UNIVERSITY OF EDUCATION, WINNEBA

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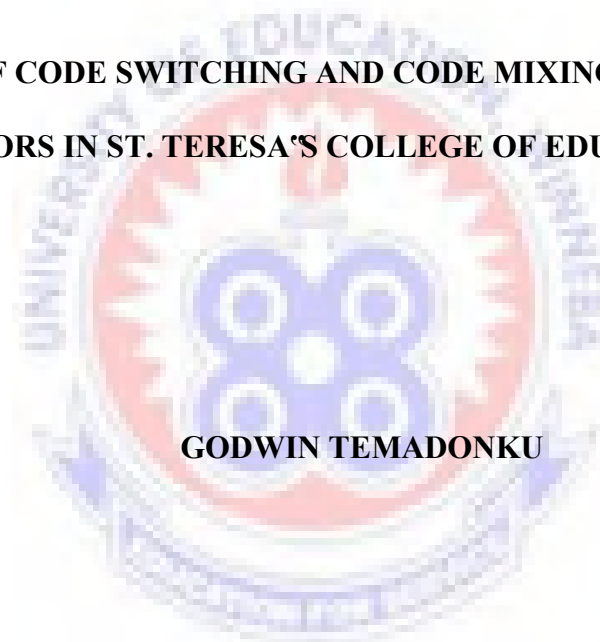
GODWIN TEMADONKU

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GODWIN TEMADONKU

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A THESIS IN THE DEPARTMENT OF ENGLISH EDUCATION, FACULTY OF

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ENGLISH DEGREE

OCTOBER, 2015

DECLARATION

STUDENT"S DECLARATION

I, Godwin Temadonku declare that this Thesis, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work and it has not been submitted, either in part or whole for any other degree elsewhere.
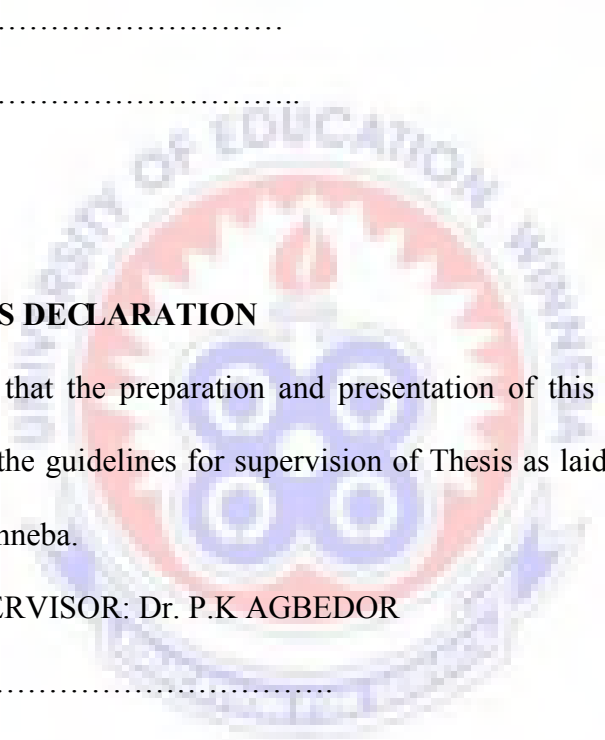
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SUPERVISOR"S DECLARATION

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

NAME OF SUPERVISOR: Dr. P.K AGBEDOR

SIGNATURE: ………………………….

DATE: …………………………………

ACKNOWLEDGEMENTS

To God be the glory great things He has done (MHB113 vs. 1)

I give glory to God for bringing into my life my selfless supervisor, Dr. P.K Agbedor who has been a blessing to me. I appreciate him for his encouragement, constructive criticisms, comments and most importantly, the belief in me. It is these attributes that have shaped and brought this work to its successful completion. God bless you.

I also wish to thank my wife Mrs. Alice Temadonku Asempah (my spiritual backbone) for her love, encouragement, patience and support throughout the project. I acknowledge my children Kingsford, Makafui and FafalyTemah for the divisive attention I gave them for the purpose of this work. I appreciate your patience and encouragement. For my parents and siblings, what else can I say but to thank you for everything you did for me.

In addition, I express my profound gratitude to my colleagues and friends; Mr. Samuel Kpeglo, Dela Amenyedzi, Edem Awutey and Emmanuel Asiedu for a marvelous work done. God richly bless you. Finally, I want to thank the staff and students of St. Teresa's College where the research was conducted. I thank you for your co-operation, support and contribution.

DEDICATION

I dedicate this work to my children Kingsford, Makafui and FafalyTemah.

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GLOSSARY

Abbreviations Used in Data

emb :   Emblematic switching

ite :   Inter-sentential code switching

ita :   Intra-sentential code switching

est: Establishing continuity with the previous speaker

inlex: Intra lexical code mixing

pron: Involving change in pronunciation

Other codes were given based on the factors of code switching.

quo :   Quoting somebody else

ptop : Talking about a particular topic

inj :   Injection

rep: Repetition

conv: Convenience

emp: Express emphasis

clar: Intention for clarifying the speech content of interlocutor

id :   Group identity

reqcm: Strengthen request or command

rel: Real lexical need

exl: Exclude others

ABSTRACT

The purpose of this study is to investigate the use of code switching and mixing as a linguistic resource of students of St. Teresa‟s College of Education, Hohoe. The study looks at the academic and non-academic discussions of students and tutors to unveil the type of code switching (CS) and code mixing (CM) found in the college, the reason(s) for CS and CM, the extent to which CS and CM are a discourse strategy that is used to negotiate their activities. The ethnographic research design was employed for the study. The data for the study were audio recordings that were transcribed, used for the analysis. The analysis was based on Hoffman‟s (1991) and Saville-Troike‟s (1986) theories on CS and CM. Questionnaires and interviews were also administered to students and tutors to cross-check the information in the audio recordings. The study found out that the dominant code type was intra-sentential and among the reasons for CS and CM, members of the college, among other reasons switched and mixed code for convenience, real lexical need and for repetition. It was found that students and tutors code switched and code mixed in their group discussions and teaching respectively. The significant aspect of this study was to enable readers and policy makers to recognize that CS and CM occur at all levels of education and must be given the appropriate attention.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The present study evaluates the use of code switching(CS) and code mixing(CM) as a discourse strategy among students and tutors in St. Teresa's College of Education, Hohoe during academic and nonacademic discussions within the college community. The study is prompted by the notion that Code Switching mostly occurs in informal situations (Gumperz 1972; Forson 1979, 1988; Auer 1984; Myers-Scotton 1993; Li Wei 1995). As mentioned in Quarcoo (2013), in formal situations, code switching is said to be limited, as it is believed by many that code switching is often associated with speech events more than with written discourse. Quite a number of works have, however, indicated that code switching does occur in formal language situations. Among them are Asilevi (1990), (2000), Setati et al (2002), Martin (2003), Arthur (1996), Amekor (2009), Chitera (2009), and Brew Daniels (2011). Other notable Ghanaian scholars who have dealt in the area are Akpanglo-Nartey (1982), Forson (1988), Amuzu (1998).

Code switching, as a discourse strategy, is found in use in varied domains of language usage. Scholars over the years focused their studies on the classroom which is the formal setting, but interestingly, code switching has been observed to be in use in other formal contexts like state address(es) of former and present president(s), Jerry John Rawlings, John Agyeikum Kuffuor, John Evans Atta Mills and John Dramani Mahama of the Republic of Ghana in their formal addresses to the people of Ghana. Religious leaders are not left out of the use of code switching and mixing. Many have been on radio and

television (recordings) preaching and using code switching and mixing (Albakry & Ofori, 2011, Asare-Nyarko, 2012).

Usually, we observe bilinguals mixing two languages when speaking. In fact, this situation of bilingualism is not limited to Ghana but a common phenomenon present in every country, in all classes of society and at all age levels (Grosjean, 1982).

Multilingual/bilingual interlocutors are endowed with the linguistic competence of code alternation that occurs in the same conversations which many scholars refer to as code switching and code mixing depending on the situation. Myers and Scotton (1995: 1), look at it as "…alternations of linguistic varieties within the same conversation". The linguistic varieties participating in code switching may be different languages or dialects or styles of the same language.

Trudgill (1992: 16) defines code switching as "… the process whereby bilingual or bi-dialectal speakers switch back and forth between one language or dialect and another within the same conversation". This linguistic behaviour is very common in multilingual settings such as the area under study by the researcher.

Code switching (CS) and code mixing (CM) are well known and globally observed phenomena in the speech patterns of the average bilingual/multilingual and multicultural communities. According to Forson (2008) E.M. Spinoza‟s study is "the pioneer work" in the field of code switching. Others, such as Labov (1971), Tim (1973) and Pfaff (1977) are not left unmentioned by Forson. People, by virtue of certain factors such as colonization, intercultural marriage, cultural interaction, education, and many other reasons, become multilingual. These factors enable them to display their linguistic competence by code switching and code mixing. Some scholars over the world have gone

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into research on code switching and code mixing, focusing on different speech communities and how they articulate by manipulating more than one language during the same conversation. Notable among them are Myers and Scotton (1993), (1995), Akpanglo-Nartey (1982), Forson (1988), Asilevi (1990), (2000), Amuzu (1998). Such researches have generally fallen within two distinct traditions: the syntactic, providing insights into the linguistic principles that underlie the form that code-switched speech takes, and the sociolinguistic, which relates linguistic form to function in specific social contexts. This research adopts the second tradition which is the sociolinguistic tradition by investigating the language attitude of the college community.

In contemporary studies, several researches have explored bilingualism and its manifestation in both spoken and written texts and quite a number of them mirror the significant features of bilingual and multilingual code switching and code mixing from societal perspective. In another instance, some other scholars also looked at code switching and code mixing at the individual level and come out with their findings on language switch as a strategy to derive certain personal goals and effects they so desire in their everyday communication. With the above knowledge, the researcher, in his current study, deems it imperative to view this research from the sociolinguistic perspective with reference to the colleges of education community in Ghana. Holmes (1997: 1) states that sociolinguists study the relationship between language and society. They are interested in explaining why we speak differently in different social contexts and they are concerned with identifying the social functions of language and the ways it is used to convey social meaning. What will underpin the study is the cognisance of the linguistic competence of interlocutors with respect to the socio-cultural norms within the terrain of natural

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conversation. This affirms the point that Myers-Scotton (1992;1995) made in her argument that social membership is very necessary in the selection of codes and secondly, the actual code choices depend more on the personae to be projected. Her position is that each interlocutor in social discourse sees him/herself as a member of the group and a vital member of the discourse. This is what Myers-Scotton termed fundamental and psychological issues in code switching. The Ghanaian colleges of education speech community, specifically St. Teresa"s College, Hohoe, is a bilingual/multilingual community where speakers most often switch and mix codes in English and in the Ghanaian languages commonly spoken, which are Eʋe, Twi, Ga and other Guan languages. These phenomena of code switching and code mixing are drawn from the larger Ghanaian speech community where, irrespective of the social class and ethnicity, setting and context, these features are displayed. The multilingual nature of the linguistic profile of Ghana is a factor in people making use of many indigenous languages in discourse situations.

According to Forsen (1979), Akan is the most widely spoken indigenous language in Ghana followed by Eʋe. Akan is the dominant language in the Central, Western, Ashanti, Eastern, and Brong Ahafo Regions of Ghana. It is most widely distributed geographically. According to Duthie (1996) Eʋe is a version of Gbe coined after the town Tado in Togo. The other members of the cluster named Gbe are Gen, Aja, Xlwla-Xweda and Fon. The Eʋe Language is the next most widely used in terms of the number of native speakers. Eʋe is a tonal language spoken in Ghana with its greater number of speakers in the Volta Region. It is a language in which changes in pitch cause the meaning of a word to be altered altogether. It is spoken from the Eastern bank of the

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Volta River to the Western boundary of Nigeria, from the coast up to between the Greenwich Meridian and Longitude 3 degrees east. It is therefore, an international language used in Ghana, the Republic of Togo, Benin and Nigeria. (Anyidoho, 1990). Anyidoho identified four main dialects of the Eʋe language, namely:

- The Aŋlɔ dialect, used mainly in the southern and coastal parts of the Volta Region of Ghana.

- The Tongu dialect, used mainly along the banks of the Volta Lake spanning the south to the mid-Volta.

- Eʋedome dialect, used in not only the central and northern sectors of the Eʋeland (Eʋe speaking areas) in the Volta Region of Ghana but also in the Republic of Togo.

- The Anexɔ dialect, used in the southern part of the Republic of Togo and Benin

There are also a considerable number of Eʋe speakers on the western banks of the Volta. In fact part of the Volta Region lies along the western banks. Some other indigenous languages are Ga, Efutu and Nzema in the south and Dagbani, Dagaare, Konkonba and Frafra in the north. Speakers of these local languages employ them for communication in homes, offices, schools, markets, in the streets, at festivals, funerals, naming and marriage ceremonies, durbars, at the beaches, and so on. English is the language of wider communication in Ghana and it is used alongside the indigenous languages. There are three types of code choice in Ghana: unmixed Ghanaian language, mixed English and Ghanaian language and unmixed English (Owusu-Ansah, 1996). The English Language is sometimes code mixed with the local language in informal spoken discourse. Where participants share no common Ghanaian language, they are forced to

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use English, if they are educated. . Interestingly, even those who do not possess the ability to speak in English employ some English words and phrases to give their discourse a touch of English that has social meaning. This phenomenon, from my observation, is very common among the Fantes, a section within the Akan ethnic group and the Aŋlɔs, an ethnic group among the Eʋes. When fluent bilingual speakers of various languages engage in conversation, they often include words, phrases, clauses and sentences from different languages within the same discourse. This, whether done advertently or inadvertently is for a purpose. This linguistic attitude is what the researcher investigated.

English brings people from different linguistic backgrounds together. It is so closely associated with education that it is generally considered as the language of educated people (Torto, 2012). English is the official language of government, the judiciary and education. It is employed in formal situations like in churches, courts, schools, Parliament, offices, the media, at meetings and for public speech delivery. Apart from Akan, no other Ghanaian language has more speakers than English (Ansre, 1971). Aside the indigenous languages, pidgin, which came for the purpose of trade originated as a result of people from different linguistic backgrounds having challenges with a common medium of communication. It is used by both educated and uneducated in informal situations of interaction where they do not share a common code in communication. The use of pidgin signifies informality and solidarity (Torto, 2012). The issue of code choice by interactants depends on many factors, such as the personae, setting and the topic. Myers-Scotton (1992;1995), as cited in Forson (2008), outlined five different areas of language use underlying code choice. These are:

a) that language use goes beyond the ideational or referential meaning

b) that utterances have intentions apart from referential meaning; such intentions may be conveyed through the principle of co-operation or the principle of negotiation between interactants.

c) that the choice of a specific code as against another is a rational activity.

d) that the principle underlying the success of social discourse lies in the exchange itself- the importance of a switch in code being determined by the choice of a previous code, the success of negotiation begun by the speaker is measured by the addressee‟s own code as a response, and

e) that the social functions of switch in code can be explained within the context of communication or pragmatic competence.

The above points, according to Myers-Scotton, inform conversants and it is an indicator of the type or nature of code interactants select in the course of their discourse. There are many factors posited by earlier researchers that account for the rise in code-switching and code mixing. Notable among them are what Baker (2006) discussed from a sociolinguistic perspective, and listed twelve main purposes of code switching which are relevant to bilingual in general. Some of these functions can be observed both inside and outside the classroom environment and are relevant to teachers‟ and students‟ interactions. Significant among them, according to Baker, are that code switching can be used to:

a) emphasize a particular point

b) to substitute a word in place of unknown word in the target language

c) to express a concept that has no equivalent in the culture of the other language

d) to reinforce a request

e) to clarify a point

f) to express identity and communicate friendship

g) to ease tension and inject humor into a conversation and

h) introduce new topics.

In multi-lingual classrooms worldwide, especially the Ghanaian ones, using code switching is a frequent practice. Teachers, consequently, have been employing code switching as a means of providing students with the opportunities to communicate and enhancing students‟ understanding. In another vein, code switching facilitates the flow of classroom instruction since teachers do not have to spend so much time trying to explain to learners or searching for the simplest words to clarify concepts or ideas that pose a challenge during the instructional period. Code-switching should not be considered as a sign of a shortcoming in the teacher. Instead, it is a careful strategy employed by teachers.

For the notion that, code switching mostly occurs in informal situations (Myers-Scotton 1993; Li Wei 1995) and also mentioned by Quarcoo (2003) as limited in the formal situation, in St. Teresa‟s College of Education, the area of this study, code switching and code mixing occur within formal and informal situations. This linguistic behavior was what this work sort to explore.

1.2 Statement of the Problem

The researcher observed that the alternation of code during interpersonal communication is a common phenomenon in the speech community of St. Teresa"s College of Education, Hohoe. The phenomenon occurs among students and tutors in the speech community, regardless of the setting. It surfaces during and outside the instructional periods. Interlocutors display their competence by selecting different code(s) at different times within the same conversation to create varied effects when making their case or arguments. The practice affirms the point made by Saville-Troike (2003) that "knowing the alternatives and the rules for appropriate choice are part of speakers" communicative competence". Several works are indebted to code switching and code mixing such, as Quarcoo (2013) and Torto (2012) who both studied code switching and code mixing in the University of Education and University of Cape Coast respectively. But, there seems to be no or little research into code switching and code mixing in the Ghanaian colleges of education. This gap is what the researcher intends to fill in by analyzing recorded data of naturally occurring conversations of the speech community under study to find out the nature of switching and mixing of codes that are common and the motive behind their use.

1.3 Purpose of the Study

The study sets out to explore and establish the use of code-switching and code mixing from a sociolinguistic perspective in St. Teresa"s College of Education, Hohoe. The research is to establish the types of code switching and code mixing in the college community, the reason(s) for their code-switching and code mixing and the extent to which code switching and mixing are a discourse strategy within the speech community.

A careful examination will aid a greater appreciation of the multiple and varied factors that enter into code-switching and that would in turn, contribute to our understanding of the linguistic situation in St. Teresa"s College of Education more generally.

1.4 Research Objectives

The study is aimed to achieve the following objectives:

1. bring to light the types of code switching and codes-mixing that are common in the speech community of the study.

2. identify the reason(s) for which the interlocutors would switch and mix codes in their interactions.

3. establish the extent to which code switching and code mixing are a common phenomenon and a discourse strategy in the speech community under study.

1.5 Research Questions

The following research questions would inform the study:

1. What types of code switching and code mixing are performed in the speech community of St. Teresa"s College of Education, Hohoe?

2. What reasons account for code-switching and code-mixing among people during their conversations?

3. To what extent is code switching and code mixing a common phenomenon and a discourse strategy within that community?

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1.6 Significance of the Study

The study is expected to hopefully, serve as the base for further research into code switching in Ghanaian colleges of education. Researchers can use this thesis as a source of reference for other researches dealing into code switching. This study adds up to existing literature on code switching and code mixing.

1.7 Delimitation of the Study

The focus of this study is code switching and code-mixing. The scope of the topic is to establish the sociolinguistic import of code-switching and mixing with the purpose of establishing the type, the reason and the extent to which it is a common phenomenon and a discourse strategy within the speech community. The study was limited to one college environment out of the 39 colleges in Ghana. The study was aimed at students who were enrolled in the Diploma in Basic Education programme where English is the medium of instruction. The tutors of these students included in the study.

One reason for choosing the college for the study was its accessibility, as well as the close ties that the researcher had with some members of the college environment where this research took place. The study of one college, limits the degree to which the results of the study may be generalized to cover the entire colleges of education in Ghana.

1.8 Limitation of the Study

The setting of the study was a female institution where the researcher being a male could be directly involved in gathering of the data (recordings) as the researcher could not be permitted to enter the dormitories. The dormitories were where students have their leisure periods and engage in lengthy conversations by discussing issues

freely. Owing to this constraint, the researcher had to select some students to do the recordings, instead of the researcher himself. This could have affected the nature and the type of data recorded for the study.

1.9 Organization of the Study

The thesis is organized as follows:

Chapter one is the introduction, which consists of background, problem, purpose, research objectives, research questions, significance, delimitation, limitation and organization of the study. Chapter two is the review of literature. It deals with the review of related literature that consists of previous studies and the theoretical framework. Chapter three is methodology. It describes the research methods including research approach, population and sample, method of collecting the data, method of analyzing the data and method of presentation of the data. Chapter four, deals with data analysis which consists of findings and discussion. Chapter five draws a conclusion and includes suggestions.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

Code switching as a linguistic phenomenon has been the subject of many scholarly works, as researchers endeavour to discover the reasons behind participants" switches. Various scholars have proposed different theories on code switching. This section examines some literature on code switching and the theoretical framework on which the study is grounded.

2.1 The Relevance of Language in Society

Adedun (2012) views language as "a tool for communication" and that it is "system-based". He further indicates that it is a product of an organized group of sounds, all of which combine to project a meaningful message.

Similarly, Cruttenden (2001) considers language as "a system of conventional signals used for communication by a whole community". This pattern of conventions covers a system of significant sound units, the phonemes, the inflexion and arrangements of words and the association of meaning with words.

Spada and Lightbown, (2002*)* explain the functions of language in these terms: "language is the instrument by means of which man fashions his thoughts, feelings, emotions and actions, the instrument by which he influences and is influenced by others, the ultimate and deepest foundation of human society" (p.51).

Language, according to Yule (1997), plays a crucial role in the organization of social groups and institutions. It serves as an instrument that mirrors every society and

organisation. It is by this that we define and perceive each society by their linguistic, economic and social make up. This presupposes that in a multilingual society such as Ghana, it is only through a common language that people of different ethnic backgrounds can effectively interact to share ideas and express their thoughts. However, it is well known that, English as used today, bears the mark of all the languages and cultures with which it has been in contact.

In his work, *Languages in Contact*, Weinreich (1970) estimated that more than half of the English stock of words has come from French during the last centuries. During the past two centuries, the indigenous languages of America, Asia and African colonies have provided particularly important crops to the English language lexis, grammar, phonology and discourse. He contends for example, that some innovations in English pronunciation may be due to the contact with languages with which it co-exists.

In the case of Ghana, the different languages in the country, with their respective sound differences continue to have an influence on the spoken English of the educated Ghanaian. The inevitability of the interference of these mother tongues on spoken English is therefore widely acknowledged in all ethnic groups in Ghana, resulting in code-switching and code-mixing in discourse.

Yankson (2001) observes that by the time a child goes to school, he/she has already internalized the phonological, lexical and syntactic systems of his/her mother tongue. In their learning of a new language, they sometimes transfer, consciously or unconsciously, certain lexical features of their mother tongue into the new language. In other words, their mother tongue systems combine with the target language system in their bid to communicate. Such is the case in the spoken English of many Ghanaians.

Code-switching, by Yankson‟s (2001) assertion, is therefore inevitable in the discourse of most educated Ghanaians.

2.2 Sociolinguistics

When people engage in conversation with others in their society at any point in time, regardless of the setting, they automatically use language. In the absence of language, life will not be worth- living. There are no people or society without a language. Chaika (1994) postulates that "Language and society are intertwined." This means that the role of language among people is indispensable simply because language defines the linguistic behaviour of a group of people in a given society. She indicates that:

> "Language and society are so intertwined that it is impossible to understand one without the other. There is no human society that does not depend upon, is not shaped by, and does not itself shape language. Every social institution is maintained by language. Law, religion, government, education, and the family are all set in place and carried out with language. We use language to reveal or conceal our personal identities, our character and our background, often wholly unconscious that we are doing so. (1994)".

Sociolinguistics is a discipline that links sociology with linguistics. It is a branch of sociology and as a concept, it addresses how language use is a determinant of a given society‟s linguistic requirements. Every society has linguistic codes acceptable for communication and interaction. Sociolinguistics shows how groups in a given society are separated by certain social variables like ethnicity, religion, status, gender, level of

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education, age, etc. and how adherence to these variables is used to categorize individuals into social class or socio-economic classes.

By this, Fishman (in Chaer & Agustina, 2004) says that, sociolinguistics is the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of speakers as these three constantly interact, change and change one another within a speech community.

Holmes (2001) says that sociolinguistics is concerned with the relationship between language and the context in which it is used, considering the way people use language in varied social contexts that provide great information about the way language works, as well as the social relationships in a community, and the way people portray aspects of their social identity through language.

Sociolinguistics does not discuss the structure of language, but it focuses on how language is used, so it can perform its functions well. So it would be clear now that the role of sociolinguistics is to view language as it functions in society, or, in other words, sociolinguistics deals with language as a means of communication.

Holmes (1997), states that sociolinguists study the relationship between language and society. The focus here is to explain why we speak by using language differently in different social contexts. In addition, it seeks to identify the social functions of language and the ways it is used to convey social meaning. As a result, a speaker must choose the appropriate form of language when he wants to communicate with others in a certain society so that mutual intelligibility will be achieved.

Bernard Spolsky, in his book entitled *Sociolinguistics* (1998), gives other definitions of sociolinguistics. He sides with Holmes by indicating that, it is the field that

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studies the relation between language and society, between the uses of language and the social structures in which the users of language live. It is a field of study that assumes that human society is made up of many related patterns and behaviours, some of which are linguistic. It means that one of the principal uses of language is to communicate meaning, but it is also used to establish and to maintain social relationships.

From Trudgill (1992), sociolinguistics is intended to achieve a better comprehension of the nature of the relationship between language and society:
Trudgill, (ibid) does not consider sociolinguistics as an independent subject, rather he takes it as part of linguistics, a sub discipline within linguistics as a social and cultural phenomenon.

From the above assertions, one can conclude that, sociolinguistics is a sub-discipline of linguistics which studies the use of language in society. As a matter of fact, it concerns the phenomenon of language use in all kinds of social interactions: why people use language differently in different social contexts and how they can establish and maintain social relationships by the language they choose.

This research studies the phenomenon of language use (code switching) in a particular social context, so the researcher will pay attention to the social and situational factors, besides the linguistic factors.

2.3 The Concept of Code

In everyday interaction, people usually choose different codes in different situations. They may choose a particular code or variety because it makes it easier for them to discuss a particular topic, regardless of where they are speaking. When talking

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about work or school at home, for instance, they may use the language that is related to those fields rather than the language used in daily language communication at home.

Gardner-Chloros (2009) remarks that, the term "Code" is frequently used nowadays by the linguist as an "umbrella term for languages, dialects, styles etc." A code is a system that is used by people to communicate with each other. When people want to talk to each other, they have to choose a particular code to express their feeling.

According to Stockwell (2002), a code is "a symbol of nationalism that is used by people to speak or communicate in a particular language, or dialect, or register, or accent, or style on different occasions and for different purposes." On the other hand, Crystal (1985) views the term code as any system of communication involving language.

Similarly, Wardhaugh (1986) says that, the term code can be used to refer to any kind of system that two or more people employ for communication, whether it is language, dialect, pidgin or Creole.

Meanwhile, Poedjosoedarmo in Cakrawarti (2011) states that, a code can be defined as a speech system and the application of the language element which has specific characteristics in line with the speaker"s background, the relationship between the speaker and interlocutor and the situation. When two or more people communicate with each other in speech, we can call the system of communication a code. Therefore, people are usually required to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes, sometimes in very short utterances.

Nevertheless, when this spoken form of language or dialect etc. turns into writing, then it is called codification. On the other hand, if we look at switching, it appears just a

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movement, movement from one object to another. According to Wardhaugh (1986) and Crystal (1985) the concept of code does not refer to only a variety of language, whole languages are also codes.

In the present study, the researcher concerned himself with whole languages that are spoken in St. Teresa˶s College of Education. The concept of code in the current work means language.

2.4 The Sociolinguistic Dimension of Code Switching

Batt and Bolonyai (2011) also mentioned in Quarcoo (2013), propose that code switching in the sociolinguistic dimension can be placed in two categories: - the socio - functional model e.g. (Gumperz 1982, Heller 1992, Myers-Scotton 1993) and the conversational/discourse/analytic model (Auer 1984, 88, Li Wei 1994). The socio-functional model examines code switching as being engineered by speaker motivation and macro- social factors like group membership, identity, affiliation and the politics of bilingual language contact. The motive in this regard is to render symbolic meanings (e.g. authority, solidarity, dominance, etc) to switches.

Gumperz and Myers-Scotton, argue that the social values of languages in a given community play a vital role in interpreting data. The conversational/discourse/analytic model discusses code switching as a contextualization cue i.e. how people signal their orientation to one another in situated bilingual interactions. By this, code switching is used as an „orderly conversational resource in constructing interactional meaning˶ (Batt and Bolonyai, 2011).

Blom and Gumperz (1972) argue that code switching performs social functions and differentiate between 'metaphorical' and 'situational' code switching. Metaphorical

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code switching is triggered when there is a change in the topic or purpose and perception of the conversation. It relates to the use of two language varieties in a single social setting. On the other hand, situational code switching refers to a situation where the change in the social setting requires a change in linguistic form. Quite a number of works on the social functions of code switching subsequent to this work were modeled in terms of the metaphorical and situational code switching e.g. (Gal 1979, Baker 1980, Swigart 1992).

Blom and Gumperz also postulate three types of social constraints which presumably affect the code choices of speakers: (1) setting, (2) social situation, and (3) social event (cf. Hymes"1967, 1972). Setting refers to the physical environment in which the social life of speakers operates. Social situation is defined as "particular constellations of [speakers], gathered in particular settings during a particular span of time for a certain activity" (p. 423). Finally, social event is a particular definition of the same social situation at a particular point in time.

Many scholars, however, hold divergent views, (e.g. Myers-Scotton"s Markedness Model, and Giles" Communication Accommodation theory, etc.) Gumperz (1982) again argues that, language alternation conveys meaning through contrast between codes where the switch signals a transition and listeners interpret the activity through these switches. He calls it contextualization cues, stating that code switching is used as strategy of speakers in varying their communicative behaviour within a socially agreed matrix of conventions which are used to alert participants in the course of an ongoing interaction to the social and situational context of the conversation.

This means that speakers use code switching as a cue to draw the attention of participants" to changes in their conversation. This work will find out whether code switching performs such contextualization cues.

Myers-Scotton (1993) is of the view that code switching could be used to declare solidarity and neutralize otherwise ambiguous situations. She went on to argue that "[…] speakers who must habitually interact in situations for which the norms seem inherently unclear or ambiguous may make code switching their main way of speaking". Much as code switching can indicate solidarity, its neutral role is not certain, as most speakers who habitually interact have the option of selecting the language appropriate for such interactions. Code switching may therefore be a choice and not necessarily used to neutralize ambiguity.

2.5 Speech Community

Humans, as social beings, come from an environment or community that is unique in one way or the other, based on certain things they all share in common. Each community has its own features which are distinctive, including its way of communication. By virtue of communication and their use of language, they share things such as one code. This community is called speech community. Bloomfield (1993) defines speech community as a group of people who interact by means of speech ,whereas Spolsky (1998) refers to a speech community as "all the people who speak a single language and so share notions of what is same or different in phonology or grammar."

From the two scholars" perspective, the members of the same speech community should fundamentally share the same linguistic norms. That is, they share understanding, values and attitudes toward language varieties present in their community. Their form of communication in terms of language usage should be mutually intelligible. To add to the above, Wardaugh (1986) views a speech community as no more than some kind of social group having their speech characteristics that are of interest and are a coherent manner.

Gumperz (1971) states further that "the language of a speech community can be analyzed both within the context of the language itself and also within the broader context of social behavior."

From the discussion, one could draw indications that a speech community is a socio-cultural construct which is tied with the linguistics of the language of a particular people and that is systemic and predictable. Members of such a group, referred to as a speech community, must be living within the same enclave.

2.6 The Linguistic Situation and Code Choice in Ghana

The Ghanaian linguistic situation can best be described as multilingual in nature due to the numerous and diverse indigenous languages that the country is made up of. The population of Ghana is divided into some 75 ethnic groups. In the recent census of 2012 the estimated population of Ghana is 25,000 000 (females-51%, males 49), giving the country an overall population density of 78 persons per sq km (201 per sq mi).The most densely populated parts of the country are the coastal areas, the Ashanti region, and the two principal cities, Accra and Kumasi. About 70 percent of the total population lives in the southern half of the country. The most numerous peoples are the coastal Fanti, and the Ashanti, who live in central Ghana, both of whom belong to the Akan family. The

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Accra plains are inhabited by the Ga-Dangme. Most of the inhabitants in the northern region belong to the Moshi-Dagomba or to the Gonja group. The ethnic break up in the country, according to the 2012 Population and Housing Census, stands at: Akan – 47.6%, Mole-Dagbon – 16.6%, Eʋe – 13.9%, Ga-Dangme – 7.4%, Gurma – 5.7%, Guan – 3.7%, Grusi – 2.5%, MandeBusanga – 1.1% and others – 1.6%.

The linguistic situation in the country stands at, Akan (Asante) – 14.8%, Eʋe – 12.7%, Fante 9.9%, Boron (Brong) – 4.6%, Dagomba – 4.3%, Dangme – 4.3%, Dagarte (Dagaba) 3.7% Akyem – 3.4%, Ga – 3.4%, Akuapem – 2.9%, other (includes English official) 36.1%. (Ghana Population and Housing Census,(2012)). The figure represents the ethnic group and the scope of language distribution in the country based on the population figures outlined by Statistical department of Ghana Population and Housing Census, conducted in 2012.

According to Forson, (1979) the most widely spoken language countrywide is the Akan Language which comprises variants such as Twi and Fante. He further postulates that, Akan is the dominant language in the Central, Western, Ashanti, Eastern, Greater Accra and Brong Ahafo Regions of Ghana. In fact, it is the most commonly spoken language in the country. The Eʋe Language happens to be the next significant language in terms of the number of native speakers. Some of the other indigenous languages are Ga, Efutu and Nzema in the south and Dagbani, Dagaare, Konkonba and Gurene in the north. Citizens and other users of these local languages use them for communication in diverse contexts such as in markets, offices, schools, homes, at funerals, festivals and other places.

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English is the language of wider communication in Ghana and it is used side by side the indigenous languages. In some instances, English is code mixed with the indigenous languages in informal spoken discourses. In situations where interlocutors have language barrier in terms of their indigenous Ghanaian language, they have no option but to resort to using English or pidgin, depending on the situation both interlocutors find themselves in.

A language such as English unifies people from different cultural and linguistic backgrounds. It is so closely associated with education that it is generally perceived by quite a number of people as the language of the "educated people". This is due to its advent and acceptance as the official language of government, the judiciary, education and commerce. It is employed in formal situations like churches, courts, schools, parliament, offices, by the media, at meetings and for public speech delivery. Ansre, (1971), remarks that apart from Akan, no other Ghanaian language has more speakers than English.

According to Torto (2012), Pidgin is part of the linguistic configuration of Ghana and it is frequently used by uneducated Ghanaians who have to interact with others they do not share a common Ghanaian language with. Pidgin is widely spoken in the armed forces, in the police service, at work places and in schools and colleges in Ghana. The use of pidgin signals informality and solidarity.

There are three types of code choice in Ghana: unmixed Ghanaian language, mixed English and Ghanaian language and unmixed English (Owusu-Ansah, 1997).

Ure and Ellis (1982) cited in Torto (2012), describe the framework of code choice in Ghana in terms of High, Middle and Low. "High" corresponds to English, "Middle" to

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mixed English and Ghanaian languages and "Low" to pure Ghanaian languages. The Unmixed languages are employed for communication in highly formal situations as in a Ghanaian chief's address to the public in the Akan language and news broadcasting or parliamentary proceedings in English. However, both the Ghanaian languages and English are also used in informal discourse situations. According to Torto, (ibid) at the level of formality, there is a decline in the use of mixed codes and pidgin. In code mixing, English items are introduced into the local languages.

The linguistic configuration of Ghana is quite complex. Some Ghanaians can be described as monolinguals while others are multilingual in nature. The monolinguals have not had formal education and for that matter cannot speak or write English. They have not in any way acquainted themselves with any other local language apart from their mother tongues.

On the other hand, there are bilinguals who speak English and their mother tongues, for example, Eʋe -English bilinguals and so on. Some uneducated Ghanaians can speak just two indigenous languages. For instance in the capital city of Ghana, Accra, some Gas can speak Akan. This therefore means, that there are many Ga-Akan bilinguals in Accra. Most Ghanaians can speak three to five languages. Some can speak Ga, Akan, Eʋe, Dagbani and English. Contact with different ethnic regions and inter-ethnic marriages may result in the acquisition of other local languages.

St. Teresa's College of Education, where the study was carried out, is just the micro setting of the larger macro setting of Ghana. The college admits students from all the regions and places throughout the country and since the students are from the same setting (Ghana) their linguistic system and code choice is not different from what the

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situation is in their community. Drawing from this, it means that the population of the college comprises bilinguals and multilinguals with respect to teachers and students.

According to Forson (1979) another type of code choice in Ghana is code switching and this is the product of bilingualism or multilingualism. People endowed with the ability of speaking two or more languages sometimes switch from one code to another in discourse situations. Code switching may occur as a result of a change in the topic of discourse or the presence of another person in the conversation setting. For instance, in most work places in Ghana, a subordinate is likely to initiate an informal discourse with a superior in English. In this situation, the latter can and does often respond in a Ghanaian language common to both. The discourse may finally shift to that language. Code switching is an indication of multilingualism in Ghana. It indicates a sense of belonging between people of a particular ethnic group or linguistic background.

A diglossic situation exists in a society when it has two distinct codes which are kept quite apart in their functions. One code is employed in one set of circumstances and the other in an entirely different set (Wardhaugh, 1986). A similar situation exists in Ghana, where local variety of English (pidgin English & standard English)) may be employed for conversation among friends, but a different variety of English that conforms more to native variety may be used to perform formal tasks such as teaching in a classroom setting. This is diglossia from the perspective of Ferguson (1959). In the original proposal of the concept, two varieties of Arabic are used in different social situations. For instance, classical Arabic is the appropriate code in the mosque situation but spoken Arabic is used in informal discourse situations. Fishman (1967) also proposed another version of diglossia which also exists in Ghana. According to him, in diglossic

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situations, two whole languages are employed differently; one is used in formal situations and the other in informal circumstances. In certain social situations in Ghana, the local languages are used in informal situations while English is employed in formal ones. For example, in Ghana, English is the medium of instruction in the education service but the Ghanaian languages are used outside the teaching and learning environment.

2.7 Bilingualism / Multilingualism

It is a fact that most users of language who are endowed with more than one code choose the code that would help them in communicating their information. Code choice is artistically made such that each serves an intended purpose. Wardaugh, (1986) describes this phenomenon of people proficiently making use of two or more than one code (language) for discourse as bilingualism or multilingualism.

To further explain the term "bilingualism" or "multilingualism", Spolsky (1998) defines a bilingual as "a person who has some functional ability in the second language." This may vary from a limited ability in one or more domains to very strong command of both languages.

Bloomfield (1993) also postulates that bilingualism is a situation where a speaker can use two languages proficiently. Relating it to speech community, Hamers & Blanc (1987) define bilingualism as 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 bilingual.

Hoffman, (1991) indicates that there are three reasons why an individual turns out to be bilingual. These are, namely, for membership, for education, and for administration. The example of membership reason is the use of French by all European aristocracies to

signal the membership of the elite. A very typical example concerning education and administration as mentioned earlier is the use of English by Germans, Ducthes, Scandinavians and Indonesians, in making known their technologies, academics, or business. Hoffman, (1991) indicated that it is the norm in several countries and communities that bilingualism is a requirement for daily communication and not for any particular purpose or reason.

In other words, since the members of a bilingual community vary in the capacity to master the languages used in the community, they have to be able to set conditions where they can communicate effectively. These conditions lead them to do code switching and code mixing.

2.8 Code Switching

Code switching is a sociolinguistic phenomenon in which two or more language varieties are used in conversation. Poplack and Sankoff (1984) look at code switching as a state, which is, simply, the use of the two languages alternatively in discourse.

According to Meyerhoff, (2006) to users of language, it is common knowledge, generally, that the languages they use have differences in terms of strength. This is well known especially by people who speak more than one language, or who have control over more than one variety of any language. Meyerhoff further states that interlocutors are equally aware of the advantages one language has over the other in certain contexts in discourse. By this knowledge, interlocutors artistically employ this in achieving their purpose when it comes to discourse. As cited in Novinti (2013), the variation by the users show different types of a language that people use depending on where they are, who

they are talking to, and what kind of impression they want to portray to other people. Switching from one language to another provides different ways of conveying messages.

According to Trudgill, (2000) "speakers switch to manipulate or influence or define the situation as they wish, and to convey nuances of meaning and personal intention". Drawing upon this quotation, one can suggest that code switching is used as a way of manipulating language for the sake of personal intentions and for self expression.

2.9 Code Switching in a Bilingual Context

Before considering the types of code switching and code mixing, it would be appropriate to examine the use of code switching in its naturally occurring context; in other terms, its functions in the discourse of bilingual individuals.

Trudgill is of the view that "speakers switch to manipulate or influence or define the situation as they wish, and to convey nuances of meaning and personal intention" (2000). From this quotation, it may be suggested that code switching can be used for self expression and is a way of manipulating language for the sake of personal intentions.

Code switching also plays the role of building intimate interpersonal relationships in communities of bilinguals. In this respect, it may be claimed that it is a tool for creating linguistic solidarity, especially between individuals who share the same ethno-cultural identity. In order to ground the argument, the following dialogue which is observed and transcribed by Holmes (1992:275) cited in Sert (2005) may be given:

(Maori is in italics. THE TRANSLATION IS IN CAPITALS)
Sarah: I think everyone"s here except Mere.
        John: She said she might be a bit late but actually I think that"s her arriving now.
Sarah: You"re right. *Kia ora Mere. Haere mai. Kei te pehea koe?*
 (HI MERE. COME IN. HOW ARE YOU?)
Mere: *Kia ora hoa. Kei te pai.* Have you started yet?

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(HELLO MY FRIEND. I AM FINE)

From the example, it could be observed that Sarah and Mere code switched from English to Maori in the conversation they had. The language shift these people perform reflected their ethnic identity and functioned as a bridge that builds solidarity among them, which reflects the high level of intimacy in their relationship.

These functions of code switching in the context mentioned above may have commonalities with observable applications in foreign language classrooms. In dealing with these functions, teachers" perspectives and students" perspectives will be handled separately in order to reflect a wide ranging understanding of the phenomenon in educational settings.

2.10 Types of Code Switching and Code Mixing

Blom and Gumperz (1972) classified code switching into two dimensions. These are grammatical and contextual code switching. The grammatical type of code switching is sub divided into three types; these are tag code switching, intra sentential code switching and inter sentential code switching. On the other hand, the contextual type of code switching is classified into two; they are situational types and metaphorical types.

Wardhaugh (1986:103) states that situational code switching occurs when the languages used change according to the situation in which the conversants find themselves: they speak one language in one situation and another in a different one. No topic change is involved. When a change in topic, perception, and purpose requires a change in language use, we have metaphorical code switching. Saville-Troike (1986)

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defines metaphorical code switching as a code switching occurring within a single situation but adding some meaning to such components.

2.11 Teachers" Code Switching

According to Sert (2005) "teachers" use of code switching is not always performed consciously which means that the teacher is not always aware of the functions and outcomes of the code switching process." Therefore, in some cases it may be regarded as an automatic and unconscious behaviour. It could be noted that, whether it is conscious or not, it necessarily serves some basic functions which may be of some importance in language learning environments.

Such functions are listed by Mattson and Burenhult (1999) as topic switch, affective functions, and repetitive functions. For the sake of clarity, it will be appropriate to give a brief explanation of each function.

In the case of topic switch, Holmes (2001) says, 'people may switch code within a speech event to discuss a particular topic'. The teacher alters his/her language depending on the topic that is under discussion. This mostly occurs during lesson instruction where the teacher shifts from his/her language of instruction to the mother tongue of his students in dealing with particular points or concepts which are taught at that moment. In these cases, the students" attention is directed to the new knowledge by making use of code switching and accordingly making use of the native tongue. At this point, it may be suggested that a bridge from known (native language) to unknown (new foreign language content) is constructed in order to transfer the new content and meaning in a clearer way.

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As also suggested by Cole (1998); "a teacher can exploit students" previous L1 learning experience to increase their understanding of L2".

In addition to the topic switch function of code switching, it also has the affective function. This is for the purpose of expressing emotions. In this respect, code switching is used by the teacher in order to build solidarity and intimate relations with the students. In this sense, one may speak of the contribution of code switching for creating a supportive language environment in the classroom. As earlier mentioned, this is not always a conscious process on the part of the teacher. However, one may also infer the same thing for the natural occurrence of code switching as one cannot take into account the guarantee of its conscious application if the Maori example given is considered.

One other perspective of functionality in terms of code switching in classroom settings is its repetitive function. In this case, the teacher uses code switching in order to transfer the necessary knowledge for the students understanding. Following the instruction in the target language, the teacher code switches to the native language in order to make meaning clearer, and in this way stresses the importance of the second or foreign language content for efficient comprehension. However, the tendency to repeat the instruction in the native language may lead to some undesired student behaviours. A learner who is sure that the instruction in the second or foreign language will be followed by a native language translation may lose interest in listening to the former instruction, which will have negative academic consequences; as the student is limited to foreign language discourse.

2.12 Students" Code Switching

As indicated in the case of teachers, students also code switch and code mix advertently and inadvertently without the switchers being aware of the reasons, as well as the functions and outcomes of their linguistic choices. It is a fact that though students may unconsciously perform code switching, it clearly serves some functions which may be either beneficial or not. Eldridge (1996) refers to these functions as equivalence, floor-holding, reiteration, and conflict control.

The first and foremost function of student code switching is equivalence. In this case, as revealed by Sert (2005), students refer to the native equivalence of certain lexical items in the target language and therefore code switch to their native tongue. This process, according to Sert, may be correlated with the deficiency in linguistic competence of the target language, which makes the student use the native lexical item when he/she has not the competence for using the target language. In view of this "equivalence" functions as a defensive mechanism for students as it gives the students the upper hand to continue communicating by bridging the gaps resulting from foreign language incompetence.

In the discourse of students, reiteration happens to be one of the functions of code switching. Eldridge (1996) pointed out that; "messages are reinforced, emphasized or clarified where the message has already been transmitted in one code, but not understood". In situations like this, repetition of the message, which is in the target language, is done by the student in the native or first language through which the learner tries to give the meaning by making use of a repetition technique. The reason for this specific language alternation case may be two-fold: first, he/she may not have transferred the meaning exactly in the target language. Secondly, the student may think that it is

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more appropriate to code switch in order to indicate to the teacher that the content is clearly understood by him/her.

Floor-holding is one other function that prevails in the domain of students. Conversing in the target language, students usually fill the stopgap with the native language. By this practice one could suggest that this is a mechanism used by the students in order to avoid gaps in communication which may result from the lack of fluency in the target language. The learners performing code switching for floor holding generally have the same problem: they cannot recall the appropriate target language structure or lexicon. It may be claimed that this type of language alternation may have negative effects on learning a foreign language; since it may result in long-term loss of fluency.

The last function of students" code switching to be introduced here is conflict control. For the potentially conflictive language use of a student (meaning that the student tends to avoid a misunderstanding or tends to utter words indirectly for specific purposes), code switching is a strategy to transfer the intended meaning. The underlying reasons for the tendency to use this type of code switching may vary according to students" needs, intentions or purposes. Additionally, the lack of some culturally equivalent lexis in both the native language and target language which may lead to violation of the transference of intended meaning may result in code switching for conflict control, so that possible misunderstandings are avoided.

2.13 THEORETICAL FRAMEWORK

2.13.1 Underlying Theory

The researcher adopted Hoffman‛s theory (1991) and Saville-Troike (1986) to identify the types of code mixing and switching and to explain why people switch and mix their languages.

HOFFMAN‛S THEORY

Hoffman (1991:112) demonstrates many types of code switching and code mixing based on the juncture or the scope of switching. They are intra-sentential switching, inter-sentential switching, emblematic switching, intra-lexical code mixing, establishing continuity with the previous speaker, and involving a change of pronunciation. Each type will be described below:

2.13.2 Types of code switching

a. Inter-sentential switching

This kind of code switching occurs between clause or sentence boundary, where each clause or sentence is in one language or other.

b. Emblematic switching

In this kind of code switching, tags, exclamation and certain set phrases in one language are inserted into another.

c. Establishing continuity with the previous speaker

This kind of code switching continues the utterance of the previous speaker.

2.13.3 Types of Code Mixing

a. Intra-sentential switching / code mixing

This kind of code mixing occurs within a phrase, a clause or a sentence.

b. Intra-lexical code mixing

This kind of code mixing occurs within a word boundary.

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c. Involving a change of pronunciation.

This kind of code mixing occurs at the phonological level.

2.13.4 Reasons that Account for Code switching and Code-mixing

According to Hoffman (1991), there are a number of reasons for bilingual or multilingual persons to switch or mix their languages. Those are:

1. Talking about a Particular Topic

People sometimes prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express his/her emotional feelings in a language that is not his/her everyday language. Leung, (2006) was assertive in saying that in Lebanese society, discussing emotional and sexual topics is 'easier' when it is discussed in a language that is different from the native Arabic language of the society. "Taboo words and topics are often code switched so as to avoid expressing them in the speaker"s native language". Speakers in the Lebanese society tend to discuss sexual topics and emotional topics in English or French, since it will make them more comfortable to discuss those issues which have always been labelled as 'taboos' in a language different from their community language. Another could be found in Singapore, where the English language is used to discuss trade or business matters, Mandarin for international "Chinese" language, Malay as the language of the region, and Tamil as the language of one of the important ethnic groups in the republic.

2. Quoting somebody else

A speaker switches code to quote a famous expression, proverb, or saying of some well-known figures. In Ghana, those well known figures are mostly from some

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English-speaking countries. The switch involves just the words that the speaker is claiming the quoted person said. Usually, the switch would be in inverted commas indicating that those words are the exact words of the speaker.

3. For Convenience

Many people may switch from the first language to the second language because he feels more convenient in using that language to send home his message This does not mean that that idea or concept is lacking in the language being used during the discourse but just that the speaker finds the other language a better option to use. The switches happen intentionally and unintentionally.

4. Affection and Interjection (inserting sentence fillers or sentence connectors)

This is where the interlocutors switch to express certain emotions like anger, excitement and other feelings. In the town of Oberwart, two little Hungarian-speaking children were playing in the woodshed and knocked over a carefully stacked pile of firewood. Their grandfather walked in and said in Hungarian. .'Szo! ide dzuni! jeszt jeramunyi mind e kettutoko, no hat akkor!'[Well Come Here! Put All This Away, Both of You, Well Now.]

When they did not respond quickly enough he switched to German: 'Kum her!' [Come Here] " (Holmes,2001).

In the above example, the grandfather used the German language to express a more straight forward angry attitude about the behaviour of the children.

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An interjection is a word or expression inserted into a sentence to convey surprise, strong emotion, or to gain attention. An interjection is a short exclamation like:

Damn!, Hey!, Well!, Look!, etc. It has no grammatical value, but the speaker uses it quite often, usually more in speaking than in writing. Language switching and language mixing among bilingual or multilingual people can sometimes involve an interjection or sentence connector. This may happen unintentionally.

5. Repetition used for clarification

When a bilingual or multilingual person wants to clarify his speech so that it will be understood better by the listener, he can sometimes use both languages (codes) that he masters to say the same message. Frequently, a message in one code is repeated in the other code literally. A repetition not only serves to clarify what is said, but also amplifies or emphasizes a message.

6. Intention of clarifying the speech content for interlocutor

When a bilingual or multilingual person talks to another bilingual/multilingual, there will be a lot of code switching and code mixing. This phenomenon makes the content of his speech clearer so that it can be understood by the listener. A message in one code is repeated in the other code in somewhat modified form.

7. Group identity

Code switching at times, is used to show belongingness to a group or a community. One may switch to show his membership to academic class or society.

2.14 SAVILLE-TROIKE MODEL

Saville-Troike (1986:69) also gives additional reasons for bilingual and multilingual persons to switch or mix their languages. These are:

1. To soften or strengthen request or command

This is to make request or command more appealing to the audience. This makes it look less face threatening or more face threatening depending on the situation.

2. Because of real lexical need

The most common reason for bilingual/multilingual persons to switch or mix their languages is the lack of the equivalent lexicon in the language in use. When a Ghanaian bilingual has a word that is lacking in L1or L2, he will find a replacement in respective language. On the other hand, when he/she has a word that is lacking in L1, he will use the English term. If s/he tries to express it in the L1, the meaning will be hazy / vague. At times, s/he may avoid commenting about that subject entirely. For example, in Akan, the technical topics are firmly associated with English and the topic itself can trigger a switch to or mix with English.

3. To exclude other people when a comment is intended for only a limited audience

Sometimes people want to communicate only to certain people or community they belong to. To avoid the other community or subjects interfering, they may try to exclude those people by using the language that not everybody knows. At times, the switch occurs when the issue in discussion concerns the group or a member that a section of the interlocutors would want to talk about but are not ready to change their location. This is a feature of gossip.

4. **To express emphasis(solidarity)**

Conversants in discourse would find it convenient and appropriate using a language that is not his native language to express an idea that he is emphatic about. He either intentionally or unintentionally, would switch from his second language to his first language. On the other hand, he switches from his second language to his first language because he feels more convenient to be emphatic in his second language rather than in his first language.

2.15 Difference between Code Switching and Code Mixing

Code switching and code mixing are very important speech processes that are well studied in multilingual speech communities. There have being varied definitions in explaining the two concepts. According to Myers-Scotton (1996) both concepts can be seen in two different forms. Code switching is the alternation of two codes in the same speech event. As cited in Forson (2008), Bloom and Gumperz (1972) identified alternation of two codes in the same speech event as situational code switching. On the other hand, code mixing involves a single language matrix into which the words and phrases from another language are embedded. Myers-Scotton (1996) describes it as the Matrix Language Frame (MLF) while Bloom and Gumperz (1972) termed it metaphorical code-switching, (Forson, 2008). Some scholars, on the other hand, view both speech processes as the same and therefore interchangeably use the two terms to mean the same thing while others are of a different opinion. Forson (2008) affirms this point in the words "However, code -mixing subsumes the popular term, code-switching." Despite this discrepancy, both concepts share the same term "code" as Gardner Chloros (2009), puts it in referring to its "a mechanism for unambiguous transduction of signals

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between systems" analogous to what switching of language signifies; a system of language use by a bilingual speaker-hearer in everyday communication. Actually, it is not easy to differentiate between code mixing and code switching. However, we can find some indicators related to the differences of these two sociolinguistic terms, code switching and code mixing.

Firstly, in code mixing, bilingual speakers seem to apply some words or phrases from a foreign language (pieces of one language smaller than clause), while the other language (code) functions as the base language. Secondly, bilingual speakers are said to mix code when there is no topic change nor does the situation (Gumperz, 1986). A different view proposed to separate the two says that if the mechanism involves changing into a foreign clause or a sentence, it should be defined as code switching, but if it involves the use of foreign phrases or a group of words, it is identified as code mixing.

Another view about how to differentiate code switching and code mixing is related to the formality of the situation. Code mixing is usually found in less formal situations, while code switching is possibly formal. As an addition, the bilingual"s level of fluency in the languages (code) lies in the fact that usually fluent bilinguals would perform mixing and switching better while the less skilled ones may only do switching (Gumperz,1986).

2.16 Scholarly works on code switching

2.16.1 Carol Myers-Scotton

Carol Myers-Scotton (1993) came out with a model (The Markedness model) that explained speakers" socio - psychological motive in embarking on code switching. It was

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modeled after Grice's co-operative principle (1975) using the negotiation principle. The principle states that:

> Choose the form of your conversation contribution such that it indexes the set of rights and obligations which you wish to be in force between speaker and addressee for the current exchange (Myers-Scotton, 1993).

The model is used to examine the social motivation of code switching and how language could be associated with particular meanings. What this means is that there is a drive that is derived from the linguistic norms in society which is known to interlocutors and that influences their code choice during conversation. It considers language choice as a way of communicating a desired group membership and interpersonal relationships. The model offers an explanation of social motivations which underlies code switching. The main assumption by the model is that "humans are innately predisposed to exploit code choice as a negotiation of positions" (Myers- Scotton 1993).

It is therefore argued that a particular language is associated with certain social meanings and by choosing to use one language or the other in conversation, speakers indicate how they want to be perceived and the "rights" and "obligations"(RO) they wish to be in force between them and their listeners and the people they relate with.

Regarding the overall aim of the model, Myers- Scotton (2006) states:

> The Markedness Model tries to establish a principled procedure that
> both speakers and listeners use to judge any linguistic choice that they
> might make or hear as more **marked**, given the interaction in which it
> occurs. The procedure that is used is this: as part of our communicative
> competence, and based on experience in our communities, we develop a

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sense that there is a continuum of choices for a particular interaction type that are **unmarked** (bold, in original)

Myers-Scotton indicated that the alternation between two codes corresponds to "marked" or "unmarked". The marked code is the unexpected choice of code that a speaker uses in his/her conversation. On the other hand, the unmarked code is the expected code that both the speaker and the addressee are expecting in the conversation. At any given time the speaker is responsible in negotiating his social relation to the addressee through change of linguistic code or variety. She clearly posited that interlocutors have tacit information of this and therefore exploit it for their communication purpose.

The negotiation principle, according to Myres-Scotton, is explicated in three maxims which are operative in bilingual conversation. These are;

a) unmarked choice maxim

This maxim requires the speaker to switch from one unmarked (i.e. expected) code to another on the basis of situational changes during interaction such that the unmarked code changes. This first maxim is reminiscent of Fishman‟s (1971) example of boss-secretary interaction

The unmarked choice maxim is the code of expectation within the context of conversation. Within a continuum, a linguistic variety can be noted as unmarked and this will index a specific RO set in an interaction which, compared to other varieties, may also be in use. In view of the above, each time interlocutors are communicating, there is a

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negotiation of the existing RO sets which allow language choices to be made and also enable a particular choice to be marked or unmarked.

b) marked choice maxim

This applies when the speaker chooses to negotiate the rights and obligations balance for such purposes as increasing social distance or creating an aesthetic effect. Marked code is when the choice of code contrasts with what is expected, be it advertently or inadvertently. This is considered marked, given the reason that it operates within the context of unmarked variety (Quarcoo, 2013). For a conversant to make a marked choice, he/she considers the implications of that choice and, based on the benefits of that choice, the speaker engages in that.

c) exploratory choice maxim

This occurs when an unmarked choice, in accordance with community norms is not obvious from situational factors. It applies in cases where, for example, there is a clash of norms and role relationships. A case is cited of a conversation between a brother and a sister (Kenyans) at the brother‟s place of business in the presence of other customers, as opposed to home, their usual place of meeting. The sister uses Lwidakho, their shared mother tongue, which signifies solidarity. The brother, on the other hand, speaks Swahili, the national lingua franca, to let his sister know that she is being treated as a customer (Myers-Scotton, 1993b).

In conclusion, Myers-Scotton posites that all speakers have „markedness metric‟, an innate, internalized model which helps speakers to recognize that all code choices are

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more or less „unmarked" or „marked". The idea is based on the premise that interlocutors have, as part of their communicative competence, the choice of one linguistic variety rather than another to express social import.

2.16.2 Criticism of the markedness model

One criticism of the markedness model is that it has relied too much on external factors or knowledge in accounting for code switching as a communicative phenomenon. According to Auer (1995), no empirical evidence has been established from studies on code switching that has shown any correlation between languages and speech activities as Markedness Model predicts. Again, Auer (1998) insists that code switching can be explained without resorting to "conversation external knowledge" which forms the bedrock of the Markedness Model.

2.16.3. Torto Richard

Torto (2012) work was based on the nature of the linguistic situation and the type of code used in the university. It revealed that the university community of Cape Coast is multilingual and the kinds of code choice identified in the community were unmixed codes, code mixing and code switching. The research target population was: students, lecturers and the non-academic staff. The study adopted a sociolinguistic approach and it was conducted within the framework of the ethnography of speaking and sociology of language. The study also adopted the ethnographic research design and the instruments used for data collection were: observation, questionnaire and interview. The findings of the research revealed that the interpersonal relationship between participants in discourse defined by age, sex, rank, level of education and ethnicity affected code choice.

It was found out that a switch from the local language to English or vice versa was realized. In situations where there was no common Ghanaian language, English was chosen. Workers at the subordinate level, like messengers or labourers, were not proficient in English. It was observed that they always spoke Akan to their superiors. The senior members and senior staff used the indigenous languages in communicating with the junior staff when they shared similar ethnic backgrounds or when a superior was on familiar terms with the subordinates. The significant implication of the study was that, it depicted the social differentiation in the University of Cape Coast by establishing the social stratification of the subjects.

2.16.4 Asilevi Francis

Asilevi (2008) indicates that, English-Ghanaian language code switching/mixing is "an observable fact in Ghana". It is evident in the use of Ghanaian language words in English and vice versa. The paper makes the observation that communicative incompetence in English or Ghanaian language is "the main cause" of this phenomenon. He argues that the fact that language contact has some level of influence on each other automatically can result in code switching /mixing as a phenomenon in discourse. Asilevi further argues that, code switching/mixing has become a necessary linguistic strategy for bilingual speakers such that, it compliments their communicative competence both in formal/informal speech interaction. In fact, he tried justifying code switching/mixing as "the third tongue" of the educated Ghanaian. This he said in the words as, "is now the speech habit that permeates informal/semiformal conversational discourse involving almost every educated Ghanaian" (Asilevi,2008). Nartey (1982) calls it a linguistic

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faddism while Asilevi (1990) says that the phenomenon has become the communicative praxis, socially accepted as a feature of daily spoken discourse (Asilevi, 2008).

Finally, he suggests that code switching/mixing should be accepted as a linguistic fact and be allowed as a medium of pedagogy in Ghanaian schools. According to him, code switching /mixing has become the linguistic repertoire that complements and supplements the linguistic and communicative adequacy of the educated Ghanaian, and which he thinks can be used in the teaching and learning process.

2.16.5 Quarcoo Millicent

Quarcoo (2013) study, focused on reasons for students in the university to conduct their academic discussions in CS contrary to what is expected of them; how the use of CS contributes to the overall meaning of the topics they discuss and how students use CS as a linguistic resource to negotiate their activities in the university community. The subjects of study were the groups at the South Campus of the University of Education, Winneba (UEW). The social network (Milroy 1980) and ethnographic research methods (Barton & Hamilton 1998) were employed for data collection and the Community of Practice concept of Wenger (1998) was used to describe the study groups. Quarcoo‟s study was grounded on the Markedness model of Myers-Scotton (1993) and the Conversational Analysis of Auer (1984) was used to analyze the speech data. The study found that two types of CS operate on UEW campus. These are in-group CS and out-group CS. It found that Akan/English CS is the main language for many out-group interactions on campus and serves as a lingua franca in addition to English. It serves as a bridge language between Winneba town and the university. It is also used in many study

groups to discuss academic work. Finally, it found that students do not have a positive attitude towards all the indigenous languages and non-Akan students protest the prevalence of Akan on campus.

2.16.6 Forson Ben. E

Forson (2008) looked at the phenomenon of students alternating and mixing Students‟ Pidgin English (SPE) constructions with English words and their indigenous Ghanaian language. Forson considers Pidgin English as a nonstandard English commonly used in secondary schools, universities and other tertiary institutions. The work was viewed from a sociolinguistic perspective where he mentioned two processes that took place. These are:

> ➢ Intrasentential code-mixing
>
> ➢ Inter-sentential code mixing

The corpus showed that there was a high incidence of verbs and adverbs while nouns and adjectives had a low incidence. All the sentences follow the SVO order of the superstrate standard English (SE). Structures with first language (L1) lexical insertions as well as those without L1 lexical insertions conform to the syntax of SE sentences with minimal deviation. He concluded that students‟ code-mixing of pidgin English expressions in standard English (SE) is a general linguistic praxis and code mixing in SPE has its own grammar and does not depend on the grammar of SE or the substrate Akan, and may not necessarily influence the students, although there could be similarities among the various codes.

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2.17 Summary of Literature

This chapter examined some of the literature on code switching and the theoretical frameworks on which the study is grounded. The broader scope of study in this work is based on sociolinguistics which studies the relationship between language and the context in which it is used. The work also looked at the way people use language in varied social contexts that provide great information about the way language works, as well as the social relationships in a community, and the way people portrays aspects of their social identity through language. It became clear in the review that the role of sociolinguistics is to study a language as it functions in society or deal with a language as a means of communication. Various authors on sociolinguistics agree that when people engage in conversation with others in their society at any point in time, regardless of the setting, they automatically use language.

In specific terms, the review also examined critically the system of code switching and code mixing as this forms the very subject of this research. A code is a system that is used by people to communicate with each other. When people want to talk to each other, they have to choose a particular code to express their feeling. Poplack and Sankoff (1984) looked at code switching as a state, which is simply the use of the two languages alternatively in discourse.

In this chapter, detailed exploration of the functions of language in society was examined. Spada and Lightbown, (2002*)* explained the functions of language in these terms: "language is the instrument by means of which man fashions his thoughts, feelings, emotions and actions, the instrument by which he influences and is influenced by others, the ultimate and deepest foundation of human society". Thus, the relevance of

language in human society cannot be overemphasized as it plays a crucial role in the organization of social groups and institutions.

It was also identified in the review that there are three types of code choices in Ghana: unmixed Ghanaian language, mixed English and Ghanaian language and unmixed English (Owusu-Ansah, 1997, cited in Torto, 2012). The unmixed languages are employed for communication in highly formal situations as in a Ghanaian chief‟s address to the public in the Akan language and news broadcasting or parliamentary proceedings in English. However, both the Ghanaian languages and English are also used in informal discourse situations.

Code-switching is identified in the literature as a product of bilingualism and multilingualism. This is where Forson, (1979) identified code-switching as one of the code choices in Ghana and referred to it as the product of bilingualism or multilingualism. He mentioned that people endowed with the ability to speak two or more languages sometimes switch from one code to another in discourse situations. This therefore suggests that code switching may occur as a result of a change in the topic of discourse or the presence of another person in conversation

It also emerged from the review that there are two dimensions of code switching as identified by Blom and Gumperz (1971). These are grammatical and contextual code switching. The grammatical type includes tag code switching, intra sentential code switching and inter sentential code switching while the contextual dimension are the situational and metaphorical types.

To add to the above, the literature also reviewed works of some notable scholars in the field, like Myers-Scotton, who came out with a model (The Markedness model) that

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explained speakers" socio - psychological motive in embarking on code switching. The Markedness Model tries to establish a principled procedure that both speakers and listeners use to judge any linguistic choice that they might make or hear as more **marked**, given the interaction in which it occurs. The procedure that is used is this: as part of our communicative competence, and based on experience in our communities, we develop a sense that there is a continuum of choices for a particular interaction type that are **unmarked.**

Other works reviewed were, Torto (2012), Asilevi (2008), Quarcoo (2013) and Forson (2008) who contributed immensely to the literature in code switching and mixing.

In conclusion, it has become evident in the review of literature that there had not been any work in the area of Ghanaian colleges of education in relation to code switching and code mixing. This created the gap that this research intended filling. This inexplicable reason will, in the next chapter, be used as the bases for the study in testing code patterns among tutors and students in the target college speech community. Hoffman and Saville-Troike"s theory on types and reasons of code switching and code mixing will help in the study.

CHAPTER THREE

METHODOLOGY

3.1. Preview

This chapter explians the methodology adopted in conducting the research, which include the research design for the study, population, sampling technique, sample size, research site, discussion of data collection methods, instruments and procedure, and the data analysis frame work of this study. It also looks at some of the ethical issues that arose in the course of the study.

3.2 Design of the Study

The methodology of the research was carefully thought of and because the research is to examine language use in society, the researcher settled on the ethnographic design. This design was considered appropriate to the study, with the reason that it offers the opportunity to the researcher to capture most of the aspects of language use in a real natural situation. According to Seidu (2012), ethnographic research is a complete or a partial involvement of the researcher in the study to share experience and better comprehend the system as an insider. This, to a large extent, enables a researcher to study a phenomenon in its natural setting.

This type of design emanated from anthropological fieldwork technique employed by Franz Boas and his followers (Hymes, 1964). Ethnographic research design situates investigators to deal with social phenomena or human interaction. This research design is based on the anthropological research technique of participant recordings of natural talk. The core data is the recordings of the conversations of the participants. Interview and questionnaire also formed part of the elicitation techniques used by the researcher in

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collecting data. These additional techniques to the recordings were used to serve as a supplement to the information gathered from the data (recordings) to make up for any short comings the recordings might bring up.

As cited in Quarcoo (2013), there are aspects of the ethnographic approach (Barton and Hamilton (1998). These are;

i) ethnography is interpretive by that the research sought to highlight what interlocutors say and mean in their discourse. The study is interpretive in approach such because, it does not predefine dependent or independent variables and also does not set out to test hypotheses. Rather, it brings to the fore the social context of the phenomenon and the processes by which the phenomenon influences and is influenced by the social context (Walsham, 1995; Rowlands, 2005). The study seeks to establish how the linguistic choices made by the students and their tutors are influenced by the college environment.

ii) „ethnography studies real-world settings" (Barton & Hamilton (1998), Ethnography studies situations in their natural environment and the study of code switching and mixing as a language phenomenon needs to be studied in a natural speech setting.

iii) to effectively study social meaning in language variation, one needs to combine different research practices (Eckert 2000). This must include the incorporation of everyday local observations of a community being studied to be able to „extract […] key elements of social structure, social practice, and social meaning that can correlate with the variable use of linguistic forms" (Eckert 2000). The work therefore combines different research techniques including audio recordings, interviews and questionnaires. All these techniques are employed to triangulate the study.

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3.3 Population

According to Seidu (2012), population is the entire group of people, objects, animals which the researcher wants to study. In this case, the population of this research is the tutors and students (year one and two) in St. Teresa"s College of Education, Hohoe. The teaching staff strength of the college stands at 41 of which 13 are females and 28 males. The number of students under study stands at 408 made up of 180 in the first year and 228 in the second year. The third year group is not included in the study because they were not on campus. For a more visual impression on the population of this study, the table below is helpful:

Table 1; Population of the Study

Name of School	Students" Population			Tutor Population		
TERESCO	1st Year	2nd Year	Total	Male	Female	Total
Population	180	228	408	28	13	41

3.4 Sampling Technique

The sampling technique used for the audio recording was the simple random sampling. This technique was chosen for the reason that each member of the college community (students and tutors) stands the chance of been recorded, which would make the study to be unbiased. The recordings were randomly done since the researcher intended to study the natural occurring situation and could determine who, where, when and the length of recording.

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3.5 Sample Size

After determining the population, the next thing considered was the sample size. Sample size is a subset of a population that is the source of the research data. Seidu (2012) also referred to it as the "selected subset of the whole which is being used to represent the population." The sample size of the data consists of interactants involved in the conversations recorded, exhibiting code switching and code mixing.

In all, there were sixty nine (69) recordings. Out of the sixty nine (69), fifty three (53) exhibited the phenomenon of code switching/mixing and that was considered for the study. Out of the sixty nine (69), sixteen (16) were non-switched data and that was not considered for the study. Fifteen (15) of the audio recordings were of the tutors. Those of the students were thirty eight (38). Out of this, twenty (20) were non-academic conversations and eighteen (18) were conversations from their group discussion (academic). The researcher took into consideration the sentence or utterance samples which involved code switching and mixing for the analysis. In selecting respondents for the questionnaire the purposive sampling technique was adopted. This was to ensure that respondents to the questionnaire were those who had the chance of taking part in the audio recording.

3.6 Research Site

The research site was St. Teresa"s College of Education, Hohoe. The college is the only female college in the Volta Region of Ghana. The members of the college community are drawn from diverse ethnic and linguistic backgrounds in the Ghanaian community. The college has a student population of 408. 0ut of the 408 students, 216 (53%) speak Ewe as their first language, 168 (41%) speak Twi, 8 (2%) speak Ga and 16

(4%) speak other Ghanaian languages. All the students are bilingual/multilingual speakers. The bilingual/multilingual speakers are mostly English-Ewe, English-Twi and English-Ewe-Twi speakers. The tutors are also bilingual/multilingual speakers. Their linguistic breakdown is not different from that of the students.

Table 2: Linguistic Background of Students

Language Background	No: of Students	Percentage
Ewe	216	53%
Twi	168	41%
Ga	8	2%
Others	16	4%
Total	**408**	**100%**

3.7 Data Collection Strategies

The audio recording, interview and questionnaire were the instruments used for the collection of data.

3.7.1 Data Collection Protocol

The researcher, being a tutor in the college, and exploiting his good relationship with the college, discussed his intention with the Vice Principal of the college permission was sought to carry out the research. In the course of the discussion, the researcher made it known to the Vice Principal that there would be the need of an assistance from some of the students in conducting the recording since the college is solely a female institution

and the researcher would be challenged in terms of access to entry into some places in the college, like the dormitory. It was through this that four (4) students were introduced to the researcher to assist in the study. They were briefed on the purpose of the recording and the researcher also assured them of the confidentiality that would be attached to the information in the data (audio recording). The researcher also made it known to the students that, the data would be used purposely for this research work and not for any other purpose. They were given a period of four (4) months to do the recording.

3.7.2 Audio Recording

In order to give a vivid account of the nature and motivation for code switching and code mixing phenomenon data was gathered through audio recordings of the tutors" and students (respondents) conversations. The formal and informal conversations of the respondents were secretly recorded without the knowledge of the respondents. After the recordings were made, the respondents were made aware that they had been recorded and their permission was sought for the data to be used for this research. The total recorded audios were 69, out of which 53 exhibited code switching/mixing. The students produced 38 recorded data of which 20 were the nonacademic data and 18 were academic. The tutors produced 15 of the audio recorded data.

Formal settings such as conversation during instructional period and group discussions were recorded. The secret nature of the recording was unethical but the researcher did that to avert the situation where the students and tutors would be conscious not to switch and mix code in their conversations. The recordings were randomly done due to the fact that the study is exploratory and the researcher does not determine who switches and at what time that is done.

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Owing to the good relationship between the researcher and the college, the researcher had access to four students whom he was introduced to by the Vice- Principal of the college to assist in the data collection. These students were selected from the four (4) halls in the college. Each student, in a way represented her hall. These halls were St. Ann, St. Agnes, St. Margaret Mary and St. Maria Gorreti hall. This was done to help get data from all the halls. They were briefed about the purpose of the recordings and the confidentiality that the data would be treated with. Thereafter, they were launched into business. Their mandate was to record conversations of their colleagues during their academic and nonacademic periods. The audio recordings were done by the students using android phones. What the researcher did was to provide large memory cards to those with small cards in their phones. As and when they gathered some amount of the data, they drew the researcher‟s attention and he took those data from them to enable them have space for further recordings.

In the case of the tutors, the researcher took charge of the recordings of the tutors‟ conversations. The recordings lasted for a period of four months.

After gathering the audio tapes, the researcher did the transcription of the data by assigning pseudo names to the conversants. The data was transcribed phonemically.

3.7.3 Interview

The researcher also conducted interviews after gathering the data for the audio recording to supplement the data. It was aimed at cross checking the information from the audio recordings. With the above reason, tutors who were the respondents were granted interview and it was carried out informally. The researcher had to make sure that they

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were willing to be interviewed so that it did not disturb their activities. The interview was conducted with the aid of a schedule.

According to Fontana & Frey (2005), there are three types of interview. These are structured (standardized), semi-structured (semi-standardized) and unstructured (unstandardized). The study adopted the semi-structured type. Semi-structured interview, according to Patton (2002), grants interviewers the opportunity to specify issues and decide the sequence and wording in the course of the interview. The researcher established rapport with the interviewees. Appointments were booked with some of the informants while others agreed to be interviewed immediately. The interview was carried out on one - on - one basis. Some of the questions asked the respondents were;

A) Are you aware you switch and mix code during you verbal interactions with your colleagues and students?

B) Can you explain why you do that?

C) Is that a strategy you often employ to negotiate for intelligibility?

In all, eleven (11) tutors were interviewed. The eleven were chosen because they exhibited the phenomenon under study the most. It was conducted at a time and place convenient for the informants. The researcher created a casual condition to make the interview more intimate. Then, important things got from the interviews were taken note off.

3.7.4 Questionnaire

Seidu (2002) referred to the questionnaire as a form of enquiry document that consists of systematically compiled questions which elicit information that provides insight into the nature of a problem under study. The questionnaire used in this research

helped the researcher to solicit information for both the demographic and the sociolinguistic data of the research. Before administering the questionnaire, a sample was prepared and shown to the supervisor of this research for his advice. Thereafter, it was prepared for the respondents who happened to be the students that, to a large extent, exhibited code switching and code mixing as realized in the audio recordings. In all, 85 questionnaire handouts were administered directly to the respondents because it was realized that quite a number of them were part of the group discussion. The administration of the questionnaire was done with the assistance of the four students that helped in the recording. The researcher had a checklist in place to ensure that respondents provided accurate information. A number of follow-ups were also done in order to retrieve all the questionnaires administered. The respondents were given three days to return the questionnaire.

3.8 Data Analysis Plan

The data gathered were transcribed and translated for analysis. Not all the utterances recorded exhibited code switching and code mixing. Since the objective of the study was to look at code switching and code mixing as a phenomenon, the work only used the portions that include code switching/mixing, even though some non-switched versions were used to help readers to comprehend the text. Secondly, to have a true representation of the speech samples there had not been any change in the data including grammatical structures.

The data were coded and analyzed based on Hoffman'̈s theory (1991) and Saville-Troike'̈s theory (1986) on types and reasons for code switching and mixing. Firstly, the

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researcher numbered the data. For example, 01 for the datum of number one, 02 for the datum of number two, etc. Then, the data were coded based on the types and functions.

emb : Emblematic switching

ite : Inter-sentential code switching

ita : Intra-sentential code switching

est: Establishing continuity with the previous speaker

inlex: Intra lexical code mixing

pron: Involving change in pronunciation

Other codes were given based on the factors of code switching.

quo : Quoting somebody else

ptop : Talking about a particular topic

inj : Injection

rep: Repetition

conv: Convenience

emp: Express emphasis

clar: Intention for clarifying the speech content of interlocutor

id : Group identity

reqcm: Strengthen request or command

rel: Real lexical need

exl: Exclude others

SPSS was used to analyze the data gathered from the questionnaire. Interview reports were also presented based on what interviewees said.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION

4.0   Preview

This section presents the information on the analysis and interpretation of the data using tables and percentages for clearer comprehension. The overall data collected were from three (3) instruments: questionnaire, audio-recording and interview. The analyses were done based on the theoretical framework of Hoffman (1991) and Saville- Troike (1986). The presentation was done in response to the research questions asked in chapter one of the research. Data for analysis were the academic and non academic discussions of both tutors and students of St. Teresa‟s College of Education, Hohoe which were in the form of audio recordings that were transcribed into text. Added to this, was the interview of some respondents and the analysis of questionnaire administered to tutors and students respectively to cross check the information gathered from the recordings.

4.1   ANALYSES AND DISCUSSION OF DATA ON THE AUDIO RECORDING

Research Question 1: What types of code switching and code mixing are performed in the speech community of St. Teresa‟s College of Education, Hohoe?

4.1.1   Types of code switching and mixing in Teachers‟ Academic Data

The types of code switching and mixing were based on the classification made by Hoffman (1991). Hoffman indicated that, there are many types of code switching and code mixing based on the juncture or the scope of switching.

Asilevi,(2000) postulated that, generally, many researches on code switching rest on the fact that it has come to stay with educated Ghanaian speakers and that it gives bi-lingual speakers the urge to be more fluent in their expression than style shift of the monolingual speakers.

A) Inter sentential switching

According to Forson (2008), it is "longer stretches of utterances, usually sentences in two different codes, alternating." Usually, this type of switch occurs at clause or sentence boundary. From the data, there were nine (9) inter sentential switches out of 71 switches/mixing under the teachers academic category. This category was on a low side compared to other types in the classification. These switches were of English-Twi and English-Ewe patterns. The tutors use the English Language which happens to be the medium of instruction to indicated the formality of the interaction. Myers-Scotton (1993) refers to the superstrate (language) that switches are made from in the interaction to be the matrix language (ML) and the one to which they switch as the embedded language (EL). In this case, English is the ML and Ewe/Twi is the EL.

Extract 4, exhibits inter-sentential switch from English to Twi. This was the official closing ceremony address, delivered by the Principal of the college. The Principal was here addressing students" misdemeanour towards tutors in class.

1) *When teachers come to class and they say something, you rather get annoyed. You!* **Mo a mote hɔ saa no!(ite/4/conv/7).**
[Those of you who are sitting there like that!]

From the extract, it would be clear that the speaker began the discourse in English which is the official language and what is expected to be the medium of communication at that juncture. The use of English connotes the formality of the setting, the impression

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about who the persona is and the weight of message. As indicated by Asilevi (2008), English assumes a "no challenger official status". The speaker switched to the L1 (Twi) to make the presentation less formal and to conveniently present the message. From this, one can argue that, this was done because of convenience to the speaker and for better intelligibility of the audience.

The speaker maintained the code (Twi) and later switched back to English expressing her state of confusion as to why they had to behave the way they did. Below is the extract,

2) *obia ɔboa wo no,* *someone helping you, you get annoyed*
   with the person?
   [someone helping you]

This was a clear repetition that had been interlaced to amplify the message.

Further inter sentential switch in the same extract includes,

3) *When some mothers when their husbands die they can even sell their cloth and look after their children. Your mother said go and spoil the principal's name and you did.* **Nyame na ahyira me, Ɔboa.** **(ite/5/conv/8)**

[It is God that blessed me, she lied.]

The above follows the same pattern as the one indicated earlier.

Coupled with the above was another inter-sentential switch which can be found in extract 8. This was a lecture delivered to students on "*Time Management*".

4) *Do you go to mass before going to class? We do it at Franco.*

Abla ta la! **(ite/6/emp/20)**
[You will cover your hair!]
Elɔ melɔ o, abla ta la!
[Whether you like it or not, you will cover the hair!]

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You use the scarf to cover your hair and off you go to the chapel.

(ite/7/emp/21)

From the above, the switch was an English/Ewe pattern. The speaker switched from English to Ewe to emphasize the point that, back at her former college (Franco), it was compulsory for ladies to cover their hair before going to church. Other inter sentential switches found in the data can be found in appendix A.

An interesting thing to point out is that some inter sentential switches triggered a total switch into the less dominant language (Ewe) used by the speakers at that moment. An example is 4 above.

B) Emblematic switching

This kind of switching involves the tags and the exclamations that are in one language and are inserted in an utterance of another language. There were 19 emblematic switches out of the 71found in the discussion of the tutors as they taught their students. This happens to be the second common switch when it comes to the types of switch among the tutors. Below is the extract concerning a lesson in Information Communication Technology (ICT), giving instances of switching?

5) Tutor*:… Always, common sense will tell us the number of bits*

pair. So, that one is a matter of counting. So, number of bits

equal? (students respond) ten bits.

Tutor:Hɛi! **(emb/1/inj/1)**
Take your time.Migbɔ dzi ɖa anyi la! number of bits?
  (emb/2/inj/2) *[You(pl) have to take your time, right!]*

From the above extract, the tutor switches by exclaiming in Ewe to put order in the classroom. This gives the indication that his audience (students) is bilingual and the students can decode what he said to them.

6) *No no no! What makes it 12? ...the explanation she's giving is wrong.[Laughter]Hold on ooh, Keep quiet!*

Ɛhɛ̃! yes, what makes it 12? **(emb/3/emp/1),**
[Yes]

Here, the tutor exclaimed in **(emb/3/emp/1)**, which gives the indication to the students that he is expecting something from them. The tutor went further by switching back to English starting by repeating what he said in **(emb/3/emp/1)** in English "yes, …" Therefore, one can draw from this that the switch to Ewe was a teaching strategy adopted by the teacher to urge his students to contribute in his lesson. This invariably would make his lesson less teacher-centered. In some instances, emblematic switches go for acceptance of what the previous speaker said. An example is what is realized in *(emb/4/emp2)* below, *(emb/6/inj/3)* and *(emb/16/emp/15)*

7) *You see, we are all learning when you say it's wrong she won't repeat it again. Ahã![right!] (emb/4/emp2) The answer is 12 alright but the 20 you are giving is wrong. ...No, no, no, what you were saying previous, say it la! [ok] (emb/5/reqcm1)*

The tutor in response to the answer given to his question switched to L1 (Ewe) showing his agreement. In *(emb/5/reqcm1),* the switch has some element of persuasion even though it is making a command. This is to influence the speaker (student) to come out with her answer.

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Quite a number of emblematic switches have the effect of showing surprise, amazement and emphasis. This can be realized from the "*Principal's address at the closing ceremony of the college.*"

8) *You must change your life **o!** [ok]* **(emb/17/inj/6)** *If somebody sees your hair, wearing this in town, victimization, **woa, (emb/18/inj/7**[see!] look at you!.*

*And you are passing, **Ewuraba!** Look at you, **Ewuraba**! (emb/19/inj/8).*
                          [girl]   *[girl]*

The switch in *(emb/18 &19)* shows the amazement in the conduct of the students by their Principal. Further emblematic switches are in appendix A.

C) Intra sentential

This involves code alternation within a clause or sentence boundary. Myers-Scotton (1993) made it clear that this occurs "within the same sentence or sentence fragment." The intra sentential type happens to be the most frequent with the highest rate of occurrence gathered from the data. From the data, there were 44 of such type. These occurrences happened at word level and phrase level. Below are some of the types that happened at word level.

9) *Fesia will say "**abua** like that!" (ita/2/quo/1).*
                     [fool]

The above extract is an example of the intra sentential type at the word level. With this, there is an insertion of a word in another language other than the dominant language. The word *"**abua**"* is an unsavoury word in Twi meaning "fool" inserted into the English sentence. The tutor hedged by making a non committal statement, disassociating himself from the insult. The beginning phrase, *"Fesia will say"* is the

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strategy of hedging which was to lessen the severity of the threat on the face of the student.

Further intra sentential alternation of code at the word level can be found below;

10)   If you grow and you marry **kuraa** you will behave like that. *[even]* *(ita/3/emp/5)*. *Even the shirt* **kuraa**,*(ita/4/emp/6)* *if you want to buy, it will be* **aŋɛɛ** *[rubber]* *(ita/5)*. *Do you know what we call* **ajyiri gja?***(ita/6/conv/1) Oh,* **debi** *[no] If you want to do something, you do it from your heart. Pray that your class will come on without* **dumsor**. *[light out] (ita/8/conv/3).*

The lexical insertions were in the L1of the tutor but inserted into the L2 of the speaker though the expected code as a medium of instruction should be the L2. The tutor did these insertions to enable the students to better appreciate the import of the message he intended to send across. Other intra sentential code mixing at the word level are in appendix A.

On the other hand, there have been phrasal elements that form part of the intra sentential codes realized in the data. In RME lesson, the tutor mixed code to cite an example of a kind gesture extended to a stranger;

11) *And she was afraid; man and a lady who should be afraid. You know*

I'm an Asante. She observes me speak Twi. Then I asked sister, **woho yɛ?**

[how are you?] before she got calm a bit. (ita/13/id2)

It can be observed from the above extract that, the tutor mixed code in this context to show his identity and alleviate the fear that grips his conversant. This is to clear the doubt and fear that grip strangers. By this, there existed some level of membership and

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solidarity between them. He went further to show his identity and membership indicating clearly in the words,

12) *Do you see? For me being hospitable is very, very good.*

...She said the father said I don't call. I don't want to be calling as if [pause].

May be once a while I can call and say **wo ho te sɛn, wo ba no yɛ** *?*

[How are you? Are the children well?] **(ita/16/id4)**

Following the language policy in education, especially in colleges of education, this lesson should have been delivered purely in English. But for some reasons, such as the one below, tutors switch and mix code during their lesson delivery.

It has been observed that, in some instances, messages are better put across and understood when they are said in the L1. In this regard, bilingual speakers such as tutors apply this knowledge when they engage in discourse. This is observed below in the address of the Principal of the college to students concerning their misdemeanor towards tutors.

13) *When teachers come to class and they say something, you*

rather   get annoyed. You! ... **obia ɔboa wo no,** **someone helping**

you (ita/24/rep2)

[somebody helping you] you get annoyed with the person?]

The above showed Twi/English pattern of code mixing. The Principal switched from English, interlacing it with Twi to present the message for better understanding. To amplify the enormity of their conduct, the speaker repeated the same message switching back to English.

There are other instances of intra sentential code mixing at phrase level also realized in the work and these can be found in the appendix A.

Research Question 2 - The reasons for code-switching and code-mixing

4.1.2 Reasons of Code Switching/Mixing in Teachers" Academic Data

There are many reasons postulated by earlier researchers that influence bilingual/multilingual code switching and mixing. To find out the factors in these conversations, the analysis was done based on Hoffman and Saville- Troike. Hoffman and Saville-Troike were considered because this research is based on their theoretical framework. The researcher found out that there were nine (9) factors/reasons that accounted for code switching and code mixing in teacher"s academic discourse. The researcher did not identify real lexical need and excluding other people from the data. The following are the discussions:

a) Convenience (conv)

In discourse, conversants, especially bilingual/multilingual, determine their code choice based on their linguistic competence, setting and the intended feedback they desire out of their message. This information influences their choice of code. One will prefer one code to the other at a certain point in time based on how convenient that is to him/her and the effect it is to create. There had been twenty (20) switches/mixes that can be categorized under this category. Interestingly, this reason was the highest realized in the data.

14) *Do you know what we call **ajyri gya?***[inflammable] ***(ita/6/conv/1)***

15) *We can't continue using this **ɛtiko** pɔw.[occiput] **(ita/7/conv/2)***

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*16) Pray that your class will come on without **dumsor** [light out]*

(ita/8/conv/3)

From the above three extracts, it is noticed that the tutor mixed codes, that is, English/Twi to refer to certain items which have their unique name in his cultural background. This was done to better explain things to his students. ***ɛtiko pɔw** [occiput]* for instance was used to describe how the protruding back of the computer monitor looks like. This creates a visual image in the mind of the students and that aids easy recall. In an attempt to use their English equivalence, the input of the message would not be as exactly as it is expected. This is far different from real lexical need because there exist their English equivalence.

There was also inter sentential code switching which the Principal did to be better understood. It is significant to state here that the movement from English to Twi changes the context from formal to informal. Significantly, messages are better comprehended in L1of speakers than L2.

17) When some mothers, when their husbands die, they can even sell their cloth and look after their children. Your mother said, go and spoil the principal's name and you did.

***Nyame a'hyira me, ɔboa**!*
[She lies, God has blessed me!] **(ite/5/conv/9)**

***Ɛee! obia ɔbɛtumi, [pause] ɛee! Are you crying?**, (ita/21/conv10)*

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[Ehh!, she that can, ehh they are crying?] Look at them cry they are

crying.

The researcher found out that a significant number of the words/phrases that were code switched/mixed as a result of convenience were intra sentential. As many as 18 out of the 20 happened to be intra sentential. There are other phenomena that can be categorized under this group and they can be found in the appendix A.

b) Emphasis(emp)

An interlocutor conversing in his L2 would suddenly become emphatic about a certain issue and may switch/mix code in his L1. In making emphatic statements or comments, one is expected to express certain desires such as emphasizing a point or attracting attention. This development also showed up in the course of the study. Expressing emphasis yielded 19 examples, the second highest factor that occurred.

18) You *think in the university they don't check roll? They check **papa!***

[very well]

19) *If you grow and you marry **kuraa** you will behave like that. (**ita/3/emp/5**)*

[even]

20)*...it is their religious laws **no.** (**emb/8/emp/7**)*

[that]

It would be clear from **(emb/7/emp/4)** and **(emb/8/emp/7)** that the tutors were emphasizing a point to the students. In **(ita/3/emp/5)** the speaker was making a point through emphasis. The opening phrase of the sentence, with the subordinator "if", points to this fact, aside the code mixing.

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21) *Ɛ!, asem nie!* *[Eei! what an issue!]. The state laws will say every community should be neat, clean so that, so that we avoid cholera. (ite/2/emp/9)*

22)*...The parents called, are you Mr. Bakumbra? God bless you oh, God bless you* **paa!** *[so much] (emb/15/emp/13) Do you see? For me being hospitable is very, very good.*

In **(ite/2/emp/9),** the speaker emphasized his surprise at the students but in **(emb/15/emp/13)** he was amplifying the nature of the appreciation to be enormous. Reference can be made to the rest in the appendix A.

c) Repetition (rep)

Many a time, a message in one code is repeated in another code either literally or modified in some way. Usually, this is to create the effect of clarifying or emphasizing a point. There were five (5) repetitions found in the data. The following are some examples,

23) *Na woboɔwo krom din,* **obia ɔboa wo no, somebody helping you,** *you get annoyed with the person? (ita/24/rep2)*
[You sitting there, and then you mentioning the name of your town, sombody helping you, ...]

24) *Ate ŋu anye be* nadze **nane, to buy something.**
[You can buy something,...] **(ita/22/rep/3)**

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Extract *(ita/24/rep2)* is an example of repetition that creates the effect of emphasis while that of *(ita/22/rep/3)* creates the effect of clarifying a point. Another repetition realized that was for the purpose of clarification was;

25) *And one thing, avoid procrastination!* **Mawɔe, etsɔ mawɔe! Mawɔe, etsɔ mawɔe!** *(ite/9/rep/5)*   *[procrastinating work each time]*

Other instances of repetition are in the appendix A.

d) Interjection (inj)

Functionally, interjections serve as a sentence filler, expressing surprise, strong emotion and also to attract attention. They are exclamations that are ungrammatical in value but contribute a lot in comprehending conversation. Under this category, there were twelve (12) of such types identified.

26) **Hɛi***! (emb/1/inj/1).* *Take your time.* **Migbɔ dzi ɖe anyi la!** *(emb/2/reqcm/1)*   *[Exercise patience!] number of bits?*

27) *Common entrance* **no***,[the] that time, the buttocks were all torn.*

    Ah! Ewurade*! (emb/19/inj10)*
    [Ah! Lord!]

In the above extracts, *(emb/1/inj/1),* was used to attract attention by the teacher while *(emb/19/inj10)* expressed strong emotion of surprise. In some instances, it was used to show agreement and disagreement between conversants. Below are some instances;

28) *Ɖe wodze be woava ŋlɔ miaƒe ŋkɔwo, ana mi ɖeka ɖeka.***No***!*

    wobe ame eve ɖeka. (ita32/inj/9)

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[They should have written our names and distribute it to us one after the other. No, they say two is to one.]

*29) If somebody sees your hair, wearing this in town, victimization, **woa** look   at*

*you! **(emb/18/inj/6)***   *[see!]*.

Other examples are in the appendix A.

e) Quoting somebody(quo)

By this, code switching and mixing are done to quote famous expressions, terms, proverbs or somebody in another language. In this research, the researcher identified eight (8) of such types.

They are;

30) *Fesia will say "**abua** like that!" (ita/2/quo/1)*

                        [fool]

31) *Then she said "**mɛ fa** Koforidua car." **(ita/14/quo/3).***

                 [I'll take]

32) *So, immediately she got to Kumasi, she called and said "sir, **wo girl no aba o!" (ite/3/quo/5)***

      [Your girl has arrived]

In the above extracts, in *(ita/2/quo/1)* the speaker (tutor) hedged in making unsavoury remarks to his addressee (student). This was tactically done to lessen the threat to the face of the addressee. By choosing this code form as a softener, the severity of the

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addressor˝s words was lessened than framing it the other way. The speaker in a way, distances himself from the message. On the contrary, in *(ita/14/quo/3)* and *(ite/3/quo/5)* the speaker (tutor) intends to let his audience (students) have a feel of the exact words of the person been talked about in the message, hence resorts to the use of a quotation. Other types can be found in appendix A.

f)   Softening Request and Command (reqcm)

Mixing and switching from Ewe/Akan to English can also function as a request because English is not the native tongue, so it does not sound as direct as Ewe/Akan. However, code mixing and code switching can also strengthen a command since the speaker can feel more powerful than the listener because he can use a language that everybody cannot. From the data analysis, there were four (4) instances of request and command.

33) *Take your time.* **Migbɔ dzi ɖa anyi la! *(ite/1/reqcm/1)***
[You(pl) have to take your time, right!]

34)*...No, no, no, what you were saying previous, say it **la!(emb/5/reqcm/2)***
[ok]

35) *You must change your life **o! (emb/17/reqcm/3)***
[ok]

36) **Ta yɔwo nonɔ fimi, you arrange them! *(ita/41/reqcm/4)***
[So, they should be there!]

From the above, except *(ita/41/reqcm/4)* that happens to take an Ewe/ English pattern, the rest were an English/Ewe pattern. Extract, *(emb/5/reqcm/2)* and

(emb/17/reqcm/3) are persuasive and requesting for an action while *(ite/1/reqcm/1)* and *(ita/41/reqcm/4)* are commands.

g) Expressing group identity

Code switching and mixing are also used to express group membership and solidarity. This happens in the conversations of educated and uneducated bilingual/multilingual speakers. From the data, there were three (3) of such instances.

37) *And she was afraid, man and a lady who should be afraid? You know I'm an Asante. She observes me speak Twi. Then I asked sister,* **wo ho yɛ?** *[how are you?]*

38) **(ita/13/id/2)**   38)…*She said the father said I don't call. I don't want to be calling as if. May be once a while I can call and say* **wo ho te sɛn, wo mma no ho yɛ** *(ita/16/id/2)*

   [How are you? Are the children well?]

   39) I left this pen here when **nufiala** *called me and I went.*

   [teacher] **(ita/22/id/3)**

In *(ita/13/id/2)* the tutor mixed code in the L1 of the student to show his identity and solidarity. This alleviates the fear of the student. Continuing, he maintained code in *(ita/16/id/2)* to show membership and solidarity. Extract *(ita/22/id/3),* brings to light how the identity of members are sometimes revealed. The tutor addressed the colleague in the colleague‟s L1 which significantly, reveals his identity as Ewe and Ewe tutor. Real

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lexical need, excluding others, and clarifying the speech of interlocutors were not realized from the data, hence were not part of the discussion.

4.2 DISCUSSION OF TEACHERS" NON –ACADEMIC DATA

Research Question 1 - What types of code switching and code mixing are performed in the speech community of St. Teresa"s College of Education, Hohoe?

4.2.1 Types of code switching/mixing

a) Inter sentential (ite)

Under this category, there were twenty (20) switches. As mentioned earlier, this switch occurs at sentence or clause boundary. Below are examples of such;

> 40) Akpligbe: Johny, Johny congratulations! **Edz' agbagba loo! (ite/1/rep/1)**
> [congratulations]

> 41) Maxy: **Paper** le ame bubu gbɔ, wole tɔtrɔ to me kakaaka hafi fia asi ame ɖe. **But I will not give it to them ohh**. Edze be noga **mark**ii.
>
> [The paper was with another person. But I will not give it to them ohh] **(ite/2/conv/22)**

42) Bomba: **Matu nu kpli mi la, ɖoko mianya. I will be aggressive. You joke and see! (ite/5/conv/40)**
[I will punish you, you'll know]

Bongo: Egale pãpã wɔa?
[He is even showing off?]

From the above, one can see an exhibition of inter sentential code switching at sentence/clause level where each sentence is in one language and the other part is in another language. Except *(ite/1/rep/1),* which is English/Ewe, all the sentences cited above follow an Ewe/English pattern of code switching. Inter-sentential switching also occurs as speakers take their turn to speak. This can be seen below,

43). Megabite: *It's likely the marking is coming to Teresco. We will not go to Akatsi.*

Target: *O!, Akatsia koe. [It is still Akatsi] Dr. Agbagba called and asked if we are ready to host. (ite/9/conv/45)*

Megabite: *Ne wokɔe vɛ la, miaxɔ thirty thirty miɛ de kpetefe gbā!*
[If we host it, we will collect that *Gh¢*30, 30 into our pocket first]

(ite/10/conv/46)Is likely, because Davi yɔ.[called]

It can be observed from the above that the extract *(ite/10/conv/46)* is inter sentential switching from English to Ewe. The speakers interacted in English in the first instance and switched to Ewe when it was the turn to speak again. One other instance of speaker whose turn in inter sentential switching is as follows;

44). JBK: *Taa Febuary ken. (ita/158/exl/1/) Mɔ kura, oto minsu fɛ minsu minɔ. Mante minkɛ amannɔ.*
[Since Febuary, I even got to know of it when I went home the other time. I didn't know you never heard of it]

Amalga: *Aah… mannɔ koŋ. Eso limanfe bebe wɛ bofo?*
[Yea, but I didn't hear of it at all. So when is the funeral?]

JBK: *13th April. (ite/20/conv/149)*

The conversant (JBK) switched from English into Sekpele (Guan) and back to English. Other inter-sentential switches can be found in appendix A.

b) Establishing continuity with previous speaker (est)

This is the situation where a speaker continues the conversation from where the previous speaker ends. By this, certain words, either directly or modified are found in the speech of the new speaker. This research identifies eight (8) of such instances.

45) Chauser: …**Football** *kple* **table tennis** *a run* **concurrently**.
[*Football and table tennis* **will** *be played concurrently*] **(ita7/conv/4)**

Target: **Modified game** *miaƒoa?*
[*Are we playing modified game? (ita/8/conv/5)*

Chauser: *Ɛ! [yes]*

Bongo: *O!,* **game** *la mavivi o ɖe!*
[*The game will not be interesting]* **(est/1/clar/1)**

In the above, Bongo continued the conversation by selecting the word "game" from Target‴s speech to link his for continuity and understanding. By so doing, he switched from English to Ewe. Another instance to highlight this was where the speaker (Nakor) continued by selecting "training" as the word to establish continuity.

46). Thomas: Ebe **village** ka ele? Logba Tota?
[Which village are you?](**ita/14/conv/13)**

47). Megbɔa **training** egbe oa? (**ita/15/conv/14)**
 [**Will you not be at training today?]**

48) Nakor: Tsani training?
        [**Which …](est/2/clar/2)**

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Further examples can be found in appendix A.

Intra sentential (ita)

There were one hundred and fifty eight (158) instances of code mixing found in the data. These cut across word and phrase level of intra sentential code mixing and happen to be the highest occurrence of code switching and code mixing among the data worked with in this research. It was realized that a number of the English words inserted into Ewe as the result of switching and mixing were technical and for that matter, they needed to be used that way. For clearer understanding intra sentential code mixing is sub-divided into two:

h) Word level

49) Maxy: **Scheme** la ɖe, magazɛ̃ oa?

[Won¨t you use the scheme again?]**(ita/19/rel/5)**

50) Maxy: Mawɔ photocopy fifila ko makɔe na wo.
[Let me run a copy give it to you]**(ita/20/rel/6)**

51) Kɔdzo gadzo le eƒe **phone** gbɔ lo! (**ita/21/conv/17**)
[Kodzo has left his phone again!]

52) Amalga: Bongo, nam **credit!**
[Bongo, give me credit] **(ita/145/reqm/4).**

From the above, it can be noticed that all the English word insertions made were technical. Such words do not have their equivalence in Ewe. Therefore, one can conclude that the speaker was compelled to mix code. But there were other words that were not technical but were switched and mixed.

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ii) **Phrase level**

53) Tsitu: *Franco-tɔwo kura le vɔvɔ̃ na* **mixed team** *(ita/16/conv/16)*

[Franco people are even afraid of the mixed team]

54) Megabite: *Cyril kɔ* **training kit** *vɛ egbe be yeva* **ball** *ƒo gbe. Ŋku bia la! (ita/17/conv/17)*

 [Cyril has brought training kit today to play ball]

55) Maxy: **Lucky** *nam ɖe, mebe n'owɔe ɖe* **question paper** *dzi.*

(ita/25/conv/21)

[Luckily for me, I said they should answer it on the question paper]

The above are some of the examples of intra sentential code mixing found in the data. Obviously, Ewe equivalence of the phrases/words could have been used but for the purpose of convenience speakers decided to use the above. However, there were other phrasal elements that have no equivalence in Ewe.

56) Amalga: **ATM card** *ko wokɔ nɔ eɖe de* **account** *me nɛ.(ita/152/rel/22)*

[ATM card is what they use to withdraw the money into his account]

57)Amalga: *Xe ame aɖe ɖu US* **visa lotto three years or four years** *enye eke, gake eƒe ga gale vava! (ita/150/rel/21)*

[When someone won US visa lottery about three or four years ago, s/he

still receiving his salary.]

57) Megabite: **Mobile money** *le asinye! Axɔa? (ita/146/rel/18)*

[I have mobile money. Will you collect?]

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From the above, words, like ATM card, US visa lottery, mobile money are terms that until recently were alien to Ghanaian culture and to be precise, the people of the Volta Region. These words pose a challenge. Therefore, it becomes necessary that the speaker mix code by using the English word(s). The rest of the intra sentential code mixing can be referred to in appendix A.

c) Intra lexical (inlex)

Intra lexical code mixing occurs at word level or word boundary where affixes of another language are attached to a root word in the other language. There were seven (7) of such phenomena found in this work.

58) *Eɖa la wova wɔ ɖe, eyae gava **changi**. (inlex/1/conv/10)*

    [The hair she made changed her]

59)   *Ne wote fli ɖe eme ɖe, ma **marki a?** Wo ya **mark**i. (inlex/2/conv/18)*

    [If they cancel it, should I mark it?]

60*) Ɖe negava **connecti a?** (inlex/3/conv/23)*

    [Did you re-connect it?]

61*)**Exam fee** tsɛ, wo **movei from 50 to 70**. (inlex/4/conv/44)*

    [Even exams fees have been moved from 50 to 70]

The above fragments show that the vowel [i] in Ewe is attached to the various English words. The vowel [i] marking as a pronoun. This makes the pronunciation of the words to have English/Ewe pronunciation. Further examples identified can be found in appendix A.

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Research Question 2.The reasons for code-switching and code-mixing during conversation.

4.2.2 Reasons for code switching/mixing in Teachers" Non-Academic Data

Hoffman and Saville-Troike"s theory enumerated eleven (11) factors that account for code switching and code mixing. Out of these were nine of them found in the data of this research. Below are the discussions under each factor.

1)   Convenience (conv)

Bilingual/multilingual interlocutors have preference to the language they need to communicate their ideas in stylistically, their choice is based on the effects and the feedback they desire. They select the code that best suits them. In this study, there were one hundred and forty nine (149) switches and mixes under this category. This category was the highest compared to other categories.

62) Sefa: *Efia be wobe woawo ŋutɔ no* **arrange**, *ya wo arrangi sigbe.* ***ita/29/conv/26)*** *Đeviwo fu ko ɖe wole! Eŋlɔ be be, woava tsa be* **question paper** *mele eƒe akɔ me oa? (ita/30/conv/27)*
   [They were asked to arrange it and she arranged it this way. The students are just disturbing. She forgot that the invigilator will go round to ensure the right thing is done.]

63) Maxy: *Le* **paper** *no* **clip** *ya etrɔɛ tu le. Suaa!* ***(ita/31/conv/28)***
       [Hold the paper for clipping and you turned it upside down.]

64) Bongo: *Enya nu ka yea? Mi* **plan** *be mia* **pondi** *le* **wedding** *la* **rather**.

   (inlex/4/conv/32) ***That will be more significant than there***.
    [Do you know what it is? We"ve planned that we will pond him during the wedding ceremony rather]

In the above extracts, words like "arrange", "question paper", "plan", "wedding" have their equivalents in the L1. Therefore, interlocutors are not constrained to use their equivalents. They choose to do so own convenience.

Further examples are:

65) Bongo: *Edi be yeawɔe miga **pond** ye o. (ita/37/conv/37)*
[He wants to prevent us from ponding him]

66) Bomba: *Mebe ɖe, ne meble mi, **Monday,** mia **discipline** nim faa!*
(ita/38/conv/38)
[I am saying that, if I deceive you, on Monday, you discipline me]

67) Bongo: *Ɖo to!* **Maxy, when did you and I pond Peace?** *(ite/4/conv/39)* **They**

were going to take picture. *Ne ele fi kura, agblɔe na wo.*
[Shut up! Maxy…picture. If she had been here, she would have told you]

68) Bomba: **Matu nu kpli mi la, ɖoko mianya. I will be aggressive. You joke**

and see!*(ite/5/conv/40)*
[I will teach you a lesson, you will know]

It is worth noting that the switching or mixing is done into English. The use of the L1 in the conversation as the matrix language connotes the informality of the conversation.

The rest of the samples can be referred to in appendix A.

2) Quoting somebody (quo)

There have been instances where references were made to things or issues reported by others. This kind of switching appears when a speaker puts a stretch of speech that is uttered in another language into his speech. This is done to enrich the speaker‟s submission. There were eight (8) of such found in the tutors‟ non academic discussion. This can be seen in the following,

[*A recount on exam malpractice by one of the tutors.*]

69) *Target be yee nɔ wo gbɔ. He yikpɔ wofe* **movement** *ko ya yizɔ ḍe wo dzi be* **"where is the paper?" (ita26/quo/1)** **Paper** *ḍeke meli o.* **Paper** *le ame bubu gbɔ.Wole tɔtrɔ to me kakaaka hafi fia asi*

ame ḍe.
[Target said that he supervised them. When he saw their behavior, he went to them and he said, "where is the paper". There is no paper and it was later that she disclosed the person keeping the paper]

The tutor wanted his listeners to hear exactly what the tutor told the student when he caught her cheating during the exams. Therefore, the switch into English was necessary because the witness in the case used English. In the event of changing the language may end up destroying the content.

Further example was,

[*Discussion on police recruitment*]

70**) Megabite:** *Etsɔ* **police** *megã ŋutɔe le gblɔ. Ne miawoe le egblɔ ḍe, wobe* **"we talk too much." (ita/50/quo/2).**

[Yesterday, police boss himself said it. If we say it they say "we talk too much"]

The politics in the recruitment is too much.

The switch was to report vividly what people said about the tutor and the colleagues. The researcher found out that all the quotations in the data were intra sentential but not all intra sentential insertions were quotations. Appendix A contains some other examples.

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3) Emphasis (emp)

When interlocutors want to amplifier or highlight certain aspect of their submission, they lay emphasis on those aspects. In the case of code switching/mixing, speakers switch/mix code to draw the attention of their listeners. There were seven (7) instances to this effect.

71**) Maxy: Suaa!** *We shall pond him o!* *(ite/3/emp/1)*

[What!]

72)   Amalga: *Yebe wui, awui awui.* ***For me I buy ohh****! (ite/11/emp/2).*

73) Bongo: *That time, we were very stubborn but* **wo suugbɔ***! (ita/61/emp/3)*
[they were many]

74) Miwɔ **trotting** yi Asato. Asatotɔwo va na aha mi mino,

set!(ita/79/emp5)

[*We did trotting to Asato. We were served with drink by the people of Asato***]**

In the above examples give the information that in *(ite/3/emp/1)* the emphasis is on amplifying an impending action that they must carry out while (***ite/11/emp/2)*** gives information on a habitual action. In (**ita/79/emp5)** it shows an element of intensity of the act. The use of English word "set**"**indicates intensity of the act. Other examples are in appendix A.

Lexical need

There are certain times in a conversation that, because of lack of certain types vocabulary in the matrix language, conversants resort to switching/mixing code in order to send their messages across. In this study, there were twenty four (24) examples:

75) C*ross **country** ɱibe ɱiayi ena meɖze dɔ. (ita/1/rel/1)*

  [The forthcoming cross country has made me sick]

76) *Mewɔe dokpo. Ta **whatsapp** la, **am quiet**.*

  [I tried severally but couldn't. So, for whatsapp am off] **(ita/5/rel/3)**

77) *Menya ta, enye, nyemegagblẽ ga va ƒle **memory-chip** keɱi o. (ita/96/rel/11)*

  [I know, so that made me not to waste money buying that memory chip]

78) ***Mobile money*** *le asinye. Axɔa? (ita/146/rel/18)*

  [I have mobile money, will you like it?]

79) ***ATM card*** *ko wokɔ nɔ eɖe de **account** me nɛ. (ita/152/rel/22)*

  [ATM card is used to do the withdrawal and then put into his account]

From the above, words like "cross-country", "whatsapp", "memory- chip", "mobile money", "ATM card" were words that needed to be switched/mixed into English. They were technical and alien to the L1 of the conversants. Any attempt to change them would distort the meaning or content of the message. For more examples, see appendix A.

Excluding other people (excl)

Sometimes, interlocutors try to exclude others from their conversation. This phenomenon surfaces when the information is not meant for all but for a limited audience. The information may be gossip about an in-group member or relative. This research realized one instance of such phenomenon.

80) JBK: *Amea **network** nuawo da ɖi ta, egaa ɱate ŋu atsi gbeɖegbeɖe o*

(ita/151/conv/145)
[The person has networked the thing down so, the money can never stop]

Amalga: **ATM card (ita/152/rel/22)** ko wokɔ nɔ edɛ de **account** me

nɛ.**(ita/153/rel/23). Its a networked thing ta, everybody has his**

percentage.(ita/154/conv/146). There is no way woate ŋu a **cease** o.

(ita/155/conv/147)
[ATM card is used to do the widrawal from the account. It is a well organized thing so members have their share.]

Target: **IPPD** man la le eme hafi wole ewɔ. **(ita/156/rel/24)** Ne enya wɔ

mistake ko, wodɛ woʃe ŋkɔ le eme. **(ita/157/conv/148)**
[IPPD man is also involved. A little mistake your name is deleted from the pay roll.]

JBK: Ate fɛ, bɔtɔ lɛ keku lɛ Mate?
[Are you aware that we have a funeral to attend at Likpe Mate?]

Amalga: O lo! Owe Likpe?
[Not at all, who's funeral in Likpe?]

JBK: Mr. Dumelor to usiɛ!
[One,Mr.Dumelor's wife!]

Amalga: Li manfe ukpe?
 [When did she die?]

JBK: Taa **Febuary** ken. **(ita/158/exl/1**/) Mɔ kura, oto minsu fɛ minsu minɔ. Mante minkɛ amannɔ.
 [Since February. I even got to know of it when I went home the other time. I didn't know

you never heard of it]

Amalga: Aah… mannɔ koŋ. Eso limanfe bebe wɛ bofo?

[Yea, but I didn't hear of it at all. So when is the funeral?]

JBK: 13th April. **(ite/20/conv/149)**

 The extract is an example of a switch which excluded other members in the group from

the discussion. The discussion was switched into Sekpele one of the Guan languages in

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Ghana which the two conversants are the only ones who speak and understand it. Other members were not expected to listen to their conversation and made contribution.

Intention of clarifying the speech content for interlocutor (clar)

The intention of making oneself understood by others is a factor in communication. The interlocutor selects a message from the other speakers" submission to link up with his for better continuity and understanding of the conversation. There were seven (7) of such instances in this data.

80) Target: ***Modified game** miaƒoa? (ita/8/conv/5)*

[…are we playing?]

Chauser: *Ɛ![yes]*

Bongo: *O!* ***game** la mavivi o ɖe! (est/1/clar/1)*

[The game will not be interesting]

In the above, Bongo selected "game" to establish the link to his speech to the previous speaker and explained further the nature of the game. We can also see in the extract below how the speaker selects "aggressive" as the point of contact to explain further the point of the previous speaker.

Bomba: *Ma tunu kplimi la, ɖoko mianya. I will be aggressive. You joke and see!(ite/5/conv/40)*

[I will deal with you, and you will see]

Bongo: *Egale panpan wɔa?*

[You even showing off ?]

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Tsitu: *Bongo, your plan should be in your head. Megade nume nɛ o. (ite/6/conv/41) Mebe ɖe, nebia Akɔbli fe brother be ɖe, eyi wole aggressive mimenyɛ ɖe nu wotsɔ kpo oa? (est/3/clar/4)*

[Don't mind him. He should go and ask Akɔbli's brother that when he became aggressive didn't we deal with him as he picked a stick?]

Soften request and command (reqcm)

As found in other domains, request and command are also involved in code switching/mixing. There were three of such phenomena.

81) **Bomba:** *The wedding one ɖe, is a norm ta ɖe, maɖe kuku na wo be n'okpɔ nublanui nam. (ita/33/reqcm/1). After that, ne makplɔ wo yi ɖe Geduld after that. (ita/33/conv/34). No, no, no; am saying that, for wedding one is a norm, ke boŋ maɖe kuku. Menye ɖe madze agbo o. (ita/34/reqcm/2). Nu mi ko mawɔ wedding day koe nye be maɖe kuku na woe. [laughter]*

> *[The wedding one is a norm so I only have to seek for favour. If you grant it, I will cater for your lunch after. ...I am only pleading, and not being stubborn. On the wedding day, I only have to plead for favour.]*

The above is an intra-sentential code mixing by which the interlocutor was requesting to be freed from being "ponded". The extract **(ita/104/reqcm/3)** does the same.

Interjection (inj)

Interjections are exclamations or sentence fillers that are in another language. Those mark agreement or disagreement. The research noticed one instance of this.

82) Asasewura: *Ta 800% yae nye nu ka? Insurance! (ita/110/rel /15)*
    [So, 800% that is what?]

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Kpokpluiman: *Ta* **assuming** *be minɔ Gh 50 cedis xe ɖe,* **multiply it times 8**. **(ita/111/conv/105).**

[*So, assuming that we were paying Gh 50 cedis,…*]

Miku ɖe! Agba dze anyi! **They are mad! (ite /15/inj/1)**
[We are in trouble!]

Amalga*:* **Gake government va, va wɔ nu yi na wo ta ɖe, wole aye wɔ be yewo suspend gbɔ. (ita/112/conv/106)**
[*But government has intervened so, it has not yet been implemented*]

The conversant interjected by voicing his frustration on the increase in insurance fee. That

shows his disagreement.

Repetition (rep)

Repetition in code switching and mixing is exhibited for the purpose of clarifying,

showing intensity/ emphasing an act. There were three (3) of such repetitions in this study.

83) Akpligbe: *Johny, Johny* **congratulations! Edz' agbagba loo! (ite/1/rep/1)**

[*You have tried so much!*]

84) Tsitu: **We ponded him and he started begging! Eva le kuku ɖe az5. (ite/7/rep/2)** [*He was now begging*]

85) Amalga: *Mi sugbɔ ta, ne wosi yina gbɔme, woado go ame ɖe kokoko*

le mɔ dzi. **You will definitely meet one or two on the way. (ite/14/rep/3).**

[*We were many so, if running to town you will definitely meet somebody on the*

way]

In example **(ite/1/rep/1)** repetition was used to show solidarity and encouragement. The

speaker used the English word "congratulation" and repeated it with the Ewe equivalent

"**Edz' agbagba loo!"** while **(ite/7/rep/2)** to show intensity, the speaker used the English

compound sentence "We ponded him and he started begging" and repeated the second clause using the Ewe translation, ***Eva le kuku ɖe azɔ.*** Also, ***(ite/14/rep/3)*** was to emphasis the point that their population was great.

4.3   DISCUSSION OF DATA ON STUDENTS" NON-ACADEMIC RECORDING

4.3.1   Types of Code Switching/Mixing

(a)   Intra-Sentential Switching

It is worth noting in the data on students" non-academic recordings that intra-sentential switching occurs predominately within clauses and sentences. There is a syntactic risk of this type of switches in trying to make meaning out of the speaker"s utterance, especially among speakers of different ethnic backgrounds. This is because the sentence as a unit carries meaning and should be taken as a whole. However, this syntactic risk may be avoided, but the most fluent bilinguals do it repeatedly. Most of the extracts transcribed from the students" non-academic discourse have this type of intra-sentential code switches and in a few cases there can also be other types for other functions. The occurrence of intra-sentential switching can be seen in this piece of conversation identified in the recordings:

86) Tracy: I didn"t tackle the graph **kuraa**! (**ita/17/emp3)**
                                    [at all!]

87) Mili: Ðeko mewɔ dɔa **piece, piece, piece. (ita/18/emp4)**
         [I just did the work …]

88) Nancy: Xɛ mekpɔ **board** la dzi ɖe, mebe **what**! (**ita/19/conv/8)**
            [When I looked on the board, I said what!]

89) Bluvi: Sɛ wo deɛ wo yɛ **pretender** na wobae. Gyae no!
         [As for you, you are a pretender, leave her!]   (**ita/13/conv/5)**

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90) Regina: Edu **one week time** a na wɔm de me **lorry fare** abrɛ me.
[In a week's time, then they will bring me my lorry fare.]

(ita/15/conv/7)

The data above were selected from extracts 1, 2 and 3 of the students‟ recording of their non-academic conversations, (see full recordings in appendix A). In (a), (b) and (c) above, students‟ discussion centered on a Mathematics class test they wrote and the difficult nature or otherwise of the test was being discussed. In (a), there is a switch from the matrix language; English to first language „**kuraa**‟ Eʋe to emphasise her inability to tackle a particular question (graph). This situation in (a) is reversed in (b) when the matrix language turned Eʋe in describing how she tackled the questions. This description (though in same sentence) ends in an absolutely different code (**piece, piece, piece**). The matrix language in data (c) is also Eʋe but there is an interlace with English at both medial and final positions of the sentence; "Xɛ mekpɔ **board** la dzi ɖe, mebe **what?**"

In data (d) and (e), the students‟ conversation was in Akan (Twi) as the matrix language but there is difficulty in expressing some lexical items and phrases in the same code. This results in the use of „**pretender**‟, „**one week time**‟ and „**lorry fare**‟ for convenience purposes. This is evident in their response to the questionnaire when most students (55.1%) stated that they switched/mixed code because they found it difficult to explain some concepts in English

Other intra-sentential switches identified in students‟ non-academic conversations can be found in the following extracts:

91) Madline: Me kae kɔ **scrubbing brush** va de eme?
[Who placed the scrubbing brush into it]

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92) Jessica: Teresco **second years** ama yɛayɛ **regular and punctual** yi, yɛn **reduce the number of second years.**

[Teresco second years have made us regular and punctual, let's reduce the number of second years]

93) Alice: Eh! Mekɔ **phone** la ɖe to hafi lo. Ya megava kpɔe, ya mebe

network la menyo o. Gake me **delete** eƒe **number** le **dial calls**.

Magava wɔ mistake.

If not ɖe, **it would have been a big shit.**

[I was listening on the phone before. And I looked at it again and said the network is bad. But I deleted his number from the dial calls. I may do a mistake. If not ...]

In all, however, the number of intra-sentential switches identified in students" non-academic conversations totaled 180. These were identified in 20 extracts.

(b)   Inter-sentential Switches

As pointed out in earlier works cited, inter-sentential switches are those that occur at clause and sentence levels when there is a shift from one clause or sentence to another in a code different from the preceding clause or sentence; (Hoffman, 1991:112). The current study agrees with Hoffman, (1991) when data from students" non-academic conversation revealed similar switches shown in the following extracts:

94) Sefakɔ: *The Maggy people are playing.* ***Maggy tɔwo le bɔlu fom.(ite/08)***
[Maggy people are playing the ball well]

95) Sefakɔ: *Zɔ va afii la!* ***Jemima I'm waiting****!* **(ite/21/reqcm/2)**
[Come here, ok!]

95

96) Fortune: *Ne ho yɛ nwanwa. Wopɛ a bisa Abelia.*
[she has surprised me! if you like ask Abelia.]

Eii! I am surprised. **(ite/14/inj/7)**

97) Thelma: The way Rita run heh! **(emb/23).** *Rita bypassed everybody.*

Ɔnte hwee. **(ite/14)**
[she never mind]

In the extract above, the speaker (Sefakor) began with English in the first sentence, then moved to a different code in the next sentence. In some cases, inter-sentential switches are made to further explain, or otherwise repeat the content of the earlier statement. This is what Sefakor seemed to do since the Eʋe version of the first sentence; "The Maggy people are playing" is "**Maggy tɔwo le bɔlu ƒom**"

Similarly in extract (b) above, the Eʋe version "*Zɔ va afii la!*" is implicative of the fact that the speaker is waiting for *Jemima,* as translated. Other inter-sentential switches in this category can be referred to in appendix A.

There are in all, forty (40) inter-sentential switches identified in students" non-academic recording.

(c)   Emblematic Switching (Emb)

In this kind of code switching, tags, exclamation and certain set phrases in one language are inserted into an utterance otherwise in another, as data from the following extracts revealed. Since tags are subject to minimal syntactic restrictions, they may be inserted at a number of points in a monolingual utterance without violating syntactic rules. Some of these are expressed in the following extracts:

98)   Maty: I don"t want trouble **oo. (emb/2)** Hmm, ah!

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99)   Joyce: **Cash and carry** yea? (**emb/3)** Ɛ! Miava ʃlee.
       [Is it cash and carry? Yes! We shall go and buy it]

100)   Ao! **Impulse buying ye. (emb/4/inj01)**
       [No! it is impulse buying]

       Ao, gake **(emb/5) impulse buying** ye.
       [No! But impulse …it is.]

This is a piece of conversation taken from extract 2 of the students‟ non-academic recordings. In (a) above, the use of "**oo**" and **"Hmm, ah!"** is an insertion to express some kind of disapproval of the speaker. However, the use of "**Ɛ!**" in data (b) expresses the speaker‟s (Joyce) approval of what is being bought. We noticed earlier that Joyce used the interrogative marker "**yea**?" in a different code to enquire if the item being bought is for **cash and carry**. This is later confirmed by the use of Ɛ! in the following sentence. The approval situation is reversed to disapproval again in data (c) in the speaker‟s use of "**Ao**" to mean "no"; that this time, it is not cash and carry but impulse buying. Similar emblematic switches are expressed in data (d) and (e) below:

101)   **Jane: Ao!** Ruth. E! **Hiti** la! ((**emb/19 &20)**

102)   **Brown** ka? (**emb/6/conv4)**
       [*which*]

It can be seen that the speaker in data (d) exclaimed in a kind of mood expressing a command to Ruth to hit the ball while the tag in data (e) "**ka**" is in Eʋe, which is an interrogative marker.

103)   Because ɖe, nyeme **calculati o! (emb/8)**
       [Because, I have not calculated it]

Further examples are in appendix A. There are however, 32 emblematic switches identified in students‟ non-academic data; (see full extract in appendix).

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(d)   Intra-lexical

Intra-lexical switching found in students‟ non-academic data are not far different from those identified in teachers‟ audio recording. As discussed earlier, intra-lexical code switches occur in the context of morphological addition from one linguistic unit onto another. Such morphological additions are infusions of two or more different codes where a morphological unit from one code is attached to another unit in a different code. The following were identified in the data:

104)   *I wanted to dial somebody's number. Ya ko, meva **dial** eya, ya me cuti kaba (inlex/8)*

The use of „**cuti**‟ in data (a) above is a fusion of „cut‟ in English and the pronoun „it‟used in Eʋe as „i‟which is third person singular pronoun. Therefore, the expression **"...ya me cuti"** in Eʋe is translated as **"….and I cut it".** This is a typical example of intra-lexical code-switching at the word level. A similar instance is cited in data (b) in the following expression:

105) Abena*: Ɔno ankasa woanu ne ho. Ɔbɛstarti (inlex/5) aregreti, aregreti [she herself regretted. she will start to regret and regret]. (inlex/6).*

The fusion here exists in the use of „*ɔbɛstart'* translated as **"she will start"** (**inlex/5**) made up of the Twi word *ɔbɛ* and English word *start.* The other word „*aregreti, aregreti'* translated as „to regret and regret‟ was the fusion of *regret* and the Twi vowels [a] and [i] which were used that made it Twi/English word. See full data at appendix A.

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4.4   DISCUSSION OF DATA ON STUDENTS"ACADEMIC RECORDING

From the recordings, it has been observed that students" code switch and code mix in discussing topics of the various lessons. While discussing the various lessons, few jokes and asides were also done in code switching and code mixing. Ewe and Twi were interlaced with English though English was the expected language in the context of their group discussion. The switch pattern was English/Ewe, English/Twi and Ewe/Twi.

4.4.1   Types of Code Switching/Mixing

A) Inter sentential switching (ite)

As said before in this work, this type of code switching occurs at clause or sentence boundary. From the audio recordings of students" discussion, there were seventy seven (77) of such switches. This happens to be the second highest as compared to others. Below are some of the fragments in the extract,

106) ***Ame ke do ɛtɔ,ame ke hã do ɛtɔ. All these, then you are now bringing***

every solution on board. (ite/7/conv/27)

Critically let's scrutinize them.
[This person would say her's and the other person would also say her's.]

107)*The attitude of the counselor also counts. Ne amea wɔa eɖokui abe me ka ye*

o, ne etsɔ nya vɛ, ale woawɔ kabakaba natso ado le xɔa me na eya.
*[If the person conducts herself as if who she is, when you bring her any case, how she will finish quickly for you to leave her.] **(ite/32/clar/10)***

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108) So that is clarifying. Encourage the client to explain issues more. Wose

egɔmea? **Ta nenye be ebiɛ nya ke eye wobe ok! Ɛ! Eƒo tome nam ya baa,**

alo o, meƒoe nam o gake ewɔ attempt **be yeaƒo tome nam.** The

 person is giving more information. **(ite/37/clar/16)**
[So, in case you ask her the issue and she says, ok! Yes, she slapped me or she didn't but made the attempt.]

109) That is it! **Ale ke miakɔ fia ¾?** How do we teach ¾?**(ite/65/rep/1)** As you

use Cuisenaire rod?
[How would we teach ¾?]

In extract, *(ite/7/conv/27)* the students were studying the course *Education* and the topic was *Decision making and planning.* The two sentences involved are in different languages. There was a switch from Ewe into English. The use of the two languages was significant, implying that there were two settings involved at that juncture. English denotes the formal setting because the discussion was on academic work and that informed their choice of code while the indigenous language (Ewe) created the notion that they were out of class, at that time and therefore the code could be informal. The student switched at her convenience to send across her message.

Extract, *(ite/32/clar/10)* and **(ite/37/clar/16)** were from the course *Guidance and Counselling* on the topic *How to treat your client.* From both extracts, the floor of their submission was laid in English and the explanation of their points was made in the L1. This was done in order to better clarify their intentions to members of the group.

The **(ite/65/rep/1)** extract was in *Maths methods* and the topic *teaching fractions.* The switch was used to negotiate for explanation and clarity on how the concept of

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fraction ¾ could be explained to pupils using Cuisenaire rod. The switch was a repetition of the same thing in both languages. The extracts were examples of inter sentential type of code switching. Other examples of inter sentential code switching can be found at the appendix A.

B) Emblematic switching (emb)

This, according to Hoffman, involves the tags and exclamations in a language that are inserted into an utterance in another language. There were twenty one (21) instances of emblematic code switching found in the recordings. Below are some of them,

110) Mary*: If the child does not refuse your orders **la**, there would not be the need to   report   him to*

*anybody.**Ahǎ!(emb/1/inj/1)**[exclamation]Composite decision!*

111) *Mary: Why should these be intentions?* **Ne wobe** *ends* **la**, *meaning, after coming out with all your decisions; you end up making (stammering)*

[*If they say ends, then … *]

Regina: That is the end.

*Mary:**Ɛhɛ̃! (emb/2/inj/2)**

Regina: So, what do you intend doing?

112) *Mavis:* **Yes!(emb/7/inj/7) Eke ɖe**, *like the client is telling me his problem.*
[For this,…]

All the three instances of emblematic switching shown in the above extracts are exclamations showing various degrees of emotion. In *(emb/1/inj/1)*, the student was trying to recall some form of information eluding her but in *(emb/2/inj/2)* it was for the

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purpose of affirming the message by the previous speaker. That of **(emb/7/inj/7)** shows agreement and sets the floor for the explanation of the intended message. Further emblematic switches are in appendix A.

C) Establishing continuity with the previous speaker (est)

This occurs to continue the utterance of the previous speaker. From the recordings, there were thirteen (13) of such types.

113) Joyce*:   …Why should these be intentions?* **Ne wobe** ends **la,** *meaning, after coming out with all your decisions; you end up making (stammering)*
[If they say ends, then …]

Regina: *That is the end.*

Mary: **Efia be ɖe,** the thing is like, *I am writing this book: my final purpose is that at the end of the day,* **mate ŋu aŋlɔ agbalẽ ke.(est/1/clar/1) Me' sigbe oa?** *That is the end!*
[*That means that,…I should be able to write this book. Isn't it?]*

In the above, Mary took turn to continue the explanation of Joyce"s, submission. She started with the Ewe phrase **Efia be ɖe (meaning),** giving the indication of continuing of what the previous speaker was saying.

114) *Joan:* **Ame aɖe la,** *by nature,* **mefoa nu o.**

Fortune: *Those introvert and extrovert ya dom wole.* **(est/2/clar/11)**
        [*Somebody, by nature, he does not like talking]*

In the above, Fortune establishes with the previous speaker (Joan) to continue what she was saying.

115) *Mavis: How would you feel as a client? After the message given out, aleke woatsɔ respond na amea?*(…how 2sg-fuc respond to the person?)

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*Esther: Maybe **ele to ɖo lo. Gake** because mena enya o ta la,*

(est/4/clar/13) That's the skill they are talking about.
[Maybe he is listening. But because he didn't inform that is why.]

It can be observed that Esther was continuing Mavis̈'s client issue by adding more information to what Esther said. Further examples can be looked at in appendix A.

D) Intra lexical mixing (inlex)

This type of code mixing occurs within word boundary. In the audio recording, there were three (3) of such type. Such instances are,

116)Leader: … *like after taking decision no ɔsɛ, the end, the end is like*

*after, yɛmfa no sɛ woakɔ **reporti** ama wo mentor no, wo mentor*

se boro akora no anaa se fano kɔ headmaster hɔ. **(inlex/1/conv/175)**
[After taking the decision at the end, the end is like, let's report to your mentor and your mentor said whip the child or send him to the headmaster.]

117) **Leader:** Mosresre, **manblasti** moa, mo nna Nyame ase! Se meka

no ntɛm a, na me yɛ mistake no. Predict accurately

(inlex/2/conv/194)

[*You laughing, thank God I did not blast you. If say it fast, I will make mistake*]

118) Regina: Wo ti nkwa, Wo ti nkwa koraa! Adeɛa me nso meyɛ bi, **mɛma**

pointi bi. **(inlex/3/conv/209)**

As earlier mentioned, the intra lexical code mixing is within words. From the examples, there is the attachment of the vowel [i] in Twi to the English words. In

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(inlex/1/conv/175), the word is *report* with the vowel [i] added to be *reporti* while in

(inlex/2/conv/194) the word is *blast* with the vowel [i] added to be *blasti* and in

(inlex/3/conv/209) the word is *point* with the vowel [i] added to be *pointi.*

The fact that there is no English word as "reporti", "blasti" and "pointi" suggests that there has been some form of morphological process that speakers adopted from their L1 (Akan) where consonants do not end words except nasals. By this notion, the speakers added the vowel [i] to satisfy that rule though those words were English words collocating with of Akan words. Interestingly, in all the words, the vowels precede the consonant[t] in English

E) Intra sentential mixing (ita)

Intra sentential code mixing occurs within the clause or sentence. This involves the insertion of words or phrases in one language into another language. There were two hundred and six (206) of such types in the data gathered from the audio recording. Some were words while others were phrases. The occurrence of intra sentential code mixing can be seen in the following,

117) Mary*: Alright! You make a decision when you have a problem. Right! now, that's a*

> *simple meaning of decision making, because,* **ne e read** through **la***, the person*

> *was making references to:(ita/3/conv/2)* **You are in class, the pupils are not**

> **taking** *your orders; and you are going to report the pupils to your mentor.*

118) *If the child does not refuse your orders* **la,** *there would not be the need to report*

> *him to anybody.(ita/4/conv/3) Ahã! (emb/1/inj/1)Composite decision!*

119) **Ye wobe** composite decision is when you have to consider several alternative

decisions. **(ita/5/conv/4)**

[*And they say ...]*

Nɔdey: *Please, where is the topic?*

Joyce: Is in the book but **nyɔnua kura ke meŋlɔ ɖe fi mi. (ita/6/conv/5)**

120) *That's when you have to opt for several alternatives to solve a particular*

problem. The problem is one, **gake** [but] *you don't have a single solution for*

it.(ita/7/conv/6) Like **miva di nuwoe, ke miwɔe ale kpɔa?(ita/8/conv/7)**
[*We want to do things, shall we try this?]*

Ke ame yile be miwɔe le tsɛa, alo miawɔe le boŋua? Eke kura manyo wua?
[*Suggestions kept coming, one suggests this and the other saying or shall we try*
this? Will this not be better?]

Like that **diiŋ** [*persistently*] **(ita/9/emp/1)** *then we have we have arrived at a*

conclusion. That is what I understand about composite decision.

The above was an extract from a group discussing on the topic *Decision Making*

and Composite Decision in the course *Trends in Education*. In this extract, there were

seven (7) instances of intra sentential code mixing which were insertions of phrases and

words in Ewe into English utterances. These were used to negotiate for intelligibility to

create emphasis, interjection and convenience.

Further examples that can be classified as intra sentential are,

121) *Leader: Trends* **no eyɛ boring papa!(ita/179/emp/17)***And they say it's*

the one people do fail o! **Ɛkyere se yenyere yɛn ho!(ite/62/reqcm/8)** *If*

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*you go to bath, you sit down **na, wankasa** you read*

*it.(ita/180/conv/197) **Sesea no, biribiara yɛbɛkan no,** like*

factors that limit good decision making. (ita/181/conv/198)
[*It means we have to be serious ... youself ...now everything would have to be said*]

*Boateng: Mama Pearl, **eha na ɔfriiɛ?***
[*Is Mama Pearl from this place?*]

*Esivi: **Daabii o!***
     [No oh!]

Leader: *Aha!* **ɛha yɛ** *lesson three.(ita/182/conv/199)*

[*Here is lesson three.*]

*Regina: **Na** habit **ne** behavior, how do you explain that one?*
     [*Habit and behavior, how ...*]***(ita/183/conv/200)** Like why is it limit to*

   decision making.

*Regina: **Tesɛ mowɔ** staff **so,** some people **bi wɔ hɔ a enya me xoxo na***

   woe.(ita/184/conv/201) [Twi/Ewe]
   [*As members on staff, some are senior to others on staff*]

The above is Twi/English intra sentential code mixing at word and phrase level. The students inserted Twi words and phrases into English. Further extracts in this category can as well be seen at the appendix A.

4.4.2   Reasons for code switching and mixing

According to Hoffman (1991) and Saville-Troike (1986), there are several reasons/factors which made bilingual speakers switch and mix code. There are eight of such factors found in this research.

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1) **To emphasize a point (emp)**

This factor occurs when speakers want to emphasis or amplify a point in another language. They are motivated by their culture therefore, use terminologies in their language. There are twenty one (21) instances where the students were making their point and switched/mixed code to highlight that aspect of their message. In the extracts below are some instances,

122) Mary: ***What is decision making****? Kaba kaba! [hurry up!] What are the techniques for composite administrative decision making? Don't waste my time!*

Regina*: **Eke ya, nye tsɛmenyae! Planning and review.(ite/12/emp/6)***
[*For this, I also know it!*]

123) Education mate ŋu nɔ free gbeɖegbeɖe o! **(ita/87/emp/9)**
[*Education will never be free!]*

124)Milly: At the North; do you know they are still not paying fees?

Womelɔa dea suku o lo! (ite/28/emp/10) It is just a way of motivating them.
[*They don't like attending school*]

125**)** Rose: The emphatic understanding, as for that one, **mexlẽe kakaka, ɖeɖi te ŋunye! (ita/131/emp/11)**
[*… I have read it repeatedly, I am fed up*]

In (ite/12/emp/6), Mary and Regina emphasize their submissions. The Ewe word "kabakaba" meaning *fast,* amplifies the urgency which the questioner in this case, Mary, wants her answer to the question. Regina, on the other hand, used emphasis to show her happiness in getting the answers right. The beginning word in Ewe, "Eke ya…" meaning *as for this*, implies that most of her answers were wrong or she could not figure them out. Another emphasis was in **(ita/87/emp/9)** indicating the impossibility of free education in

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Ghana. Extract,**(ita/131/emp/11)** also shows the frequent frustration she went through reading over and over again she getting understanding of what she read. Other code switching/mixing classified under this group can be found in appendix A.

2) **Interjection (inj)**

Interlocutors switch or mix code switching/mixing to mark interjection. In many instances in this work, emblematic switches mark interjection. There were twenty two (22) instances of this. A number of them are,

125) *If the child does not refuse your orders **la,** there would not be the need to*

*report him to anybody.**(ita/4/conv/3) Ahã̃! Composite decision!**(emb/1/inj/1)*

The emblematic **Ahã̃!,** is exclamatory, indicating the sudden recall of the point/message eluding the student. This falls under interjection. Another was the intrusion of the Ewe word ***la.***

126) ***Ɛ bia! (emb/16/inj/16)***What you are talking about **no** *is about an issue in*

the environment you are teaching or something,[laughter] ***so, mayra.***
[*I am lost*]

127*) The person has given me a conducive atmosphere to deliver the message.*

But ne eve do ɖe egbɔ wobe, ***ehẽ!(emb/11/inj/11)*** *What can I do for you? Sir, the*

Principal said, ***ehẽ!(emb/12/inj/12)*** *So what!**(emb/13/inj/13)** Sometimes* ***mate ŋu***

aŋlɔ nya be nyematsi nɛ o. (ita/163/conv/169)Mate ŋu do nya pete nɛ o; gake!
[*But if he says, yes! ... so. Sometimes you can forget the message. You can't reveal all the message*]

The above are some interjections in Ewe thrown into English utterances to show accommodation and anger. In **(emb/11/inj/11)** and **(emb/12/inj/12)** both instances indicate accommodation for conversation while **(emb/13/inj/13)** indicate objection and anger.

128) *Ɛhnn!(emb/15/inj/15) Knowledge **no so no**, I could remember*

sɛ na waka sɛ we have some people, you will know that this

person will know book, this person will ...
[…that also,…that she said that…]

The above interjection [*Ɛhnn!]* also shows recall of information that was almost eluding the student. The other instances can be found in appendix A.

Quotation (quo)

The function of code switching as quotation means that switching is used to quote terms, proverbs or a well known saying in another language. There were six (6) of such realized in the audio recordings.

129)***For me**, ne mibe magadoe o tsɛ, madoe!*
[You cannot prevent me from saying it] **(ita/2/quo/1)**

This is a common saying among the Ewe's (Kpando) that amuses people as a result of the circumstances in which this statement was made. This served as an aside, teasing the School Prefect who happened to be a native and part of the group discussion.

130) ***So, ne wobiɛ be "did you really say he slapped you?" Enya tsi zikpui dzi***

***egbea? (ita/120/quo/5) [laughter]** For all you know, **nya mi amea do la**, it*

*was ambiguous, **womese eme nyuie ɖe o**.*
[*So, if they ask…? Did you get stuck on the seat? … what the person said, …you did not understand it well*]

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131)Ame *aɖe ka aʋatso na wo be ye srɔ̃ foa tome na ye, ʋɔ once ko wofo*

tome nɛ kpɔ.*So,nagagbugbɔ biɛ be "did you say efoa ye*

ɖaa?"(ita/121/quo/6)
[*Somebody lied to you that the husband slaps her but it was only once that he has done so. So, you re-ask her, "did you say he slaps you always?"*]

The above was a discussion in *Guidance and Counselling* on the topic *Dealing with your client*. The quotations were to seek for better clarification of the information from the client. A technique to use was to repeat some aspects of their earlier questions asked their client of which the students were practicing. By that, they were quoting themselves. Below is another,

132) Let"s *say* **meyi** [I went] *exam hall* **ko wobe** [they say] *"administration*

decision is complex".(ita/40/quo/3) Discuss how you would go about it?

The above quotation was used to narrate a scenario for better understanding of the point she was earlier making. Reference can be made to others at the appendix A.

4) Convenience (conv)

One other factor that motivates bilingual/multi lingual speakers is how easy and convenient they are able to send across their intended message. So, they select a code that can really make their case for the intended feedback. From the data gathered in the recording, convenience was the highest factor, as many as, two hundred and seventeen (217) instances. Here are some of them;

133)Sandra: *So, when you are teaching a small girl, and you come to this,* **efia be**

[meaning] *now before you do another thing to show that it's equal to the ¾*

*that you are talking about.(ita/197/conv/217)***Nu yi** wofia **ɖe,** *I understand o!*

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(ita/198/conv/218)*Cuisenaire rod* **tsɛ la, mi zãna** *the value.*

(ita/199/conv/219)*We don't use it as a   whole   . We use the value.*

[*What was taught …that to, we use*]

134) Leader:**Woyi nyɛ** *three or four points* **bi?***(ita/176/conv/193)*

Ahaa!, Bako nso *it is not possible to consider all the consequences associated with a particular problem.* **Mosresre, manblasti (inlex/2/conv/194) moa,mo nna   Nyame ase. Se meka no ntɛm a, na me yɛ** *mistake* **no.***(ita/177/conv/195)Predict accurately.*   **Bɛ** *I learnt* **sɛ, yɛmfa no sɛ** *in learning the Ll,* **afi ma ko mesrɔe le ʋuu kakaka.** *(ita/178/conv/196)*

[*Is this not three or four points. Yes! One to …you laughing and laughing, just that I did not blast you. Thank God! If I say it fast, I make mistake. I learnt that, let us take it that in learning the L1, that is where I learnt it severally.*]

The students switched/mixed code at word level, phrase level and clause level in their L1 into English for the purpose of convenience. From the above, the student felt better explaining the concept/idea fluently and easily switching and mixing code for clear understanding by her colleagues. Below was an another example,

135) Leader: *15 like after taking decision* **no wɔn sɛ,***[they say]* *the end, the end is like after,* **yɛnfa no sɛ woakɔ reporti (inlex/1/conv/175)** *ama wo mentor* **no,** *wo mentor se boro akora no anaa se fano kɔ headmaster hɔ. Ok! now,   the end result is caning the pupil.* **Na,** *which means are you going to use to achieve that end*

result? (ita/171/conv/176) The end result is caning or implementing the punishment.

[*Let us take it that, you report to your mentor and your mentor said cane him or send him to the headmaster. So …*]

Code switching and mixing helped the students to conveniently explain the points to her colleagues and gain ground in the explanation. Further examples can be seen in appendix A.

5) Real lexical need (rel)

From the data, it was observed that, at times, real need of vocabulary is a factor for switching and mixing of code. There were eight words considered necessary to be used in another language. For the purpose of the message not to be distorted words needed to be used that way. For example,

136) Mibe**, etsia le ɖiɖim ta mimate ŋu akpɔ hydro o**.**(ita/25/rel/1)** So, lets go

for solar **alo, ne emi manyo o, miwɔ eke.(ita/26/rel/2)**

[*We said the water was reducing so, we would not be able to see the hydro. So, …or, if that would not do, we better do this*.]

137)**Ame aɖe gblɔ be nenye be mi** depend **ɖe Akosombo dzi la, manyo o**

elabena, **miate ŋu a** predict **tsi dzadza o**. **Alo miawɔ dam**

bubu.(ita/28/rel/3)
[*Someone said that, if we depend on Akosombo dam, it will not do, because we cannot predict the rain. Or we build another dam*]

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138)Manya be **studio** yi wolea, wole nya sia nya sem o. **(ita/117/rel/5)**
[*You would not know that they are listening to you in the studio.*]

139)Maybe wova gblɔ na **counselor** be srɔwo ƒo tome na wo. **(ita126/rel/6)**

[*Maybe you came to tell your counselor that your husband slapped you*]

From the above extracts, it was clear that the words, "hydro", "solar", "dam", "studio" and "counselor" posed a challenge to students and they really needed to use these words in their utterance. These words are technical and belong to specific disciplines. An attempt to paraphrase or do otherwise would result in destroying the message.

6) Clarifying the speech content for interlocutor

This happens when a speaker tries to clarify issues raised by the previous speaker to his conversant. He may thus take some elements from the previous speaker or their modified forms in his submission. There was twenty three (23) of such cases realized.

140) Joyce*: Why should these be intentions?* **Ne wobe**[if they say] *ends* **la,** *meaning, after coming out with all your decisions; you end up making (stammering)*

Regina: That is the end.

Mary: **Ɛhẽ̃!**

Regina: So, what do you intend doing?

Mary: **Efia be ɖe** [meaning],the thing is like, *I am writing this book: my final*

purpose is that at the end of the day **mate ŋu aŋlɔ agbalẽ ke.(est/1/clar/1) Me' sigbe oa?**
[*…I can write the book. That is not it oh?*]

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*That is the end! The end product **enye be maɖa banku nebi**. (ita11/clar/3)*
Gake

***nye** intention **nye be maɖa** Banku.**(ita/12/clar/4)** So, you are considering the end*

product as your intention like your objective; your goal.
[*…is that, I should cook banku well, but my intention is to just cook banku.*]

The extract above, gives the indication that Mary was trying to explain Joyce‟s speech content and therefore, started with the Ewe phrase, "Efia *be ɖe* …"[meaning] to link her submission to that of the previous speaker‟s. Words of the previous speaker found in Mary‟s explanation were, *intention* and *end*. The aim was to better explain the points to members of the study group. Another example is,

141) Regina*: My end is to make sure that the pupils are in school. How come it's an intention too?*

*Joyce: **Mebe ɖe** [I‟m saying] an intention is what is planned doing by the end of the day.**(ita/14/clar/6)** In decision making, the end can be described as the intention.*

Further extracts in this category can be found in appendix A.

3) To soften or strengthen request and command (reqcm)

Students in their study group discussions made requests and commands in another language other than the language they earlier engaged in during the discourse. There were three (3) requests and commands found in the analysis of the audio recording. Below are some of the fragments of the extracts to that effect.

142) Mary: ***What is decision making**? Kaba kaba![hurry up]*

   (ite/11/reqcm/1)What are the techniques for composite*

   administrative decision making? Don't waste my time!

143) Sedi: *Decision making **mevɔa o lo!**(ite/15/emp/7) **Eli zã**. Hurry up!*
   [Decision …does never end. It is enormous.] *(ite/16/reqcm/2)*

144) *Deborah: **Ɛhẽ!(emb/9/inj/9)** Ne wonye **nyɔnu, ya ŋutsu va, wova***

   le asi titi ɖe eŋu, efe susu ava nɔ nya bubu tsinɛ. You

   *have to be careful! **(ite/54/reqcm/4)***

[If it is a woman and a man comes, rubbing his hand on the woman, her

mind may give her wrong signal.]

Interestingly, all the switches under this category are commands. This means that there was some form of authority being assumed by the various students as and when each wanted to address the other. One would expect some request or polite ways of presenting issues to each other, since they were all of the same academic level.

4) **Repetition (rep)**

A bilingual/multilingual may switch and mix code to repeat what has been said in one language in another. Repetition does not in all cases clarify what is said, but it may also amplify or emphasize a message. Five (5) of these were realized in the data.

145) Sedi**:Mele be neganɔ** gender bias o; **(ita/84/conv/92)**Ame sia ame nekpɔ gome le eme. Co- education? Eyae nye nu ka? That is what?**(ita/85/rep/1)**

   Desirable during certain stage of education.

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[*He should not be gender bais. Everybody should benefit from it*.]

146) Mavis: How would you feel as a client? After the message given out, aleke woatsɔ respond na amea?**(ita/116/rep/2)**
[*How would you respond to the people?*]

147) Tracy: Like, I was listening to a doctor one day, she said sometimes, she stays for three days without bathing. **Eyi nyɔnu yi te ŋu nɔa anyi ŋkeke etɔ̃ ya mele tsi o!**   [*As this woman could stay for three days without bathing.*] **(ite/52/rep/3)**

148) Sandra: That is it! **Aleke miakɔ fia ¾?** How do we teach

¾?**(ite/65/rep/4)** As you use cuisenaire rod?

148) Berlinda: Ame kae gblɔe? Who propounded it?**(ite/70/rep/5)**
[Who said it?]

From the data, extract **(ita/85/rep/1)** and **(ite/52/rep/3)** are emphasis to show some form of amazement as to why those things have to be so, while **(ite/65/rep/4)** and **(ite/70/rep/5)** were interrogative that is sking questions needing answers to. In extract **(ite/52/rep/3),** is also showing some surprise as to why a lady has to stay for three days without bathing. From the above, one can conclude that repetitions go beyond emphasis, clarification. It can also be interrogative.

4.4.3   Summary of Key Findings on the Audio Recordings

The table below presents the summary of key findings on the audio recordings about the types and factors of code switching and code mixing in all the four categories from which the data were collected. Table 1 presents the types of code switching and code mixing while table 2 deals with the factors identified in code switching and mixing among students and tutors.

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Table 3 – Types of Code Switching and Mixing

TYPE OF SWITCH/MIXING	CATEGORY OF AUDIO RECORDING				
	Trs Non Academic	Trs Academic	Students" Academic	Students" Non Academic	Total
Switch					
Inter-Sentential (Ite)	20	9	77	40	146
Emblematic (Emb)	0	19	21	32	72
Establishing continuity	9	0	13	0	22
Mixing					
Intra-Sentential (Ita)	158	44	206	180	588
Intra-lexical (Inlex)	7	0	3	8	18
TOTAL	**194**	**72**	**320**	**260**	**846**

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Table 4 – Factors/Functions for Code Switching and Mixing

FACTORS/ FUNCTIONS	CATEGORY OF AUDIO RECORDING				
	Trs Non Academic	Trs Academic	Students" Academic	Students" Non Academic	Total
Hoffman"s Reasons					
For convenience	149	25	217	91	482
Change of Topic (p/top)	0	0	0	4	4
Quoting Somebody (Quo)	8	7	6	7	28
Emphasis (emp)	7	19	21	16	63
Interjections (inj)	1	11	22	24	58
Repetition (rep)	2	5	5	4	16
Clarifying speech of interlocutor (clar)	7	0	23	2	33
Expressing group identity and Solidarity (Id)	0	3	0	2	5
Saville-Troike"s Reasons					
Softening Requests and Commands (reqcm)	3	4	4	11	22
Real Lexical Need (rel)	24	0	8	16	48
Excluding other people	1	0	0		1
TOTAL	**202**	**74**	**306**	**177**	**760**

4.5   DISCUSSION OF DATA COLLECTED FROM THE INTERVIEW

Research Question 3 – To what extent is code switching and code mixing a common phenomenon and a discourse strategy within that community?

4.5.1   Responses from the Interview

Another instrument used by the researcher to collect data on code switching and code mixing is oral interview. The researcher conducted face-to-face interviews with both students and tutors in order to find out the extent to which code switching and code mixing prevailed in the community. It was also aimed at cross checking the data obtained from the audio recording and the information acquired. The interview was appropriate here because it enabled the researcher to get first-hand information needed for the study. The interview sought information mostly on research question three (3) which is based on establishing the extent to which code switching and code mixing is a common phenomenon and a discourse strategy in the speech community under study. Questions were asked on how often respondents (both students and tutors) engaged in code switching and code mixing in the college community in both academic and non-academic discussions. The researcher adopted the semi-structured interview which gave the researcher the opportunity to specify issues and to establish rapport with the interviewees. It was carried out on one-on-one basis. In all, ten (10) students and eleven (11) tutors were interviewed. They were chosen because they exhibited the phenomenon under study most. It was conducted at a time and place convenient for the informants. The researcher created favourable condition to make the interview sessions more casual and friendly.

From the responses on the interview sessions, it emerged that code switching and code mixing is prevalent in the college community as most of the interviewees agreed that they

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switched/mixed code in their conversations on campus. Regarding the place/places where students engaged themselves in discussions on campus, all of them (students) mentioned dormitories, classrooms, group discussions and other social gatherings: morning assembly, dining hall, sports and games, etc as long as the gatherings were for college activities. Some tutors also confirmed that in their conversations with students, they (the students) switched/mixed code a lot, especially those bilingual students who could not express themselves fluently in their first/native languages. Tutors also agreed that, in the classroom and sometimes with other colleague tutors, they switched code in discussions. When asked which language(s) they used most in their conversations on campus, it became clear that code-switching/mixing among tutors/students existed mostly in English-Eʋe, and English-Twi and English-Sekpele in the college community, with English- Eʋe being the higher medium among conversants. Students confirmed in the interview that even at their academic group discussions during their evening studies (prep), they used both English and first languages to explain concepts to the group members for better understanding. When students were asked to mention the people with whom they had their discussions on campus, all the ten (10) responses received were the same; that they discussed with their classmates in classrooms; their roommates in their dormitories and their tutors when they were in difficulty with some topics and other personal problems. Responses on this question from the tutors" side were not different from their students" responses. On what topics/issues were their conversations based, the ten (10) students and (11) tutors mentioned issues concerning both academic and non academic work. Students stated that when they meet especially during evening studies to do their group studies and assignments. Tutors on the other hand, use it when they were

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teaching to conveniently explain issues to their students. In this regard, students and tutors agreed that the topics or issues they discussed among themselves were beneficial to their academic programme. The interview schedule used in this study can be found in the appendix.

4.6   ANALYSES   AND   DISCUSSION   OF   RESPONSES   TO   THE QUESTIONNAIRE

Research Question 3 – To what extent is code switching and code mixing a common phenomenon and a discourse strategy within that community?

4.6.1   Responses to the Questionnaire

The analysis of the questionnaire as part of this chapter gives a descriptive information about data collected. In all 78 questionnaires were retrieved out of 85 that were distributed to respondents. This gives a retrieval rate of 91.764% of female students who were sampled through purposive sampling technique. This sampling procedure was used because the researcher targeted those students whose conversations were recorded to answer the questionnaire. Twenty (20), (constituting 25.6%) of the students are within the ages of 1 – 20, forty-nine (49) (constituting 62.9%) were within ages 21 – 30 which formed the majority and 9 of them were in the range 31 – 40 years. This is shown in table 5 below:

Table 5 – Age of Respondents

	Age	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-20	20	25.6	25.6	25.6
	21-30	49	62.8	62.8	88.5
	31-40	9	11.5	11.5	100.0
	Total	**78**	**100.0**	**100.0**	

It was also noted that forty-five (45) (57.7%) of the students were in level 200 while 33 (42.3%) of them were in level 100. With regard to the use of the mother tongue (L1), three main languages were identified, namely Eʋe, Twi and Ga, in addition to others which were not clearly stated. This is illustrated in table 2 below:

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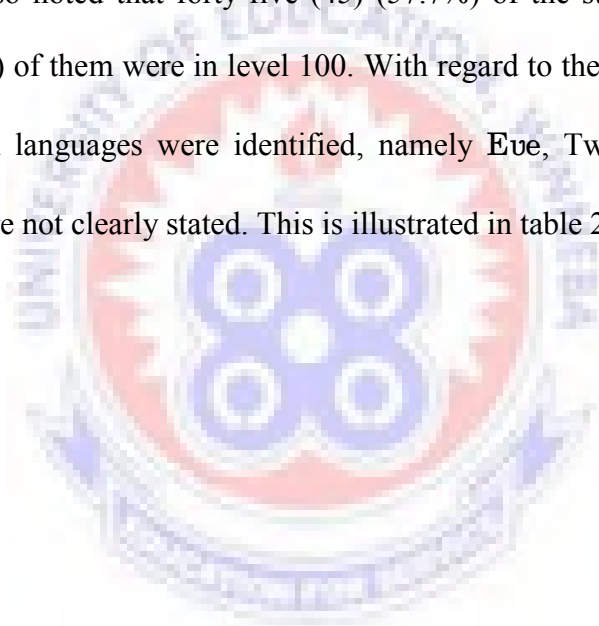
Table 6: What is your mother tongue (L1)?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Ewe	38	48.7	48.7	48.7
	Twi	25	32.1	32.1	80.8
	Ga	9	11.5	11.5	92.3
	Others	6	7.7	7.7	100.0
	Total	**78**	**100.0**	**100.0**	

The table revealed that thirty-eight (38) representing 48.7%, 25 representing 32.1%, 9 representing 11.5% and 6 representing 7.7% of the students were found with using Ewe, Twi, Ga and others respectively as their L1. The L1 was regularly used by 88.5% of the students against 11.5% who did not use the L1 often. Apart from the L1 which was regularly used by the students, 78 representing 100% said they used the English language and they spoke this language with both friends and families.

As to the various forms in which students communicated, the table below illustrates:

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Table 7: What language(s) do you normally use if a colleague visits you or if you visit such a colleague?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Ewe-to-English	46	59.0	59.0	59.0
	Ewe-to-Twi	25	32.1	32.1	91.0
	English-to-English	7	9.0	9.0	100.0
	Total	**78**	**100.0**	**100.0**	

It was noticed that students normally communicated with their colleagues in three forms, which were Ewe –to – English, Ewe – to – Twi and Twi –to – English. From our frequency distribution, 46 students, constituting 59.0% said they used Ewe/English, 25 constituting 32.1% used Ewe/Twi and only 7 constituting 9.0% used Twi/English. Generally, 94.9% of the students code switched/mixed in their interaction with friends during their group discussions as against 5.1% who used only the English language or mother tongue exclusively. This is shown in table 8 below:

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Table 8: Do you switch /mix language(s) during group discussion?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	74	94.9	94.9	94.9
	No	4	5.1	5.1	100.0
	Total	**78**	**100.0**	**100.0**	

The responses from the questionnaire revealed that 60 students representing 76.9% responded "Yes" to code switching /mixing languages as against 18 students representing 23.1% who responded "No". The same number of students said they used it often both in academic and non – academic discussions. However, a lot of reasons were stated for which they felt it was right to code switch/mix between the L1 and the English language. Table 9 below shows the percentage distribution of reasons stated by respondents.

Table 9; Reasons for Code Switching/Mixing

General Reasons for Code Switching/ Mixing	Frequency	Valid Percent	Cum Percent
Because it is my mother tongue	13	16.7	16.7
Find it convenient switching/mixing code in explaining issues	31	39.7	56.4
At times it is unintentional	10	12.8	69.3
Things are better understood when both are used	15	19.2	88.4
To crack jokes	9	11.5	100
Total	**78**	**100**	

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From table 9, it can be seen that 31(39.7%) and 15(19.2%) recorded the highest percentage indicating that most students code switched/mixed because, it helped explain ideas, concepts and issues better. The above values 31 respondents and 15 respondents (students) shared their reasons for why in discussions with colleagues, friends, and families, as well as teachers they code switched/mixed in order to be understood by people and also to explain themselves well. Thirteen (13) (16.7%) of the students code switched/mixed because they saw the need to use their mother tongue than any other language, ten (10) (12.8%) also said it was unintentional at times to code switch/mix and 9(11.5%) of them said it was nice and enjoyable to crake jokes in L1. The descriptive analysed in frequency distribution table can be seen in Appendix B.

4.5.2 Summary of Key Findings on the Questionnaire

- Ninety-four (94%) percent of students agreed they switched/mixed code in both academic and non-academic discussions.

- The majority of students who engaged in code-switching/mixing were those in level 200 that is, second year students, constituting 57.7% of the total student population.

- The two major languages in which students switched/mixed code in their discussions were Eʋe and Twi, constituting 48.7% and 32.1% respectively. They agreed that they used these languages regularly since they were their mother tongues.

- The majority of students spoke English on campus, only if they met their tutors in academic discussions. This number constitutes 67.9%.

- The majority of students, constituting 88.4% used their mother tongue in discussions with their friends on campus.

- Code-switching/mixing among students existed mostly in English-Eʋe, followed by English-Twi; constituting 61.5% and 30.8% respectively.

- For the sake of cultural solidarity (identity) and the fact that concepts were better understood when explained in the first language, most students (64.1%) agreed that it was good and just to switch codes in discussions.

- On academic grounds, most students (55.1%) stated that they switched/mixed code because they found it difficult to explain some concepts in English, and also when their friends could not get the understanding of certain things being explained to them in English. Therefore, code switching/mixing was more convenient.

- It was also revealed that most tutors, during lectures in the classrooms switched/mixed code in their bid to get concepts well explained to their students. This was revealed by their students when they stated that 94.9% of their tutors switched code in academic discussions.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter provides a summary of the study, draws conclusions and recommends some measures.

5.1 Summary

The study was prompted by the notion that code switching mostly occurs in informal situations. Code switching, as a discourse strategy, is found in use in varied domains of language usage. The current research adopts the sociolinguistic tradition of language use in relation to code switching and code mixing. The research is conducted from the sociolinguistic perspective, since the current study is an investigation of language attitude among members of the college community of St. Teresa"s, based on the naturally occurring use of language within the college.

The underlying issue of concern to the researcher in carrying out this study is that the issue of alternation of codes during interpersonal communication is a common phenomenon in the speech community of St. Teresa"s College of Education, Hohoe. The phenomenon runs through students and tutors in the speech community, regardless of the ethnic background or setting of users. The researcher analysed a recorded data of a naturally occurring conversations of the speech community under study to find out the nature of switching and mixing of codes that were common and the motive behind their use. It explored the sociolinguistic theory/framework on code-switching as an intervening variable, with an eye towards establishing the type, the purpose and the motivation

behind code switching as a discourse strategy within the speech community of St. Teresaʺs College, Hohoe.

In conducting this study, the following research questions were used to arrive at the findings:

1. What types of code switching and code mixing are performed in the speech community of St. Teresaʺs College of Education, Hohoe?

2. What reasons account for code-switching and code-mixing among people during their conversations?

3. To what extent is code switching and code mixing a common phenomenon and a discourse strategy within that community?

The design of this study was ethnographic research aimed at the researching aspects of language use in a real natural situation. In this study, the tutors and students (year one and two) in St. Teresaʺs College of Education, Hohoe constituted the target population. The teaching staff strength of the college stood at 41 of which 13 were females and 28 were males. The number of students under study also stood at 408 made up of 180 in the first year and 228 in the second year. The researcher used a sample size of eighty (80), out of which 75 were accessible.

In all, the study was organized in five (5) chapters. Chapter one is the introduction. It consisted of the background, scope and problem, purpose, underlying theory and organization of the study. Chapter two is the review of the literature. The literature review covered many theories posited by earlier researchers that account for the rise in code-switching and code mixing. Some of these areas can be observed both inside

and outside the classroom environment and are relevant to teachers" and students" interactions. Significant among them are that code switching can be used to: emphasize a particular point; to substitute a word in place of an unknown word in the target language; to express a concept that has no equivalent in the culture of the other language; to reinforce a request; to clarify a point; to express identity and communicate friendship; to ease tension and inject humour into a conversation and introduce new topics.

The researcher used Hoffman"s theory (1991) and Saville-Troike (1986) as the underlying theory of this study to identify the types of code mixing and switching and to explain reasons why people switched and mixed their languages.

Chapter three is the methodology. It described the research methods and researches approach, population and sampling, method of collecting the data, method of analyzing the data, and method of presentation of the data. Chapter four, dealt with data analysis, which consisted of findings and discussion. Data for analysis were the academic and non academic discussions of both tutors and students of St. Teresa"s College of Education, Hohoe which were in the form of audio recordings that were transcribed into text. Interview of some respondents and the questionnaire analysis administered to tutors and students respectively were also used to cross check the information gathered from the recordings. From the findings that emerged from the data analyses, the following conclusions were made.

5.2 **Conclusion**

It became clear from the study that code switching and code mixing had become a common phenomenon and a discourse strategy in the speech community of St. Teresa‟s College of Education, Hohoe. This was confirmed in the data analyzed when ninety-four (94%) percent of students agreed they switched/mixed code in both academic and non-academic discussions. The majority of students who engaged in code-switching/mixing were those in level 200; that is second year students constituting 57.7% of the total student population. The two major languages in which students switched/mixed code in their discussions are Eʋe and Twi, constituting 48.7% and 32.1% respectively. They agreed that they used these languages regularly since they were their mother tongues.

Again, it was observed that the majority of students spoke English on campus only if they met their tutors in academic discussions. This number constituted 67.9%. The majority of students, constituting 88.4% used their mother tongue in discussions with their friends on campus.

It also became clear that code-switching/mixing among students existed mostly in English-Eʋe, followed by English-Twi; constituting 61.5% and 30.8% respectively. For the sake of cultural solidarity (identity) and the fact that concepts were better understood when explained in the first language, most students (64.1%) agreed that it is good and just to switch code in discussions. On academic grounds, most students (55.1%) stated that they switched/mixed code because they found it difficult to explain some concepts in English, and also when their friends could not understand certain things being explained to them in English. It was also revealed that most tutors, during lectures in the classroom

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switched/mixed code in their bid to get concepts well explained to their students. This was revealed by their students when they stated that 94.9% of their tutors switched code in academic discussions.

5.3   Recommendations

The findings from the study have necessitated the following recommendations for practice in the second language classroom:

- Since English is the medium of expression and instruction in Ghana and the teachers" language of instruction affects students, it is only proper and reasonable to expect the teachers themselves to have an intelligible language of instruction if their students are to benefit from them.

- Teachers should always remember that their classrooms have students of differing ethnic backgrounds and that, switching/mixing code in their academic discussion and instruction is likely to be unfavourable to students of different language backgrounds.

- Among students of the same ethnic background, code switching and mixing helps students to conveniently explain points to their colleagues as well as to their tutors in both academic and non-academic discussions. In this regard, it is recommended that the classroom teacher should adopt a very humane and tolerant attitude towards learner"s language to aid learning.

- Since the second language learner automatically proceeds from his source language to learn the target/second language, code switching and code mixing are

purposeful strategies/phenomena in language and should not be regarded as

language error if the focus is intelligibility and to clarification of content.

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APPENDICES

APPENDIX A – DATA ON RECORDINGS

Teachers Academic Data

Extract 1 – ICT Lesson

… Always, common sense will tell us the number of bits pair. So, that one is a matter of counting. So, number of bits equal (students respond) ten bits. **Hɛi**! (**emb/1/inj/1**) Take your time. **Migbɔ dzi ɖa anyi la! (ite/1/reqcm/1) [**you(pl) have to take your time, right!] number of bits?

 Ans:10

Tr: Zero

Std:12

Tr: Thank you very much.

(interjections and hecklings at the background)

No no no! What makes it 12? …the explanation she's giving is wrong. [Laughter] Hold on ooh. Keep quiet.

Ɛhɛ̌! [yes](**emb/3/emp/1**) yes, what makes it 12? You see, we are all learning when you say it's wrong she won't repeat it again. **Ahǎ**![right] (**emb/4/emp2**) …. The answer is 12 alright but the 20 you are giving is wrong. …No, no, no, what you were saying previous, say it **la!(emb/5/reqcm2)** [ok] No, no, no, you said the I, you were talking about the I, **ɛhɛn** [thus it] …hehehe, why the 12! …the space or the type. I told you everything you type on the keyboard is the type.   …when you are constructing text messages you press the space, it comes the space is the bit. **Yoo**[alright!] (**emb/6/inj2**)

Extract 2 – ICT Lesson

When we come to the down terminal, [interjected]

Std: Sir, **mɛn ti ase!**

Tutor: You, **wonti asie se**? (**ita/1/clar/1**)

The down terminal we are talking about 3 things.

Vibrate and lets go! **Ebe nu ka? (ite/1/conv/1)**

You think in the university they don't check roll? They check **papa!(emb/7/emp/4)**

Fesia will say "**abua** like that!" (**ita/2/quo/1**)

If you grow and you marry **kuraa** you will behave like that. (**ita/3/emp/5**)

Even the shirt **kuraa,(ita/4/emp/6)** if you want to buy, it will be **aŋɛɛ (ita/5)**

Do you know what we call **ajurijua? (ita/6/conv/2)**

Oh, **debi** If you want to do something, you do it from your heart.

We can't continue using this **ɛtiko** box. (**ita/7/conv/3**)

Pray that your class will come on without **dumsor (ita/8/conv/4)**

EXTRACT 3 – RME Lesson

 It means it is against the same law.

…it is there religious laws **no** (**emb/8/emp/7**)

There is a difference between state laws and by laws are that, State laws bind all of them.

Can you hear me?

So, for example, state laws **no … (emb/9/emp/8)** (laughter)**Ɛ!**, **asem nie!**

 The state laws will say every community should be neat, clean so that, so that we avoid cholera. **(ite/2/emp/9)**

If I buy this pure water for you, you don't say **ko (ita/9/conv/4)** pure water **deɛ (emb10/emp/10)** [for this] 150 **pɛ! (emb11/emp/11)** . So, you won't thank me? Ehh, thank me **o! (emb/12/inj3)**

 …It is a good moral behavior to be appreciative. You need to be appreciative, oh thank you sir! **Ɛna wose akame last no ohh,(ita/10/quo/2)** this water, to cool the weather.This girl is so nice. But, may be **kuraa (ita/11/rep/1)** though I share pure water, it's in my mind oh, I bought it for you then I will be going **ǎǎ! (emb/13//inj/4)**. You will not even greet… is a bad moral behavior. I think you understand?

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Welcoming visitors, ehn? as for that in my house alone if you want I can even give you bed. Because for me **diɛ (ita/12/emp/12)** and luckily I have a partner who is also like that. When I see a stranger, I feel sometimes, I have being asking **ɛh! (emb/14/inj/5)** Are you looking for somebody…

And she was afraid, man and a lady who should be afraid. You know I‟m an Asante. She observes me speak Twi. Then I asked sister, **woho yɛ? (ita/13/id1)** before she got calm a bit.

I have my inner room, where my tall daughter sleeps. I want you to sleep here. I will get you a mattress. Always fear is there oh. Then she slept. So as early as 5am I got up. Woke her up. Then she said, "**mɛ fa (ita/14/quo/3)** Koforidua car **mape duani, na mikɔ (ita/15/quo/4)** Kumasi. And then she continued with wherever she was going. When I was going to see her off, she felt something. So, immediately she got to Kumasi, she called and said "sir, **wo girl no aba o" (ite/3/quo/5)**. The whole night I couldn‟t understand when I translated what she said.

…The parents called, are you Mr. Bakumbra? God bless you oh, God bless you **paa! (emb/15/emp/13).**

 Do you see? For me been hospitable is very, very good.

…She said the father said I don‟t call.I don‟t want to be calling as if. May be ones a while I can call and say **woho ti sɛn, wo ba no yɛ (ita/16/id/2)**

…There are some Christians when they see you the wont mind you. You don‟t belong to my religion. Some **kuraa (ita/17/emp/14)** let say a catholic and a Methodist comes to you, they won‟t mind you.

So, never tell me that you are suffering. But Wednesday, wake up and **pra (ita/18/conv/5)**

Yoo! [ok] the mass media, tell me what the mass media means. **(emb16/emp/15)**

I‟m setting 20 objective questions, 3 subjective. Out of the 3 you answer 1. Objective **deɛ** they are for 40. **(ita/19/emp/16)**

What I said, go and read it on your own. Oh! My daughter said she was preparing **wakɔ hɔ? (ita/20/conv/6). Woyɛa, kɔ** hospital.

 I left this pen here when **nufiala (ita/22/id/3)** called me and I went. My marker is missing. Everybody is going to buy me marker.

You have to control your students. For them, ones a person wants to do something, everybody wants. Like teacher **mad̪a d̪ud̪ɔ (ita/23/conv/7).**

EXTRACT 4 – Principal‟s Address at Closing Ceremony

When teachers come to class and they say something, you rather get annoyed. You! **Moa mote hɔ saa no!(ite/4/conv/8). Na wobɔ wo krom din, obia ɔboa wo no, somebody helping you** you get annoyed with the person? **(ita/24/rep2)** You must change your life **o! (emb/17/reqcm/3)**

If somebody sees your hair, wearing this in town, victimization, **woa** look at you! **(emb/18/inj/6)** And you are passing, Ewuraba**!** Look at you, **Ewuaraba**! **(emb/19/inj/7)** I know your face, I didn‟t know you were like that, **ɛ! (ita/19/inj/8)**.

That one, I don‟t mind doing that. Yes, that mother **deɛ**, (**ita20/emp/17)** that mother! When some mothers, when their husbands die, they can even sell their cloth and look after their children.Your mother said go and spoil the principal‟s name and you did. **Nyame a‟hyira me, ɔboa**![She lies,God has blessed me!] **(ite/5/conv/9)**

- **Ɛee! obia ɔbɛ tumi,[pause] ɛee! Are you crying?**, **(ita/21/conv/10)** [ehh, she that can,ehh they are crying?] Look at them cry they are crying. Ohh, hmm I have accepted your apology but I will not find you in my heart. My God is in my heart. Why crying!

EXTRACT 5 – Ewe Lesson

Taflatsɛ, susu eve ad̪e va nam. Akpa wo ame eve. Woate ŋu adze eve. Wo katā nye d̪ɔwɔnya.

Ate ŋu anye be nadze nane, **to buy. (ita/22/rep/3)**

Ate ŋu anye be nadze na ame. Eme kɔa?

Edze tse, **salt**, salt. **(ita/23/rep/4)**

Noun ema. **(ita/24/con/11)**

Std: Aā! Ebe verb. **(ita/25/cov/12)**

Verb as I told you, they can accept …in the same sentence.

Is it clear?

Did you look at that in this thing or you've not reached that place? That's what I will say that what you've said in twi, **kɔ nabra** [go and come] **(ita/26/quo /6)**

Who say it so? Is it the Fantes or Asantes? Fantes don't join them.

They say **kɔ bra**.[go and come] **(ita/27/conv/13)**

So, thus what is happening here. Is it clear?

The Asantes will say **kɔ nabra**. Good! **(ita/28/quo/7)**

Meɖe kuku, negblɔ be va kpɔ ɖa ko nayi.

Minya, ɖe wodze be n'ova ma **mosquito net** na mi hafi lo. **(ita29/conv/14)**

Ele mia ko. Egbe ya wodze **programme** la nu ɖe. **(ita/30/conv/15)**

Enye kura, meva **attack** amegã la **(ita/31/conv16)**. Woma na gbɔmetɔwo

Ðe wodze be woava ŋlɔ miafe ŋkɔwo, ana mi ɖeka ɖeka.

 No! **(ita32/inj/9)** wobe ame eve ɖeka. **Double, double. (ite/6/conv/17)**

Mother and child. Malaria prevention

EXTRACT 6 –RME Lesson
When I went, I met a man. Master **maba** [master I'm in] **(ita/33/conv/18)**

Common entrance **no**.[the] that time, the buttocks were all torn. Ah! **Ewurade**! (**emb/19/inj/10**)

The first thing he said was **wo woapase?**. [Have you passed?] **(ita35/quo/8)**

Then the man stand. Like joke like play, immediately the man said I should go and put my things down and come. And he asked me to buy him two bottles of beer.

EXTRACT 7 - P.E. Lesson
Tr: Hurry up! Get up, get up, Triple jump!

Tr: Ne mile **ready,** ma **register** mi. **(ita/36/conv/17)**

Std: Ya **high jump** ɖe, womagaŋlɔ ŋkɔ oa? **(ita/37/conv/19)**

Std : Ðee le **absent** a. **(ita/38/conv/20)**

Tr: Ele absent but I can register you. Ele " dzo ɖe? **(ita/39/conv/21)**

Std: Ya ame ɖeka koe le mia sia? Ame evee, **register** na wo ɖe. **(ita/40/conv/22)**

Std: Woyɔ ŋkɔ woa?

Tr: Ɛ! Ta woava tu wo le fima. Ta yɔwo nonɔ fimi, **you arrange them! (ita/41/reqcm/4)**

Tr: High jump. Who is doing the high jump?

EXTRACT 8 – Lecture on Time Management
Do know how some people see time? Some people see time to be a normal thing.

Charley, **enua** (time) normal **ye ɖe? (ita/42/conv/23)**

 Don't we use it? Oh, **ele** normal **la (ita/43/inj/11)**

The programme starts at 7 and as at 8, I'm not yet in.

And I get here and someone said, oh**! Enua ele** normal. **(ita/44/conv/24)**

How normal it is? It is never normal.

Do you go to mass before going to class? We do it at Franco.

Abla ta la! (**ite/6/emp/18**)

Elɔ melɔ o, abla ta la! (**ite/7/emp/19**)

You use the scarf to cover your hair and off you go to the chapel.

Some of the socializations seriously, seriously seriously, are not adding up to us.

 Meɖe kuku, mise emea? [please, do you understand?] **(ite/8/conv/25)**

Some friends on facebook would be wasting your time. Delete him or block him.

And one thing, avoid procrastination! **Mawɔe, etsɔ mawɔe! Mawɔe etsɔ mawɔe. (ite/9/rep/5)** You have to avoid that. It brings a lot of stress.

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Teachers" Non Academic

Extract 1

Amalga: Vakɔ efpac kple tsi vɛ nam mami kpɔ be ɖee anyoa?
Crosscountry mibe miayi ena medze dɔ. **(ita/1/rel/1)** Akpligbe: Johny, Johny
congratulations! Edz" agbagba loo! (ite/1/rep/1)
Akpini meɖua ŋukpe o

Chauser: **Tomorrow**, ɛ! Miele aza ɖu gbe etsɔ. **(ita/2/conv/2)**

Amalga: **Message** gale vava sigbe. **(ita/3/conv/3)**
Enye, tɔnye, ne mewɔe, wobe **memory code, memory code**. **(ita/4/rel/2)**
Mewɔe dokpo. Ta **whatsapp** la, **am quiet**. **(ita/5/rel/3)**
I don"t have money to go and buy another phone.

Chauser: **Volley** anye **last game because sun** anɔ **going down** hafi miate ŋu awɔ naɖe. **(ita/6/rel/4)**
Football kple **table tennis a run concurrently**. **(ita7/conv/4)**

Bongo: **Modified game** miaƒoa? **(ita/8/conv/5)**

Chauser: Ɛ!

Bongo: O, **game** la mavivi o ɖe! **(est/1/clar/1)**

Chauser: Etsɔ, he wokpɔ **letter** la, Borlor be **football** la **no, no, no!** **(ita/9/conv/7)**
Biggy, migbe lo!

Target: Wokpɔ be mile **young** wu wo tae. **(ita/10/conv/8)**

Chauser: Kalayi la, **secondary school** ke la, enɔ **reserved**. **(ita/11/conv/9)**

Bongo: I don"t know her. Oh!, You might know her.

Amalga: Eɖa la wova wɔ ɖe, eyae gava **chang**i. **(inlex/1/conv/10)**
Tse ɖe, ɖewomahĩ ele yevu kpɔ. Ele **milk** nom **(ita/12/conv/11)**
Ðevia tsi lo! Woƒe girl mi wɔ le fimi ele. Ðevie tsi! **(ita/13/conv/12)**

Thomas: Ebe **village** ka ele? Logba Tota **(ita/14/conv/13)**
Megbɔa **training** egbe oa? **(ita/15/conv/14)**

Nakor: Tsani training? **(est/2/clar/2)**

Tsitu: Franco-tɔwo kura le vɔvɔ na **mixed team** la. **(ita/16/conv/16)**
Wobe nyɔnuwo mele yewo si o.

Megabite: Cyril kɔ **training kit** vɛ egbe be yeva **ball** ƒo gbe. Ŋku bia la. **(ita/17/conv/17)**
Amewo le **bench** petee ɖe! **(ita/18/conv/18)**

EXTRACT 2

Maxy: **Scheme** la ɖe, magazɛ̃ oa? **(ita/19/rel/5)**

Kɔdzo: Mazɛ̃ lo.

Maxy: Ma wɔ photo**copy** fifila ko makɔe na wo. **(ita/20/rel/6)** Kɔdzo gadzo le eƒe   **phone** gbɔ lo. **(ita/21/conv/17)**
Ne wote fli ɖe eme ɖe, ma **marki a?** Wo ya **mark**i. **(inlex/2/conv/18)**

Sefa: Xe wote fli ɖe eme ya, ebe ma **marki** a? **(ita/22/clar/3)**
Maxy: Ðeviawo ɖewo bu be yiwole **fast**. **(ita/23/conv/19)**
Ðewo dovo. Theresia kple tsengelenge-tɔ ɖe.
Efia be ɖe, exɔ Hodo ƒe **paper** le dɔa wɔ nɛ. **(ita/24/conv/20)**
Lucky nam ɖe, mebe nowɔe ɖe **question paper** dzi. **(ita/25/conv/21)** Ta xe wole wɔa nɛ ɖe, nenye be ɖe wole woawo ŋutɔ ƒe **paper** zã ɖe tanye ekaput. Ta **paper** ɖeke meganɔ wo akɔme o. Target be yee nɔ wo gbɔ. He yikpɔ woƒe **movement** ko ya yizɔ ɖe wo dzi be "**where is the paper?**" **(ita26/quo/1)** **Paper** ɖeke meli o. **Paper** le ame bubu gbɔ, wole tɔtrɔ to me kakaaka hafi fia asi ame ɖe. **But I will not give it to them ohh**. Edze be noga **mark**i. **(ite/2/conv/22) I will record it**.

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Exɔ nɔvie ƒe **paper** ya wole ŋlɔ nɛ. Ame mie hele nua ŋlɔ na wo ɖe, eka ɖe dzi be ele nane xɔ gbea? **Does the thing!**

Enu ya **charge (ita/27/rel/7)** vɔ xoxoxo. Ɖe negava **connecti a? (inlex/3/conv/23)** No,no,no. Ya leke **question** a dze gɔme kple **six? (ita/27/conv/24)**

Ao! Efia be me **provide the right clipping o! (ita/28/conv/25)**

Sefa: Efia be wobe woawo ŋutɔ no **arrange**, ya wo arrangi sigbe. **ita/29/conv/26)** Ɖeviwo fu ko ɖe wole! Eŋlɔ be be, woava tsa be **question paper (ita/30/conv/27)** mele eƒe akɔ me oa?

Maxy: Le **paper** no **clip (ita/31/conv/28)** ya etrɛ tu le. Suaa!
    We shall pond him o! (ite/3/emp/1)

Bomba: Tɔwo gbɔa lo!

Bongo: Enya nu ka yea? Mi **plan** be mia **pondi** le **wedding** la **rather. (inlex/4/conv/32) That will be more significant than there**.

Bomba: **You never did that before**.

Tsitu: Exɔe se be ne nyeƒe asi ɖe wole **cup** mi etsɔ nawɔ nanea? **(ita/32/conv/33) You no see sey I just no de mind am?**

Bomba: The wedding one ɖe, **is a norm** ta ɖe, maɖe kuku na wo be nokpɔ nublanui nam. **(ita/33/reqcm/1). After that**, ne makplɔ wo yi ɖe Geduld **after that**. **(ita/33/conv/34). No, no, no; am saying that, for wedding one is a norm,** ke boŋ maɖe kuku menye ɖe madze agbo o. **(ita/34/reqcm/2).** Nu mi ko mawɔ **wedding day** koe nye be maɖe kuku nawoe. [laughter] **(ita/35/conv/35)**

Sefa: Amega dze **negotiating. (ita/36/conv/36)** Ne wose kukuɖeɖeɛ ɖe, ɖe mekplɔ wo yi Geduld.

Bongo: Edi be yeawɔe miga **pond** ye o. **(ita/37/conv/37)**

Bomba: Mebe ɖe, ne meble mi, **Monday,** mia **discipline** nim faa! **(ita/38/conv/38)**

Bongo: Ɖo to! **Maxy, when did you and I pond Peace? (ite/4/conv/39) They were going to take picture**. Ne ele fi kura, agblɔe na wo.

Bomba: **Ma tunu kplimi la,** ɖoko mianya.**I will be aggressive. You joke and see!(ite/5/conv/40)**

Bongo: Egale panpan wɔa?

Tsitu: **Bongo, your plan should be in your head. Megade nume nɛ o. (ite/6/conv/41) Mebe** ɖe, **nebia Akɔbli ƒe brother be** ɖe, **eyi wole aggressive mimenyɛ** ɖe **nu wotsɔ kpo oa? (est/3/clar/4) We ponded him and he started begging! Eva le kuku** ɖe **azɔ. (ite/7/rep/2)**

Bomba: Bia Tsitu be nu kae dzɔ le Target ƒe aƒeme? **You** de **there before?**
    Target nyale **bucket** la ko, Tsitu ƒe ta kple tsi.

Bongo: **For Bomba, mile e pond gbe** ɖe, **dzi koe nadzɔe. (ita/39/conv/42). You see se e go toilet?**

Tsitu: **Ei de fear. [laughter]Bomba, wobe afɔdzi to wo zi** ɖeka. **I don't know why e de fear so much like that. (ite/8/conv/43)**

Extract 3
JBK: Enye, 6,7,8 wo dzi mele.
Amalga: **Depreciation** le ga ɖe sia ɖe lo, gake miawo tɔ ko le mele o. **(ita/40/conv/44).** Ele   nu ɖum. Malee ɖe asi gbɔ. Nyɔnuwo me like ga o. Mebe ɖe, **depreciation** le ega yi lo! Mile ga yi xɔ menye egbe o. **Exam fee** tsɛ, wo **movei from 50 to   70**. **(inlex/4/conv/44)** Gake miatɔ ya mele tɔtrɔ o.

Megabite: **It's likely the marking is coming to Teresco. We will not go to Akatsi.**

Target: Oh, Akatsia koe. Dr. Agbagba called and asked if we are ready to host. **(ite/9/conv/45)**

Megabite: **Ne wokɔe vɛ la, miaxɔ thirty thirty miɛ de kpeteƒe gbã! (ite/10/conv/46) Is** **likely, because** Davi yɔ.

Amalga: Fifiɛ ɖe, miawoe wodze be mia **provide mattresses** na amewo. **(ita41/conv/47)** Nenye be miamlɔ **dormitry** la, mia **pay ten cedis** na **college** la. **(ita/42/conv/48).** Ta edze be **college** naƒle **mattresses**. **(ita/43/conv/49)**

Bongo: Ne woava, anyo. Gake, **arrangement** nya mi meganɔ anyi o. **(ita/44/conv/50)**

Amalga: Ƒesia be esusɔ viɖe la, ne minya **supervise** vɔ ɖe mia **submit online.** **(ita/45/rel/7)** Mia **submit sheet** la **online**. Wole **laptop** ƒle gbe ama na mi. College ɖewo ɖe, wobe woazã woƒe **staff development fund,** wowɔe **such a** **way** be woawo tsɛ, **does how they are developing their college.** **(ita/46/conv/51)**

Megabite: Ne wowɔe sigbe la, amebaba le eme. Abe miaƒe **college** fifie ɖe, we **have over 600** million hanging down there. **(est/4/clar/5). So where is that money?**

JBK: They return it to chest.

Bomba: Sigbe ko woatsina wo.

Amalga: Ya ta **college** mi medi be no **returni** o. They want to use it and it must be used.

Megabite: Abe nyitsɔ miyi **workshop** haƒe wole gbɔgblɔ enye mese **for the first** **time** be ate ŋu **a set question** akɔ yi **institute** woaxe fe na wo. **(ita/47/conv/53)** Le **institute,** **there is** **money allocated for that every year!** Wometsina mi kpɔ o. Tsã,sigbe wonɔ wɔ hafi wova trɔ **system** la. **(ita/48/conv/54)**

JBK: **I can't understand what is happening in police and military!**

Bongo: Mesee be **promotion** wowɔ ɖe, **there is so much problems and they are** **raising concerns. (ita/49/conv/55).** Wo **pertition government.**

Megabite: **Etsɔ police** megã ŋutɔe le gblɔ. Ne miawoe le egblɔ ɖe, wobe "**we talk** **to much." (ita/50/quo/2). The politics in the recruitment is to much.** The DSP le Ashanti ya, agblɔe. Eya mevɔna na naneke o. Egblɔe!

Amalga: Woanɔ **recruitment** ɖeka wɔ kakaka, axɔ ga le amewo si. 2,000; 4,000 vɔ womele wo xɔ gbe o. **(ita/51/conv/56)** Ne menye **human right** tɔwoe **attack** wo ta, tanye menye fu vi fia wo wole, le **training o. (ita/52/rel/8) Some time ago,** ne woyɔ wo sigbe woakpa ɖa ɖe na wo oho. **Right at the recruitment** **centre**, woadze wo ƒo. **(ita/53/conv/57). Human right**-tɔwoe va **stop** wo.

Bongo: Ne nya mi egblɔ be miaxɔ **accommodation** 30gh, ke enyo lo! **(ita/54/conv/58).** **Its true**!

Target: Ebola! Ebola! Ebola ɖeke meli o!

Amalga: Yebe wui, awui awui. **For me I buy ohh**! **(ite/11/emp/2).** Mele eɖu la. Naneke mele me o. Ale ke mimenɛ kple dzo, ale **mi prepare** nɛ ɖe, ebola mate ŋu **a** **survive** le eme o. Hafi naɖui, naxɔ **appetite**, ebola mate ŋu anɔ agbe le eme o. **(ita/55/rel/9).** Meno pepre **one man**. Kpetesi-dzralawo ɖe, ɖe wokpɔa ga. Wobe yiwole ebola **fight. (ita/56/conv/59)**

Bongo: Ya mia Ghana-tɔwo ebola meva ɖo haɖe o, ya mile eno be mile **system** la **immunize** ɖe. [laughter] **(est/5/clar/6)**

Amalga: Pepre **good ohh!** Ekpɔ ame aɖe wono pepre gaɖuna **dewormer?** **(ita/57/conv/60).**

Extract 10

Amalga: Etsɔ agbavɔ̃ nenema ɖe, leke woawɔ aŋlɔ **exam**? Ya ɖe, **examination** la ɖe, leke woawɔ? **(ita/58/conv/61).** Woasi na kpodzi tsɛa? Miaƒe see nye, ne enya ƒoe ko!

Bongo: They know the system. They know the system is not working. **Yata wole   ewɔ la. (ite/12/conv/62)** Defense break! Ne enya kpɔ **loophole** ɖe, enya do aƒã be "defense break" ko agba dze anyi. **(ita/59/quo/3)** Atamnyae nye nya ma lo!

Amalga: Ne egblɔe ne wotu nu wo ɖe. **You will regret making that statement.   (ite/13/conv/63).** One time ɖe ya, **loophole** ɖe va ko, Bongo wo dometɔ ɖeka koe do aƒã be **"defense break!"** He miva **dining hall** la, miwu bredzima! Nu ka ta   woagblɔ sigbe? **(ita/6/conv/64)**

Bongo: That time, we were very stubborn but **wo suugbɔ! (ita/61/emp/3)**

Amalga: Mi sugbɔ ta, ne wosi yina gbɔme, woado go ame ɖe kokoko le mɔ dzi.**You   will definitely meet one or two on the way. (ite/14/rep/3).** Ne eto **stole-way**, menye **main gate** o lo! **(ita/61/conv/65)** Enyee nye **welfare**, eye wotsi wum   gake, leke mawɔe? Kpɔdugbe Livingstone are you in the hall? Stand up! **Ne nyemewɔ naneke o la, mia tɔwo,wole nye ƒo gbe**. Livingstone le ƒoƒo   titi vɔ eya nye woƒe **hero** lo. **(ita/62/conv/66)**

Bongo: Miawo gbɔ ɖe, **teacher** melea mi o lo. **(ita/63/conv/67)**The third years are   fully in control of the college.

Amalga: Mite ŋu a **punish** na mia ŋutɔ miaƒe **colleagues** kura tsɛ. **(ita/64/conv/68)** Ame yiwo le mia ŋgɔ wo **punish** wo tɔ ɖe **one week suspension, internal**, wole do ɖe la, mebɔbɔ o. **(ita/65/conv/69). Because** nu kemi wowɔ, ne nyaa ɖo **administration**, eɖu agba ta la, **you better obey that punishement**. **(ita/66/conv/70)**

Bongo: Wisdom ne mitui kplii sigbe la, ke ebe **"my heart is boiling"**. **(ita/67/quo/4)** You, this second years, you don't respect. My heart is boiling." Wisdom la, me **like** na **nonsense** o lo. **(ita/68/conv/71).** Vɔ ele sigbe tsɛ la, etɔa kple   tɔnye le abe Nkrumah kple CPP.

Amalga: Hafi Bongo le fu ɖe. Pablo, nu yi wotu kple amewo, gake ebe yinye dɔlea.

Bongo: **Mentors**-wo ƒe nuɖuɖu, Pabloe nye **furniture prefect**, wova bɔ gang va te alã le detsia me petepete. **(ita/69/conv/72).** Enye meva kpɔ ɖe ɖu ya. Mentors-   wo   va ɖo la, naneke mele detsia me o. Ne wokui la, sooo, alã mele me o. Super (tutor) va be, **"where is Pablo? (ita/70/quo/5).** You students don't respect. People who are going to mentor you, Where is Pablo? I will box you right now." Vɔ amea tri wu wo. Wobe Pablo neyɔ ame yi wo kplii va wɔ dɔ ma. Wova dze amewo yɔ, ke hafi meva nyɔ be alã la meva ɖu ƒe ɖee ma. Ta ɖe, **internal suspension** wona   wo ɖe. **(ita/71/conv/73)** They stayed for a week and worked while they fed   themselves. Eyae nye **furniture and light prefect** ta eya gbɔ safiwo le.**(ita/72/conv/74)** Ne wowɔ nanɛ woa-**punishi (inlex/6/conv/75)** la, ele **light   duty** ta, nu ko woakplɔ. **No hard work. Light duty, heavy stomach** miyɔna   nɛ. **(ita/73/conv/76). Light duty**-tɔwo koŋue nɔ fua ɖe. Woƒe **table** tsɛ nɔ **different, special diet**. **(ita/74/conv/77)**

Amalga: Ne Risky ƒe shoe nya kɔkɔ wu gbea ko, **where is the health prefect?** Ne   Riskynyagblɔ be **"see me in my office"** ko, minya be eɖu agba. Ta ne   minyale   **assembly**, wogblɔ be, **"the following people should see me in my office" (ita/75/quo/6)** ko, minya be wole amatsi wɔ gbe na wo.

JBK: Ena wo-**design cassock** la nɛ wodea ati eme. **(ita/76/conv/78).** Gake ele nenema tsɛ, mi **like** lo. Ne egbɔna la, fans nɛ, **"fine boy! fine boy!" (emb/1/emp/4).**   Mr. Sraku nye **choir master** le fimi.

Amalga: Miawoe yi **teaching practice** le Kedjebi va **cause trouble. (ita/77/conv/79)** Miva ƒo Kasec-tɔwo ƒe **security man. (ita/78/conv/80)** Miwɔ **trotting** yi Asato.

Asatotɔwo va na aha mi mino, **set!(ita/79/emp5)**

Esusɔ viɖe miaɖo Kaseɛ ko, tsitsiawo koe be, **"all the small boys go back, go back!"** **(ita/80/quo/6)**

Minya ɖo gate nu ko, ya **security man**, ewo, ele **crowd**i**(inlex/7/conv/81)** kpɔ, wole **hockey sticks** ɖe asi mana mɔ o. **(ita/81/conv/82)** Ebe yia **show** yefe **powers** beyinye **old soldier. ((ita/82/rel/9).**

He tsitsiɛwo le ŋutsu la ɖe, **style** ɖe le mikɔ nɔ amewo ʄo. **((ita/83/conv/83)**

Woada wo ɖe yame, kaka naɖo anyigba la, ekɔ yi si nu le wo su gbe ɖe, anya. **Everywhere**, hafi woaɖe asi wo da ɖe anyi. **((ita/84/conv/84).** Mikakaɛ. Miʋu gate la ge ɖe eme. Defense break! Report va ɖo Risky gbɔ. Risky-wo set up identification parade. Eya, ne wokpɔe be ele nugbegblẽ kemi mea, a **discipline** wo ya! **(ita/85/conv/85)** Wova **identify** amewo. Mawu ɖi wome **identify** mi ame ɖewo o. Wokɔ wo ɖe atiʋu me dzo yina, mile avi fa abe **prison** wokɔ wo yina ene. **Camp** la vivi **by then** ya lo! **(ita/86/conv/86)**

Eva ɖo **time** ɖe, Kadjebi tɔwo be yewomegale mia di o. **(ita/87/conv/87).** Wole **lincense** na mi gbe **after training. (ita/88/rel/10)**

Bongo: Madam Pearl, etɔwo, time ma wova la, ya wobe yeawɔ **"too known"** ɖe mia dzi. **(ita/89/quo/7).** Ebe miku tsi xe yɔ **reservoir. (ita/90/conv/88).** Ya migbe be, nene wole **pumping machine** dzra ta. **(ita/91/conv/89)** Ebe yina mi **two hours**; ne mimeku tsia o la, miakpɔe. Miva lia **storybuilding** la le Harker, le noise wɔm. **(ita/92/conv/90)** Edzi le eku, ya wova kɔ **bucket** va le tsia ku. **(ita/93/conv/91).** Va kpɔ leke **teacher** ɖewo wova kɔ **bucket** le du dzi, le tsia ku. Mile fimi le asikpoli ʄo na wo. Wokui **two times**, ɖeɖi te wo ŋuti hafi woyi **water works** va na be noku tsia. **((ita/94/conv/92).**

Amalga: **Underground** tsi ma, menye nu vi o. **(est/6/emp/6).** Wowɔ **steps** nalia kakaka hafi aku tsia. Vɔ **Jasico**, wodze agbagba lo. Fifia, **plant** le wo si lo! Ne wonya tsi kaɖi ko, wo **connect** na kpoa dzi pete.J.B.K.tsɛ nya xexeɛ me lo. He is in the wrong profession. IGP wodze be woanye hafi.

Extract 4

Amalga: Menya ta, enye, nyemegagblẽ ga va ʄle **memory-chip** kemi o. **(ita/96/rel/11)**

Maxy**: At times** ɖe, ne **message** va na wo sigbe ɖe**, look at it and delete it.** **((ita/97/conv/93)**

Amalga: Me **delete** nu sia nu. **((ita/98/conv/94)**

Maxy: Ao! Efia be e **compile** kaka va nɔ anyi ʋuu, e **alert** wo hafi eva le nu sia nu **deletia? ((ita/99/conv/95)**

Amalga: Ta ekpɔ be me **delete** gake megabyte alo nu ka byte mawo le **showing** be the thing is containing some messages. **(ita/100/rel/12)** Phone la ya la, it is class one phone. **((ita/101/conv/96)**

Extract 5

Brain: **Do you want to say your son doesn't know what is sex?**

Osɔfo: Gake ɖee, **there is time for everything. (ita/102/conv/97)** Abe nu ke Mr. fia fifiɛ, ke mete kple vinye fia fifiɛ. Mehiã o! Nyemafia ɖevi fifiɛ o. **Even** eya kura nyemafiɛ gbadza le sɔlime o. Ðeviwo tsɛ le **church. (ita/103/conv/98)** Ate ŋu afia couples.

Red: Ne ametsitsiwo le **church**, edze be n'ofia wo.

Osɔfo: Gake medze be ɖeviwo nenɔ **around** o. Gake ɖe, **pre-marital sex** la, menyo o. Ne srɔ̃ le asiwo hafi egale dodo ɖe, **love your wife! (ita/104/reqcm/3)**

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Nufiala: Mia tɔgbuiwo da asi ɖe srɔ̃ eve ɖeɖe dzi ɖe!

Randy: Ekpɔ le **Bible** ƒe afi ɖe Yesu Kristo kpɔ dziku ɖe Abraham ŋua?

Osɔfo: **Oh, that's their time!**

Bongo:' Leke wonye woƒe **time? (est/7/conv/99)**

Osɔfo: Woƒe **dispensation** kemi. Miaƒe **dispensation** to vo! **(ita/105/conv/100)**

Brain: **Somebody visited the friend**, ya wobe eya nemlɔ aba dzi ne yi yeamlɔ   **porch**
     me, le living room. (ita/106/conv/101). Ya nyɔnua le tsi vɔ ko, ya wonɔ   edzi.
     Nɛ pampampa.

Bongo: Enuɔ ɖe, **copy** le asiwoa? **(ita/107/conv/102)**

Nufiala: Ɛ̃! **Copy** le!

Bongo: Miaƒe **principal** ɖe, ne wolɔ̃ kura, ma paste o. **(ita/108/rel/13)**

Nufiala:Eyi kura, CETAG **president email**i! **(ita/107/rel/14)**

Extract 6

Amalga: **Majority of us**, eya ko wɔ minɔ. **(ita/108/conv/103)** Ta la **they have to come**   **there**
     to make money. (ita/109/conv/104)

Asasewura: **Ta 800% yae nye nu ka? Insurance! (ita/110/rel /15)**

Kpokpluiman: Ta **assuming** be minɔ Gh 50 cedis xe ɖe, **multiply it times 8**.   **(ita/111/conv/105).** Miku
ɖe! Agba dze anyi! **They are mad! (ite /15/inj/1)**

Amalga: **Gake government va, va wɔ nu yi na wo ta ɖe, wole aye wɔ be yewo**
     suspend gbɔ. (ita/112/conv/106)

Kpokpluiman: **Third party ɖe, nu ka wonana wo ne accident dzɔ? (ita/113/conv/107)**   I will
     park my car ooh! Serious, I will park it!

Bongo: Ya anɔ afɔ zɔa?

Kpokpluiman: **Maɖo ʋu ɖe. I can't be paying that money! (ite/16/emp/7)**

Kurere: But when travelling, all these money will be transferred to the   passengers.   Bongo:
Miawo koe le xe gbe ɖe. Miawo koe.

Kpokpluiman: Am not taking any allowance on my car and they expect I pay   such
        amount. Hafi fuel, fuel hã le eɖokui si.

Amalga: Enya nu yi woawɔa? **State insurance** wodze be no **topple** woe. **Ne state**   **insurance**   **da**
ɖe edzi gake meɖo level ma o ɖe, **many people will move.**
     (ita/114/conv/118)

Kpokpluiman: Government tsɛ ɖe, akpɔ share le wo gbɔ ta la, ɛ̃, tax.   **(ita/115/conv/119)**

Bongo: If your business collapse, how will you pay tax?

Amalga: Eɖe fu lo! Ebolae mi wokɔ gbɔa na mi. Mitsina mia viwo megava **register** o lo.
     (ita/116/conv/120) Enye mele tsitsina wo le **class. (ita/117/conv/121)**

Bongo: Gake ne wome **test vaccine** la o ɖe, meka mibe n'okɔ? **(ita/118/rel/16)**

Amalga: Mime **have treatment**, ya mibe mile **vaccine test.** Ne **vaccine fail** ɖe? But
     there is no treatment; there is no treatment for ebola. **Pharmaceutical**   **company**   ɖe
koe le **agenda** aɖe dzi. **(ita/118/conv/122).** They want to make you   poor more. Wodze agbagba ko,
wɔ **disease** la **and they hide.**
     (ita/119/conv/123). Then they tell you they have the vaccine. Then they are
     forcing all of us to take that. Then the company is growing. Nu ka ta
     womawɔ **test** la le yevuwo de alo America o? **If they are sure that it will**   **not**
     cause any problem, nu ka ta yevu ava xe ga kple ana phone ne menye
     susu vɔ̃ ta o? **(ita/120/conv/124). Amatsi ma gblɔ mile ɖe, there was cure**   .
     (ita/121/conv/125). Ta ne test la fail ɖe, they apply the cure.

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(ita/122/conv/126). But this one, you can't tell us the cure.

Pearl: Wobe **doctor** ɖeka tsɛ ku ɖe, ɖeka tsi agbe.

Amalga: Ignorance kills people, so, some of us will not keep quiet.

Target: **Ebola**, ne wole ame ɖeka le fi ko, ezua gba.

Amalga: Yevu wɔ kaka be H1N1 alo leke woyɔnɛ? Wokpɔ be ɖe **we were trying to produce fowls locally** ta, ya wotsɔ H1N1 nya mi va de mia me. **(ita/123/conv/127).** Ya wo kill miaƒe **industry. (ita/124/conv/128).** Then we continue to take their carcass. The mortuary one. Enyawo le Ghana lo! **(ita/125/conv/129).** Ta, **time** ka wova wu **lion** la minya? **(ita/126/conv/130).**

Maxy: Awusawoa, wotso du lo!

Bongo: **Ɖe wodze be no integrate wo. (ita/131/conv/128). The moment mibe n'onɔ   outskirt ko, wo pete woava settle ɖe fi ma. (ita/132/conv/129). Peki, wole gake manya o.** Because of that, they can't plan evil. **(ite/17/conv/130)**

Pearl: Ne eyi Hohoe ɖe, **mosque** le fimi wu 30.

JBK: Ewɔ abe midze le **armed robbers** wo ƒe teƒea ŋua? **(ita/133/conv/130). Robbers** wo   gava **attack** ame aɖewo le afi aɖea? **(ita/134/conv/131).**

Bongo: Wo **attack** ame aɖewo **last month**. **(ita/135/conv/132).** Oh! Ewu a **month** lo! **Last, police** wo wɔ **identifcation parade**. **(ita/136/conv/133).**

Amalga: All the robbers and those in the cell were arranged before the public. All the robbery that had taken place, they are doing identification today. **Last week,**wobe woawɔe hafi Alavanyotɔwo ƒe nya ma gadzɔ. **(ita/137/conv/134).**

Bongo: Wole ame aɖewo. Wobe nyɔnu aɖe **identify guy** ɖe be eyae **rape** ye. **(ita/138/conv/135).**

Amalga: Eya ta, enye, fifia ƒe zã **travelling** ya, alakpae lo! **(ita/139/conv/136).** Fi ke ke meɖo ezã nyado ko, mamlɔ fi mi.

JBK: Ŋutsuviɛ wobe wole, eyae le dɔ wɔ le **filling station** hele ngɔgbe le fi. **(ita/140/conv/137).** Mia devi yi wole le IPS, xe ga mele esi o la,ɖe wo **cut** eƒe to kɔ nɛ be neɖu. **(ita/140/conv/138). Next time** newɔ dɔ, netsɔ ga ɖe asi.   **(ita/141/conv/139).** Amewo le vɔvɔ̃.

Amalga: **System** yi menya la, woawo mate ŋu anya ame yi **identify** wo o.   **(ita/141/conv/140).** Ekpɔ **glass** yi enye mele **outside**, **"I will see you but you can't see me"**, eya wozana menya. **(ita/142/quo/8).** Ta nenema woawɔ na wo, a **parade** wo. **(ita/143/conv/141).** So you will be coming in turns to identify them but, they are not seeing those identifying them. **But, because of the mistrust of the police**, ya ta amewo le vɔvɔ̃. **(ita/144/conv/142).**

Extract 7

Amalga: Bongo, nam **credit! (ita/145/reqm/4).**

Bongo: Nu ka **credit?(est/8/clar/7) From MTN? (ite/18/rel/17)** Enye, nyemewɔna nu kemi o lo!

Megabite: **Mobile money** le asinye. Axɔa? **(ita/146/rel/18)**

Amalga: Ne **mobile money** lee ko, na **transfer** nam makɔ ga na wo.**(ita/147/conv/143)**

Megabite: Eka di ele? **Unit** a? **(ite/19/rel/19)** Ne miɖo mɔdzi ko naƒle!

Tadius: Wo **registered number** nye 2135/97 **(ita/148/rel/20)**

JBK: Meɖe kuku ɛ̃!

Amalga: Ekpɔtɔ nye! 4475/00

Target: Fiafitɔwo va na be, **every time** ko, **headcount, headcount,** vɔ, fiafitɔwo mele vɔvɔ o. **(ita/149/conv/144)**

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Amalga: Xe ame aɖe ɖu US **visa lotto three years or four years** enye eke, gake eʄe gagale vava! **(ita/150/rel/21)**

JBK: Amea **network** nuawo da ɖi ta, ega mate ŋu atsi gbeɖe gbeɖe o. **(ita/151/conv/145)**

Amalga: **ATM card (ita/152/rel/22)** ko wokɔ nɔ eɖe de **account** me nɛ.**(ita/153/rel/23). Is a networked thing ta, everybody has hi percentage**.**(ita/154/conv/146).** There is no way woate ŋu a **cease** o. **(ita/155/conv/147)**

Target: **IPPD** man la le eme hafi wole ewɔ. **(ita/156/rel/24)** Ne enya wɔ **mistake (ita/157/conv/148)** ko, woɖe woʄe ŋkɔ le eme.

JBK: Ate fɛ bɔtɔ lɛ keku lɛ Mate? [are you aware that we have a funeral to attend at Likpe Mate?]

Amalga: O lo! Owe Likpe? [not at all, who‟s funeral in Likpe?]

JBK: Mr. Dumelor to usiɛ! [one Mr. Dumelor‟s wife]

Amalga: Li manfe ukpe? [when did she die?]

JBK: Taa **Febuary** kan. **(ita/158/exl/1**/) Mɔ kura, oto minsu fɛ minsu minɔ. Mante minkɛ amannɔ [since Febuary, I even got to know of it when I went home the other time. I didn‟t know you never heard of it]

Amalga: Aah… mannɔ koŋ. Eso limanfe bebe wɛ bofo? [yea, but I didn‟t hear of it at all. So when is the funeral?]

JBK: 13th April. **(ite/20/conv/149)**

Audio-Data on Students‟ Non Academic

EXTRACT 1

Sacry: Sigbɛ ko minɔ wɔwɔ anu be ɖe **you are a good girl, you are a good girl.** If I have found it, I could get A. I pray, I pray. Let me summarize everything. **ita/1/conv/1**

Lizy: Sister Beatrice, **enelia**[four]**.** Let me see! one, two three, four. **ita/2**

Bene: Eya ɖe? Neva mixlẽ nua lo. Neva na mi ga mikɔ va ʄle koliko. Ebe yimekpɔ **doctor** o, ta mezã ga aɖeke o.**ita/3/rel/₁**

Sacry: Deborah, what do you want?

Deborah: No, she is becoming scared.

Lizy: **Percentage** kae? Miʄo nu! **ita/4/rel₂**

Sacry: Ne wova yɔ mi ɖe, ao! Beatrice neʄo nu. Wobe ne woyɔ mi, ke ne wokpɔ wo ʄe ŋkume ko, wobe **you!** Activity 2. If you are not able to say it , then, even if you write 105. **ita/5/emp₁**

Sacry: Miava srõe la! Miasrõ **protein.** *You were not able to mention yours*. **(ite/01)** Yɔ tɔwo mikpɔ. **ita/6/rel/₃**

Bene: Meɖe kuku maŋlɔ nene?

Sacry: Whatever you feel like giving me. **Ooh**! **emb/1/inj/1** [Laughter]. Am ok with any percent. *Mr. Bomba be, mimedze agbagba o, eyata wova na mi dɔ la lo. Bomba menyo o lo.* **(ite/2/emp2).** The same thing? What is that?...

Lizy: 75,

Sacry: No! Me, I want 90.Yes! She‟s wasting your time. She‟s wasting your time. Ame yile be yeaxɔ **100? ita/7/conv2**

Nɔdey: *Yes, she is a brave girl. Nu kae dzɔ hafi mena woŋlɔ 100 na wo o?* **(ite/3).** No, I can decide to…

Lizy: Mention your index number. Let me see sister Matilda's number. 218? Or 182? 118 ok!

Bene: **Eh! STC, that social transmitted** deɛ, esusu be nyemese nya yi ke egblɔ na wo oa? Yɔ wobe nua nam! **ita/8/id₁**

Sacry: Those single single index numbers 997. Stop fooling!

Bluvi: Mensah Matilda, you want 30% ,why?

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Maty: I don't want trouble **oo. (emb/2)** Hmm, ah! **Tension(conv₃)** ava lem. We will learn! Give her one bullet, she's been giving bullet. Look at her; give her one bullet.   **ita/9**

EXTRACT 2

Joyce: **Cash and carry** yea? (**emb/3**) Ɛ̃! Miava ʃlee. Ao! **Impulse buying ye.emb/4/inj01)** Ao, gake (**emb/5**) **impulse buying** ye.   **ita/10 & 11**

Akpini: Eka tsɛ didi akpa. Leke madze wo yome? Dzodofeɛ kpoe; dzodofe. Ayi xixe, kɔ. Edwom bɛn na mosua? **Brown** ka?(**emb/6/conv4**) Yɛtɔn nneɛma wɔ ha o, bra! **ita/12**

Kafui: You think I don't understand Twi aa!(**inlex/1**)

Bluvi: Sɛ wo deɛ wo yɛ **pretender** na wobae. Gyae no![as for you, you are a pretender, leave her!] **ita/13/conv5/**

Adzoa: Yenni sika, yɛn sika nyinaa asa.

Bluvi: Wode wo sika afa he? Saa bere no na obiara pɛ ne **lorry fare** akɔ fie a. **(ita/14/conv6)**

Regina: Edu **one week time** a na wɔm de me **lorry fare** abrɛ me. [a week to time then they will bring me my lorry fare]   **ita/15/conv7**

Adzoa: Se **lorry fare** no ba na wo se wobedi a wobedi.

Regina: My brother's wife oo. She is my brother's wife,

Akosua: woow!

Adzoa: Esther wɔ he? Dɛn na ɛhyɛ wo no?

Kafui: They can do the thing. Nyitsɔ tsɛ, eva miaʃe **dormitory (ita/16/rel₅)** va gbi ɖa ɖe. *Efe nu medoa dzidzɔ nam o.* **(ite/4)**

EXTRACT 3

Joan: He mewɔe va ɖo afi ɖe la, ya mebe, eke nyo, mayi bubu dzi.

Tracy: **I didn't tackle the graph** kuraa. **ita/17/emp3**

Mili: Ɖeko mewɔ dɔa **piece, piece, piece.**   **ita/18/emp4**

Nancy: He mekpɔ **board** la dzi ɖe, mebe **what?**   **ita/19/conv8**

Joan: Enye ya ɖe, **as at the time** wobe **30 minutes more**,(**conv9**) mewɔ **question** ɖeka vɔ. Nyemewɔ **standard deviation question (rel₆)** mi vɔ o. Wobe no **calculate** nu ka tsɛ ɖa? **Variation!** Nyemewɔ yawo vɔ kura o. **Variants.(emb/7/conv10)** [laughter] **ita/20, 21&22**

Mili: Ta ŋtsɛ **maths** ɖe, mate ŋu a **calculate** le ɖokuinye si akpɔ dzidzɔa? Hahaha. **ita/23/conv11**

Joan: You are going to teach Maths. Ya ta ɖe, ne mekpɔ nye **result** le **board** dzi la, ɖe wovivie nam lo(**conv12**). Because ɖe, nye me **calculate ahh! (emb/8)**   **ita/24 & 25**

Nancy: You are learning it.

Mili: Mawu ye lo! Mawu ye! Mesesẽ na Mawu o. Enya tsiɛ mewɔ **last semester?** (**rel₇**). Nu ke me **have assurance (conv13)** be mewɔ ɖe, ne wonye eya wokɔ **mark** nam ɖe, tanye "E" kura ɖe, **question mark** anɔ eŋu na nye ya ɖeɖe ya. **Maths** a? **Maths.**   **ita/26, 27**

Joan: **Circle** kemi ɖe, leke woyɔe?   **ita/28**

Ans: Pie chart (**est/1**). Ehẽ! (**emb/9**)

Joan: Eya ko mete ŋu wɔa.

Tracy: Ewɔa eya ɖekae. **Ekpɔa? The thing is** if you answer one question ɖe, that one, you are [pause]   (**ita/29**/**Rep**/1),

Joan: Eviɛ mi woɛ le eɖome ,eviɛ miwo nyemeka asi eŋu o.

Tracy: Mebe, ne enya **solve question** ɖeka ko, you are out of "E". Ta, hafi naxɔ "E" ɖe, esesẽ hafi lo!   **ita/30/conv14**

Joan: Ne menya ŋlɔ Maths vɔ ko, mekɔ **calculator,** dzɛ mebe mete ŋu wɔ fi, makpɔ 5, efi 4. **ita/31/conv15**

Awo: Menye wo ɖeka o! **First year** ɖe(**est/2**), nye ŋutɔ menya be mewɔ nye ɖokui. Enu wo ame nene mi **solve? Five stages** womɛ ɖee lo!   **ita/32, 33 &34/conv16**

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Mili: **Jogging** ko wɔ wole**(conv17**. Davɔ le. Maggy viwo ɖe, **second year** viwo dza koe le nua wɔ ɖe, ah!   **ita/35, 36/conv18**

Awo: Ekpɔ ɖe, ne eyɔ **first year** viwo be n'owɔ nane ko, Kurere be **"leave them!" (quo/1)** You people, when you were in the first year, what were you doing?   **ita/37/conv19**

Hellen: Me kae do nya mi? Kurere!

Awo: Nyitsɔ eva doe le **class** ɖe, mesee oa?   **ita/38**

Tracy: Mia **second years** wo miɖe asi le **first years** wo ŋu**(conv20)**. Because you people don't know anything! Ya wole mia **disgrace(conv21)** le ɖeviwo ƒe ŋkume.   **ita/39 & 40**

Mili: Ebe ɖe, **if you people wake up, all the people in Gorrey**… ebe, "**like** ne mima mia nɔnɔewo la, **you supervise and in two minutes, you sweep everywhere"**.   **ita/41/quo/2**

Hellen: Grace dze le eŋu! Grace goo! **(emb/10)** Grace dze le eŋu, **(emb/11)** Grace, Grace, Grace go!, **(emb/12)** …Grace go!!! **(emb/13)** He!!!(laughter). Miawo ɖe, **sisters** minyo. If Gorrey didn't take, Aggy must take. Gake mele easy o, vevietɔ **curve** me le fimi. **ita/42, 43/rep2**

Tracy: Sela, ƒu dua nesẽ! Cele is coming. **Allow! Allow! Go! Go**! Well done! **Well done**! **(emb/14 & 15, 16)**

Hellen: Ðevi ma ƒuna du lo? Gake gap la me kpe. **ita/44/conv22**

Joan: *She is coming! Look at the rest! Ka viɖe na nye hã. Amee dzi n'tsɛ.* **(ite/4)**

Hellen: Ekumor go! go! *She is coming, run!* **(ite/5/ptop/1).** Fi ka miayi „zɔ? Menye ɖe ebe **round about** yeayi oa?   **ita/45/conv23**

EXTRACT 4

Fortune: Wobe, Mr.Bomba, ne wokpɔe a **seize** zi lo! Bomba, ele **strict** papa!(inlex/01/**emp/5**) **ita/46,47/rel/7**

Vida: N'tsɛ mesee! **(emb/17)** They are mentioning names ooh! Ebe ne mile **field** hã, ate ŋu **check roll**.   **ita/48/conv24**

Esther: Nyitsɔ miyi ɖe gbɔme amewo ɖe **picture** kaka, evem ɖe! They are mentioning names **oo**! **(emb/18)** Who is comfort?   **ita/49/conv25**

Tutor: What are we doing?

Hall prefect: If you know you are not playing handball, neither volleyball, I need 10 people over there! Ye bɔ **handball**. My dear, did I mention your name?   **ita/50/rel/8**

EXTRACT 5

Rose: Paddy, ŋtsɔ ma medɔ alɔ̃ le **class** ɖe, eva **report** nye be ɖe, medɔ alɔ̃. **ita/51/conv26**

Sewah: Deeda a me kaeye no wanti?

Munik: Deedada a ɔkae no, moante?

Sewah: Yɛbɛ **support** wo.   **ita/52/conv27**

Makafui: Mama, enyo ɖe! Ya nu kae le fu ɖe nɛ?

Rose: *I was feeling sleepy but I couldn't control myself. Adɛn, mose yɛnya nkɔ hɔ biom anaa?* **(ite/07/conv28)**

         Obi nnim? . Wɔn na a **follow ball** no. **ita/53/conv29**

Sewah: Yeduru a, **red** foo no **will depend on you** no deɛ, saa ara na yɛbɛka no saa ara .**ita/54/conv30**

Rose: Wɔse wɔrebɔ mpae. Abigail, wɔrebɔ mpae. Hwɛ nea wɔreyɛ.Yɛn na yɛrehwɛ mu.

Sewah: Wɔre **chase** mo paa.   **ita/55/conv31**

Grace: I went to play volley, but they didn't write my name. Sister Patience, GTV foo wɔ he?

EXTRACT 6

Rose: We are playing all finals on Friday.

Pat: Gake egbe evivi nam ɖe! Wobe mi ame kewo pete ƒo **football** ɖe, mimlɔ anyi**(conv32)**. Miga **scruuub o**. Gake busuvi kewoe le miaƒe **dorm** ɖe fu na miaƒe gbɔgbɔ kakaka**(conv33)**. Kple susu be yiwoagblẽ alɔ̃ me na wo. Mate ŋu agadɔe o. He mime **scrub** o ɖe, medɔ wo **scrub**

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room miɛ gayi ɖe **bathhouse(conv34). Nye ŋutɔ megbɔ fɛɛ!** He mele tsi, meva le ami ta, wole wo ve. Ya mele atsiã wɔ, wole wo ve. **ita/56, 57 & 58/conv35**

Egbe tsɛ, n'ogawɔe **Saturday**. Medi be n'okɔe da ɖe **Friday** ne **Saturday** migawɔ dɔ ɖeke o. Eƒo **ball** la, gake mele gbɔnye va o ɖe. **ita/59,60**

Evelyn: she insulted the girl, on the field.

Fafa: What she did, enya be ate ŋu ahe ball la de emea? **ita/61/conv36**

Evelyn: Ɛ̃!**(inj/2)**

Fafa: **Ball** la gbɔa ɖe, **instead of** be ɖe woana ne …ball la gbɔa ɖe, ya wova ƒoe zɔ̃**(conv37).** He woƒoe, ya ne wo **opponent** wo ƒoe ko, meɖe eme oa? Evɔ, he meyi efiɛ heva gblɔe, enɔ **angry**. Enye, ne edzum maƒoe la! **ita/62, 63 & 64/conv38**

Nancy: Age mi ɖe wodoe ko, agblɔ be nyee wɔe.

Christine: Enye ma **defend**, maƒo nu nɛ ɖoko woanam **red card(rel/9)**. Mado la! Ke ɖe woado na mi. **ita/65/conv39**

<p align="center">EXTRACT 7</p>

Kafui: If you go there, there are some corner, corner, corner.

Magy: Enu yi miwɔ na mia? Migbɔa **final!** **ita/66/emp/6**

Awo! Ruth. E! **Hiti** la! (**(emb/19 &20)**

Alice: Mile **ball** ƒo nyateƒe! Etu hawoe wɛ! **ita/67/conv40**

<p align="center">EXTRACT 8</p>

Sena: Wole ewɔa? Ewɔ abe eke ya, wole **worming up**. **ita/68/rel/10**

Mavis: Womete ŋu le **ball** la ƒo o. Ɖewo tsɛ le **fighting for ball**. **ita/69, 70/conv41**

Sena: Ekpɔ le wo mea, **ball** mele tɔtɔ ɖe woƒe asi o. **ita/71**

Mavis: **Keeper** nyo! (**(emb/21).** E **cover pole** la. *The Maggy people are playing. Maggy tɔwo le **ball(ita/72)** ƒom.* **ite/08**

Bridget: Eviwowo le **volley ball** ƒom, ya wo ele nu ƒom. **ita/73/rel/11**

Adoma: Mo nyere mo ho o!

Mavis: Maggy viwoe le **ball** ƒom. **ita/74**

Adoma: **Keeper** no ewɔ he fa? **ita/75/conv43**

Mavis: Mi kpakplie le **room** a? Wole agbagba dze paa! **ita/76**

<p align="center">EXTRACT 9</p>

Referee: Against yellow !

Faith: Take the ball!

Salome: Thank you!

Faith: Take the ball!

Salome: Goal!!! Oh, meɖe eme o!

Rose: Ðeviawo le **ball** ƒom lo!

Salome: Heh! You force, you force!

Comfort: Ekpɔ dziku ɖe? Nu kae nye yi ƒom wole? Naomi, va gblɔ na wo n'oƒo **down ball** na **keeper** la. **ita/77/conv45**

Naomi: Wo **miss** wo la. *Meyɔe na wo. Just that they are working for you people and you are scoring.* **(ite/09)**

Comfort: Their keeper is also good oo!**(inj/4)** Ale ball ɛɛ ko, a **confuse**. **Confuse** ko, adɛ to ahadzi nɛ. **ita/78**

Faith: But that girl e, she is not even playing the ball. Ame ke kɔkɔ ta ɖe, ne woƒoe nɛ **straight**, alee. **ita/79/conv49**

<p align="center">153</p>

Salome: Ne wobe ya **dive** alee, agba nu. *St. Ann, they are calling you people*! **(ite/10).** Neva
ʃo **handball**.   **ita/80**

Rose: Ne woʃo **short** nɛ, nakɔe yi ɖe kɔdzi.   **ita/81**

Faith: Esther picked your phone o!
Apreku Mavis! ono na ete hɔ no.

Salome: Sɛ ɔrebɔ din?, ɔbɛbɔ din. *I said, they will come back here. Am going to the dorm to learn, learn o!*
(ite/11/ptop/2)

EXTRACT 10

Comfort: Are you angry?

Joyce: No, I'' m not angry. Daabi o!**(inj/5)** Ɔmma ne yere no nna enti ɔno nso ntumi nna.

Joyce: I didn''t say that.

Comfort: Ɔkaa wɔ Twi mu o. Eii!

Joyce: Ɔboa koraa! woayɛ sɛ akɔdaa pa. *She wants to sit by the book.* **(ite/12/inj/6)**

Comfort: Ɛnnɛ nso, ɔse ɔpɛ **boy** no. Ne nhwi nti na ontumi nyae no no.**ita/82**

Joyce: I wasn't the one who said it.

Comfort: ɔkae! ɔnoaa na ɔpɛ.

Fortune: *Ne ho yɛ nwanwa. Wopɛ a bisa Abelia.*
Eii! I am surprised. **(ite/14/inj/7)**

Comfort: Sɛnea yɛyɛ sei no ɔyɛ nanaim sɛ biribi. Nea woanyi no,enyɛ agorɔ o!

Joyce: The girl is doing well. Stella, momma no **brassiere** no mmɔ woate! She is having **bra …(pron/1)** other
than that, I will give her my pant so that she can use it to hop. **ita/83/conv51**

Lizy: Charism, I pray, I''m fasting, you don''t get a boyfriend here. Wodo age! **(emb/22)**

Sacry: Tsiɛ wɔʃe Yayra yi le aʃeme? If I whatsapp her, what is wrong? Egbe ta, ele aye wɔ.

Lizy: Fifia egaŋlɔ **where are you.ita/84/ptop/3**
Enye, ɖe me **delete** na **file** wo kabakaba lo!   **ita/85/conv52**

Cyntia: Egbe **entertainment** la, ɖe mianɔ ɛwo ɖum anɔ alime trom.   **ita/86**

Salome: As for entertainment, feel free and do anything. Mese dɔa ŋkɔ hafi xɔ **masters** le
eme oa? **ita/87**

EXTRACT 11

Thelma: The way Rita run heh! **(emb/23).** *Rita bypassed everybody. Ɔnte hwee.* **(ite/14)**

Madline: Eh Rita, Mama Gorrey kɔyɛ **roll call**. Wanhu nu sɛ me hyɛ tsale wote? Me druruu hɔ no, na mese yee!
mehyɛ tsale. Meeba.   **ita/88/conv53**

Edith: woabrɛ, woabrɛ ɔkɔda koraa ɛyɛ.

Madline: Ma mensoma wo nkwaa.
Ma mentɔ baako mmrɛ wo.

Stella: Aggy, Gorrey deɛ biribiara mo na mobɛ ba **last.ita/89/conv54**

Thelma: So you buy me water eh!**(emb/24)** She said she saw Juliet directing her. Pass here, pass here. She is
sacking them.

Abena: Se saa **students** yi deɛ ebi nye o. Wɔn dwuane ba no bɛhwɛ, ana ne girl bi wɔ me **class(inlex/4)**
ɔse ɛwɔ sɛ wɔn **point** wɔn **out.ita/90,91/conv55**

Ewura: Monkɔ bisa nea ɔde saa adeɛ no bae no koraa yare na ɔyare.

Abena: ɔno ankasa woanu ne ho. ɔbɛ**start(inlex/5)** aregreti, aregreti(inlex/6)**. ɔbae pɛ. ɔbɛ piaa me.
Ɛna **girl** yi nso onipa nyɛ o. Afei deɛ ɔyare yɛaa.   **ita/92**
Afei deɛ ɔse, **have you seen what you've done to 'A' Nana?   ita/93/quo/3**
Ɔnkɔ bisa yɛn **former** 'A' Nana. **ita/94**
Yɛyɛ maa no **fine.   ita/95/emp/8**
Afei deɛ ɔyare yɛaa…

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Afei deɛ na Nana se **have you seen what you have done to you're 'A' Nana**. **ita/96**

Hwɛ, **(emb/24), me, nobody can do it to me** o! **ita/97/emp/9**

Afei deɛ, na ɔkɔ fie ba, kɔ fie ba.

Selina: Tsɔ **bedsheet** la da ɖe anyi.   **ita/98/conv56**

Madline: Ebe?,

Selina: Fɔ **bedsheet** ɛ!

Because it''s 9:41.

Ewura: Nso ekɔ ntɛm dodo.

Abena: Check the time before you move.

Madline: Me kae kɔ **scrubbing brush** va ɖe eme? Who says she is coming to wear the shoe?   **ita/99/rel₁₁**

Stella: Mebu be ɖe, va yi fimi va xɔ amatsiɛ?

Selina: Ne makɔ wɔ nu ka?

Madline: A beautiful lady of course must have a cocoa farm. Why should she steal?

Ewura: Hwan na ɛbehu sɛ ɛyɛ wo nneɛma?

Teacher no huu me.

Na mama Gorree bisaa sɛ **"why is it that your mates are in class and you are here?"** **ita/100/quo/4**

40 Megyae **bucket** no too hɔ te sɛ **nea mereforo soro hɔ akɔfa m'ataadeɛ**.   **ita/101**

Ɔse **"we are talking. Talking** no na ɛde no bae".**(quo/5)**   **ita/102 & 103**

Akoo te borɔfo. Maame no reba abɛyɛ ayi no afei deɛ, wodwuane.

Ɛna ɔse **"you are running away?"**.   **ita/104/quo/6**

Ewura: Wofrɛ nyame, yɛn deɛ obonsam na yɛkɔfrɛ no. Na wonni gyidi a mfa w'ano nka.

Serah: Fa kɔto **net** no so. **ita/105/conv57**

Yɛɛ ono na ɔde **paper** no kɔe. **ita/106**

Father paper no.   **ita/107/ptop/4**

Jessica: Teresco **second years** ama yɛayɛ **regular and punctual** yi, yɛn **reduce the number of second years. ita/108/conv58**

Abena: Ɔnu na ɔyɛ **chief** no anaa? **The whole second semester** koraa ɛbɛyɛ me dɛ.   **ita/109, 110/conv59**

Ewura: Ɛndeɛ nka ɔbɛ **reporti (inlex7)** ama Mr. Bomba. **ita/111**

Madline: Ɔbaa no na ɛyɛ **last person**. **ita/112**

Obetumi aka akyerɛ wo sɛ **"for your punishment, you are sweeping here"**.   **ita/113/quo/6**

Wobɛ praaa! You are laughing! **(ite/15/inj8)**

Selina: Gladys, nye me prae no mpra na me supervise Gladys. Obetumi aka akyerɛ wo sɛ **"for your punishment, you are sweeping here"**.   **ita/114 /conv60 & 115/quo/7**

Serah: *Wopra nso a ɔse hei! You are laughing!* **(ite/17/inj9)** Me **phone** aseɛ.   **ita/116/conv61**

Abena: Mebɔ game na mehwɛ **volume** no a baabi a **volume** no wɔ no me mia soa enye ye. And all these is what I get. **10:30** no ɛno na aduru no. **ita/117 & 118(conv/62 & conv/63**

Madline: Nye menyanu hoho.

Wowɔ **inside** na wokasa no.   **ita/119/conv 64**

EXTRACT 12

Alice: *I wanted to call someone and I called Doh. Matilda ye wɔe **nam** la. Eh, the way I was scared!* **(ite/18/emp/9).**

Sitso: Ke eɖu agba kloe ɖe!

Alice: Ɖevi ya, ɖevi ya. Monica la!

Ele fu wam, ya mele **phone** ɖe asi le ekpɔ ɖe. Like, I was dialing, I wanted to dial

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somebody's number. Ya ko, meva **dial** eya, ya me **cuti(inlex/8)** kaba. **ita/120/conv/65**

Sitso: Meyi oa?

Alice: Meyi o. Meyi o!

Sitso: You are lucky!

Ya ne wobia wo ɖe?

Alice: Ya, **mistake** mewɔ.   **ita/121/conv/66**

Sitso: You are really lucky!

Alice: Eh! Mekɔ **phone** la ɖe to hafi lo. Ya megava kpɔe, ya mebe **network** la menyo o. Gake me delete eƒe **number** le **dial calls**. Magava wɔ mistake. **If not** ɖe, **it would have been a big shit**.   **ita/123, 123 & 124/rel/12**

I was really scared. I bought mine some time ago 950gh.

Sitso: Oh! Is it that expensive?

Alice: Yes! My mom"s phone is spoilt so I gave it to her.

Sitso: **Radio** le edzia?   **ita/126**

Alice: Ɛ̃! **Radio** le edzi!

Mabel: **My dear**, wo kɔ he? Wofri he na woo kɔ he? **Earpiece** la ɖe?   **ita/127, 128**

EXRACT 13

Sandra: **I jealous her hair** papa! Ɔwɔ tinhwin **but** ɛyeɛ a na ɔbɔ a, ɛnkyɛ a na ayɛ basabasa.   **ita/129/emp/10, 130**

Sefakɔ: Alakpae, naneke mewɔ basa o!

Sandra: Where are you going to?

Jemima, I like your hair do!

I like it because, adɛn na mo sresre?   **ita/131/inj/11**

Joan: Heh! , Jemima, come back!

Come back! **(ite/18)** Jemima, **va la!** (**emb/25**)   **ita/132**

Jemima: A ! *Nu ka ta?* **(ite/20)**

Joan: Why are you behaving like that?

Eh,come!**(inj/12)** Adɛn na wo kyerɛ wo ho saa?

Wo deɛ, bra ha na menhwɛ adeɛ!**(reqcm/1)**

Sefakɔ: *Zɔ va afii la! Jemima I'm waiting*! **(ite/21/reqcm/2)**

Is it that your living thing that you want to…

Jemima: Living thing, she said that, he is so caring and loving

Makpɔ, ntsɛ ma xlẽ ɖe la! **(ite/22/reqcm/3)**

Ebe nu ka? He is indeed loving and caring. I love you so much. **(ite/23)**

Ehhh! **Not only love, so much** nso aka ho? Na Lizzy nso dɔ no.   **ita/133**

Sandra: Wɔn **engagement ring** na ɔdeɛ reyɛ ne **DP,**   **ita/134/clar/1**

Eya wokɔ da ɖe fi ma?

Sefakɔ: Woawo tɔe dzɔ! Wo tɔe mia?

Me! A policeman? I"m a virgin!

I don"t have. So, I"m now looking for some.

Things have to be there before I go.

Jemima: Ɔpɛ **already made. ita/135.** *You know the word!*

Nana wowɔ hɔ? **(ite/24/emp/11)**

Joan: Ao! we are disturbing you.

Don't mind us, first class upper.

Sandra: Medeɛ mempɛ bebree.

First class me pɛ. Mempɛ **upper** no nka ho.   **ita/136/rel/14**

Sefakɔ: Jacinta, woƒe dɔa me ɖe, eka ɖe emea?

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Baba lo!
Akpe na Mawu! So, can you do the thing? **(ite/25)**
Jacinta: Yes!
Sefakɔ: Ok, if you can't do it, you can still call on me.
Sandra: **Too known** koraa na ɔyɛ. Ɔntumi hwee.   **ita/137/inj/13**
Hwɛ! try me! **(emb/26/inj/14)**
Sefakɔ: Ɖevia menyo o lo! Menyo kurakura o!
Doze not! How far?
British lady, why so quiet?
Jemima: Who is the British lady?
Doze not, a! Ɖo to le fi ma! **(ite/26/reqcm/5)**
Sandra: Why? Woanya **broken heart anaa?**   **ita/138/inj/14**
Woabre sɛ Hearts! O my dear, don't worry. **(ite/27/inj/15)**
Don't mind him. He doesn't deserve you.
Ah! Living thing.
Ɛnnɛ deɛ, ɔyɛ ne **living thing**.   **ita/139/inj/16**
Hwɛ n'atiko. Jemima knows my taste. **(ite/28/inj/17)**

EXTRACT 14

Cate: Yee! Wompɛ n'asɛm?
Linda: Wompɛ n'asem na woboa paa!
Wopɛ n'asɛm papa.
Cate: Mempɛ n'asem.
Mabɔn saa? Adɛn?
Belinda: Adɛn nti na wabɔn? *Ka kyerɛ me. This common fish, I can't…* **(ite/29/reqcm/6)**
Linda: That is why I said give it to me.
Cate: No, I want to do it. I want to learn.
One day my husband will ask me to do some of the tilapia for him and will not be able. He will say I'm a lazy woman.

EXTRACT 15

Peace: Dorcas anya ewɔwɔ elabena yae tso area ma.
Felicia: Dorcas, enya ewɔwɔa?
Dorcas: Yes!
Evɔ, kɔ nam ne mawɔe. Wo deɛ, fama me!
Felicia: Mese Eʋegbe o, ebe yile Eʋegbe do!

EXTRACT 16

Sewah: Yɛn nyae no.
Lizy: Atadi mele nu ya mea?
Bluvi: Ɔdi no saa. Miawo ta mewɔe lo!
Lizy: Ruth, meɖuna atadi oa?
Maame bɛn. Ne maame ba no. You will not work. **(ite/29)**
Aboa **like that!(inj/18)**

EXTRACT 17

Deborah: Megblɔ bena, danye ƒe **sickness** le **increasing** ɖe edzi.   **ita/140/conv67**
Ewura: Ase kyerɛ sɛ, ɔse ne maame yadeɛ no rekɔ soro.
Deborah: Efia be eyi **high** ma?   **ita/141/conv/68**

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Le ke nye zã?

Ewura: Me, I didn't hear anything o!

Ewɔ nuku?

Deborah: Uu ma me nyakpɔ lo! Uuuuu. Profile picture? **(ite/30/inj/14)**

The one you were …

EXTRACT 18

Sefakɔ: Meɖui, nyɛfe **jaw** pete le vem. **ita/142/conv/69**

This woman came to my class today.

Ebe nu ka?

Adzoa: Sesei, ɔba **class** a na makɔtɔ **chewing gum** (**ita/143/conv/70**)

Mawe saa mahu sɛ meha ye me ya. (**ita/144/conv/71**)

Adoley: Medeɛ matɔ **chewing gum 2 000, 20 pesewas o. First break** na makɔtɔ. **ita/145/conv/72**

Sandra: *Look at this girl o. Go away from me.* **(ite/31/reqcm/7)**

Mo mie no nyinaa **(Inj/18)**. This one doesn't know where it is.

Adzoa: Ok, hold it I'm charging my phone. I won't give it to you again.

Rita, ɔmo anya wo paa o; Enya nu ka wowoa? Do you know what she did? **(ite/32/inj/19)**

Adzoa: Me phone no ɛdum? **ita/146/conv/73**

Sandra: Wo phone woe koraa ɛyɛ **bogus**. **ita/147/conv/74**

Whatsapp message from Rokoto. Rokoto frɛɛ wo.

Meekɔ tɔ fufrɔ. ɔntumi mma me daam. Ɔbɛ fa **phone** afrɛ me.

I couldn't open it. Yoo, mesee lo! **(emb/27/inj/20)**

Adzoa: **The password deɛ(emb/28)**, **nobody can get it.** **ita/148/emp/12**

Wo be yaa bre.

Ɔnyɛ na menhwɛ, mewea biibiaa.

Adoley: Me to, if I see it I'll get it. But if you don't see it na se…

Esi: **Rollcall sɛn?** (**emb/29**) **I don't fear rollcall**.

Let me sleep. You can do this to me. **What I will do** enh!

Bridget ,enso wo wɔ **school?**

Eh! Mehuu wo akyɛ paaa.

Esi: Makafui, frɛ obi.

Sefakɔ: *Me, I'm not calling anybody. Ebe nye mava kpɔ ɖa? Yoo, megbɔa!*

Makafui, don't you charge the lamp? **(ite/34/reqcm/8)**

Makafui: Which lamp?

Sefakɔ: The small one. Why is Bridgit laughing?

Bridget: Me whatasspp na me…

Eh!, Whatsapp yea deɛ **is getting** ... **ita/150/conv/75**

Makafui, don't mind her. Go and buy your Lorlornyo!

Sefakɔ: Makafui, tsiɛku wobe nayi aƒeme va wɔ nɛ?

Makafui: Ame aɖe gbɔ menɔ mɔli ƒle nɛ le ɖe, ebe evivi.

S.S, be, nyɛfe uncle le kpodzi ɖe.

Lɔlu ke enɔ watse dzra. Ta **every time** ko, meyi aƒeme. **ita/151/conv76**

Sefakɔ: Mɔli ta, nasi yi **post office** fifia? **ita/152/rel/15**

Makafui: Lɔlu mi va **class. Social madam** la.Ya wonya gblɔ "**black,black,black sheep"**,/**quo**/7 ya ko wodze nu ko. Ya wobe, yinya. **Because** yeyi **class** bubu tsɛ, woko nu. Elabe ame ɖe va ƒo nu tso eŋu. **ita/153**

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Bless: I went to renew my health insurance card.

Noami: Mr. Dorma na ɛɛyɛ?

Esi: He is still doing new registration?

Naomi: Yes

Esi: **I'm going**, moma yɛnkɔ! I'm going to do it and come. **(ite/35/rep/4)**

Bless: Egbe ya la, **I'm very happy**. Mr.Target va fi mi.   **ita/155/inj/22**

Makafui: Nu ka wofia?

Bless: Maths block la. Multibase arithmetric block.

Makafui: Mamlɔ anyi. Ne yɔwo le alɔ dɔ, womedi be woa **disturb** yewo o.   **ita/156/conv77**

Bless: Ne meklɔ bowl, nye ko meyi **class.**

Makafui: Womagbɔ ɖe eme oa?

Bless: Ao!

Ne mile alɔ dɔ le **class** la, eya me **worry** na o. Gake eya me **worry** na o. Mekɔnɛ
personal o. Gake enyɔna mi. Ke ebe **look at them**! All are sleeping. Gake ame ɖewo yaa,
wonɔ wɔwɔ abe womedɔ alɔ kpɔ kpɔ kpɔ o ene. **(ite/35)** Ya wonɔ nunu be the kind of food
they've been eating.   **ita/157, 158/conv79**

Makafui: Eƒe **class** le **lively** aƒe lo!   **ita/159**

Megbɔna miwɔ **one two, one two** ɖe....va nam **scissors!**   **ita/160, 161/conv80**

Bless: **Scissors** menya le kplɔ la dzi o ko, ke ele **classroom.**   **ita/162**

Ã!, wobe ele bag la me.

Makafui: Eganye vɔ lo! Kɔ **school fees** va miɖu!` **ita/163/conv81**

Bless: Nenee nye **school fees** la? **One cedi** kura nyemaɖe le eme o. Are you alright? Are you ok?

Fine! Ega vɔ le asinye. Nenee nye **school fees** la?   **(ita/164/conv82)**

Makafui: ...Ɛ̃! Ke mate ŋu aɖe **ten cedis**.   **(ita/165/reqcm/9)**

Bless: Ao lo! **Bankers draft(rel/16)** tsɛ lee naxe. Kɔ key nam manɔ nua wɔ. Ne miyi aƒeme, **four
million** ke ele gbɔnye, nyemakɔ na wo gbeɖegbeɖe o. **ita/166/conv83**

Makafui: Makɔ na wo nakɔ ƒle **phone** a? **Phone** le tame nɛ **these days** lo! Don't finish the
water oo!   **(ita/167/clar/2)**

Adzoa: Ɛyɛ! Ɛyɛ wae! Why! Do you think I called ...**(ite/37/reqcm/10)**

Next time I will look for that eeeh.. Apea.

Moaa mo nsususu biaa mo nyɛ na mo bɛhu bi. Me de apea bɛgu mo.

Sandra: Too known!

Adoa: Is true. You ,I know you are the one. You and Philo.

I will, by all means get you.

EXTRACT 19

Obaa Yaa: Bra, wae!

Efua: ...ɔse ɔmma a gyae no.

Obaa Yaa: Sweet heart!

Se yekɔ fie **Thursday**, mekɔa, mekɔ da na mabrɛ dodo.   **ita/168/conv/84**

Me du fie, mekɔ yɛ **shopping**. **ita/169/conv/85**

Efua: Wo deɛ ye. Medeɛ menni sika nti mennye **shopping**.

Obaaya: Meyɛ **shopping a chili**.   **ita/170/emp/13**. Who say I won't learn? I will learn! But on
25th definitely I will go out.

Efua: Mekpɔ be xeviwo pete, wodzona yina yame zi ɖeka oa?

Vero: Kaka nakpɔ ko, ɖeka ge.

Obaaya: I can never fall!

Vero: Nyemebe na **fall o!**   (**emb/30**

Sena: Ne ebe yeadzo kplii, ɖoko woage.

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Obaya: Yoo mate waɛ, meda wa se.
Thank you, meda wo ase bebre wae!

EXTRACT 20
Mabel: Ne ekɔ ɖe **picture** ɖe, menye nya vie o. **ita/172/conv/86**
Edith: Nyateƒe!
Winifred: Ɛ̃! oooh! (**emb/31) Paper** no ye **fine** kɛkɛ. Emu da hɔ.   **ita/173/emp/14**
Mabel: Teresco campus too is nice. It"s a nice place.
Edith: Ke efia be eƒe **picture is more or less a digital,**   **ita/174/conv/87**
Mabel: Eƒe **camera** alo **picture?**   **ita/175/conv/88**
Edith: **Camera**! (**inj/23**). Megakom o la! Ao! Enya kawoe kee?
Mabel: Ɔse emu da hɔ na ɔse **picture**. Ɔse **picture** no ye **digital instead of camera**.   **ita/176**
Edith: Woe zɔ lo! Aƒe metɔwo?
Alice: Wodɔ!
Mabel: *Don't bring that into my mind again. What is that? Let me see.*
   Nakɔ wa tsiɛ? Lekee wonya kpɔ nam! (**ite/38/reqcm/11**)
Edith: Ðe nenya, ne e **change style** la.   **ita/177/conv/89**
   Leke wole **simple**, eya ta koe. Winifred: Woso wobetumi aye wo deɛ **simple in another way**. **ita/178/emp/15**
   Have you seen Nothern Region their kente, quality kente. You will buy yours there? How do you know?
Mabel: I can read your mind.
   They deal with fugu.
Edith: What is fugu?
Mabel: Batakari.
   Lami tso fi mia? Ya Ruki ɖe?
Edith: Ruki kple Lami, ɖeka tso Upper East; ɖeka tso Upper West. **ita/179/conv/90**
Winifred: Last they say they should perform, come and see the Eʋe.
   They were doing something on the ground, doing that, romanting …
   Saa da no deɛ, ɛyɛme ɛhi bia. (**ite/39/id2**
Alice: Se enye hwee. Hwɛɛ nɛa wo kyere. Still you have to show something.
   (**ite/40/conv/91**)
Winifred: Oh, Awurade, se wɔn sa akayida o, se amanda o. Hahaha.
Alice: I will not mind you **la**. **ita/180/emp/16**
   You people, you are recording **eeh! Ooooh**! (**emb/32/inj/24**)

Audio Data on Students" Academic

Extract 1
Mary: **Ne miva wo koe anɔ** leading:(**ita/1/conv/1**) ke Sacry tsɛ xle vi aɖe, eya tsɛ na lead alo Regina. **For me**, ne mibe magadoe o tsɛ madoe! (laughter) (**ita/2/quo/1**)
Sacry: You are mad!
Mary: Alright! You make a decision when you have a problem. Right! now, that"s a simple meaning of decision making, because, **ne e read** through **la**, the person **was making references to:(ita/3/conv/2) You are in class, the pupils are not taking** your orders; and you are going to report the pupils to your mentor.
  • If the child does not refuse your orders **la,** there would not be the need to report him to anybody.(**ita/4/conv/3) Ahã! (emb/1/inj/1)**Composite decision!
  • **Ye wobe** composite decision is when you have to consider several alternative decisions. (**ita/5/conv/4**)

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Nɔdey: Please, where is the topic?

Joyce: Is in the book but **nyɔnua kura ke meŋlɔ ɖe fi mi. (ita/6/conv/5)**

- That's when you have to opt for several alternatives to solve a particular problem. The problem is one **gake** you don't have a single solution for it.**(ita/7/conv/6)** Like **miva di nuwoe, ke miwɔe ale kpɔa!(ita/8/conv/7)**

  Ke ame yile be miwɔe le tsɛa, alo miawɔe le boŋua? Eke kura manyo wua? Like that **diiŋ! (ita/9/emp/1)** Then we have we have arrived at a conclusion. That is what I understand about composite decision.

  Why should these be intentions? **Ne wobe** ends **la,** meaning, after coming out with all your decisions; you end up making (stammering) **(ita/10/cov/8)**

Regina: That is the end.

Mary: **Ɛhɛ̃! (emb/2/inj/2)**

Regina: So, what do you intend doing?

Mary: **Efia be ɖe**, the things is like, I am writing this book: my final purpose is that   at the end of the day **mate ŋu aŋlɔ agbalẽ ke.(est/1/clar/1) Me sigbe oa?**

- That is the end**! (ite/1/emp/2)** The end product **enye be maɖa banku nebi**. **(ita11/clar/3)**
- **Gake nye** intention **nye be maɖa** Banku.**(ita/12/clar/4)** So, you are considering the end product as your intention like your objective; your goal.

  No, you are confused! I can see. **Efia be ɖe, mitsɔe be ɖevi aɖe meva suku o. (ite/2/clar/5)**

  Fifiɛ continuously **meva suku o, eya nedi be yeakpe ɖe eŋu.(ita/13/conv/10)** To solve that problem for that child, how would you do it?

Regina: My end is to make sure that the pupils are in school. How come it's an intention too?

Joyce: **Mebe ɖe** an intention is what is planned doing by the end of the day.**(ita/14/clar/6)** In decision making, the end can be described as the intention.

Mary: **Enye ɖe**, I am trying to understand it in the layman understanding **ɖe**, the end of something is like the objective; the goal**. (ita/14/conv/11)**

  It is still my intention. **Wose egɔmea? (ite/3/conv/12)**

- **It is still my intention to arrive at the end of the day. Ese egɔmea?(ite/4/conv/** 13)It is still my intention to arrive at it at the end of the day. So, that end, they are not talking about end oo. **Ese egɔmea?**
- In a way, another word **ko di na end la wole**. **(ita/15/conv/14)**You remember we mentioned that decision making is composite in nature. That is my intention.

Pat: Mary, **meɖe kuku lo, abe** from my understaning **enye be** my intention is   to get DBE at the end of this programme, and that's my   intention.**(ita16/clar/7) Gake** at the end of the day, that is my end, because, **ne mewɔ** diploma, am getting [interjected] **(ita/17/conv/15)**

Mary: **Ɛhɛ̃!, (emb/3/inj/3)**

Sacry: So, you still find solution to that problem.

Pat: **Ke eɖo woƒe** end. (ita/18/conv/16)

Mary: **Efia be ɖe,** until you get to the final solution it is still an intention. **(ita/19/conv/17)Wose egɔmea? Efia be ɖe**, until you get to the final decision ɖe you cannot call it an end. (ita/20/conv/17)

  Just something I intended doing. "Wobe mele ele ge, ɖi wotsina. Until wova lee, ɖi ko na tsi." (ite/5/quo/2)

Pat: **Wobe malemale ɖi wotsiɛ loo!**

Sacry: **Meɖe kuku lo,** composite decision **ɖe**, can you relate it to, like **miaƒe**   body?**(ita/20/conv/18)**
Ame sia ame kple eƒe view **abe** how to develop **(ita/21/conv/20)** Teresco. Can you discuss it like that?

Mary: **Efia be ɖe**[pause]

Nɔdey: **Abe mibe miaɖa nu, ne** teachers **wo gbɔna eye mibe miɖa nu** and everybody   comes out with her view.**(ita/22/conv/21)** All these views are arriving at one common decision.

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Mary: **Even though amesia ame ƒe view yi ke woado ɖa le different ɖe, we all are   driving at the same thing.(ita/23/conv/22)** Enye mate ŋu agblɔ be miɖa banku, ameaɖe be mito fufu.

- **Nuɖudua ƒe nya ko gblɔm miele lo, gake amesia ame akɔ eƒe view vɛ**. In all**,** we have to arrive at a solution.**(ite/6/clar/8)** Until the final food is ready, we haven't gotten to the end. So, they say planning is one of them.

   Like **dumsor** crises, Mahama went for experts.**(ita/24/conv/23)** What do you think we can do?

- **Mi be o, etsia le ɖiɖim ta mimate ŋu akpɔ hydro** o.**(ita/25/rel/1)** So, lets go for solar **alo, ne emi manyoo, miwɔ eke.(ita/26/rel/2)** So, we are thinking through with experts about the problem.

- **Ame aɖe gblɔ be ne nye be me** depend **ɖe Akosombo dzi la, manyo o elabena**, **miate ŋu a** predict **tsi dzadza o.(ita/27/conv/24) Alo miawɔ dam bubu.(ita/28/rel/3)**

- Experts are now talking because ewo la, **administration** koe nenya. **(ita/28/conv/25)**

- Menya naneke tso **that particular problem ŋu o**.**(ita/29/conv/26)** So, you gather information from a lot of experts.

- **Ameke do etɔ ameke ha do etɔ. All these, then you are now bringing every solution on board**. **(ite/7/conv/27)** Critically let's scrutinize them.

- **After all, we are scrutinizing all the advises given to us. Ok!(emb/4/inj4) Miva kpɔ be, o ne mitsɔ eke ɖe, advantage ka miakpɔ? (ita/29/conv/28)That is the review thing.**

- **After the review, we come to the conclusion that ale nuwo kɔ le ta la, let's go for the solar.(ita/30/conv/29)**

Sacry: Let's say we, have a problem now. Five of us have been able to bring fifty solutions that we think are appropriate. **Menye sigbe oa?(ite/8/conv/**30)And we are discussing, **ke miwɔe alea? (ita/31/conv/31) Alo, ke ɖe, miawɔe alea?** Typical example enye SRC week celebration.**(ita/32/conv/32)** It was not easy, **ame ke be eke, ame ke be eke.(ita/33/conv/33)** And it got to a point, we got confused. Now, some of the things people suggested **menye wo pete mitsɔ o lo.(ita/34/emp/3) Eke mi wo tsɛ mitsɔ la,** because of the pressure and time, we could not do it.**(ita/35/conv/34) Ame aɖe be miwɔ** grand durbar **le** dining hall; **vɔ, mekpe miate ŋu azã axɔ amedzrowo o ta, miyi** fore-court. Fore court, fore-court nyo!**(ita/36/emp/4)** As at that time **edze be amedɔ ƒe susu neva be tsi ate ŋu adza. (ita/37/conv/35)Ya ame aɖe be ne fore -court tsi va dza ɖe? Le ke miawɔe? Ta efia be** we didn't consider that.**(ita/38/conv/36)** We were behaving as if the world was under our control. **Ta, ese emea**?**(ite/9/conv/37)** That is why they are saying, you are going to consider all the possible alternatives of a problem.

   We are behaving as the world is under our control; **Ta, tsi la madza o!(ite/10/conv/38)** It is not possible to consider the possible consequences associated with a particular problem.

- Sometimes, it can occur **be tsi ate ŋu adza** but it would not. **(ita/39/conv/39)**

- Let's say **meyi** exam hall **ko wobe** "administration decision is complex".**(ita/40/quo/3)** Discuss how you would go about it.

- We are all making decision like **mimetsɔ** future occurrences **wo de eme o. (ita/41/conv/40)** So, we say, administrative decision is so complex.

Pat: Like, **mitsɔe be woe nye** administrator na like this school? **(ita/42/conv/41)**

- May be problem **ɖe va wodze be na** solve it. **(ita/43/conv/42)**Like you would invite some people to help you.

- Alright! **Woana wo** alternatives **aɖe. (ita/44/conv/43)**But at the end of the day, you might not end up scrutinizing all these ideas.

   Even that, **ne eva kɔ ɖe ele** appropriate **la, mate ŋu nya be** there is something that would happen later. **(ita/45/conv/44)**

- **Aŋlɔ be** but because **amewo sugbɔ** like time **tsɛ. (ita/46/conv/45)**

- **Ema ko mitsɔ** like we are wasting time.**(ita/47/conv/46)** One you are wasting time.

Extract 2

Mary: Even though we are choosing a solution, that solution is not the optimal solution. There is no time on our side **la, ta, mitsɔe sigbe.(ita/48/conv/47)** They are relatively the same. What is decision making? Magdalene!

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Pat: **Enye nayɔ gbã?** Mava ble wo!

Mary: **What is decision making**? Kaba kaba! **(ite/11/reqcm/1)**What are the techniques for composite administrative decision making? Don''t waste my time!

Regina: **Eke ya, nye tsɛ menyae! Planning and review.(ite/12/emp/6)When we come here everyday, one chapter of this book must go.**

Mary: Menye nufofe ko minya o! What is planning?**(ite/13/inj/4)**

Regina: **Ne wobe** planning ɖe, seeking information from expects concerning issues at   hand. **(ita/49/conv/48)**

Pat: **Nyemese nyame o. How did you explain it?(ite/14/clar/9)**
Ok! The habit is like, we have an administrator and other people trying to make a decision.

Sedi: Values. Manna values. Values are in when it comes to morality. Maybe there is an issue under discussion. **Decision making mevɔa o lo!(ite/15/emp/7) Eli zaa. Hurry up!(ite/16/reqcm/2)**

Magdalene: Yes. Information available is just like **mia pete miva fi le,** may be. **(ita/50/conv/49)**

- Ok! May **be, mele** decision making **srɔ̃m.(ita/51/conv/50)**
- Ame sia ame me nya **definition** la o.**(ita/52/conv51)**
- Mele vivie ɖe na mi o! **But** instead of misrɔ̃ nu bubu ɖe, miva le time waste ɖe eŋu.**(ita/53/conv/52)** Instead be misrɔ̃ bubu la, miva le time waste ɖe eya ŋu.**(ita/54/conv/53)** Time limit mi.

Regina: Efia be ɖe, eya ɖe, maybe, enye nye **class rep**. **(ita/55/conv/54)**

- Ya all class reps wo, wova meet le tefe aɖe, **wole decision wɔ lo.(ita/56/conv/55) Because nenye** be decision la is about my class la because I am the class rep, they have to listen to me. **(ita/56/conv/55)** Ese emea?
- Even though the scientific method is a procedure you can use **la, wobe miawo ya,** you are a straight administrator, so that is not enough for you. **(ita/57/conv/56)**
- **Ta,** the group one is always better than **ne wo ɖeka na take that decision**.**(ita/58/conv/57)**

Mary: Planning. One of the characteristics of administrative decision making involve choosing alternative cause of action. **So, mikpɔe xoxo**. **(ite/17/conv/58)** The first process in decision making is the problem solving.

- Ame kae ate ŋu **explain na mi**? I don''t understand! **(ita/59/conv/59)**

Pat: And then, those ideas, by all means, there would be limiting factors.

- Eme kɔa?**(ite/18/conv/60)**

Mary: Meɖe kuku gbugbɔ va!

Pat: Ne **problem** aɖe li **at hand** fifia, let''s assume a girl is hungry. **(ita/60/conv/61)**She left because she does not sleep at home.

- **She is following one of the motor riders. Memlɔa afe me o; eya ta, eglo ame ke gbɔ wole ta, amea be nedzo. (ite/19/**conv/62)Now you are unable to gather such information.
- **This girl is provided with virtually everything. Yet, she decided to do this. Ne meva kplɔe va ɖokuinye gbɔ fifiɛ ɖe, tise mele wɔwɔ nɛ gbe be megawɔ sigbe o.(ite/20/conv/63)** Ok! **(emb/5/inj/5)** Ne meva kplɔe eye wova le wɔwɔm sigbe ɖe, nu ka mate ŋu wɔ tso eŋu?
- **Nenye be nyemete ŋu wɔ nu adeke tso eŋu o ɖe, am I still sending her back to where I went for her from?(ita/61/conv/64)**
- **If I am not able to send her back, amewo ava gblɔ be, vi le ame aɖe gbɔ, amea mefoe o**. **(ita/62/conv/65)** Then I have to find solution to that problem.

Extract 3

Sedi: At the end of the day the thing must go in line with **leke woakɔ wɔe**.**(ita/**63/conv/66)That is in decision making so, you have to do it separately.

- **Ese emea? So, which people, does this not concern?(ite/21/conv/67)**

Milly: If I am making alternative register, I must talk to pupils. Ese egɔmea?

- Things that affect **nane wole koko** you have to discuss with only teachers. **(ita/64/conv/68)**
- De CS ava do nya aɖe na wo, akpa aɖe for the teacher and **akpa aɖe** for the students? **(ita/65/conv/69)**
- Sometimes, I am discussing something with the pupils; the thing is higher than their competence **alo wofe** level. **Ese emea? (ita/66/conv/70)**Which means, they cannot contribute anything significant or whatever.

- **Abe fifi laa miawo mivae**, we are talking about our allowance. **(ita/67/conv/71)**
- **We can discuss this with this pupil. Womeɖo fi mi haɖeke o.** They don't even know what allowance is about. **(ite/22/conv/72)**
- Even that **dɔ aɖewo li le** staff **ke dzi**, **master ate ŋu dɔ mi gake madɔ mi o. (ita/68/conv/73)** Why, because he feels that we have not reached that stage yet.
- Because you are not a professional **teacher, ta nu ke hia ne yetsɔe nawoe, you don't have the professional mastery over it.(ita/69/conv/74) Ta, makɔ** na wo be nava wɔ o.
- Adɔ **professional teacher** boŋ.**(ita/70/**conv/75) Compare your answer with mine.
- **Teachers allowance ne wobe wode ga le yewoƒe ga me alo nane sigbɛ. (ita/71/conv/76)**
- They may decide not to discuss it in our presence. Where and when not to involve them.
- **Ta ɖe**, when not to ɖe, eyae **enye** first and second one.**(ita/72/conv/77)**
- **At least someone has learnt something today. Ezã do miagayi dzi. It is six o'clock.(ita/73/conv/78)**

Extract 4

Malwin: So they may be asking the first director of education **eya ta ame sia ame ne** take note. Ekow Spio- Gabrah ƒe ƒometɔe. **(ita/74/conv/79)**

- **Ewɔ abe Ekow Spio- Gabrah menye,** I think he was a minister under Rawlings' government. (ita/75/conv/80)
- That was the best one out. **Eya nye agbalẽ kemɛ.**(ite/23/conv/81)
- The need for a boy's boarding school. **Why should it be just boys' boarding school? Nyɔnuviwo ya ɖe? (ite/24/conv/82)**
- They are always gender bias. Are you eager to read the 16 principles? **Eva le question ma me.(ite/25/conv/83)**
- **School Cert tsɛ eva lo! (ita/76/emp/8)**
- **It is even chronological. Ebe ne woŋlɔ woame atɔ̃**. (ite/26/conv/84)
- **I was even thinking, mekpɔ nane wobe ɖe**,….. you continue ne miɖo fi ma tse….**(ita/77/conv/85)**

Milly**:** Are you eager to read the sixteen principles? Legislative council is now our parliament. **Eya nye parliament fifia**. **(ita/78/conv/86)**Good one.

- **From bottom to top. Tso anyime heyi dzifo. (ita/79/conv/87)**

Sedi: P.E tsɛ miwɔ nane. **(ita/80/conv/88)**

- Guggisberg do ŋya aɖe tso P.E ŋu that physical education must form part of nu ka nu ka. **(ita/81/conv/89)**
- Hafi woaga tu school yeye la, P.E facilities woedze be nenɔ school wo si. **(ita/82/conv/90)** Two; the provision of secondary schools. Young men and women to enter a university.
- Be ele **explanatory** xoxo ɖe?**(ita/83/conv/91)** Three equal opportunities to those given to boys should be provided for the education of girls.
- **Mele be nega nɔ** gender bais o; **(ita/84/conv/92)**Ame sia ame nekpɔ gome le eme. Co- education? Eyae nye nu ka,that is what?**(ita/85/rep/1)** Desirable during certain stage of education.

Madline: **Co- education. Nyemese eme** o. Ɖe eme nam!

Sedi: What I understood is, any opportunity given to boys **la,** should be given to girls too.

Madline: Co- education meaning what? Dela, meaning what?

Dela: Ewoe le sukufe xem nam mahã?

Sedi: Let's go on. **Staff of teachers must be of highest possible quality. Ele nya la sem aa?(ite/27/conv/93)** Staff of teachers. Education cannot be compulsory or free.

- **Hafi egbe Ghana wobe education should be free?(ita/86/conv/94)**
- Education mate ŋu nɔ free gbeɖegbeɖe o! **(ita/87/emp/9)**

Milly: At the North; do you know they are still not paying fees? **Womelɔ̃a dea suku o lo! (ite/28/emp/10) It is just a way of motivating them.**

Sedi: Organized games should form part of school life. **Eya la miesrɔe le P.E me**. **(ite/29/conv/95)**There should be cooperation between the governments and the missions.

Extract 5 (Guidance and Counselling)

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Joan: A respond or reply to a message. **Enye nye ƒe view la, I** think communication is like the way in which, like two people would be communicating. (ita/88/conv/96)

- **Ta,** like you would not just say **wole** conversing **o lo.** (ita/89/conv/97)
- Amesi le **information** kɔm vɛ tsɛ, ameyi wole nya dom na ya tsɛ nese eme. **(ita/90/conv/98)**
- **Enya ke do wole. The person must make a meaning of what you are saying. (ite/30/conv/99)**
- So if the information is not understood and acted upon **menye** massage **la nye emi oa? (ita/91/conv/100)**
- Menye **communication** nye emi oa? (ita/92/conv/101)
- Without understanding, **efia be** communication **me** take place o. Gestures, body language and facial expression. (ita/93/conv/102)

Fortune: Body **language kple gestures ɖe aleke wokɔ le different**?(ita/94/conv/103)

Madline : Like body language, client va wo gbɔ eye nele nya aɖe biɛ.(ita/95/conv/104) Wose egɔmea?

- **Posture is also there o. Mele nu ƒom o. (ite/31/conv/105)**

   Joan: **Alo nedo nya aɖe ko, eƒe** mood change **zi ɖeka.(ita/96 conv/106)**

- **Ese egɔmea? In gestures, it is the hands that are used. (ita/97/conv/107)**

   Personality of the **counsellor, ame aɖe ne explain**. (ita/98/conv/108)

Fafa: That question is coming. Ne wobe….. the personality of the conusellor is coming.**(ita/99/conv/109)**

- **Ne wobe** the personality of the counselor **efia be amea** experience **ke le esi. (ita/100/conv/110) Etsi le dɔme.**

Madline: Eva ɖo counselor gbɔ lea eye wobubɔnɔ kpukpo ame eye woda   afɔɖedzi; a feel be yele wrong place. **(ita/101/conv/111)** Ame aɖeke mate ŋu do yeƒenya o. Amea

   malɔ̃ be yeavu eɖokui me na wo o.

- Gake ne client va ɖo ɖe gbɔwo like you bring yourself so low to the person‟s level, no matter what and who metsɔ ɖokuiwo ɖe dzime wu amea o, the person would feel comfortable and talk to you.**(ita/102/conv/113)**
- The attitude of the counselor also counts. Ne amea wɔa eɖokui abe meka ye o, ne etsɔ nya vɛ ale woawɔ kabakaba natso ado le xɔa me na eya. **(ite/32/clar/10)**

Fortune: If the person talks too much. Amea wɔ eɖokui abe ameɛ ƒoa nu nu ale gbegbe be confidentiality

   meli be ɖe awɔ dɔ la o. **(ite/33/conv/114)**

- Eke tsɛ le emea? **May b**e amea le vɔvɔ̃m na wo be ne yevu ye ɖokui me na woe, kaka yetso le wo gbɔ la, you‟ve already exposed him or her. **(ita/103/conv/115)**

Joan: The nature of the client. Nyemese eme o. (ite/34/conv/116)

- Like **sigbe** client **tsɛ le hafi va** counselor **gbɔ la,** can also be determined **be avu eɖokui me   alo mevu eɖokui me o. (ita/104/conv117)**
- **Ame aɖe la,** by nature **meƒoa nu o**.

Fortune: Those introvert and extrovert ya dom wole. **(est/2/clar/11)**

- **Amea ŋutɔ me** have confidence **le eɖokui me o. (ita/105/conv/117)**

Fafa: Let‟s say for example JSS 1 pupil has been **raped, ye wova wo gbɔ** as a   counselor or teacher **be yeava** confine in you. **(ita/106/conv/118)**

- And ɖevia is a shy type, **meƒoa nu le ame dome o**. (ita/107/conv/119)
- Timid. **Ne eva wo gbɔe, ne me** take time **o la, mate ŋu do nyala kura** complete **na wo be nu ke ye dzɔ ɖe ye dzi o. (ita/109/conv/120)**
- **May be ɖeko woana wo ŋutɔ akɔ susu kpe ɖe eŋu hafi ate ŋu anya be nu ke nu kewoe dzɔ.** That is it. **(ita/110/conv/121)**
- **Ta,** may be let‟s comparing **ame aɖe le** counseling **wɔ le** dining hall **kple** may be infirmary. **(ita/111/conv/122)**

Madline: Like me, I have programme **ɖe le kpodzi** father **wo va be miva wɔ** confession. So, Father

   Stephen also **te ɖe ame yiwoedzi wu** father **kemiwo le akpa   kemi.(est/3/clar/12)**

- **Ame geɖe medi be yeayi fimi o** because confession **wɔm wole. (ita/112/conv/123)**
- You want confidentiality **ta, neva do nya aɖe le fimi ko, mia tɔwo le megbe le   ese, mate ŋu do nya sia nya o.** The person would not be opened to tell you everything.**(ita/113/conv/124)**

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Extract 6

Kafui: A counselor must develop the skill of listening. At least give attentive ears to whatever the person would say **kple** be skills **kemi nanɔ esi enye bena, ne wote ŋu** tap **nu mi gblɔ amea le la,** you can make a meaning from what the person is saying or **na** understand what the person is saying. That is emphatic understanding. **(ita/114/conv/125)**

Mavis: Now, **nenyebe wova** counselor **gbɔ,** maybe **wole nya bɔ na** counselor, in course of narrating the problem to the counselor…ele phone pressing. The counselor was pressing the phone.**(ita/115/conv/126)**

The counseling was pressing her, maybe whatsapping, **ele** chatting **kple ame aɖe**, How would you feel as a client? After the message given out, aleke woatsɔ respond na amea?**(ita/116/rep/2)**

Esther: Maybe **ele to ɖo lo. Gake** because mena enyao ta la, **(est/4/clar/13)** That's the skill they are talking about.

Would tell the person whether you were listening or not. Can you give a scenario?

Jane: **Ðeko wobia be ɖe, wole** radio programme **wɔ ya wo** phone-in**; nakpɔ be amewo be** hello, **amea be** hello; **wobe yes, ne** go ahead **woyɔ wo ŋkɔ eƒo nu didi, agan ɔyɔyɔm be** hello, hello because **mele feedback** adeke sem le wo gbɔ ta, esusu be **womele to ɖom ye o. (est/5/clar/14)**

- Ya ta radio program, kaka ameaɖeyɔ wobe yes! **(ita/116/rel/4)**We are listening to you, go ahead. **Ananɔ gblɔgblɔ be hello, hello. Etsɔe be ameawo mele nu ƒom o ta, womele to ɖom ye o.**

- **Manya be** studio **yi wolea, wole nya sia nya sem o. (ita/117/rel/5)** According to what? Mr. Kpeglo ƒe **nyawo nye ema**; "encoding and decoding".**(ita/118/quo/4)**

Mavis: It is not everything the person might be telling you with her mouth. **Eya ta medze be nado be amea le nya do ta, eya ta nade ta anyi o. (ite/35/clar/15)**

Kafui: Some of the times, the person is going to use the body language, some gestures, some postures; maybe **ame aɖe nui na wo** maybe the person is talking about moral issues. **(est/6/clar/16)**

- What you heard is what the person is trying to convey to you. Maybe **ame aɖe wo nya.** Are you really saying this? **(ite/36/conv/127)**

- You want to be sure, **tome ŋutɔ woƒo nɛ alo afi bubu woƒo nɛ.? (ita/119/conv128)**

- So that is clarifying. Encourage the client to explain issues more. Wose egɔmea? **Ta nenye be ebiɛ nya ke eye wobe ok! Ɛ! Eƒo tome nam ya baa, alo o, meƒoe nam o gake ewɔ** attempt **be yeaƒo tome nam.** The person is giving more information. **(ite/37/clar/16)**

- **So, ne wobiɛ be "did you really say he slapped you?" Ɛnya tsi zikpui dzi egbea? (ita/120/quo/5) [laughter]** For all you know, **nya mi amea do la**, it was ambiguous, **womese eme nyuie ɖe o**.

- Ame aɖe ka avatso na wo be yr srɔ ƒoa tome na ye, vɔ one's ko woƒo tome nɛ kpɔ. So nagagbugbɔ biɛ be "did you say eƒoa ye ɖaa?"**(ita/121/quo/6)** Tome ko woƒoa na woa? Teƒe bubu tsɛ li woƒoa na wo kpea? [laughter]

- So they say write down two scenarios. So, miawo pete mina statement le scenario mikpɔ. **(ita/122/conv/129)**

- Lets try. The client is telling you something. **Ye wobe ɖe**, if you are paraphrasing what the client is telling you ɖe, like **wonya be makɔ woa** attention **yi afi bubu o.(ita/123/conv/130)**

- **Edze nya aɖe gɔme**, which can also bring out something. (ita/124/**conv/131**)

- You are bringing the persons mind back. Maybe **edze nyaɖe gɔme, ya wova le nya bubu aɖe do na woe.(ita/125/conv/132)**

- **Edzo kura va le nya bubu dom. Once you are able to bring the person"s mind back.(ite/38/conv/133)**Nya mi wodo wogagbugbɔ doe nɛ. Wo susu ava azɔ be ɖe this is what you are discussing.**(ita/125/conv/134)**

Esther**:** Let me get things right oh! In paraphrasing, are you making things simple?

Mavis: Yea!

- **Wo susu gadzo le avifafa dzi gava gbɔwo tsɛ viɖe. (est/7/clar/17)**So, let"s continue!

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- **Maybe wova gblɔ na** counselor **be srɔ̃wo ƒo tome na wo. (ita126/rel/6)**
- Eye nagblɔ nya ya tsɛ ave yi, efia reflect eƒe feeling aleke nua dzɔe. Ɛhɛ sigbe kume.
- Any other idea? The focus of reflection. **Đeko wosɔ abe le ke minɔ ame aɖe ƒe nya gblɔm bena key bu, woƒoe, ekpɔ ale yi** Augusta lea**?(ita/127/conv/135) Mifa nɛ! (ite/39/reqcm/3)**It would be the same issue.

Esther: Ok!**(emb/6/inj/6)** Like, **miate ŋu gblɔ be** like emphatic feeling?   **(ita/128/conv/136)**
Mavis: Yes!(emb/7/inj/7) Eke ɖe, like the client is telling me his problem.   **(ita/129/conv137)**

- What you tell me, **nyayi dom wole nam, ya me mase be yae le dzɔdzɔ ɖe edzi. (ita/130/conv/138)**
- You put yourself in her **shoes**. Like **ate ŋu agblɔ be woƒo tome na ye eye** counselor **tsɛ agblɔ be adze abe nenye ye wonye woƒoe na ye ɖe** the same **pain ye tsɛ yea** feel. **(ita/131/conv/139)**

Extract 7

Rose: The emphatic understanding, as for that one, **mexlẽe kaka deɖi te ŋunye!   (ita/131/emp/11)**
Bless: Putting yourself in that shoe of the person, Jesus!
Deborah: Yesu tsɛ dzie me ko woanɔ tsɛ.
Rose: Rogers 1961,
Bless: Gbãntɔ, 1951 evelia, 1961.
Deborah: Wo mele eya tsɔ gbe o la! Even if it is in section A you have the right to use   it.**(ite/40/emp/12)**
Rose: Ma bia wa!
Deborah: Abia" me ka? Xe menyɛ oa!
Tracy: If you are putting yourself in the person"s shoe, **amea va wo gbɔ kple nya aɖe eye wobe ooh! (ita/132/conv/140)**
Rose: You can even cry with the person. **(ite/41/conv/141)**
Deborah: If your husband was able to do this thing to you. **Ao! Medze agbagba o ɖe!**   **(ita/142/emp/13)**
Bless**: Eƒe tame sẽ lo!**
Deborah: Client **la gblɔ na wo be ɖe yede gbɔme eya ta ye srɔ̃ ƒo ye**.
(ita/143/conv/142)

- **Ede gbɔme eya ta tsiɛ? Ame neʋua?** There are a lot of women who do that!**(ite/42/emp/14)**
- He shouldn"t have done that! **Aɖe me nɛ be ale wodzɔ eke ɖe. (ite/43/conv/143)** After the presentation, she becomes very emotional.

Deborah: You were talking about the **…. ele nya do na amea wole avi fam lo, ya wole**
nukokoe dom ne. Suddenly, the counsellor"s bursts into a laughter. Yie! Mawui lo!
(ite/44/emp/15)
(Egbe ɖe, Daga be yeawɔ presentation. Kaka ko, Daga le avi me. Nu ka fa wonɔ? [laughter]
Ne eda kɔ wobia nya woe tsɛ, nafa avi.)   **ASIDE**
Is the cousellors response appropriate? Yes/ no!
Bless: After laughing? I will say no!
Deborah: That one is inappropriate!

- **Ya ta wobe** empathic understanding. **(ita/144/conv/144) Edze be nafa avi gbã! Kpe ɖe ti.** Bring her out of the crying to laugh with **you. (ite/45/conv/145)**
- **Gake ne ewo neko gba ɖe, abe, enya ke he yegblɔ ɖe, wole kokoo**. Why should you laugh? **(ite/46/inj)** **Ne eya, avi fa wole ɖe,** you can smile!**(ita/145/emp/16)**

Bless: Why should you cry?

- You are putting yourself in his shoes. I am **HIV** positive! **Ke agblɔ na eɖokui be, eya tsɛ AIDS le eŋu hafi wole"fia? (ite/47/conv/145)**You have to be genuine. You have to be genuine to her. **Mayɔ amea wo ŋkɔ nɔ. (ite/48/conv/146)**I have a friend who has this disease. As a counselor, **wo ŋutɔ wo** need **megale** necessary **le nya ke me o, elabe ɣe sia yi la,** yours is to sacrifice to make them happy.**(ita/146/conv/147)** As SRC president, **megawɔ abe ame aɖeke me** have right **ate ŋu a battle ye o.(ita/147/conv/148)** Whatever you say is final! **Ne amea va ɖe,** make the person also feel that he/she is also a human

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being.**(ita/148/conv/149)** Simply because of favouritism or nepotism **mehiă o!(ita149/emp/17) So, edze be ma** treat **nyiue ɖe**.**(ita/150/conv/150)** We are from the same town.

- A certain girl called Dogbe or whatever, **wotsɔ nu nɛ tso aƒeme be netsɔ nam.(ita/151/conv/151)** She doesn‟t know me. Metsɔ question ke nyitsɔa? Va kpɔ ɖa!**(ite/49/conv/152)** Mebu tame dii nye ta di be yeadzɔ. In our ordinary everyday life interaction. It is even clear here, where we are now **enya ɖe, le woƒe dzime, ame aɖe ko natsi na.(ita/152/conv/152)** The reason is **wokpɔ be ɖeko wole nya do** in general, I don‟t have money.**(ita/153/conv/153)** May be **zi gbāntɔ** ame aɖe va may be he was your client.**(ita/154/conv/154)** Wonya be ne amea ɖe va gbɔwo for the first counseling session **ma ga va gbɔwo azɔ oa?(ita/155/conv/155)**

Tracy: Yes!, Lot depends on the way they have been received and accepted. They make   their
effort to develop liking for them. **Ta ame ka matsi na? Like, manɔ kpɔwo   ko manya be may be nya ke do wole nɛ mele esem o. (ite/50/conv/156)   Menye woe wɔa o maybe dzɔdzɔme nɛ wova dzɔ sigbe.** This would even make me love you the more. **(ite/51/conv/157)**
Ele dzideƒo na wo tae like **wonya be wo** counselor **kura, ne eyi kura wodi xe ye wɔ nuvɔ̃ ke la, though ate ɖɛ edzi gake menye sigbe woawɔ o. (ita/156/conv/158)** They make
themselves available and spend time with them.

[ASIDE]Like, I was listening to a doctor one day, she said sometimes, she stays for three days without bathing. **Eyi nyɔnu, yi te ŋu nɔa anyi ŋkeke etɔ̃ yi mele tsi o.(ite/52/rep/3)** There is no time!A male doctor was interviewed and he said, sometimes, in the act of making love with the wife, calls come and he has to go and save life.

Deborah: **Enyea!(emb/8/inj/8)** I will hold you back.

Tracy: To show your client that you care, what are some of the things you do? Amea le nya do na woe, ele wo asi. Mewɔ na ɖeke o sea. Mawu nya ɖe sia ɖe sea! You tap the person. **(ite/53/conv/159)**
Wodo nya aɖe be ɖe, as a counselor, you must know how to use …

Rose: How to deal with opposite gender.

Deborah: **Ɛ̃hɛ̃!(emb/9/inj/9)** Ne wonye nyɔnu, ya ŋutsu va, wova le asi titi ɖe   eŋu, eƒe susu ava nɔ nya bubu tsinɛ. You have to be careful! **(ite/54/reqcm/4)** When the person feels you are genuie. **Amea do nya   ko, nebe oo! eke ya ɖe, nu ke newɔ ɖe, menyo o.(ite/55/conv/160) Womewɔa   o! Edze be nayi va ɖe kuku na amea.** So you have to be very genuine to   the   person. You need to be honest to the person. Say the truth, as they say "it is all the time bitter".

Tracy: Skills for effective communication.

Bless: **Woawoe nye nu ka**?

Deborah: Listening, genuine, empathic understanding etc.

Extract 8

Cate: Verbal communications can be in the form of statements, questions, exclamations and interjections. Interjections **enye anɔ gege ɖe nya me**.**(ita/157/conv/161)**
Remember that in counseling, it is important to express appropriate meaning.   Hopelessness, disappointment,etc. The list is not exhaustive.

Vida: Efi ko mele hopeless lo!

 Sewah: Which ones are the exclamations!

Cate: Like, oh!, eh! , Ele eme na woa?
Some came here with a similar issue **ta menye be** ex exclamation to **akɔ de eme o** [pause] **(ita/158/conv/162)**

Bless: Nyemetso nya ɖe nuwo o lo! Another salient component of verbal   communication.**(ite/56/reqcm/7)**

Ok!**(emb/10/inj10) Gbɔdzi ɖi! Like, mebe magblɔ nya aɖe na** Augusta **ta, I   was angry in a way. (ita/159/conv/163)**

Vida: **Like, leke makɔ gblɔ nya na** Augusta in angry tone, it would be different from **ne   mebe**

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magbugbɔ repeat **nya na Nana.(est/8/clar/18) Be Nana medo dziku nam   o ta, magblɔe   na   eya** like in nice way. **(ita/160/conv/164)**

Deborah: Ɛ̃!

Sewah: He feels like your Dad has lowered the volume **ta, womele nya la sem**
o.(ita/161/conv/165) Nua ko kpɔm nele. Gake ɖe, wodze egɔme wole ekpɔm   gbã
hafi Tɔwo bɔbɔe ɖe eme fifia. Now that your Dad has lowered the volume   ɖe, would you be able to still follow the programme? **(ite/57/conv/166)**

Cate: **Ne ekpɔ eƒe ŋkume, le wole wɔwɔ la , anya be ekpɔ dzidzɔ or ekpɔ dziku.**   Those days watching GTV with black and white TV, the sound would not come.   **(ite/58/conv/167)Mele nuƒoa sem o. Gake mianya nya ke le dzɔdzɔ ɖe edzi**   because of facialexperiences, gestures and all that. **(ita/162/conv/168)**But **ne meva do ɖe egbɔ, …**

Deborah: The person has given me a conducive atmosphere to deliver the message. But   ne meva do ɖe egbɔ   wobe,   **ehẽ!(emb/11/inj/11)**   What   can   I   do   for   you?   Sir,   the   Principal   said, **ehẽ!(emb/12/inj/12)** So what!**(emb/13/inj/13)** Sometimes **mate ŋu aŋlɔ   nya be nyematsi nɛ o. (ita/163/conv/169)Mate ŋu do nya pete nɛ o; gake   ekemi sigbe wokɔ m**ake the place conducive for you **la,** the environment is welcoming.

Vida: Ne Augusta be yea gblɔ nya na ame ne meƒo amewo petepete o, ma gblɔe o. Ekpɔ leke wogale nye ƒoa? -ASIDE

Sewah: The person is just there with the arms folded. **Enɔ zilpuia me ko nɔ wo kpɔm. (ite/59/conv/169)**
Ŋkua me tsɛ le nya bubu gblɔm; abɔ kple akɔta tsɛ le nya bubu gblɔm.

Deborah: As for you, you are hopeless! **ASIDE**

Extract 9

Subject: Education

Evelyne: Menye miawoe nɔ chewing gum ɖu te ɖe dining hall zikpuiwo te oa?
(ita/164/conv/170) Wahu sɛ dining hall eyi no, bench no, mekpɔ be chewing gum sɔŋ woɖu te ɖe wo ŋu oa?**(ita/165/conv/171)**

Leader: To finalize, to bring to a conclusion. It can also be said to be a sequential process that finalizes in a single or bring to the conclusion.

Regina: Is the conclusion **no na edaadaa yɛn!** [Laughter]**(ita/166/conv/172)**
Leader: So, it can also be said to be the orderly process… it is likely   that the issue would be discussed with your mentor for the   best line of action to take. It is also another form of decision making, like when you tell your mentor **no** you are likely to implement the decision. So, it's another form of decision making.

Regina: So, wo kakyirɛ wo mentor no, [interjected]

Leader: Eno nso yɛ one form of decision, and to implement it too, is another decision.
(est/9/clar/19) Thus, two decisions.

Regina: Ok.

Leader: By this, we can say that the decision making process really is the sole responsibility of one individual.

Awo: Na ekyerɛ sɛ, really no, ɛwɔ hɔ kyere sɛ , like ɛ is not just about the   is really the sole responsibility, enyɛ nepa bako fua yi anaa sɛ, nepa   bako fua, no.**(ita/167/ conv/173)**

Regina: Mɛn tiase.

Esevi: Thus, it want to say **se** every individual makes decision?**(ita/170/conv/conv/174)**

Regina: Ee! mente sɛ, saa na opɛakyere or like sɛ is not about one person   taking the

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decision. **(est/10/clar/20)**

Leader: One person can take decision.

Esevi: Winfred, ele ŋua?

Leader: Eŋɔe wonye, eyae le fu ɖe nɛ.   **ASIDE**

Winifred: Naneke mele fu ɖe nam o.

Boateng: Yɛfri fie ba a, yɛfa Senkye. [Laghter]

Leader: Activity one,

Esevi: Wobetumi afa hɔ aba ha?

Winifred: Saa!

Leader: The ends and the means are the two main elements of decision making. That is,   the end to be achieved and the means to be used to achieve the ends. Mansan mfa hɔ bio.

Response: Ɛ̃! **(emb/14/inj/14)** I don't understand oh!

Leader: 15 like after taking decision no wɔn sɛ, the end, the end is like after, yɛn fa no sɛ woakɔ reporti**(inlex/1/conv/175)** ama wo mentor no, wo mentor se boro akora no anaa se fano kɔ headmaster hɔ. Ok! now, the end result is caningthe pupil. **Na**, which means are you goingto use to achieve that end result?**(ita/171/conv/176)** The end result is caning or implementing the punishment. So what means will you use to achieve that? Obi nso te aseaɛ fufrɔ a ɔnka.**(ite/60/conv/177)**

Regina: Ezɔ̃ hafi mese egɔme!

Boateng: Is it that small **weyi no a ɔkae yɛ noaa ana scenario no anaa**?**(ita/172/conv/178)**

Leader: That is the end to be achieved and the means to be used to achieve the ends. Like **yɛpɛ ntiasiɛ**. [Laughter]**(ite/61/conv/189)**

Janet: **Mɛnhu sɛnea mɛka no**, the thing is, **me dɛe mɛfa no sɛ** when you get the problem, you find so many alternatives of solving that problem. **(est/11/clar/21)**So you get a lot of alternatives, and youselect one, **one no na me, meye sure sɛ** that is the ends to be achieved **no. (ita/173/clar/22)**

Esevi: **Toa so yenya biribi nanso, …** you remember we said decision making is composite in nature.**(est/12/conv/190)**

Boateng: If they say it's composite **no, aseɛ ne sɛn?(ita/174/conv/191) Wo, anka akyere me.**

Regina: **Wooyɛ outdooring mpo wanka akyire me. (ita/175/conv/192)Bribiaa   nni hɔ a waka kyere me**.   **ASIDE**

Leader: **Wo yi nyɛ** three or four points **bi**?**(ita/176/conv/193)**
Ahaa!,(emb/15/inj/15) Bako nso it is not possible to consider all the consequences associated with a particular problem. **Mo sre sre, manblasti(inlex/2/conv/194)moa,mo nna Nyame ase. Se meka no ntɛm a, na me yɛ** mistake no.**(ita/177/conv/195)**Predict accurately. **Bɛ** I learnt **sɛ, yɛmfa no sɛ** in learning the L1, **afi ma ko mesrɔ̃e le ʋuu kakaka.(ita/178/conv/196)**

Those there that is their problem o. It's Ashiantes; not normally,   Fantes. Ehnn!, se yetenaa Asante kurom saa, Asantes mo brɛ o.

Leader: Trends **no eyɛ boring papa!(ita/179/emp/17)**And they say it's the one people do fail o! **Ɛkyere se yenyere yɛn ho!(ite/62/reqcm/8)** If you go to bath, you sit down **na, wankasa** you read it.**(ita/180/conv/197) Sesea   no, bibiaa yɛ bɛ ka no,** like factors that limit good decision making.   (**ita/181/conv/198)**

Boateng: Mama Pearl, **eha na ɔfriiɛ?**

Esivi: **Daabii o!**

Leader: Aha! **ɛha yɛ** lesson three.**(ita/182/conv/199)**

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Regina: **Na** habit **ne** behavior, how do you explain that one? **(ita/183/conv/200)** Like why is it limit to decision making.

Regina: **Tesɛ mowɔ** staff **so**, some people **bi wɔ hɔ a enya me xoxo na woe.(ita/184/conv/201) [twi/Ewe]**

       If you say this, the person will never go according to that.Every time, he is at the negative side. **Wote saa na meka?**(ite/62/conv/202)Because of bad behavior **no**, he can't take one active decision.

Boateng: Is someone also having anything? Ok, now training.

Awo: **Sɛ** training **deɛ woaka!** The training goes with experience.(ite/63/conv/203)

Leader: **Ebe lee, anaa, hɛna ne kasa?** (**ita/185/conv/204**)   **[EWE/TWI]**

Answer: Aggy and Regina.

Leader: Experience **no,** it was two. That day, I remember **sɛ, mekaa asɛm bi, ena mama Pearl nso kaa** different scenario.(ita/186/conv/205) Like **me maa example sɛ**, if you are on the staff like **nepa no atena hɔa kyɛ, na wo, wo yɛ** new **[pause] (ita/187/conv/206)**

Winefred: That is what she was saying that you see, like as, we are young, junior staff right, since they were in the school for long, the decision you are making is good but because they are in the system for long**,** whatever you will say**,** they will not take. **Saa woɛ,** explanation **na me, maa yɛ.(ita/188/conv/207)**

Leader: Then knowledge.

Winifred:**Ɛhnn**!**(emb/15/inj/15)** Knowledge **no so no**, I could remember **sɛ na waka sɛ** we have some people, you will know that this person will know book, this person will know something that you will expect **sɛ** if you send your problem to him, that person will make good decision and help you to come out of your problem.**(ita/189/conv/208)**

Leader: Then what of values?

Rita: **Ɛ bia! (emb/16/inj/16)**What you are talking about **no** is about an issue in the environment you are teaching or something,[laughter] **so, mayra.**

Regina: **Wo ti nkwa, Wo ti nkwa koraa! Adeɛa meso me yiɛ be**, me ma point**i(inlex/3/conv/209) be**?

Rita: Values,values,values**. Ehɛnn! nti no, eno no** if you want to take decision about such a thing, you don't know much about their values and those kind of things, **ɛhɛnn,** because you don't know those things, you can't make good decision.**(ita/190/conv/210)**

       Is it not the point she was making the example **no ɔse** she sees people wearing troua and she [pause] (ita/191/conv/211)

Esevi: **Anaa** you see somebody and you judge by the person˶s dressing.(est/13/clar/23)

Rita: **Ahaa! (emb/17/inj/17)**The way the person is dressed.

Regina: **Ɛna ɔkaa** about the rastaman **be asɛm? (ita/192/conv/212)**

       [chorus answer] **Yɛn deɛ woanka wɔ yɛ** class.

Leader: Let me read the knowledge for you.

Regina: **Enyɛ** knowledge **no na yetia sesei a? (ita/193/conv/213)**   **Enyɛ** definition for knowledge **na ye** [break]aah ɛnyɛ values **no.(ita/194/conv/214)**

Rita: **Fan la zu ku lo!**

Leader: That is **ɛn, wo ba** page 9, is talking about the information. **Mɛka ketewa bi na yede atwaso**. If you want to make decisions, you have to open your ears.**(ite/64/conv/215)**

       This one is the limit **oo! (emb/18/emp/17)**Information has a limit too. **Ɛhenn! (emb/19/inj/18) meka eno kɛkɛ na yade yɛani ato so kɛkɛ.**

Extract 10   (Maths Methods)

Sandra: A teacher, no! What**, nu yi ke nyemeva le** getting **o ŋye be ɖe**, when you take   the rod, like, lets
        say, four red reds.**(ita/195/conv/215)** You are looking for ¾,

Comfort: Yes!

Sandra: Red, red, red, red. Is it not four?

Comfort: Yes, it᾿s four!

Sandra: That is it! **Aleke miakɔ fia** ¾? How do we teach ¾?**(ite/65/rep/4)** As you use cuisenaire rod?

Comfort: It depends on the colours that you will use.We can also shade three portions.
        „**Ɛkpɔea? (emb/20/inj/19)**

Sandra: **Ɛ!**

Sandra: And it would be 3/8; and if you come to 6/8, **ekpɔ be** now before you would   come to do
        another one. **(ita/196/conv/216)**

Bridget: **Gbɔ dzi ɖi!** They are saying two browns oh!**(ite/66/emp/18) Ɛkemi meva kpɔ ɖe, answer ɖe
        edea?** The eight, **no!** Noo!

Comfort: You can only use three portions and it will be 3/8. Because ne miwɔe
        6/8, 6/8, when we take 4 hundred, 3 out of 8, ¾.

Sandra: So, when you are teaching a small girl, and you come to this, **efia be** now before
        you   do   another   thing   to   show   that   it᾿s   equal   to   the   ¾   that   you   are   talking
        about.**(ita/197/conv/217)Nu yi wofia ɖe,** I understand o!**(ita/198/conv/218)**   Cuisonaire rod
        tsɛ la, mi zãna the value. **(ita/199/conv/219)**We don᾿t use it as a whole. We use the   value.

Comfort: So, when he was teaching, he used it as a whole, not value. Have you seen it,   have you seen it?
        Nenema wole! (emb/21emp/19)

Sandra: He took it as a whole. So that it would be four reds.

Comfort: **Mise egɔmea? Wo ya ŋku ko tsam nele?** You would not listen to what we are saying.
        (ite/67/conv/220)

Sandra: **Evɔ, ame ke wo tsɛ nese egɔme ɖe!** Don᾿t come and take us back oh!
        (ita/200/inj/20) I hope we all understand. We will represent 1/3 with, **eke   woame nene?**

Linda: Etɔ̃ ana mi **twelve** a?**(ita/201/conv/2210**

Comfort: **Ɛ!** Ne mi shade ɖeka ko ana mi **1/3**. Do you understand?

Linda: That green is what?

Comfort: Physical objective.

Sandra: Ame ka kura wɔ **theory** ma?**(ita/202/rel/7)** Jeromy Broona. Mese yevugbe o! **(ite/68/inj/21)The
        basic sk ills needed by every child.**

Extract 11

Berlinda: **Ɛ** deletia?

Peace: **Ɛ̃!**

Berlinda: [laughter] **Number nene ye?(ita/203/rel/8)**

Peace: Number 9.

Berlinda: The basic skills needed by every child upon whom other skills are developed   are referred to as.
        Is it fundamental?

Chorus answer: Fundamental!

Berlinda: **Ame kaɛ gblɔe? (ite/69/conv/211)**

Dorcas: That is the basic skills. The foundation.

Berlinda: Amekea gblɔe? **Who propounded it?(ite/70/rep/5)** That topic is here.
        Eyae ke, eya ta me kɔ eke kɔ da ɖi. **(ite/71/conv/212)**

Dorcas: Is it yours? Keep quiet! Nu sia nu teacher fiana?**(ite/72/inj/22)**

Peace: They taught us. One, two, three, four, five. Edea? One, two, three, four, five   (11:45). Mewɔ vɔ
        kura tsɛ le wo gbɔ. Let me explain it to you. **(ite/73/conv/213)**

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Berlinda: Where is my book? Manɔ fli te ɖe wo gɔme. **(ite/73/conv/214)**Page 11.

Peace: Divide it into two parts. Eraser ko mianam hafi mile nye kpɔm a.   **(ite/74/conv/215)**

Dorcas: Clean everything. This give, how to criticize [Interjected]

Peace: Ya ko wonya! Menya nu ɖeke o. So mine to is good. **(ite/75/emp/20)** Me too, **enya aleke mebe magblɔa? Abe two goats is here, two pig is there.(ite/76/conv/214)** I think that is what they have explained here.

Berlinda**: Ele agbalẽa mea?**

Peace**:** No, it is a past question. This one is bigger than this. Miawo ŋutɔ tsɛ miewɔnɛ lo! **(ite77/emp/21)**   Enya? That is it! So, the small group ale ke wonɔ mia advice?   **(ita/204/conv/215)**It shouldn˝t be   more   than five. The teacher then harmonized other points not raised.

Dorcas: Efia be, teacher ɖeko woana mi dɔa and then he would group you.   **(ita/205/conv/216)**

Peace: Ebe leke,Sepre wɔe ene eye wona mi grammar nu ya eye miawo ŋutɔ miva wɔe ya. After that, wova add eƒe point.**(ita/206/conv/217)**

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Appendix B – Questionnaire for Respondents

QUESTIONNAIRE ON LANGUAGE USE FOR STUDENTS

Instruction: I am an M.Phil student from the University of Education, Winneba and I would like to solicit responses to this questionnaire. I assure you that all the information given will be treated confidential and solely for the purpose of this study. Please, kindly fill this questionnaire completely by ticking and filling the space for each number.

1. Sex: Male…………………… Female…………………

2. Please to which of these age-groups do you belong?

1–20….21–30……31–40……over 40……

3. Level-100/200

4. What is your mother tongue (L1)?

Ewe …. English…. Twi……Ga…Others…… (please state)

5. Do you use it regularly? Yes/no

6. If no, which language do you often use?

………………………………………………………………..

7. Do you speak any other language(s) apart from your L1?

…………………………………………………………………

8. Which people do you speak it with? (You can select more than one option)

Friends……..family…………tutor(s) ………strangers……….

9. What language(s) do you normally use if a colleague visits you or if you visit such a colleague in college?

Ewe …… English……English and Ewe…. Twi and English……English and others………..

10. Do you speak English regularly? Yes/No

11. Which people do you speak it with?

Friends……family……tutors …..strangers …….

12. In what language(s) do you interact with your colleagues (friends)?

Ewe………. English………. Twi……………. Others………..

13. Which language(s) do you prefer using during your group discussions?

…………………………………………….

14. Why that option in question 13 above?

…………………………………………….

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15. Do you switch /mix language(s) during group discussion? Yes/No

16. If yes, which languages?

……………………………………………………………………………………………………….

17. What is the reason for switching/mixing?

……………………………………………………………………………………………………….

18. Is that regularly done during group discussion? Yes /No

19. When you switch/mix code, do you achieve your intention for switching /mixing? Yes/No

20. Do you intentionally mix the languages while talking?

     a) intentionally   b) unintentionally

21. Would you say it is right to code mix and code switch between your first language and English? Yes/No

22. Give one reason for your answer to the above (19).

23. Does your teachers" code switch and mix while teaching you? Yes/No
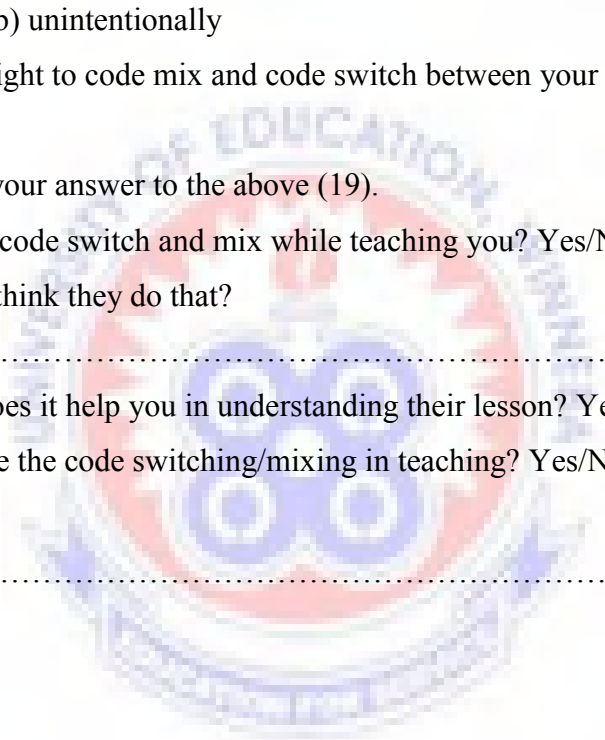
24. To you, why do you think they do that?

……………………………………………………………………………………………………

25. If teachers do that, does it help you in understanding their lesson? Yes/No

26. Would you encourage the code switching/mixing in teaching? Yes/No

27. What is your reason?

……………………………………………………………………………………………….......

Appendix C – Interview Schedule

1. Are you aware you switch and mix code during your verbal interactions with your colleagues and students?

2. Can you explain why that?

3. Is that a strategy you often employ to negotiate for intelligibility?

4. At what place/places do you engage in discussions on campus?

5. Which language/languages do you use most in your conversations on campus?

6. With whom do you usually have your conversations on campus?

7. On what topic/issues are your conversations based?

8. Are these topics/issues beneficial to your course?