

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

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By

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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.

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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 = 1st, 2nd, 3rd, 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 marked¹ or unmarked² 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 where 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 example³ 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):

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) *Nikuletee 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 wanasema 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 wɔkɔɔ sukuu no woammɔ bɔɔl da?

H: So in school you never played football?

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

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

H: hmm!

H: hmm!

R2: Oh! Go and ask.

R2: oh! Go and ask.

H: Alright! Continue

H: eye 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).

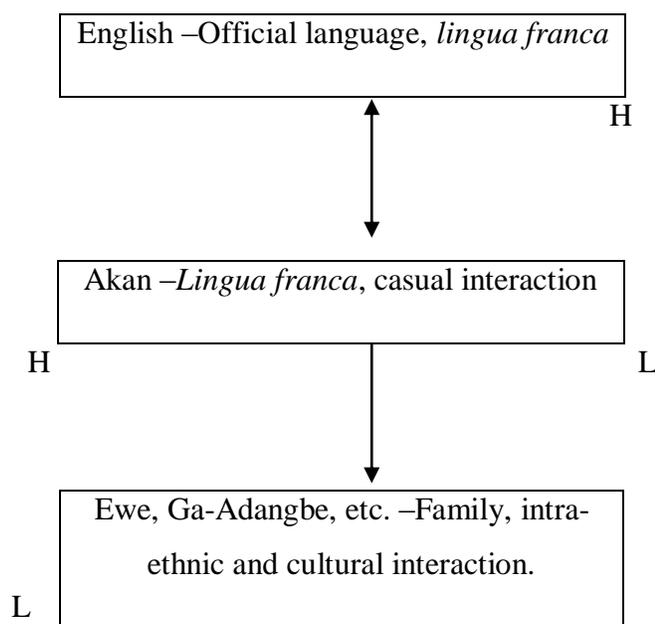


Figure 2: **Double-overlapping diglossia in Ghana**

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 wide spread 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 employ 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)⁴ 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).

⁴ 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 (inter sentential 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 Vanderpiuje 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 (Vanderpiuje 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 yemfa **fuel** asem no nhye aseɛ. wohwe deɛ erekɔ so yi a yen **fuel** ho nsem yi efiri se NDC aban yi baɛɛ yi eyɛ den. Nnipa dɔdɔɔ no ara no se adeɛ no ɛreyɛ agye nsamu. Wo hunu ne sen?

R2: Nokware a ɛwɔ mu ne sɛ, baabi a aduru no woka se NDC aban baa ye **fuel** ayɛ 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**.

Ayε **part of our life, from even PNDC time** bεpεm Mahama **administration**. Wohwε yεn **handling of fuel situation in this country** a εyε a yεn **check-e history**, na yεde **fuel** ayε **politics**. **But the bare fact** no ne sε **petrol** no yenni bi. Naano yia na yε nya kakra na deε yε nya no, εnyε **enough**. εyε ketekete bi.

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** 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 ɛbetumi ayɛ ama yɛn?

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-o** Sulley anaa Parker?

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

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

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

R2: I think sɛ woɣɛ saa na woreɣɛ aɣɛ biribiibi.

R2: I think when you do that you are becoming someday.

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 ɛnura wo hwɛɛ match yi bia, bo me mu, ɛnura na ete sɛn?

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

R1: Oh! ɛnura deɛ sedɛɛ wodii kan kaɛ no, ɛgya bao, ɛgya bao, ɛgya abɛduru.

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 woadwene ewo NPP **congress** no.

R3: Me meye **Democrat!** Allan Kyeremanteng se o-**contest-i** na odi **president** no bi a eye yie. Se anka wobema me mmerɛ tiawa bi a mekyerɛkyere nsem mu

H: Toa so, toa so!

R3: ebeneda a etwaa mu yi, ena mekoɔ pampa foforo bi so; se saa na yeka no?

H: Yeah!

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

H: Kyere se anko yie!

R3: mekyere se asem no sebe tafrakye, ebon, emfata se **regional chairman** eka saa asem. obue n'ano aka se **party National chairman** ye trotro a **president** Kuffour ene Kwadwo Mpiani na eka no. [. . .] Saa na yen wura Bogure nso koɔ **regional** maa **regional-foɔ** nso too aba ma no, yeamfa ankye no. okoɔ **contest** ena 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 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. 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

se na yese Nana Akuffo Addo ne ne nkorɔfoɔ no, na wɔpe obi foforo. ena **delegates**, NPP asiahene **decide**-e se deɛ wɔpe ena wɔbeyɛ. Nti aba no **in spite of** deɛ na Akuffo pe no wɔtoo aba no maa Paul Afoku. Wote aseɛ?

H: Aane!

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: Yes!

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 indexes.

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** -ɔmanpanin, **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, se monto 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 apagya. ena ose [change in tone] “**Hey me**”. ena ogye so [change in tone] “**yes you**”. Na wosan 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!

R2: You have realized!

R1: εyε cheaper to whose advantage?

R1: Is cheaper to whose advantage?

R2: Oh massa!

R2: Oh master!

R1: Final consumer na ε-benefit-e

R1: Is the final consumer who benefits

R2: Saa?

R2: Is that so?

R1: laughs!

R1: laughs!

R2: Na woatumi a-interrogate-e backwards abisa sε seesei tax no sεn na wotua?

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

R1: Woyεε deen na wode baa country ha? Wɔantua tax? Wɔntua tax deε a, yεn-blame-e wɔn. Yεn ara na yεantumi angye tax no.

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: ɔde faa hen na yεantumi angye tax no? Massa, can I continue?

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

H: Kɔ 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, "εyε **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 sɛ worekɔ akɔyɛ saa *eyekyerɛ* yi a, εwɔ sɛ **police**-fɔɔ ba mu. Wone **police** no εwɔ sɛ montena ase na mo nkyerɛkyerɛ kwan a morekɔ akɔyɛ **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, ‘*eyekyerɛ*’ 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 ‘*mfomsɔ*’ 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 ɔrekɔwɔ no **bottle?** [...] Na yɛde no rekɔ Portugal **game** no mo no wohwe a, yɛbetumi ahyɛ?

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*’, ‘*agrɔde*’ 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 III E 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 nteaseɛ mu no, ɛmu ayɛ me hyee kakra.

R2: [. . .] Nti wobɛtumi 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 yɛnnyɛ no saa. [. . .] **Retail outlet** no nso a yɛreyɛ no, mone yɛn rebɛprɛ 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.

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

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

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 '*eyɛfo 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 sɛ **players** yi womo ne womo sika sɛm deɛ ɛyaa na ɛyɛ asem foforo. **But** mpanimfoɔ aka akyerɛ **boys** no sɛ obia nya akoma toyam sɛdeɛ ɛbɛyɛ a **match** yia ɛda y'anɪm yi yɛ betumi abɔ no yie paa na yɛ 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 other words he is maximizing his chances to express himself within a limited time frame. The '**but**' in Akan is '*nanso*', a three syllable⁶ 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.

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).

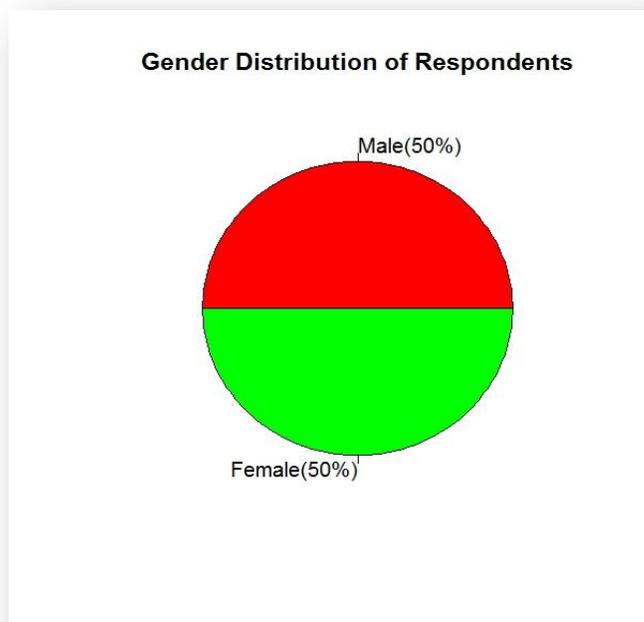


Figure 3

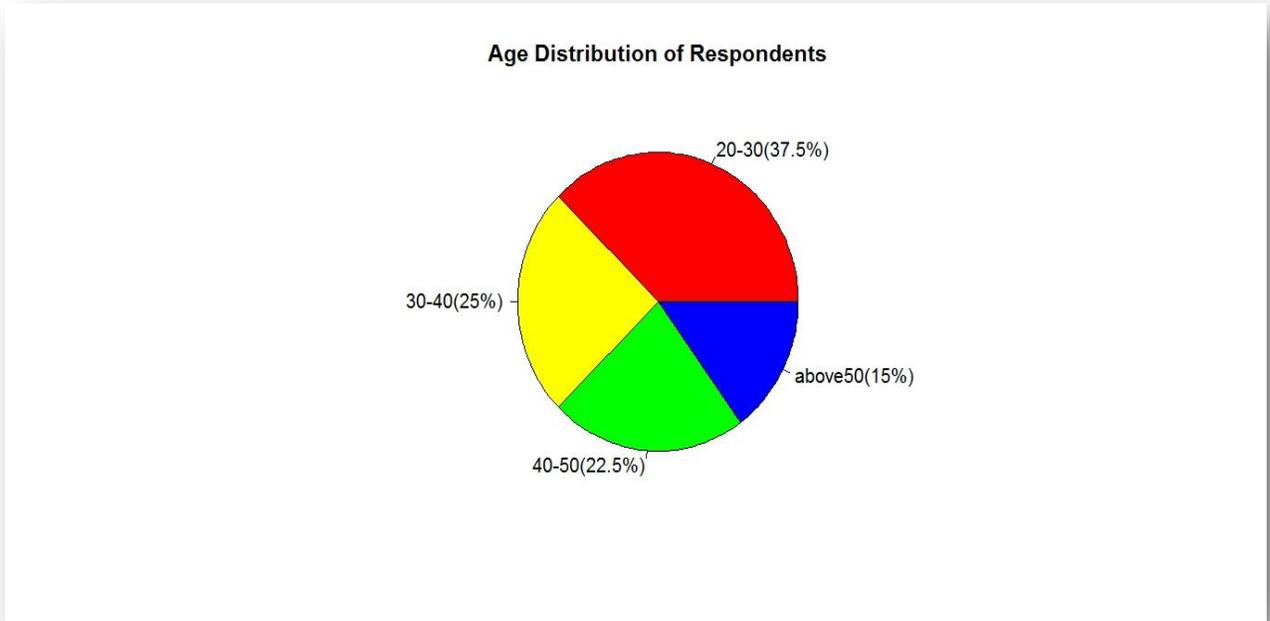


Figure 4

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.

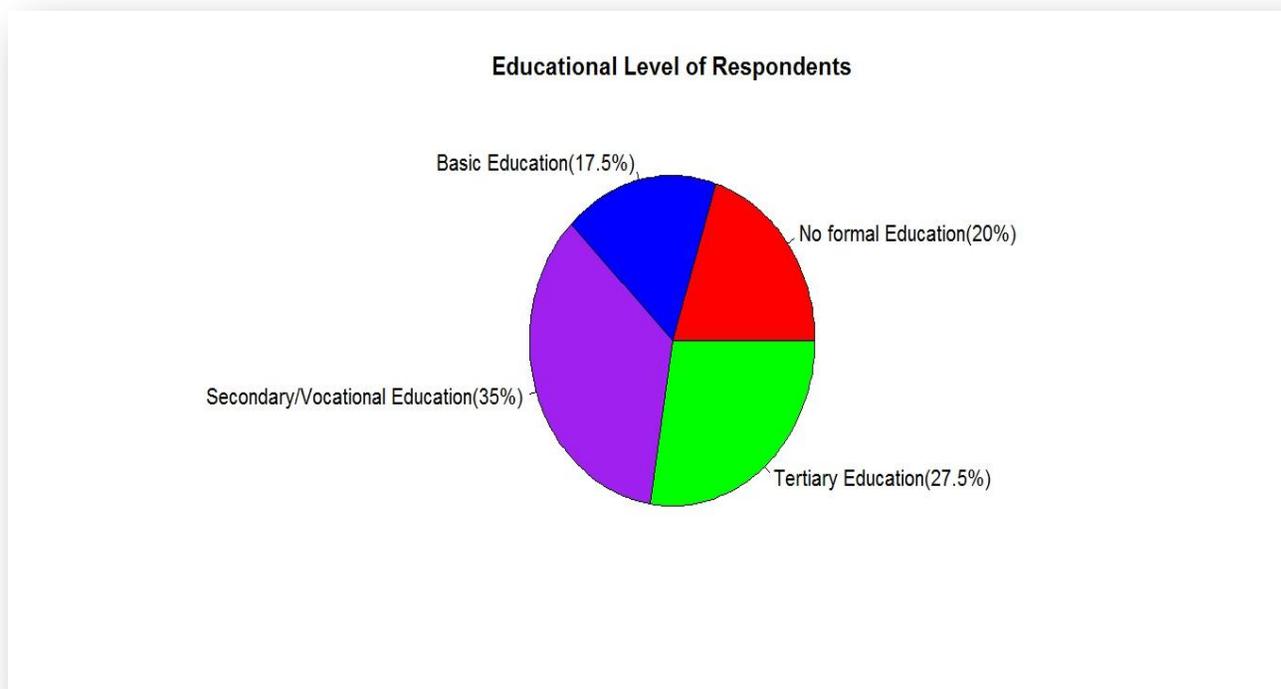


Figure 5

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).

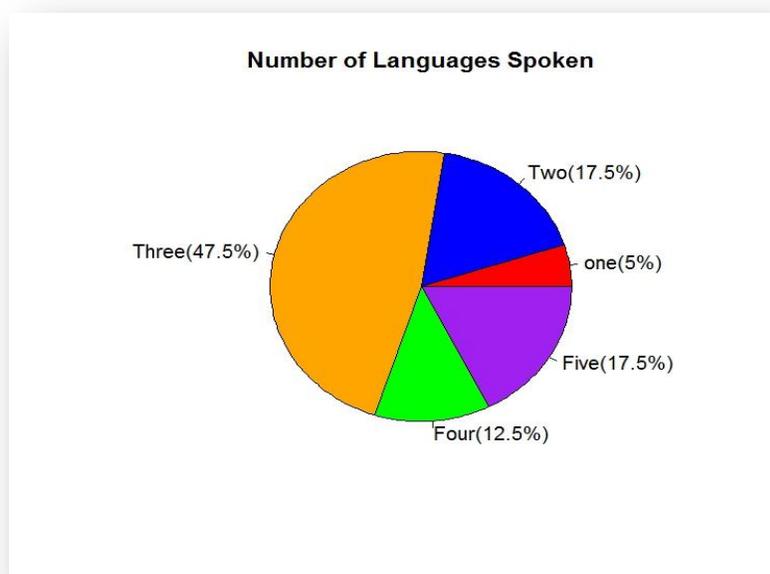


Figure 6

Table 1: Distribution of respondents' mother tongue

Mother Tongue	Frequency	Percentage
Kasem	3	6.67%
Ga	11	24.44%
Basare	1	2.22%
Gonja	2	4.44%
Akan	13	28.89%
Ewe	12	26.67%
Dagbani	3	6.67%
Total	45	100%.

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

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

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

Listenership	Frequency	Percentage
Yes	39	97.50%
No	1	2.50%
Total	40	100%

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 news paper review and 9 (16.08%) listens to all three.

Table 4: Programs listened to by respondents

Programs	Frequency	Percentage
Politics	14	25%
Sports	13	23.21%
Newspaper Review	20	35.71%
All the above	9	16.08%
Total	56	100%

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

Level of Understanding	Frequency	Percentage
Always	17	43.59%
Very often	7	17.95%
often	7	17.95%
Not often	6	15.38%
never	2	5.13%
Total	39	100%

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. enne obrepɔn da a etɔ so ɛduonu. ɔman sika krabea baatan ɛdi ɔman Ghana yɛ sika tredei paa akɔ bɔ bosia ɛwɔ amanone. ɔkɔ yɛ no, opepepepei ɛduonu a pɔ meensa gu akyera ɛna ɔde maa Togofɔ. Wɔbetwea no mfie mmienu ntɛm. ɛba na yɛ gye sika no a, yɛdi 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** ɛdi yɛ sika **20 billion** abɔ bosia wo Togo. Saa **loan** yi Togofɔ betwea no mfie mmienu ntɛm. ɛba na yɛ gye sika no a, yɛdi 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 solely 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

Comfortability	Frequency	Percentage
Yes	36	90%
No	3	7.50%
Don’t Know	1	2.50%
Total	40	100%

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).

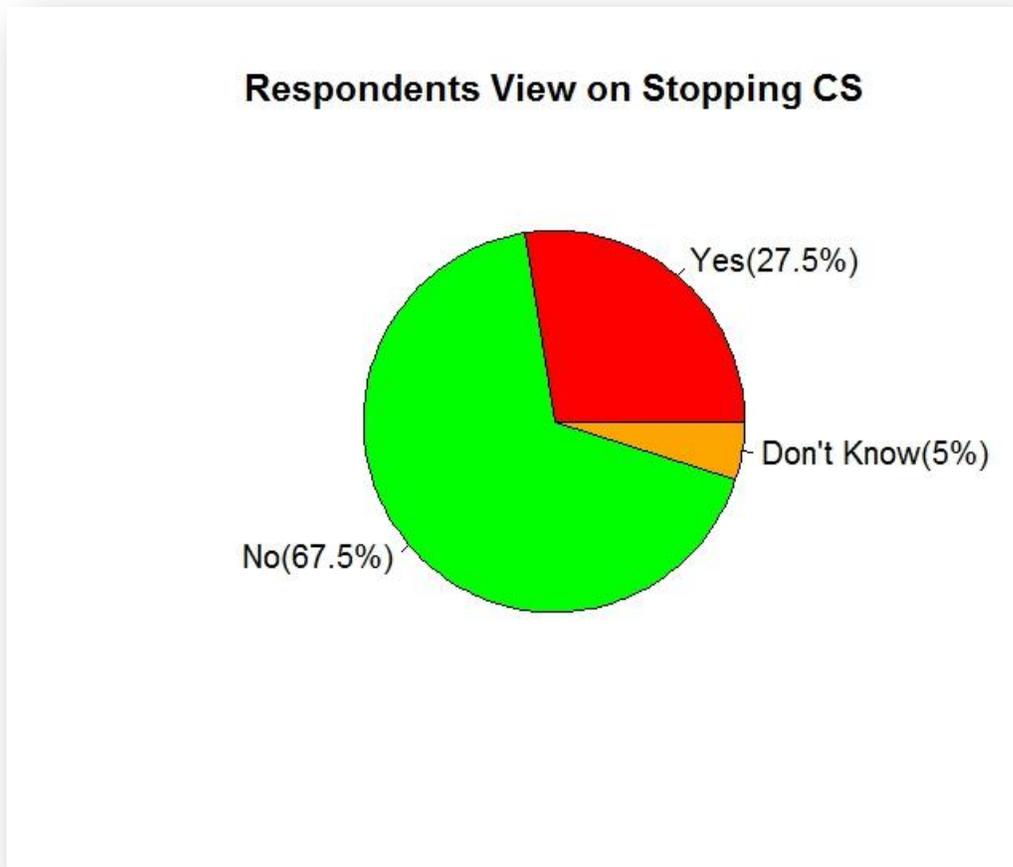


Figure 7

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).

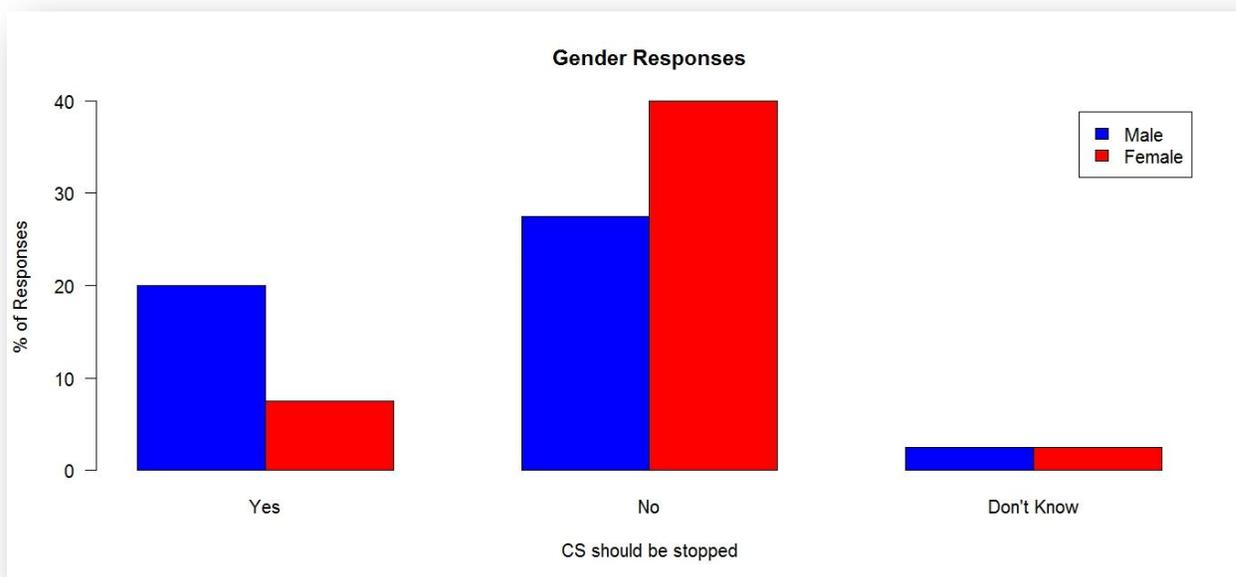


Figure 8

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.

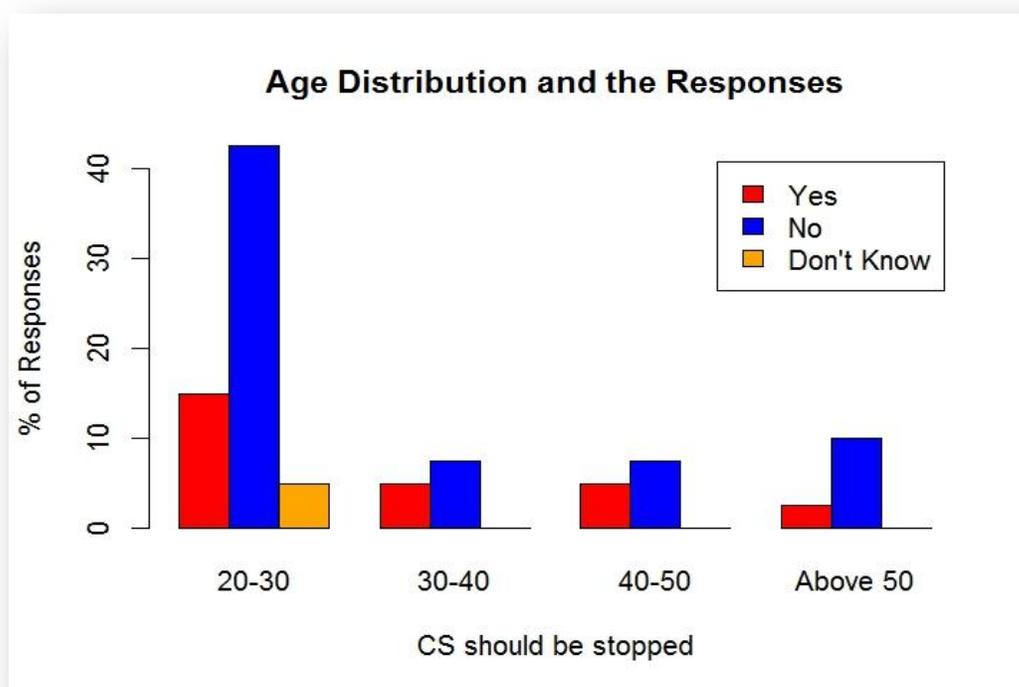


Figure 9

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.

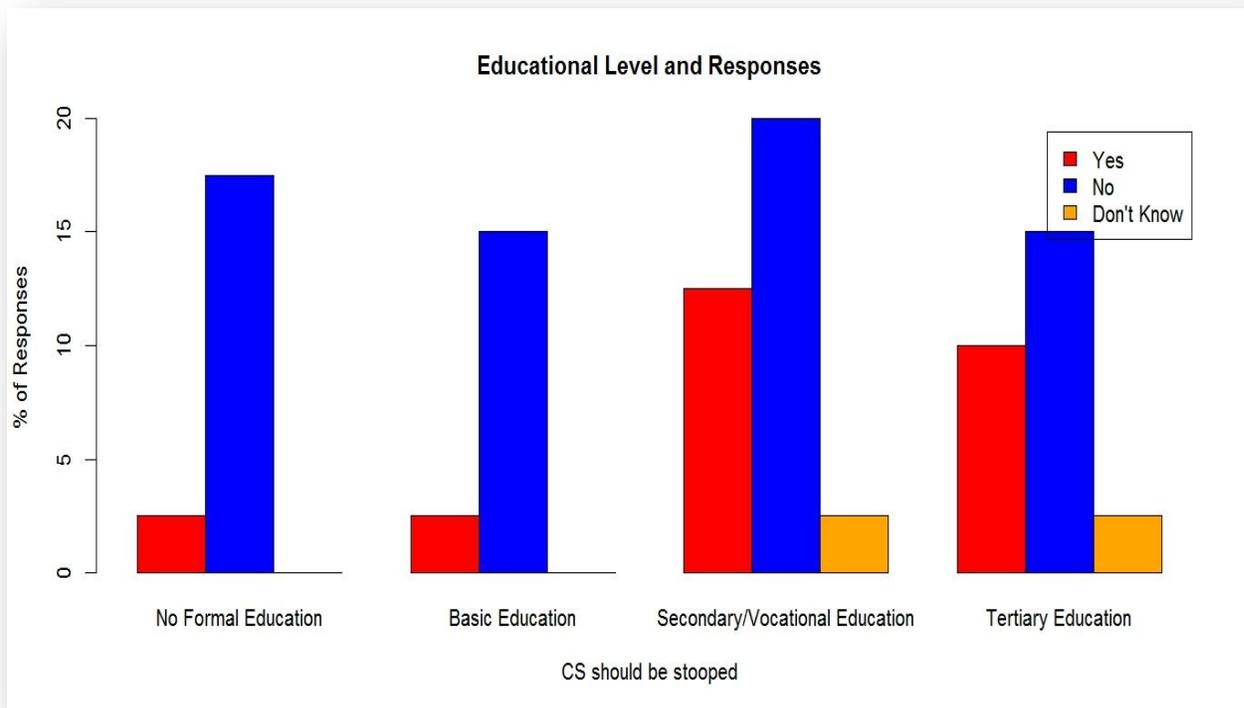


Figure 10

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

/R3/ . . . ɛna **delegates**, NPP asiahene, [dɪ.sai.dɪ-ɪ]. sɛ deɛ wɔ-pɛ ɛna wɔ-bɛ-yɛ.

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

“And delegates, NPP kingmakers, **decided** that what they like is what they will do”

From the example above, **decided**, [dɪ.ˈsaɪd.ɪd], a CVC syllable, is resyllabified into a CV word structure in Akan, [dɪ.sai.dɪ-i]. 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

Verbs⁸ 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 attach 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 ɔ-yɛ ade

Man DET 3SG-do well

“The man he does well”

Example 6

Mame no o-huu adeɛ 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

/R3/ . . . Allan Kyeremateng sɛ [ɔ-kɔn.tes.tɪ] na o-di **president** no bi a ɛ-yɛ yie.

Allan Kyeremateng if 3SG-**contest** and 3SG-eat president DET some it-do well.

“If Allan Kyeremateng **contest** and he becomes the **president** too is a good thing”.

Intrasentential CS for **contest** [‘kɔn.tes.tɪ] at the word level, undergoes resyllabification in Akan with a suffix attached to it [‘kɔn.tes.tɪ], 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 *bɛ-* (e.g. *ɔbɛ-kɔ* = **He will go**) while the past is marked with *-i/-e*. (e.g. *ɔhu-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. *ohuu 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-bɛ-[sə.pɔ:.tɔ̃] 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/ ɔ-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** [səpɔ:t] and **won** [ˈwɒn], transformed into a CV word in Akan [sə.pɔ:.tɔ̃] and [wi.ni]. In example eight, the future tense, *bɛ-*, 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-i**, no nyinaa no obiara
 1SG people seven PRF-3PL-PROG-**contest** DET all DET everybody
 tumi di **president** ma no yɛ 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 sɛ **party** asiahane a-**choose-e** obi a, ɛ-wɔ sɛ yɛ nyinaa
 And if **party** kingmakers PRF-**choose** someone it-3SG that 1PL all
 deobuo ne anidiɛ 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: *ɔmfa* = ‘**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**-ɪ no, ɔno-deɛ

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

ɔ-se ɔ-n-**train**-ɪ

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 ɛnye
nokorɛ.

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 ɔrebɛ twerɛ social studies no ɔnsi sukuu mu ho 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 IIE, 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: . . . ɛno nie, yɛbɛ **start-e league** no sayi, yɛbɛyɛ wei, yɛbɛyɛ 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 ɛreboa anaase woyɛ **spokesperson?**

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

R1: daabi!

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 business men 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 kaeɛ 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 yerebeyɛ. 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. brofo no doso ka Twi

R1: Oh! Sorry

H: Sɛ woa-charge-e!

R1: ɛ-charge-e saa a na asem na aba.

H: Laughs!

R1: Awurade ɔrehyira yen sɛnea ebeyɛ a yebetene yen nsa na aso afoforɔ 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. brɔfo 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 IIID):

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; Llorca 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-Scotton 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.

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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 nsheshɛyɛ beɛna ɛwoho?

R1: Sɛ ɔkyena obi se ɔbɛ-contest-e bi a mɛ encourage no.

H: Wobɛ encourage no!

R1: ɔnkɔfa ne form. ɛyɛ democracy na yɛreyɛ. **And I went on to say sɛ it appears to me sɛ ebia yetɔ aba no a Akuffa addo bɛ-win-i. ɛnyɛ obiara na ɛpɛ no wɔ party no mu but once he gets selected we will follow him.**

H: Meda wo ase Honorable. Honorable Agyei Mensah, yɛmfa fuel asem no nhyɛ aseɛ. wohwɛ deɛ ɛrekɔ so yi a yɛn fuel ho nsem yi ɛfiri sɛ NDC aban yi baɛɛ yi ɛyɛ den. Nnipa dɔdɔɔ no ara no sɛ adeɛ no ɛreyɛ agye nsamu. Wo hunu ne sɛn?

R2: Nokware a ɛwɔ mu ne sɛ, baabi a aduru no woka sɛ NDC aban baa yɛ fuel ayɛ den, ɛyɛ all over the country. Ayɛ 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.

Wohwe yen **handling of fuel situation in this country** a eye a yen **check-i history**, na yede fuel aye politics. **But the bare fact** no ne se petrol no yenni bi. Naano yia na ye nya kakra, na dee ye nya no, enye **enough**. eye ketekete bi.

H: ewo se aban twen ma no duru saa bere yi ansa na wayi sika no de ama won?

R2: That is the question a obiara rebisa. Yen nyinaa **we know in this country se current economic situation** a oman yi womu. Nti obiara ka kyere wo se nneema ye **normal as it used to be** a na eye ntoro. Mennye nto mu se sika no kraa aban anya no nyinaa **but as government** wo a wowo so **many demands** wo **make do with what you have** nti aban wanya sika no bi nti ose wonnsomu na womfa nso won asene. Nti **that is the situation but I think** se dee ewo se ye ye **as oman** ne se ese se ye-**cut** yen **coat according to our cloth**. Nokware a ewo mu ne se, sedee Ghana yesi bo yen bra eni ye nneema no, da biara yebanya saa haw a etete sei.

H: Bono po ma me.

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 ewo Ghana no enye me me **problem**, na enye wo, wo **problem**. eye Ghanafo nyinaa **problem** nti se yerepe **solution to our problem** a ense se ye **limit-e** no **to individuals**, se ebia asomasi. Se ebia **President** anaa **Minister** ese se yeye ho biribi a yeye no se ebe **cover everybody including me, including sweeper** bi a oprapra **street** so, **including farmer** bi a ono nso ote n'akuraa ase a oreye n'afuo ama oman Ghana ako so.

H: Meda wo ase. Honorable Agyarko ma mentie woewo **Fuel** ho nsem ne nneema ahodoa a ereko so.

R3: Yoo medase. Na yemmisa se ebaa ne sen? Ekrum ha na TOR ebi wo ha. Anye biara no, na edwuma wo ho. Ghanafo ye adwuma wo ho na wobetua **tax**, wobetua **electricity**, wobetua **social security** na seisei yeye hwehann ama seisei no TOR no yeagu no. enye edwuma bio, efirese ebinom adwene dee won adwene ne se eye **cheaper and easier and they make a lot more money**, pam no oo tware no o, **fuel** no koraa yenkra.

R2: The **problem** in the country is not solely 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 aye adwuma?

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 adefodee nti no yebekra **refines** no, **petrol** a ye-**refine** no. Hwe a dea a yereye yi wobeka se yesua nyansa mfiri baabiaa.

H: eye mmobɔ kraa keke. Me dase Honorable. Hon Agyaako mayen ntie woadwene ewo **NPP congress** no.

R3: Me meye **Democrat!** Allan Kyeremateng no se sebe ɔ-**contest**-e na odi **president** no bi a eye yie. Se anka wobema me mmerɛ tiawa bi a mekyerekyere nsem mu.

H: Toa so, toa so!

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

H: Yeah!

R3: ena na **party chairman** ewo Northern region aka nsem bi a me no, Nyame anim nokware nie eye me se nsem 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 Kyeremateng 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.

H: Kyere se anko yie!

R3: mekyere se asem no sebe tafrakye, ebɔn, emfata se **regional chairman** eka saa asem. obue n'ano aka se **party National chairman** ye trotro a **president** Kuffour ene Kwadwo Mpiani na eka no. Massa, m'asem tiatia a mekaaye nese, eye a na nkorɔfoɔ bi, wɔn werɛ afiri. Sebe yen wura Afoko okoo **delegates** ho; yeyee **national conference** wo Tamale, ena **national conference** etoo aba maa no maa no bedii **national chairman**. Saa na yen wura Bogure nso koo **regional** maa regionalfoɔ nso too aba ma no, yeamfa ankye no. okoo **contest** ena o-win-i ye. Na yen a yekoo Tamale no nyinaa **in the run up to this election**, yen nyinaa yehunuie. **In fact it was evident** se na yese Nana Akuffo Addo ne ne nkorɔfoɔ no, na wɔpe obi foforo. ena **delegates**, NPP asiahene **decide**-e se dee wɔpe ena wɔbeyɛ. Nti aba no **in spite of** dee na Akuffo pe no wotoo aba no maa Paul Afoku. Wote aseɛ?

H: Aane!

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. 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 deε mpanimfoε bi pe na **party**-foε no ye. Mekae εkaa se Kuffour koraa, ye **president** no, yeεye **elections for National chairman**, na ope obi foforo. **In 2007**, yeεye **election for presidential candidate**, na ope obi foforo **but** deε **party** asiahane pe na woyεε. Na se **party** asiahane a-**choose**-e obi a, εwo se ye nyinaa de obuo ne anidie ma no. Na eye den na wo **regional chairman** wokoka sei **about National chairman?** enti baabi a wowo no, se nkorofoo bi **start**-e ka biribi **about you** a εbeyε fe? εna mekoε so kaa se, medee m'adwene mu seisei no, yeε to aba a, **it does appear to me** se Akuffo Addo be-**win**-i.

H: Nti [...]

R3: Na se o-**win**-i a enye yen nyinaa na εβεpe no. Nti obi a oμpe no no, **once a delegates** beεo aba ama no deε, εwo 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: So [...]

R3: And if he **wins**, it is not everybody who will be in favour of him. **Once delegates** votes him into power, whether you are in favour or not, we must all give him the necessary support. That is my view.

H: Alright!

R3: Massa, **I think that, I may not even like you but I will defend your right to do anything.** Me nkorɔfoɔ 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 Kyeremanteng ɔdi bia ɛyɛ yie, Osei Ameyaw nso di bi a ɛyɛ kama.

H: Bɔ ne pɔ 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, yɛkɔ contest-e a, I am for the contest. Mediɛ sɛ yeto aba no nne a papa no, ɔbɛ-**win-i.**

H: Meda muase ene m'adwene kyere a mudi atu dwa no. Etiafoɔ yere 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 Kyeremanteng 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.

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: ɔse nneama a wɔrekeka no aban ate. wɔgye di sɛ aban bɛkɔ akɔ dwendwen mu, na wɔbɛhunu 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.

Nsesa beba, nsesa mma. Hon., ma menhye aseɛ mfa mfiri wo ho na afei mentie deɛ wobɛka. Ebia na Takyiman, agya, wo mpasoaso ho deɛ won a wɔɔn adeɛ wo ho no deɛ nneɛma reko yei. Mentie wo!

R1: Yoo me nua meda wo ase. Won asem a wode too dwa no, ebi wo ho a eto asom kakra **but** ebi nso deɛ entɔ asom ketekete koraa.

H: Kyerekyere mu ma yen.

R1: Wo se wɔtoto won **store** mu. **Store** no wɔantoto **store** biara mu. eno deɛ eye ayi keke na woye **because** se wofa babiara woredi dwa. Mmom won a wɔtoto won **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 worekyere se ahohoo wo kurom ha a woredi dwa na wo-**feel** se ahohoo no yen mmara bi kyere se **retail business** deɛ, hohoo 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: enye se won na wo-feel se, na saa na yen mmara no kyere.

R1: Aane! Yen mmara no te saa. Na mmara no yeye ma yen ara ho. Nokware na ewo mu ne se, me saa mmara no, mentye ntoo mu se eda so wo **relevance** bio ede ma yen man Ghana... [Interrupted]

H: Nanso, yentumi ntwaa mu, esane se eye **international law**.

R1: eye **international law**, menim. Ghana ha a yewo yi, yen ara yewo **so many laws** na enye ne nyinaa na ye-enforce-e.

H: Hmm!

R1: Nokware pa ara a ewo mu no. Deɛ nti a mereka saa asem yi ne se; **back at** Takyiman na meye **presiding member of municipal assembly**. Won a woton emo ne asikyire, yewo ho na woba **assembly** no, “hey! hey! Lebanese bi wo Takyiman na wowo **stores**, woton nneema nti wompe se woton nneema no wo dwa no mu ho bio”. ena yeko tenaa ase, Lebanese no **provide-e evidence** de maa yen se woye **ready** se wode nneema no ba a wommetu mfa mfiri won ho.

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 wode tɔn ade ma amanfoɔ a wɔrebɛtɔn no, wote so five Ghana cedi (GH 5) de ma **so called** wɔn a wose wɔmpɛ sɛ wɔtɔn wɔ dwa no mu hɔ bio no. Yɛn nuanom a yɛn ne wɔn te Takyiman, wose “**no way**”. Wɔn deɛ wɔbɛkɔ **outside** Takyiman akɔfa nneɛma no aba.

H: Honourable, ɛdeɛn na ɛbɛma Takyimanni, adeɛ no, sɛ ɔtɔ wɔ Takyiman hɔ a mpo ɛho sikasem no, ɔbenya a **difference of five** Ghana cedi (GH 5), na wayɛ n’adwene sɛ me deɛ, me mpene na mɛkɔ baabi foforo akɔ fa aba? Adɛn nti?

R1: Mennim, mennim. Me nnua, deɛ ɛwɔ mu ne sɛ, **the whole essence of governance** ne sɛ, ɛsɛ sɛ woma wo nkorɔfoɔ **enjoy goods and services at the reasonable price. But** yɛgyae yɛn ara yɛn ho na yɛn nkorɔfoɔ yi a sɛ bi wɔ hɔ a ɔtumi tɔn nneɛma no ɛde ma Takyimanni de kɔtɔn a ne boɔ no wɔ fam. Wose “**no way**”, yɛmmpam saa onipa no na yɛmfa mawo na wo ntɔn no **at the relatively higher price. This kind of system** no, mene obiara nnye adwene wɔ ho. Me nnua, Akan kasa mu no, yɛwɔ kasa bi sɛ, sɛ yɛrekodi dwa a yɛnngu 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 their good.

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, *yɛrekodi dwa a yɛnngu 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 ahya?

R1: Me local GUTAfoɔ deɛ mene wɔn hyiaɛ. **That day** no, me na me **lead-e assembly** no. Na yene wɔn tenaa ase. **Final conclusion** a ye-**draw** ne sɛ, sɛ wobɛkɔ wɔn ho na wɔ akɔgye nneɛma no, na woakɔ **retail at the price** a wɔn Lebanese no a-**reduce-e by five** Ghana cedi (GHs5) **per bag** no. **Well done! Fine!** Yɛn nyinaa yate aseɛ. **But** womonyɛ saa, mmom na wɔ-**force-e** sɛ **Lebanesefoɔ** no ɛnsɛ sɛ wɔ-**retail any other product** ɛde ma. Na wonafa so na wɔatɔn no higher price de ama Takyimafoɔ.

H: Deɛ yereka 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 ahɔhɔɔ a aba no de wɔn a wɔwɔ ha fa so no, ɛnyɛ ne ka no no. ɛne deɛ woreka yi ɛsi pae!

R1: Me nua, **the question** no ne sɛ, yɛnim Ghanafoɔ a wɔwɔ Nigeria, yɛnim Ghanafoɔ dodoo a wɔwɔ Cote D'ivoire, yɛnim Ghanafoɔ dodoo a wɔwɔ Togo, yɛnim Ghanafoɔ dodoo a wɔwɔ Lome, ayi Benin. Wɔn a wɔwɔ ho no nyinaa deɛ bɛn 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 D'ivoire, Togo and Benin. All those who are there what kind of job do they do?

H: Nti wɔwɔ ho kwan sɛ wɔkɔbu mmara a ɛwɔ kurom hɔ so, na wɔyɛ wɔn adwuma biara a wɔpɛ?

R1: Daabi! Deɛn mmara na ɛwɔ kurom hɔ a wɔrebu so? Na obi kakyerɛ me sɛ wahunu sɛ Chinese-ni bi retɔn plantain chips. Me nnua, sɛ wohunu sɛ Chineseni bi aba Ghana na ɔretɔn plantain chips ɛwɔ Ghana ha a, deɛ ɔrepe akyerɛ wo Ghanani no sɛ me nnua edwuma wɔ Ghana.

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

R2: Meda woase! **Of course**, ebia Takyimanfoɔ asem deɛ, ɛyɛ **peculiar to** Takyiman nti mentumi nka Takyiman nsem.

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

R2: But deɛ mepɛ sɛ meka ne sɛ, GUTAfoɔ asem 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 yɛyɛ ECOWAS protocol. Na deɛ mebisani sɛ nti no, ECOWAS protocol no, wogyɛ, **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 sɛ wotena **beyond that** a, **I think you need a residence permit** ansa na wobɛyɛ business no, sɛ woakɔgye business license ne deɛ ɛkekakeka ho nyinaa. Me deɛ mennim, **but I feel** sɛ deɛ wɔreka ne sɛ, wontumi, **like we say**, ‘wontumi ngu dwa nni dwa’. But ɛno nso nkyerɛ sɛ yɛntu ngu mu saa ara, na deɛ obiara pɛ ɔnyɛ. **You see**, ɔman a yɛte mu yi, **in the past**, yɛahunu bida. Yɛyɛɛ maa yɛyɛɛ **completely inundated** by ahɔhɔɔ. Menka sɛ mma yɛnngye ahɔhɔɔ. No! Yɛnom kraa yɛyɛ **of this political traditional** deɛ, yɛreka a yɛyɛ **a little bit careful because** ɛbɛwie aseɛ no ebia wode aliens compliance order nsensem bi akɔkyekyere yɛn. hwe! Me mese, mewɔ awerɛhyɛmu sɛ **history will prove us right one of these days**. Wote aseɛ? Me deɛ, me m’adwene pa ara ne sɛ; nkorɔfoɔ nnya akokoduro mmɔ twene anim no nti na **some of these things are happening**. Sɛ nne yɛwɔ ECOWAS protocol a, **fine! But are we saying** sɛ aban ntumi **insist-e** sɛ **if you are a citizen of ECOWAS** mmra wɔ hɔ a ɛwɔ sɛ 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** sɛ mmara no woadi so. Nti wobɛtumi 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 yennyɛ no saa. Na nne wobɛko Okaishei no Chinesefoɔ yi, **they are doing retailing**. Me, **the very first time** a yeyɛ GIPC law, mekaa biara sɛ nneema no bi yen-restrict-e. Aban se daabi. **But one or two restrictions** no, nne wobɛko no, nneeme a yese yeinom deɛ yɛagyae ama Ghanafoɔ no, wobɛko no na Chinesefoɔ reyɛ. ɔman a yete mu yi, yɛhunu? Wɔmma mmɛyɛ galamsey da biara?

H: Hmm! etwe ho atuo ne ade nyinaa.

R2: Wɔmma mmɛyɛ Galamsey da biara? Sɛ if deɛ yɛhunu wɔ Galamsey no, **is anything to go by** a, wogyedi sɛ GUTAfoɔ yi nni asem? **I don't believe** sɛ obi pɛ sɛ ɔbɛbue supermarket chain anaase big wholesale operation bi a ɔntumi mmɛyɛ? **But** ɛsiane sɛ baabi a yɛdidi no, hmm! **Retail outlet** no nso a yɛreyɛ no, mone yen rebɛprɛ ho.

H: Wɔn nneema no koraa yɛ **cheaper because** ɔkwan 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: εγε cheaper to whose advantage?

R2: Oh massa!

R1: Final consumer na ε-benefit-e

R2: Saa?

R1: laughs!

R2: Na woatumi a-interrogate-e backwards abisa se seisei tax no sen na wotua?

H: Adeε no, quality koraa te sen?

R1: Woyεε deen na wode baa country ha? Wɔantua tax? Wɔntua tax deε a, yen-blame-e won. Yen ara na yeantumi anyε tax no.

R2: ɔde faa hen na yeantumi anyε tax no? Massa, can I continue?

H: Kɔ so Hon. Agyei Mensah!

R2: εno nti no εγε me se that was the first point. The second one was the fact that see, the economic management no ayε den. Wɔfa se [pulse] even the beginning of the year obi sika a ɔde di dwa ye 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 pat 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). ɔde kɔ baabi kɔfa nneɛma ba Takyiman dwa mu ma yen nyinaa nya bi tɔ. Nnɛ, saa **hundred thousand** (GHs100,000) no ara, ɛso ahwan ama ɛnnro **thirty thousand** (\$30,000) **dollars**. Na asem yi ɛnni ka? Asem yi ɛdi kaa!

H: Aban se ɔbeyɛ ho biribi.

R2: Nti nkorɔfoɔ n'dwuma regu yi, aban ɔnhunuɛ? Nkorɔfoɔ n'dwuma regu yi, currency yi re-**depreciate**-e a sɛbe Ghanafoɔ dwetire a ekuta wɔn nsam ɛso rehwan a ɛrema wɔn n'dwuma refiri wɔn nsa no. Wote aseɛ?

H: Aane!

R2: Nnora mese mekɔɔ nkorɔfoɔ bi hɔ. ɔka kyerɛɛ me sɛ,” **if it continues like this**; ɛno ara ne sɛ factory ketewa bi a Onyame boaa me no maa me yeyɛ no, mɛto mu”.

Sɛ adwuma deɛ yeyɛ pɛ mfasoɔ. Yɛnnyɛ mmɔ ka.

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

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

Original

H: Yɛnsa aka mpanifoɔ mmiɛnsa ɛwɔ **studio** ha. Me ma mo akye.

Panellists: laughs! yɛ gye wo su!

H: yɛn economy no ɛnkɔ yie, Allotey Jacob, ɛdeɛn na wo wɔka?

R1: Meda wo ase. Hwɛ ma menka asem nkyerɛ wo, Kwadwo [referring to the Host],

H: yee!

R1: Hwɛ, adeɛ no sɛ woredi deɛ ɔkɔm bede yɛn.

H: hmm! Sɛ mo na ɛkuta mo, monni ma yɛnhwɛ ɛ!

R1: Papa no a, Bank of Ghana panin no a ɔbetenaa ha, wɔfrɛɛ no Mr. Amoah, wɔfrɛɛ no **last week** no ɛdeɛn asem na ɔkaɛɛ? ɔse ɔno deɛ ɔreyɛ deɛn? ɔretu fon. Mɛtumi akyerɛ wo sɛ, yɛ saa adeɛ yi. Sɛ MIC yi a ɛsi ho yi wona woyɛ **presenter**.

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

Sɛ wore **present**-e na sɛ wokɔ **present**-e biribii na sɛ Kwadwo Preko, **producer**, ka sɛ “hey! ɛnye yei na yɛse **present**-e a”, wobɛtumi ayɛ?

H: daabi mentuni nye!

R1: So mekye nso menwe [proverb]

H: Nti moka nso wontie?

R1: Aane. ɛfiri ɔman panin Rawlings bere so a bɛsi nne [...]

H: Aane!

R1: ...**Because the genesis of the revolution** no a ɛbaɛɛ no, yɛhunu sɛ nneɛma bi wɔhɔ a, nkɔ yie ɛfa yɛn **economic base**. **That time** no yɛnim sɛ egya hyehyee maa Ghana kokoo seee? Saa bere no na yɛ hyɛɛ aseɛ duaa kooko **rehabilitation**. Me ara meka ho! **That time** no captain Okan na na ɔyɛ head of that mobilization no ansa ɔfiri hɔ na commodore Steven Obimpe baeɛ. Commodore Obimpe firi ho no, ɔkɔɔ ne Korean **visit** ɔkɔfaa **buses** na adeɛ baeɛ ma yɛ-**use** no, ɛna Kofi Potophy nso bɛfaɛɛ. **I was part of it**. Hwɛ, ɛyɛ yɛn mu bi sɛ yete dan mu a na yɛn 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?

R1: Sunsum a yede hye saa adee no ase no enye saa sunsum no na ewo ho. efiri se eduru bere bi a na pesemenkomenya, anitan, anibere, na eresee nneema. Na enye aban baako, aban biara! Woate ase? Na oman no se ebeye yie a. **You see**, mese da biara meka, Kwadwo [referring to the Host], meka kyere wo se Ghana no, enye onipa baako dee o! Ghana ye yen nyinaa dee. Kwan a yenyinaa beka abom na yede Ghana afa so no na Ghana beko nkan.

H: Yen nyinaa yen dee nanso ebinom woho a woredi yie kyene yen a yese yen nyinaa na yedee no.

R1: Because, yenni adwene koro, na dee waye krado se obegyina ama dom no, se edom no ahunu se ogyina ho ma won a, wobetumi akoka a?

H: daabi!

R1: yewo obi a ono dee ope nnipa anim animuonyam. Kakra a obedi, [nokofio obaye(GA)] saa na wope.

H: Nti wone 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 unit 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: ɛna mese wo ne won ye adwene?

R1: sɛ obi reyɛ adeɛ a na sɛ menim ho akadeɛ a, memfa masɛm nkɔ ho.

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

R1: ɛna ahɔhoɔ no, makyere wo sɛ, ahɔhoɔ no wagye dwa no afa no, eyɛ won ara won su naakɔfa saa ɔhaw no aba. ɛsane sɛ ahɔhoɔ a wɔaba Ghana a wɔre bɛdi dwa no, won ara na wɔkɔfaa won baɛɛ.

H: **alright!** Yɛate! Asamoah!

R2: yee!

H: GUTAfoɔ se wɔreto **shops** mu.

R2: Aane!

H: **Quick one** wɔ 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.**

Ne as **we speak** obi a okura 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.

R2: We are not hyping it. That thing, wokɔ soro ba fem, aban no ara mu wonim se 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 se yen-hype-e no dodo, **all enterprises of the economy...**

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

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.**

H: dollar, dollar, dollar-cedi, we have been **hyping** it too much.

R2: We are not hyping it. That thing, no matter what, will stay the same, because the government itself **custom rate is in** dollars. **Are you aware?**

H: Yes I am aware.

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

H: That is why I am saying that we are **hyping** it too much, **all the enterprise of the economy...**

R2: all over the world, countries and government **measure** their **wealth in** dollars. **It is how you plan your economy** for it to **influence the growth of it.** Do you understand?

Aban no fiscal policy nnye or fiscal imbalance, ena osane wɔ huge deficit, ena osane 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 bɛka kyere wo sɛ, ɛdɔso dodo kɔ na kɔ **weigh** no bra anyɛ saa a onya sika mma wo. **His reason was that, the way** a yɛn economy no si tee 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 pɛ na wote no agyaegyaemu 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 sɛ GUTAfoɔ rekɔ **demonstration** a wɔrepɛ akyerɛ **president** Mahama ne NDC sɛ, ɔman no mommu no yie, na moama yɛn ho rekyere yɛn aama yɛn 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 cedi 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.

Nti se GUTA ka saa a, na nokware a εωϷ mu no no. Nokware baako nso a εωϷ mu ne se, adwuma a Ghana mmara se yemma GhanafoϷ nye no, a εωϷ GhanafoϷ mmara mu no, a εye aban asedeε se Ϸbema nkorϷfoϷ adi so no, deε akϷba ne se, yeama ChinafoϷ agye adwuma no a wϷreyε. **There are instances** a Ghanani wϷ **store** nso Chineseni tumi βetua **two times** deε Ghanani no βetumi atua no, na yeagyε Ghanani no store no ama Chineseni no, aberε a Chineseni no, mmara mma no kwan se ϷbetϷn adeε. WϷbe **involve in retail**. Wote aseε? Saa nneεma no na wϷne aban aka ara aban ye kϷmsikϷmsaa no Ϸn-**implement**-e no yie. εna wϷse saa adeε no deε, wϷnntena ha mma nkorϷfoϷ bi mfiri obi man so mma mmεgye wϷn adwuma nye. εno nti na wϷreyε saa **demonstration** no a wϷreyε no Nti se εbeyε a εωϷ se aban tie wϷn asopa mu. Wote aseε?

H: Aane!

R2: εωϷ se aban tie wϷn asopa mu. Na Ϸye nhyehyεεε sedeε εbeyε a wϷn nso wϷn dwuma βεkϷ so.

H: Meda wo ase.

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 wowo kaefa eyekyerε a εbeba so ebeneda yi?

R1: Medase. **Because of the sharp depreciation of the cedi** nti eden na omoyε? **Either** sε ode boono bi beto nneema no a oyε no so anasε obε **lay off workers**. **Almost everyday** no wo **capital**, wo sika anaa wo dwetire a wode di dwa no εso te ara na εrete mma nkorofoo bebree nnwuma agu.

H: Yeah!

R1: **for instance** sε **apart from** won a wotonton adeε yi nkorofoo **import**-o nneema bi. Woko na woko **import**-o nneema no, mmεduru no, **because** sε duty a yεgye eyε dollar rated no nti naa cedi no ahoo den aba fem no, sika εwo sε wosesa de kotua duty no na εko soro aboro so. **Time** a εwo sε wonton nneema no nwie εnya wo sika a wonyε w'adwene sε woressane ako bio akodi dwa no na nneema a wotumi to ye, sε twenty na wotumi to de baa ye a wobεko bio no **because** sika no ahoo den aba fem no nti no nneema no wobεtumi 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 Ghanafoɔ a wɔgye di se nneema sɛdeɛ ereko no no wɔmo **livelihood is at stake**, wɔn adwuma **is at stake**, wɔn biribiara **is at stake** na wɔse wɔreyɛ **demonstration** a ahooden a wowɔ biara no wo nso wode bɛboa.

H: Yeah!

R1: Police no nyɛ **very careful in this matter** na wɔanyɛ **careful** a ɛbeduru baabi no **there will be spill over**. Sɛ wo **restrict**-e nkorɔfoɔ no wo nneema a enyɛ real a ɛbeduru baabi no **spill over** no wɔntumi **control**. Nti all said and done, I think that especially how it ended up a yɛante bɔne bebree a wɔawie ama obiara kɔ ne fie yi deɛ ɛyɛ **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** ɛna **occupy Flagstaff House demonstration** a ɛkɔɔ so yi. Memmisa Bernard Monah ɔno nso **comments** wɔ so.

R2: Wowhɛ yɛn economy no a, obiara nka se nneema reko yie. **I am yet to hear President** anaa minister a wɔse economy no nneema reko yie. **I am yet to hear the opposition** a aka se nneema reko 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.

Mentee bi da. Obi a wotie no wose nneema mu aye den. Se nneema mu aye den a ewo se yefa kwan a ebetumi ama nneema mu aye mmre kakra. Nti **obviously no, some things have been done wrong in the past.**

H: hmm!

R2: ena nne **the consequences** no na yen nyinaa wo mu yi. Ebinom nso a yereka yi no, **it was not the actions of yesterday. It is the actions of now** ena ede **some of the things** a yede aba yi aba. **Beyond that** no, se wonim se me dee obiara wope se wokoo **demonstration** a eye m'ani gye pa ara o! **It is a constitutional guarantee right** se, se wonnya kwan nkyere w'adwene a anaa wokasa na nnipa ewo se woye no wonnye a, **go on demonstration.** Na se wokoo nso a ewo se wofa mmra so. se wohwe public order Act no a, **it is our law.** ena court no gye too mu se **we don't need the permission of the police but to notify them.** Nti se woreko akoye saa eyekyerere yi a ewo se policefo ba mu. Wone police no ewo se montena ase na mo nkyerskyere kwan a moreko akoye demonstration no. Se police no ba a, **it is not just for the sake of yen a yekoo demonstration** no oo!

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, wonka 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: Sɛ wone police no tena ase a **they will tell you and they will ask** (Kwame [referring to the host) **in particular, demonstration** yi a moreko yɛ yi, nnipa dodoo sɛn na wɔrɛba?

H: Mmho!

R2: **for instance** moreko saa **demonstration, to ensure** sɛ Kwame anko **outside of the ray**, Papa J. reba bi nti sɛ Papa J. reba bi a **the security is supposed to be intact**. Wote aseɛ?

H: Mete aseɛ!

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 nneema 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 wonka na wose womma wokwan a, Kwame [referring to the Host], mmara da ho sɛ wokɔ court na wonko kyere won 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 ɛna okaa sɛ, “hwɛ nneaema a **demonstrators** moreye 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 yereko akoyɛ **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 wo court ho a. Na ekyere sɛ **by now we are compelled to always write to seek permission and approval indeed from the police** sɛ wo betumi ayɛ.

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 se 'occupy the Flagstaff House'.

H: Flagstaff House lawns!

H-R1-R2: all laughs!

R2: Me hwεε won **petition** a wotwerεε. **I think it was about fourteen (14) or so bullets a mehwεε.**

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 deε εwɔ mu a I thought it was a novelty se protestation yi a yerekoye yi, the right to information, yenhwe 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. Deεn na εbetumi aye ama yen? Of course mate se nnipa a anaa 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, entumi mfa ɔhaw biara mma. Nti **I think that I support it.**

H: yoo! Medase eni nsem 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 techer enti no wohwe a **the general cycle** a εwo school ho no, se ebia Doctors no εka kyere wo se, **at times** bia ɔpe se ɔye operation, ɔde wo beko, yese ebia εho no panee koraa nni ho, nsuo a ebia ɔde beye nni ho enti ama ne **performance** no, ebia ɔpe se ɔye surgery no koraa no, εko fam. Saa adee no nso ye **applicable** εwo Senior High Schools. Se **teacher**-ni bi εwo ho a anka ɔpe paa ara **but those materials and grants** a εmba no nti no, ama nahofama no eba fam.

H: εye 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.

H: Hmm

R1: Heads no a-try a-maintain that high morale among our teachers sɛdɛɛ wɔn mo ɛmmɛɛ. 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 ɛba. 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.

H: Hmm

R1: Than what we have been seeing right now. So Kwame that is the situation

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!

R2: Kwame me gye wo so oo.

H: Na woatena ase yi na ɛkyerɛ sɛ asɛm wei ɛda wakomaso. Those time a na wo ɛwo hɔ as headmaster mo case no yɛ different from ɛnnɛ yi deɛ?

R2: ɛnnɛ headmasterfoɔ no wɔn mo berɛ paa ara.

H: Hmm

H: Hmm

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: Hmm

R1: Than what we have been seeing right now. So Kwame that is the situation

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!

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! Sɛ wode nne yi toto tesse Master Bartels mo ne Mr Mensah Kay, ene Mr Osam mo deɛ a

H: Hmm

R2: ɛneɛ na wɔn mo rebrɛ. Wode toto yen yɛbre no ho koraa mɛka sɛ **headmaster**-foɔ nom rebrɛ. Na ampa ara sɛ sika ɛna **headmaster**-foɔ no hia sɛ wɔn mo de bɛyɛ adwuma, na wɔn mo nya. Kwame school no ɛnye wɔn mo dea oo. ɛnye wɔn papa ɛne wɔn maame nom ne wɔn mo nana nom dea oo. ɛyɛ ɔman no nyinaa ɛna yɛde ahyɛ wɔn nsa sɛ wɔn mo nhwɛ so. Kwame wohwɛ Ghana Senior High School baabi a **demonstrations** ɛsie no ɛyɛ boarding schools.

H: Yeah!

R2: Kwame ma me nka biribi nkyerɛ wo. Me berɛ so sɛ yɛrebɛyɛ nsɔhwɛ a nnoɔma bi te sɛ nkonta, wɔmo nyinaa woyɔ. Nnoɔma bi te sɛ English, wodeɛ wanyɛ bi Koraa no English ɛne Maths ɛwɔ sɛ wotwa. Papa yi ɛna ɔte ho no ɛnye me ɛna mɛka.

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

R2: ɛne 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 observe, 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 yε sε yεbgye sika no. Enti εhɔ εna yε **issue administrative** ayi de brεε yεn sε, mεngye akwadaa biara sika na **they should pay the third term fees no on 1st May. Meanwhile no, by 1st May na aka ebinom deε just one paper na wawei. Mmom 1st May εna wɔn mo mbra mmetua a, Then the question was that, ɔretena hɔ ayε nsɔhwε no? How is the child going to be fed?**

H: Hmm

R1: 1st May no a wose ɔnbra mbetua no **most of them** na aka **just one paper**, social studies na wawei. Nti **from that period** no kɔpem **time** a ɔrebe twerε social studies no ɔnsi sukuu mu hɔ koraa. **Then** εda a ɔrebe twerε, **we are also saying sε you can't prevent the student from writing the paper for the fact sε ɔde ka. So here we are. How are you going to collect the fees?** εno akyi εna yεn-issue **instruction** sε akwadaa biara a ɔde ka no yεnfa ne din εmbra na yεnkɔ **block-e** no. **Meanwhile** no nso no sika no hia. **So these are the basic challenges** a yεre-confront-e. Nti senea na mereka no ama **the morale I mean the strength of the heads** εkɔ 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 wre 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 ɛne sɛ **the government should empower heads no** yie. Sɛ anka yɛtumi ama yɛn kwan ɛgye fees no kraa a **the fact** sɛ subsidy no mbaɛɛ no

R2: Anka ɛbɛ **lessen** won **burden** a ɛreko so no

H: Okay!

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

R2: Kwame on the contrary no, **heads have been threatened.** Yama won ate aseɛ sɛ won mo yɛ **just managers.** Kwame nsemhunu akwa

H: Laughs!

R2: Mepawokyew, nsemhunu no ɛne sɛ yɛhunu no sɛ headmasterfoɔ bi redi sika.

R1: eer, deɛ wofa reka yi no, ɛyɛ me dɛ sɛ wofa ɛ-**raise**

R2: Mɛtumi aka, headmaster wontumi ka.

R1: Wei kyere sɛ, ɔte fie nyinaa no ɔre-monitor. **He is still part of us.**

R2: That's right!

H: Right!

R1: all that we are calling for is that, **the government should empower the 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 ɔnim nnooma a erekɔ so nyinaa. Na **I can tell you** sɛ **revelations** a wɔfa ɔde reba **out no most of even the current headmasters might not even be privilege to.** ɛye **very true. In fact** wei mo nyinaa ɛye **some of the issues** a wɔn mo **raise.**

H: Hmm asem wai nyinaa aban ɛwɔ sɛ wo tumi ye hu biribi ma headmasterfoɔ. 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.

Original

Translation

H: Na nne yi eer obi ewo ho a ayaa na onte broiler project no ase.

H: Today eer, there might be someone who doesn't understand the broiler project

R1: Yeah!

R1: Yeah!

H: The reason is eer erebe boa

H: The reason is eer, its coming to help

R1: Yes

R1: Yes!

H: But ekwan ben so na erebe boa? **People really want to know** se **poultry farmer** no a ono rebeye adwuma no ekwan ben na erebe boa no? **Young man** a opepe o-enter into **poultry** na opepe oye broiler no, ekwan ben so ena ebeboa no? Sikasem ene yen ara yen economy no ene nipa no abrabo mu? Ma me ntie wo

H: 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

R1: omanhene medaase. Nea edi kan mekyea atiefo na mema obiara akye ewo afidie yi so. Na senea daa ne daa nyinaa wonim no; se saa anisoadehunu wei eye ade bi a, akye, akyeyie.

R1: 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

Mpanimfoɔ, wɔn mo a wɔ mo wɔ Ministry of Agric no, **which is** daa ne daa nyinaa abeyɛ akoma so adeɛ, abeyɛ adeɛ bia wɔn mo pɛ paa sɛ yɛ bɛnya akwanya bi anyɛ mmoa yi ɛwɔ kuroum ha.

H: Aha!

R1: Yapem so akyɛ, yɛ hyɛɛ adwumadia yi ase **almost two years** ni. Menua yɛreka dabiara, yɛreka dabiara, na sɛ obi ka sɛ ebia yɛntumi nyɛ saa dwumadie yi a, ɛyɛ **broiler project** yi a ya launch-e a, ɛyɛɛ a na me nteaseɛ.

H: Aha!

R1: Businessman biara a woretie me biara no, ɛnaano mekaɛɛ, 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 bɛgyɛ adwuma no ho. **At the same time if you have the chance of employing people just get them on board. Because** ɛnyɛ saa a, yɛn 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 baffles my mind.

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 won mo University graduate no, they will turn out to be thieves. And obiara nni ho a ya-design no se ono dee onbeye armed robber

H: ono dee obeye arm robber a, wodee wone 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 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!

get jobs to do, brother, those University graduate, they will turn out to be thieves. And there is no body that has been design to become an armed robber.

H: If he becomes an armed robber, you will be his target.

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 yerebeyɛ. 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. brofo no doso ka Twi

R1: Oh! Sorry

H: Sɛ woa-charge-e!

R1: ɛ-charge-e saa a na asem na aba.

H: Laughs!

R1: Awurade ɔrehyira yen sɛnea ebeyɛ a yebetene yen nsa na aso afoforo nyinaa so.

H: That's right!

R1: But at least yen nyinaa nso mu nso mu a, ebia ebetumi ayɛ yie. Na sɛ anyɛ yie na sɛ ɔkyena yɛsɛ ampa aban de akɔsi yi, yere-change no a, na yere-change no. Sɛ eyɛ yie nso na sɛ yɛsɛ yerebɛ **maintain**-e na yere **maintain**-e no. Ne nyinaa eyɛ adwumaden a ɛfiri yen ankasa yen ho ɛde aba.

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!

R1: But at least when we all help maybe it will succeed. But if it doesn't work out and tomorrow we say that, its true, where the government has gotten to, we are **changing** it, then then we will be **changing** it. And if it works and we say we will be **maintaining** it, then we **maintain** it. It all depends on hard work from us.

H: Okay!

R1: Seisei yereye no se, 40% yede ma local farmers

H: Okay!

R1: 60%, wo a wokra nkoko ba kuroum yi mo no, asem a yereka no tiatia no se, se ye **produce** 40% no a, bo mmoden ara se wobeye deen, wobe to local chicken no. Woto local chicken no wie a, wa **produce receipt** akyere se wato local chicken.

H: Ansa na 60% no watumi . . .

R1: Ansa na 60% no, Ministry of agric ama wo **permission** ede aba. Woteasee menua?

H: Aha!

R1: eno nti no eye adee bi a, erebeboa farmers no yie. Aban no a-**create-e the enabling environment**, wabue kwan a, menua, ebema yen atumi ayen mmoa no.

H: Okay! Na mo nso mo afa mu no, eer, mo nso de sika ereboa anaase 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 have 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 hwɛ ɛmma **project** no ntɔ fam. Borris Bee farm, seisei nea yɛreka ne sɛ, yɛ re-**finance-e project** wei

H: Oh okay!

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

H: **Thank you very much.** Borris Bee farms, Chief Executive Officer **and owner** ɛna mo tee sɛ yɛn ne twetwe nkɔmmɔ 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 today's 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: εδῶσο οο, εδῶσο, hwε me nsa benkum koraa deε ereko so. εnye asem ketewa koree. Akyereε se worehwe mu deε a hwan na εβῶ hwan asom? Asotrῶ yeβῶ no sen?

R1: hahaha, eh!

H: Na εyeε denna ὀβῶ n'asom na εyeε den na ὀbreak-i bottle? My goodness Blackstar's **camp** aye de pa ara. Na mmom ὀkwan biara so mmeranteε no se wῶn mo behye. Na **after** asotrῶ no mmeranteε no se wῶmo behye **Portugal**. Frank yeabo wo sotrῶ da?

R1: daabi

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

R1: Eh saa! Hwan na yeβῶ n'asom? εye 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 won mo rekeka ho asem no ara ne ade ade a na papa yi se sei ne ade ade, se monto 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. ena ose [change in tone] “**Hey me!**”. ena ogye so [change in tone] “**yes you**”. Na wosan abutu no baako eeh! enye **easy** oo! Wodee wose yemmoo wo sotro da? **But** sotro yebɔ wo a wani tumi pa gya. **Because** aberantee no ansusu ammo papa no asom. abusuafoɔ sotro a yeahwe Moses Parker enye asem ketewa wɔ Blackstar’s **camp**. Yeabɔ n’ani so ama n’anim apa gya.

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

H: Kyere se dee anka ode rekooɔ no anaa?

H: Enti anka orekooɔ 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! wɔn mo se anka ɔde kɔwɔ no. ɔtoye na ɔswevi ye ena adee no ko twaa Nyatekye.

H: eh! Enti wose hwan na ebɔɔ sotɔ no?

R1: Sulley

H: Na yede no reko Portugal **game** no mo no wohwe a yebetumi ahye?

R1: Se Sulley no ene match no ɔntumi mmo bi efirise ɔwɔ **two yellow cards**.

H: ekoraa anka **team** no **bad luck** betumi aka **team** no.

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

H: Na wo **player** a wobɛ **support**-o Sulley no mente wose.

R1: Oh! **No but** wohwe na Moses Parker na oreka wɔn mo **bonuses** anaase **appearance fees** no.

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

R1: Se aden nti na wo **management committee member** wode wano rebeto wɔn **appearance fee** abere wɔn mo abɔ **three matches**. Wɔn mo akɔ yefre no sen? US, asane akɔ nanam **Brazil** ne ade ade a **still** ɔmo sika mmba ye.

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 **support-o** no **on the** sotɔ no anaase appearance fee no a ɔreka no? eno na mepɛ sɛ mehunu.

R1: Ebia koraaa no papa no wansusu anka.

H: ɛhɔ na yen Blackstars no aduru, yere hwewehwe sotɔ. Enti obi se wodeɛ anka yemfiri mu koraa na yemmra fie **simple**. enye eno ara ne no. Anaa anka yenkɔ ye anim saa?

R1: Wodeɛ ma yenkɔ kakra nka ho. Tie tie tie; wɔn mo ba obiara rekɔ **back** to ne club enti saa **stories** no yere nya bi.

H: Nti **future** no, **the future of the Blackstars** no beye sɛn? ɛha me. Ye Nyatekye deɛ no.

R2: Nyatekye deɛ no **on US, Germany match no?**

H: Ahaa! ye ma yenkɔ.

R2: **He also has this to say**, wodeɛ fa no to nkyen. Mo ama me kɔn adɔ bɔɔl nti ɛye a na seesi ɛwɔ hɔ a na mekɔ net na mekɔhwewehwe bɔɔl ho asem.

H: Na wɔkɔ sukuu no wo ammɔ bɔɔl da?

R2: Dabi! Hockey na mekɔbɔ ye. Hwe hockey mewɔ award-u wɔho. **The whole of**

H: So are you **supporting** him 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: eye toaso.

R2: enne mepɛ sɛ menya abotare na meka asem. Hwe sɛ yɛka sɛ obi yɛ krakye anaa yɛka sɛ obi yɛ **matured** anaa yɛka sɛ obi aduru mpɛmpensoɔ bi a, w'atadehyɛ kyere, ɛsɛ sɛ wo nanteɛ kyere, ɛsɛ sɛ wokasa kyere ɛna nimdeɛ a woma no pue abɔntene no nso ɛsɛ sɛ ɛkyere. Den paa na ebese ama obi a watena Ghana ayɛ adwuma, **a-graduate-e** wɔ aburokyire anya mu abodin biribi besi na ɔde toa abɔ fɛm na wato sɛ ɔde rebɔ nnipa?

H: Hmm!

R2: **I think** sɛ woyɛ saa na woreyɛ ayɛ biribiibi. Woahunu sɛ nnipa abufuo ma wotumi firi nnipa tebea mu? **But** abufuo dodoo ma wotumi yɛ aboa. Wofiri nnipa tebea mu wokɔ nkyɛn kakra na mmom woma abufuo dodoodo ba wo mu a wonyɛ nnipa biom **because** adeɛ a wayɛ no ɛha adwene.

H: Enti woreka akosi sen 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 ɔde nansi fem **irrespective of your talent. If you are not discipline you should be sacked.**

H: Hmm!

R2: Den na ebesi ama Sulley befa toa abo fem se mereto toa no abo Moses Parker. Nti Parker dɔɔgye 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** se yeƙɔ na ye **loose** a enye hwe **because** England ɔko, Spain ɔko, nti ye **loose** a **it has nothing,** emma wiase mma awiaye. Na me hwe bio se, African cup **next year 2015 if Kwasi will fill these players again.** eno deɛ anka menka nasem biara bio mu.

H: eno nso eɛe se woka se ɔmo rema no atena ho 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 ɔrepam Kwesi Appiah. Yɛpam Appiah na yɛyɛ **very ungrateful people**. Na yɛnnim ɔkwan a yɛbɔ adeɛ ho ban ma no nyini bɛyɛ papa. **Because he is the first black coach** a ɔde Ghana akɔ world cup. Hwan bio? **I don't think we should sack him** ɛsɛ sɛ yɛma no saa **opportunity**.

H: ɛnsɔ wɔn mo yɛ

R2: Na mmom saa **players** no enti yɛyi ɔmo firi mu na yɛma nkolaa no bɔ na yɛhyɛ yɛn na yɛba fie akyena a. Na ayɛ dɛn? Nyame nhunu yɛn mmɔbɔ.

H: Abusuafoɔ mmɛrɛ no aso yɛresore 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** ewomo se Columbia ahuri adikan wo **six points**, Cote d'Ivoire tso mmienu wo **three**, Japan **one**, Greece **one**. Nso **still** obiara betumi a-**qualify** akoka Columbia ho na womo ako won anim. Na yeeke **world cup** ho nsemsem no yen nte nsi mu wo Ghana asoe. Owura baako a wono ye **technical director** ede ma **the Ghana football association**, Oti Akenten, ene ne **scout** a womo hwε akyire de ama **coach** a ne din de coach Akwasi Appiah. Na womo nso etetetete **teams** a yen ne womo ko bo, Germany, ne Portugal ne ade ade no wono nso kaho a wobo adwuma enye asem ketewa koraa. ena na papa yi de asem bi ato dwa se senea ye ne Germany koraa de pemsoa, oh! nneema akoyie 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. Menim seneɛ yɛ si hwɛ ayi no, ɛyɛ mese yɛn **expectation** no for yɛ **team** no ɛyɛ ayɛ **too much**. Sɛ ente saa deɛ megye di sɛ **the team** have really live up to the expectation. It wasn't bad at all. Two matches a wɔmo abɔ no nyinaa ɛnyɛ **bad**. ɛna me ka sɛ adeɛ deɛ wo yɛ den a **mistakes** deɛ wɔbɛ nya bi wɔmu. Wohyɛ o, w'anhyɛ o, wo bɛ nya **mistakes** wɔmu. ɛnoa ne sɛ yɛn nso yɛn bɔ mmɔden na yɛn **correct**-e na yɛn mea yɛn ani na yɛ tumi ɛhyɛ saa **game** wei. **But** me nhunu mfomsoɔ kɛsɛɛ biara a ɛwɔ **team** no mu. ɛnti yɛ gye di sɛ yɛ wɔ **one point** pɛ nti no yɛn nyɛɛ adeɛ? **World cup** na yɛ bɔ no, w'ahunu sɛ **matches** a yɛ bɔ no nyinaa yɛ **very, very tough**, ɛyɛ **very very tough**. Me gye di sɛ **world cup** wei **it has lived up to expectation**. Obiara wɔ a a-qualify bia ɛyɛ adeɛ. **Look at Algeria, look at Iran**. Me gye di sɛ yɛbɔ mmɔden nti mo ma yɛn ka sɛ **because of** yɛ wɔ **one point** nti no **team** no nyɛ adeɛ. Daabi **is not like that at all**.

R1: I think that 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**.

H1: eno ne asem a Owura Oti Akenten de todwa efa Ghana **team** no ho. Na ye toaso bisa no se 'wo hwe a Ghana ye betumi ahye Portugal? ena **scout** a woye ye no won so **weak points** ben na wo hunu faa Portugalfo yi ho'?

R1: Portugal **game** w'ahunu senea esi sisasisa womo no, nti ewo se ye nya **self-belief** paa na ye **concentrate-e throughout the game because** Ronaldo nya boolu baako pe a na aye hu. Wo hwe womo ne USA, **it was not easy. Look at their moves** womo **attacking** no enye **easy** koraa **but at least** wo hwe a Ronaldo sei womo **lose-e possession** wontumi mma n'akyi enba be-**tackle** nti ekwan a eda mu no USAfo no **use-e** ho paa. Nti **these are some of the things** a me **feel-e** se yen nso ye be try se ye betumi aye. Se nyame ye adom na se ye mmrantee **live-e up to expectation as they did against the Germans** no a, ye wo awere hyemu se ye betumi a-**capitalize-e on all these things. But it is not going to be easy at all.** Se ye ne Portugalfo no na nkorofoo bi ka se ebeye **easy because** womo a-**work-e mathematics** se Germanfo no etumi ehye womo enan no, yen nso yene Germanyfo no abo **draw**.

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.

But what about the case sɛ wo **work-e mathematics** koraa no a yɛ nso yɛ **lose-e** maa USA ɛna wɔmo nso ne USAfoɔ abɔ **draw**. Nti mo mma yɛn **work-e** saa **mathematics** no, ɛno a ne sɛ yɛ bɛtumi a-**concentrate-e** na adwuma Kwasi Appiah de ama mmranteɛ no wɔmo ɛtumi ayɛ nyinaa pɛpɛpɛ. ɛna **loopholes** a yɛ hunuu yɛ nso no, sɛ Portugalfoɔ no ɛntumi e-**seal-e** dɛɛ yɛn nso atumi a **use-e** saa **loopholes** no nyinaa.

H1: Owura Oti Akenten na mote ne nka ɛwɔ **sports page one** so ɛnnɛ anɔpa yi.

H2: Well abusuafoɔ yɛ daso wɔ Ghana Blackstarsfoɔ ho nsemsem! Wobɛ kae a, y'abɔ **two matches so far** ɛwɔ **competition** no mu. Na **two matches** a y'abɔ no nyinaa no Dr. James Akwasi Appiah ne ne **technical team** no womu de **two goalkeepers** na wɔmo de abɔ akansie no. **First match**, Ghana ɛne USA Adam Lawson Kwalesey, wɔno na mpanimfoɔ ma no akwanya ma no daa **post** no mu.

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 ε-lose-e **two goals to one**. Saa nso na **second match** no Ghana εne Germany εde pemsoo a εko yεε atipenko. Obiara εhyε ne yonko εka mmienu, mmienu a abranteε ne din de Abdul Fatawu Dauda wο no ne **goalkeeper**.

H1: 106.3 FM so na abusuafoo moaso guso a motie nsem a εkoso wο agodie mu a ya to din **sports page one**. Eric Asiedu Boadi εne

H2: Paa Akwasi. Yε kra mo!

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 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: Abusuafoo yεatena se bio! εnura **first match** a εto dwa Brazil εhyεε Croatia **3-1**. Afei yanκο ahoma no so na yεne **coach** Christopher Nomley, **tactician** εnkasa. Coachee! εne anopa yi Oman **sports** εkyea wo!

R1: Yaa megye mo so! Na mo ho te sen?

H: Nyame adom! Bokoo deε?

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 enura wo hwɛɛ **match** yi bia, bo me mu, enura na ete sɛn?

R1: Oh! enura deɛ sedee wodii kan kaeɛ no, eɣya bao, eɣya bao, eɣya abɛduru. Na deɛ ɛwɔmo no sɛ eɣe **very interesting game**. eɣe me sɛ **normally** no obi beka sɛ **football** koraa ene deɛn? **But in the definition of football** no we expect sɛ **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 wohwe bɔɔlo no bia, nyinaa beda adi, **the entertaining part of the game, the human part of the game, the skilful nature, the simplicity of the game** ne nyinaa beda adi. Na nea anka eɣeɛ **malady the game** no kakra ye **some of the referee's decisions** naa. **Football** deɛ sɛ nea me ka ye no **its human, enti we are all bound to take risk** anaase yebe **make some mistakes** bi. Enti enora no **the referee really showed the human nature of the game** sɛ onno nso woye nnipa obetumi aye mfomsoo. **But we cannot draw too much on that** ɛsanse **game** no wohwe sɛ nea esi koeɛ 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 wone Croatia **coach**, Niko Kovač bɛyɛ adwene sɛ ɔsɛ ɛnɔra **he was rubbed?**

R1: Me nka sɛ **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. ɛno na me di kan ka sɛ **football** deɛ, mese **the definition** a yɛn a yɛ nim bɔɔlo mu a yɛ 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 ɛyɛ **very soft, we have to call a spade a spade.** Afei nso **goal** a Croatiafoɔ hyɛ yɛ 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 sɛ both coaches did so well.**

H: Ok! ɛmmɛrɛ nti boa me kakra, ma me musa wo **Spain coming up against Holland** ɛnne anwumɛrɛ 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 ekuta the same philosophy in the fact se they believe in the Tiki Taka system. The originators of that Tiki Taka game no eye Holland, the Dutch, Joan Crutch, wo no na wo de saa system no baa bcolo mu ena Spainfo womo afa na womo aye no biribi soronko a enne eboa womo. It is obvious se in terms of ball possession, technically no the Spanish team have the better players ena womo team no is very experienced. I can't wait for the time a mehwe womo. I foresee the Spanish team dominating again. Obviously womo be dominat-e Hollandfo because they are the best when it comes to that sort of game a you have to keep the ball short passing interposition movement and doing the simple thing. We can only hope se on the day no referee bia enye nea esii enura sedge ebeyea as the world cup goes on game after game no, ye behunu se the better teams are winning. The men will be separated from the boys.

H: Coach meda w'ase. enne yebe hyia wo commentary position.

R1: Yoo meda ase!

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 ενα mo tee ne nka se wode na num nsem etoo dwa no. Mo bete ne nka εwo **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, yene Germany no wowo gyedie se Ghana ye betumi adi nkunim?

R2: Obia se Germany, obia se Germany. Saa na Spain enya mboee no, na obia se Spain betumi ahye yen **easily but** wohunu se womu koraa na woho eye mobo koraa εwo **teams no mu**. Se w'ahunu. Enti no saa, obia enye obia. Womo a ε-host-u koraa eye Brazil no womo kyeree won **against** ... [pulse]

H: Womo ne Croatia!

R2: Is it Croatia?

H: Yeah! Croatia na womo kyeree won no **but** womo ne Mexico εbo **goalless**.

R2: Enti no, German, German a moreka no, **German they are a team with eleven players** na yenso yεwo **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**.

Me sɛ mo sɛ, mo ɛnyi ɛhu no ɛnfiri Ghanafoɔ ɛne **players** no mu **because** ɛyɛ **right location**. **In 2010 we lost the first game but they fought back. In 2006, we lost the first match we worked on** ɛkoɔ **the next stage**. Enti medee, me ye **sure**. Germanfoɔ ye se oh! USA ahyɛ yen enti wɔmo nso behye yen deɛ, ɛnee ɛwɔ sɛ wɔmo kae; yen nkwadaa no, **corrections** a **coach** no beyɛ afa **the first game** no, ɛyɛ mese **coaches** no **they have been working on the corrections**. Afei na w'ahunu **the way forward**. Enti no me-feel sɛ German **match** no ɛyɛ **different ball game all together**.

H: Okay coach! Yɛbɛda w'ase sɛ wode w'adwene kyere ato dwa. Nyame nhyira wo bebree sɛ w'anya mere ama yen.

R2: Meda w'ase!

H: Nana wowɔ biribi kakra ɛka?

R3: Oh! Sɛ Nana Akwasi Afrane akasa, na wɔmo agya, wɔmo na ɛwɔ ani, yen nom deɛ, ayaana ɛho nsuo kɛkɛ na yɛhweɛ. **But** me m'akoma so adeɛ ne sɛ, yede ye daasen no ɛbɛba. **Of all the technicalities and** deɛ ɛkeka ho nyinaa no, yede yen daasen no bɛba. Wote aseɛ?

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! eneema bi woḥo koraa eye nkruasesem ema me. **But my problem is not with the team per say!** eye sika wia no entia.

H: Wose ebēhia se anka **boys appearance fee** no enese anka yede ma womo se womo antumi a-**qualify** a.

R3: Oh! Se eno ye **appearance fee**.

R4: Saa **useless money** no a yede maa saa **useless actors**, naa womo ankoye hwee no eno womo de yee den? Na **players** a womo ekɔ akɔbo boḥu no, womo sika yennfa mma womo. Wo gyedi se **players** no ani begye? Wote ase?

H: Yeah! Mate ase!

R4: Wonim dee entia me baee? Anopa no a me ba no, w'ahu **at times** no, ye ne nkrofoɔ bi ko air se womo 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 womo nni nyansa baako mpo. **Yes there was somebody on one of these sports stations.** Na wo kasa wo Asempa anopa yi, **and he was insulting** Essian se Essian womo eye **training** no, wote **bench** ena wode adee ahye 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 ete **air** eyeye Essian.

H: Wo anka ewo 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 wono **use**-ye.

R4: **Yes!** enti me se ono enso woye **useless** no bi.

R3: Asem a na woka nese, '**players** no yen agyegye womo 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.** ɔse Essian wɔmo re-**train**-ɪ ɔno deɛ wɔse ɔn-**train**-ɪ. Saa na wɔkaɛɛ. Wɔse **as if** sɛ Essian **deliberately moved himself out of training.**

H: Wɔ use-o that word sɛ **deliberately**?

R4: Wɔse Essian kase wɔn-**train**-e ɛna wote ho na wɔde wei ahyɛ n'asum na wotie nwom. Sɛ wote aseɛ? Nkrofoɔ pii frɛ wɔmo ho **sports analyst** na wɔmo akɔ tena **air.** **You could see** sɛ **what they are spewing out** no ɛyɛ **senseless but** wɔmo nyinaa y'ama wɔmo **platform** no na wɔmo ɛkasa. Na **you see, you are creating enmity for the player.** Sɛ wote aseɛ? **Some of the things** a wɔmo ka no, **for all you know** ɛnyɛ ampa. Mebɛkan **papers** ɛnne no me hunu sɛ **oh!** yese **team Doctor** ne ade na wɔmo sɛ Essian ne kɔkromote no nti oh! ɛna akowa yi teha na wɔ kasa sei.

R3: Adɛn na **player** tumi ka kyere **coach** sɛ menyɛ **fit,** ɛyɛ **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 **trian.** 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** bɛtumi aka akyerɛ **coach** sɛ medɛɛ menyɛ **fit** ɛnti ɛnfa me n-**start**-e, ɛyɛ **possible**?

R4: Oh daabi!

H: **Story** no nei **from ghanafa.org**. Mopɛ a mo ma yɛn kan.

All: laughs!

R3: Nana Kan!

H: laughs! Abusuafoɔ ɛberɛ na ayɛ 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: Yen tie nsem a Afful de ato dwa efa **game** no ho.

R1: Neɛ **coach** no beka se menyɛ no eno na mɛyɛ. **Because sometimes football tactics** nso tumi yɛ 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 ako y'anim. **But** menfa Cristiano Ronaldo ho adwene enkɔ hyɛ me tirim emma ebia biribi nsi. **Because football** bibiara tumi si. ena eyɛ **eleven (11) players** na ebɔ wɔ **field** no so enti no menfa ne ho adwene enkɔ hyɛ me tirim. Deɛ mɛka ne se me reko akoyɛ me **best** ama **mother Ghana**.

H1: Yoo! Nti wei ne asem a Afful Harrison wɔde eto dwa. Na okyerɛ se wɔko akoyɛ ne **best** de ama **mother Ghana** enti enyɛ Cristiano Ronaldo asem koraa na wɔde ekɔ **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: Yεβε **attack**-e womo **but** yenko pepre yenho bebre. **Matches of this nature** no eye **very** [pulse] **tricky**. eye **sensitive match** paa. **Once** a wope **goals** no pii no woko pepre woho **too much** nsoa, anhwε a na wo seisei ne nyinaa. Yen nso ye nim se Cristiano Ronaldo εwo Portugal. Yenim se onye **fully fit** dee, **but** nye se wonye **fully fit** no nso wo gyiegye woho a wode bekye wo. ennura ye **study game** no, **time** aso nso εde **goal** baeε. **These are the things we are working on** sεdee beye a yeβε hye a yen **concede**. εno ho adwuma na yeεye no siesie. Na ye nim se **from now until time** a yeβε bo **match** no dee na ye atumi aye ho adwuma biara. Yεpe se ye **win-i match** no. Ye ani abere paa.

H1: Wei ne nsem a Maxwell Konadu wode εto dwa. Na akyi no na nsemtwerεfoε san bisa Maxwell Konadu se, “εβε to saa mere yi no enye adeε Blackstars womo nsa aka sika bia εsanse womo **matches** a womo abo **so far** no, enye adeε womo atumi adi nkunim. Na eye akoye se **qualification bonus** no koraa no wanhwe womo nsa εntumi enka womo sika no. Wogyε tum se εbenya ensusoansoε bone bi εwo **team** no so na wanhwe koraa na womo ne Portugal **match** no na womo akodi nkuguo”?

R2: We will **attack** them **but** we’ll not exceed that. **Matches of this nature** are **very** [pulse] **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: Yedeε ye ne wɔmo ka daaa sε baabia yefiri aduru ha no, enye afei na ye beka sε sika amma enti ebia yemmɔ anaase yen kyere nkwadaa no **how to play**. **But** waa wonim sε **players** yi wɔmo ne wɔmo sika sεm deε eyaa na eyε asem foforo. **But** mpanimfoɔ aka akyerε **boys** no sε obia nya akoma tɔyam sɛdeε ebeye a **match** yia εda y'anım yi ye betumi abɔ no yie paa na ye tumi a **win**-i. Sε **qualify** bi wɔmu a y'atumi a-**qualify** na asomdwie ne anigyie aba Ghana man mu. **Because** yen mma wei mesei ye **chances of qualifying**. Nti no mpaεε na yeɔ sε ebεba abeduru na **boys** no nso anya akoma tɔyam na wɔmo anya nkrunhyε εde akɔɔ **match** no ama yen. Nti no yεda mpanimfoɔ ase sε wɔmo ama yen saa **assurance** no sε nkwadaa no sika asem no εnam ekwan so a εba.

Rp1: Coach Nyankopɔn nhyira wo

R2: Yεda moase pii!

H1: Wei ene nsεm a Maxwell Konadu wɔde εto dwa. **President of the Ghana Football Association** (FA), Owura Kwesi Nyantakyi nso de ato dwa sε **match** keseε wɔmo ne Portugal ebabεɔ no, eyε adeε a ano εhye papaapa. Nanso **allegations** bebree εna εkɔso,

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.

Rp1: Coach God bless you

R2: We thank you too!

H1: this is what Maxwell Konadu made known to the public. **President of the Ghana Football Association** (FA), Mr. Kwesi Nyantakyi has also made known that the **match** we will be playing with Portugal is a tough one. However there are a lot of **allegations** going on,

sɛ wɔno **president of the FA** no kora no wone nkrofoɔ bi ako tena ase sɛ ɛbeyɛa kora anka Ghana wɔmo **matches** bia wɔmo ɛbɛbo no anka ɛbeyɛa akɔnya be mɛda ho sɛdɛɛ ɛbeyɛa wɔmo betumi a-**fix**-e saa **matches** no.

R2: Saa nsɛm yi ɛn **affect**-e wɔmo. ɛnura yɛ ne wɔmo dii ho nkɔmo ɛmaa wɔmo hunu sɛ ɛnyɛ adeɛ ɛbɛha wɔmo. Wɔmo ate deɛ ɛkɔso nyinaa ase ɛnti ɛnyɛ adeɛ ɛbɛha obia. Wɔmo ɛ-**focus**-e **on the match** a obia ani aberɛ sɛ yɛbɛ **win-i game no on Thursday**.

Rp1: Yɛ nim sɛ nsɛm bebree nenam sɛ **players** no wɔmo sika ne ade ade me nnim. ɛho nsɛm tesɛn? Aba anaase ɛnam kwan so?

R2: M'adikan, [pulse], wei nyinaa no, [pulse] **is a repetition**. Sɛ me ka kyere mo sɛ ɛmbaɛɛ **but** ɛnɛ ne ɔkyene wɔmo nsa bɛka na bebia ɛso atwa.

Rp1: **President**, yɛ ayɛ **ready for Portugal**? Yɛɛ win-e na y'atoa so ako y'anim?

R2: **Yeah!** yɛɛko yanim. Yɛbɛ **qualify to the second round**.

H1: Wei ɛne nsɛm a **president of the Ghana football association**, owura Kwesi Nyantakyi wɔde ato dwa na wɔakyerekyere mu kama.

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 yenko ahoma so na yene yenua Dan Kwaku Yeboah, **all the way from** eye Brazil, yene no eni nkomo. Kwaku **good morning!**

Rp2: Good morning Yaw!

H2: Na eneema tesen wo Brazil?

Rp2: Seisei dee ye twen ye **fate**. Na Nyame adom **team** no egu womo ahosiesie so. ene ne nansa ena womo hye **training** efa Portugal **game** ne ho. ene ne nansa dee womo **train-e** anopa beye **11am**, ena enura womo **train-e 4pm**. enura dee womo **train-e** kyee paa beye donhwere mmieniu. **Boys** no obia **train-e** ye **with the exception of** Daniel Opare ena K. P. Boateng eyee **warm up. But apart from that** no bibira yee kama. Ye ne **players** no di nkomo a dee womo eka ne se womo adwene nni Germany ne US **match** no so **even though** ye **qualification is based on Germany versus US match results** no so. Womo dee ne a womo ehwe a ne se womo behye Portugal **about three goals** na afei womo dee womo ahwe dee ebesie.

H2: Na Kwaku ayambia senee nneema ako yi, mpanimfoɔ no a womo edi akyire no, me kyere **the minister** ene ne **entourage** womo 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?

ahyasee no na eho aye bibia ewo ho no, womo awiewie ama **players** no aye okay?

Rp2: Yes! eye me se dee na **players** no **prefer** ye anka **instantly** se **appearance fee** womo begye **hundred thousand dollars** (\$100,000) **but** womo twetwetwe ye no mpanimfoɔ no **seventy-five thousand dollars** (\$75,000) no a na yede maa womo enamse na womo aye womo adwene se **they are not going to exceed the original budget** a womo ne womo kaeɛ no. enti womo yee **meeting** sɛdeɛ me kaeɛ no efiri Holland, enye ha. Nti **meeting** no e-**ending up in a deadlock**. Womo bɛtoa so woha **a day before** ansa na yebebo **US match** no **but eventually** no womo agye **seventy-five thousand dollars** (\$75,000) no **as an appearance fee**.

H2: Ansa na meguae wo kora koraa no, na ye nim se **world cup** a womo koɔ **last time** no na eye **qualification bonus**. **But this time around** womo abo **first two games a draw** pe na womo atumi anya na kyere se **winning bonus** nsem bia maa mu? **This time** no ekoye **qualification bonus** no a anaase ye tween akopem se womo be **win-i game** ansa na womo atumi anya biribi?

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) **dollars 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: Wɔhwɛ **budget** a ɛpue abɔnten naa, wɔmo anya **no qualification bonus**. wɔmo yɛ no **fifteen thousand dollars (\$15,000) per match at the preliminary stages** no. ɛnti y'abɔ **draw** baako ɛna na yɛn a-lose-e baako no deɛ menim, ebia **against** Germany mpanimfɔɔ bɛyɛ **impressed** na wɔmo ama wɔmo biribi dea. **But for now** deɛ sikasɛm bia ɛmpuemu.

H2: Yoo! Wei deɛ Kwaku anɔpa yi meda woase, megɔae wo na ɛbere pa mu ya san adi nkɔmɔ ɛde afa neɛ ɛkɔso wo Blackstars **camp** ho. Yɛda ase pii!

Rp2: Meda ase Yaw!

H2: Yɛnua Dan Kwaku Yeboah na yɛtee nenka **all the way from Brazil** a wɔakyere yɛn deɛ ɛkɔso. Atiefɔɔ yɛ mmera na aso. Wei na yɛde sore so.

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 omo leagues.

H: But they were working.

R1: Yes! They were not working.

H: Premier league board was working.

Premier league board whan ena ekɔee?

R1: Kotokofoɔ was asking for calander.

Aden na won mo anfa calander no anba?

H: Aden, na Kotokofoɔ no nea wonim ara ene calander?

R1: Na omo ye team a, they have to prepare. Team biara pe se omo prepare. Calander is meant for the team a ese se omo prepare. Na yete ho dadaada na afe na FA president no kɔhyea omo 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 kyerεε **you are getting it wrong.**

R1: **You are also getting it wrong.**

H: ɔmo ayε **programme** ato ho

R1: **Programme** a ɔmo εde εmaa 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: ɔmo a wɔmo εbo league no. Nti sε woyε **programme** na wode koto wo dan mu a. εnye wo damfoɔ no εna εβε **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.** εbia **this is the,** [pulse] **yεfrεno sεn mpo? Proposed programme!** εno nie, **yεβε start-e league no sayi, yεβεye wei, yεβεye wei.** Na obiara **adjust-e no accordingly.** Nti **the excutive committee** kōtena ase na **οmo rectify a,** na kyere sε **abeye the real programme. What is wrong with that?** εnti wokōtena ase na woyε **programme no wie de koto wo dan mu a,** whan enti na **worekoyε meeting no?** Whan enti na **woregye allowance no, sitting allowance no a woregye no? Do you understand it?** Enti **I think** sε saa adeε no deε **οmo anyε no yie.**

H: Yoo! Yεdaasi! Massa Opoku!

R2: yee!

H: **you spoke to the mamagement yesterday?**

R2: **Yes! And management no se what we are hearing no, yεnfa no sε εnye εno εne the truth on the ground.**

H: Okay!

R2: Na wοmo deε **what they know** εne sε, **Coach Didi Dramani, οno, 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 sɛ **date** no enyɛ nokorɛ?

R2: Yes!

H: But Kotoko **express** aba sɛ **May 27th** ɔmo yɛ **meeting**. And this is **official mouth piece** of Kotoko.

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

H: Aha!

R2: Sɛ, if Kotoko **express** ɛreka asem **about** Kotoko a ɛsɛ sɛ 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 ɛnbaa **out to say** [pulse] Nea ɔmo ɛde baeɛ no ɛyɛ **incorrect**. **I think** sɛ **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? Adeε a anka εbetumi ama me aka sε **mouth piece** no εde aba no εye **absolute true** εne sε, sε **if they had printed the contract** no. Wateaseε?

H: So you're doubting Kotoko express no.

R2: Me I don't have any course to doubt but me nyε 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! ahotsoo a ebia Kotoko **supporters** benya na **management** no is saying "the coach is not going" and Didi Dramani has not spoken. They are saying sε "yes they still have another year with the coach".

H: So it means based on nea woreka yi deε na woreka sε Kotoko express deε no εnye 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 se express no eboa, **but as to se 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 se, “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, omo read-e a omo enya interpretation no yie. **They are not getting the interpretation right.**

H: which side? Side ben?

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 mewo a maka. The other day I gave you the date. Wo kae date no a meka kyere wo no?

H: 27th of August 2014.

R3: And what is deε Kotoko express atwereε? 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. ena mere kase maybe there is a problem with the interpretation as the contract is drafted. Unless se Kotoko aka se Kotoko express enye omo dea biom. Kotoko express enkaa asem enmaa omo nti enma Kotoko supporters no enma omo nto.

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?

H: 27th of August 2014.

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 shoudn't buy.

Sɛ saa deɛ 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 ɛyɛ **problem** [pulse] **they should give it to a lawyer to interpret it.**

H: Okay! Kwaku, wo nso wadwene kyere ɛne 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** ɛwo asaase yi so ɛna **management members** bɛka sɛ sei, na ɔmo **official mouth piece** bɛka sɛ **the other way round. It doesn't happen in any serious institution.** ɛhe nfa ɛna Kotoko express ɛfa ɔmo **information** ɛfiri ye? ɛnyaa akokoduru sɛ ɔmo ɛbɛ twɛrɛ de akyerɛ ewiase amansan, Abɛ 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 nnooma ekɔ saa. **That is even,** [pulse] ebia mede **contract** sɛm no bɛto nkyɛn. **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. Abusoafɔɔ yɛ bɛ kɔ nsɛm 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 Anyido) 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 solely 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 opepepei edwonu a etre po mensa gu akyra ena ode ma Togofu. 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 Togofu 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 solely 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 solely the Akan language. We also have some of our presenters who have made it a conscious effort to speak solely 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 omo 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 identify 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.