Codeswitching on Ghanaian Radio Talk-show: “Bilingualism as an Asset”

A Thesis submitted for the degree of Master’s of Philosophy

Of

The University of Bergen; Faculty of Humanities, Department of Linguistic, Literary and Aesthetic Studies, Norway

By

Susana Brobbey

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Declaration

I declare that apart from the references, and quotations that have been duly acknowledge. This thesis is the results’ of my research work carried out under the supervision of Prof. Øivin Andersen, and submitted in partial fulfilment of the requirements for the award of M.Phil. degree, Department of Linguistic, Literary and Aesthetic Studies, University of Bergen, Norway.

Susana Brobbey

……………………… Date: 13th May 2015

(Candidate)

Supervisor:

Prof. Øivin Andersen

……………………… Date: ………………………………………
Dedication

To God Almighty for His

Grace, Mercy, and Favour upon my life throughout this research, and to the Brobbey family for their support and care.
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List of abbreviations

1, 2, 3 = 1\textsuperscript{st}, 2\textsuperscript{nd}, 3\textsuperscript{rd}, person in a conversation.

CS = Codeswitching

CA = Conversational Analysis

GUTA = Ghana Union of Traders Association

GFA = Ghana Football Association

H = Host

Hon. = Honourable

L1 = First Language/Mother tongue

L2 = Second language

MM = Markedness Model

MP = Member of Parliament

NPP = New Patriotic Party

NDC = National Democratic Congress

R = Resource person

Rec: = Receptionist

Sub: = Subordinate
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Abstract

Codeswitching (CS) between Akan and English in recent times has become a tool used on Akan radio, to disseminate information in Ghana. This study explored the functions CS plays during formal interaction on Akan radio talk-show, and listeners’ reaction to it. Data was obtained from political and sports talk-shows, from radio stations with wider coverage within the metropolis, and which has been in existence for ten years or more. Program Managers were interviewed, and questionnaires were distributed to participants for their responses on the use of CS on air. The transcribed interviews, and radio conversations, were examined for themes and compared with other published and archival materials, including responses from the respondents for corroborative purposes. The transcribed conversations was analyzed based on the Markedness Model (Myers-Scotton 1993, 1995) and Conversational Analysis theory (Auer 1995). In the analysis, CS was used: to emphasize disagreement, as a principle of economy, to level inequality, for public preference, for direct quotation, and as identity of bilingual persona. The following type of CS was also observed: intersentential, intrasentential and extra-sentential. The data has also shown that, Akan-English CS on Ghanaian radio talk-show depicts the first ‘negotiation principle’ –the unmarked choice maxim. Essentially, CS is considered an asset by program managers in order to reach out to a larger audience, due to the versatile linguistic milieu. Moreover, the listeners to some extent considered CS acceptable, irrespective of their gender, age, educational level, and mother tongue. In all, 67.50% of the respondents agreed to the use of CS in disseminating information. Also, Akan-English CS, from the intrasentential point of view, does not occur arbitrarily. Data has shown that, intrasentential CS at the world level, especially English verbs, is guided by Akan morphology and phonology. This implies that CS today is an asset rather than a problem.
Chapter one

Introduction

The multilingual situation in many societies has been widely studied, and commented on in various work. At least, in every society in Africa, there exist two or more languages employed for communicative purposes, either at the official level, national level, or the community level. One of the remarkable behaviours, as results of bi/multilingualism, is bilinguals’ ability to switch codes during interaction. This has been noted by, Myers-Scotten, Grosjean, Gumperz, and other renowned researchers over the years. Codeswitching (CS), for this study, is the alternation between two languages during conversation, and not dialects, nor styles of the same language. This behaviour has gradually moved from what has been observed in casual conversation among bilinguals, to the dissemination of information on air, and has been noted in works across the world (see Luciana 2006, Lam & Wai 2013, Flamenbaum 2014 etc.). Ghana, a multilingual country in West Africa, with English as its official language, over the years, has experienced the act of alternating between the official language and the indigenous languages, by bilinguals. We can therefore talk of Akan-English CS, Ga-English CS, Ewe-English CS etc in the country. With the commencement of the Akan Radio format in the mid 1990’s, bilinguals’ means of alternating between Akan and English, has become the norm, in conversations on air. Although it is the radio language policy to use Akan, with personal observation, there are exceptions. Programs involving two or more people in a dialogue are normally associated with participants’ alternation of codes.

The rationale behind this research is to build upon previous work on Akan-English CS from a different domain (radio talk-shows). Hence the research topic: Codeswitching on Ghanaian Radio talk-shows:”Bilingualism as an Asset”. The research question we are addressing here is: “what functions does codeswitching play in a formal interaction on radio, and how does the listeners’ react to such codeswitching behaviour on air”? This is achieved in two ways: analysing the social motivations behind the use of Akan-English CS by bilinguals, from the sociolinguistic point of view, and conducting a survey on listeners’ attitude to it. Program managers were interviewed, and based on these collective responses, we can conclude on the impact of using
Akan-English CS on radio. We will also look at, the Akan phonological and morphological processes, that intrasentential CS undergoes. The other section of this study is to make a comparison between two cities that use Akan to disseminate information to the general public. With the assumption that, Akan-English CS will decline, based on location and listeners’ involve. The findings is to enable us understand the wide spread of CS, and the reason why Forson (1988) considers it as the “third tongue of the bilingual”. The approach for gathering data, and analyzing it, is based on qualitative and quantitative methods. Some of the programs that occur in a form of a dialogue, with observable switches between Akan and English, are politics and sports talk-shows. These programs were recorded, and orthographically transcribed, with meaningful English translation. This method was partly ad hoc in nature since CS occurrences are intermittent. The recorded interviews were also transcribed. The next step was to interact, and administer questionnaire to listeners’, mainly in Accra multilingual communities. This is to analyse their attitude towards Akan-English CS on radio. From the sociolinguistic point of view, Markedness theory/Model, and Conversational Analysis theory, was used as the framework on which the analysis was based. Despite their departures, both theories have a common objective, they identify, and account for social messages transmitted in bilingual interaction (cf. Lösch 2007).

1.1 Aim of study:

Although I have not seen, the pervasiveness of CS in different domains, limited studies from the sociolinguistics perspective, have been conducted in the broadcasting domain on radio in Ghana. Moreover, listeners’ attitude towards the use of CS to disseminate information to the general public, based on the fact that not all the citizens are educated, has received little or no attention. This research gap prompts our study to unravel the sociolinguistic motivation, behind the Akan-English CS, and to assess listeners’ attitude to such behaviour. This study aims at:

1. To investigate the patterns of codeswitching on Ghanaian radio-talk shows.
2. To provide evidence that switches are meaningful for interactants.
3. It seeks to investigate the social motivations for codeswitching using the markedness model and to find out listeners attitude towards the CS act on radio discussion.
4. It seeks to also compare the patterns of codeswitching between two cities.
1.2 Background of study

Africa is one of the many countries to be endowed with diverse languages and language varieties which with time have been accustomed with specific functions in the society. It has been observed that, languages spoken within the territory of about fifty-four countries situated in present day Africa, range between seven hundred (700) and three thousand (3000) (Appiah and Gates 2005). In such a situation multilingualism will be the norm. Ghana a West African country is currently endowed with eighty one (81) languages (http://www.ethnologue.com/country/GH) [08/04/2015] spoken by the population. A national census conducted in 2002 (Ghana statistical services) shows that Akan (one of the indigenous languages), is spoken as first language, by over 49.1% of the population.

Ghana was once colonized from the 15 century, and in 1902 she came under the British colony until 1957, when she gained her independence. However, much of the British influence still remains evident in the societies of Ghana, today. English has been adopted as the official language in the country, and it functions in domains like academia, business, and the media, among other social events. With the impact of languages coming into contact, there has been a lot of borrowing from English into Akan. Also, it has gradually given way to codeswitching behaviour of bilinguals. Akan-English codeswitching behaviour of bilinguals, has gradually moved from casual conversations, to what we are now experiencing in public settings like the church, (Asare-Nyarko 2012), advertisement on television and radio (Vanderpuije 2010) etc. And with the commencement of the Akan radio format in the mid 1990s, this behaviour of bilinguals, has percolated into some Akan radio programs, which have been recognized by Flamenbaum (2013) (see §3.4.1). However it has received limited attention in the area of sociolinguistic analysis. Also, listeners’ attitude, toward this behaviour of bilinguals, in disseminating information to the public, has not been exploited further.

Research is without limitations, and this work has a couple of weaknesses in terms of sample size, and radio network selected, as well as issues that I might have overlooked at during the analysis.
1.3 Structure of the thesis

The thesis is organized in five chapters, with each chapter having subsections, and it’s structured as follows: chapter one (1) presents some preliminary issues such as introduction, background and aim of study. Chapter two (2) presents methodology for data collection, and theoretical framework for analyzing the data. Chapter three (3) presents the review of literature by earlier research, and its relevance to the study. Chapter four (4) discusses the forms/patterns of Akan-English codeswitching on radio, with the Markedness Model and Conversational Analysis model as the theoretical background. I also explore the general attitude of listeners, and program managers, towards the use of CS during certain radio programs. It also looks at the morphophonology of intrasentential Akan-English CS. In Chapter five (5), I attempt to compare two different Akan speech communities, on the basis of the types of CS involved in the programs (political talk-show and sports talk-show), with the conclusion of the study and recommendation.

1.4 Chapter summary

In this chapter we discussed preliminary issues such as the introduction to the main work, our research question and the background of the study.
Chapter two

Methodology and theoretical framework

2.0 Introduction
The ensuing discussion is the methodology I employed during the data collection, and the theoretical framework used as the background of the study. The study presents the conversational analysis model (CA) – a framework which accounts for codeswitching as a contextualization cue for organizing an ongoing talk and studying bilingual interaction. And the markedness model (MM) – a framework which accounts for the social motivation for codeswitching (CS).

2.1 Methodology
The approach to gathering data, and analysis in this research, is rooted in both qualitative, and quantitative methods. This was to help increase the validity of the finding by comparing findings. It is assumed that, the host and his resource persons, for a particular program, associate the various Ghanaian languages with the English language, with different social features, in order to send their message across. Further, how listeners’ will behave toward such CS, prompted three main kinds of data to be collected, during the summer holidays, in Accra and Kumasi: (1) discussion on politics and sports (2) interview with the program manager and (3) responses from listeners (questionnaire).

2.1.1 Radio network selected
Data for this study was collected in two different cities, and from three (3) different radio networks, using judgment sampling; Adom FM, Peace FM and Oman FM, and Fox FM, Kessben FM and Angel FM, from Accra and Kumasi respectively. The reason for the selection of these radio networks is that, they have wider coverage within the metropolis. Secondly they have been in existence for a long time, ten years (10) or more. Therefore, by gathering conversational discussion from these networks, representative data can be generated. Moreover, all the selected networks have as their language policy, to use Akan as means of disseminating information to the public. They all have talk programs in politics and sports.
Nevertheless, there are other radio networks that have English as their language policy (e.g. Joy FM) and those that only inspire using gospel literature and songs (e.g. Sunny FM).

The data collected from the two different cities (see Figure 1), was intended to enable comparison of the degree of Akan-English CS, during radio talk programs. Kumasi is a metropolitan, and the capital of the Ashanti Region of Ghana, which is predominantly dominated by Akan speakers. Accra on the other hand, is cosmopolitan, harbouring people from all over Ghana and beyond. The original inhabitants of the area are the Ga speakers. With the assumption that Akan-English CS will decline with location, and listeners’ involved, during radio talk-shows in Kumasi. In other words, CS from Akan into English, in Kumasi, will be minimal or might not occur at all as compared to CS from Akan into English, in Accra. The findings was to enable us understand the wide spread of CS and the reason why Forson (1988) considers it as the “third tongue of the bilingual”.

Figure 1: Map of Ghana showing the two cities involved
2.1.2 Recording of speech program

The data analyzed in this study, were the spontaneous utterances from radio hosts (H), and their resource persons (R). Technically, all the presenters, and invited resource persons, are bilinguals in Akan and English (and maybe in other languages as well). And this fact reflects in their speech, mostly with the alternation between Akan and English. The recorded radio conversation is worth as a source of data in an unscripted talk, presumably free of the observer’s paradox. Accordingly, Labov (1966) noted that, “the most valuable type of speech for linguistic study, is unselfconscious speech” (cited in Schilling 2013:81 ). The conversations used for the analysis were collected during the summer vacation period (June 2014) in Ghana. All the recorded conversation on radio runs from fifteen (15) minutes to one hour (1). The data collected occurred in various stages; political talk-show and sports talk-show. However, data was not collected on News presentation, because CS hardly occurs with this type of program. The News is normally well structured and edited in Akan before it is presented on air. The radio discussions on politics and sports were obtained by recording directly using Samsung audio sound recorder. The recording was carried out from Monday to Thursday from the selected radio networks.

All the recordings obtained for this study, were orthographically transcribed with meaningful English translation for non-Akan speakers. The transcribed interviews, and radio conversations, were examined for themes, and also compared with other published and archival materials, including responses from the respondents, for corroborative purposes. The research methodology is partly ad hoc in nature, because the occurrences of CS behaviour are intermittent, and therefore not all the six hundred minutes (600) of data obtained during fieldwork, was transcribed. For the purpose of this study an hour each of the program (political talk-show and sports talk-show) was analyzed.

2.1.3 Interview

Interview with the program managers proceeded from making an appointment at each radio station, both in Accra and Kumasi. With each Program Manager, the interview started with a general introduction to the topic of this work. This was to prepare a background on which to build up the interview, and to elicit natural occurring conversation, using indirect elicitation questions. The interview took the format of a question and answer session which lasted for a maximum of thirty-five (35) minutes. The quotations provided in this study are direct
transcriptions of such a recorded interview, with the program managers (see Appendix III for the interview).

The entire interview took place at the offices of the selected respondent. A digital sound recorder was set on a table nearby to record the conversation. The main reason for conducting the interview with the program managers was to have an in-depth understanding of the actual language policy for their network, and their attitude towards codeswitching on air.

2.1.4 Listeners/Questionnaire

After interviewing the Program Managers, the next step was to interact, and collect responses from listeners about their attitude to such behaviour of bilinguals, when an issue concerning the nation is discussed on air. Accra being a cosmopolitan area, there was the need to assess how listeners behave towards information disseminated on air using codeswitching. Forty (40) questionnaires were distributed to selected respondents in Accra (see Appendix IV for questionnaire). Due to time factor only forty respondents were selected, although a larger sample size would have been more accurate. This part of the study, can be considered as a preliminary study about listeners’ attitude to CS on radio. The respondents were selected from multilingual communities at Madina and Amassaman, all in Accra using judgment sampling.

The forty respondents consisted of varied age groups, and varied educational background. This is because, depending on people’s age, and educational background, there would be different needs and behaviour towards the same issue. Thus to provide a representative perspective on the nature, and effect of Akan-English CS conversation on listeners, selecting respondents of varied age groups, with varied educational background, was imperative. Before the respondents filled the questionnaire, they were engaged in a short conversation to introduce the topic, and what the questionnaire was all about. This was imperative in three ways; (1) To get a feedback on who listens to what program and from which radio network. (2) To prepare the respondents to give accurate response. (3) To speed up the selection of respondents from the community because it is not everybody who shows interest in such talk programs. So the initial conversation investigated whether individuals knew about CS, and whether they realize this behaviour of Akan-English CS by bilinguals in the selected radio programs. The responses from the respondents were analyzed using ‘R’ statistics to draw meaningful interpretation from it.
2.2 Theoretical framework

This study employs the ‘Conversational Analysis framework’ (CA), and the ‘Markedness Model’ (MM), as the theoretical background in analyzing codeswitching on the selected radio programs. The two theories complement each other; the CA framework allows a particular communication to speak for itself, constructing meaning and functions of CS from the available data, while the MM is used to provide the sociolinguistic and pragmatic explanations of Akan-English codeswitching, helping to bring out the social motivations behind the act.

2.2.1 Markedness model

Markedness has been defined as when “A phenomenon A in some language is more marked than B if the presence of A in a language implies the presence of B; but the presence of B does not imply the presence of A” (Eckman, Moravcsik, and Wirth 1986:217). In other words, in a conversation, the language that is consistent and widely distributed (A) will be more marked, (same as unmarked) whereas the language with limited occurrences (B) will be marked. The theory has been used in the fields of linguistics such as phonology, morphology, semantics and syntax. This notion has also been employed to analyze the socio-psychological motivation when people engage in CS conversation (Myers-Scotton 1995). The premise behind Myers-Scotton’s markedness model proposes that, “speakers have a sense of markedness regarding available linguistic codes for any interaction, but choose their codes based on the persona and/or relation with others which they wish to have in place” (Myers-Scotton 1995:75). In other words, speakers know the consequences of choosing marked\(^1\) or unmarked\(^2\) codes, by assessing the cost and rewards of alternating their choices.

The model focuses on a principled procedure that, both speakers and listeners evaluate any linguistic choice that they might make or hear, given the interaction in which it occurs. The concept of ‘markedness’ is similar to people’s perception of salience.

\(^1\) The marked code is the deviant or the unexpected linguistic variety which the speaker ‘dis-identifies’ with the expected RO set. This normally occurs in interactions were the unmarked code is relatively clear but rather the speaker takes a different path, the marked code (Myers-Scotton 1995:131).

\(^2\) The unmarked code is the expected linguistic variety used as the medium for a talk exchange given the norms of the society regarding the specific situational factors present, such as the topic, speaker, addressee and the settings (Myers-Scotton 1995:151).
According to Luna and Peracchio (2005), a part of a message is salient when it stands out from its context from the listener’s previous expectations. Therefore in a conversation the language with sporadic occurrences will be seen as the code that pops up differently from the accepted language (Luna and Peracchio 2005). In other words, if an individual starts off processing information in a particular linguistic code and then switches a word or sentence into a different code. It implies that the new code would be salient or marked because it stands out from the context, while the code which is consistent or widely distributed becomes the unmarked.

The markedness model is a model that follows Grice’s cooperative principle, and it is stated in the form of one (1) principle and three (3) maxims. Myers-Scotton refers to this principle as the ‘negotiation principle’, which represents the central claim of the markedness model. The principle states that, “Choose the form of your conversational contribution such that it indexes the set of rights-and-obligations (RO) which you wish to be in force between the speaker and addressee(s) for the current exchange” (Myers-Scotton 1995:113). This negotiation principle is explicated in three (3) maxims which provide guidelines for the various instances of codeswitching choices:

1. **The unmarked choice maxim**: “Make your code choice the unmarked index of the unmarked RO set in talk exchanges when you wish to establish or affirm that RO set”.

This maxim is expressed in two sets of CS: sequential unmarked CS and CS itself as the unmarked choice. The sequential unmarked CS occurs when there is a change in the situational factors within the course of a conversation based on a change in addressee. In the example below, John has been visited by his brother Edward, and he switches from one language to another as the addressee changes. He speaks to his subordinate (Sub) in English and switches to Swahili when he addressed the receptionist (Rec):

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3 The examples are extracted from Myer-Scotton unpublished data in Myers-Scotton (1995:116), and the interpretation is in brackets, while Swahili is in *italic*. 
Example 1:

Sub: Where has this guy gone to?

Edward: He’s just gone out. He will soon be back.

John: (to subordinate when he returns). Why did you change the plan of our stand at the showground? Who recommended the change?

Sub: (looking guilty). Nobody told me.

John: Go and change it according to our previous plan. Also make sure the painting is done properly. (To Edward when subordinate has left). I’ve told this man how to build our stand, but he went and did a different thing. *Nti mtu mjeuri sana.* (‘He’s a stubborn person.’) I’ll make him pay for the paint he spoilt. (calling to receptionist) *Letea mgeni soda anywe* (‘Bring the gust a soda so that he may drink’).

Rec: (to Edward) *Nikulatee soda gani*? (What kind of soda should I bring you?)

Edward: *Nipe Pepsi.* (‘Give me a Pepsi’).

The CS itself as the unmarked choice, occurs when two languages are used simultaneously in the same conversation by bilinguals (Myers-Scotton 1995:117). Thus, the CS itself is the default means of communication among bilinguals. Before speakers engage in such conversation they are aware of their bilingual personality. The example below was a part of a Swahili-English conversation recorded at a shopping centre in Nairobi in Myers-Scotton (1995:118):

Example 2:

Luo: Mbona hawa *workers* wa East African Power and Lighting wakaenda *strike*, hata wengine nasikia washawekwa *cell* (‘And why on earth did those East African Power and Lighting workers strike, even I’ve heard some have been already put in cell [in jail].’)


Kalenjin: Ujue watu wengine ni funny sana. Wa-na-claim ati mishahara yao iko low sana. Tena wasemewa eti hawapewi housing allowance. (‘You know, some people are funny. They are claiming that their salaries are very low. They also say—eh—they are not given housing allowance.’)

2. **The marked choice maxim**: “Make a marked code choice which is not the unmarked index of the unmarked RO set in an interaction when you wish to establish a new RO set as unmarked for the current exchange”.

This type of CS occurs when interactants deviates from the established RO set, and introduces a marked choice to achieve a particular communicative intent. The example below is an Akan-English CS extracted from Appendix IIA page 118. This is an extract from a sport talk-show on Adom FM after a fight at the Ghana Blackstars camp during the 2014 world cup in Brazil. H and R stand for Host and Resource person respectively.

**Example 3:**

**H**: Na wɔkɔ sukuu no woammmɔ bɔɔl da?

**R2**: Dabi! **Hockey** na mekɔbɔ ye. Hwe **hockey** mewo **award**-u wo ho. Central region I was the best **hockey** goalkeeper, the whole of central region in the year 2000.

**H**: hmm!

**R2**: Oh! Go and ask.

**H**: eyɛ toaso.

The accepted or established RO set for this talk program is Akan, however the resource person in order to negotiate for his educational and sports status as well as his emotion, switched to English.
The host realizing the speaker’s deviation linguistically, prompted him to continue with their previous discussion, by using the accepted code for the discussion, Akan *eye toaso* ‘Alright continue’.

3. **Exploratory choice maxim**: “When an unmarked choice is not clear, use CS to make alternation exploratory choices as candidates for an unmarked choice and thereby as an index of an RO set which you favour”.

This type of CS is rare, and mostly occurs under certain conditions where the unmarked choice is not evident (cf. Amuzu 2013 and Myers-Scotton 1995). Some of the conditions identified by Myers-Scotton include; clashing of norms where the society norms is in a state of flux, or when little is known about the social identity of acquaintance or when the conversation is between former school mate with different educational level at the moment (1995:142).

In this study we will analyze the talk shows in order to describe the kind of CS used by the speakers, by employing the maxims as a guideline to occurrences of CS on Ghanaian radio. And also describe some of the motivation behind the switch. The radio networks confirm Akan as their language policy. Akan being the medium for discussion on air will imply that a switch to English will be considered as a marked code used to communicate/establish a new/specific intention. However is it the case? This we will unravel in chapter four.
2.2.2 Conversational analysis theory

The CA approach to language alternation was propounded by Auer (Auer 1984) and later developed in Auer (1995; Auer 2013). This approach aims to separately examine conversational structures in parallel with the macrosocial structures by Gumperz (1982). According to Gumperz, any socio-political meaning born by CS, serves as ‘contextualization cues’ to mark a particular sequence of speech such as quotation, emphasis or to qualify a message (Gumperz 1982). Also he noted that CS “signals contextual information equivalent to what in monolingual settings is conveyed through prosody or other syntactic or lexical processes” (Gumperz 1982:98).

Auer affirms that, the CA approach examines the use of CS as a contextualisation cue, for organizing an ongoing talk, and studying bilingual interaction. In other words, the situated interpretation of code-alternation as a contextualization cue ‘is strongly related to sequential patterns of language choice’ (Auer cited in Milroy and Muysken 1995:124). In short, application of CA to language alternation is an attempt to discover how certain behaviours create interactional meaning. Therefore, a comprehensive treatment of CS should be centred on the participants in a conversation, and special emphasis concerning the socio-cultural aspects of the specific interaction, is taken into consideration (Auer 1984). With his sequential turn analysis he proposes that, it must be event specific because the definition of the codes used may be an interactional achievement, which is prior to the conversation, but subject to negotiation between participants (1984). He suggested two categorizing pairs that provide the “underlying procedural apparatus’ to arrive at local interpretations of language alternation embedded in their individual context” (Auer 1995:126). These are the categorical pairs of ‘transfer and codeswitching’, ‘discourse related’ versus ‘participant related’ language alternation. This sequential approach forms the basis of our transcription of the talk-shows on air which demonstrates the sequence of discussion between the host and the resource persons present.
2.2.3 Benefits of combining the CA and MM

It must be noted that there is a considerable difference in Auer’s approach to language alternation (CA) from Myers-Scotton’s markedness model in terms of the sets of assumptions and principles followed. For example, CA highlights that such motivation can be identified one at a time for each CS event. Myers-Scotton, on the other hand, considers the majority of such cues to be socially determined, even though she does not reject the idea that some interpretation can be gathered from the surface linguistic structure of bilingual conversation.

Nevertheless, both approaches have a common objective. They identify, and account for social messages transmitted in bilingual interaction. Also, both approaches appreciate the fact that, more than linguistic context is expressed in CS interactions; social and contextual messages are conveyed to negotiate social positioning, and achieve some extra effect on the addressee(s). The CA approach, for example, provides an interpretation by deconstructing the composition of an interaction. Therefore a CA transcription is essential to make every important detail that serves as a clue to a better understanding of CS, including social roles and relationship between participants (WEI 2002). In addition, it gives a detailed analysis of the relevant things every participant does at specific points in the communication. This is crucial in order to comprehend the context in which CS takes place (Auer 1995). Also, the researcher is able to understand better the strategies which bilingual speakers with differing language preference and ability use, to manage interactions and the procedures to arrive at local interpretation of CS.

MM on the other hand, assumes speakers to make a rational choice when opting for a right code in terms of reasons, and motivations behind these choices. These three types of code choices (see §2.2.1), helps in the analysis of language patterns used during radio discussion. MM thus proposes that, individuals will switch between languages when they want to communicate certain meanings, or group membership. Therefore one may ask if the audience would understand the message that is being disseminated and appreciate the use of CS by bilinguals.

Based on this theory, I argue that it is a framework that can be used to analyze the research question (see §1.1) and to describe the sociolinguistic motivation for CS on radio. Applying a sequential analysis does not render this markedness consideration unnecessary (cf. Lösch 2007). On the contrary, it extends the researchers’ scope of analysis to extract information from conversation beyond rational choices.
2.3 Chapter summary

In this chapter we discussed the methodology such as questionnaire, interviews, and recordings, used to obtain data for the study. We also looked at two theories; Markedness model and Conversational Analysis model to back up our study.
Chapter Three

Literature review of earlier studies

3.0 Introduction

The multilingual situation in many societies has been widely studied, and commented on in various works. At least, in most society in Africa, there exist two or more languages employed for communicative purposes either at the official level, national level, or the community level. One of the remarkable behaviours of bilinguals that have been observed in earlier, and recent work, is codeswitching during interaction. The use of codeswitching is prevalent in many communicative settings, in many of the world’s communities as noted by Myers-Scotton (1995). In a bilingual society therefore, it appears that the display of language competence occurs in more than one language, during interpersonal interaction. Language mixing is produced by all bilinguals, but inappropriate language mixing is more permanent in late bilinguals (I 1990). Also as Hamers and Blanc (2000:538) noted, language mixing is not necessarily an issue of interference, but may be the expression of a strategy specific to the bilingual speakers.

The ensuing discussion presents some of the issues discussed in various works on bi/multilingualism.

3.1 Literature review

3.1.1 Bi/Multilingualism

The notion of language contact with time has given rise to bilingualism –the use of two languages. The concept of bilingualism refers to the state of a linguistic community in which two languages are in contact, with the result that two codes can be used in the same interaction, and that a number of individuals are bilinguals (Hamers and Blanc 2000:6). Although the concept may seem straightforward, the definition is not widely accepted (Grosjean 1982). Bilingualism is affected by the degree of contact between two languages, and as such varies from country to country. Accordingly, bilingualism is the use of one or more languages, and it is used as a cover term for multilingualism –speaking more than two languages –while some researchers use the term plurilingualism (Myers-Scotton 2005).
Although most European countries are monolingual, bilingualism is becoming the norm across the world. According to statistics about the world’s languages, there are seven thousand one hundred and two (7102) living languages [http://www.ethnologue.com/statistics [Date: 13/04/2015]]. Comparing it to the number of countries in the world, which are approximately one hundred and ninety-five (195) sovereign states, according to the U.N. We can deduce from this breakdown that, there are more languages than countries. Therefore bilingualism will be widely spread. The fact that there are more languages than countries supports the notion of bilingualism. Although a small percentage of the languages out of the 7102 are spoken worldwide, we can not overlook this phenomenon, as languages over time, have come into contact.

3.1.2 Multilingualism in Africa

Multilingualism is a gift, a resource. No one knows this better than Africans do. Most scholars have commented on the widely multilingual situation in most parts of Africa, Dakubu (1996) indicates that the majority of states in the Sub-Saharan Africa are multilingual. In most parts of Africa, specifically West Africa, many people are accustomed to a social environment in which more than one language is spoken. Consequently in African society there exist two or more languages, or varieties of a language, used for different but specific purposes by speakers in speech communities. The degree of this situation differs from place to place, and so does the historical background to the localized situation (Kropp Dakubu 1996:8). The language pattern in most African countries is described as a triglossic structure –using three languages to perform complementary functions in a given society (Batibo 2005). According to Abdulaziz, three languages with varying and overlapping roles interact, creating a triglossia situation. Firstly, the vernacular or mother tongues of each particular ethnic-cultural group. Secondly, Kiswahili the local lingua franca and national language, and thirdly, English, the predominant language of higher learning, and to a certain extent of official and commercial business (Mkilifi 1972:198f).

The language situation in Ghana is no exception. It can be described as such with notable alterations. Guerini (2006) described Ghanaian language situation as demonstrating a ‘double-overlapping diglossia’ (First used by Fasold 1984). In Ghana the English language –the language of the colonial masters –has an official status. It is the official language for science and technology, used as the medium of instruction, the language of the media and a lingua franca especially among the educated.
From the diagram below, English is denoted as high (H) based on its function in the country. In contrast, Akan, the increasing dominant indigenous language in Ghana with about forty-nine percent (49.1%) of the population claiming it as their first language (cf. the 2000 national population census), is seen as portraying both high (H) and low (L) functions in the society. This has become a preferred *lingua franca* in Ghana, especially among the illiterate and some literate. Although English is the only language used in print media, Akan has gained popularity on radio, television, movies, and music across the country.

These characteristics shows that, Akan is complementary to portray both high (H) and low (L) functions in the country. Akan in this sense complement English as a *lingua franca* in the country. Other indigenous languages like Ewe, Ga-Adangbe, Frafra, Dagbani etc. serve as the language of the home, as well as interaction with people from the same ethnic group or cultural expression (Guerini 2006).

![Diagram](image)

**Figure 2: Double-overlapping diglossia in Ghana**

The first diglossic (Figure 2 above), is the relation involving English as a high variety, and Akan, as a low written standard language. Whereas the second relation involves Akan (as a high variety), as opposed to the other indigenous languages, which are mainly for family, intra-ethnic,
and cultural interaction (as the low variety). This model, although it reveals the relation between the languages spoken in the country in relation to their function. According to Guerini (2006:51), communication in multilingual Africa is much more complicated and intertwined than any model could possibly account for.

This very scenario predominantly occurs in Accra, the capital of Ghana, from where this study was based. Greater Accra is a cosmopolitan region, and as such there is the existence and prevalence of numerous languages. The seat of government, and industries, located in the region with time has attracted people from all over the other nine (9) regions. People migrating to the region in search of jobs, quality education, and trade, also brought their languages with them. And now the introduction of these different languages has led to a very complex linguistic milieu, with each language performing distinct functions in the city. However the original inhabitant of the region speaks the Ga language. And it is only some sections of the region that are predominantly dominated by the Ga language (Robertson 2002). Therefore settlers who live in such communities learn the Ga as their lingua franca in order to trade with the people. However, with time, Akan has been a dominant lingua franca among many settlers in other parts of the region.

The above discussion shows that, the prestige associated with the official language, does not pose much threat to the indigenous languages. In fact, to the majority of the population, the indigenous languages serve as the most important means of communication. This has led to the adoption of language alternation strategies, a linguistic behaviour which is more prominent than in European countries. One of the communicative strategies is what we will be looking at – codeswitching (CS).
3.2 Codeswitching

Codeswitching is a widespread linguistic practice which has been studied widely in sociolinguistics over the years, due to its frequency in the speech of bilinguals or multilingual communities around the world (cf. Myers-Scotton 2005). CS in this perspective is concerned only with alternations of languages and not dialects nor styles of the same language (cf. Myers-Scotton 1995). Realizing the prevalence of this phenomenon, Forson (1988) named it “third tongue of the bilingual”. In Ghana CS takes place between the official language, English, and the indigenous languages. We can therefore talk about Ewe-English CS (cf. Amuzu 2013), Ga-English CS (Vanderpuije 2010), Akan-English CS (cf. Asare-Nyarko 2012) etc.

3.2.1 Gumperz, J. John’s view (1972)

Most of Gumperz early works was carried out in the northern part of India, and his later works with Blom, in 1972, expanded the analysis of the function of Bokmål and Ranamål in Norway. Their findings became the benchmark in CS research. Blom and Gumperz questioned why, despite the similarities, and the fact that most speakers command both varieties (Bokmål and Ranamål), they were regarded as separate. Their “most reasonable assumption is that the linguistic separateness between dialects and standard… is conditioned by social factors” (1972:417). In other words, in a particular social situation some linguistic forms may be more appropriate than others. Their observation between the shift from standard Bokmål to regional Ranamål, led to the concept of “situational, and metaphorical switching” (Gumperz 1972:424ff). Thus, a change in linguistic form represents a change in a social setting. These two concepts have subsequently been taken up by many scholars. With their identification of Bokmål and Ranamål as “codes in a repertoire” (1972:414), many subsequent researchers have come to regard it as an important aspect of language use.

By 1982, Gumperz modified his description of switching as situational or metaphorical, to a preferred term, “conversational code switching”. With his analysis on several speech communities, he suggested a list of six codeswitching functions which “holds across language situations” (1982:75), and which is not in itself “exhausted” (1982:80ff): Quotation marking, addressee specification, interjection, reiteration, message qualification and personalization versus objectivity. These functions of CS are nonetheless similar to the “contextualization cues” he describes in chapter six (1982), and which has been taken up by subsequent scholars.
The consequence of this study is to examine our data and identify some, if not all, of the functions in CS. Moreover the major concepts developed in CS have been the tremendous influence of his work.

### 3.2.2 Myers-Scotton’s view (1995, 2005)

Myers-Scotton defines CS as “the use of two or more languages in the same conversation” (2005:143). She noted that, “a second language is an addition to the speakers store of ways to indicate who they are, and to relate to others” (Myers-Scotton 2005). As such, whenever a bilingual uses one language rather than the other, he conveys (according to Myers-Scotton) some socio-psychological association, making it indexical of rights-and-obligations set (RO). Thus, bilinguals are able to convey some socio-psychological cues about themselves, and their relation to others. She explains that fundamentally, CS is a “type of skilled performance with communicative intent” (1995:6), and that linguistic variety is considered as a set of “social indices” (2005:145). In other words, linguistic choice made by bilinguals in interpersonal interaction is meant to transmit “salient situational features like statuses of the participants, topic, setting and relevant cultural values” (1995:7). Myers-Scotton’s assertion that, a linguistic choice is symbolic to signal messages about oneself, and the social position of the person, is based on the fact that, the different use of languages all over the world conveys certain attitudes, and various symbolic values. Taking English into consideration, it has been correlated with economic and social prestige of the world.

Myers-Scotton’s claim about the socio-psychological motivations underlying language alternation (CS) has important consequences as to how the notion of CS should be analysed, and understood. In line with this, she developed the Markedness Model (MM) which is the theory underlying our study, to examine the CS interactions held in both political and sports discourse. The model offers an explanation accounting for speakers’ socio-psychological motivations when they engage in CS. It is based on the assumption that, speakers use a complementary negotiation principle to arrive at the relational importance of a conversation. The model claims that, in every conversation the speaker (and listener), ‘knows’ the normal language (unmarked code choice) expected in the interaction.
However, when speakers deviate from what is expected, the deviant linguistic choice becomes the marked code, in the interaction. Thus to some extent, bilinguals rely on making marked choices during interaction to communicate specific meanings to their audience. This model has been used to explain the social motivation underlying CS in many different languages over the years and for this study as well.

3.2.3 Dzameshie, K. Alex’s view ([1996]2001)

In Dzameshie’s work towards a global explanation of ‘unmarked’ CS, using data from Ewe-English codeswitching shows how ‘unmarked’ CS can be explained satisfactorily. He proposed five (5) key concepts which affect ‘unmarked’ CS:

(1) Markedness
(2) Dual communicative competence
(3) Social indexicality of linguistic codes
(4) Metaphorical function of unmarked CS
(5) Language, ethnicity and social identity

His analysis provides at least two important insights into unmarked CS, which is equally relevant in our study. Firstly, it reveals that bilingual CS represents speakers’ strategic use of their communicative competence in social interaction. He notes that, this strategic use of communicative competence seems to be the linguistic manifestation of speakers, to maximise the communicative abilities they have, in the languages present in their linguistic repertoire. Secondly, this approach captures several processes of essential social information that is simultaneously conveyed about the speakers themselves. He stresses that CS reflects speakers’ positive attitude towards the languages they use in the speech community or event (Alex 2001). The value of this idea to CS on Akan radio is the knowledge that, speakers have positive attitude in using CS, to maximise their communicative abilities, and argue their points across to the audience.
3.2.4 Angermeyer S. Phillip’s view (2006)

His study presented a cross-linguistic analysis of CS, that ties microsociolinguistic phenomena of language use, and interaction to the macrosociolinguistic conditions of the linguistic market (Angermeyer 2006). He analyzed the use of CS by interpreters in Small Claim Court proceedings, drawing on sociolinguistic and ethnographic fieldworks. Angermeyer investigated the language choices of individuals with limited English skills, and the language use by interpreters who assisted them in court. He focused his study on Haitian Creole, Polish, Russian and Spanish. He analyzed transcripts of recorded hearings in the realms of CS, translation studies, anthropological perspective on language and law etc. (Angermeyer 2006).

According to him, insertions of English lexical items in other language structures, are often lexical repetitions of items used previously by English speakers, establishing coherence across turns made in different languages (Angermeyer 2006). He observed that, litigants and their interpreters employ CS when participating in turn-taking structures, and ongoing interaction during court proceedings. He also observed that speakers of all four languages codeswitch to English in ways that suggest attempts to overcome the disadvantage of interpreter-mediated communication, which also suggest accommodation to English-speaking participants. The significance of his findings is that CS occurs in formal settings as well, and the switch is mostly into English, as we will observe in our analysis in chapter four. Thus in a formal radio talk-show interactants employs Akan-English CS to make their points across.
3.3 Codeswitching on radio outside Ghana

3.3.1 Luciana’s view (2006)

Her study examines the use of codeswitching in three different registers, “entertainment”, “politics” and “e-life style”, from radio and television programs. She analyzed the transcribed data from the linguistic and sociocultural perspective. The study investigated whether speakers with different social status, and different interactional language, from the three registers, employ different types of codeswitching (Luciana 2006). In addition, the study attempts to infer the speakers’ underlying motivation of using codeswitching based on the degree of complexity of the types of CS she adopted.

In her analysis, she observed that, intra-code-switching dominates the utterances across the registers. Also the types of codeswitching employed, led to the speculation that, the insertion of these English words or phrases, is more likely to establish a personal and social group identity (Luciana 2006:15). This study can confirm or disconfirm, in our subsequent analysis on the type of codeswitching employed by speakers during interaction on political and sports talk show, and the motivation for the switch.

3.3.2 Lam and Wai’s view (2013)

Lam & Wai studies communicative discourse in Hong Kong radio broadcast. Their study investigates the sociolinguistic motivations behind the Cantonese-English codeswitching and code mixing (CM) behaviour on radio.

Their focus was to explore, how this behaviour is employed as a device, to fulfil communicative intentions, and perform certain functions in a conversation. They drew their analysis from the sociolinguistic approach. In their analysis they observed that in radio broadcasts, when a mix involves single English words, they are predominantly lexical English nouns (Lam 2013:19). Also, they examined and outlined principle of economy, generality/specificity, euphemism, emotional buffer, tone-switching and society preference, as the sociolinguistic motivations for CS, and CM behaviour of the radio broadcast on commercial radio, Hong Kong (CRHK).

In their study they affirm that CS is the umbrella term to cover both code switching and code mixing. They clearly defined both terms as: CS is the use of two languages across sentence boundaries in the same speech event (intersentential level) while the insertions of English words into Cantonese within the same sentence as code mixing (intra-sentential level) (Lam 2013:7).
The value of their study, also offers a guide to examine the sociolinguistic motivations of Akan-English CS on Ghanaian radio.

### 3.4 Codeswitching on radio in Ghana

#### 3.4.1 Flamenbaum Rachel’s view (2014)

Her research studies the linguistic tension of contemporary Ghana, by obtaining spontaneous utterances from radio networks, with focus on Ashante Twi talk-radio. Flamenbaum employs conversation analysis, information structure, and ethnography, in making meaning of the prevalence of intrasentential CS into English, in the context of Twi talk-radio debates. She observed that a switch into English marks new or salient information, and as such function as a pragmatic tool in radio discourse, allowing speakers to negotiate the conversational floor, and metapragmatically frame the speech event (Flamenbaum 2013). The consequence of her findings to this current study is her observation that the CS pattern suggests that, CS is not an implicit indication of speaker’s lack of linguistic competence. In other words the frequent switch between Akan to English, which we will be examining, will not be as a result of bilinguals’ lack of proficiency, but their ability to speak both languages.

#### 3.4.2 Vanderpuije J. Adua’s view (2010)

She described Ga-English codeswitching on radio and television advertisement, drawing on Markedness model, and the Matrix language frame model for the analysis. She also investigated the effect of the use of CS in advertisement on consumers. She observed that, the effectiveness of CS is dependent on identifying, and recognizing the type of audience in the communicative event, and adjusting the level of CS to coincide with their identity (2010:133). Thus Ga-English CS to a degree has effect on consumers’ behaviour, towards products, and services advertised. In addition she mentioned that, CS satisfies advertisers’ creative needs (Vanderpuije 2010).

She observed that, English words and phrases are often resorted to because they may be shorter in graphical form, and pronunciation, which makes it more appealing to advertisers who want to achieve language simplicity. Her study provides a stepping stone to assess listeners’ attitude towards CS during political and sports talk-show of this current study.
In short, limited studies from the sociolinguistics perspective have been conducted in the broadcasting domain, on Akan radio in Ghana. Moreover, listeners’ attitude towards the use of CS to disseminate information to the general public, based on the fact that not all the citizens are educated, has received little attention. This research gap prompts our study to unravel the sociolinguistic motivation behind the Akan-English CS and to assess listeners’ attitude to such behaviour.

3.5 Chapter summary
In this chapter, we reviewed some literature in a systematic order. We looked at earlier work on bi/multilingualism in a broader sense, and then narrowed it to Africa, and later Ghana. We also looked at literature on codeswitching from the broader perspective, and then narrowed it to CS on radio outside Ghana, before looking at CS on radio in Ghana, which is our main focus for this study.
Chapter four

Data analysis and discussion

4.1 Pattern of codeswitching on Ghanaian radio talk-shows

The radio conversation to be analysed, can be categorized as a dialogue. According to the Oxford dictionary, a dialogue is a discussion between two or more people, or groups, especially one directed towards exploration of a particular subject, or resolution of a problem. Therefore the transcribed discussion on politics and sports talk shows portrays as such. Thus, it consists of two or more participants using Akan as the unmarked code for discussion. Based on our study area, we will focus our attention mainly on the discussion programs which exhibit extensive CS between Akan and English. It can be observed that, irrespective of the hosts, and the resource persons present, they never expressed themselves exclusively in Akan, despite the fact that Akan is the unmarked code for interaction. Consider the extract below, from Appendix IA page 75, on a discussion which focuses on the shortage of fuel in the country, between the host and a Minister (NB: the English words/phrases are in bold):

Extract 1:

H: Meda woase Honorable. Honorable Agyei Mensah yɛmfa fuel asem no nyɛ aseɛ. wohwe deɛ erekɔ so ɣi a yɛn fuel ho nsɛm yi ṣfiri sɛ NDC aban yi baɛ yi eyɛ den. Nnipa dɔdoɔ no ara no se adeg no ɛreɣ ɛgyɛ nsamu. Wo hunu ne sɛn?

R2: Nokware a ɛwɔ mu ne sɛ, baabi a aduru no woka sɛ NDC aban baa ye fuel aye den, eyɛ all over the country.

H: Thank you Honorable. Honorable Agyei Mensah let us start with the fuel issue. It seems that that the fuel has become very scarce during the NDC government. People are saying that this issue is going out of hand. How do you see it?

R2: the truth of the matter is, shortage of fuel is not due to the NDC governance but is an issue all over the country.
It is part of our life, from even the PNDC time until Mahama administration. When we look at the handling of fuel situation in this country, it is advisable to check our history, and we have made fuel political. But the bare fact is that we don’t have petrol. Sometime ago we had access to a small amount but it was not enough. It was small.

As we can observe from the extract above, two different languages, Akan and English, are used in this conversation. On the basis of the large data set obtained of naturally occurring conversation on radio (see Appendix I and II), we can observe that Akan is mostly spoken. It being the medium for interaction (cf. Program Managers), we can call it the unmarked code for this program while the sporadic switching to English can be seen as less frequent and as such the marked code. In addition some of the English lexemes are obviously cultural loan-words (e.g. fuel, honourable, administration, and politics). Can we then conclude that, during such discussions, a switch into English will be to establish a new idea or topic, and that marked choice maxim is what is functioning here? Let us prove this from our subsequent analysis.

4.2 Types of codeswitching observed

The transcribed utterances obtained for this study was examined for themes and was compared to other published and archival materials to draw meaningful interpretation out of them. The types of CS found on the radio discussion could be termed as ‘intrasentential’, ‘intersentential’ and extra-sentential (Hamers and Blanc 2000:259ff), also see (Milroy and Muysken 1995:8) for details. These types of CS were also outlined by Luciana (2006), confirming intra-code-switching as the one dominating the utterances across the registers (see §3.1.3).
4.2.1 Intersentential codeswitching

This type of CS is used for switches between clauses or sentences within the same text. One clause/sentence might be in one language, and the other clause/sentence in another language. For example, taking this extract from Appendix IB on page 88, which focuses on a discussion on Ghana Union of Traders Association’s problem to close down shops, by the host and two MPs, we can observe this type of CS occurring:

Extract 2:

R2: . . . Wodi mmra no so a, **nobody can** stop you from doing anything. But make sure sɛ mmara no woadi so.

R2: . . . When you obey the law **nobody can** stop you from doing anything. But make sure that you have obeyed the law.

With the first sentence the speaker begins in Akan and ends with English, while his next sentence begun in English and ended in Akan, depicting intersentential CS at the clause level.

The following extract is from Appendix ID on page 103, a discussion based on an upcoming demonstration at the Flag Staff House by traders in Accra:

Extract 3:

R2: . . . **So that all of us can debate to check what it is in the right to information**? Deɛn na ɛbɛtumi aye ama ɣɛn?

R2: . . . **So that all of us can debate to check what it is in the right to information**? What can it do for us?

The speaker in this scene portrays intersentential CS at the sentence level, by having his first sentence in English and the next in Akan. From the above example we can observe the alternation between Akan and English in clauses and sentences within the same text.
4.2.2 Intrasentential codeswitching

This occurs within the sentence, or clause boundary, including within the word boundary. The example below is an extract from Appendix IIA, on page 118, which talks about an incidence that took place at the Blackstars camp during the 2014 world cup.

Extract 4:

R1: Na wohwɛ **players** no wɔn mo support-ɔ Sulley anaa Parker?

H: Na wo **player** a wo be-support-ɔ Sulley no mente woase.

R2: **I think** sɛ woyɛ saa na woreye ayɛ biribiibi.

R1: When you observe, do you think the **players supports** Sulley or Parker?

H: You **player** who will **support** Sulley I will not understand you.

R2: **I think** when you do that you are becoming someway.

From the extract above, the Host and his resource persons from the Ghana Football Association, in their discussion, engaged in switches between Akan and English lexical items, within the same sentence.

4.2.3 Extra-sentential codeswitching

This type of CS is used to refer to the switching between an utterance, and an interjection attached to it (Milroy and Muysken 1995:8). In other words, it is the insertion of an interjection from one language into an utterance of another language. The extract below, is from Appendix IIC page 128, on a discussion based on the after match between Brazil, and Croatia in the 2014 world cup. Here the resource person (R1) inserts an interjection “oh!”
Extract 5:

H: Coach ĕnura wo hwɛɛ match yi bia, bo me mu, ĕnura na ɛte sɛn?  
R1: Oh! ĕnura deɛ seɗɛ wodii kan kaeɛ no, ĕgya bao, ĕgya bao, ĕgya abɛduru.

H: Coach if you watched the match yesterday, can you tell us how it went?  
R1: Oh! Yesterday, as you have already said the match is finally over.

As we can deduce from the extract above, the interjection that the speaker used before his comment on what the host asked him, expresses emotions, or feelings of joy/excitement about the outcome of the football match between Brazil and Croatia.

4.3 Findings and discussion

In this section a particular attention will be paid to the way individuals strategically employ the two codes in their bilingual repertoire to achieve specific communication need. We will observe a wide variety of functions performed by the use of CS in the ensuing analysis.

4.3.1 Identification of bilingual’s persona using codeswitching

The extract below shows the use of both inter and intra-sentential CS by Hon. Agyaako an MP of the minority party (NPP), who was asked by the host (H) to express his view on the upcoming NPP congress (Appendix IA page 78-79). The speaker made his speech extensively in the unmarked code, Akan and yet employed political jargons from English, which identifies him as an educated politician.
Extract 6

H: [..] Hon Agyaako mayen ntie wɔdwene εwɔ NPP congress no.

R3: Me meyɛ Democrat! Allan Kyerrmanteng se ɔ-contest-ɪ na odi president no bi a eyɛ yie. Sɛ anka wɔbɛma me mmere tiawa bi a mekyerɛkyɛrɛ nsɛm mu

H: Toa so, toa so!

R3: ebeneda a etwaa mu yi, ɛna mekɔɔ pampa foforo bi so; se saa na yɛka no?

H: Yeah!

R3: ɛna na party chairman ɔwɔ Northern region aka nsɛm bi a me no, Nyame anim nokware nie eyɛ me se nsɛm no enhwe baabiara.

H: Kyerɛ se ankɔ yie!

R3: mekyerɛ se asɛm no sebe tafrakyɛ, ɛbɔn, ɛmfata se regional chairman eka saa asɛm. ɔbue n’ano aka se party National chairman ye trotro a president Kuffour ɛnɛ Kwadwo Mpiani na eka no. [..] Saa na yen wura Bogure nso kɔɔ regional maa regional-fɔɔ nso too aba ma no, yeamfa ankye no. ɛkɔɔ contest ɛna o-win-i. In fact it was evident

H: [..] Hon. Agyaako let us hear your view on the NPP congress.

R3: I am a democrat! If Allan Kyerrmanteng goes to contest and he becomes the president is a good thing. I can explain further if you give me more time.

H: Continue!

R3: Last Tuesday I visited one of these districts. That is how it is mentioned?

H:Yeah!

R3: And the party chairman in the Northern region made a statement that to me before God it isn’t appropriate.

H: Meaning it didn’t go well!

R3: It is a statement that was blasphemous for a regional chairman to say. He said the party national chairman is a public vehicle driven by president Kuffour and Mpiani. [..] It is the same way our Hon. Bogure went to regional for him to be voted into office. It was not free. He went to contest and he won
In fact it was evident that Nana Akuffo Addo and associates wanted someone else. And the delegates, NPP king makers, decided to do what they wanted. So in spite of what Akuffo wanted, they voted for Paul Afoku. Do you understand?

H: Aane!

Considering the strategies of the bilingual use of CS on radio from the extract above, we can describe it as a means of communicating social messages such as prestige and modernity. As noted, Ghanaian English is the preserve of the educated in the society, and the politician use of CS is indexical of social, economic and political power. In other words, English is more associated with upward social mobility than Akan. And it is not likely that one will hold a high level position in government without speaking English well. On the other hand, his conversation in Akan showed his solidarity and in-group/ethnic identity. While employing CS, he expresses modernity and prestige of the elite class. Moreover, the speaker here applied CS as a discourse strategy, emphasizing on the question at hand and not as participant oriented negotiation, trying to reach common grounds (cf. Lösch 2007). It also signals his dual identity in both cultures that the two languages index.

Consequently the intra-sentential occurrence of English in Akan, can be regarded as core borrowing\(^5\), since he employs not only nouns ‘congress’, ‘democrat’, ‘president’ etc. but also uses English verbs, prepositions and determiners ‘evident’, ‘decide’ ‘in’, ‘the’ etc. instead of the Akan equivalent (president -wmanpanin, evident – dedi, decide –si wadwene pi, the –no, in - mu).

---

\(^5\) In Myers-Scotton’s work, core borrowing is a loanword that duplicates element that the recipient language already has (Myers-Scotton 2005).
4.3.2 Quotation through codeswitching

Another recurrent function of CS observed, was its use in quoting statement during conversation (cf. Gumperz 1982). CS was used in a discussion on an incidence that occurred at the Blackstar’s camp by the host, to explain what happened between a player and the president of a certain club, during the 2014 world cup competition. In order to directly quote the action that took place at the camp, to both listeners and the resource persons, he switched to English. The following discussion is an extract from Appendix IIA page 117.

Extract 7

H: **Players** no mu baako wahwe panin baako asom.

R1: Eii!

H: . . . Na papa yi se sei ne ade ade, sɛ monto mobo na abufuo bayɛ. Na ṣe [change in tone] *player: “who are you?”*

*Papa: “I am a president of a club”*. No ara na ṣe ṣe [change in tone]“Hey me”. Ṣe ṣe so [change in tone] “yes you”. Na wɔsan abutu no baako eeh!

H: One of the **players** has slapped one of the officials of the team.

R1: Eii!

H: . . . And the man said they should be patient and the players got angry. And he said [change in tone] *Player: “who are you?” Man: “I am a president of a club”*. Then suddenly there was a slap by the player. The man said, [change in tone] “Hey me” and he responded, [change in tone] “yes you”. He again gave the man a kick eeh!

It is fascinating to observe that, by switching into English to directly quote what happened between the player and the president, the host indicated a change in footing. From his earlier discussion with the resource person, he made known in Akan what happened between the player and the president. However, he went on to impersonate the conversation that took place between the two using a different tone. In that respect, he played the role of an animator (see: Goffman 1979). Such a switch would be considered as a marked code used to negotiate for a different RO set.
4.3.3 Emphasizing disagreement and reiteration using CS

Political talk shows normally involve resource persons from two or more political parties in the country, who share their view about the state of the nation. The host initiates a turn-taking talk with the persons present, on issues confronting the nation. From the unfolding discussion below, the host initiates a turn-taking discussion with two MPs from opposition parties, in the country: National Democratic Congress (NDC, the current ruling government) and New Patriotic Party (NPP). They were sharing their views on the strike action that Ghanaian Union of Traders Association (GUTA) was embarking on, by closing down shops in the country. After the first MP had his turn, he interrupted the discussion of the other MP to oppose his comments using intra-sentential CS to argue for the stand (Extract from Appendix IB. page 89):

Extract 8:

R2: Woahuu!

R1: ԑԑ cheaper to whose advantage?

R2: Oh massa!

R1: Final consumer na ԑ-benefit-e

R2: Saa?

R1: laughs!

R2: Na woatum a-interrogate-e backwards abisa se seesei tax no ԑn na wɔtu?

R1: Wɔyԑ deԑ n wode baa country ha? Wɔntua tax? Wɔntua tax deԑ a, ԑn-blame-e wɔn. ԑn ara na ԑnantumi angye tax no.

R2: ԑde faa hen na ԑnantumi angye tax no? Massa, can I continue?

R2: You have realized!

R1: Is cheaper to whose advantage?

R2: Oh master!

R1: Is the final consumer who benefits

R2: Is that so?

R1: laughs!

R2: Have you been able to interrogate backwards to ask the amount they even pay as tax?

R1: How did they get the goods into the country? Didn’t they pay tax? If they didn’t, then we don’t have to blame them. It is our mistake not to have taken the tax.

R2: How did they import the goods without being tax? Master can I continue?
**H:** Kọ so Hon. Agyei Mensah!  

**H:** Continue Hon. Agyei Mensah!

The first resource person, on his discussion on the influx of foreigners trading in the Ghanaian market, coupled with the cedi depreciation to the dollar, for which reason GUTA was embarking on a strike, went against the motion. He however, interrupted the second resource person, who was giving his view in favour of the motion, using CS. The second resource person reaction to the first speaker’s comment, “εye cheaper to whose advantage” (Is cheaper to whose advantage) also made use of intra-sentential CS to argue his stand. By doing so, he was not only accepting the first speaker’s choice of language, but also to identify himself as belonging to the same speech community. Also, the second speaker in his bid to continue his previous discussion before he was interrupted used English, ‘massa can I continue’ (master can I continue).

The assignment of the marked code maxim, to these unexpected intra-sentential switches, which are not persistent within one sequence, becomes difficult to apply. But it can be observed that the host responding in Akan, the accepted code, was to perhaps negotiate the floor for the continuation of Akan and not necessarily English. **Tax (tuɔ), and country (ɔman),** although they have their correspondent terms in Akan, in this context, it can be referred as **core borrowing**.

CS also occurs in people’s conversation for reiteration purposes (cf. Gumperz 1982). To a considerable extent, people switch codes to emphasize a statement or idea they have already made mention of in another code. Let us consider the following extract from Appendix ID page 100:

**Extract 9:**

**R2:** . . . Nti se worekɔ akɔye saa eyekyere yi a, ɛwo se police-foɔ ba mu. Wone police no ɛwo se montena ase na mo nkyerɛkyere kwan a morekɔ akɔye demonstration no.  

**R2:** . . . So when embarking on such a demonstration the police must be involved. They have to sit down with the police, and show them the routes involved for the demonstration.
This was a discussion on an upcoming demonstration by workers in Ghana, specifically in Accra. The host initiated the talk with two opposing political party representatives from parliament. The second speaker, in his contribution to how such an act can be carried out smoothly, repeated the action in English. Thus, the use of the English word ‘demonstration’ in his speech was to place an emphasis in his speech. The speaker has already made mention of word in Akan, ‘eyekyere’ before he repeated it in English.

Moreover, the use of CS to some extent, cannot be attributed to speaker’s lack of linguistic competence (Flamenbaum 2013:14). Elsewhere in our data, certain English expressions such as bottle and mistake, aside what we have looked at, were used at an initial discussion by speakers, and later had its equivalents in Akan spoken, as ‘toa’ and ‘mfomsos’ respectively. In other words, for speakers to engage in such a conversation there is the need for them to be proficient in both languages to a certain degree. The switches that occur therefore, I assume, are meaningful for interactants. As such, the switches seem to be socially motivated, and not necessarily lack of competence in either language. Difficulty in applying the marked choice maxim arises here, since the switch into English does not necessarily have a special indexicality. Rather it is the entire text that carries the communicative intent of what the speaker wanted to achieve at that moment.

**4.3.4 Using CS for public preference**

As a means to reach out to a larger audience in the metropolis, most program managers assess the use of CS, in disseminating information to the public, useful. Although the alternation between Akan and English on air during discussion is subconscious, most program managers are positive about this impart, if they want to reach out to their audience (Akan speakers) and many more. However, they also intend to give more room to the Akan language than English. This they try to achieve, by having editors to prompt the host whenever they notice the English is becoming more frequent. Nonetheless, this attitude of bilinguals has been seen as crucial because in a radio talk show situation, the choice of words, clarity, and the expression of ideas are deemed important, since pictorial objects do not accompany utterances, which is the only source for audience’s perception (Lam 2013). The ensuing discussion is between the host and two recourse persons, on an incidence that occurred at the Black stars camp during the 2014 world cup, before the match with Portugal (Appendix IIA page 117):
Extract 10:

**H:** Players no mu baako wahwe panin baako asom.

**R1:** Eii! . . . Na wɔn mo se bottle no koraa atwa Nyatekye koraa, wanya mark.

**H:** Enti anka ṣrekɔwɔ no bottle? [...] Na yeɗe no rekɔ Portugal game no mo no wohwe a, yɛbetumi ahye?

**H:** One of the players has slapped one of the officials of the team.

**R1:** Eii! [...] They are saying even the bottle cut Nyatekye and have gotten a mark.

**H:** So he was going to stab him with the bottle? [...] and do you think we can score the game with Portugal, with him in it?

From the sports discussion above, the common insertion of English words such as ‘mark’, ‘bottle’, ‘game’ and ‘players’ can be associated with core borrowing. They have their corresponding forms in Akan: ‘nhyensoɔ’, ‘toa’, ‘agɔɗe’ and ‘akansifo’ respectively. It can be ascertained that, these English words indexes societal preference since they are more prevalent in colloquial conversation, especially among the youth. Moreover, certain Akan words might not sound familiar to some of the listeners who do not have Akan as their L1. In addition, instead of using the equivalence in Akan, the host and his resource persons, employ technical football jargons as it is in its westernize form, in order to achieve verbally efficient communication, to enable the audience to perceive conversations, even without visual aid. Intra-sentential CS, according to research, helps establish ‘solidarity’ (see Myers-Scotton 1995) between the host and the target. An interview with one program manager brought this to light:

Our target group is the Akan speakers, but then there are a whole lot of inhabitants here, who are here to work. So there is a complete versatile linguistic atmosphere. Kumasi (the capital of Ashanti Region) inhabits a lot of the other ethnic groups of the country, so we can’t be static to purely the Akan language. They have learnt the language, but the most typical ones, when we use them, we end up confusing many. So it is a mixture of English and Akan to reach out to a wider audience (see Appendix IIIE page 160).
As such, the hosts are more apt to establish rapport with the audience through the use of words or phrases that the audience might be familiar with, as a result of their exposure to westernized lifestyle.

### 4.3.5 Using CS to level inequality

Moreover, as these radio networks hold Akan to be the language policy for discussion on air, it is obvious that the host will consistently initiate, and maintain the flow of the discussion, in Akan. However, during both political and sports discussion, as we have observed with our previous examples, CS between Akan and English is the norm. As we will observe from the extract below, the host also employs CS in some of his interaction. In effect, he is negotiating a relationship with the resource persons. Thus, his association with this code narrows the social distance between him and the minister, than if he replied in Akan only.

The extract from Appendix IB page 86 and 88, talks about the strike actions that GUTA wants to embark on due to the economic situation, and the influx of foreigners in the Ghanaian market. The host, after his turn-taking with the first speaker, asked the second speaker (R2), his opinion on the issue:

**Extract 11:**

**H:** Na ne nsem no, ne ntease mu no, emu ayε me hyee kakra.

**R2:** [. . .] Nti wɔbɛtumi aka sɛ asem a GUTA reka no, aba biara nni mu? **All they are saying is that**, obiara odi mmara no so let them do it. **Even in the most advanced democracies** no, massa yɛnyɛ no saa. [. . .] **Retail outlet** no nso a yɛreyε no, mone yɛn rebɛpɛ ho.

**H:** To me his comment on this issue was not straight forward.

**R2:** [. . .] So how can we say that there is no wisdom in what GUTA is saying? **All they are saying is that**, anyone who obeys the law **let them do it. Even in the most advanced democracies**, master is not done that way. [. . .] The **retail outlet** that we do, they have been fighting with us over it.
In this extract, the speaker (R2) was giving his view in support of the strike action proposed by GUTA. The speaker’s speech reflects that of bilingual elite. This might explain his use of intersentential CS. To accommodate such interaction, and to bridge the gap so to reduce the social distance between them, the host associated himself at some point with intrasentential CS. His choice of English words ‘cheaper because’ cannot be associated with borrowing because it has its equivalent in Akan ‘ԑԑfo afirise’. This shows that, in a conversation of this nature, the host and speakers create a bond of mutual knowledge of both languages. It is obvious that, CS as an unmarked code is what is functioning within this conversation since the switch from Akan to English does not lead to a change or a negotiation for a new RO set, by the speakers.

4.3.6 Principle of economy through CS

In addition to the above functions that CS plays during political and sports radio talk-show in Ghana, we cannot do away with the principle of economy. Every host, or presenter, has been assigned a fixed time within which the program must be well discussed and explicated, for their listeners. They are therefore conscious of the time, each speaker must use to explain a given topic or question. Consequently, speakers undoubtedly employ certain English expressions which ‘require less linguistic effort’. This strategic use of communicative competence seems to be the manifestation, where speakers maximise the communicative abilities they have, in the languages present in their linguistic repertoire (see §3.2.3). Accordingly, certain English expressions may be preferred because it is shorter, and requires less linguistic effort, (Li 2002:94) as compared with its Akan equivalent. Let us now consider the following extract from Appendix IID page 139, which talks about the upcoming match between Ghana Blackstars and Portugal. Here the speaker, who is the Assistant coach for Ghana Blackstars, was interviewed by a reporter live on air:
Extract 12:

R2: [...] But waa wonim se players yi wɔmɔ ne wɔmɔ sika sɛm deɛ ɛyyaa na ɛye asem fofoŋ. But mpanimfoŋ aka akyerɛ boys no se obia nya akoma tɔyam sedeɛ ɛbeye a match yia eda y’anim yi ye bɛtumi abɔ no yie paa na ye tumi a win-i. R2: [...] But you yourself know that these players and their monetary issues is a different thing all together. But the leaders have informed the boys to be patient so that the upcoming match we will be able to play well and win.

From the example above, it can be ascertained that, the speaker’s use of intrasentential CS tend to take less linguistic effort in order to express his view on the topic, in a shorter and more economical way. In order words he is maximizing his chances to express himself within a limited time frame. The ‘but’ in Akan is ‘nanso’, a three syllable word (see Dolphyne 1988 for details) as compared to the monosyllabic word in English. ‘Players’, a two syllable word, in place of ‘akansifo’ a four syllable word in Akan. Similarly ‘boys’, a monosyllabic word is used in place of ‘mmarimaa’, a four syllable word. ‘Match’ and ‘win’ from the above extract, are both monosyllabic words, and were used in place of its Akan equivalents ‘akansie’ and ‘nkonim,’ both of which are four syllable words. Such switches can be said to be the use of CS itself in expressing the general intent of the speaker which is socially motivated, to achieve a communicative intention.

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6 A syllable is the tone-bearing unit in Akan which is expressed in terms of the consonant or vowel uttered (Dolphyne 1988:52).
4.4 **Questionnaire analysis and discussion**

In this section we turn our attention to the recipients’ reaction towards the use of CS in the above analysed programs (see Appendix IV for questionnaire). This preliminary analysis of findings suggests the following:

4.4.1 **Demographic information**

The study further conducted a survey with people who listens’ to the selected radio programs, to ascertain their attitude towards CS during discussion on air. The reason was, not all people in the metropolis who listen to CS programs are educated or native speakers of Akan. A total of forty (40) questionnaires were administered, and descriptively analyzed with ‘R’ statistics (cf. Rowntree 2000). In terms of gender, both male and female where balanced 50% each (Figure 3 below). 37.50% of the respondents were between the ages of 20-30 years old, while 25% were between 30-40 years old. 22.50% of the respondents were between 40-50 years old and 15% were above 50 years old (Figure 4 below).

![Gender Distribution of Respondents](image)

Figure 3
As shown in Figure 5 below, most of the respondents sampled, had some form of formal education. 27.50% of the respondents have obtained Tertiary education, 35% of the respondents have obtained secondary/vocational education, and 20% of the respondents have no formal education.
The data also revealed that, the majority of the respondents are multilingual; 5% of the respondents can speak only one language, 17.5% speaks two languages and 47.5% speaks three languages, while 12.5% of the respondents speak four languages etc (see Figure 6). Only 28.89% selected Akan as their mother tongue. The rest of the respondents either speaks Kasem (6.67%), Basare (24.44%), Gonja (4.44%), Ewe (26.67%), Ga (24.44%) and Dagbani (6.67%) as their mother tongue (see table 1 for mother tongue distribution).
Figure 6

Table 1: Distribution of respondents’ mother tongue

<table>
<thead>
<tr>
<th>Mother Tongue</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kasem</td>
<td>3</td>
<td>6.67%</td>
</tr>
<tr>
<td>Ga</td>
<td>11</td>
<td>24.44%</td>
</tr>
<tr>
<td>Basare</td>
<td>1</td>
<td>2.22%</td>
</tr>
<tr>
<td>Gonja</td>
<td>2</td>
<td>4.44%</td>
</tr>
<tr>
<td>Akan</td>
<td>13</td>
<td>28.89%</td>
</tr>
<tr>
<td>Ewe</td>
<td>12</td>
<td>26.67%</td>
</tr>
<tr>
<td>Dagbani</td>
<td>3</td>
<td>6.67%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>45</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>
Table 2 below represents the languages the respondents are familiar with in order of fluency. Gonja, Basare Dagomba, Tampluma, Krachi and Lobi are among the languages with fewer speakers, and are either acquired as a first language therefore respondents are fluent in it, or as a second language, with less fluency. It can also be observed that, Akan has the highest number of speakers with 38 respondents, followed by English with 34 respondents, and Ga-Adangbe with 17 respondents, speaking the languages fluently (as L1) or not so fluent (as L2).

**Table 2: Languages spoken and order of fluency**

<table>
<thead>
<tr>
<th>Languages</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>4th</th>
<th>5th</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kasem</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Akan</td>
<td>22</td>
<td>9</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>38</td>
</tr>
<tr>
<td>English</td>
<td>3</td>
<td>20</td>
<td>5</td>
<td>6</td>
<td>-</td>
<td>34</td>
</tr>
<tr>
<td>Ga-Adangbe</td>
<td>4</td>
<td>7</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>17</td>
</tr>
<tr>
<td>Ewe</td>
<td>4</td>
<td>1</td>
<td>7</td>
<td>-</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td>Basare</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Hausa</td>
<td>-</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>Gonja</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Dagomba</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Tampluma</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Krachi</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Dagbani</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>French</td>
<td>1</td>
<td>-</td>
<td>2</td>
<td>1</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>Guan</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Lobi</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1</td>
</tr>
</tbody>
</table>

Akan having the highest number of speakers can be attributed to the fact that it is the commonest indigenous language spoken in the country, and more precisely, the community (Madina and Amassaman) from where the data responses were obtained.
And English being the second language with the highest number of speakers might be credited to the fact that, 80% of the respondents had some form of formal education while 20% had no formal education (Figure 5 above). These data can also highlight the fact that Akan, which is not officially recognized in the country, is gradually obtaining similar status with English as a *lingua franca* (see §3.1.2).

### 4.4.2 Analysis of CS on radio program

A total of 39 (97.50%) respondents, indicated that they regularly listen to CS during radio programs with 1 (2.50%) of them differing (table 3 below).

**Table 3: Listenership distribution of respondents**

<table>
<thead>
<tr>
<th>Listenership</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>39</td>
<td>97.50%</td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>2.50%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>40</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Of the 39 respondents who listens to CS discussion 14 (25%) listens to politics, 13 (23.21%) listens to sports, 20 (35.71%) listens to newspaper review and 9 (16.08%) listens to all three.

**Table 4: Programs listened to by respondents**

<table>
<thead>
<tr>
<th>Programs</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Politics</td>
<td>14</td>
<td>25%</td>
</tr>
<tr>
<td>Sports</td>
<td>13</td>
<td>23.21%</td>
</tr>
<tr>
<td>Newspaper Review</td>
<td>20</td>
<td>35.71%</td>
</tr>
<tr>
<td>All the above</td>
<td>9</td>
<td>16.08%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>56</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>
4.4.3 Attitude towards CS on radio

With our search to gather knowledge about listeners attitude toward CS, out of the 39 respondents who listens to CS discussion on air, 43.59% (17) indicated that they always understand the messages, 17.95% (7) very often understands the message, 17.95% (7) often understands it, 15.38% (6) did not often understand it while 5.13% (2) of the respondents never understood the message in the CS discussion they listen to (see table 5).

Table 5: Respondents level of understanding CS on radio

<table>
<thead>
<tr>
<th>Level of Understanding</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Always</td>
<td>17</td>
<td>43.59%</td>
</tr>
<tr>
<td>Very often</td>
<td>7</td>
<td>17.95%</td>
</tr>
<tr>
<td>often</td>
<td>7</td>
<td>17.95%</td>
</tr>
<tr>
<td>Not often</td>
<td>6</td>
<td>15.38%</td>
</tr>
<tr>
<td>never</td>
<td>2</td>
<td>5.13%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>39</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

This implies that, in total, about 8 respondents could not really comprehend information given to the general public, when the strategy of CS is involved. This can be attributed in a way to education. As we noted 20% of the respondents had no formal education (cf. Figure 5). So Akan-English codeswitching does not necessarily give some listeners full understanding of the message disseminated. Therefore, this behaviour of alternating between Akan and English carries a potential drawback in communicating messages about the economy, and the state, to the general public, to some extent. Nevertheless, a greater percentage (79.49%) indicated that they understand it when CS is used to disseminate information.
Also, interview with some of the program managers revealed that, CS enables them to send their message across, due to the multilingual nature of the community and their objective to reach out to the majority. Here is what one had to say (see Appendix IIIB.)

**Extract 13:**

**Interviewer:** Please, in your own opinion, can we stop this act of mixing language during discussion on air?

**Interviewee:** It can be stopped in the long term. Since you can only take off the oxygen mask from your nose on the sick bed when you can receive oxygen yourself from the free air. Otherwise, you will kill yourself. Now it is like we are on a sick bed with oxygen mask and that is the only means of survival. That is why we keep mixing both languages. We can comfortably take off the mask when we can breathe freely. That is when our lexicon, the volume of our vocabulary, in Akan language is now rich. For now the mixing of the two languages is acceptable on radio. The reason is that if we do the Akan and English combined, it helps a lot of people to understand the contents better, because we are in a cosmopolitan area and the majority of Akan speakers here do not, and might not, understand deep Akan. For example: “premo ato. Ṇnne Ṇbrepo da a Ṇso Ṇduonu. ---@man sika krabea baatan 嫚man Ghana ye sika tredei paa akɔ bo bosia 嫚wɔ amanone. 嫚kɔ ye no, opepepei Ṇduonu a Ṇmeensa gu akyera Ṇna ɔde maa Togofoɔ. Wɔtwea no mfiem mmie ntem. Ṇba na ye gye sika no a, yedi besi skull dan ama obea akɔ be”7. (Is noon day, today is twentieth of a great day. The Bank of Ghana has used a huge sum of our money as a loan in abroad. When they went, they gave 20 million to the Togolese. Which they will pay in two years time. When it comes and we receive the money, we will build schools for everyone to attend). Listeners will be lost especially here in Accra, but if I say: “Bank of Ghana Ṇdi ye sika 20 billion abɔ bosia wo Togo. Saa loan yi Togofoɔ btwea no mfiem mmie ntem. Ṇba na ye gye sika no a, yedi besi skull dan ama obea akɔ be”. The difficult ones to breakdown in Twi, we say them in English.

---

7 The translation is in *Italics*. The borrowed words are in italic bold.
Speaking sorely in Twi we may confuse them. So when we say 20 billion they will have a fair idea. When we keep it like this 70% of the population will understand it (End).

Accordingly, their response shows that CS during political and sports talk shows, do not have a significant negative impact, on the listeners. In response to the question, ‘do you feel comfortable when the Akan and English languages are mixed during such programs’? 36 (90%) of the respondents answered in the affirmative, 1 (2.50%) and 3 (7.50%) of the respondents answered ‘don’t know’ and ‘No’ respectively (Table 6 below). Thus, the results of the analysis led us to conclude to some extent that, listeners are comfortable listening to CS programs. We can therefore say that, listeners’ understanding of the messages in CS conversation does not cause any serious negative feelings or attitudes.

**Table 6: Respondents attitude for CS**

<table>
<thead>
<tr>
<th>Comfortability</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>36</td>
<td>90%</td>
</tr>
<tr>
<td>No</td>
<td>3</td>
<td>7.50%</td>
</tr>
<tr>
<td>Don’t Know</td>
<td>1</td>
<td>2.50%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>40</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>
In addition to their attitude towards CS, their responses to the question, ‘can we stop mixing Akan and English expressions during such radio programs’? 11(27.50%) of the respondents answered in the affirmative, 2(5%) and 27(67.50%) answered ‘don’t know’ and ‘no’ respectively. Essentially, a large percentage (67.50%) was positive to the use of CS in disseminating information (Figure 7 below).

Figure 7
4.4.4 Cross examination of respondents’ gender, age and education on stopping CS

For further understanding of the data collected from the listeners, we will look at a crossed examination of respondents’ age, gender, and educational level, with relation to stopping CS on radio. The following findings were obtained:

4.4.4.1 Respondents’ reaction on CS across gender

From the graph below (Figure 8), we can observe the reaction of both sexes when it comes to the use of CS, and their view on stopping it to disseminate information on air to the general public. Of the 40 respondents, 50% were male and the other percent were female (cf. Figure 3).

![Figure 8](image)

From Figure 8 above, 67.5% of both genders (27.5% Males and 40% Females), were positive to the use of CS on air, while 27.5% of both genders were negative (20% Males and 7.5% Females). Only 5% of the 40 respondents could not affirm or disconfirm. In all, we can ascertain that both the males and females disagree that the use of CS on Akan radio programs should be stopped.
4.4.4.2 Respondents’ reaction on CS across age

Most of the age distribution of our respondents can be seen from the graph below, to have fallen in the youth category. Even so, the other age groups also share the same thought to some extent with them, in the use of CS, on Akan radio. As we can observe, 42.5%, 7.5%, 7.5% and 10% of the 40 respondents, from the age group 20-30, 30-40, 40-50 and above 50 respectively, affirms the use of CS on air. While 15%, 5%, 5%, and 2.5% across age, disagrees.

Figure 9

Only 5% of the respondents mainly from the 20-30 age group did not have a stand for CS. What this attempts to confirm is that, majority of the respondents from all age groups (67.5%) do not agree to the suggestion that the use of CS should be stopped.
4.4.4.3 Respondents’ reaction on CS across level of education

Remarkably, educational level had the same results, although 20% of the respondents had no formal education (cf. Figure 5). 17.5% out of 20% who had no formal education still have a positive attitude to the use of CS on air (Figure 10 below). This can be attributed to the fact that they presume its use to be an asset to reach out, not only to them, but to a greater percentage of the people. 15%, 20%, and 15% out of 17.5%, 35%, 27.5% of those who had basic, secondary/vocational and tertiary education were also positive to it. It can be observed that majority of the respondents fall within the secondary/vocational level; from which we can deduce to some extent that, the population has formal education and understands English, therefore Akan-English CS will be an asset to the majority.

![Educational Level and Responses](image)

Figure 10
4.5 Summary of analysis

In summary, speakers on air as much as they make choices between Akan and English to send their message across, do not ignore to some extent their listeners’ preference. By combining both qualitative and quantitative methods, the research question, “what functions does codeswitching play in a formal interaction on radio, and how do the listeners react to such codeswitching behaviour on air?” has been dealt with to some extent using the data shown from the analysis. We were able to outline certain patterns/functions that CS plays in conversation, and listener’s attitude towards CS on air.

We can conclude that the language policy that gives prominence to Akan as the medium of interaction on air, does not hold during political and sports talk-shows to some extent, rendering the marked choice maxim inapplicable. According to the marked choice maxim a speaker is able to deviate from the expected/unmarked code when he wishes to establish a new RO set. In other words, speakers choose a code that is not the expected code for discussion only to establish a new idea, topic or situation. On the contrary, the use of English with Akan during political and sports talk-shows, is not to establish a new idea or topic, but rather, both languages are used simultaneously to express the speakers idea. As a result, CS as unmarked code is basically what speakers use to disseminate their information in such talk shows. Thus, although the networks language policy gives priority to Akan as means of communication on air, bilinguals’ switch from Akan to English cannot merely be considered as a marked choice to establish a new RO set. Rather, it is the entire context of both languages that deploys the communicative intent of the speaker.

Therefore unmarked CS itself is what functions on air in association with bilinguals’ behaviour, and has been considered imperative by program managers in order to reach out to a larger audience. Moreover, speakers who engage in such conversation do have proficiency in both languages to a certain degree. The switches that occur, therefore, I assume are meaningful for interactants. As such the switches seem to be socially motivated and not necessarily lack of competence in either language (cf. Flamenbaum 2013). Listeners also deem the use of Akan-English CS to some extent as acceptable, irrespective of their gender, age, educational level and mother tongue. Thus, 67.5% of the respondents support its function on air. This finding confirms
the fact that, bilingual’s behaviour of codeswitching is an asset to speakers, listeners and radio program managers, in Ghana.

4.6 Phonological and morphological integration of English words in Akan

As we have observed in our previous discussions, we can conclude that Akan-English CS (precisely intrasentential CS at the word level) do not occur arbitrarily. It is guided by phonological and morphological processes of the Akan language. In this section we will be exploring the processes that the English words during Akan-English CS undergo. And we can hypothesize that, the English words that occur as intrasentential CS at the word level (cf. §4.2.2.) to some extent, conforms to the grammatical environment of Akan word structure, through morphological and phonological changes. General observation so far, can also confirm that, in radio broadcasts, when a mix involves single English words they are predominantly lexical English nouns (Lam 2013:19). For this analysis, we will restrict ourselves to the English verbs.

4.6.1 Integration of English words through syllabification

In Akan the syllable structure is generally an open one. It does not have a syllable that ends with a consonant. In other words there are no CVC or VC syllables in Akan (cf. Dolphyne 1988). When a word ends with a consonant, it is described as a syllabic consonant. On the other hand, English, from which CS occurs in most bilingual’s speech, is not entirely an open system. As such, there is an automatic transfer of the open system syllable onto the closed system, of English, by bilinguals. This is achieved by adding affixes to the English words. Let us consider the following example from extract 6 above:

Example 4


And delegates, NPP Kingmakers, decide+PST that what 3PL-like and 3PL-FUT-do

“And delegates, NPP kingsmakers, decided that what they like is what they will do”
From the example above, *decided*, [dr.ˈsaɪd.id], a CVC syllable, is resyllabify into a CV word structure in Akan, [dr.sar.ɪ-d-ɪ]. In English, the ending consonant of the syllable occurs at the coda position, while in Akan it occurs at the onset position. Moreover, in Akan, a word in the past tense, when followed by a complement, is realized as the lengthening of the final vowel. Thus the occurrence of decided in the bilingual’s speech leads to the addition of a vowel which changes the morphology of the word from a closed to an open syllable system.

### 4.6.2 Verbal affixes

Verbs\(^8\) in Akan have, just as nouns, certain affixes attached to them. According to Dolphyne (1988), these verbal affixes are to some extent in harmony with the vowels of the stem. Akan has been proven to employ vowel harmony in its word formation processes. According to O’Keefe (O’Keefe 2003), tongue root position and lip rounding are the two kinds of vowel harmony in Akan, with Fante (dialect of Akan), portraying rounding harmony as an additional feature. The tongue root position groups the vowels in Akan into two: the advanced tongue root, examples: /i e æ o u/ and the unadvanced tongue root, examples: /ɪ ʊ ɛ ɔ a/. Whenever the stem vowel is an advanced tongue root vowel, the affix vowel also turns out to be from the same category or vice versa. These affixes attached to the verb are classified into three (Dolphyne 1988: 87):

1. Subject-concord prefixes
2. Tense/Aspect affixes
3. The Negative prefix

#### 4.6.2.1 Subject-concord prefixes

Subject-concord prefixes in Akan, according to Dolphyne (1988), are personal pronouns that attaches to the verb stem. The vowels of the prefixes are in harmony with the vowel of the stem which also agrees with their nouns in number.

\(^8\) Dialect differences were not pointed out because the data analyzed comes from one dialect, Asante Twi.
Example 5

Papa no ṣ-ye ade
Man DET 3SG-do well
“The man he does well”

Example 6

Mame no o-huu ade ṣ no
Woman DET 3SG-see+PST thing DET
“The woman saw the thing”.

In the fifth example, the vowel of the stem is from the unadvanced tongue root set, and the subject prefix attached to it harmonizes with it. While in example six, the vowel in the verb stem is an advanced tongue root vowel, which also harmonizes with the attached subject prefix. Basically the advanced and unadvanced vowels do not occur together in the same word. This occurrence can be seen with intrasentential CS at the word level. The following example is taken from extract 6 above:

Example 7

Allan Kyerɛmateng if 3SG-contest and 3SG-eat president DET some it-do well.
“If Allan Kyerɛmanteng contest and he becomes the president too is a good thing”.

Intrasentential CS for contest [‘kɔn.test] at the word level, undergoes resyllabification in Akan with a suffix attached to it [‘kɔn.tes.tr], creating an open syllable. The vowels in the stem represent that from the unadvanced tongue root set and as such the subject prefix attached to it harmonizes with it. Thus the subject concord prefix attached to the verb is also unadvanced vowel (ɔ-). We can also observe that, there is subject-concord agreement, where the third person singular affix attached to the verb stem, is in agreement with the singular noun.
4.6.2.2 Tense/Aspect affixes

Affixes are also attached to verb stems to mark for tense and aspect in Akan. Bilinguals in the same rationality, add affixes to the verbs of English to mark tense. The future tense in Akan is marked with *be- (e.g. ςbe-kɔ = He will go) while the past is marked with –il-e. (e.g. ςhu-i =He saw it) The past tense can also be realized as a lengthening of the final vowel, (as we saw in example 1 above), when the verb is immediately followed by an object or complement (e.g. ςhuu Ama = He saw Ama) (cf. Osam 2008). Let us consider the following example from extract 4 above:

Example 8

/H/ Na wo player a wo-be-[sɔ.pɔ.:tʊ] Sulley no me-n-te wo-ase.

That 2SG player 2SG-FUT-support Sulley DET 1SG-NEG-listen 2SG-under

“You that player who will support Sulley I won’t understand you”

Example 9

/R3/ ς-kɔ-ɔ contest ɛna [o-wi.ni]

3SG-go+PST contest and 3SG-win+PST

“He went to contest and he won”

Here we can still observe a CVC word in English, support [sɔpɔ:t] and won [ˈwan], transformed into a CV word in Akan [sɔ.pɔ.:tʊ] and [wi.ni]. In example eight, the future tense, *be-, is attached to the English word, support, to form the future tense in Akan. Whereas example nine depicts the formation of the past tense in Akan with the affix i-, attached to the English word, win [wi.ni]. Also there is subject concord with the prefix attached to the verb and the noun it occurs with. And all the vowels in the affixes and the stem of each word, comes from the unadvanced tongue root set and advanced tongue root set respectively.

The progressive and perfect tense in Akan are marked with the prefix, re-, and a- respectively. The progressive prefix occurs in the progressive and immediate future forms of the verb. This rule is also transferred onto the English verbs used by bilinguals at the word level.
The following depicts how the progressive form of the word ‘contest’ is derived from the Akan perspective with the prefix re-. Example is from Appendix IA page 81:

**Example 10**

/\R3/ . . . Me nkorɔfoɔ nson a-wɔ-re- contest-1, no nyinaa no obiara

1SG people seven PRF-3PL-PROG-contest DET all DET everybody

tumi di president ma no ye yie.

able eat president give DET do well.

“Me, the seven candidates that are contesting, everyone is capable of winning the presidency.

The following example illustrates how bilinguals achieve the perfect tense using the prefix maker a- on the English words. Example from Appendix IA page 80:

**Example 11**

/\R3/ . . . Na se party asiahane a-choose-e obi a, ɛ-wɔ se ye nyinaa

And if party kingmakers PRF-choose someone it-3SG that 1PL all

deobuo ne anidie ma no.

respect and honour give him.

“And if the party king makers have chosen someone, it is our obligation to give honour and respect to the person”.

**4.6.2.3 The negative prefix in Akan**

This is a syllabic nasal prefix attached to the verb. It is mostly subjected to homorganic nasal assimilation with the consonant that follows it. For instance: ɔmfā = ‘He won’t take it’, ɔnhu = ‘He won’t see it’. Let us observe how it applies in intrasentential CS at the world level by bilingual speakers. The example is taken from Appendix IIC, page 135:
Example 12

/R4/... ɔ-se    Essian  wɔ-mo re-train-1  no,  ɔno-deɛ

3SG-said Essian 3PL-2PL PROG-train-e DET 3SG-as for

ɔ-se  ɔ-n-train-1

3SG-said 3SG-NEG-train

“He said, Essian, while they were training, as for him he said he won’t train”.

In this section we have made an observation showing that the occurrences of English words during intrasentential CS at the world level are not arbitrary. Rather it is guided by Akan morphological and phonotactical rules to some extent.

4.7 Chapter summary:

Closing in on this chapter, as we started off with our research question, “what functions does codeswitching play in a formal interaction on radio, and how does the listeners’ react to such codeswitching behaviour on air?” at this juncture, we can confirm that Akan-English CS on Ghanaian radio talk-show, through our qualitative analysis, is socially motivated to some extent by the following functions: to emphasize disagreement and reiteration, for the principle of economy, to level inequality, for public preference, for direct quotation and as identification of a bilingual person. The data has also shown that Akan-English CS on Ghanaian radio talk-show depicts the first ‘negotiation principle’ –the unmarked choice maxim, propounded by Myers-Scotton (1995). Our quantitative analysis also depicted that, listeners’ reaction to CS on air is a positive one to some extent, irrespective of their gender, age, educational level and their mother tongue. Moreover, Akan-English CS, from the intrasentential point of view, is not arbitrary. Data has shown that, intrasentential CS at the world level, especially English verbs, is guided by Akan morphology and phonology. We can therefore say Akan-English CS is to some extent considered an asset rather than a liability.
Chapter five

Conclusion

5.1 Comparison between Accra Akan radio and Kumasi Akan radio talk-shows

We turn our attention now to compare and contrast the Accra Akan radio talk-show, with Kumasi Akan radio talk-show program (Politics and sports). As it was mentioned in our previous discussion (see §2.1.1). These two cities were selected because the radio networks present their talk-shows in Akan. And our general concern is to analyse the form that Akan-English CS on radio talk-shows takes, with the assumption that, Akan-English CS will decline with location and listeners’ involved. Does the resource persons and Host from Kumasi also employ Akan-English CS in their discussion as we have observed with the Accra data? If so, according to the markedness theory what form does it take? And at which level do the two milieus differ or complement each other. These are some of the questions we will try to answer in this section.

This preliminary findings is to enable us to understand the wide spread of CS, not only from casual conversations, but also from a formal perspective, and the reason why Forson (1988) considers it as the “third tongue of the bilingual”.

5.1.1 Geographical Location

The radio networks; Peace FM, Oman FM and Adom FM, mainly transmit information in Akan and are located in Accra, the capital of Ghana. These networks aim at reaching out to the general public, and their listeners, using the Akan language. However, not all the inhabitants of Accra are native speakers of the Akan language. Accra, a cosmopolitan milieu, is endowed with numerous languages and language varieties among which Akan is relatively popular. On the other hand, Angel FM, Fox FM and Kessben FM, located in Kumasi, although they similarly transmit information in Akan; they do so in a predominantly dominated milieu of Akan speakers. Kumasi is the settlement for Akan speakers and obviously information disseminated occurs in the native language. Although both networks transmit information in Akan they both do so under an entirely different milieu.
Will their geographical location affect the use of CS to disseminate information to the populace? Does the types of CS discussed with data from Accra similar to the radio talk-show programs in Kumasi? Let us find out in the next section.

5.1.2 Type of CS occurrence

The following extracts depict the forms of switches that occur when bilinguals employ two languages in a discussion. The extract below, is based on a discussion regarding the current situation of the senior high school. The host initiated the talk with two speakers. A data obtained from Kumasi, Appendix IE page 105:

Extract 14

R1: . . . Na sɛ anka wei mo nyinaa sɛ yɛnsa aka a, there would have been much improvement in our system.  
R1: . . . And if we have gotten all these, there would have been much improvement in our system.

The next extract is from Appendix IIE, page 148. A data obtained from Kumasi, where the host and his resource person discuss issues concerning Asanti Kotoko, one of the local football clubs.

Extract 15

H: So it means based on nea woreka yi deɛ na woreka sɛ Kotoko express deɛ no ɛnyɛ nokore.  
H: So it means based on what you are saying you mean information from Kotoko express isn’t true.

This type of Akan-English CS in extract 14 & 15 above, is what Poplack (1980, cited in Hamers and Blanc 2000) described as intersentential codeswitching. Similarly, this type of CS occurs with data obtained from the talk-shows in Accra (cf. §4.2).

The extract below is from Appendix IE page 107, which discusses the current situation of the Senior High Schools in the country. The Host engages a current headmaster in this talk and this was a statement made by the headmaster:
Extract 16:

R1: . . . Nti from that period no kɔpem time a ԑrebe twere social studies no ԑnsi sukuu mu hɔ koraa.

R1: . . . So from that period until the time he will be writing the social studies, he will not come to school.

The extract below is from Appendix IIIE, page 146. It discusses some of the general preparation that should have taken place before the 2014 world cup begun, between the host and a member of the Premier League board of GFA:

Extract 17

R1: . . . εno nie, ԑbe start-e league no sayi, ԑbeye wei, ԑbeye wei. Na obiara adjust-e no accordingly.

R1: . . . Here it is, we will start the league this way, we will do this we will do that. Then everybody will adjust to it accordingly.

From these extracts, 16 & 17, we notice an intrasentential codeswitching taking place, both at the word level and within a given sentence in the same way as the data analysed from Accra, in section 4.2. We can also observe instances of extra-sentential codeswitching occurring in the following extract from Appendix IF page 114. Here the host discusses the launch of the poultry project and its benefit to the farmer with a CEO of a poultry farm:

Extract 18

H: Okay! Na mo nso mo afa mu no, eer, mo nso de sika εreboa anaasε woyε spokesperson?

R1: daabi!

H: Okay! On your part, will you be supporting with money or you are a spokesperson?

R1: No!
5.1.3 Types of CS occurrences based on Markedness theory

With our knowledge of the geographical background of the data obtained from Kumasi, we can assume that the type of CS speakers might engage in, basing our claim on the three maxims, will be the marked choice (see §2.2.1). This is because, I assume majority of the audience have Akan as their L1 and secondly, the station has it has its policy to use the Akan Language as the medium of discussion. Therefore, disseminating information to the general public will be through the established language policy. As a result, a switch from the established code into English, during discussion, will aim at establishing a new RO set (marked choice maxim). The following extract is a data from Kumasi Appendix IF, which discusses the launch of the broiler project in the country and its benefits:

**Extract 19:**

**R1:** I am saying this that we the businessmen on the ground, yɛn try na yɛn put things together to employ many people as possible. Now this broiler project, the launch of this broiler project no, menua, aba abeboa ama a-employ-e. Nea Doctor kae no, every ten thousand birds will employ a hundred and twenty people.

**H:** Ten thousand birds!

**R1:** Ten thousand birds!

**H:** And the initial one no is about twenty million

**R1:** Twenty million, the government has said this.

**H:** Birds!

**R1:** I am saying this that we the businessmen on the ground, we should try and put things together to employ many people as possible. Now this broiler project, the launch of this broiler project, my brother, is in to help to employ. What Doctor said, every ten thousand birds will employ a hundred and twenty people.

**H:** Ten thousand birds!

**R1:** Ten thousand birds!

**H:** And the initial one is about twenty million

**R1:** Twenty million! The government has said this.

**H:** Birds!
R1: Yes! Thirty thousand metric tons a yerebre. Wote asem yi mereka yi ase? And of cause whether we can or not we have to put all gadgets together. We have to put all efforts together and make it work. And I believe because, somebody like me, my brother, Borris Bee farms and the Neris Supply Ghana limited, we have branches all over the place. We have just put our heads together

H: Prof. brɔfo no doso ka Twi

R1: Oh! Sorry

H: Sywo-charge-e!

R1: E-charge-e saa a na asem na aba.

H: Laughs!

R1: Awurade ɔrehyira yen senea ɛbre a yebetene yen nsa na aso afɔforɔ nyinaa so.

H: That’s right!

R1: Yes! We will be doing thirty thousand metric tons. Do you understand what am saying? And of cause whether we can or not we have to put all gadgets together. We have to put all efforts together and make it work. And I believe because, somebody like me, my brother, Borris Bee farms and the Neris Supply Ghana limited, we have branches all over the place. We have just put our heads together

H: Prof. The English is too much speak Twi

R1: Oh! Sorry

H: You have charged!

R1: when it charges this way then an issue is at hand.

H: Laughs!

R1: God blesses us such that we can also extend a hand to reach out to others.

H: That’s right!
When we critically observe the extract above, we can say that, the languages involved in the turn taking sequence between the host and the speaker functions as unmarked CS. The resource person subconsciously employs both languages, as if he was using one language in his discussion.

The host upon realizing the speaker’s extensive use of the English language, prompted him, H: *Prof. break no doso ka Twi* (H: Prof. The English is too much speak Twi), to use Twi (a major dialect of Akan). The assumption for marked code choice maxim to be the norm during Akan-English CS in Kumasi is not supported. Rather it is both languages within the communicative text that gives the entire communicative intent of the speaker. The simultaneous alternation between two languages to communicate a message is what Myers-Scotton referred to as unmarked CS. And this is the maxim functioning here, same as the one we concluded on with the data from Accra. In other words, bilinguals’ ability to fluently employ two languages from their repertoire is not directly influenced by the second listener or the geographical location. So using CS to index societal preference is a little problematic when analyzed from the resource person perspective. However, the program managers and the host capitalises on it to reach out to their audience.

However, the topic involved, and the resource person present, could be possible factors for this behaviour to occur on air. This was made known by a program manager in Kumasi (Appendix IID):

**Interviewer:** Please can you outline some of the reasons why presenters and visitors on air adulterate the Akan language with English?

**Interviewee:** The atmosphere at the station and the topic of discussion, I believe, triggers the blend because of people’s ability to speak both languages.
5.2 Evidence of codeswitching as an asset

The main evidence of CS being considered an asset during political and sports talk-shows stems from the program managers’ responses, and the collective responses from the listeners’ through the survey (Chapter 4). For instance, a response made by a program manager signifies that Akan-English CS is potentially helpful:

**Interviewer:** Please in your own opinion can we stop this act of mixing language during discussion on air?

**Interviewee:** Right now our region is gradually becoming cosmopolitan, so when is strictly Akan we are not being fair. We therefore have to blend it to reach out to the larger population. The official language in Ghana is English, and almost every ethnic group in the country knows the basics, so when the two languages are mixed it helps. It also helps us and the business men, for example, to make our adverts reach the consumer. Now it even looks normal.

Moreover, there are other areas investigated where the use of CS has been considered an asset by researchers: in the L2 classroom (see; Llurda 2006), and (Shin 2013), in Advertisement (see; Vanderpuije 2010), in written corpus (see; Callahan 2004) etc. This behaviour of bilinguals’ has been described as the “third tongue of the bilingual” (Forson 1988). Therefore, considering bilinguals’ ability to code switch without hesitation as their “third tongue”, is just a matter of time, due to its pervasive nature.

5.3 Summary

Here, we tried to look at the extent of Akan-English CS on radio talk-show from another different city. We made the conclusion that Akan-English CS is not directly influenced by the second listener and the geographical location of the bilingual speaker. Rather the first person of contact and possibly the topic of discussion trigger the switch to occur. And that, the switch that occurs in bilingual speech, from both cities, and of which issues concerning the nation is disseminated, is the unmarked CS. The use of CS has been considered an asset, not only from this analysis, but also from other research.
5.4 General findings and conclusion

By way of conclusion, summarizing all that we have observed with Akan-English CS on Ghanaian radio talk-shows, speaking English fluently in Ghana may be indexical of any set of elements such as educational level, authority, official and formality. Language purists will say that CS is a lazy, corrupted form of speech (cf. Shin 2013), but they do not have much influence when it comes to pragmatics, instrumental aspect of a language or with effective communication (Baker and Jones 1998:217). However, the data analyzed from both locations speaks highly of bilinguals as an educated elite, people with official duty or authority in the country. Also, bilinguals’ ability to code switch is socially motivated, and as such, we were able to identify certain functions CS plays during both political and sports talk-shows (cf. Chapter 4). Quantitative results also showed that, the positive impact of CS overshadows the negative ones. Evidence confirms with other studies that, the positive outcome of CS in general outweighs the negative. Codeswitching, irrespective of the forms it might occur, is highly useful in bi/multilingual communities like Ghana. These outcomes are in agreement with current research in the field of CS, in domains like teaching, advertisement, etc.

Moreover, CS does not only occur during casual conversation amongst bilinguals, but is now seen as a means to an end in some of the radio programs. In other words, it’s seen as a means to reach out to people living in a bi/multilingual community. Listeners’, who are the main target for radio programs like these, have positive attitude to the use of CS on air. Regardless of their age, mother tongue, educational level, and gender. The correlation between program managers’ support for the use of CS, and listeners’ positive attitude to it, can confirm what Myers-Scotten said about the markedness model “[. . .] there is sufficient uniformity in markedness judgments across a community for speakers to trust that their communicative intentions are in general received as intended”(Myers-Scotton 1995:91). Moreover, the Akan-English CS does not occur arbitrarily, it is guided to some extent by the phonological and morphological processes in Akan. With the extent of CS occurrences on air from these two cities, therefore to consider Akan-English CS as “the third tongue of bilinguals”, according to Forsen (1988), is a matter of time. Bilingualism is highly an asset rather than a liability.
5.5 Recommendation

This study mainly looked at the social motivation behind bilingual use of CS on air and a preliminary analysis on listeners’ view of its use. I will recommend a study where the sample size will be more, to confirm or disapprove this statistical analysis. I will also recommend an in-depth analysis of the Akan-English CS grammar using the MLF or any other framework. It will be interesting to look at Gender conservative on language usage on Akan radio talk-show –Will gender have influence on CS used to disseminate information to the general public? Moreover, prior to this recent CS observation, have there been variation of Akan language usage during political and sports talk shows since the commencement of the Akan radio format (mid 1990)? The answers to these questions will contribute and improve this work, especially with regards to the grammar and direction of change from the mid 1990’s.
Reference:


Angermeyer, P.S. 2006. *Speak English Or what: Codeswitching and Interpreter Use in New York Small Claims Court*: New York University, Graduate School of Arts and Science.


Appendix I

A. Political Discourse on Oman FM, 25 minutes recording on the shortage of fuel and an upcoming congress between the host and three MPs.

ORIGINAL

H: Na congress-e yi nshesheye beena eω̃ho?

R1: Sę ɔkyena obi se ɔbe-contest-e bi a me encourage no.

H: Wobε encourage no!

R1: ɔnkɔfa ne form. εγε democracy na yεeye. And I went on to say ɛɛɛ iɛtɛ abɛ no a Akuffa addo be-win-i. εnɛɛ obiara na εpɛ no wɔ party no mu but once he gets selected we will follow him.

H: Meda wo ase Honorable. Honorable Agyei Mensah, ɣɛmfa fuel asem no nhyɛ asɛɛ. wohwe deɛ ɛrekɔ so yi a ɣεn fuel ho nsem yi ɛfiri se NDC aban yi baɛɛ yi εγε den. Nnipa ɔdɔɔɔ no ara no se adeɛ no εɿɛɛɛ agye nsamu. Wo hunu ne sɛn?

R2: Nokware a εwɔ mu ne sɛ, baabi a aduru no woka se NDC aban baa ye fuel aye den, εγε all over the country. Aye part of our life, from even PNDC time bɛpɛm Mahama administration.

TRANSLATION

H: How is the congress going to be like?

R1: Even if tomorrow someone wants to contest I will encourage him.

H: you will encourage him!

R1: He should go and pick his form. It is democracy that we are practicing. And I went on to say that it appears to me that maybe when we vote Akuffo Addo will win. It’s not everybody who wants him in the party, but once he gets selected we all will follow him.

H: Thank you Honorable. Honorable Agyei Mensah let start with the fuel issue. It seems that that the fuel has become very scarce during the NDC government. People are realizing that this issue is going out of hand. How do you see it?

R2: the truth of the matter is, shortage of fuel is not due to the NDC governance but is an issue all over the country. It is part of our life, from even the PNDC time until this administration.
When you look at the handling of fuel situation in this country is advisable to check our history and we have made fuel politics. But the bare fact is that we don’t have petrol. Sometime ago we had access to a small amount buy it was not enough. It was small.

**H:** Should the government wait until now before giving out the money?

**R2:** That is the question everybody has been asking. We know in this country the current economic situation we are in. So if someone says things are normal as it used to be then is a lie. I don’t think the government has gotten all the money but as government, you having so many demands you make do with what you have. So the government has made a part payment now so that is the situation. But I think that what we have to do as a nation is to cut our coat according to our cloth. The truth is, the manner we as a country we live our life and manage our affairs we will always encounter issues of this nature.

**H:** Conclude it for me.
R2: Problem a ԑwɔ Ghana no ԑnyɛ me me problem, na ԑnyɛ wo, wo problem. ԑɛ Ghanafoɔ nyinaa problem nti ԑ yɛrepe solution to our problem a ԑsɛ sɛ ԑ ye limit-e no to individuals, sɛ ebia asomasi. Sɛ ebia President anaa Minister ԑsɛ sɛ ԑyɛɛ ho biribi a ԑ yɛɛ no sɛ ԑbɛ cover everybody including me, including sweeper bi a ԑprapra street so, including farmer bi a ԑno nso ԑte n’akuraa ase a ԑyɛɛ n’afuo ama ԑman Ghana akɔ so.

H: Meda wo ase. Honorable Agyarko ma mentie woɛwɔ Fuel ho nsem ne nneɛma ahodoɔɔ a ԑrekoɔ so.

R3: Yoo medase. Na ԑɛmmisa sɛ ԑbaa ne sɛn? Ekrurom ha na TOR ԑbi wɔ ha. Anyɛ biara no, na edwuma wɔ ho. Ghanafoɔ ԑɛ adwuma wɔ ho na wɔbɛtuɔ tax, wɔbɛtuɔ electricity, wɔbɛtuɔ social security na seisei ԑyɛɛ hwehann ama seisei no TOR no ԑyagu no. ԑnyɛ edwuma bio, ԑfiriɛ ԑbinom adwene deɛ wɔn adwene ne sɛ ԑyɛ cheaper and easier and they make a lot more money, pam no oo tware no o, fuel no koraa ԑyɛnкра.

R2: The problem in the country is not sorely my problem, neither is yours. It is a problem for the citizens. So if we want a solution to our problem we need not limit it to individuals. But where the President or Ministers wants to do something about it then it will cover everybody including me, a sweeper as well as a farmer in a village which will bring progress in the country.

H: thank you. Honorable Agyarko let us hear your comment about the shortage of fuel and other issues that are cropping up.

R3: Thank you. Let us ask ourselves, how did this happen? In the past years we had TOR in this country. Ghanaians were working there and as long as they work, they will pay their tax, electricity bills and their social security. But today our negligence has made it collapse. It is no more functioning. This is because some people think it is rather cheaper and easier and they make a lot more money so the fuel should be imported.
H: Na TOR no na anka yebetumi ama ayedwuma?

R3: Massa aden yese enye adwuma? It works. It might not be very efficient but at least it works. Na nne mese it is easier and cheaper and better for people. Pese-menko-menya ne adefode nti no yebekra refines no, petrol a ye-refine no. Hwe a dea a yeye yi wobeka se yesea nyansa mfiri baabiaa.


R3: Me mey Democrat! Allan Kyeremanteng no se sebe c-contest-e na idi president no bi a eye yie. Se anka wobema me mmer tiawa bi a mekyerkyere nsen mu.

H: Toa so, toa so!

R3: ebeneda a etwaa mu yi, ena meko Pampa fofofo bi so; se saa na yeka no?

H: Yeah!

R3: ena na party chairman eyo Northern region aka nsen bi a me no, Nyame anim nokware nie eye me se nsen no enhwe baabiara.

H: Would we have been able to make TOR work?

R3: Master why were they saying it was not working? It works. It might not be very efficient but at least it works. But today it is cheaper, easier and better for people. But because of selfishness and greediness we will rather import the refine petrol.

H: is such a pity. Thank you Honourable. Hon. Agyaako let us hear your view on the NPP congress.

R3: I am a democrat! If Allan Kyeremanteng goes to contest and he becomes the president is a good thing. I can explain further if you give me more time.

H: Continue!

R3: Last Tuesday I visited one of these districts. I hope that is how is mentioned?

H: Yeah!

R3: And the party chairman in the Northern region made a statement that to me it isn’t appropriate.
R3: It is a statement that was blasphemous for a regional chairman to say. He said the party national chairman is a public vehicle driven by president Kuffour and Mpiani. The only thing I said was, at times some people do forget in life. Our Hon. Afoko during the national conference at Tamale was voted for as the national chairman. It is the same way our Hon. Bogure went to regional for him to be voted into office. It was not free. He went to contest and he won. And those of us who went to Tamale we all saw in the run up to this election. In fact it was evident that Nana Akuffo Addo and associates wanted someone else. And the delegates, NPP king makers, decided to do what they wanted. So in spite of what Akuffo wanted, the voted went in favour of Paul Afoku. Do you understand?

H: Yes!
R3: And I traced the history of this party, se enye de mpanimfo bi pe na party-fo no ye. Mekae ekaa se Kuffour kora, ye president no, yegeye elections for National chairman, na er e obi fofo. In 2007, yegeye election for presidential candidate, na er e obi fofo but de ye party asiahane pe na wanye. Na se party asiahane a-choose-e obi a, ewo se ye nyinaa de obuo ne anidie ma no. Na eye den na wo regional chairman wokaka sei about National chairman? enti baabi a wowo no, se nkofobo bi start-e ka biribi about you a ebeye fe? ena mekoo so kaa se, mede m’adwene mu seisei no, yeko to aba a, it does appear to me se Akuffo Addo be-win-i.

H: Nti [...] 

R3: Na se e-win-i a enye yen nyinaa na ebere no. Nti obi a empe no no, once a delegates beco aba ama no deee, ewo se yen nyinaa foa so na yetaa n’akyi. M’adwene ne no.

H: Alright!

R3: And I traced the history of this party and realised that, it is not what the leaders’ want that the party is in favour off. I remember that even Kuffour, our president, during the election for national chairman and in 2007 election for presidential candidates, he was in favour of someone else. But what the party king makers want is what they execute. And if the party king makers have chosen someone, it is our obligation to give honour and respect to the person. So why will the regional chairman say something like this about the national chairman? So will it be acceptable if others start to talk ill about you? What is in my mind now as we go to the poll, it does appear to me that Akuffo Addo will win.

H: Alright!
R3: Massa, I think that, I may not even like you but I will defend your right to do anything. Me nkorgofɔ nson a wɔ re-contest-e no nyinaa no obiara tumi di president ma no yɛ yie. Nana Akuffo Addo, ɔdi bi a ɛyɛ yie, Allan Kyermanteng ɔdi bia ɛyɛ yie, Osei Ameyaw nso di bi a ɛyɛ kama.

H: Bɔ ne ṛ ma me.

R3: Nti no, I will never say that, somebody should step down because of this. I am saying, mereka se, it does appear se, ʋɛkɛ contest-e a, I am for the contest. Medie se yeto aba no nnɛ a papa no, ʋɛɛ/win-i.

H: Meda muase ɛne m’adwene kyɛɛ a mudi atu dwa no. Etiafoɔ yɛre soro so.

R3: Master, I think that, I may not even like you but I will defend your right to do anything. Me the seven candidates that are contesting everybody are capable of winning the presidency. If Nana Akuffo addo or Allan Kyermanteng or Osie Ameyaw wins the contest it is worth it.

H: Conclude for me.

R3: So I will never say that somebody should step down because of this. I am saying it does appear to me that, when we go to contest I am for the contest. To me if we cast the votes today the man will win.

H: Thank you for putting forth your opinions. Listeners’ this is where we draw the curtains.

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B. Politics on Oman FM for thirty (30) minutes on the closing of shops by GUTA. The discussion is between the host and two MPs.

Original

H: ʋse nneama a ʋrekeka no aban ate. ʋgye di se aban ʋɛkɛ akɛ dwendwen mu, na ʋɛɛhunu nsesa.

Translation

H: They are saying that the government has heard their plea. And they believe that the government will think things through and they will notice a change.
Nsena bèba, nsesa mma. Hon., ma menhye ase mfa mfiwo wo hɔ na afei mentie de wɔbeka. Ebia na Takyiman, agya, wo mpasoaso hɔ deɛ wɔn a wɔte a deɛ wɔn hɔ no deɛ nmeɛma rekkɔ yei. Mentie wo!

**R1:** Yoo me nua meda wo ase. Wɔn ase m a wɔde too dwa no, ebi ɔ wɔ hɔ a ɛtɔ asom kakra **but** ebi nso deɛ ɛntɔ asom ketekete koraa.

**H:** Kyerekyere mu ma ɣɛn.

**R1:** Wɔ se wɔtoto wɔn **store** mu. **Store** no wɔntoto **store** biara mu. ɛno deɛ ɛyɛ ayi keke na wɔye **because** se wɔfa biari ara wɔredi dwa. Mmom wɔn a wɔtoto wɔn **store** mu no wɔntoa so nto to mu.

**H:** Saa?

**R1:** **Yes!** wɔntoa so nto tomu. Me nua, m’adwene na merekyere.

**H:** Okay!

**R1:** Merekyere m’adwene, **especially**, na wɔrekyere se ahɔhɔ wɔ kurom ha a wɔredi dwa na wɔ-**feel** se ahɔhɔ no ɣɛn mmara bi kyere se **retail business** deɛ, hɔhoɔ biara nnibi.

But there has been no change. Hon., let me begin with you. Maybe in Takyiman, your district, things are moving on well with the traders. Let me hear from you!

**R1:** Okay my brother, thank you. The issues the people have made bear, some are understandable **but** others are not.

**H:** Explain your point for us.

**R1:** they said they are closing their **stores**. They did not close any **store**. **Because** every where you pass they were selling. However those who have closed their **stores** should continue.

**H:** Is that so?

**R1:** **Yes!** They should continue. My brother, I am only giving my opinion.

**H:** Okay!

**R1:** I am only giving my opinion, especially they were saying that there are foreigners in the country who are trading and they **feel** that the law in the country does not permit foreigners to engage in **retail business**.
H: ɛnyɛ sɛ wɔn na wɔ-feel sɛ, na saa na ɣɛn mmara no kyɛrɛ.

R1: Aane! Yɛn mmara no te saa. Na mmara no ɣɛ ye ma ɣɛn ara ho. Nokware na ɛwɔ mu ne sɛ, me saa mmara no, mennye ntoo mu sɛ ɛda so wɔ relevance bio ɛde ma ɣɛn man Ghana… [Interrupted]

H: Nanso, ɣɛntumi ntwaaw mu, ɛsane sɛ ɛye international law.

R1: ɛye international law, menim. Ghana ha a ɣɛwɔ yi, ɣɛn ara ɣɛwɔ so many laws na ɛnyɛ ne nyinaa na ɣɛ-enforce-e.

H: Hmm!

R1: Nokware pa ara a ɛwɔ mu no. Dee nti a mereka saa asem yi ne sɛ; back at Takyiman na meye presiding member of municipal assembly. Wɔn a wɔtɔɛ ɛmo ne asikyire, ɣɛwɔ hɔ na wɔba assembly no, “hey! hey! Lebanese bi wɔ Takyiman na wɔwɔ stores, wɔtɔɛ nneema nti wɔmpe sɛ wɔtɔɛ nneema no wɔ cɔ dwa no mu hɔ bi”. ɛna yeɛkɔ tenaa ase, Lebanese no provide-e evidence de maa ɣɛn sɛ wɔwɔye ready sɛ wɔde nneema no ba a wɔm♠ɔtu mfa mfiri wɔn hɔ.

H: Is not that they have such a feeling, that is exactly what the law says.

R1: Yes! It is like that. But the law was made for us. The truth of the matter is, I have not accepted that law has being relevance for our country Ghana . . . [Interrupted]

H: But we cannot cancel that law because it is an international law.

R1: I know it is an international law. In this country we have so many laws and it is not every one of them that we enforce.

H: Hmm!

R1: That is the truth. The reason why I am saying this is; back at Takyiman where I was the presiding member of municipal assembly. Those selling rice and sugar came to the assembly, “hey! Hey! There are some Lebanese at Takyiman and they have stores where they sell but they don’t want them to sell in the market again”. We went to deliberate about the issue, the Lebanese provided evidence, and they said they were ready for the traders to come for the goods and credit it among themselves.
That time no, price a na wɔde tɔn ade ma amanfo a wɔrebetɔn no, wɔte so five Ghana cedi (GH 5) de ma so called wɔn a wɔse wɔme sa se ma nɔtɔm dwa no mu ho bi ho no. Yɛn nuanom a yɛn ne wɔn te Takyiman, wɔse “no way”. Wɔn deɛ wɔbekɔ outside Takyiman akɔfa nneɛma no aba.

H: Honourable, ɛdeen na ɛbeama Takyimanni, adeɛ no, seɛɛɔ Takyiman ho a mpo ɛho sikasem no, ɛbenya a difference of five Ghana cedi (GH 5), na wayɛ n’adwene se me deɛ, me mpene na mɛko baabi fofoɔ akɔfa aba? Adɛ nti?

R1: Mennim, mennim. Me nnuua, deɛ ɛwɔ mu ne se, the whole essence of governance ne se, ɛse se woma wo nkɔrgɔɔɔ enjoy goods and services at the reasonable price. But yɛgyae yɛn ara yɛn ho na yɛn nkɔrgɔɔɔ yɛi a se bi wɔ cɔ a ɔtumi tɔn nneɛma no ɛde ma Takyimanni de kɔtɔn a ne boɔ no wɔ fam. Wose “no way”, ɛɛmmpam saa onipa no na yɛmfa mawo na wo ntɔn no at the relatively higher price. This kind of system no, mene obiara nnyɛ adwene wɔ ho. Me nnuua, Akan kasa mu no, yɛwɔ kasa bi se, se yɛrekwɔ dwa a yɛnggu obi a ɔredi dwa na yedi dwa.

At that time, they have reduced the price by five Ghana cedi for the so called people who did not want them to sell in the market. Our brothers and sisters we live with at Takyiman said, “no way”. As for the them they will go outside Takyiman to bring in goods.

H: Honourable, what will make a seller from Takyiman go outside his district to bring in goods even when he is assured of a difference of five Ghana cedi on the goods? Why is that?

R1: I have no idea. My brother the issue is, the whole essence of governance is that you have to ensure that the people enjoy goods and services at the reasonable price. But for them to go for the goods from the foreigners at a lower price, they are saying “no way”, the people should rather be sucked so they can be in charge to retail the goods at the relatively higher price. This kind of system I do not agree. My brother, in Akan we have a saying that, yɛrekɔdi dwa a yɛnggu obi a ɔredi dwa na yedi dwa –meaning, when we go to trade we don’t have to collapse someone else’s trade before we trade.
H: Wone GUTAfoɔ no bi ahyia?

R1: Me local GUTAfoɔ deɛ mene wɔn hyiaɛ. That day no, me na me lead-e assembly no. Na yeɛ wɔn tenaa ase. Final conclusion a ye-draw ne se, se wɔbɛka wɔn ho na wɔ akɔgye nneɛma no, na wɔako retail at the price a wɔn Lebanese no a-reduce-e by five Ghana cedi (GHS5) per bag no. Well done! Fine! Yɛn nyinaa yete aseɛ. But wɔmonyɛ saa, mmom na wɔ-force-e se Lebanesefoɔ no ene se wɔ-retail any other product ede ma. Na wɔnafa so na wɔatɛn no higher price de ama Takyimafoɔ.

H: Deɛ yɛreka wɔ ha yi, the then Trade and Industry Minister, Hon. Hannah Tettey ne GUTAfoɔ hyiaɛ no, there was a task force because kwan a Lebanesefoɔ ne yɛn nuanom ahɔho a aba no de wɔn a wɔmɔɔ ha fa so no, enye ne ka no no. Ene deɛ woreka yi esi pae!

R1: Me nnuɔ, the question no se, yɛnim Ghanafoɔ a wɔmɔɔ Cote Devoir, yɛnim Ghanafoɔ dodoɔ a wɔmɔɔ Togo, yɛnim Ghanafoɔ dodoɔ a wɔmɔɔ Lome, ayi Benin. Wɔn a wɔmɔɔ hy no nyinaa deɛ ben adwuma na wɔyɛ?

H: Have you met some of the people from GUTA?

R1: To me I have met with the local members from GUTA. I was the one leading the assembly that day. And we sat down with them. The final conclusion we drew was that they will go for the goods so they can retail at the price which the Lebanese have reduced by five Ghana cedi (GHS 5) per bag. Well done! Fine! We all understood it. But they didn’t do that, however they are forcing for the Lebanese not to engage in retailing any other product. They want to use this as a yardstick to sell the goods at higher price for the people at Takyiman.

H: what we are discussing here, the then Trade and Industry Minister, Hon. Hannah Tettey met with GUTA, there was a task force because the manner at which the people from Lebanon and other foreigners are treating our people was not right. So what you are saying does not coincide with this.

R1: My brother, the question is this, we know the Ghanaians who are in Nigeria, Cote Devoir, Togo and Benin. All those who are there what kind of job do they do?
**H:** Nti wɔwɔ ho kwan sɛ wɔkɔbu mmara a ēwɔ kurom hɔ so, na wɔwɔ wɔn adwuma biara a wɔpe?

**R1:** Daabi! Deɛn mmara na ēwɔ kurom hɔ a wɔrebu so? Na obi kakyere me sɛ wahunu sɛ Chinese-ni bi retɔn plantain chips. Me nnua, sɛ wahunu sɛ Chineseni bi aba Ghana na ēretɔ plantain chips ēwɔ Ghana ha a, deɛ wɔrepe akyere wo Ghana ni no sɛ me nnua edwuma wo Ghana.

**H:** Meda wo ase! Hon. Agyarko former presiding member, an MP na n’ano asi no. Waka ne personal experience wo ne mposoaso. Ma mentie wo!

**R2:** Meda woase! Of course, ebia Takyimanfoɔ asɛm deɛ, eyɛ peculiar to Takyiman nti mentumi nka Takyiman nsɛm.

**H:** Na ne nsɛm no, ne nteaseɛ mu no ɛmu ayɛ me hyee kakra.

**R2:** But deɛ mepɛ sɛ meka ne sɛ, GUTAfoɔ asɛm a wɔreka yi, massa, ekuo biara nni hɔ a mmara nni mu, Kuro biara nni hɔ a mmara nni mu. Na ɛtɔ da bi a metie aban angle sɛ yeɛ ye ECOWAS protocol. Na deɛ mebisa ne sɛ nti no, ECOWAS protocol no, wogye, you have the right of abode for a period of time.

**H:** So do they have the right to break the law in that country so they can do whatever they want?

**R1:** No! But what law are they not obeying? Someone told me he has seen a Chinese selling plantain chips. My brother, if you have seen this it should tell you that there is job in Ghana.

**H:** Thank you! Hon Agyarko former presiding member, an Mp is the one who just spoke about his personal experience at his district. Let me listen to you!

**R2:** Thank you! Of course, probably issues concerning Takyiman are peculiar to them so I can’t say anything about it.

**H:** To me his comment on this issue was not straight forward.

**R2:** But what I have saying is that, the issue brought forth by GUTA, master there is no organisation or country without a law. Sometimes when I hear the angle from which the government says we are ECOWAS protocol. Then what I ask myself is, when one gets access to the ECOWAS protocol, you have the right of abode for a period of time.
But wopɛ se wotena **beyond that** a, I think you need a residence permit ansa na wobɛye business no, se woakɔgyɛ business license ne deɛ ɛkekakeka ho nyinaa. Me deɛ mennim, **but I feel** se deɛ wɔreka ne se, wontumi, like we say, ‘wontumi ngu dwa nni dwa’. But ɛno nso ɔkyɛre se ɔyɛtu ngu mu saa ara, na deɛ obiara pe ɔnyɛ. *You see*, ṣman a yeṭe mu yi, *in the past*, ɔyahunu bida. Yeγɛɛ maa yeγɛɛ completely inundated by ahɔho. Menka se mma yeŋŋye ahɔho. No! Yeŋom kraa yeγɛ of this political traditional deɛ, yerɛka a yeγɛ a little bit careful because ebewie aseɛ no ebia wode aliens compliance order nsɛnseɛm bi akɔkyekyere ɣen. hwe! Me mese, mewɔ awerɛhymu se **history will prove us right one of these days**. Wote aseɛ? Me deɛ, me m’adwene pa ara ne se; nkɔrɔfoɔ nnya akokoduro mmɔ twene anim no nti na some of these things are happening. Se ɲɛ yeɔɔ ECOWAS protocol a, fine! **But are we saying** se aban ntumi insist-e se if you are a citizen of ECOWAS mmra wɔɔ ho a ɛwɔ se wodi soɔ?

**But** if you want to stay **beyond that**, I think you need a residence permit before you can engage in a business as well as business license and other documents. For me I know, **but I feel** that what they are trying to say is that they cannot, like we say, ‘you can’t collapse a trade and trade yourself’. But that also does not mean we should allow people to do what they want. *You see*, this country, we have seen it before **in the past**. There was a time we were completely inundated by foreigners. I am not saying we should not accept foreigners. No! People like us of this political tradition when we talk we are a little bit careful because at the end of it you can be charged with aliens compliance order. But see! I have the assurance that **history will prove us right one of these days**. Do you understand? To me what I think is that because people don’t have the courage to beat the drum on its surface that is why some of these things are happening. If today we have ECOWAS protocol that is fine! **But we are saying** that, can’t the government insist on it; that if you are a citizen of ECOWAS there is a law that you must obey?
Wodi mmra no so a, nobody can stop you from doing anything but make sure se mmara no woadi so. Nti wɔbetumi aka se asem a GUTA reka no, aba biara nni mu? All they are saying is that, obiara odi mmara no so let them do it. Even in the most advanced democracies no, massa yɛnnyɛ no saa. Na nne wɔbekɔ Okaishei no Chinesefɔɔ yi, they are doing retailing. Me, the very first time a yɛyɛe GIPC law, mekaa biara se nneɛma no bi yɛn-restrict-e. Aban se daabi. But one or two restrictions no, nne wɔbekɔ no, nneɛme a yɛse yeinom dey rɛgyaaye ama Ghanafoɔ no, wɔbekɔ no na Chinesefɔɔ rɛye. omɔn a yɛte mu yi, yɛhunu? Wɔmma mmeye galamsey da biara?

**H**: Hmm! etwe ho atuo ne ade nyinaa.

**R2**: Wɔmma mmeye Galamsey da biara? Se if dey yɛhunu wɔ Galamsey no, is anything to go by a, wogyedi se GUTAfɔɔ yi nni asem? I don’t believe se obi pe se ɔbebe supermarket chain anaase big wholesale operation bi a ɔntumi mmeye? But eṣiane se baabi a yrdidi no, hmmm! Retail outlet no nso a yɛreye no, mone yɛn rebɛpre ho.

**H**: Wɔn nneɛma no koraa ye cheaper because ɔkwɔn a wɔfa so de ba no, wontumi nyɛ no saa.

When you obey the law nobody can stop you from doing anything but make sure that you have obeyed the law. So how can we say that there is no wisdom in what GUTA is saying? All they are saying is that, anyone who obeys the law let them do it. Even in the most advanced democracies, master is not done that way. Even today when you visit Okaishei, these Chinese are doing retailing. The very first time GIPC law was put in place I insisted that some of the things should be restricted. The government said no. But one or two restrictions, things that are supposed to be left untouched for Ghanaians are now taken on by Chinese. Don’t they come to engage in galamsey?

**H**: Hmm! They even pull out guns.

**R2**: Don’t they come every day to do galamsey? If the problems we witness about galamsey is anything to go by, don’t you believe that GUTA have a case? I don’t believe that if someone wants to establish a supermarket chain or a big wholesale operation he will not be able to do it? The retail outlet that we do, they will be fighting with us over it.

**H**: Their goods are even cheaper because the way they ship it in they cannot do it the same way.
R2: Woahunu!

R1: ԑԑ cheaper to whose advantage?

R2: Oh massa!

R1: Final consumer na ԑ-benefit-e

R2: Saa?

R1: laughs!

R2: Na woatumi a-interrogate-e backwards abisa ԑ seisei tax no ԑn na wɔtua?

H: Adeԑ no, quality koraa te ԑn?


R2: ԑԑ faa hen na ԑantumi anyԑ tax no? Massa, can I continue?

H: Kԑ so Hon. Agyei Mensah!

R2: ԑno nti no ԑԑ me ԑ that was the first point. The second one was the fact that see, the economic management no ԑԑ den. Wɔfa ԑԑ [pulse] even the beginning of the year obi sika a ԑԑ di dwa ԑ hundred thousand Ghana cedis a (GHs100,000) na wo convert-e a, it was probably coming up

R2: You have realized!

R1: it is cheaper to whose advantage?

R2: Oh master!

R1: Is the final consumer who benefits

R2: Is that so?

R1: laughs!

R2: Have you been able to interrogate backwards to ask the amount they even pay as tax?

H: What is even the quality of the goods?

R1: How did they get the goods into the country? Didn’t they pay tax? If they did not then we don’t have to blame them. It is our mistake not to have taken the tax.

R2: How did they import the goods without being taxed? Master can I continue?

H: Continue Hon. Agyei Mensah!

R2: So that was the first point. The second one was the fact that see, the economic management has been difficult. When you have [pulse] even the beginning of the year if a person’s trading capital is hundred thousand Ghana cedis (GHs100,000) and you convert,
to about forty-five thousand dollars ($45,000). ɛde kɔ baabi kɔfa nneɛma ba Takyiman dwa mu ma ɣen nyinaa ɣya bi tɔ. Nne, saa hundred thousand (GHS100,000) no ara, ɛso ahwan ama enwo thirty thousand ($30,000) dollars. Na asem yi ɛnni ka? Asem yi edi kaa!

H: Aban se obeye ho biribi.

R2: Nti nkɔɾfɔɔ n’dwuma regu yi, aban ɔnhunuiɛ? Nkɔɾfɔɔ n’dwuma regu yi, currency yi re-depreciate-e a ɔse Ghanafoɔ dwetire a ekuta wɔn nsam ɛso rehwɔn a ɛrema wɔn n’dwuma refiri wɔn nsa no. Wote asee?

H: Aane!

R2: Nnora mese mekɔɔ nkɔɾfɔɔ bi ɔ. ɔka kyɛɛ me se,” if it continues like this; ɛno ara ne se factory ketewa bi a Onyame boaa me no maa me ɣeyɛ no, mɛto mu”.

Se adwuma deeyɛ pe mfasɔɔ. Yɛnnyɛ mmɔ ka.

H: Meda wo ase. Me brɛ no aso. GUTAfɔɔ montie no yie. Monnyae nneɛma a mokra de ba ha no, na kurom ha pressure no wɔ dollar no so. And on this note, eha na yede dwumadie no nyinaa ɓeši.

it was probably coming up to about forty-five thousand dollars ($45,000). Today that hundred thousand (GHS 100000) has depreciated and is not even up to thirty thousand dollars ($30,000). Isn’t this a problem worth saying? It is!

H: The government said he will find a solution to it.

R2: So hasn’t the government seen that people’s jobs are collapsing? The currency is depreciating whereas capital for trading has reduced and people are even losing their jobs. Do you understand?

H: Yes!

R2: I went to see someone yesterday and he said to me, “If it continues like this all I will do is to close down the small factory God helped me to establish”. This is because we work for profit and not for lost.

H: Thank you! My time is up. To the GUTA Union, please for now put a stop on the importation because of the pressure on the dollar in the country. And on this note we bring, this is where we bring our programme to an end.
C. Adom Politics, 25 minutes recording on discussion two ministers concerning the economy and the actions that the Ghana Union of Traders Association GUTA are embarking on in the country

<table>
<thead>
<tr>
<th>Original</th>
<th>Translation</th>
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<tbody>
<tr>
<td><strong>H</strong>: Yensa aka mpamifɔ mmiensa eyɛ studio ha. Me ma mo akye.</td>
<td><strong>H</strong>: We have three of our leaders here at the studio. Good morning!</td>
</tr>
<tr>
<td><strong>Panellists</strong>: laughs! yɛ gye wo su!</td>
<td><strong>Panellist</strong>: laughs! Good morning!</td>
</tr>
<tr>
<td><strong>H</strong>: yɛn economy no ɛnkwie yie, Allotey Jacob, edeen na wo wɔka?</td>
<td><strong>H</strong>: Our economy is at stake. Allotey Jacob, what do you have to say?</td>
</tr>
<tr>
<td><strong>R1</strong>: Meda wo ase. Hwɛ ma menka asem nkyere wo, Kwadwo [referring to the Host],</td>
<td><strong>R1</strong>: Thank you. Let me tell you something, Kwadwo [referring to the Host],</td>
</tr>
<tr>
<td><strong>H</strong>: yee!</td>
<td><strong>H</strong>: Yes!</td>
</tr>
<tr>
<td><strong>R1</strong>: Hwɛ, adee no se woredi dee ɔkwɛm bede yɛn.</td>
<td><strong>R1</strong>: See! When you consume the thing you will become hungry.</td>
</tr>
<tr>
<td><strong>H</strong>: hmm! Se mo na ɛkuta mo, monni ma yɛnhwe eyɛ!</td>
<td><strong>H</strong>: hmm! You are the people handling it, so consume it and let see!</td>
</tr>
<tr>
<td><strong>R1</strong>: Papa no a, Bank of Ghana panin no a ɔbɛtenaa ha, wɔfri eyo Mr. Amoah, wɔfri eyo last week no edeen asem na ɔkae? ɔse wo deee wreye deee? ɔretu fon. Metumi akyere wo se, ye saa adee yi. Se MIC yi a esi ho yi wona woye presenter.</td>
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**Translation**

**H**: We have three of our leaders here at the studio. Good morning!

**Panellist**: laughs! Good morning!

**H**: Our economy is at stake. Allotey Jacob, what do you have to say?

**R1**: Thank you. Let me tell you something, Kwadwo [referring to the Host],

**H**: Yes!

**R1**: See! When you consume the thing you will become hungry.

**H**: hmm! You are the people handling it, so consume it and let see!

**R1**: The man from Bank of Ghana whom you invited here last week, Mr Amoah, what did he say? He was being cheeky. I can instruct you to do something. You being the presenter, also have access to the MIC, when you
Se wore present-e na se wokɔ present-e biribi na se Kwadwo Preko, producer, ka se “hey! eyɛ yei na ye se present-e a”, wobɛteumble aye?

H: daabi mentuni nye!

R1: So mekye nso menwe [proverb]

H: Nti moka nso ωntie?

R1: Aane. efiri ṣman panin Rawlings bere so a bɛsi nne [...] 

H: Aane!

R1: ...Because the genesis of the revolution no a ebae no, ye hunu se nne ma bi wɔhɔ a, nkɔ ye ṣfa yen economic base. That time no yenim se egya hyehyee maa Ghana kokoo sɛe? Saa bere no na ye hyɛ ase υ duaa koko rehabilitation. Me ara meka ho! That time no captain Okan na na υye head of that mobilization no ansa efiri hɔ na commodore Steven Obimpe baɛ. Commodore Obimpe firi ho no, ɔkɔɔ ne Korean visit ɔkɔfaa buses na adɛɛ baɛɛ ma ye-use no, ena Kofi Potophy nso befaɛ. I was part of it. Hwe, eyɛ yeŋ mu bi se yete dan mu a na yen were aho!

present something and the producer refuse your work, saying, “hey! that is not what you are supposed to present”, will you be able to continue?

H: No I can’t do it.

R1: So I only leak but do not chew [proverb]

H: So you have been complaining but he does not listen?

R1: Yes. It started from the ruling of the ex-president, Rawlings, to date [...] 

H: Yes!

R1: ...Because the genesis of the revolution came, we realized there were certain things that were not going well concerning the economy. At that time, were we aware that there was fire outbreak that destroyed cocoa in Ghana? That was the time we started with the cocoa rehabilitation. And I was part of it. At that time captain Okan was the head of that mobilization and was later succeeded by Steven Obimpe who during his Korean visit came with buses and other things for us to use. He was also later succeeded by Potophy. I was part of it. Some of us gets sad when we come to the studio.
H: Aden nti?


H: Yen nyinnaa yen dee nanso ebinom woh a waredi yie kyene yen a yese yen nyinnaa na yede no.

R1: Because, yenni adwene koro, na dee waye krado se  ülke yina ama dam no, se edam no ahunu se  ülke yina ho ma won a, wobetumi akoka a?

H: daabii!

R1: yewo obi a uno deey ere nnipa anim animuonyam. Kakra a dbedi, [nokofio ɔbaye(GA)] saa na wøre.

H: Nti won GUTAfo ye adwene?

R1: Menye GUTAni.

H: Why is that?

R1: The spirit that stirred this work isn’t the same spirit that exists now. This is because when it gets to a certain peak, selfishness and greed destroys things, and it is not with one government, it involves all government. Do you understand? You see, I will always be saying this, Kwadwo [referring to the Host], Ghana is not for one person! Ghana is for us all and the way we will unite and work things out is what will make Ghana succeed.

H: Is for us all but some people are enjoying it better than other.

R1: because we do not have one mind. Will the people be able to accuse the man who has vowed to stand in for the people?

H: No!

R1: There are some people who always want to please others because of the little they will to eat.

H: So do you agree with GUTA?

R1: I am not part of GUTA.
H: ña mese wo ne wɔn ye adwene?

R1: së obi reye adeg a nà së menim ho akade a, memfa masêm nkɔ ho.

H: Wase dollar no akɔ soro, ahɔho agye dwa no afa.

R1: ña ahɔho no, makyere wo së, ahɔho no wagye dwa no afa no, eyɛ wɔn ara wɔn su naakɔfa saa ɔhaw no aba. ðсане së ahɔho a wɔaba Ghana a wàre bedi dwa no, wɔn ara na wɔkɔfaa wɔn baɛ.

H: alright! Yẹate! Asamoah!

R2: Yee!

H: GUTAfoɔ se wɔreto shops mu.

R2: Aane!

H: Quick one wo ɛno so!

R2: Wɔnni ntorɔ!

H: Na wo deɛ deɛn na wɔbɛka?

R2: oh hwɛ, obi a na ɔ-start-e dwetire as at 2008 na ɔwɔ capital of over hundred thousand Ghana cedis (GHs 100,000) was equal to hundred thousand dollars ($100,000) or slightly above.

H: Am asking if you agree with them?

R1: If someone is doing something and I have no idea, I can’t get involve.

H: They say the dollar rate is high and foreigners have taken over the market.

R1: I can tell you that it is their character that has led to this. This is because it is this same people who brought the foreigners here to trade.

H: Alright! We have heard you. Asamoah!

R2: Yes!

H: GUTA wants to close the shops.

R2: Yes!

H: Quick one on that!

R2: They are not lying!

H: What do you have to say about it?

R2: See, a person who startes with over hundred thousand Ghana cedis (GHs 100,000) as a capital as at 2008 was equal to hundred thousand dollars or slightly above.
Today as we speak, a person who has such an amount, his dollar exchange is about thirty-five or thirty-three thousand dollars ($35,000 or $33,000). What does that mean to you? Depreciation of the capital base that is the fact and they are demonstrating it, we rekyere.

H: dollar, dollar, dollar-cedi no yen-hyp-e no dodo.

R2: We are not hyping it. That thing, wokɔ soro ba fɛm, aban no ara mu wonim sɛ ne custom rate is in dollars. Are you aware?

H: Yes I am aware.

R2: So if the government is doing what prevents the citizens from doing?

H: That is why I am saying sɛ yen-hype-e no dodo, all enterprises of the economy...

R2: All over the world, countries, aban biara anaa ɔman biara ne wealth is measured in dollars. It is how you plan your economy na ṕbɛ-influence-e the growth of it. Wote aseɛ?

Nnɛ as we speak obi a ɔkura saa sika no, ne dollar exchange no is about thirty-five or thirty-three thousand dollars ($35,000 or 33,000). What does that mean to you? Depreciation of the capital base that is the fact and they are demonstrating it, wo rekyere.

H: dollar, dollar, dollar-cedi no yen-hyp-e no dodo.

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H: Yes I am aware.

R2: So if the government is doing what prevents the citizens from doing?

H: That is why I am saying sɛ yen-hype-e no dodo, all enterprises of the economy...

R2: All over the world, countries, aban biara anaa ɔman biara ne wealth is measured in dollars. It is how you plan your economy na ṕbɛ-influence-e the growth of it. Wote aseɛ?
Aban no fiscal policy nnyɛ or fiscal imbalance, ena ɔsane wɔ huge deficit, ena ɔsane nso wɔ huge loan over-hang. Smart [referring to the Host], are you aware of that?

H: Yeah!

R2: Yɛn value for money, Wokae sɛ na Osafo Maafo taa ka saa brofo no? There were sometimes a, sɛ woyɛ minister na wode project ba a, ɔpe outside quantity surveyor to analyse sɛ project no a wode aba no, ne contract sum no is really genuine ansa na....ɔtumi beka kyɛrɛ wo sɛ, ɛdɔɛɔ dodo kɔ na kɔ weigh no bra anyɛ saa a ɔnyɔ sika mma wo. His reason was that, the way a ɣɛn economy no si teɛ no, when you have free money, when you have free cedis running around, it tends to put pressure on the cedi. Nti government being the highest expender no, wote aseɛ should control it. Wo an-control-e no pe na wote no agyaegyaemmu a will put pressure on the cedis and the cedis will depreciate and the economy will not be stable. That is some of the things he did. Nti se GUTAfoɔ rekɔ demonstration a wɔrepe akyɛrɛ president Mahama ne NDC se, ɔman no mommu no yie, na moama ɣɛn ho rekyɛre ɣɛn aama ɣɛn dwetire koraa so ahwan.

The government fiscal policy is not good, or fiscal imbalance, he has huge deficit, as well as huge loan over-hang. Smart [referring to the Host], are you aware of that?

H: Yeah!

R2: Our value for money, do you remember Osafo Maafo normally make mention of that? There were sometimes, when if you are a minister and you bring a project on board, you have to look for an outside quantity surveyor to analyse it if the contract sum of the project is really genuine. His reason was that the way our economy is, when you have free cedis running around it tends to put pressure on the cedi. So the government being the highest expender should control it, do you understand? If you leave it without control, it will put pressure on the cedi and the cedis will depreciate and the economy will not be stable. That is some of the things he did. So if GUTA is saying they want to embark on a demonstration, they are only informing the president and the NDC government that, they should rule the nation well because things are not moving on well with them causing depreciation in their capital for trade. So if GUTA is saying this, then this is the truth behind it.
Another truth behind their action is that the jobs that the law allows Ghanaians free access to and of which the government is suppose to ensure its implementation, it is happening now is that it has been given to the Chinese. **There are instances** where a Ghanaian who has a store but a Chinese is able to pay **two times** the price more than what a Ghanaian can afford. Then the store is given to the Chinese even when the law does not permit him to sell. They get involve in retail. Do you understand? These are the issues they have discussed with the government which he is not implementing well. That’s why they are saying they will not sit down for foreigners to take over their jobs so they are embarking on a demonstration. So if possible the government should give hear to their saying. Do you understand?

**H:** Yes!

**R2:** The government should listen to them. He should put some measures in place so that they will flourish with the work they do.

**H:** Thank you!
D. Peace Politics 25 minutes recording about the Ghana economy crisis and the upcoming demonstration. The resource persons are politicians in government.

Original

H: Boadu den na wowɔ kaɛfa ɛyekyere a ɛbeba so ɛbeneda yi?

R1: Medase. Because of the sharp depreciation of the cedi nti eden na mɔmye? Either se wo boɔnɔ bi bɛto mneema no a ɔye no so anase ɔbɛ lay off workers. Almost everyday no wo capital, wo sika anaa wo dwetire a wode di dwa no ɛso te ara na ɛrete mma nkɔrɔfɔɔ bebre nnyuma agu.

H: Yeah!

R1: for instance se apart from wɔn a wɔtontɔn ade ɔ ye kɔrɔfɔɔ import-o mneema bi. Wokɔ na wokɔ import-o mneema no, mmdɛrɛ no, because se duty a yegye ɛye dollar rated no nti naa cedi no ahɔdɛn aba ɛm no, sika ɛwɔ se wosesa de kɔtuu duty no na ɛkɔ soro aboro so. Time a ɛwɔ se wontɔn mneema no nwie ɛnyaa wɔ sika a wɔnyɛ w’adwene se wɔresane akɔ biɔ akɔdi dwa no na mneema a wotumii tɔ ye, se twenty na wotumii tɔ de baa ye a wɔbɛkɔ biɔ no because sika no ahɔdɛn aba ɛm no nti no nneema no wɔbetumi anya ten anaa twelve.

Translation

H: Boadu what do you have to say about the demonstration on Tuesday?

R1: thank you. Because of the sharp depreciation of the cedi so what do they do? Either he increase prices of goods or lay off workers. Almost everyday your capital for trading reduces so most people’s work has collapsed.

H: Yeah!

R1: For instance apart from the sellers, people import things and when they do the duty they pay, because it is rated in dollars and the cedi is depreciating, the duty is very high. And after the things have been sold, the next time he goes again to import he will get less than the usual because of the cedi depreciation. If he purchase twenty goods, by the time he goes again, because of the depreciation, might get ten or twelve goods. This is a major issue collapsing most businesses in the country. Because of this Ghanaians whose livelihood, work and everything they have is at stake and have decided to embark on a demonstration
This is major asem a ereku businesses in the country. Eno nti na Ghanafo a wogye di se nnerma seede ereko no no womoh livelihood is at stake, wom adwuma is at stake, wom biribiara is at stake na wosse woreye demonstration a ahoden a wosse biara no wo nso wode bëboa.

H: Yeah!

R1: Police no nye very careful in this matter na wosamye careful a ebëduru baabi no there will be spill over. Se wo restrict-e nkordfo no wo nnerma a enye real a ebëduru baabi no spill over no wosumti control. Nti all said and done, I think that especially how it ended up a yeante bone bebree a woswie ama obiara ke ne fie yi dere eya plus for our democracy.

H: It’s a plus for our democracy. Well that is John Boadu mixing and mashing everything together about the state of the economy ena occupy Flagstaff House demonstration a ekce so yi. Memmisa Bernard Monah eno nso comments wo so.

R2: Wowe yen economy no a, obiara nka se nnerma rekso yie. I am yet to hear President anaa minister a wosse economy no nnerma rekso yie. I am yet to hear the opposition a aka se nnerma rekso yie.

Whatever strength we have we will support them on it.

H: yeah!

R1: The police must be very careful in this matter if not there can be spill over. When they restrict people based on things that are not real a time will come that they cannot control the spill over. So all said and done, I think that especially how it ended up, we did not get any bad news from it, so it is a plus for our democracy.

H: It’s a plus for our democracy. Well that is John Boadu mixing and mashing everything together about the state of the economy and occupy Flagstaff House demonstration that occurred. Let me ask Bernard Monah’s comments on this issue.

R2: When you look at the economy no one is saying that things are moving on well. I am yet to hear the President or a Minister saying things are moving on well. I am yet to hear the opposition too say things are moving on well. I have never heard of this.
Everyone is saying that things are not moving on well. If this is so then we need to find ways to stabilize things a bit. Obviously some things have been done wrong in the past.

H: hmm!

R2: and it is the consequences that we are all facing today. Some of the issues too we are talking about are not the action of yesterday, it is the actions of now. Beyond that I am very happy when anyone decides to go on demonstration. It is a constitutional guarantee right. When you complain and nothing is done about it or you cannot get the means to make your suggestion known, go on demonstration. And if it must be done then it must be legal. When you look at the public order Act it is our law. And the court accepted that, we don’t need the permission of the police but rather notify them. So when embarking on such a demonstration the police must be involved. They have to show the police the roads involved for the demonstration. When the police come, it is not just for the sake of demonstrators; they are supposed to protect us but also to protect others and
They are supposed to protect us but also to protect others, no a, wọnka ho no and to protect other property from being harmed by the demonstrators.

H: hmm!

R2: It is the duty of the police to ensure your safety not just that of the demonstrator’s. Nti when the police are there, they are there for more than one reason.

H: Mmho!

R2: Sẹ won police no tena ase a they will tell you and they will ask (Kwame [referring to the host] in particular, demonstration yi a morekọ ye yi, nnipa dodo ọsẹ na wọreba?

H: Mmho!

R2: for instance morekọ saa demonstration, to ensure sẹ Kwame ankọ outside of the ray, Papa J. reba bi nti sẹ Papa J. reba bi a the security is supposed to be intact. Wote aseẹ?

H: Mete aseẹ!

properties around from being harmed by the demonstrators.

H: hmm!

R2: It is the duty of the police to ensure your safety not just that of the demonstrators. So when the police are there, they are there for more than one reason.

H: yeah!

R2: so when you discuss issues with the police they will tell you and they will ask in particular, the number of people involved in the demonstration.

H: yeah!

R2: For instance, when you embark on such a demonstration, to ensure Kwame does not go outside of the ray, and knowing that Papa J. will be taking part, the security is supposed to be intact. Do you understand?

H: I understand.
R2: So saa nne ma yi nyinaa you give to the police in order to do. Beyond that no, Kwame [referring to the Host], the police cannot prevent you from going on your demonstration. Sɛ wone wɔnka na wɔse wɔmma wokwan a, Kwame [referring to the Host], mmara da hɔ se wɔkɔ court na wɔnɔ kyɛrɛ wɔn adwene. Na court no gye tu mu a, they will give them the prohibition order.

H: Mmho!

R2: Kwame [referring to the Host], but the last time wonim sɛ one of the high court judges, I think it’s Justice Baffoe Bonney ena ɔkɔa sɛ, “hwɛ nnearɔma a demonstrators moreyɛ yi, you need permission from the police”. That is the latest ruling as far as demonstrations are concerned. So I keep asking, if people need permission from the police to go and do a constitutional duty. Sɛ yɛtteko akɔye demonstration a where do we lie as the law is concerned? Because the court’s decision no, now becomes the law. Sɛ we need permission nti despite the public order Act which says we need notification no, the court has ruled that we need permission. Nti sɛ saa mmara no da so wɔ court hɔ a. Na ɛkyɛrɛ sɛ by now we are compelled to always write to seek permission and approval indeed from the police sɛ wo betumi aye.

R2: So all this information you give to the police in order to do. Beyond that, Kwame [referring to the Host], the police cannot prevent you from going on your demonstration. When they are informed but they prevent the demonstrators from embarking on it. It is lawful for the demonstrators to go to court and make their intention known. When the court accepts, they will give them the prohibition order.

H: yeah!

R2: Kwame [referring to the Host], but the last time do you know that, one of the high court judges, I think it’s Justice Baffoe Bonney who said that, “because of the things demonstrators you do, you need permission from the police”. That is the latest ruling as far as demonstrations are concerned. So I keep asking, if people need permission from the police to go and do a constitutional duty. So where do we lie as the law is concerned when we want to embark on a demonstration? Because the court’s decision now becomes the law. So if that law still holds in court then it means that by now we are compelled to always write to seek permission and approval indeed from the police that they can now go ahead. And I think that, that is not fair on the people’s rights.
And I think that that is not fair on the people’s rights. So I support the idea ‘occupy the Flagstaff House’.

H: Flagstaff House lawns!

H-R1-R2: all laughs!

R2: Me hwee won petition a wɔwɛreɛ. I think it was about fourteen (14) or so bullets a mehwee.

R2: Kwame [referring to the Host], none of them is a new one. None of the issues; electricity, enye new one, fuel, taxation, no new one, economy, no new one but dee ewo mu a I thought it was a novelty se protestation yi a yɛrekɔyε yi, the right to information, yenhwɛ na yen-sign.

H: Mmho!

R2: And I thought that wow! Yes right to information no, kwame on the surface no, I agree. So I thought that it was a good thing a the demonstrators brought on board. So that all of us can debate to check what it is in the right to information. Deen na ṑɓetumi aye ama yen? Of course mate se nnipa a ana countries that have the right to information bill or law, they have been able to improve their ranking in the corruption index.

So I support the idea ‘occupy the Flagstaff House’.

H: Flagstaff House lawns!

H-R1-R2: all laughs!

H: yeah!

R2: I looked at their petition they wrote. I think it was about fourteen (14) or so bullets.

R2: Kwame [referring to the Host], none of them is a new one. None of the issues; electricity is not a new one, fuel, taxation, No new one, economy no new one, but the one I thought was a novelty was the protestation for the right to information to be signed.

H: yeah!

R2: And I thought that wow! Yes right to information is something I will agree, on the surface. So I thought that it was a good thing the demonstrators brought on board. So that all of us can debate to check what it is in the right to information. What can it do for us? Of course I have heard that people or countries that have the right to information bill or law, they have been able to improve their ranking in the corruption index.
So we can look at that as positive and also look at what we can do to protect secret so that at the end of the day no, Ṗнтуми mfa ԝhaw biara mma. Nti I think that I support it.

H: yoo! Medase eni nsɛm a mode tudwa yi.

So we can look at that as positive and also look at what we can do to protect secret so that at the end of the day it will not cause problems. So I think that I support it.

H: okay! Thank you for putting your comments across.

Data from Kumasi on Political Talk-show

E. A discussion on Angel FM, regarding the current situation of the senior high school. The host engaged a retired headmaster and a current headmaster on on some of these challenges facing them.

Original

R1: You have been a teacher enti no wohwe a the general cycle a ṖΨΨ school ṖΨΨ no, sɛ ebia Doctors no ṖΨΨ ka kyerɛ wo sɛ, at times bia Ϭɛ sɛ 鲳ɛ operation, ṖΨΨde wo bɛkɛ, yɛsɛ ebia ɛhɛ no paneɛ kora ɛni ṖΨΨ, nsuo a ebia ṖΨΨde bɛyɛ ɛni ṖΨΨ enti ama ne performance no, ebia ṖΨΨpe sɛ 鲳ɛ surgery no kora ɛno, ṖΨΨkɛ fam. Saa adeg no nso ye applicable ṖΨΨ Senior High Schools. ṖΨΨ teacher-ni ƅi ṖΨΨ ɛhɛ a anka Ϭɛ paa ara but those materials and grants a ṖΨΨmɔ no nti no, ama nahofama no ṖΨΨba fam.

H: ṕɛɛ very true.

R1: That is where the resourcefulness of heads no can come into play.

Translation

R1: You have been a teacher so when you observe the general cycle in the school, for instance, when Doctors tell you at times they want to conduct operation, when they take you, they might say there isn’t even a niddle, water to use isn’t there so his performance, even if he wants to conduct the surgery, will reduce. This is also applicable in the Senior High Schools. A teacher might be appreciative, but the materials and grants that he doesn’t receive reduce his abilities.

H: Is very true

R1: That is where the resourcefulness of the heads can come into play.
R1: Heads no a-try a-maintain that high morale among our teachers sɛdeɛ wɔn mo emmerge. So we have been maintaining that. That is why we are saying sɛ we have been trying to live on the little resource no a as far as the fees no a wɔn mo tua ᵃba. That is how we have been performing. Na sɛ anka wei mo nyinaa sɛ yɛnsa aka a, there would have been much improvement in our system.

R1: The heads try to maintain that high morale among our teachers in a way they won’t be tired. So we have been maintaining that. That is why we are saying that we have been trying to live on the little resource as far as the fees that they pay come. That is how we have been performing. And if we have gotten all these, there would be have been much improvement in our system.

H: Well, I have been joined by Prof. I.K. Gyasi, he was a former Headmaster of T.I. Ahmedia. Prof. Me ma wo akye!

H: well, I have been joined by Prof. I.K. Gyasi, he was a former Headmaster of T.I. Ahmedia. Prof. Good morning!

R2: Kwame Good morning!

R2: Kwame me gye wo so oo.

R2: Kwame me gye wo so oo.

H: Na woatena ase yi na ɛkyere sɛ asem wei ɛda wakomaso. Those time a na wo ɛwo ho as headmaster mo case no ye different from ɛnne yi deɛ?

H: Now that you are sitted it shows that you have the issue at heart. Those time that you where there as headmaster, was your case different from today?

R2: Today the headmasters suffer alot.

H: Hmm
R2: Aane! Se wode nne yi toto tese Master Bartels mo ne Mr Mensah Kay, ene Mr Osam mo dee a

H: Hmm

R2: ene na won mo rebre. Wode toto yen yebre no ho koraa meka se headmaster-fɔɔ nom rebre. Na ampa ara se sika ena headmaster-fɔɔ no hia se won mo de beye adwuma, na won mo nya. Kwame school no enye won mo dea oo. enye won papa ene won maame nom ne won mo nana nom dea oo. enye aman no nyinaa ena yede ahye won nsa se won mo nhwe so. Kwame wohwe Ghana Senior High School baabi a demonstrations esie no eye boarding schools.

H: Yeah!

R2: Kwame ma me nka biribi nkyere wo. Me bere so se yerebeye nsohwe a nnoema bi te se nkonta, wɔmo nyinaa woyɛ. Nnoema bi te se English, wode se wanye bi Koraa no English ene Maths enoa se wotwa. Papa yi ena te hɔ no enye me ena meka.

R1: Wɔfa, me reka biribi on this key connection. Last won mo a won wei nnano 2014 ebi dedi ka.

R2: ene nyinaa

R2: Yes! If you compare today with Master Bartels, Mr Mensah Kay and Mr Osam’s days

H: Hmm

R2: Then they are suffering. Even if you compare it to my time, I will say that headmasters are suffering. And is true that it is money that the headmasters need to work with and they don’t get. Kwame the school is not theirs. It is not for their Father, mother nor their grandfathers. It is committed to them by the country. Kwame when you obere, where demonstrations do occur is senior high school is the boarding schools.

H: Yeah!

R2: Kwame, let me tell you something. During mine time if we are about to do an exams, things like, Maths, they all do it. Things like English, even if you don’t pass, English and Maths you have to pass. That is the man sitting there; I am not the one saying

R1: Uncle, I’m saying something on this key connection. Last those who completed 2014, some are still owing.

R2: Including today
R1: Nti heads no ye se yebgye sika no. Enti eyo ena ye issue administrative ayi de brek yen se, mengye akwadaa biara sika na they should pay the third term fees no on 1st May. Meanwhile no, by 1st May na aka ebinom dee just one paper na wawei. Mmom 1st May ena woun no mbra mmetua a, Then the question was that, eteena ho aye nsihwe no? How is the child going to be fed?

H: Hmm

R1: 1st May no a wose enbra mbetua no most of them na aka just one paper, social studies na wawei. Nti from that period no karem time a erebe twere social studies no ensi sukun mu ho koraa. Then eda a erebe twere, we are also saying se you can’t prevent the student from writing the paper for the fact se ode ka. So here we are. How are you going to collect the fees? Eno akyi ena yen-issue instruction se akwadaa biara a ode ka no yenfa ne din embra na yenks block-e no. Meanwhile no nso no sika no hia. So these are the basic challenges a yere-confront-e. Nti senea na mereka no ama the morale I mean the strength of the heads ekw fam paa

R1: So the heads decided to collect the money. So that instant, they issued administrative thing for us that we shouldn’t take money from the children but they should pay the third term fees on 1st May. Meanwhile, by 1st May, some will be left with just one paper to complete. However, they are to pay on 1st May. Then the question was that, is he sitting to write the exams? How is the child going to be fed?

H: Hmm

R1: The 1st of May that they said he should come and pay, most of them would be left with just one paper, social studies, to finish. So from that period until the time he will write social studies, he will not come to school. Then the day he will come to write, we are also saying that you can’t prevent the student from writing the paper for the fact that he owes. So here we are. How are you going to collect the fees? Afterwards, an instruction was issued, that we should bring the names of every child who owes so they can be blocked. Meanwhile, the money is needed. So these are the basic challenges we are confronting. So as I was saying, it has reduced the morale, I mean the strength of the heads.
H: Right!

R1: All that we are calling for is that, the government should empower heads very well. If they would have given us the permission to collect the fees, the fact that the subsidy doesn’t come

R2: It could have lessened their on going burden.

H: Okay!

R1: But we are not being empowered in that sense and our heads are crippled. You see.

R2: Kwame on the contrary, heads have been threatened. They have been made aware that they are just managers. Kwame just nonsense

H: Laughs!

R2: My apology, the nonsense talk is that they’ve seen that some headmasters are embezzling money.

R1: eer, what uncle is saying, I am happy he raised it.

R2: I can say it, headmaster you can’t say it.

R1: This shows that while at home he has been monitoring. He is still part of us.

R2: That’s right!
R1: A nim nooma a rekre so nyinaa. Na I can tell you se revelations a wefa ade reba out no most of even the current headmasters might not even be privilege to. Eyee very true. In fact we mo nyinaa eyee some of the issues a wem mo raise.

H: Hmm asem wai nyinaa aban ewo se wo tumi ye hu biribi ma headmasterfo. Meda mo ase.

R1: and he knows everything that has been going on. And I can tell you that this revelation uncle is bringing out, most of even the current headmasters might not even be privilege to. It’s very true. In fact these are some of the issues they have raised.

H: Hmm all these issues the government its necessary you do something about it for the headmasters. Thank you!
F. This is a discussion on Kessben FM where the host engages the C.E.O from Borris Bee Farm on the new broiler poultry project parliament just passed and its benefits.

<table>
<thead>
<tr>
<th>Original</th>
<th>Translation</th>
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<tbody>
<tr>
<td><strong>H:</strong> Na nne yi eer obi εωɔ ɔ hɔ a ayaa na ɔnte broiler project no ase.</td>
<td><strong>H:</strong> Today eer, there might be someone who doesn’t understand the broiler project.</td>
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<tr>
<td><strong>R1:</strong> Yeah!</td>
<td><strong>R1:</strong> Yeah!</td>
</tr>
<tr>
<td><strong>H:</strong> The reason is eer εrebε boa</td>
<td><strong>H:</strong> The reason is eer, its coming to help</td>
</tr>
<tr>
<td><strong>R1:</strong> Yes</td>
<td><strong>R1:</strong> Yes!</td>
</tr>
<tr>
<td><strong>H:</strong> But εkwan bɛn so na εrebε boa? People really want to know se poultry farmer no a ɔnɔ rebɛye adwuma no εkwan bɛn na εrebε boa no? Young man a ɔpɛsɛ e-enter into poultry na ɔpɛsɛ ɔye broiler no, εkwan bɛn so εnɔ εbɛboa no? Sikasɛm ɛne ɣɛn ara ɣɛn economy no ɛnɛ nipa no abrabɔ mu? Ma me ntie wo</td>
<td><strong>H:</strong> But in what way is it coming to help? People really want to know that how will it benefit the poultry farmer who is coming to do the work? The young man who wants to enter into poultry especially broiler, how will it help him? Monetary issues and our own economy as well the person’s life? Let me hear from you</td>
</tr>
<tr>
<td><strong>R1:</strong> ɔmanhene medaase. Nea ɛdi kanmekyεa atiefoɔ na mema obiara akye εωɔ afidie yi so. Na sɛnea daa ne daa nyinaa wonim no; sɛ saa anisoadehunu wei ɣye ade bi a, akye, akyeɣye.</td>
<td><strong>R1:</strong> Thank you Chief. Firstly, my greetings go to our listeners, and everyone here. As you know everyday; this vision has been long, very long. Leaders, those in the Ministry of Agric which is, everyday it has</td>
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</table>
Mpanimfo, wɔn mo a wɔ mo wɔ Ministry of Agric no, which is daa ne daa nyinaa abeey akoma so adeey, abeey adeey bi wɔn mo re paa se ye benya akwanya bi anye mmoa yi ԑwɔ krouum ha.

H: Aha!

R1: Yapem so akye, ye hye adwumadia yi ase almost two years ni. Menua yereka dabiara, yereka dabiara, na se obi ka se ebia yentumi nye saa dwumadie yi a, eyey broiler project yi a ya launch-e a, eyey a na me nteasey.

H: Aha!

R1: Businessman biara a woretie me biara no, ԑnaano mekae, mese, you have to motivate your workers by giving them good salaries; you also have to do certain things for your workers a wɔn mo ani bęgye adwumaa no ho. At the same time if you have the chance of employing people just get them on board. Because ԑnye saa a, ԑn businessmen if the bankers are custodians of the cash, we are businessmen of course, putting our heads together to do better things to employ the people. If we don’t employ all those boys become a heart desire, it has become something they really like that we will get such opportunity to rear these animals in the country.

H: Aha!

R1: We’ve discussed it for long, is almost two years now since we started this work. My brother, we say it everyday, and if someone says maybe, we cannot carry out this project, this broiler project that we have launched, it buffles my mined.

H: Aha!

R1: Every businessman listening to me, the other day I remember, I said, you have to motivate your workers by giving them good salaries; you also have to do certain things for your workers so they will be happy about the work. At the same time if you have the chance of employing people just get them on board. Because if not, we businessmen if the bankers are custodians of the cash, we are businessmen of course, putting our heads together to do better things to employ the people. If we don’t employ all those boys on the street, if we don’t do the right things for the boys to
on the streets, if we don't do the right things for the boys to get jobs to do, brother, saa wọn mo University graduate no, they will turn out to be thieves. And obiara nni ṣe a ya-design no se ẹno de ẹn ẹkube ẹ armed robber

H: ẹno de ẹkẹyẹ arm robber a, wode ẹwone no target.

R1: I am saying this that we the businessmen on the ground, yen try na yen put things together to employ many people as possible. Now this broiler project, the launch of this broiler project no, menua, aba abebo ama a-employ-e. Nea Doctor kaẹ no, every ten thousand birds will employ a hundred and twenty people.

H: Ten thousand birds!

R1: Ten thousand birds!

H: And the initial one no is about twenty million

R1: Twenty million! The government has said this.

H: Birds!
**R1:** Yes! Thirty thousand metric tongs a yerebe ye. Wote asem yi mereka yi ase? And of cause whether we can or not we have to put all gadgets together. We have to put all efforts together and make it work. And I believe because, somebody like me, my brother, Borris Bee farms and the Neris Supply Ghana limited, we have branches all over the place. We have just put our heads together.

**R1:** Yes! We will be doing thirty thousand metric tongs. Do you understand what am saying? And of cause whether we can or not we have to put all gadgets together.

**H:** Prof. The English is too much speak Twi.

**R1:** Oh! Sorry

**H:** You have charged!

**R1:** when it charges this way then an issue is at hand.

**H:** You have charged!

**R1:** But at least we will be doing thirty thousand metric tongs. Do you understand what am saying? And of cause whether we can or not we have to put all gadgets together.

**R1:** Oh! Sorry

**H:** You have charged!

**R1:** But at least we will be doing thirty thousand metric tongs. Do you understand what am saying? And of cause whether we can or not we have to put all gadgets together.

**H:** You have charged!

**R1:** But at least we will be doing thirty thousand metric tongs. Do you understand what am saying? And of cause whether we can or not we have to put all gadgets together.

**H:** That’s right!

**R1:** But at least we will be doing thirty thousand metric tongs. Do you understand what am saying? And of cause whether we can or not we have to put all gadgets together.

**H:** That’s right!

**R1:** But at least we will be doing thirty thousand metric tongs. Do you understand what am saying? And of cause whether we can or not we have to put all gadgets together.

**H:** That’s right!

**R1:** But at least we will be doing thirty thousand metric tongs. Do you understand what am saying? And of cause whether we can or not we have to put all gadgets together.
H: Okay!

R1: Seisei y'eeye no se, 40% yede ma local farmars

H: Okay!

R1: 60%, wo a wokra nkokɔ ba kouroum yi mo no, asem a yereka no tiatia no se, se ye produce 40% no a, bo mmo den ara se wobe ye deen, wobe to local chicken no. Wotɔ local chicken no wie a, wa produce receipt akyere se watɔ local chicken.

H: Ansa na 60% no watumi . . .

R1: Ansa na 60% no, Ministry of agric ama wo permission ede aba. Wotease meumu?

H: Aha!

R1: eno nti no eye ade bi a, erebo a farmers no yie. Aban no a-create-e the enabling environment, wabue kwan a, meumu, ebema yen atumi ayen mmoa no.

H: Okay! Na mo nso mo afa mu no, eer, mo nso de sika erebo anaaye woye spokesperson?

R1: daabi!

H: Laughs!

R1: Yede sika

H: Okay!

R1: At the moment we are giving 40% to the local farmers

H: Okay!

R1: 60%, you who import chicken into the country, all that we are saying in short is, if we produce the 40%, make sure to buy the local chicken. After you havae purchased it, and then you produce a receipt showing that you have bought the chicken.

H: before the 60% you can . . .

R1: Before the Ministry of agric will give you the permission to import the 60%. Do you understand?

H: Aha!

R1: So it is something that is coming to help the farmers very well. The government has created the enabling environment; he has made a way, my brother, which will enable us to rear the birds.

H: Okay! On your part, will you be supporting with money or you are a spokesperson?

R1: No!

H: Laughs!

R1: We will support with money
H: Aha!

R1: Sɛ sika nne hɔ a, yɛn hwɛɛmma **project** no ntwɔ fam. Borris Bee farm, seisei nea yɛreka ne se, ye re-*finance-*ɛ **project** wei

H: Oh okay!

R1: Obibiara a ɛyɛ poultry farmer biara no, mo mma yɛntie asem wei aso pa mu na yɛn nyinaa yɛn nka mbɔ mu **as one family** na yɛnma Ghanaians enwe the right Ghanaian quality tasty chicken.

H: Thank you very much. Borris Bee farms, Chief Executive Officer and owner ena mo tee se yɛn ne twetwe nkɔmɔmɔ no. Abusuafoɔ a yaa kra mo.

H: Aha!

R1: If there is no money, we will not watch for the **project** to fail. What Borris Bee farm is saying right now is we are **financing** this **project**.

H: Oh okay!

R1: Anyone who is a poultry farmer, let’s listen and embrace this information, so we can all unit **as one family** and give Ghanaians the right quality tasty chicken to chew

H: Thank you very much. We just had a discussion with Borris Bee farms, Chief Executive Officer and owner. Listeners, this is where we are ending todays programme.
Appendix II

A. Sports talk-show on Adom, a twenty (20) minutes recording on a discussion about an incidence that occurred at the Blacksatsrs camp during the 2014 world cup.

Original

H: εาะζο οο, εappable, hwe me nsa benkum koraah deε ereko so. enye asem ketewa koreer. Akyere se worehwe mu deε a hwan na ε಺ೋ hwan asom? Asotra yebి no sen?

R1: hahaha, eh!

H: Na εదౄ denna య఻ం n’asom na εదౄ de నం ధృ break-i bottle? My goodness Blackstar’s camp aye de pa ara. Na mmom ప్ప్ప్ప్ప్ ప్ప్ప్కొరా so mmerante no se నో మొ bëhye. Na after asotra no mmerante no se నోొ bëhye Portugal. Frank yēabి wo sotra da?

R1: daabi

H: Eii! Frank wonnii sotra da? Go to the camp of the Blackstars and see.

R1: Eh saa! Hwan na yēbి n’asom? εఎ hwan?

Translated

H: Is a whole lot! Even on my left hand side what is happening is unimaginable. And when you analyze it, who slapped who? And how is a slap carried out?

R1: hahaha, eh!

H: What happened before he slapped him and what led to the breaking of a bottle? My goodness is quiet interesting at the Blackstar’s camp. However the young men are ready to score at all cost. But it is after this incident that they have purposed to score Portugal. Frank have you ever received a slap before?

R1: No

H: Eii! Frank you have never been slapped before? Go to the camp of the Blackstars and see.

R1: Oh is that so! Who was slapped? It was who?
H: **Players** no mu baako wahwe panin baako asom.

**R1:** Eii!

**H:** *Se bonuses* no ara oo, ayi no appearance fee no ara na kyere se wcn mo rekeka ho asem no ara ne ade ade a na papa yi se sei ne ade ade, se monte mobo na abufuo baye. Na ose [change in tone] *player: who are you?* Papa: “**I am a president of a club**”. No ara na omo yeayi, eboa! wote sram na nani apa gya. eña ose [change in tone] “**Hey me!**”. eña ogye so [change in tone] “**yes you**”. Na wɔsan abutu no baako eeh! eŋye easy oo! Wodee wose yeɛmmɔɔ wo sotro da? **But** sotro yeɛɔ wo a wani tumip apa gya. **Because** aberante no ansusu ammɔ papa no asom. abusuafɔɔ sotro a yeahwe Moses Parker eŋye asem ketewa wɔ Blackstar’s camp. Yeabo n’ani so ama n’anim apa gya.

**R1:** Na wɔn mo se bottle no koraa atwa Nyatekye koraa, wanya mark.

**H:** Kyere se dee anka ɛde rekɛwɔ no anaa?

**H:** Enti anka ɛrekwɔ no **bottle**?

**H:** One of the **players** has slapped one of the officials for the team.

**R1:** Eii!

**H:** Is because of these bonuses oh, this appearance fees. They were discussion about it in their camp and the man told them to be patient. In the course of the discussion the players got angry and one said [change in tone] *Player: who are you?*” *Man: “I am a president of a club”*. The suddenly there was a slap by the payer. The man said, [change in tone] “**Hey me**”? and he responded, [change in tone] “**yes you**”. He again gave the man a kick eeh! Is not easy oh! You claim you have not received a slap before but when you receive a slap you can get a swollen face, **because** of the intensity from the slap of the young man. Listeners Moses Parker has received a heavy slap at the Blackstar’s camp to the extent of having a swollen face.

**R1:** And they were saying even the **bottle** gave Nyatekye a cut and has gotten a **mark**

**H:** Meaning the one he was going to stab him with?

**H:** So he was going to stab him with the **bottle**?
R1: eh! won mo se anka ɛde kɔwɔ no. gɔtɔ na swɛvi yɛ ɛna adee no ko twaa Nyatekye.

H: eh! Enti wose hwan na ɛbɔɔ sotrɔ no?

R1: Sulley

H: Na yɛde no reko Portugal game no mo no wohwe a yɛbetumi ahye?

R1: Sɛ Sulley no enɛ match no ɛntumi mmɔ bi efirisɛ ɛɛ two yellow cards.

H: ɛkɔraa anka team no bad luck betumi aka team no.

R1: Na wohwe players no won mo support-o Sulley anaa Parker?

H: Na wo player a wobe support-o Sulley no mente woase.

R1: Oh! No but wohwe na Moses Parker na ɔreka won mo bonuses anaase appearance fees no.

H: Dabi! wo support-o no on which grounds. Wo support-o Sulley on which grounds.

R1: Se ɔde nti na wo management committee member wode wano rebeto won appearance fee abere won mo abɔ three matches. Won mo akɔ yɛfɛ no sen? US, asane akɔ nanam Brazil ne ade ade a still ɔmo sika mmba yɛ.

R1: eh! They said he was about stabbing him with it. He threw it but the man escaped and it rather gave Nyatekye a cut.

H: eh! So who are you accusing for this slap?

R1: Sulley

H: so do you think we can score the game with Portugal with him in it?

R1: He is not playing the match today he has conceived two yellow cards.

H: It does not matter he is part of the team so the team can face bad luck.

R1: When you observe, do you think the players supports Sulley or Parker?

R1: oh! No but, Moses Parker was talking about their bonuses or appearance fees.

H: No, based on which grounds are you supporting Sulley?

R1: And why would a management committee member interfere with their appearance fees when they have played three matches and has been to US and Brazil still they have not gotten their money.
H: Enti wore supporting on the slap or the appearance fee he was talking about? That is what I want to know.

R1: Maybe the man went beyond his limit in explaining things.

H: This is the extent to which our Blackstars have gotten to. Some even say we should just leave the tournament and come home, simple. Or we should still continue with it?

R1: Yes! Listen; when they get back they will all go back to their various clubs so we might not get access to stories like this.

H: So what will be the future of the Blackstars? I am disturbed. Explain Nyatekye’s own.

R2: Is it the one on US and Germany match?

H: Yes continue with it.

R2: He also has this to say, put this aside. You have encouraged me to like football so once in a while I go online to make a search on it.

H: So in school you never played football?

R2: No! I played hockey instead. I have won awards on it. The whole of Central
Central region in the year 2000, I was the best hockey goalkeeper, the whole of central region.

H: hmmm!

R2: oh! Go and ask.

H: eyε toaso.

R2: εnnne mepe se menya abotare na meka asem. Hwe se yeka se obi ye kryke anaa yeka se obi ye matured anaa yeka se obi aduru mpempenso bi a, w’atadehyε kyere, ese se wo nanteε kyere, ese se wokasa kyere ena nimdeε a woma no pue abøntene no nso ese se ekyere. Den paa na ebesi ama obi a watena Ghana ayε adwuma, a-graduate-e wo aburokyire anya mu abodin biribi besi na cde toa abo fem na wato se cde rebo nnipa?

H: Hmm!

R2: I think se woyε saa na woreye ayε biribiibi. Woahunu se nnipa abufu,o ma wotumi firi nnipa tebea mu? But abufuo dodoe ma wotumi ye aboa. Wofiri nnipa tebea mu wokε nkyεn kakra na mmom woma abufuo dodo do ba wo mu a wonye nnipa biom because adeε a wayε no εha adwene.

H: Enti woreka akosi seε captain?

region in the year 2000, I was the best hockey goalkeeper.

H: hmmm!

R2: Oh! Go and ask.

H: Alright! Continue.

R2: Today I want to take my time to explain something. When it is said that someone is educated or matured or the person has attain a certain status in life, the way he dresses, walks, talks and the knowledge he has obtained must be obvious. What sort of situation will occur for a person who has lived in Ghana, has worked and graduated in Abroad with certificate, will take a bottle to stab someone?

H: Hmm!

R2: I think when you do that you become someway. Have you realized that as a person anger can dissociate you from people? But too much of it makes you look like an animal because the act is disturbing.

H: So how are you concluding this captain?
**R2:** To wobo ma mee. Blackstars camp, hwe is **about time** a Kwasi ṣde nansi ṣem irrespective of your talent. If you are not discipline you should be sacked.

**H:** Hmm!

**R2:** Den na ebesi ama Sulley bèfa toa abo fém sе mereto toa no abo Moses Parker. Nti Parker ṭɔɔgye na akɔbo Ghana football Association boss. Na toa no atwitwa ne nsa ho. Deen ben paa nti mo korɔ yi ara moadidi Appiah atem. **You guys insulted the man to the later. Such a respectable man,** mekoraa mefere man no.

**H:** Hmm!

**R2:** No you see is **about time** sе yɛkɔ na yɛ loose a εnyɛ hwe because England ṣkɔ, Spain ṣkɔ, nti yɛ loose a it has nothing, εmma wiase mma awiayɛ. Na me hwe bio sɛ, African cup **next year** 2015 if Kwasi **will fill these players again.** εno deɛ anka menka nasem biara bio mu.

**H:** εno nso εse sɛ woka sɛ ɔmo rema no atena hɔ a na wabe fill-i.

**R2:** Be patient with me. Blackstar’s camp, is **about time** that Kwasi Nyatekye becomes firm irrespective of your talent. If you are not discipline you should be sacked.

**H:** hmm!

**R2:** What should happen for Sulley to pick a bottle smash it and throw it at Moses Parker. So Parker dodged and it smacks the Ghana football Association boss. Ghana football Association boss. What is the reason, you same people insulted the man to the later. Such a respectable man, I myself even respect the man.

**H:** hmm!

**R2:** No you see is **about time** that when we play and loses it will not be an issue because England, Spain etc are out of the game so when we loss it has nothing, the world will not come to an end. I am waiting to see if **next year** 2015 African cup if Kwasi **will fill these players again** then his issue will not be my concern anymore.

**H:** Then what you should say is, if they will allow him to stay and do the **fill up.**
R2: No no, nahwan na ṕrepam Kwesi Appiah. ṕepam Appiah na yeye very ungrateful people. Na yennim ṕkwam a yeɓɔ aɗeε ho ban ma no nyini beye papa. Because he is the first black coach a cde Ghana akɔ world cup. Hwan bio? I don’t think we should sack him ese se yeama no saa opportunity.

H: ensɔ wɔn mo ye


H: Abusuafɔɔ mmere no aso yereresore so.

R2: No but who will send Kwesi Appiah away. If we send him away then we are very ungrateful people. Then we do not know how to nurture something into greatness. Because he is the first black coach who has been able to usher the Ghana into the world cup, who else? I don’t think we should sack him we need to give him that opportunity.

H: Is possible for them to do.

R2: However if we take out those players and allow the young ones to play and we are taken out of the game. What will happen? God should have mercy on us.

H: Listeners the time is up, we end it here.
B. A sports discussion on Adom FM on a fifteen (15) minutes recording on a discussion on the previous matches and the next match between Ghana and Portugal. It involves the host, a coach and an expert in goalkeeping.

Original

**H1:** Kae na hye no nso se **Group C** ewome se Columbia ahuri adikan wo six points, Cote d’Ivoire taso mmienu wo three, Japan one, Greece one. Nso still obiara betumi a-qualify akwa Columbia ho na wome ako won anim. Na yeeka **world cup** ho nsemsen no yen nte nsi mu wo Ghana asoee. Owura baako a wono ye technical director ede ma the Ghana football association, Oti Akenten, e ne ne scout a wono hwe akyire de ama coach a ne din de coach Akwasi Appiah. Na wono nso etetete teams a yen ne wono ko bɔ, Germany, ne Portugal ne ade no wono nso kaho a wɔbɔ adwuma enye asem ketewa kora. ena na papa yi de asem bi ato dwa se senea ye ne Germany kora de pemsoa, oh! nneema akɔyiie a wo gye di yie se senea nneema esi ko no ye animu a ena ye ko.

Translation

**H1:** Take notice that as it is in **Group C**, Columbia is leading with six points, Cote d’Ivoire comes second with three, Japan one, Greece one. But still everyone can qualify to join Columbia to the next stage. While discussing about the **world cup**, let us turn to Ghana’s camp. One gentleman who is the technical director for the Ghana football association, Oti Akenten, and his scout who took care for the coach named Akwasi Appiah when he was away. They have been spying on the teams we will be playing with, Germany and Portugal among others. This man has made known that, things went well with our encounter with Germany and he believes that the way things are moving we are progressing.
R1: I think everything is moving well. I don’t know how we watch it, I think our expectation for our team is becoming too much. If it not like that, I believe the team have really live up to the expectation. It wasn’t bad at all. The two matches that they’ve played so far aren’t bad. And I said that with these things mistakes are bound to happen. When you score or not you will incur mistakes. The only thing is to correct it, fight ahead and be able to score this particular game. But I have not observed any huge mistake in the team. So do we believe that we only have one point so we will not perform well? It is the world cup that we are playing, you can see that all the matches we have played are very tough, is very tough. I believe that this world cup it has lived up to expectation. Anyone who has qualified did well. Look at Algeria, look at Iran. I believe that we are doing our best so let us not say that because of we have one point so the team isn’t doing well. No is not like that at all.
**R1**: Have you noticed the way the players are changed in the Portugal game, so we have to have self-belief and concentrate throughout the game because it becomes terrifying when Ronaldo gets one a ball. When you watched their match with USA, it was not easy. Look at their moves, their attacking isn’t easy but at least if you watched, Ronaldo for instance when they lost possession he was not able to come back and tackle so the Americans made use of the gap that was created. So these are some of the things I feel we too we will try and do. If God gives us the grace and the guys live up to expectation as they did against the Germans we have the confidence that we can capitalize on all these things. But it is not going to be easy at all. Some people are saying our match with Portugal will be easy because they have worked mathematics that the Germans were able to score them four goals and we have also played draw with the Germans.

**H1**: This is what Mr Oti Akenten lay bare concerning the Ghana team. We continued to ask him that, ‘when you observe, Ghana can we score Portugal? And the scout that you did what weak points did you noticed about the Portuguese?

**R1**: Have you noticed the way the players are changed in the Portugal game, so we have to have self-belief and concentrate throughout the game because it becomes terrifying when Ronaldo gets one a ball. When you watched their match with USA, it was not easy. Look at their moves, their attacking isn’t easy but at least if you watched, Ronaldo for instance when they lost possession he was not able to come back and tackle so the Americans made use of the gap that was created. So these are some of the things I feel we too we will try and do. If God gives us the grace and the guys live up to expectation as they did against the Germans we have the confidence that we can capitalize on all these things. But it is not going to be easy at all. Some people are saying our match with Portugal will be easy because they have worked mathematics that the Germans were able to score them four goals and we have also played draw with the Germans.

**H1**: This is what Mr Oti Akenten lay bare concerning the Ghana team. We continued to ask him that, ‘when you observe, Ghana can we score Portugal? And the scout that you did what weak points did you noticed about the Portuguese?
But what about the case that, when you work the mathematics, we have also lost the game for USA, who played draw with Portugal. So let us not work that kind of mathematics, what we can do is to concentrate and the work given to the boys by Kwasi Appiah they will be able to do it. And the loopholes we observed, if the Portuguese are not able to seal, then we can also use those loopholes.

H1: We just heard from Mr Oti Akenten on sports page one this morning.

H2: Well listeners we still on the issues of the Ghana Blackstars. If you will remember we have played two matches so far in the competition. And the two matches we have played Dr. James Akwasi Appiah and his technical team have used two goalkeepers in playing the match. First match, Ghana versus USA Adam Lawson Kwalesey, was the one the leaders gave the opportunity to be in the post.
Ghana lost two goals to one. Also in the second match Ghana and Germany had a draw. Each team scored two goals and a gentleman called Abdul Fatawu Dauda was the goalkeeper.

H1: Listeners you are listening to issues going in sports which we have named sports page one on 106.3 FM. Eric Asiedu Boadi and

H2: Paa Akwasi. Goodbye!

C. Sports talk show on Oman FM, a twenty-five (25) minutes recording on the after match between Brazil and Croatia world cup 2014:

Original

H: Abusuafoɔ yɛatenɛ se bio! Ṣnura first match a ɛto dwa Brazil ɛhyɛɛ Croatia 3-1. Afei ɣɛnkɔ ahoma ɛn so na ɣɛne coach Christopher Nomley, tactician ɛnkasa. Coachee! ɛnɛ anɔpa yi Oman sports ɛkyea wo!

R1: Yaa megyɛ mo so! Na mo ho te sɛn?

H: Nyame adom! Bɔkɔɔ dɛɛ?

Translation

H: Listeners we are on it again! Brazil won 3-1 against Croatia in the first match yesterday. Now let’s go online and talk with Coach Christopher Nomley, tactician. Coach! Greetings from Oman sports this morning!

R1: Greetings to you too! How are you?

H: God’s grace! What about you?
R1: Nyame adom yete ase.

H: Coach εnura wo ḥwεε match yi bia, bɔ me mu, εnura na ɛte ɛn?

R1: Oh! εnura deε sεdεe wodii kan kaεε no, eγya bao, eγya bao, eγya abeɗuru. Na deε εwɔmo no sε εyε very interesting game. εyε me sε normally no obi bɛka sε football koraε ɛne deεn? But in the definition of football no we expect sε it should be human, it should be compassionate, it should be entertaining, it should be joyful, it should be skilful, be very simple, it should be dynamic and it should be very [hesitation] eh, eh, eh, compromising. Nti wohwε bɔɔlo no bia, nyinaa bɛda adi, the entertaining part of the game, the human part of the game, the skilful nature, the simplicity of the game ne nyinaa bɛda adi. Na nea anka εyεε malady the game no kakra ye some of the referee’s decisions naa. Football deε sε nea me ka ye no its human, enti we are all bound to take risk anaase yeɓe make some mistakes bi. Enti εnora no the referee really showed the human nature of the game sε ɔŋo ɔso wɔye nnipa ɔɓetumi aye mfomso. But we cannot draw too much on that εsanε game no wohwe sε nea ɛsi kɛɛε no a,  

R1: God’s grace we are living.

H: Coach if you watched the match yesterday, can you tell us how it went?

R1: oh! As you have already said the match is finally over. It was a very interesting game. Normally people might ask, what is football? But in the definition of football we expect that it should be human, it should be compassionate, it should be entertaining, it should be joyful, it should be skilful, be very simple, it should be dynamic and it should be very [hesitation] eh, eh, eh, compromising. All these were represented when you watched the match; the entertaining part of the game, the human part of the game, the skilful nature, the simplicity of the game was all represented. What would have malady the game was some of the referee’s decisions. Football as I have already said its human so we are all bound to take risk or we might make some mistakes. So yesterday the referee really showed the human nature of the game, that he is also human and can make mistakes. But we cannot draw too much on that since when you watch how the game was played, I think on that day the better side won.
I think on the day no the better side won. Brazil was the better side who played the better part of the game.

H: But won Croatian coach, Niko Kovač bezey adwene se ise epora he was rubbed?

R1: Me nka se he was rubbed. But there were some decision bia ankɔ ne favour. Nti because of those decision no nti na wɔ ka saa no. I can sympathize with him a little bit. But the game of football saa. eno na me di kan ka se football de, mese the definition a yen a ye nim bɔɔlo mu a ye de ma football, the first definition ne se football is human. Because it is human no deɛ these are some of the human element that comes along with the game. But the penalty no deɛ eyɛ very soft, we have to call a spade a spade. Afei nso goal a Croatiafoɔ hye ye no ɔ-disallow no nso, it is again very perfect goal. There was absolutely no contact between the striker of Croatia and the Brazilian goalkeeper. But technically no I think se both coaches did so well.

H: Ok! emmerɛ nti boa me kakra, ma me musa wo Spain coming up against Holland enne anwumere yi.

Brazil was the better side who played the better part of the game.

H: But would you have agreed with the Croatian coach, Niko Kovač, that he was rubbed?

R1: I will not say that he was rubbed. But there were some decisions that were not in his favour. So he said that because of those decision that was made. I can sympathize with him a little bit. But the game of football is mostly like that. That is why I previously said football, the definition we the football experts have given; the first definition is that football is human. Because it is human these are some of the human element that comes along with the game. But as for the penalty it was very soft, we have to call a spade a spade. Also the goal scored by the Croatian that was disallowed too, it is again very perfect goal. There was absolutely no contact between the striker of Croatia and the Brazilian goalkeeper. But technically, I think that both coaches did so well.

H: Ok! Because of time let me ask, Spain coming up against Holland this evening.
R1: Is going to be simple. Both teams have the same philosophy in the fact that they believe in the Tiki Taka system. The originators of that Tiki Taka game were Holland, the Dutch, Joan Crutch, they introduced this system into football. The Spanish have adapted this system and have turned it into something amazing which is helping them in football today. It is obvious that in terms of ball possession, technically the Spanish team have the better players and their team is very experienced. I can’t wait for the time I will be watching the match. I foresee the Spanish team dominating again. Obviously they will dominate the Holland’s because they are the best when it comes to that sort of game where you have to keep the ball short passing interposition movement and doing the simple thing. We can only hope that on that day none of the referee will repeat what happened yesterday so that as the world cup goes on game after game we will know that the better teams are winning. The men will be separated from the boys.

H: Coach thanks. We will meet at the commentary position today

R1: Alright thank you!
H: Coach Christopher Nomley ena mo tee ne nka se wɔde na num nsem etoo dwa no. Mo bete ne nka ewɔ commentary position enne anwumere yi, Holland ene Spain.

H: Ye ni coach Emmanuel Akwasi Afrani be twetwe nkomo efa Ghana match no ho. Akwasi! Nyame ye adom a, memeneda a eba yi no, yesne Germany no wowɔ gyedie se Ghana ye betumi adi nkunim?

R2: Obia se Germany, obia se Germany. Saa na Spain enya mbɛse no, na obia se Spain betumi ahye yen easily but wohunu se wow铟 koraa na wohɔ eyɛ mbɛ coraa ewɔ teams no mu. Se w’ahunu. Enti no saa, obia enye obia. Wɔmo a e-host-u koraa eyɛ Brazil no wowo kyere wɔn against ... [pulse]

H: Wɔmo ne Croatia!

R2: Is it Croatia?

H: Yeah! Croatia na wowɔ kyere wɔn no but wowo ne Mexico ɛbɛ goalless.

R2: Enti no, German, German a moreka no, German they are a team with eleven players na yenso ye wɔ coraa eleven players.

H: You just heard the view of Coach Christopher Nomley. You will hear from him again in the evening at the commentary position between Holland and Spain.

H: We will have a chat with Coach Emmanuel Akwasi Afrani concerning the Ghana match. Akwasi! God willing on Saturday, the match between Ghana and Germany, do you believe that we will win?

R2: Everybody is worried about Germany. The same thing happened when Spain hasn’t played. People were saying Spain can easily score us but they are even at a lost. So no team is better than the other. The host country won agains . . . [pulse]

H: They played with Croatia!

R2: Is it Croatia?

H: Yeah! They scored Croatia but they had a goalless ball with Mexico.

R2: So what the people are saying about Germany, they are a team with eleven players and we are also having eleven players.
I am pleading that this fear should be taken out from Ghanaians and the players as well because it is the right location. In 2010 we lost the first game but they fought back. In 2006, we lost the first match we worked on to the next stage. So as for me, am sure. The Germans might say; USA has scored us so they can also do the same then they must remember that the coach makes corrections on the first game. I think that the coaches have been working on the corrections. And now they know the way forward. Therefore I feel that the German match is a different ball game all together.

H: Okay coach! Thank you for your view. God bless you for the time you had for us.

R2: Thank you!

H: Nana do you have something to say?

R3: Oh! If Nana Akwasi afrane has spoken, they are the expertise as for us we only comment. But for I wish we will bring the Trophy home. Of all the technicalities among others, that we will bring our trophy home. Do you understand?
H: Na se me te w’ase a, biribia ensesa w’adwene?

R3: Daabi! enema bi wɔɔɔ koraa eye nkruasesem ema me. But my problem is not with the team per say! eye sika wia no entia.

H: Wɔse ebɛhia se anka boys appearance fee no enese anka ye de ma wɔmo se wɔmo antumi a-qualify a.

R3: Oh! Se eno ye appearance fee.

R4: Saa useless money no a ye de maa saa useless actors, naa wɔmo ankɔye hwee no eno wɔmo de ye de? Na players a wɔmo ekɔ akɔɔ ɔɔlù no, wɔmo sika yɛnnfa mma wɔmo. Wɔ gyedi se players no ani bɛgye? Wote aseɛ?

H: Yeah! Mate aseɛ!

R4: Wonim deɛ entia me baɛɛ? Anopa no a me ba no, w’ahu at times no, ye ne nkrofoɔ bi kɔ air se wɔmo ye sports analyst

H: Yeah!

H: And if I understand you, nothing will change your mind.

R3: Daabi! Certain things I consider barbaric. But my problem is not with the team per say! Is rather with the embezzlement of money

H: You said is not necessary that the appearance fee was given to the boys if they are not able to qualify.

R3: Oh! That is an appearance fee.

R4: That useless money that was given to those useless actors who did not perform, what did they do with it? But the players who have played a match, won’t they give them their money. Do you believe that the players will be happy? You understand?

H: Yeah! I understand.

R4: Do you know why I came? This morning when I was coming, at times we send some people on air as sports analyst

H: Yeah!
R4: Wo ehunu se wɔmo nni nyansa baakɔ mpo. Yes there was somebody on one of these sports stations. Na wo kasa wɔ Asɛmpa anopa yi, and he was insulting Essian se Essian wɔmo eyɛ training no, wɔte bench e na wɔde adeɛ ahyɛ n’asom na wotie nwom. Na Essian is an ungrateful person. Woye rubbish. Meanwhile wokan papers a, yese Essian wo a pira. Na saa useless man wei e te air eyeye Essian.

H: Wɔ anka eyɛ wo platform so.

R4: Daabi! I am using the same words. I am saying se those are the words he used against Essian.

H: Err! Wo kyere words a wɔno use-ye.

R4: Yes! Enti me se o no ensɔ wɔye useless no bi.

R3: Asɛm a na wɔka nesɛ, ‘players no yen agyegye wɔmo so akye’!

R4: Wanka saa!

R3: Wokae! Se metie bi, wose Essian [interrupted]

R4: Have you realized they have no knowledge. Yes there was somebody on one of these sports stations. He was speaking on Asempa this morning and he was insulting Essian that he was sitting on bench listening to music while the others were training. That Essian is an ungrateful person. This is rubbish. Meanwhile when you read the papers, it says Essian is injured. And this useless man sits on air insulting Essian.

H: He did not say it on your platform.

R4: No! I am using the same words. I am saying that those are the words he used against Essian.

H: Err! You mean the words he used.

R4: Yes! So I said he is also useless.

R3: What he was saying was, ‘we have cossetted the players for long’!

R4: He didn’t say that.

R3: He said that! I also listened, he said [interrupted]
R4: Mese he was talking about when Essian was sitting on the bench and not training. See Essian wɔmɔ re-train-i one dee wɔse on-train-i. Saa na wɔkaɛ. Wɔse as if see Essian deliberately moved himself out of training.

H: Wo use-o that word see deliberately?

R4: Wɔse Essian kase wɔn-train-e ena wɔte ᵅ na wɔde wei ahye n’asum na wɔtie nwom. Se wote aseɛ? Nkrofoɔ pii fiɛ wɔmo ho sports analyst na wɔmo akɔ tena air. You could see se what they are spewing out no ɛye senseless but wɔmo nyinaa y’ama wɔmo platform no na wɔmo ɛkasa. Na you see, you are creating enmity for the player. Se wɔte aseɛ? Some of the things a wɔmo ka no, for all you know ɛnyɛ ampa. Mebekan papers ènne no me hunu se oh! yɛse team Doctor ne ade na wɔmo se Essian ne kɔkromote no nti oh! ɛnɔ akowa yi teha na wɔ kasa sei.

R3: Adɛn na player tumi ka kyere coach se menye fit, ɛye Doctor edwuma.

R4: Yeah!

R4: I said he was talking about when Essian was sitting on the bench and not training. He said Essian while they were training he said as for him he will not train. That is what he said. He said as if Essian deliberately moved himself out of training.

H: Did he use that word deliberately?

R4: he said Essian said he will not train and he hee is sitting listening to music. Do you understand? A lot of people call themselves sports analyst and go on air. You could see that what they are spewing out is senseless but they’ve been all given the platform and they are talking. So you see, you are creating enmity for the players. Do you understand? Some of the things they say for all you know aren’t true. I read the papers this morning I noticed that, ho! Team Doctor and others have made known that is because of Essian’s thumb. And this guy sits and says this.

R3: Why can a player tell the coach that he is not fit, is the work of the Doctor.

R4: Yeah!
H: Player betumi aka akyere coach se mede re menyere fit enti enfam e n-start-e, eyere possible?

R4: Oh daabi!

H: Story no nei from ghanafa.org. Mopere a mo ma yen kan.

All: laughs!

R3: Nana Kan!

H: laughs! Abusuafoɔ eberere na aye bi. . .

H: Can a player tell a coach that I am not fit so don’t start with me, is it possible?

R4: Oh no!

H: Here is the story from ghanafa.org. If you like let us read it.

All: laughs!

R3: Nana read!

H: laughs! Listeners our time is up. . .
D. Sports discourse on Peace Fm, a fifteen (15) minutes recording before the match between Ghana Blackstars and Portugal during the world cup 2014. It is a phone discussion between the host and the resource persons.

Original

H1: Yɛn tie nsem a Afful de ato dwa efa game no ho.

R1: Nee coach no beka se menye no eno na meye. Because sometimes football tactics nso tumi ye adwuma. Enti no ebia ne nyinaa wɔde aka ho no, me nim se with the support from the team mates nso no, me nim se yebe tumi ako akɔ y’anim. But menfa Cristiano Ronaldo ho adwene enkwɔ hye me tirim enma ebia biribi nsi. Because football bibiara tumi si. Ena eye eleven (11) players na ebɔ wɔ field no so enti no menfa ne ho adwene enkwɔ hye me tirim. Deɛ mɛka ne se me rekɔ akɔye me best ama mother Ghana.

H1: Yoo! Nti wei ne asem a Afful Harrison wɔde eto dwa. Na akyere se wɔkɔ akɔye ne best de ama mother Ghana enti eye Cristiano Ronaldo asem koraa na wɔde eku park no so. Assistant coach ede ma Blackstars, Maxwell Konadu enso de nsem bi ato dwa.

Translation

H1: Let us listen to what Afful has brought forth concerning the game.

R1: I will do exactly what the coach instructs me to do. Because sometimes football tactics also helps so what he has added and with the support from the team mates I know that we will excel through. But I will not have thoughts of Cristiano Ronaldo to prevent unpleasant scene because in football anything can happen. Moreover, there are eleven players on the field so I will not conceive the thought of him. What I can say is, I will do my best for mother Ghana.

H1: Alright! This is what Afful made known to the public. To him, he is going to do his best for mother Ghana and will not conceive the thoughts of Cristiano Ronaldo on the park. Assistant coach for Blackstars, Maxwell Konadu, has also brought something to bear.
R2: We will attack them but we’ll not exceed that. Matches of this nature are very tricky, it’s a very sensitive match. Once you decide you want goals and you tackle too much, if care is not taken you lose everything. We are aware that Cristiano Ronaldo is with Portugal and though he isn’t fully fit doesn’t mean that he will let you have the game free. Yesterday we studied the game, even at the eleventh hour there was a goal. These are the things we are working on so we can score and not concede. And we positive that from now until the time the match will be played we would have accomplished this. We are determined; we want to win the match.

H1: This is what Maxwell Konadu made known to the public. After the reporter asked him again that, “Up to now the Blackstars have not received any money because they have not been able to qualify any of the matches so far. And it seems they might not even get the qualification bonus. Do you think it will have any negative effect on the team and if care is not taken they might lose the Portugal match”?

R2: You attack them but you ho bebree. Matches of this nature are very tricky. Once a wọrẹ goals no pii no wọọn pebre wọho too much nsoa, anhwe a na wọ seisei ne nyinaa. Yẹn nso yẹ nimirun Maxwell Konadu ẹwọ Portugal. Ynim se ẹnye fully fit de, but ẹye se wọnọya fully fit no nso wo gyietye wọho a wọnde bẹkye wo. Ennura yẹ study game no, time aso nso ẹde goal baẹ. These are the things we are working on so we can score and not concede. And we positive that from now until the time the match will be played we would have accomplished this. We are determined; we want to win the match.

H1: Wei ne nsẹm a Maxwell Konadu wọde ẹto dwa. Na akiyi no na nsẹmtwẹfo san bisa Maxwell Konadu se, “ẹbe to saa merẹ yi no ẹnye ade ẹẹ Blackstars ọmọ nsa aka sikẹ bia ẹsanẹ ọmọ matches a ọmọ abo so far no, ẹnye ade ẹọmọ atumi adi nkunim. Na ẹye akọye se qualification bonus no koraa no wanhẹ ọmọ nsa ẹntumi énka ọmọ sika no. Wogye tum se ebẹnẹ ensuso ansanọ ẹnẹ bi ẹwọ team no so na wanhẹ koraa na ọmọ ne Portugal match no na ọmọ aki ẹdi nkuguo”?
R2: Yes we have spoken with them that, where we have gotten to so far, it is not now that we will be saying that the money didn’t come so maybe we will not play or teach the young ones how to play. But you yourself know that these players and their monetary issues is a different thing all together. But the leaders have informed the boys to be patient so that the upcoming match we will be able to play well and win. We should be able to qualify if there is any qualification in it so that there might be peace and happiness in the country. Because we will not allow this to spoil our chances of qualifying. So we are praying that it will arrive so the boys too will be calmed and have courage to play the match for us. So we are thankful to the leaders for giving us this assurance that the money is on the way coming.

R2: As for us we have spoken with them that, where we have gotten to so far, it is not now that we will be saying that the money didn’t come so maybe we will not play or teach the young ones how to play. But you yourself know that these players and their monetary issues is a different thing all together. But the leaders have informed the boys to be patient so that the upcoming match we will be able to play well and win. We should be able to qualify if there is any qualification in it so that there might be peace and happiness in the country. Because we will not allow this to spoil our chances of qualifying. So we are praying that it will arrive so the boys too will be calmed and have courage to play the match for us. So we are thankful to the leaders for giving us this assurance that the money is on the way coming.
That he the president of the FA has met with other people so that where there is a possibility they can fix the matches Ghana will be playing.

R2: These issues will not affect them. Yesterday we spoke to them concerning the issue and they realized it is not something that will not influence them. They have heard everything that has been going on so it will not influence them. They are focusing on the match and everyone is determined that we will win the game on Thursday.

Rp1: There are issues circulating about the players’ money etc. I don’t know. What is the issue like? Is it in or it is on the way?

R2: I have already, [pulse], all these things, [pulse] is a repetition. I have told you that it is not in but today or tomorrow they will receive it and everything will be over.

Rp1: President, are we ready for Portugal? Are wining so we can move to the next stage?

R2: Yeah! We are moving forward. We will qualify to the second round.

H1: This is what the president of the Ghana football association, Mr Kwesi Nyantakyi made known to the public.
H2: Na yenkɔ ahoma so na yene yɛnu Dan Kwaku Yeboah, all the way from eye Brazil, yene no ɛni nkɔmɔ. Kwaku good morning!

Rp2: Good morning Yaw!

H2: Na ɛnɛɛma tesɛn wɔ Brazil?

Rp2: Seisei deɛ ye twɛɛ ye fate. Na Nyame adom team no egu wɔmo ahosiesie so. ɛnɛ ne nansa ɛnɔ wɔmo hye training ɛfa Portugal game ne ho. ɛnɛ ne nansa deɛ wɔmo train-e aŋpa beyɛ 11am, ɛnɔ ɛnura wɔmo train-e 4pm. ɛnura deɛ wɔmo ε-train-e kyɛɛ paa beyɛ dɔnhwere mmienu. Boys no obia train-e ye with the exception of Daniel Opare ɛnɔ K. P. Boateng ɛyɛɛ warm up. But apart from that no bibira yeɛ kama. Ye ne players no di nkɔmɔ a deɛ wɔmo ɛka ne se wɔmo adwene nni Germany ne US match no so even though ye qualification is based on Germany versus US match results no so. Wɔmo deɛ ne a wɔmo ehwɛ a ne se wɔmo behye Portugal about three goals na afei wɔmo deɛ wɔmo ahwɛ deɛ ɛbɛsie.

H2: Na Kwaku ayambia sɛnɛɛ nneɛma akɔ yi, mpanimfoɔ no a wɔmo ɛdi akyire no, me kyere the minister ɛne ne entourage wɔmo baa ye no ayambia sika asem no a ma

H2: Let us go online and talk with our brother, Dan Kwaku Yeboah, all the way from Brazil. Kwaku good morning!

Rp2: Good morning Yaw!

H2: How are things in Brazil?

Rp2: At the moment we are waiting for our fate. But by God’s grace the team are still preparing. They started training two days ago concerning the Portugal game. Two days ago they trained in the morning around 11am, and yesterday they trained at 4pm. Yesterday they really trained for long like two hours. All the boys trained with the exception of Daniel Opare and K. P. Boateng did warm up. But apart from that everything went well. We had a talk with the players and they said their concentration is not on the Germany versus US match even though their qualification is based on the Germany versus US match results. What they are looking up to is to score Portugal about three goals then they will watch and see what happens.

H2: But Kwaku, the way things are moving, the leaders who are supporting the team, I mean the minister and his entourage, when they came, the monetary issues that was not handled well at the start, have they been able to settle it for the players to be okay?
Rp2: Yes! I think that what the players preferred was to instantly take hundred thousand dollars as appearance fee ($100,000). But when they bargained, the leaders still gave them the seventy-five thousand dollars ($75,000) because they have already made up their mind that they are not going to exceed the original budget that they spoke to them about. So they had a meeting as I said, from Holland, not here. So the meeting ended up in a deadlock. They continued here a day before we played the US match but eventually they have accepted the seventy-five thousand dollars ($75,000) as an appearance fee.

H2: Before I leave you finally, we got to know that, the qualification bonus is for the world cup that they went last time. But this time around they have played first two games and it is only draw that they have been able to conceive meaning that there has not been an issue concerning winning bonus? This time around did it turn out to be the same qualification bonus or we are waiting until they are able to win the game before they will be able to get something?
**Rp2:** When you look at the **budget** that came out, they have received **no qualification bonus**. They made it **fifteen thousand dollars ($15,000) per match at the preliminary stages** so we have played one **draw** and we have **lost** one, I don’t know, maybe **against** Germany, the leaders will be **impressed** and they might give them something. **But for now** the monetary issue has not been spoken about.

**H2:** Alright! For this, Kwaku this morning I say thank you. I will leave you so at the right time we will communicate again concerning what is happening at the **Blackstars camp**. Thank you very much!

**Rp2:** Thank you Yaw!

**H2:** We just heard from our brother Dan Kwaku Yeboah **all the way from Brazil** and have informed us about what is going on. Listeners our time is up, this is what we end with.
Data from Kumasi on Sports Talk-show

E. Sports discussion on Kessben FM on the general preparation that should have taken place before the world cup 2014 begun as well as an issue pertaining to one of the home football club (Kotoko). The host initiated this talk between a speaker from the Premier League board of GFA (R1) and three other persons from the club’s committee (R2 and R3, R4).

Original

R1: Tension wo world cup but still you have to work. That is why other countries were planning for wo leagues.

H: But they were working.

R1: Yes! They were not working.

H: Premier league board was working. Premier league board whan ena ekare?

R1: Kotokofo was asking for calander. Aden na wɔn mo anfa calander no anba?

H: Aden, na Kotokofo no nea wɔnim ara ene calander?

R1: Na wo ye team a, they have to prepare. Team biara pe se wo prepare. Calander is meant for the team a ese se wo prepare. Na yete hɔ dadaada na afe na FA president no kɔhyea wo a, what are we doing Kwame?

Translation

R1: Tension is at the world cup but still you have to work. This is why other countries were planning for leagues.

H: But they were working.

R1: Yes! They were not working.

H: Premier league board was working. Who among the Premier league board attended?

R1: Kotoko was asking for calander. Why didn’t they bring the calander?

H: Why is it only calander that Kotoko know?

R1: They are a team, they have to prepare. Every team wants to prepare. Calander is meant for the team for them to prepare. We have been sitting for long and it’s now
H: Ah! Daabi kyere kye you are getting it wrong.

R1: You are also getting it wrong.

H: ԑ mɔ aye programme atɔ hɔ

R1: Programme aɔ mo ede emaa whan?

H: Programme no is up to the executive committee to [interrupted]

R1: Kwame mereba.

H: metea!

R1: The PLB is a committee under the FA?

H: Yes under the FA.

R1: ԑ mɔ a wɔ wo league no. Nti se woyɛ programme na wode kɔto wo dan mu a. ɛnyɛ wo damfoɔ no ɛna ɛbe benefit-e [interrupted]

H: No! But am saying is up to the executive committee to rectify it first.

that FA president is going to greet them, what are we doing Kwame?

H: Ah! Daabi it looks like you are getting it all wrong.

R1: You are also getting it wrong.

H: They have already prepared a programme.

R1: A programme that they gave to who?

H: The programme is up to the executive committee to [interrupted]

R1: Kwame a moment

H: I’m listening!

R1: The PLB is a committee under the FA?

H: Yes under the FA

R1: those who play the league. So if you prepare a programme and you keep it in your room it is not your household who will benefit [interrupted]

H: No! But am saying it is up to the executive committee to rectify it first.
R1: Mereba, mereba! The programme is meant to benefit the clubs. Ṣẹ́bì àti this is the, [pulse] ṣèfrẹ́ ṣẹ́n mpo? Proposed programme! Ènò nie, ṣèbẹ́ start-e league no sayì, ṣèbẹ́yẹ́ wei, ṣèbẹ́yẹ́ wei. Na obiara adjust-e no accordingly. Nti the executive committee ṫọtẹ́na ase na ṣomọ rectify a, na kyẹrẹ́ sè abẹ́yẹ́ the real programme. What is wrong with that? Enti wọkọtẹ́na ase na wọyẹ́ programme no wie de kọtọ wo dan mu a, whan enti na woregọ́wọ́ meeting no? Whan enti na woregọ́ allowance no, sitting allowance no a woregọ́ allowance no? Do you understand it? Enti I think sè saa adẹ̀ no de ṣomọ anyẹ̀ no yie.

H: Yoo! Yọdaasi! Massa Opoku!

R2: Yee!

H: you spoke to the management yesterday?

R2: Yes! And management no se what we are hearing no, yẹ̀nfa no se ṣẹ̀yẹ̀ ēno ēne the truth on the ground.

H: Okay!

R2: Na wọmọ dér what they know ēne sè, Coach Didi Dramani, ṣonọ, he is staying put, he is not going anywhere.

R1: A minute! The programme is meant to benefit the clubs. Maybe this is the [pulse] what is it called? Proposed programme! Here is it, we will start the league this way, we will do this, we will do that. Then everybody will adjust to it accordingly. So when the executive committee meet to rectify it, it means that it will be the real programme. What is wrong with that? So when you are done with the programme and you keep it in your room, for whose sake was the meeting held? On whose account are you recieving the sitting allowance? Do you understand it? So I think that they have to work on this issue.

H: Alright! Thank you! Master Opoku!

R2: Yes!

H: You spoke to the management yesterday?

R2: Yes! And the management said what we are hearing we should consider it as not the truth on the ground.

H: Okay!

R2: As for them what they know is that, Coach Didi Dramani, he is staying put, he is not going anywhere.
H: ɔkaa se date no ṑnye nokore?

R2: Yes!

H: But Kotoko express aba se May 27th ṣẹmo ye meeting. And this is official mouth piece of Kotoko.

R2: well there are so many instances a official mouth piece of Kumasi Asante Kotoko ᵐde information aba a, ordinarily, I have to believe nea official mouth piece no ᵐde aba.

H: Aha!

R2: Se, if Kotoko express ᵈeke asem about Kotoko a ᵇe ᵇe anka megyeto mu.

H: Okay!

R2: But then, the Kotoko express, there are so many instances a, the Kotoko express a-report-o issue beberebee, information beberebee a, Kotoko no as a club no ᵐbaa out to say [pulse] Nea ᵐmo ᵐde baee no ᵇe incorrect. I think se you will bare me out?

H: Yeah!

H: Did he say the date is not true?

R2: Yes!

H: But Kotoko express has made known that May 27th they are having a meeting. And this is the official mouth piece of Kotoko.

R2: Well there are so many instances that the official mouth piece of Kumasi Asante Kotoko has come out with information which ordinarily I have to believe what the official mouth piece has written.

H: Aha!

R2: If Kotoko express is saying something about Kotoko I have to just believe it.

H: Okay!

R2: But then, the Kotoko express, there are so many instances that they have reported lots of issues, lots of information that Kotoko as a club has not come out to say [pulse]. What they have published is incorrect. I think that you will bare me out?

H: Yeah!
R2: So we spoke to the management. He is saying this. The Kotoko official mouth piece is saying this. What is the true correct copy? Adeñana akana bëtumi ama me aka së mouth piece no ede aba no eyë absolute true éne së, së if they had printed the contract no. Wateasee?

H: So you’re doubting Kotoko express no.

R2: Me I don’t have any course to doubt but me nye clear.

H: Okay

R2: Me nnim who is telling us the real truth about Didi Dramani’s contract.

H: From the management side or Kotoko express?

R2: Yes! ahotɔsɔɔ a ebia Kotoko supporters bënya na management no is saying “the coach is not going” and Didi Dramani has not spoken. They are saying së “yes they still have another year with the coach”.

H: So it means based on nea woreka yi dee na woreka së Kotoko express dee no ényë nokore.

R2: So we spoke to the management. He is saying this. The Kotoko official mouth piece is saying this. What is the true correct copy? What would have made me say that what the mouth piece published is absolute true, is if they had printed the contract? Do you understand?

H: So you are doubting Kotoko express.

R2: Me I don’t have any course to doubt but am not clear.

H: Okay!

R2: I don’t know who is telling us the real truth about Didi Dramani’s contract.

H: From the management side or Kotoko express?

R2: Yes! Maybe the assurance that Kotoko supporters will get is why the management is saying “the coach is not going” and Didi Dramani has not spoken. They are saying that “yes they still have another year with the coach”.

H: So it means based on what you are saying you mean information from Kotoko express isn’t true.
R2: Mentumi nka sɛ express no ɛboa, but as to sɛ what is the real truth is what I am struggling to get. And another development is that, the Kotoko management or family no will tell you sɛ, “there is no problem”.

H: Okay!

R2: And I think me [pulse] I will go by that and go on.

H: Alright! Fred! Kotoko express is saying 27th of August 2014, operation manager is saying next year. Why? Is there a problem between Kotoko management and the official mouth piece?

R3: No! There is no problem.

H: So why?

R3: Maybe, maybe, contract no, as it is drafted no, ɔmɔ read-e a ɔmɔ ɛnɔ ɛnɔ interpretation no yie. They are not getting the interpretation right.

H: Which side? Side bɛn?

R2: I can’t say that the express is telling a lie, but as to what is the real truth is what I am struggling to get. And another development is that the Kotoko management or family will tell you that “there is no problem”.

H: Okay!

R2: And I think [pulse] I will go by that and go on.

H: Alright! Fred! Kotoko express is saying 27th of August 2014, operation manager is saying next year. Why? Is there a problem between Kotoko management and the official mouth piece?

R3: No! There is no problem.

H: So why?

R3: Maybe, maybe, the contract as it is drafted, when they read they don’t get the interpretation right. They are not getting the interpretation right.

H: Which side? Which side?
R3: Management no. Because what the official mouth piece is saying no is not different from the information no a na mewɔ a maka. The other day I gave you the date. Wo kae date no a meka kyerɛ wo no?


R3: And what is deɛ Kotoko express atwere? Kotoko express checks reveals that the coach’s contract will expire on August 27th 2014. You understand? And this is the official mouth piece of Kumasi Asante Kotoko. I have no doubt to doubt, in terms of information coming out. I will believe what Kotoko express is saying even more than the operation manager is saying.

H: why?

R3: His job is not to speak for Kotoko. His job is not to [ayi] give out information about Kotoko. Kotoko express job is to give out information about Kumasi Asante Kotoko. ɛna mere kase ɔmaybe there is a problem with the interpretation as the contract is drafted. Unless ɔ Kotoko aka ɔ Kotoko express ɛnyɛ ɔmo dea biom. Kotoko express ɛnkaa asem ɛnmaa ɔmo nti ɛnma Kotoko supporters ɔno ɛnma ɔmo nti. 

R3: The management. Because what the official mouth piece is saying is not different from the information I have and have said. The other day I gave you the date. Do you remember the date I told you?


R3: And what is what Kotoko express has written? Kotoko express checks reveals that the coach’s contract will expire on August 27th 2014. You understand? And this is the official mouth piece of Kumasi Asante Kotoko. I have no doubt to doubt in terms of information coming out. I will believe what Kotoko express is saying even more than the operation manager is saying.

H: Why?

R3: His job is not to speak for Kotoko. His job is not to [this] give out information about Kotoko. Kotoko express job is to give information about Kumasi Asante Kotoko. And I’m saying maybe there is a problem with the interpretation as the contract is drafted. Unless Kotoko says Kotoko express is not their’s again. Kotoko express hasn’t said any information on their behalf so the supporters shouldn’t buy.
Sɛ saa dɛ a fine. But if they continue to say sɛ this is the mouth piece of Asante Kotoko a, then I don’t have any reason to doubt what the express has written. Ebia na interpretation no ɛna ɛye problem [pulse] they should give it to a lawyer to interpret it.

H: Okay! Kwaku, wo nso wadwene kyerɛne sɛn?

R4: Kwame in the first place, mame nka sɛ I don’t like how Kotoko is being run at all. That is the first thing.

H: Why?

R4: I don’t like how Kotoko is being run. No professional club ɛwɔ asaase yi so ɛna management members beka sɛ sei, na ɔmo official mouth piece beka sɛ the other way round. It doesn’t happen in any serious institution. Ṗhe nfa ɛna Kotoko express ɛfa ɔmo information efire ye? enyaa akokoduru sɛ ɔmo ebɛ twere de akyere ewiase amansan, Abre a management adwene ɛnye ɔmo saa. Is it not strange?

If that is the case, fine. But if they continue to say that this is the mouth piece of Asante Kootoko, then I don’t have any reason to doubt what the express has written. Maybe the problem is from the interpretation [pulse] they should give it to a lawyer to interpret it.

H: Okay! Kwaku, you too what is your view on it?

R4: Kwame in the first place, let me say I don’t like how Kotoko is being run at all. That is the first thing.

H: Why?

R4: I don’t like how Kotoko is being run. There is no professional club on this earth where management members will say this and their official mouth piece will say the other way round. It doesn’t happen in any serious institution. Where did Kotoko express got their information from? And got the courage to write and publish it for the whole world. Meanwhile, the management have not thought of that. Is it not strange?
I don’t like what is going on. It just doesn’t make sense to me. I don’t know why things are going in that way. That is even, [pulse] maybe I will put aside the issue about the contract. The first place why do you have a mouth piece that is running parallel towards what management is saying?

H: Yoo! Meda moase pee! Mmra no aso. Abusoafọ yẹ bẹ kọ nse m yi mu na yama mo asu ate.

I don’t like what is going on. It just doesn’t make sense to me. I don’t know why things are going in that way. That is even, [pulse] maybe I will put aside the issue about the contract. The first place why do you have a mouth piece that is running parallel towards what management is saying?

H: Alright! Thank you very much! Our time is up. Listeners we will investigate more on this issue and make it known to you.
Appendix III

Sample Question for Interview: the following is an outline of the text for interviews conducted with the program managers from the selected radio networks.

1. Please can you tell me the main language of discussion used at the station?
2. Please which people in the society is your target population?
3. Please can you outline some of the reasons why presenters and visitors on air adulterate the Akan language with English?
4. So please what do we have to do about this act of bilinguals when they come on air?
   Most of the programs I have listened so far points out that the speakers are so comfortable speaking the mixed language without hesitation.
5. Please in your own opinion can we stop this act of mixing language during discussion on air?
6. The future generation will therefore meet up with adulterated Akan language don’t you think so?

A. Interview with the program manager of Oman FM:

Interviewer: Please can you tell me the main language of discussion used at station?

Interviewee: Akan is the main language but we allow other indigenous languages but we have to translate for our people.

Interviewer: Please which people in the society is your target population? Taking Accra as a cosmopolitan area where Ga is the supposed language of the indigenes of Accra.

Interviewee: Everybody who speaks and understands Akan. As you mentioned Accra is a cosmopolitan area and funny enough the Ga is not wide spread compared to Akan. We do have a Ga program but is of the minority.

Interviewer: Please can you outline some of the reasons why presenters and visitors on air adulterate the Akan language with English?
Interviewee: Education I will say is the main factor. It looks like most people acquired the language without formal education. They, if I should say, pick the ones that will make them flow in any Akan discussion without committing themselves to the deep ones. For example, when we interview a minister for instance, who has knowledge of the Akan language but not proficient in it, is likely he will mix the two to disseminate his information.

Interviewer: So please what do we have to do about this act of bilinguals when they come on air? Most of the programs I have listened so far points out that the speakers are so comfortable speaking the mixed language without hesitation.

Interviewee: Nothing at the moment as it appears the Akan language is not our National language and we need people to account to the community so although they are to speak Akan which most of them do they end up mixing it up with English, the official language.

Interviewer: Please in your own opinion can we stop this act of mixing language during discussion on air?

Interviewee: Certainly not, maybe in the long run when Akan is made the national language then we can make ways of developing the language into a standard one. This is a commercial radio and we are in business so we are okay when our listeners are also okay with what we present.

Interviewer: The future generation will as such meet up with an adulterated Akan language don’t you think so?

Interviewee: I totally agree we are heading towards what I call “Twilish”. This boils back to our Education and culture and please have it also in mind that Ghana is multilingual so is not only Akan that is adulterated even though it is widely spoken compared to others. We can have Ga to as an example. Most bilinguals are not fluent in one main indigenous language except the few elderly ones who have no formal education.
B. Interview with the program manager of Adom and Asempa FM:

**Interviewer:** Please can you tell me the main language of discussion used at station?

**Interviewee:** Akan is the main language for discussion and we allow any dialect of the Akan on Air since Akan is the bigger umbrella. Presenters and people we invite on air can speak any of the dialects they are comfortable with but Ashanti Twi is the most prominent. We are also flexible, when we interview someone who doesn’t speak or understand Akan we use English but we translates it for our listeners to understand. Others do speak using their indigenous language but we quickly have to translate it.

**Interviewer:** Please which people in the society is your target population? Taking Accra as a cosmopolitan area where Ga is the supposed language of the indigenes of Accra.

**Interviewee:** Ghana today the major cities being cosmopolitan has triggered Akan to be spoken in a wider area more than the native language of the Regions. So our main target is everybody who understands Twi. In fact close to 70% of Ghanaians understands Twi, less than that (40% by Anyidoho) speaks it. Whichever language one chooses to broadcast in encourages the listeners to learn that language so as to consume the content.

**Interviewer:** Please can you outline some of the reasons why presenters and visitors on air adulterate the Akan language with English?

**Interviewee:** the reason is simple, is a matter of ineptitude people are not one hundred percent fluent in one language as it is today in contemporary Ghana with the exception of the elderly who have not come into contact with formal education. Others who wish to sorely speak English on air at times mix it up with Akan. Some of our news readers and presenters also do speak bad Twi so the effect is also bad on the listeners.

**Interviewer:** So please what do we have to do about this act of bilinguals when they come on air? Most of the programs I have listened so far points out that the speakers are so comfortable speaking the mixed language without hesitation.
**Interviewee:** speakers we invite here who are not proficient in the language and needs help are assisted by the presenters so at the long run they learn a word or phrase to add up to their lexicon to polish the language this is what we call on the spot correction. Others it looks more like their nature, they easily flow with the mixed language although they know the corresponding word in Akan. I think it all boils down to Education and finally declaring Akan as an Official language then every sector using the language will go all out to educate its people for the better.

**Interviewer:** Please in your own opinion can we stop this act of mixing language during discussion on air?

**Interviewee:** It can be stopped in the long term. Since you can only take off the oxygen mask from your nose on the sick bed when you can receive oxygen yourself from the free air if not you are killing yourself. Now is like we are on a sick bed with oxygen mask and that is the only means of survival, that is why we keep mixing both language. We can comfortably take off the mask when now we can breathe freely, thus when our lexicon, the volume of our vocabulary in Akan language is now rich. For now the mixing of the two languages is acceptable on radio. The reason is that if we do the Akan and English combined it helps a lot of people to understand the contents better because we are in a cosmopolitan area and the majority of Akan speakers here do not and might not understand deep akan for example: “premo ato ene oprepon da a eto so eduanu. Oman sika krabea baatan edi oman Ghana ye sika tredei paa ako bo bosia ewo amanone. Oko ye no opepepepei edwonu a etre po mensa gu akyra ena ode ma Togofo. Woba twea no nfea meanu ntem. Eba na ye gye sika no yedi besi skull dan ama obea ako be”. Listeners will be lost especially here in Accra but if I say: “Bank of Ghana edi ye sika 20 billion abo bosia wo Togo saa loan yi Togofo ba twea no nfea menu ntem. Eba na ye gye sika no yedi besi skull dan ama obea ako be”. The difficult ones to break down in Twi we say them in English. Speaking sorely in Twi we may confuse them. So when we say 20 billion they will have a fair idea. When we keep it like this 70% of the population will understand it.

**Interviewer:** The future generation will therefore meet up with adulterated Akan language don’t you think so?
Interviewee: Yes we are not helping them with the Twi language but it is not a national language. We cannot force them to learn. But when it becomes a national language then we can help them polish it strictly because whether they like it or not they will write it, their children are going to use it in schools.

C. Interview with the Program Manager of Angel FM:

Interviewer: Please can you tell me the main language of discussion used at the station?

Interviewee: Akan mainly but speakers during discussion are fond of mixing the Akan language with English.

Interviewer: Please which people in the society is your target population?

Interviewee: Everyone who speaks and understands Akan. This is the Ashanti region of Ghana which is predominantly dominated by the Akan people.

Interviewer: Please can you outline some of the reasons why presenters and visitors on air adulterate the Akan language with English?

Interviewee: This act is becoming or is now a habit of people who speak and understands both languages. My parents, siblings and grandparents out there without formal education speak sorely the Akan language. We also have some of our presenters who have made it a conscious effort to speak sorely Akan when needed without mixing the two.

Interviewer: So please what do we have to do about this act of bilinguals when they come on air? Most of the programs I have listened so far points out that the speakers are so comfortable speaking the mixed language without hesitation.

Interviewee: The editor prompts speakers whenever they notice the English is becoming more frequent.

Interviewer: Please in your own opinion can we stop this act of mixing language during discussion on air?
Interviewee: It depends on the individual. If you purpose in your mind to stop this act I think it will be possible. Here at the station, looking at the level of people being able to speak both the official and the Akan language it becomes common to interact in such environment and that will makes it even more difficult to stop.

Interviewer: The future generation will therefore meet up with adulterated Akan language don’t you think so?

Interviewee: It is true alright, so for one to acquire the actual language he must be in an environment that triggers such language. I guess it is mainly the talk program that encounters such issues. News for example the scripts are written sorely in Akan but any other program that engages in a conversation this act does occur.

D. Interview with the program Manager of Fox FM:

Interviewer: Please can you tell me the main language of discussion used at station?

Interviewee: Akan because it is an Akan radio station.

Interviewer: Please which people in the society is your target population?

Interviewee: we don’t only target the people of Ashanti but in other regions as well. We basically focus on people who understand and can speak the Akan language. That does not mean that our resource person who may not speak Akan cannot come to us. We have people who do translate into Akan for our audience.

Interviewer: Please can you outline some of the reasons why presenters and visitors on air adulterate the Akan language with English?

Interviewee: The atmosphere at the station and the topic of discussion triggers the blend because of people’s ability to speak both languages.
Interviewer: So please what do we have to do about this act of bilinguals when they come on air? Most of the programs I have listened so far points out that the speakers are so comfortable speaking the mixed language without hesitation.

Interviewee: We ensure that the Akan exceeds that of English during discussion on air but basically is becoming normal so not much can be done on air unless individual preference.

Interviewer: Please in your own opinion can we stop this act of mixing language during discussion on air?

Interviewee: Right now our region is gradually becoming cosmopolitan with other regions of the country and foreigners coming in. Now it is no more purely Akans living here. So when is strictly Akan we are not being fair. We therefore have to blend it to reach out to the larger population. The official language in Ghana is English and almost every ethnic group in the country knows the basics so when the two languages are mixed it helps. It also helps us and the business men for example to make our adverts reach the consumer. Now it even looks normal. We cannot throw our language away neither can we let it stand alone because of how the world is becoming as well as the people we want to reach out to.

Interviewer: The future generation will therefore meet up with adulterated Akan language don’t you think so?

Interviewee: Yes is true because it does not give 100% guarantee of the language. It will not help them to be 100% oriented in the language taking the radio programs as the main source to learn. But it does help to reach out to a greater number of people.

E. Interview with the Program Manager of Kessben FM:

Interviewer: Please can you tell me the main language of discussion used at the station?

Interviewee: Basically it is the Akan-Twi but there is certain information you cannot give in Akan without bringing in other languages like English which is the official language. For example when we talk about standing orders of parliament okay, you have to mention the word
“standing order” and explain it in the local language by saying that, “**mmerato a ɔmo dede twuma**”. The switch comes in when certain explanation needs to be made in English but when we are done we try to explain in the Akan language as well. Predominantly is Akan.

**Interviewer:** Please which people in the society is your target population?

**Interviewee:** Our target group is the Akan speakers but then there are a whole lot of inhabitant’s here who are here to work. So there is a complete versatile linguistic atmosphere. Kumasi as it is inhabits a lot of the other ethnic groups of the country so we can’t be static to purely the Akan language in order to reach out to such inhabitants. They have learnt the language but the most typical ones when we use them we end up confusing many. So it is a mixture of English and Akan to reach out to a wider audience.

**Interviewer:** Please can you outline some of the reasons why presenters and visitors on air adulterate the Akan language with English?

**Interviewee:** Sometimes it depends on the policy of the station. We have English stations that do not even allow any indigenous language during discussion. There are other stations that use purely the indigenous language for their programs but how many people will listen to them? Most people who acquired the Akan language have the just basics. Here we are liberal in the sense that despite the fact that we want to reach out to the natives, the same time we also believe that there are intellectuals and other ethnic groups here that needs to be informed. Secondly the program also determines the flow of language use. There are certain economic jargons we cannot use the Akan language to explain you have to mention it then probably break it down for the listener to understand, example: growth rate, interest rate, inflation etc. we can’t just get up and say, “**aban no ama bosia ho nsiho ayedin**” (*the government has increase interest rate*) the more you get the person confused but when you say “**interest rate ako suro**” (*interest rate has increased*). We have explained to people that interest rate is the interest you pay on loan so when you say, “**interest rate ako suro**” he will understand better than saying “interest rate is high” or “**inflation ako suro**” (*inflation has increased*).Again it depends on the resource person. There are some resource persons who not very conversant with the Akan language so we give them the floor to make their point.
For example when we invite a minister who is a voltarian (a person from the Volta region of Ghana) but understands and speaks Akan and we strictly tell him to base all his discussion in Akan we end up putting him in a box not being able to express himself.

**Interviewer:** So please what do we have to do about this act of bilinguals when they come on air? Most of the programs I have listened so far points out that the speakers are so comfortable speaking the mixed language without hesitation.

**Interviewee:** Yes they speak both languages without hesitation because we want to be liberal and fair to our listeners both native and second language learners. But predominantly we encourage more of the Akan so we sometimes break down some of the English words into Akan for clarification.

**Interviewer:** Please in your own opinion can we stop this act of mixing language during discussion on air?

**Interviewee:** To meet our target population it will not be advisable to stop. But individual sense I think when a bilingual makes up his mind to stick to Akan during Akan discussion he can.

**Interviewer:** The future generation will therefore meet up with adulterated Akan language don’t you think so?

**Interviewee:** To some degree. Society as it is now has embraced the languages in the country and people speak the indigenous languages wherever they find themselves. But because of migration, the environment one associates with and most importantly the English language almost all the indigenous language spoken by bilinguals is now adulterated or getting adulterated. It also depends on what the individual wants to achieve. If you want to have a good command of your native language you have to check the environment and if he wants to speak purely Akan without adulterating it he can. What we speak on air I will say are the basics and not the typical ones for our listeners’ sake.
Appendix IV

Questionnaire

ATTITUDE TOWARDS CODESWITCHING ON RADIO

The aim of this research is to identity the effect of codeswitching during some selected radio programs and listeners attitude towards it. I would therefore appreciate it if you could provide responses to the questions asked in this questionnaire. Responses given are going to be sorely used for this research.

A. Biographical Information

*Please provide responses by ticking the appropriate box.*

1. Age of respondent
   - 20-30 [ ]
   - 30-40 [ ]
   - 40-50 [ ]
   - above 50 [ ]

2. Gender
   - Male [ ]
   - Female [ ]

3. Level of Education
   - No formal education [ ]
   - Basic Education [ ]
   - Secondary/Vocational Education [ ]
   - Tertiary Education [ ]

B. Language Information

4. Please indicate the number of languages you speak by ticking the box against the right one
   - 1[ ]
   - 2[ ]
   - 3[ ]
   - 4[ ]
   - 5[ ]
   - 6[ ]
   - 7[ ]
   - 8[ ]
   - 9[ ]
   - 10[ ]

5. Please write the languages you speak in order of fluency/confidence
   - 1st ............................................ 2nd ............................................ 3rd ............................................
   - 4th ............................................ 5th ............................................ 6th ............................................
6. Please state which one of the language is your mother tongue .................................

C. Codeswitching on Radio Programs

7. Which of the radio stations do you listen to? Please tick as many as possible.
   Peace FM [ ] Oman FM [ ] Obonu FM [ ] Adom FM [ ] Joy FM [ ]
   All the above [ ]

8. Which of the programs do you listen to? Please tick as many as possible.
   Politics [ ] Sports [ ] Newspaper review [ ] All the above [ ]

9. Do you realize a switch of language between Akan and English during the radio programs?
   Yes [ ] No [ ]

10. How often do you understand the discussion during the radio programs when speakers mix both languages?
    Always [ ] very often [ ] often [ ] not often [ ] Never [ ]

11. Do you feel comfortable when the Akan and English languages are mixed during radio programs?
    Yes [ ] No [ ] Don’t know [ ]

12. Can we stop mixing Akan and English expressions during radio programs?
    Yes [ ] No [ ] Don’t know [ ]

Contact Number: ..................................................

Thank you very much for completing this questionnaire.