Dangme when they are buying from her. At her formal workplace, she speaks English with her boss and mixes Akan and English with her colleague workers in the office.

Korkor is a Christian who attends Assemblies of God in Kpone. She made the researcher understand that the languages used in church are Akan and English. During church services, preachings are given in Akan and interpreted into English, meetings and other activities of the youth are done in English and Akan and occasionally in Ga. After church service, she mixes Ga and Dangme with her friends when interacting with them.

4.1.9 Case Nine, Koryo

Koryo (pseudonym) is a typical Ga and a participant of the study. She was selected to be part of the interviewees because while typical Dangme's such as case four and seven rarely speaks Dangme, and claim Ga as their first languages, Koryo, a non-Dangme speaks Dangme in Kpone. Koryo's parents are Ga natives from Kpone. Koryo is between the age bracket of 21-30 years. She was born and raised in Kpone but spent three years of her life schooling at Ada, a Dangme speaking community. She is fashion designer and a Senior High School graduate from Ada Technical Institute but currently selling at Kpone market. Koryo speaks four languages, Ga, Dangme, English and Akan. Ga is her first language and she acquired Dangme from Kpone and Ada where she had her Senior High School. She learned Akan from Kpone as a lingua franca and English due to formal education. Her first language, Ga was transmitted to her by her parents.

At home, she speaks Ga with her parents and siblings. She points out that she sometimes mixes Dangme together with Ga at home during and after senior high school and her mom would pass comments about her language mixing. Koryo speaks Ga with her other relatives in Kpone while she will often approach elderly people in Dangme in Kpone. Koryo speaks Dangme to her senior high school friends in Ada whenever she gets in touch with them and speaks Ga to her friends in Kpone and occasionally speaks Dangme with some of them.

Koryo speaks Akan with strangers at Kpone. She approaches her clients in Ga at Kpone market and always engages those who speak Dangme when they are buying from her. At church, she speaks both Ga and Dangme when interacting with her friends after church. Koryo attends The Divine Healer's Church which is made up of Dangmes and Gas because it is the oldest church in Kpone. She said that sermons are given in Ga and interpreted into Dangme. Church meetings are always held in Ga and Dangme expect youth services which are held in Ga and English.

4.2 The Second Category of Interview Cases

In this section of the interview, the researcher presents cases involving individuals who were not part of the participants sampled for the study but were considered significant by the researcher during the fieldwork interviews. These individuals are not Dangmes and do not form part of the sample population, yet they were found in the sample universe to be speaking Dangme during the researcher's fieldwork interviews. The researcher conducted interviews with these individuals and categorized them as mop-up interview cases. The cases from these interviewees are presented below.

4.2.1 Case Ten, Onukpa

Onukpa is a thirty-three-year-old individual from Kpone. He comes from a family of six, with his mother originating from Kpone and his father from the Central Region of Ghana. Onukpa completed his education in Greater Accra, attending basic education in Kpone, secondary school in a Dangme-speaking community, and tertiary education in Accra, the country's capital city. He is employed as a civil servant within one of the Ghana's security services (service name withheld). Onukpa is proficient in five languages, including Ga, Dangme, Akan, English, and Ewe. While Ga is his first language, the researcher noticed he was speaking Dangme in the study community, leading to his inclusion as one of the interviewees.

At home, Onukpa communicates in the Ga language with his mother, while he engages in conversations in both Ga and Akan with his father. When questioned about his language choices with his parents, Onukpa explained that his mother, who is of Ga descendant, uses Ga as her primary language, while his father's first language is Akan. Despite his father's ability to speak Ga, his proficiency in this language is not at the same level with his command of Akan. Onukpa communicates with his father using Ga and Akan. Furthermore, Onukpa converses in Ga with all six of his siblings and occasionally communicates in Dangme with his wife due to her Dangme heritage. He pointed out that he speaks Ga with all his relatives in Kpone.

It is intriguing to learn about Onukpa's linguistic practices in the Kpone neighbourhood. It appears that he demonstrates proficiency in both Ga and Dangme, adapting their usage based on the specific context and interlocutors. The integration of language in social activities, such as playing cards and draughts with friends, where Onukpa and his Dangme

friends use Dangme to facilitate humor and camaraderie. This provides valuable insight into the diverse linguistic dynamics of Kpone. In the commercial sphere, Onukpa opts to converse in the Ga language during transactions within the Kpone market. When prompted to explain his language preference, he highlighted that the majority of market traders are proficient in Ga, facilitating seamless business interactions. Additionally, he noted that using Ga in the market serves to integrate him within the community, symbolizing a sense of belonging. When interacting with unfamiliar individuals, Onukpa initially approaches them in Akan and occasionally resorts to English, particularly when engaging with individuals in Kpone who are not well-versed in Akan. Regarding the choice to not use Ga with strangers, despite its prevalence within the community, Onukpa offered a rationale for his approach. Onukpa's response was that, though Ga appears to be the commonest language in Kpone, Akan on the other hand appears to be the major lingua franca for non-Ga speakers.

Onukpa utilizes English when communicating with his superiors and colleagues at the office, as it is the official language of administration in Ghana. Working within one of Ghana's security services (name withheld), all formal exchanges are conducted in English. Onukpa transitions to the Ga, Akan, Ewe or Dangme languages when engaging with civilians, considering that not all civilians are proficient in English. Among his colleagues, conversations often transpire in Ga or Akan, given their proficiency in these languages, with occasional shifts to pidgin English.

4.2.2 Case Eleven, Adjeley

Adjeley, a pseudonym for privacy, has stated that she is between 21 and 30 years. She is unmarried and does not have any child. She comes from a family of three and she is the

second child among her siblings. Adjeley's parents originate from Kpone, she and her siblings were brought up in Kpone before she relocated to the Eastern region, where she attended teacher training college. After teacher trainee college, Adjeley was assigned by the Ghana Education Service to teach in the Upper East region of Ghana. She has four languages in her linguistic repertoire. Her first language is Ga but claims to have varying degrees of competency in Dangme, English and Akan.

At home in Kpone, Adjeley converses in Ga with her parents, while communicating in Dangme with everyone else present, except for her siblings with whom she uses a combination of Ga and Dangme. Adjeley and her parents resided in a compound house predominantly occupied by Dangmes, where they lived for nearly sixteen years. In the presence of unfamiliar individuals, Adjeley employs English language. She speaks Dangme when conversing with friends who are proficient in it and utilises Ga when engaging with those who do not speak Dangme. In a church setting, she communicates in either Ga or Akan, depending on the subject being discussed. Adjeley mentioned that her church is predominantly Akan, comprising non-Ga natives, and primarily employs the Akan and English languages.

Beyond the Kpone community, Adjeley is proficient in Akan rather than Ga or Dangme. In her current capacity in the Upper East Region of Ghana, she primarily employs Akan and English. This language preference is due to her recent relocation to the region, where she has not yet acquired proficiency in their local languages. Likewise, the residents of the Upper East region do not comprehend Ga or Dangme. Adjeley encounters challenges in effectively conveying certain concepts and terminologies to her students owing to language barriers. As a constructive measure, she intends to propose to the Ghana Education Service

the regional placement of teachers to facilitate improved communication and learning outcomes.

4.3 Discussion of Interview Cases

The information provided aligns with the proposition advocated by Batibo (2005), who suggested that the extensive exposure of Africans to diverse languages contributes to their high degree of multilingualism. The proficiency in multiple languages reported by the participants serves as supporting evidence for this assertion. Notably, none of the participants reported being monolingual, with each asserting proficiency in three or more languages. Moreover, the language selections of all the twelve individuals across the study community are consistent with their responses.

The data gathered from the interviews indicates a notable prevalence of Ga and a discernible increase in the usage of Akan among respondents. Each of the twelve interviewees exhibited varying degrees of proficiency in Akan influenced by factors such as their educational and linguistic backgrounds as well as their settlement patterns. This underscores the widespread adoption of Akan as a lingua franca within the research community.

Furthermore, the conversations revealed that all respondents had acquired English through formal schooling. Conversely, Amarkie, who lacks formal education, also lacks proficiency in English. On the other hand, Nii, along with Amarkie and Dede, are fluent in four languages. Among the cases presented, Narh and Narteh, who are locals of Kpone, demonstrated the highest proficiency, with Narh being proficient in five languages and Narteh in six languages. All the interviewees are Dangmes except from case eight to case

twelve who are not Dangmes but were found speaking Dangme. Narh, case four and Narteh, case seven were born Dangmes and speak Dangme but claimed Ga is their first language.

It is worth noting that the assertion by Fishman (1991) emphasized the home as the primary environment for language preservation, with parents and the elderly serving as the main transmitters, along with Abtahian's (2009) contention regarding the elderly as significant ethnic language transmitters. In this regard, it is evident that the cases presented are consistent with these perspectives. This assertion is affirmed by cases of Narteh (case seven) and Narh (case 4) whose first language is Ga, they speak Dangme with their parents and Adjeley (case 12) who is not a Dangme but speaks Dangme to everyone in her house because they are of Dangme heritage. Cases such as Amartey (case 2), Dede (case 3) and Amarkie (case 5) uncover the responsibility of the elderly in language maintenance. In the case of Amartey, he made it clear that majority of the aged in Kpone understands Dangme but will never speak until you approach or make a negative comment before they will reply and for that matter, he speaks Dangme with them. Amarkie, case 5 mentioned that all her grandparents are Dangmes and speak Dangme. Dede, case 3 provides that she speaks more Dangme when she visits her maternal grandparents in Nkurakan.

Another issue that came up from the interview was that some of the respondents acquired Akan because of contact with Akan communities whereas others acquired it because of its wider usage as a lingua franca. As proven by cases such as Dede, case 3 who acquired Akan because of contact with Dangmes in Nkrankae and Amartey, case 2 who acquired Akan as a result of schooling and working in Tafo, Eastern Region for ten years. All other

participants acquired Akan because of its wider use as a lingua franca in and outside of Kpone.

The respondents' selection of the various languages to domains, which support the idea that the languages were assigned to the domains based on their prestige, status, and social functions, was one significant factor that was highlighted. In that regard, there was variation in language use patterns by the interview cases presented. Also, language mixing and code switching were paramount in the interview cases presented as mentioned in case 7 by Narteh whose view on mixing language was that it makes easy for him to switch between languages and to discuss certain topics appropriately. Dede in case 3 stated that in the presence of guests, she and her siblings in Nkrankae switch from Akan and Dangme to Ga, allowing them to discuss personal matters discreetly. This practice fosters stronger bonds among the siblings.

Furthermore, it was revealed in the interview cases that there were some interviewees who form part of the sample population who were not Dangmes but were found speaking Dangme in the study community during the researcher's fieldwork interview. These are interview case 8 (Korkor) and interview case 9 (Koryo). In addition to this, case 10 (Onukpa) and case 11 (Adjeley) were also found in the sample universe speaking Dangme though they are not Dangmes and were not included in the sample population. The researcher interviewed them and labelled them as mop up interview cases. Interview case 8, 9, 10 and 11 were found to be significant to the study because while Dangme natives in the study community, Kpone are shifting to other languages non Dangmes are found to be speaking Dangme.

4.4 The State of Dangme in Kpone

The interview cases presented indicated that Dangme is still used by participants in some domains. With this, Dangme is mostly used in the home domain by participants who claimed Dangme is their first language and case 11, Adjeley whose first language is Ga but speaks Dangme to their co-tenants in Kpone. Dangme is used between participants and their parents, the elderly and grandparents. In domains such as church, market and friends and strangers, Ga and Akan are often preferred to any other languages in Kpone. From the interview cases above, all participants revealed that they use Ga in Kpone market compared to any other languages. In the church domain, preachings are often given in combination of Ga and Akan or Akan and English except in case 5 that the respondent stated that sermons are often delivered in Dangme and Ga. In the domain of friends, Ga is predominately preferred whereas Akan is greatly preferred between participants and unfamiliar people. Even though, all the participants showed high proficiency in Akan and Ga, efforts were made to maintain Dangme in the home domain.

One point worth discussing is that participants who had real contact with native Akan speakers are rather maintaining Dangme compared to Narh, case 4 who was born in Prampram and raised in Kpone. Amarkie, case 5 was born in Elmina and was always in contact with native Akan speakers on her business trips in Techiman but has never shifted to Akan. In addition, Nii, case 1 had schooled and worked in Tafo, an Akan speaking area for ten years but he is still maintaining Dangme in the home domain. Lastly, Dede, case 3 was always in contact with Akan speakers whenever she visited her maternal grandparents in Nkurakan in the Eastern Region of Ghana but rather speaks more Dangme on her visits.

Generally, it is important to note that though Dangme is losing its domains to Ga and Akan in Kpone, it has been maintained in the home domain. This is evident from the interview case presented above.



CHAPTER FIVE

SUMMARY, KEY FINDINGS AND RECOMMENDATIONS

5.0 Introduction

This chapter concludes with a comprehensive summary of the study and its key findings. It starts by outlining the research conducted and then discusses the significant results. Additionally, the chapter presents the conclusions drawn from the research and offers recommendations for areas that need further investigation.

5.1 Summary and Key Findings

The study examined the language situation in Kpone, a community where Dangme is widely spoken, with a focus on the place of Dangme in the multilingual context of Kpone. It analyzed how languages are distributed across different domains within the Kpone community. Utilising Batibo's (2005) "Causality-based Approach and Process-based Approach," the research explored the domains of language use in Kpone, the factors influencing language choice in these areas, and how variations in language choice affect the vitality of Dangme in the Kpone speech community.

Data was collected from various sources, including homes, schools, markets, social interactions, and places of worship. A 41-item questionnaire was administered to 166 participants in Kpone, along with 11 in-depth interviews.

Chapter One served as an introduction to the study, covering essential topics such as language contact, multilingualism, language shift, and language maintenance. Besides providing background information, this chapter discussed the problem statement, the study's aims and objectives, the research questions, and the significance of the research.

Chapter Two focused on relevant literature related to the study. This included literature on speech communities, the language situation in Ghana and works concerning language shift, language maintenance, theoretical frameworks, data collection strategies, instruments, and sampling procedures employed in the study.

Chapters three and four analyzed data concerning respondents' settlement patterns, linguistic repertoire, domains of language use, and the attitudes of Dangme speakers towards their first language. It answered questions such as the domains of language use in Kpone, factors influencing language choice in Kpone and how the variations in language choice across domains affect the vitality of Dangme in Kpone. The analysis on respondents' linguistic repertoire in Table 3.5 indicated that members of Kpone speech community are predominantly multilingual, with 164 (99%) out of 166 participants being bilingual in various combinations of Ga, Dangme, Akan, and English. As most individuals in the community speak between two to seven languages, they primarily use Ga, Akan, Dangme, and English depending on specific functions. The data showed that participants' typically used Dangme, the indigenous language of Kpone, at home with their parents, despite Ga being the preferred language in that context by most Dangme respondents'.

In contrast, Ga is the primary language used for communication at home among parents to participants, siblings, relatives, spouses, and children. It was also favoured within the community for interactions with friends, church announcements, buying and selling at the market, and various cultural practices. Akan was typically used when participants speak with strangers and teachers after formal classroom activities, while English was limited to formal educational settings.

It is worth noting that the analysis of chapter three proved the assertion by Fishman (1991) and Abtahian's (2009) regarding parents and elderly as significant ethnic language transmitters otherwise. In this regard, most parents and relatives with Dangme as their first language prefer to speak Ga with their children at home in Kpone at the expense of Dangme.

Furthermore, the analysis demonstrated that the phase four of Batibo's (2005) "Marked Bilingualism Model" has been proved otherwise, as Ga, a migrant language was preferred as a language mainly used during cultural occasions such as naming ceremonies, festivals, funerals and traditional prayers (libation) in Kpone. According to this phase of the model, individuals who have shifted from their first language may still maintain it during traditional occasions.

The analysis also revealed variations in language choice within the Kpone speech community. Data on language use at home indicated that most of the Dangme respondents prefer to speak Ga with their parents, children, siblings, spouses and other relatives, rather than using Dangme, their indigenous language. This trend strongly supports the idea that the pressure to adopt Ga is particularly intense in Kpone, primarily due to its proximity to Tema Newtown, a Ga speaking community.

Chapter four presents detailed sociolinguistic histories of 11 respondents, offering personal insights into their sociolinguistic lives that extend beyond the general overview presented in Chapter three. These histories are formatted as case studies.

The data gathered from the interviews indicated a notable prevalence of Ga, alongside a significant increase in the use of Akan among the respondents. Interviewees exhibited

varying degrees of proficiency in Akan, influenced by factors such as their educational backgrounds, linguistic experiences and settlement patterns. This highlights the widespread adoption of Akan as a lingua franca within the research community.

Additionally, the conversations revealed that all respondents learned English through formal schooling. In contrast, a participant without formal education demonstrated a lack of proficiency in English. Some respondents acquired Akan through contact with Akan communities, while others learned it due to its status as a lingua franca in Ghana.

One important observation made was that participants who have real contact with native Akan speakers continue using Dangme than those who were born and raised in Kpone.

Contrary to what was revealed in chapter three, It is worth noting that the assertion by Fishman (1991) emphasized the home as the primary environment for language preservation, with parents and the elderly serving as the main transmitters, along with Abtahian's (2009) contention regarding the elderly as significant ethnic language transmitters. In this regard, some of the interview cases presented were consistent with these perspectives. This assertion is affirmed by cases of Narteh (case seven) and Narh (case 4) whose first language is Ga, they speak Dangme with their parents and Adjeley (case 12) who is not a Dangme but speaks Dangme to everyone in her house because they are of Dangme heritage

Based on the findings, I can say that Ga poses a significant threat to Dangme in Kpone because most Dangme respondents preferred Ga to Dangme. In contrast, Akan and English do not pose any threats; instead, they have influenced the adoption of language choice

pattern. In this pattern, Dangme, Akan, Ga and English are assigned different domains based on their prestige and functions within the speech community.

Chapter five summarized the key findings and provides recommendations for future research.

5.2 Conclusion

The study investigated language situation among the inhabitants of the Kpone speech community. The analysis revealed that the community is multilingual, with prominent languages such as Akan and Ga. This multilingualism is reflected in the participants' settlement patterns and the distribution of languages across various domains.

The findings indicated that monolingual individuals often lack exposure to formal education and urban lifestyles and as such, there is a clear relationship between educational background and the allocation of languages to specific contexts. For example, an interviewee without formal education demonstrated a lack of proficiency in English, as illustrated in Table 3.9 and in interview case five.

Furthermore, the findings highlighted the fact that while Dangme is the indigenous language of Kpone, Ga has become the most widely spoken language within the community. This is further emphasized by the fact that most participants in Table 3.10 identified Ga as the predominant language of the speech community.

It also came out that while migrant linguistic groups such as Ewe, Ga, Akan are preserving their various languages in Kpone, Dangme is losing its domains of usage in its own community to these languages.

5.3 Recommendations

The following recommendations are made based on the outcome of the research.

1. Research on language contact situations in Ghana primarily focuses on the dominant Ghanaian languages, making it difficult to find relevant materials for studying minority language contact. Therefore, it is essential to encourage research on minority languages in Ghana to create a more comprehensive body of literature on language contact in the country.
2. It is recommended that the teaching and learning of the Dangme language be extended to all schools in Dangme territory with extensive supervision alongside teaching and learning materials made available.
3. It is recommended that Dangme parents must be encouraged to speak Dangme with their children at Kpone despite the dominance of Akan and Ga.
4. Also, it is recommended that Dangme researchers must put in more effort to publish extensive journal articles on the Dangme language.
5. Additionally, it is recommended that Ghana's educational language policy be re-evaluated, as it poses a significant threat to minority languages. Currently, the policy promotes the study of major Ghanaian languages in schools, often at the expense of minority languages. This trend is leading speakers of minority languages to shift towards the more widely taught major languages.
6. To prevent the extinction of the Dangme language in Kpone, I recommended the inclusion of Dangme language instruction in schools within the Kpone community. This would provide opportunities for Dangme speakers in Kpone to learn and preserve their language.

Appendix 1

Questionnaire for data collection

DEPARTMENT OF LINGUISTICS

UNIVERSITY OF GHANA LEGON, ACCRA.

This questionnaire aims at investigating language situation in Kpone speech community. The outcome of this study largely depends on your responses to this questionnaire. This questionnaire is purely an academic survey and any information given will be treated confidential.

SECTION A: DEMOGRAPHIC DESCRIPTION OF RESPONDENTS

Please tick (✓) the response that is most applicable to you.

1. Gender: Female [] Male []
2. What is your age group? 11-20 [] 21-30 [] 31-40 [] 41-50 [] 51-60 [] 61+[]
3. Where were you born? -----
4. How long have you been living in the Kpone community? -----
5. Is Kpone your hometown? YES [] NO []
6. What is your level of education? Non [] Basic [] Sec/Tec/Voc [] Tertiary []
7. (If applicable) What is (was) your occupation? -----

SECTION B: LINGUISTIC REPERTOIRE OF RESPONDENTS

8. What is your father's first language? -----
9. What is your mother's first language? -----
10. (If applicable) what is your spouse first language? -----
11. How many languages do you speak? -----
12. List the languages you speak according to the order of acquisition.
1st----- 2nd----- 3rd-----
4th----- 5th----- 6th-----
13. Which language(s) are commonly used for communication in your community? Please write them according to their regularity of use.
a. ----- c. ----- e. -----
b. ----- d.----- f. -----

SECTION C: DOMAINS OF LANGUAGE USE

The questions here solicit data on your language use with different people at different places

on various matters. Please choose the option applicable to you in each case.

At **HOME**. Which language do you speak predominately with the following family members?

Tick (✓) the options you consider appropriate in each case.

	Family members	Dangme	Ga	Akan	Ewe	English	Other (Specify)
14	Mother						
15	Father						
16	Younger siblings						
17	Elderly siblings						
18	Spouse (if applicable)						
19	Children (if applicable)						
20	Other relatives						

Which language do you predominately speak with the following people in Kpone? Please tick (✓) the appropriate box in each case.

	Language use in the community	Dangme	Ga	Akan	Ewe	English	Other (Specify)
21	Friends						
22	Strangers						
23	Elders						

Which languages do you speak at Church in Kpone? Please tick (✓) the appropriate box or boxes in each case.

	Church	Dangme	Ga	Akan	Ewe	English	Other (Specify)
24	Congregation						
25	Sermons						
26	Announcement						
27	Group meetings						

If applicable. Which language do you predominately speak at **SCHOOL** with the following people? Please tick (✓) the appropriate box in each case.

	School	Dangme	Ga	Akan	Ewe	English	Other (Specify)
28	With Teachers during lesson						
29	With Teachers after lesson						
30	With friends outside classroom						

If applicable. Which language do you predominately speak at your local **MARKET** in Kpone? Please tick (✓) the appropriate box in each case.

	Market centers	Dangme	Ga	Akan	Ewe	English	Others (Specify)
31	Buying						
32	Selling						

SECTION D: CULTURAL SETTING

33. Have you witness Homowo festival in Kpone before? YES [] NO []
- 33b. If YES, what language was predominantly used? -----
34. Have you witness a traditional prayer (libation) in Kpone before? YES [] NO []
- 34b. If YES, what language was predominantly used? -----
35. Have you witness a naming ceremony in Kpone before? YES [] NO []
- 36b. If YES, what language was predominantly used? -----
37. Have you attended a funeral in Kpone before? YES [] NO []
- 37b. If YES, what language was predominantly used? -----

SECTION E: LANGUAGE ATTITUDES OF RESPONDENTS

These questions seek information on your attitudes and feelings towards the Dangme language. Please respond to the issues as applicable.

38. Do you think it is important that everyone in Kpone should learn Dangme? YES [] NO []
- 38b. Why? -----

39. Do you think the Dangme language is vital to your identity and existence as a person?
Disagree strongly [] Disagree Somewhat [] Neutral [] Agree Somewhat []
Agree Strongly []

39b. Why -----

40. Should Dangme be taught in schools in Kpone? Disagree Strongly [] Disagree
Somewhat [] Neutral [] Agree Somewhat [] Agree Strongly []

40b. Why-----

41. Are you encouraged to pass on the Dangme language to others? YES [] NO []

41b. Why? -----



REFERENCES

- Abtahian, M. R. 2009. *Language shift and the speech community: Sociolinguistic change in a Garifuna community in Belize*. University of Pennsylvania. Publicly Accessible Penn Dissertations. Retrieved from <http://repository.upenn.edu/edissertations>.
- Abutalebi, J., et al. 2015. Bilingualism tunes the anterior cingulate cortex for conflict monitoring. *Cerebral Cortex*, 25(7), 2007-2016.
- Adade, Stanley Kwaku. 2021. *Language choice in the Avatime speech community*. MPhil Thesis, University of Education, Winneba.
- Agyakwa, Elizabeth Ama. 2018. *Language choice in the Okere speech community*. MPhil Thesis, University of Ghana, Legon.
- Agyekum, Kofi. 2010. Language shift: A case study of Ghana. *Sociolinguistic Studies*. 3(3), 381-403.
- Agyekum, Kofi. 2019. The ethnopragmatics of Akan advice. *Pragmatics*. 29(3), 309-331.
- Akpanglo-Nartey Jonas. N and Akpanglo-Nartey, Rebecca. A. 2012. Some endangered languages of Ghana. *American Journal of Linguistics*. 1(2), 10-18.
- Amuzu, Evershed Kwasi. 2005. Revisiting the classic codeswitching–composite codeswitching distinction: A case study of nonverbal predication in Ewe–English codeswitching. *Australian Journal of Linguistics*. 25(1), 127-151.

As, de Vos. Strydom, H. Fouche, CB & Delpont, CSL. 2005. *Research at grass roots*. Van Schaik Publishers.

Baker, C. 2011. *Foundations of bilingual education and bilingualism*. Multilingual Matters.

Barker, P. 1986. *Peoples, languages and religion in Northern Ghana*. Ghana Accra: Evangelical Committee.

Batibo, H. M. .2003. *The marked bilingualism model and its relevance to Africa*. Paper presented at a linguistics seminar, University of Manchester, UK.

Batibo, H. M. 2005. *Language Decline and death in Africa: Causes, Consequences and Challenges*. Clevedon: Multilingual Matters.

Bibiehome, Eric Ziem. 2011. *Language shift and maintenance of Ga in Accra*. MPhil thesis, University of Ghana, Legon.

Bibiehome, Eric Ziem, Anderson Jacob and Jones-Mensah, Ivy. 2019. Language shift and maintenance of Ga in Accra. *Journal of Education and Practice*, 10(15), 87-94.

Bloomfield, Leonard. 1933. *Language*. New York: Holt, Rinehart & Winstone.

Boafo, Kabu. I. 2023. *Language shift and maintenace in Kpone*. MPhil term paper, University of Ghana, Legon.

Bodomo, B. Adams. 1996. On language and development in Africa: The case of Ghana *Nordic Journal of African Studies*, 5(2), 31-51.

Bodomo, B. Adams, Anderson, J., & Dzahene-Quarshe, J. 2009. “A Kente of many colours:

Multilingualism as a complex ecology of language shift in Ghana”,

<http://www.equinoxjournals.com/ojs/index.php/SS/index> .

Boeder, R. B. 1984. *Silent Majority: A History of the Lomwe in Malawi*. Pretoria:

Africa Institute of South Africa.

Brenzinger, M. 1998. Language contact and language displacement. In F. Coulmas (ed.)

The Handbook of Sociolinguistics 273–284. Oxford: Blackwell Publishers

Buccheit, R.H. 1988. Language shift in the concentrated Mennonite district of Kansas.

International Journal of the Sociology of Language, 69, 5-18.

Cummins, J. 2000. *Language, power, and pedagogy: Bilingual children in the crossfire*.

Multilingual Matters.

Cummins, J. 2008. BICS and CALP: Empirical and theoretical status of the distinction.

Beyond bilingualism: Multilingualism and Multilingual Education, 36-60.

Dakubu, Kropp, M. E. 1988. Other languages used in Ghana. In M. E. Kropp Dakubu

(ed.) *The Languages of Ghana* 163–172. London: Kegan Paul International.

Dyers, Charlyn. 2004. Ten years of democracy: Attitudes and identity among some South

African school children. *Per Linguam* 20 (1): 22-35.

Eckert, P., & McConnell-Ginet, S. 2003. *Language and gender: A reader*. John Wiley &

Sons.

Essizewa, Komlan. 2006. A sociolinguistic survey of language contact in Togo: A case

study of Kabiye and Ewe. *Journal of West Africa Languages* XXXIII 35-51

Fasold, Ralph. 1984. *The sociolinguistics of society*, Cambridge (MA): Basel Blackwell

Ltd.

Ferguson, C., Heath, S. , & Hwang, D. 1981. *Language in USA*. New York:

Cambridge University Press.

Fishman, Joshua. 1964. Language maintenance and language shift as a field of Inquiry.

Linguistics, 2 (9), 32 – 70.

Fishman, Joshua. 1966. *Language Loyalty in the United States*. The Hague: Mouton.

Fishman, Joshua. 1972. *Language in sociocultural change*. Stanford: Stanford

University Press.

Fishman, Joshua. 1989. *Language and ethnicity in minority sociolinguistic*

perspective. England: Multilingual Matters LTD.

Fishman, Joshua. 1991. *Reserving Language shift: Theoretical and empirical foundations*

of assistance to threatened languages. Clevedon, UK: Multilingual matters.

Garrett, Paul. B. .2006. Language contact and contact languages. In A. Duranti (ed.) *A*

Companion to Linguistic Anthropology 46–72. Malden: Blackwell.

Ghana statistical service 2010 Population and Housing Census Report.
<http://www.ghana.gov.gh/census/phc>

Ghana statistical service 2021 Population and Housing Census Report.
<http://www.ghana.gov.gh/census/phc>

Grenoble, L.A. and Whaley, L.J. 1998. Towards a typology of language endangerment. In

L.A. Grenoble and L.J. Whaley (eds) *Endangered Languages: Language Loss and Community Response* (pp. 22–54). Cambridge: Cambridge University Press.

Grosjean, F. 2010. *Bilingual: Life and reality*. Harvard University Press.

Gumperz, J. J. .1968. Dialect Differences and Social Stratification in a North Indian Village. *American Anthropologist*, 70(6), 1195-1202.

Hudu, Fusheini Angulu. 2021. The Utility of Orthographic Design for Different Users: The Case of the Approved Dagbani Orthography. *Language Documentation & Conservation* 15, 358-374.

Hymes, D. 1972. On Communicative Competence. In J. Pride, & J. Holmes (Eds.), *Sociolinguistics* (269-285). Harmondsworth: Penguin Books.

Igboanusi, Herbert. 2009. Language shift in West Africa an introduction. *EQUINOXONLINE SOLS*, 3(3), 299-306.

Janse, Mark. 2003. *Language death and language maintenance: Problems and Prospects*.

In *Language Death and Language Maintenance: Theoretical, Practical and*

Descriptive Approaches, 9-17. John Benjamins.

Kayambazinthu, E. 1990. Patterns of language use in Malawi: socio-linguistic investigation in the Domasi and Malindi areas of southern Malawi. *Journal of Contemporary African Studies*, 1(2), 109-31.

Kedrebeogo, Gerard. 1998. Language maintenance and language shift in Burkina Faso: The case of the Koromba. *Studies in The Linguistic Sciences*.28, 2.

Kishindo, Pascal J. 1994. *Language policy and ethnicity in Malawi*. Paper Presented at the 3rd University Research Conference, Mangochi, Malawi.

Kropp-Dakubu, Mary Esther. 1968. *A comparative study of Ga and Adangme with special reference to the verb*. PhD Thesis, University of London.

Labov, William. 1972. Sociolinguistic patterns. *Conduct and Communication*, 4(1), 89-107. <https://www.statista.com/statistics/1285335/population-in-ghana-by-languages-spoken/#statisticContainer> retrieved on 1/01/24 at 09:40 am.

Lébikaza, K. Kézié. 1999. *Grammaire Kabiyè: une Analyse Systématique-Phonologie, Tonologie, et Morphosyntaxe*. Rudiger Kroppe, Cologne. Thèse de doctorat, 1984, Université de Cologne.

Lenk, Sonia. 2007. *Can minority languages survive in a situation of sustained bilingualism? Ethnolinguistic vitality and language behaviour among indigenous speakers of Quichua in Ecuador*. PhD. Thesis, University of Pittsburgh.

Mackey, William, F. 2000. The description of bilingualism. In Wei, Li. (Ed.). 2000. *The Bilingualism Reader*. London: Routledge.

Matiki, Alfred J. I. 1996. Language shift and maintenance: social determinants of linguistic change among the Lomwe people. *Journal of Humanities*. 10(11), 1-25.

Mensah Joy Etornam. 2020. *Language practices of the Ewe in Adeiso*. MPhil Thesis, University of Education, Winneba.

Michieka, Martha. 2012. *Selected Proceedings of the 41st Annual Conference on African Linguistics*, (ed). Bruce Connell and Nicholas Rolle, 164-170. Somerville, MA: Cascadilla Proceedings Project.

Mufwene, Salikoko, S. 2020. *Language shift*. International Encyclopedia of Linguistic Anthropology.

Myers-Scotton, Carol. 2006. How codeswitching as an available option empowers bilinguals.

Ostler, Nicholas. 2011. Language Maintenance, Shift, and Endangerment. In *The Cambridge Handbook of Sociolinguistics*, edited by Rajend Mesthrie, 315–334. Cambridge: Cambridge University Press.

Pauwels, Anne. 2016. Language maintenance and shift. *Heritage Language Journal*. 15(2), 268- 271.

- Potowski, Kim. 2013. *Language maintenance and shift*. In Robert Bayley, Richard Cameron, and Ceil Lucas (eds). *The Oxford Handbook of Sociolinguistics*.
- Rahal, Sara, N. A. A. 2014. *Language maintenance and language shift among the Turkmen of Baghdad: A Sociolinguistic study*. MPhil Thesis, Middle East University.
- Roberts, M. L. 1999. *Immigrant language maintenance and shift in the Gujarati, Dutch and Samoan communities of Wellington*. PhD Dissertation, Victoria University of Wellington, Canada.
- Romaine, S. 1994. *Language in Society: An introduction to sociolinguistics*. Oxford: Oxford University Press.
- Romaine, S. 2000. *Language in society*. New York: Oxford University Press Inc.
- Sasse, Hans-Jürgen. 1992. Theory of language death. In M. Brenzinger (ed.) *Language Death: Factual and Theoretical Explorations, with Special Reference to East Africa* (pp. 7–30). Berlin: Mouton de Gruyter.
- Taylor, Faustina Nana Fosua and Bosiwah, Lawrence. 2021. Language shift and maintenance among the people of Efutu in the central region, of Ghana. *International Journal of Research in Education Humanities and Commerce*, (2)6, 44-57.
- Tofan, Georgiana. 2011. *A conceptual approach to language contact: Bilingualism*. Seceava, Romania. Stefan cel Mare University.
- Trudell, Barbara. 2009. *Multilingualism in sub-Saharan Africa: Describing a*

phenomenon, leveraging a resource. SIL International Africa.

Tsatsu, Owulah. F. 2021. *Language practices at Kpone in the Greater Accra*. PhD term Paper, University of Ghana, Legon.

Tsitsipis, Lucas. D. 1998. Language shift and maintenance. In *Linguistics anthropology of praxis and language shift*. Albanian: Oxford University Press.

Wardhaugh, Ronald. 1986. *An introduction to sociolinguistics*. Oxford, Basil Blackwell.

Weinreich, U. 1968. *Languages in contact. Findings and Problems*. The Hague: Mouton and co. Netherlands.

Whiteley, Wilfred .1974. *Languages of Kenya*. Nairobi: Oxford University Press.

