

**UNIVERSITY OF EDUCATION, WINNEBA**

**A SOCIOLINGUISTIC ANALYSIS OF ADDRESS TERMS IN  
AKYEM ASUBOA**



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ASUBOA**



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**A THESIS PRESENTED TO DEPARTMENT OF APPLIED LINGUISTICS,  
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MASTER OF PHILOSOPHY IN APPLIED LINGUISTICS DEGREE**

**2015**

## DECLARATION

### STUDENT'S DECLARATION

I, FRANCISCA ASIEDUA APPIAH, declare that this thesis, with the exception of quotations and references contained in published works which have been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

SIGNATURE: .....

DATE: .....

### SUPERVISOR'S DECLARATION

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

NAME OF SUPERVISOR: PROF. EMMANUEL ADEDUN (PhD)

SIGNATURE: .....

DATE: .....

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## **DEDICATION**

This thesis is dedicated to my dear and beloved mother, Madam Elizabeth Ankapong, a.k.a Adwoa Bour and all my siblings.

&

To the Catholic faithful of Akyem Asuboa who have remained steadfast in their faith during the times of trials and persecutions till now for their love and dedicated service to the Lord.



## TABLE OF CONTENTS

<b>TITLE</b>	<b>PAGE</b>
DECLARATION .....	ii
ACKNOWLEDGEMENTS .....	iii
DEDICATION .....	iv
TABLE OF CONTENTS .....	v
LIST OF TABLES .....	viii
ABSTRACT .....	ix
CHAPTER ONE .....	1
INTRODUCTION .....	1
1.0 Introduction .....	1
1.1 Background to the Study .....	1
1.2 Linguistic landscape of Ghana .....	4
1.3 Akyem .....	14
1.4 Statement of the problem .....	17
1.5 Research Objectives .....	18
1.6 Research Questions .....	18
1.7 Significance of the Study .....	19
1.8 Delimitation .....	19
1.9 Limitation .....	20
1.10 Organization of the Study .....	21
CHAPTER TWO .....	22
LITERATURE REVIEW .....	22
2.0 Introduction .....	22
2.1 Theoretical Framework .....	22
2.2 Interactional Functions of Language .....	34
2.3 Sociolinguistic variables in Address Terms .....	36
2.3.1 Context .....	39
2.3.2 Age .....	39
2.3.3 Gender .....	41
2.3.4 Social Status/ Class .....	42
2.3.5 Religion .....	44
2.3.6 Education .....	45

2.4 Naming Practices and Address Terms .....	45
2.5 Address Terms in non-African Context. ....	50
2.6 Address terms in African context.....	52
2.7 Address Terms in Akan.....	55
Summary .....	58
METHODOLOGY .....	60
3.0 Introduction .....	60
3.1 Research Approach .....	60
3.2 Population.....	61
3.3 Sample size.....	62
3.4 Sampling strategy .....	62
3.5 Data Collection Strategy .....	63
3.8 Data Collection Procedure .....	65
3.9 Data Analysis .....	66
3.10 Ethical consideration.....	68
Conclusion.....	72
CHAPTER FOUR.....	73
PRESENTATION AND ANALYSIS OF FINDINGS.....	73
4.0 Introduction .....	73
4.1 Analysis of Findings.....	73
4.1.1 Categories of address terms used among the people of Akyem Asuboa .....	74
Birth names .....	74
Family names .....	74
Circumstantial names.....	75
Manner of birth .....	75
Death prevention.....	76
Kinship terms .....	76
Descriptive Phrases .....	77
Honorifics or Terms of Formality.....	78
Metonyms .....	80
Clan terms .....	82
Teknonym .....	82
Catch Phrases .....	83

Personal Pronoun Address .....	85
Attention Getters .....	85
Summary .....	86
4.1.2 Some Inappropriate Address Terms among the People of Akyem Asuboa.....	86
Summary .....	97
4.1.3 The Effect of Inappropriate Use of Address Terms on both Addressee and the Addresser among the People of Akyem Asuboa .....	98
4.1.3.1 Effect of inappropriate address term on the addressee .....	99
4.1.3.2 Effect of inappropriate address on the speaker .....	103
Summary .....	105
4.1.4 Reactions of the People of Akyem Asuboa Toward Inappropriate Address Terms .....	105
4.1.4.1 Reactions of victims of inappropriate address terms .....	106
4.1.4.2 Reactions of the offenders of inappropriate address terms .....	111
4.1.4.3 Reactions of the community members towards inappropriate address terms .....	113
Summary .....	115
4.2 Conclusion .....	116
SUMMARY, CONCLUSION AND RECOMMENDATIONS .....	117
5.0 Introduction .....	117
5.1 Summary .....	117
5.2 Summary of Major Findings .....	118
5.3 Recommendation for Further Studies .....	119
5.4 Conclusions .....	120
REFERENCES .....	122
APPENDICES .....	138
APPENDIX A .....	138
INTERVIEW QUESTIONS .....	138
TOPICS FOR FOCUS GROUP DISCUSSION .....	139
APPENDIX B .....	139
TRANSCRIBED INTERVIEW RESPONSE FROM PARTICIPANTS .....	139



## LIST OF TABLES

TABLE	PAGE
1. Profile of Participants Interviewed.....	70
2. Focus Group 1.....	71
3. Focus Group 2.....	71
4. Descriptive Phrases as Address Terms.....	77
5. Some Terms of Intimacy used as Address Terms in Akyem Asuboa.....	78
6. Honorifics or Terms of Formality as Address Terms.....	79



## **ABSTRACT**

This study focuses on sociolinguistic analysis of address terms in Akyem Asuboa in the Eastern Region of Ghana. It seeks to explore the various categories of address terms, identify some inappropriate address terms, explore the effects of inappropriate address terms and examine people's reaction towards the inappropriate use of address terms among the people of Akyem Asuboa. Qualitative method is employed for an in-depth understanding of the research. Twenty (20) participants are used for the interview. Observation, interview and focus group discussion was used to collect the data for the study. Interview and discussion were held in Twi, the language of the research community. Direct, faithful and communicative translation methods are used to translate data from Twi to English. Constant comparative thematic approach is used to analyze the data. Findings of the study revealed that fourteen categories of address terms are employed by the people of Akyem Asuboa. Almost all major Christian religious denominations use specific address terms for their members. Descriptive phrase, death preventive names, interjections use as attention getters are regarded inappropriate address terms. Inappropriate address terms destroy peaceful relationship due to the various reactions such as astonishment, anger, public announcement, non-responding, insult and others from the victim, the offender and the community. It was recommended that appropriate use of address terms be taught in school in other languages for peaceful co-existence. There should be a research into causes of the use of inappropriate address terms so as to minimize its use to promote peace in our communities.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Introduction**

The study presents the sociolinguistic analysis of address terms in Akyem Asuboa. The chapter one discusses the introduction to the entire study. This includes the background, profile about the researched community, the statement of the problem, the research objectives and questions, significance of the study, limitations and delimitations as well as the organization of the study

#### **1.1 Background to the Study**

Humans are social beings whose main means of interaction is through language and communication. It would have been very difficult for a society or a community to interact and relate effectively with its members if there had been no language. Communication becomes effective when interlocutors are able to use language appropriately including address terms for their addressee. Brown and Levinson (1978) describe terms of address as important linguistic mechanisms by which a speaker's attitude towards an interpretation of his or her relationship with a speaker is reflected. According to them, inappropriate choice of address hinders good communication between the speaker and the hearer. Address terms is defined by Dunkling (1990) as a numerically and attitudinally-marked designator which: (a) functions as a particle to pronominal 'you' to form a notionally paradigmatic phrasal 'you', (b) consists of name(s), word(s), or a combination of both and (c), is used for the benefit of a speaker, addressee, or third-party hearer either optionally or necessarily for grammatical, practical, social, emotional, ceremonial, or externally-imposed reasons. One cannot underestimate the importance of address forms in the use of language in any human society. They serve as an indicator of the social

relationship between a speaker and a listener in terms of status and social distance. They are a kind of emotional capital, which may be invested in putting others at ease, and a means of saving one's 'face'

An address term is inevitable because no society can dispense with address terms. In both formal and informal settings, address terms are used. Linguistic appropriateness is essential in human interactions. According to Aikhenvald (2013), throughout the Vaupés area, language is the major badge of identity inherited through one's father. The principle of language-based exogamy hinges on language identification and language knowledge. Language proficiency (which implies knowing a language very well) is in many ways a defining property of a trustworthy and "proper" person. Among the Vaupes, language proficiency is highly valued and speakers are eager to avoid any kind of mixture. The natives who use words, morphemes, or even sounds associated with languages other than the one they are supposed to speak are subject to scorn and ridicule (Aikhenvald, 2002). A society looks with different eyes at people and questions their linguistic background when there is misuse of address terms. Interactants in a communicative encounter always want their importance to be felt and as such want to be addressed appropriately. According to Dunkling, (1990), reactions by addressees to address terms that they do not appreciate can be quite violent. Dunkling recounts incidents of inappropriate address terms that in 1974, a British workman called a West Indian colleague "Sambo" (a term used to refer to an offspring of a black person, a member of another race, a taboo word for a black person which was once used as a term of address) and had time to reflect on the wisdom of doing so as he lay in a hospital bed. A judge ruled that his use of "Sambo" had not merited such a violent reaction. Again in 1976 there was another court case in Germany where a woman was fined DM 2250 for

addressing a policeman as “du”, the equivalent of “thou”. Her plea that in rural areas the use of a familiar form to everyone was commonplace was evidently ignored (Dunkling, 1990).

In Africa, address terms are important because they are seen as signs of respect; one cannot greet elders or talk to them without addressing them. For example, greetings in Zulu depend largely on age and familiarity. According to Sommer and Lupapula (2012), younger people are expected to show respect to older people and should address them accordingly. A person who is almost the same age as one’s mother is addressed as “mama”, likewise the father “baba”. A much older person would be addressed as “gogo” or “babamkhulu”. “Sisi” and “bhuti” are generally used for people of same age or older, but sometimes even for a young girl and boy. Sommer and Lupapula assert that the older people addressing younger people as their children or grandchildren depict the importance of family life in the Zulu. Community Terms expressing family relationships are thus significant. Inappropriate use of address terms also reveals one’s linguistic incompetence. In West Africa, address terms are valued to the extent that people add titles upon titles and expect people to address them accordingly. For this reason, it was said on the BBC African News (2007), that “Nigeria go crazy for a title” in that, to be addressed „Mr.“ „Mrs.“, or „Miss“ in Nigeria social circles means you are nobody. People go for titles such as „Chief“, „Doctor“, „Prophet“ and they expect people to address them as such. These titles make them feel important.

The craving for titles and the desire to be addressed appropriately is not different in Ghana. In Ghana there was an instance where a public official went public to inform the citizenry that he should be addressed as an “ambassador” and not as a “mere honourable” (The Publisher News Paper, 2012). Despite the fact that he was a

former ambassador, he preferred to be addressed as such. This was because he felt the people were not addressing him appropriately at public functions. In Ghana, a University student addressed a policeman as “Koti” (a term male students usually use to refer to policemen). This inappropriate address sent him to the police custody for three days. According to Azure (2012), Africans, and for that matter Ghanaians do not play with titles.

Any Master of Ceremonies (MC) who forgets to address people with the appropriate titles is often embarrassed when the addressee has the opportunity to speak. Based on this idea of multiplicity of titles and the use of address terms, Elizabeth Ohene, a Ghanaian writer and a former minister commented on “Honouring titles” that, to be on a safer side, it is probably easier to address everybody you meet as “honourable” (BBC News on African View, 2009). This is because sometimes it becomes difficult for an addresser to know the appropriate address term to be used for an addressee.

## **1.2 Linguistic landscape of Ghana**

An indigenous language is a language that is native to the area where it is spoken. Ghanaian indigenous languages are, therefore, languages spoken in Ghana and belong to Ghanaians. According to Therson-Cofie (2014), Ghana belongs to the Niger-Congo type of African indigenous languages. The major indigenous languages spoken in Ghana are; Asante Twi, Akwapim Twi, Fante, Nzema, Ga, Dangbe, Ewe and Dagbani. These languages have been put into writing and have been made part of the curricular of educational institutions in Ghana. The Ghana Government has over the years taken some measures to protect and preserve Ghanaian languages. To date, there have not been answers to the specific number of indigenous languages in Ghana. This is because scholars who try to find the answer to the question of how many

languages in Ghana, give different answers which makes it difficult for one to come out with an accurate answer. Anyidoho (2012) emphasizes the need for efforts to project and protect the nation's indigenous languages from potential threat of death. She notes that Ghana could eventually lose her ability to contribute meaningfully to any global discussions and decisions in respect to culture and language if nothing is done to project and protect the nation's indigenous languages. She added that the current trend where Ghana's indigenous languages are being relegated to the background in all aspects of lives pose a great threat to the culture, traditions and the very existence of the people as a recognized entity (April 14, GNA). This may affect the politeness in the use of our language which includes appropriateness in the use of address terms.

According to Bukari (2011), typical Ghanaian personal names like „Nyamekye“, „Adom“, „Nhyira“, „Mawuli“ among others that extol the attributes of God, are not appreciated so we find educated Africans setting aside these names of divine connotations for names that have no bearing with the virtues of life. Bukari states that it does not require any intellectual analysis to realize that language stocks one's cultural values and attributes. After all, what do the words relate to if not referring to the entities that govern our marriage, religion, chieftaincy, arts and crafts, family life, education, morality, and governance? Our indigenous language is our heritage and therefore losing it to exogenous languages is like submitting oneself to cultural and mental bondage! It is an outright sale of our birth-rights. Inappropriate use of address terms can be attributed to the language situation in Ghana. The manner in which indigenous languages are regarded in the country affects its effective and appropriate use.

The discussion on the topic of Ghana's official language has been the subject of concern for a long time. The English language has come to assume a lot of power in Ghana. The Ghanaian public sector is essentially designed for an English reader and speaker. Most signs are printed in English, the national newspapers are printed in English, and the local television and radio news is mostly read in English. According to Lafon (2010), political events and public policies have a huge and often decisive impact on language status and hence language attitudes. This has also been the situation in Ghana since the time of colonialism to date. English has been part of Ghanaians as a result of colonialism.

Morris (1998) claims that the Europeans who colonized Ghana, came as conquerors and invaders. The purpose of their journey was very specific; they employed almost any means to make their excursions more expedient, no matter the cost to the indigenous people. According to Morris, the main goal of the colonist was to exploit the indigenous people in order to acquire the nation's most valuable resources as easily as possible. One of the cruel methods of exploitation in colonial times has been the colonist's insistence to impose his culture upon the indigenous peoples. In doing this, the goal of the colonist was to make the indigenous people believe that all the things they knew and value that is their culture, and / or lifestyle, their religion, their method of education, among others were all wrong, and as a result the people themselves were worthless. The British colonists of Ghana had a problem of language barrier. Training in literacy of the English language in Ghana was historically targeted to selected groups of Ghanaians. The earliest recorded purpose of teaching the English language to Ghanaians was to train them as interpreters to assist the British colonists in trade. The colonists went so far as to send few Ghanaians to Britain to receive the training. The second major purpose of



educating Ghanaians was to make them literate so that they could read the Bible. European missionaries came to Ghana with the purpose of imparting religion and morality upon the „pagan“ African. Morris“ account on the purpose of the colonial masters reveals the selfish intention of the colonist to destroy the language which unites us together as one people.

According to Sey (1973), the funds for these schools were often controlled by interest groups. The money was sent to schools that taught English and did not stress the local languages. Schools which used the indigenous languages as medium of instruction could not qualify for grants-in-aid. Gradually, other schools were established whose purpose was not only for spreading religion but to train people for jobs. The main objective of promoting the European languages was to train cheap manpower for the administration of the colonies. Based on this policy, it can be inferred that the goal of the colonial administration was not to provide nation-wide literacy to give people the tools they need to participate in development, but to train as many people as were needed to satisfy its needs. Those who could be of no use to the administration in this regard were undoubtedly useless in its viewpoint. This policy created another important advantage for the administration. Without “proper” English education, a large number of people were illiterate and virtually powerless against the government. If the colonist“s language was spoken and taught in school, and used to conduct public business, and to interpret the laws and rights of the people, only those who were fluent in that language held much power, and were essentially better equipped to operate successfully in society. In addition, the colonial administration made an effort to destroy any sense of personal identity and cultural pride that the indigenous people had.

Without these things the people felt they had no choice but to accept the lifestyle and culture of the colonial administration. Increasing the use of the colonist's language at the same time increased its importance in daily life. Most lucrative jobs were offered by the British government and it became very important to be fluent in English for some Ghanaians. A good command of the English language also became an advantage to obtain one of these jobs; hence a symbol of status. Accounts of the history of English in Ghana, especially, the initial contact between the British and the people of the Gold Coast (as Ghana was called then in the 16th century) and the story of how English emerged as the language of trade, education, governance, and as a cross-ethnic lingua franca abound (Adjaye, 2005; Boadi, 1994; Sackey, 1997 and Sey, 1973) as cited in Adika (2012).

English in Ghana has indeed, gained prominence in Ghanaian social interactions and serves as an official language. This form of bilingualism that is used in Ghana, as well as other countries with similar histories, has been termed diglossia. According to Henaku (2011), Fishman (1967: p. 29, 1972: p. 92) redefined the concept of „diglossia“ by extending the term to refer to two genetically unrelated languages. Going by this definition, it is then possible for two Ghanaian languages or a Ghanaian language and English to be in a diglossic relationship in certain contexts. According to Fishman (1967), diglossia refers to all kinds of language varieties which show functional distribution in a speech community. This term can best be explained when one considers how very unusual it would be to see English used at a traditional Ghanaian ceremony, especially funeral celebration or in libation pouring. In contemporary Ghanaian society, English is used for official purposes such as government, education, and diplomacy. Sey (1973) refers to the use of English for

official purpose as “historical accident”. This is because Ghanaians perhaps would have preferred indigenous language as official language to English.

Adika, (2012) states that with a population of about 24.7 million (2010 Census), the West African state of Ghana has about 50 languages (Dakubu, 1996) with the major ones being Akan, Nzema, Ewe, Ga, Dagaare, and Dagbani, with English as the official language. From the time of its implantation in Ghana the then Gold Coast in the early part of the 16th century to date, English in Ghana has been expanding against the backdrop of an intensely multilingual environment. To justify the choice of English as the official language of independent Namibia, Candlin (1989) offers an eight-point criterion. These are unity, acceptability, familiarity, feasibility, science and technology, pan-Africanism, wider communication and the United Nations (as cited in Sarfo, 2011).

The Ghana Living Standard Survey (GLSS) (2008) report indicates that about 51% of adults in Ghana can read and write in English or a local language, with about 37% of adults being literate in both English and Ghanaian languages while only small proportions are literate either in English only (14%) or in a Ghanaian language only (3%). Almost 70% of adults in urban areas are literate while about 40% of adults in rural areas are literate. Adika (2012) states that English language has grown to become a formidable force in social and community interaction, cross-ethnic communication, and in the dialogues relating to democratic practice and governance, as well as a source of debate among academics, policy makers, and politicians in its usage as the medium of instruction in early primary school.

There have been a lot of discussions on the features that make English in Ghana uniquely Ghanaian and in the context of the nativization argument, the strategies by which the standardization processes can be forged. According to him,

many voices including educationists, linguists, English Associations, and many other stakeholders found serious lapses in the government's arguments, and argued that rather than accelerate literacy the new policy was a setback to the development of education in Ghana (Anyidoho, 2004; Duthie, 2004; Saah & Baku, 2011).

Anyidoho (2004), challenges the rationale for the new policy, and argues strongly for a reversal of the policy by suggesting what she feels is a practical solution to the problem. She opines that the old policy did not delay the teaching of English. It rather requires teachers to assist pupils to use English right from primary one; and since the use of the indigenous language as a medium of instruction was restricted to primary one to three, after which English was taught as a subject and used as the language of instruction in all subjects, the pupils would have had ample opportunities to develop their proficiency to internationally acceptable standards. She attributes Poor performance in English to other factors such as teacher training, inadequate infrastructure, and lack of relevant textbooks. Duthie (2004) demonstrates how the nature of the sound systems of English rather inhibits the acquisition of effective reading skills. Saah and Baku (2011) in their criticism of 2002 language policy lamented that half a century after independence Ghana has been unable to institute a consistent language policy which allows for accelerated development of the indigenous languages and their use in education. According to Migge and Leglise (2007) "Both economic pressure from the former colonizer and opposition to decolonization from local elites, who stood to lose their privileged positions, have effectively conspired to maintain colonial social and linguistic practices" (p.4).

Adika (2012), cited (Andoh-Kumi, 1999; Boadi, 1994 & Yankah, 2006) that the value of the indigenous languages as well as English in our lives is indisputable; therefore, both mediums of communication should be given the necessary attention

across the educational system and in the overall developmental agenda of the nation. The choice of language and the use to which it is put are paramount to a people's definition of itself in relation to its natural and social environment, indeed in relation to the entire universe. Hence, language has always been at the heart of the two contending social forces: imperialism and the struggle for liberation from imperialism in the Africa of the twentieth century (Ngũgĩ, 1985). According to Brenzinger (1992), the British, in accordance with their divide and rule policy, supported the dominant languages in their colonies but this had the same effect of affirming the European language as the most prestigious language.

The indigenous language had no recognition when it came to administration and was seen as having nothing to do with public official activities. These practices had a crucial impact on the local linguistic situation. Ghanaian languages were firmly assigned to the bottom of the language hierarchy and received auxiliary status. Spencer (1985) asserts that the situation restricted the opportunities for functional development of almost all the African languages including linguistic competition between languages for access to new domains. European language retarded the extension of existing Ghanaian languages. The colonizer's language became a necessity for all those who wished to advance socially and to participate in the colony's public sphere. Especially socially upward mobile people quickly came to eschew the local languages and to favour the colonial language. The educated increasingly opted to raise their children in the colonial language rather than in a Ghanaian language.

According to Pennycook (1998), the colonizers were generally described as possessors of culture, history, intelligence, know-how while the colonized were seen as lacking in these vital characteristics. In relation to language, this meant that

designations such as „language“ which were intimately tied up with concepts such as „nation“, „culture“ and „power“ were reserved for the colonial languages. The indigenous languages, linked to tribes, „uncultured“ naturalness and lack of military power, were referred to by negative terms such as „dialect“, „vernacular“ and „patois“ implying their inferior status. This idea about the indigenous language as against the English has continued to be the problem preventing the Indigenous language to be at par with the English. The Indigenous language has all the qualities it needs in order to be used for all other official activities. It has the vocabulary, as well as literature on it to be used and studied but it must be acknowledged that what English the official language has, supersedes that of the indigenous language. The signpost in towns and villages are written in English.

Linguistic choices are influenced by the kinds of roles that speech communities assign to certain languages. In a multilingual country like Ghana where several languages are available to the people engaged in communicative events, speakers constantly make decisions as to what language to speak and what language to avoid during interactions in certain domains. Henaku (2011) cited Fasold (1984) that “As Ferguson rightly observed, speakers often use more than one language variety in one kind of circumstance and another variety under another condition” (p.34). One cannot totally separate the making of language choices from the phenomenon of bilingualism or multilingualism in that in typical monolingual situations, speakers do not as a matter of fact have to make decisions concerning what language to use within certain domains. The reason is quite obvious when only one language is available to them. The situation, however, is different in multilingual societies like Ghana, where interlocutors operating within multilingual contexts consciously decide the appropriateness or otherwise of certain language choices

within specific domains. In such societies, it can be realized that interlocutors often have different languages for different purposes and the decisions to use either of those languages available to them might be influenced by age, gender, domain and the characteristics of the interactants within a particular communicative event. This affects the choice of words including terms of address used in both formal and informal settings thus influencing the appropriate use of address in a social interaction.

Apart from colonialism which brought English and has made it seem superior to our own indigenous languages, French another exogenous language (exogenous language refers to language that was not native to the community of the Ghanaian student) which is spoken by our neighbouring countries, has also found its way in Ghana and is also enjoying a lot of respect and privileges against our Ghanaian languages. As if these are not enough, other languages such as Spanish, Chinese, German, Swahili and others are also gaining recognition in our country through the study of modern languages in Ghanaian educational institutions. These languages are valued more than the study of Ghanaian languages. These exogenous languages seem to gain more respect than our own indigenous languages. Marti, Ortega, Idiazabal, Barena, Juaristi, Junyent, Urang, and Amorrortu (2005) opine that there were the exogenous languages of French and English confronting the Ghanaian child. The Ghanaian child already has a difficulty in dealing with his/her own indigenous languages which are multilingual. The child acquires a language but due to educational language policies, the language use to teach the child at school may be different from the mother tongue as well as the language use by the community. A situation currently exists where English and French dominate education at all levels in Ghana as well as politics, economics and judicial matters. It is sometimes

disheartening to hear an educated Ghanaian asks a Ghanaian language undergraduate student a question such as; „is it only Ghanaian Language you can study among all the language courses offered in the University?“ Extreme Respect for exogenous languages as compared to indigenous languages seems to be the situation in Ghana.

### **1.3 Akyem**

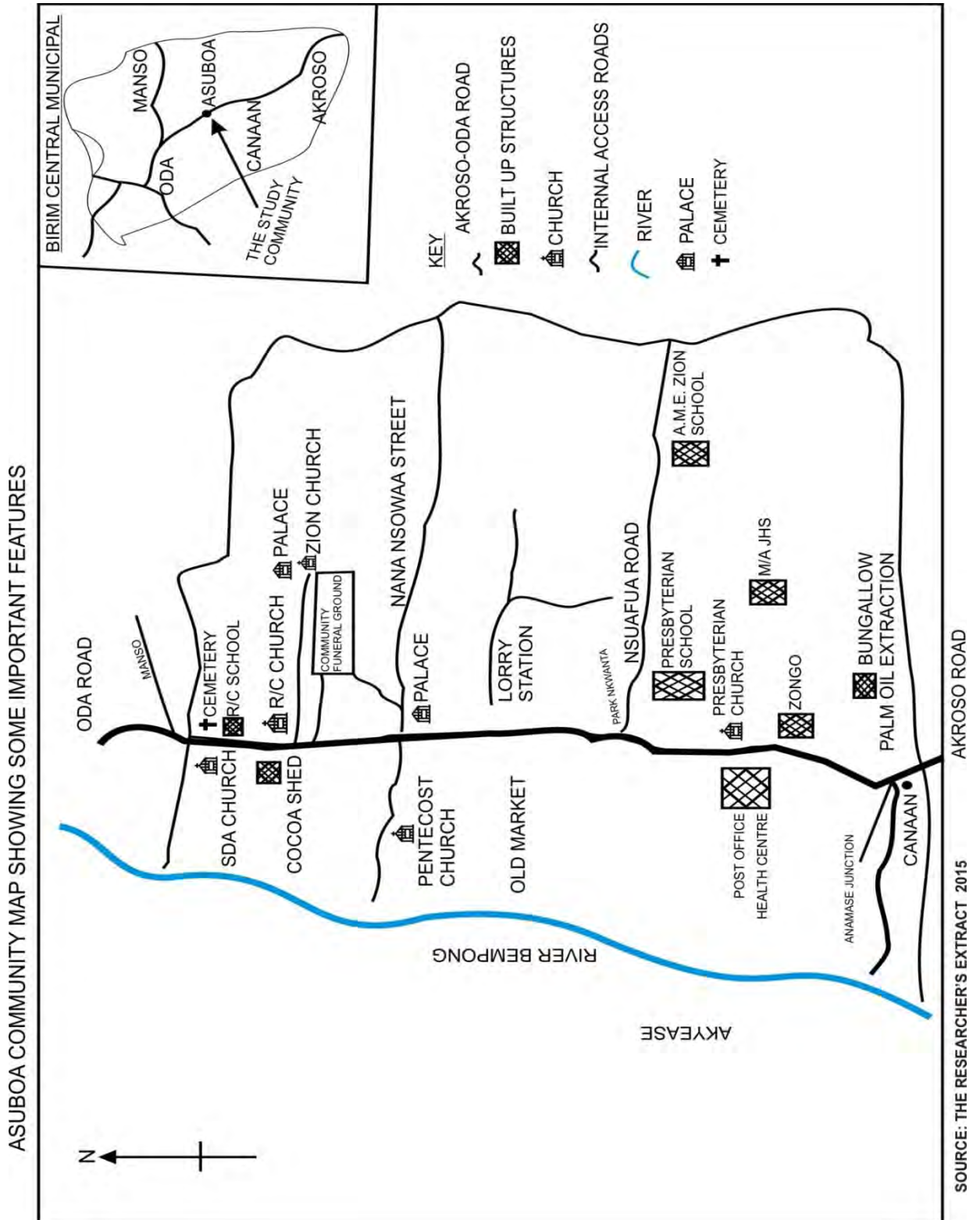
The Akyem belong to Akan language group, a member of the Kwa Languages found in Ghana. Akyem form part of Twi-speaking group. They speak a language called Akyem. The term Akyem (Akim) is used to describe a group of three sister states namely: Akyem Abuakwa, Akyem Kotoku and Akyem Bosome. These states are located primarily in the Eastern region of Ghana. The term is also used to describe the general area where the Akyem ethnic group clusters. The Akyem ethnic group makes up between 3-9 percent of Ghana's population, depending on how one defines the group and is very prominent in all aspects of Ghanaian life (Wikipedia). The Akyem are matrilineal people who practice matrilineal system of inheritance (system of inheritance which involves only the people who are related through the mothers“ lineage). There are three towns in Ghana which bear the name Asuboa and these are Akyem Asuboa in the Birim Central Municipality, Bontodiase Asuboa in the Birim North District also in the Eastern Region of Ghana, and Asante-Akyem Asuboa in the Ashanti Region of Ghana. This study is based on the people of Akyem Asuboa who belong to the Akyem Kotoku state, with their paramount town being Oda in the Birim Central Municipality. According to the (2010) population census, Akyem Kotoku constitutes about 75% of the Akyem population. Akyem Asuboa can be found on the Akyem Akroso – Akyem Oda main road. Asuboa shares boundaries with Akyem Manso on the East and on the West with a small farming community called Cannan and Asanteman, on the North is a town known as Anamase. The inhabitants of



Asuboa are mostly the natives whose major occupation is farming. Most of the adult residents of Asuboa have not attained higher education and for that reason the local language of Akyem is used in their daily interactions both formal and informal.



A map of Akyem Asuboa



#### **1.4 Statement of the problem**

In communication, there is the need for interlocutors to try to protect each other's positive face through politeness. This can be achieved by avoiding face-threatening acts. Among the people of Akyem Asuboa one's failure to be appropriate in the use of address terms can result in public ridicule and societal conflict which destroys social unity. Obeng (1999) identifies the use of address terms in Akan judicial discourse. There have been works done on address terms in Akan by Boachie (2000) and Afful (2006). Afful (2006, 2007, 2010, 2013), has done extensive work on address terms which focus on the University community. Afful's work on address terms in Akan focuses on the Fante-speaking community of Amamoma in Cape Coast. The focus of Boachie and Afful were on the use of various forms address in the community but not on the inappropriate use and the effect of them. The effects of appropriateness and inappropriateness in the use of address terms in Akan are worth investigating.

The educational backgrounds of people, whether poor or rich, sometimes influence their use of address terms. Those who do not have education often do not value the titles of others and decide to address them inappropriately. Some people are also influenced by their high educational background in their use of address terms; they find it difficult to identify the address terms to use when it comes to the traditional and family setting. In Akan-speaking communities, address terms are treasured to the extent that one's failure to use them appropriately can be regarded as a sign of disrespect and can result in pacification. Inappropriate use of address terms results in public ridicule and embarrassment to the one who addresses and a sign of disrespect towards the addressee. This sometimes brings about societal conflicts. Consequently, this research sets out to explore the inappropriate address terms among

the people of Akyem Asuboa and their effect on both the speakers and the addressees.

The research focuses on one- to- one and one -to-many interactive encounters.

### **1.5 Research Objectives.**

The following objectives have been formulated to guide the study. The study seeks to:

1. Explore the various categories of address terms used among the people of Akyem Asuboa.
2. Identify some inappropriate address terms used among the people of Akyem Asuboa.
3. Explore the effect of inappropriate use of address terms on both addressees and addressers among the people of Akyem Asuboa.
4. Examine people's reaction towards the inappropriate use of address terms among the people of Akyem Asuboa.

### **1.6 Research Questions**

For the researcher to achieve the objectives stated above, the following research questions were formulated to guide the study.

1. What are the categories of address terms used among the people of Akyem Asuboa?
2. Which address terms can be regarded inappropriate among the people of Akyem Asuboa?
3. What are the effects of inappropriate use of address terms on both addressees and addressers?
4. How do the people of Akyem Asuboa react to the use of inappropriate address terms?

### **1.7 Significance of the Study**

The researcher envisages that this work will contribute to the knowledge about the use of address terms in Ghana. It will guide people to use and teach the younger generation to use appropriate address terms in their social interaction with people. It will also help people to be conscious of the type of address to be used to avoid public embarrassment and societal conflict which may come as a result of ignorance and inappropriate use of address terms. This work will also open a way for other researchers to investigate appropriate address terms necessary for specific contexts. It will also create the opportunity for people to research into inappropriate address terms in other languages. It will further encourage researchers to enter into a new field of research under address terms such as the semantic analysis of some address terms and their effect on the addressees as well as causes of inappropriate use of address terms. This research will also help to draw the attention of educational policy makers to also consider the need to include the teaching and learning of address terms as a topic in language courses in all levels of education. This research will help to minimize the use of inappropriate use of address terms which come as a result of lack of vocabulary in the use of address.

### **1.8 Delimitation**

The research is limited to the categories of address used among Akyem speakers, some examples of inappropriate address terms among Akyem speakers, the effects of inappropriate use of address terms and people's reaction towards inappropriate use of address terms. The researcher is limited to a particular Akan-speaking group in the Eastern Region of Ghana specifically, Akyem speech community of Akyem Asuboa in the Birim Central municipality. The Akyems cover the largest area in the Eastern region. There has been research on address terms in

some of the Akan languages but there seem to be no research of such nature in Akuapem and Akyem. This is to help bring Akyem especially Akyem Asuboa into the scope of academic research. The Akyem language seems to be a mixture of Asante and Akuapem. Akyem share boundaries with the three major Akan language groups namely; Asante, Akuapem and Fante. The Akyem people speak Akyem at home which is very similar to Asante, but in school they read and write Akuapem. Akyem Asuboa is a town which is quite far away from Asante and Akuapem. The choice of Asuboa is to have participants whose language has not been influenced much by another language and can represent the Akyem speaking community. Given that the researcher is also a native of Akyem Asuboa, the choice was also to help get participants who are natives and also ready to avail themselves for the research. Being a native will make the participants relaxed enough to share their experiences in terms of the use of inappropriate address terms.

### **1.9 Limitation**

The research was limited to Akyem speech community of Asuboa due to limited time for the research. Secondly, there is an extensive work done on address terms by Afful (2006) which concentrated much on Fante. There was the problem of the observer paradox (the difficulty of extracting natural speech from informants in order to analyze contemporary patterns of use) during observation and interview. Some participants were influenced by the presence of the researcher and tried to impress her as if it is for an award for them. Some also did not put on their natural behavior because there was a third person. One limitation was the internal interference during recording where some participants had to respond to other needs during the interview. These interferences were minimized by assuring participants that less time would be used for the interview. Those which were urgent too; the

recording was paused for the participant to respond to the needs such as unexpected visitors and phone calls. Some participants were also out of town for the interview on the date scheduled for various reasons. Some were replaced and others had to come at a later date. How to get the actual or accurate English translation for some Akan words for glossing was another limitation of the research. A Twi speaker who is knowledgeable in both English and Twi was contacted to help edit the translated work.

### **1.10 Organization of the Study**

The study is organized as follows:

Chapter one deals with the background to the research work. This is followed by the statement of the problem, the objective of the research, research questions, the purpose, significance of the study, delimitation and limitation of the study. Chapter two also deals with the literature review. It presents theories and the review of the earlier works related to the topic under study. It is then followed by chapter three which describes the methodology. This deals with the methods used in the collection of data to answer the research questions. This involves the research approach, the design, population, sample size, sampling strategy, research instruments and data collection procedure. Chapter four presents the data analysis and discussion. The data collected from the field is analyzed and answers found for questions posed at the beginning of the study. Then chapter five deals with the summary of findings, implications, and recommendations of the research study.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter deals with the theory the researcher used. It presents a review of two theories in addition to some key concepts of language and address terms and empirical review based on address terms.

#### **2.1 Theoretical Framework**

This study is influenced by two theories: Communicative competence by Hymes (1972) and Impoliteness by Culpepper (2005) as cited in Culpepper (2012).

##### **2.1.1 Theory of Communicative Competence**

Communicative competence is the intuitive functional knowledge and control of the principles of language usage. Hymes (1972) observes that a normal child acquires knowledge of sentences not only as grammatical, but also the appropriate use of language. He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner. In short, a child is able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others.

Hymes (1972) states that a language user needs to use the language not only correctly base on linguistic competence, but also appropriately base on communicative competence. This approach does not reduce the importance of learning the grammatical rules of a language. It is one of the four components of communicative competence namely; linguistic, sociolinguistic, discourse, and strategic competence in language. Linguistic competence is the knowledge of the language code; that is, its grammar and vocabulary, and also of the conventions of its



written representation (script and orthography). The grammar component includes the knowledge of the sounds and their pronunciation (i.e. phonetics), the rules that govern sound interactions and patterns (i.e. phonology), the formation of words by means of e.g. inflection and derivation (i.e. morphology), the rules that govern the combination of words and phrases to structure sentences (i.e. syntax), and the way that meaning is conveyed through language (i.e. semantics).

Sociolinguistic competence is the knowledge of sociocultural rules of use; that is to know how to use and respond to language appropriately. Appropriateness depends on the setting of the communication, the topic, and the relationships among the people communicating. Being appropriate depends on knowing the taboos of the other culture, what politeness indices are used in each case, what a politically correct term would be for something, how a specific attitude such as authority, friendliness, courtesy, irony among others is expressed. Discourse competence on the other hand is the knowledge of how to produce and comprehend oral or written texts in the modes of speaking/writing and listening/reading respectively. It is to know how to combine language structures into a cohesive and coherent oral or written text of different types. Thus, discourse competence deals with organizing words, phrases and sentences in order to create conversations and speeches and the terms of address necessary in specific conversation and in speeches be it formal or informal.

Strategic competence is the ability to recognize and repair communication breakdowns before, during, or after they occur. For instance, the speaker may not know certain address terms; thus, she/he will plan to find the appropriate address for an addressee before use. During the conversation, inappropriateness or other factors may hinder communication; thus, the speaker must know how to keep the communication channel open. If the communication was unsuccessful due to external

factors such as inappropriate use of address term, or due to the message being misunderstood, the speaker must know how to restore communication. Celce-Murcia, Dornyei and Thurrell (1995) cited Tarone, 1980; Varonis & Gass, 1985; Gass and Varonis, 1991 that the interactional perspective of communication strategies involve appeals for help as well as other cooperative problem-solving behaviours which occur after some problems have surfaced during the course of communication, that is, various types of negotiation of meaning and repair mechanisms. These strategies such as rendering of an apology or changing to use alternative address term if any may be used. The idea of speakers displaying variation in the ways they use language in different communicative situations, something that now seems common, is a major contribution of early sociolinguistics and linguistic anthropology to our understanding of the relationship of language and the society.

According to Hymes (1996), language users have at their disposal a verbal repertoire, a complex of linguistic resources or a set of ways of speaking, consisting of speech styles, on the one hand, and contexts of discourse, on the other, together with relations of appropriateness obtaining between styles and contexts. The researcher deems it appropriate to use the communicative competence as a framework to analyze the data on address terms in Akyem Asuboa because users of address terms sometimes end up being inappropriate in their use of address terms due to lack of knowledge or competence in their own language. The linguistic competence of the speaker helps him /her to use the correct address term considering the sociolinguistic variables. The speaker's knowledge of the acceptable terms for elderly persons, male, female, the terms used to address a chief or certain individuals occupying certain key positions in the community at different settings and when to use certain address terms contribute to appropriateness in a social interactions. The sociolinguistic competence

will help the speaker to use appropriate address terms, being conscious of the context and the status of addressees. The speaker's knowledge of the acceptable address terms and procedure used to address certain key figures help to make effective communication. Speakers' ability to communicate effectively depends on the discourse competence considering the type of address terms necessary in a particular discourse. Speakers of Akyem in Asuboa need strategic competence to avoid or repair any damage done to an addressee by the use of inappropriate address terms in a process of communication.

According to Cel-ce Murcia, et al. (1995), the patterns of interaction surrounding a particular speech act are themselves highly conventionalized and many of these larger units have been studied and referred to as "speech act sets". "Apology speech act set," which consists of five realization elements; two are obligatory: accepting responsibility and expressing an apology and three are situation-specific and optional: offering an explanation, offering repair, and promising non-recurrence. Users of inappropriate address terms must find a way to repair the damage done by accepting the responsibility of the offence and apologizing to the offender and also expressing the desire to avoid its recurrence. This makes the aggrieved person feel satisfied that the offender in this case the speaker has regretted the action. Communicative competence is, therefore, essential in the analysis of the inappropriate use of address terms among the speakers of Akyem Asuboa.

### **2.1.2 Theory of Impoliteness**

The study of impoliteness looks into interpersonal, face-to-face exchanges. Impoliteness is a counter part of politeness. Various scholars including Culpeper and Cashman have given various definitions to impoliteness. Impoliteness comes about when (1) the speaker communicates face-attack intentionally or (2) the hearer receives

and or constructs behaviour as intentionally face-attacking or the combination of (1) and (2) (Culpeper, 2005 as cited in Culpeper 2012). Culpeper, Bousfield, and Wichmann (2003) define impoliteness as communicative strategies designed to attack face and thereby cause social conflict and disharmony. Culpeper (2012), cited Terkourafi (2008) that marked rudeness occurs when expression used is not conventionalized relative to context of occurrence. Following the recognition of the speaker's face-threatening intention by the hearer, marked rudeness threatens the addressee's face. Impoliteness therefore occurs when the expression used is not conventionalized relative to the context of occurrence; it threatens the addressee's face. This is what results in inappropriateness. Inappropriateness occurs when the address term used by the speaker is not suited to the context of occurrence. This threatens or damages the addressee's face and can result in conflict. The choice of Culpeper's Impoliteness Theory offers the researcher and readers a relatively straightforward way of viewing impoliteness data. However, impoliteness is not the focus of the research. It has been explained that the sociolinguistic variables of power and context show promise in accounting for sociolinguistic variation. The current study thus seeks to identify the effect of inappropriate address terms in Akyem Asuboa. Address terms which form part of every social encounter, contribute to social harmony. One's inability to use address terms appropriately can make him or her be considered impolite.

Although some verbal behaviour are typically inappropriate, they will not always be impolite. This depends on the situation (Culpeper, 2012). Impoliteness involves a mental attitude held by a participant and consists of negative beliefs about specific behaviours in specific social context and the activation of that attitude by those in that particular context.

Culpeper (2012) defines impoliteness as a negative attitude towards specific behaviour occurring in specific context. It is sustained by expectations, desires and /or beliefs about social organization, including in particular, how one person's or a group's identities are mediated by others in interaction. Situated behaviours are viewed negatively and considered „impolite“, when they conflict with how one expects them to be, wants them to be and thinks they ought to be. Such behaviours always have or are presumed to have emotional consequences for, at least, one participant that is, they cause or are presumed to cause offence. Various factors can intensify how offensive an impolite behaviour is taken to be, including for example whether one understands a behaviour to be strongly intentional or not. This research draws on the Impoliteness Theory presented by Culpeper (1996, 2012) which proposes an impoliteness framework which is parallel but opposite to politeness theory of Brown and Levinson's (1987). The choice for the concept of impoliteness is as a result of the fact that it is in relation to inappropriateness and also deals with face offence which has to do with the public image of a person and or a group and the result of emotional reaction such as an embarrassment. This attacks the quality face of an addressee.

Inappropriateness in the use of address terms which is mostly judged as impolite on the part of a speaker sometimes results from the fact that the addressee feels offended that his positive face has been attacked. The said address may not be inappropriate but the context in which the address term was used might have caused the embarrassment to the addressee as well as the speaker. This makes use of the context in the face attack strategies and context stated by Culpeper, (1996: p.357) as cited in Culpeper, (2012). Culpeper, (2012) cites Lachenicht, (1980) that the list of impoliteness is not exhaustive and that the strategies depend upon an appropriate

context to be impolite. Thus, in relation with address terms it can be stressed that an address term can be said to be inappropriate when it is used in an incorrect context. Culpeper in talking about impoliteness makes use of inherent linguistic expression in impoliteness that „...no sentence is inherently polite or impolite. We often take certain expression to be impolite, but it is not the expression themselves but the conditions under which they are used that determine the judgement of politeness“ (Fraser, 1990:233) as cited by Culpeper (2012). According to Locher (2006), what is perceived to be impolite or polite will thus ultimately rely on interactants“ assessments of social norms of appropriateness that have been previously acquired in the speech event in question. This confirms the fact that an address term can be said to be appropriate when the social norms of the speech community deem it appropriate. When the norms of the speech community regard it as inappropriate, then it is regarded as such in the context in which it is used and it also renders the speaker impolite in that same context.

According to Brown and Levinson (1987), address terms are used to show either positive or negative politeness. Positive politeness is solidarity oriented and is maintained when interactants are intimate and close to each other whereas negative politeness is power and distance oriented in unapproachable situations and when speakers are formal to each other. Positive politeness aims at supporting or enhancing the addressee“s positive face achieved through closeness by the use of intimate forms of address. The speaker regards the listener as a member of an in-group, whose character and personality are known and liked. Close and intimate address terms are typical instances of positive politeness. Negative politeness aims at showing awareness for the addressee“s face when he is socially distant. It is often achieved through address forms of honorifics and titles. In essence, this study of address terms

is based on inappropriateness. Like many studies of linguistics, the theory of impoliteness accounts for some contexts where „impoliteness activity“ is not a marginal activity but an essential part of the communicative process. During a face-threatening act, such as in address terms, politeness strategies help a speaker to attempt to preserve or achieve either positive or negative face. Spencer–Oatey (2007:643) emphasized Goffman’s definition of face as comprising of positive attributes. Attributes can be evaluated differently by different people. What might be evaluated impolite in terms of one might not be evaluated impolite by another. The power, distance, and rate of imposition variables were defined by Brown and Levinson as three social variables present in any communicative situation that combine in culturally-specific measures to affect the politeness used in a communicative act. For example, a high rate of imposition could prompt speakers to use positive politeness forms, trying to relate to the hearer. Face is not confined to the immediate aspect of an individual’s life but includes all that the self identify with.

There have been various definitions of the term politeness by many scholars. According to Kasper (2001), „politeness“ is defined as proper social conduct and tactful consideration of others. France (1992) asserts that politeness is “an oppressive force, taming the individual, imposing conformity and deference” (p.4), which is why Watts (2003) suggests that politeness and refinement tend to be viewed as behaviour of the upper classes who are typically the superiors in power relations. To be polite means to abide by the rules of relationship (Braun 1988). Tian and Zhao (2006) have also suggested that, “to be polite means to live up to a set of conventionalised norms of behaviour” (p.77), this idea is also shared by France (1992), Sifianou (1992a) Elias (1939) and McIntosh (1998). Politeness can be defined as maintaining proper etiquette and speaking appropriately to a person without offending him or her. One

must not be rude or offensive. One must use proper words to convey something. Foul language can put off a person. Ugorji (2009), states that one is impolite when one violates such rules. Its concern is therefore, for the manipulations and negotiations in language use which are aimed at improving decent social relations among language performing individuals. Within this paradigm, it is possible to show how linguistic communication events demonstrate recognition of a listener in terms of his rights in a situation, in relation to the linguistic beliefs of speech communities. In its view of language as a social entity, and as an intrinsically complex entity, politeness contributes to insights provided by ethno-linguistic, as it coordinates language structures with appropriate cultural contexts, within which language competence centers on the socio-cultural norms of language performance that target communication competence.

According to Holmes (2001), one relevant factor to decide what is appropriate is through politeness. Holmes asserts that being linguistically polite is often a matter of selecting linguistic forms which express the appropriate degree of social distance which recognize relevant status or power differences. Linguistic politeness is culturally determined. In trying to explain the term politeness, Holmes asserts that, a polite person makes others feel comfortable. Being linguistically polite involves speaking appropriately in the light of their relationship to others. Inappropriate linguistic choice may be considered rude (Holmes, 2001).

One has to be choosy about words while conveying something. Whatever has to be conveyed has to be conveyed in a subtle manner. Levinson (1983: 54) asserts that “the single most obvious way in which the relationship between language and context is reflected in the structure of languages themselves is through the phenomenon of deixis”. Among the categories of deixis, the one that is directly



related to this study is social deixis, which refers to social roles played by an individual in a speech event. Social deixis includes terms of address and honorifics.

Forms of address used by friends and family members may vary according to the formality of the social context, that is, couples may use intimate forms to address each other in private while they may shift to polite forms in a formal context. Therefore, it is hypothesized here that one's use of forms of address depends largely on social context (Keshavarz, 2001). It is important to note that close friends are more likely to have close identity of face wants (Brown & Levinson 1987) and sometimes 'intimacy' is taken to mean 'affection', therefore expect less concern for face when the relationship is one of dislike (Culpeper, 1996). Also, a characteristic feature of impoliteness in 'equal relationships', where they lack default mechanism by which one participant achieves the upper hand, is its tendency to escalate where an insult can easily lead to a counter-insult and when it becomes the best way to save face in the light of verbal attack is to counter attack (Harris et al., 1986).

Impoliteness super-strategies are the opposite of politeness super-strategies. Instead of enhancing or supporting face, impoliteness super-strategies are a means of attacking face and causing social disharmony. Culpeper (1996) defines impoliteness as the use of strategies to attack the interlocutor's face and create social disruption. For this he suggests the following super-strategies:

According to Culpeper (1996), positive impoliteness is a strategy designed to damage the addressee's positive face wants through the following:

1. Ignore or snub the other by not addressing the person.
2. Use inappropriate identity markers to address an addressee in a particular context.
3. Use obscure or secretive language known by only in-group members.

4. Make the other feel uncomfortable by using address terms which reduces the status of the addressee
5. Use taboo words which demoralize the addressee.
6. Call the other names to bring the addressee to societal ridicule and disrespect  
Negative impoliteness is also designed to damage the addressee's negative face wants through:
  1. Condescend, Scorn or ridicule
  2. Explicitly associate the other with a negative aspect, put the other's indebtedness on record (Culpeper, 1996).

Culpeper (2005) moves away from Brown and Levinson (1987) in terms of replacing the negative/positive dichotomy but he does not explicitly revise his model in terms of Spencer-Oatey's (2002) concept of 'rapport management'. The reason behind this is that a single strategy may represent attacks on more than one of the two components of rapport management: face and social rights. Accordingly, Culpeper (2005) proposes the following attacks;

1. Attacks on quality face: The quality face aspect of the 'face component' of rapport management is defined by Spencer-Oatey, (2002) as "a fundamental desire for people to evaluate us positively in terms of our personal qualities, i.e., our competence, abilities, appearance" (p.540). I agree with Spencer-Oatey on the attack on quality face because an addressee sometimes may see the addresser and identify him or her as a pastor but may refuse to address him or her as Reverend Minister.
2. Attacks on social identity face: Culpeper (2012) cited Spencer-Oatey (2005) that social identity as face involves any group that a person is a member of and is concerned about. This can include small groups like one's family, and larger

groups like one's ethnic group, religious group nationality group. It is the desire for acknowledgement of one's social identities or roles to avoid being humiliated, scorned or ridiculed. There are sometimes attacks on equity as well as association right.

According to Spencer-Oatey (2002) as cited in Abass (2012), after an occurrence of impoliteness, an interlocutor may or may not respond. A response may accept the impoliteness or counter it and the counter may be defensive or offensive. Offensive strategies are intended to match or escalate while defensive strategies include direct contradiction, abrogation, opt out on record, insincere agreement and ignorance of the attack. Responding to impoliteness can be done in one of the following ways:

- i. Not responding,
- ii. Accepting impoliteness,
- iii. Countering defensively,
- iv. Countering offensively

Assessing a face attack's position, attention needs to be paid to the content and the form of the attack, as well as to the context and the circumstances in which it is mounted, with the account taken of the intentions of the speaker. A strategy of aggravated impoliteness represents a more serious manifestation of ill will or malice than 'mere' impoliteness; the difference between the two is not one of kind, but one of degree. Culpeper's linguistic strategies of impoliteness are intended by the researcher to show instances where inappropriate address terms lead to social discord and conflict among the people of Akyem Asuboa.

## **2.2 Interactional Functions of Language**

Language has been with man ever since the world came into existence due to the important roles that it plays in our life as human beings. There has always been a lot of controversy on the origin of language. The origin of language can be traced to the beginning of creation. Biblically, language was used in creating the world and everything that is in it. In the book of Genesis God said, “let there be light” (Chapter 1:3). Language was used by God in a form of command. In creating man being God said, "let us make man in our image, after our likeness”, (Chapter 1:26). There was communication between the creator and another being addressed by God to join with Him to form man. In creating man in his own image and likeness, God gave language one of his characteristics to man. Language is a special gift of God to his children whom he created in his own image. Language then can be said to be in existence before man was created. According to Bloomfield (1973), language plays a great part in our life. Perhaps because of its familiarity we rarely observe it, taking it rather for granted as we do breathe or walk. One recognizes the importance of language when one loses one’s voice. Language is used by humankind for our daily interactions but man takes it for granted because we use it without any difficulty neither do we pay for every language that we use. Until one loses his voice we hardly appreciate the very importance of language.

Osborn (2007), as cited in Bukari (2011), states that, Language is one of the most enigmatic possessions and a quintessence of our humanity. It is the principal factor enabling individuals to become fully functioning members of the group into which they are born. Language is for a community and members of a community are expected to use it appropriately. One is identified as a member of a speech community when he or she is able to function well in the community. Appropriate use of terms

and one's politeness in the use of one's language brings respect and makes him or her acceptable in the community. Those who do not use language appropriately are sometimes seen as aliens in their own speech community.

The main function of language is for effective communication which is possible only when interlocutors are appropriate in their use of language especially in address terms. One can interact in a community through language. The interactional functions of language are considered communicative tool, whose main use is to build up and maintain social relations between people. The function of language is for social interaction. Therefore, speakers of a language do not only need to know the grammar and vocabulary of the language but most importantly they need to know the rules for using them in a whole range of communicative contexts. The interactional view says that the ability to do what one wants involves also knowing whether it is appropriate to do so, where, when and how it is appropriate to do it. In order to know this, the speaker has to study the patterns and rules of language above the sentence level to learn how language is used in different speech contexts. According to Richard and Rodger (2001), language use reflects the situations of its use and must be appropriate to that situation, depending on the setting, the role of participant and the purpose of the communication. Speakers may need to know the formal as well as the casual style in their interactions to be appropriate. Ross and Kasper (2013), opine that whenever and wherever people interact, they configure context-free organizations and practices to the local site of interactional engagement. Participants in conversation use language to interact in diverse ways such as greeting, asking about the wellbeing of the other person, introducing oneself or another, asking for water and as well as asking for drink or directions. This the speaker cannot do without the use of appropriate address terms. Addressing a person in a face-to-face interaction requires

appropriateness simply because the acceptable forms of address are always expected from the speaker during interaction. This is why it is important to identify address terms which are inappropriate in specific context. The knowledge of inappropriate address terms will guide interlocutors, especially the speakers, to be circumspect in their use of address terms during social interactions to avoid any embarrassment and societal conflict.

### **2.3 Sociolinguistic variables in Address Terms**

The sociolinguistic variable according to Fasold (1990) is a set of alternative ways of saying the same thing, although the alternatives, or variants, have social significance. More specifically, a sociolinguistic variable is a linguistic element that co-varies not only with other linguistic elements, but also with a number of extra-linguistic independent variables like social class, age, sex, ethnic group or contextual style. According to Koul (1995), the selection of modes of address is influenced by different historical and social factors.

The study of personal address has always been a popular topic within sociolinguistics, because terms of address open communicative acts and set the tone for the interchanges that follow. Also they establish the relative power and distance of speaker and hearer (Wood & Kroger 1991), as quoted from Qin, (2008). According to Qin (2008), Kroger et al (1979) conducted a survey using questionnaires in which participants were asked to select which forms of address are used vis-à-vis target persons from multiple choices. By doing this, interpersonal relationships become the only factors that determines the choice of term of address while other factors are ignored. The result is questionable in the sense that if interpersonal relationship is the only factor to determine address term, then there will be no need for the addresser to change address terms for the same addressee when his position changes. This means

that when one's relationship with a friend is that of comradeship and the person is raised to the status of a King, the addressee can depend on the relationship (former) to address him in public by his nickname. This will be seen by the public as gross disrespect and will attract severe punishment among Akans especially the Akyem speakers of Asuboa. Even if the addressee is the son of the addresser, he will still be expected to be appropriate in his use of address terms towards the king. Being appropriate is to use the correct address terms for the right person in the right time at the right place. This is the reason why I support Wardhaugh, (2006) who notes that a variety of social factors usually govern our choices of terms. These social factors include particular occasion, social status or rank of the other, sex, age, family relationships, occupational hierarchy, transactional status, such as a doctor-patient relationship or priest-penitent, and race. Keshavarz (2001) also states that variations in the forms of address are related not only to age, sex, and social class characteristics of the interlocutors but also to the setting, intimacy, and social distance. These sociolinguistic variables are factors that influence appropriateness in address terms.

Arde Kodwo, (2006) adds another factor which is the character and behaviour of the person as a determiner of the address form one deserve to be addressed with. Among the people of Akyem Asuboa, when one's behaviour is in resemblance of another they tend to address the person by that person. We need to know the sociolinguistic rules, that is, rules of appropriateness, not just rules of grammatical accuracy. Salihi (2014) expresses the importance of context in the use of address and the need to know how to be appropriate in the use of address terms.

According to Yang (2010), forms of address are important for effective and successful communication and have long been considered a very salient indicator of status of relationships. One can use different forms of address to show respects or

fondness towards other people, or to insult or depreciate them. How to address people appropriately needs the taking of several factors into consideration, such as the social status or rank of the interlocutor, sex, age, family relationship, occupational hierarchy, transactional status, race or degree of intimacy. One's inappropriate use of address terms indicates disrespect towards the addressee a sign of disregard for the person's social status or rank. This can go a long way to affect the relationship between the addressee and addresser.

Oladipo (2004) shows that the use of first names, teknonyms (addressing a person by the use of the relationship with the other such as „Peter's mother" or „Mary's uncle") and pet names or terms of endearment as address forms by Yoruba women in relation to their spouses is not only variable but that the patterns of use can be structured according to the women's age, educational attainment and region of origin within the Yoruba-speaking South-western Nigeria.

Mardiha (2012) also adds other factors such as degree of respect and personality as part of sociolinguistic variables by saying that employment of a proper address term is affected by factors as age, gender, personality, social status, religious orientation, family relationship, degree of respect, familiarity, formality and intimacy between the interlocutors. People are sometimes influenced by the factors mentioned in their use of address terms and there is the need to realize how to be appropriate irrespective of context or relationship. In another study, Salihu (2014) enumerated factors determining the choice of address terms in the Hausa community: they are natural factors such as age, sex and kinship, social factors such as marital status, socio-political power, wealth and education. With the above, it can be said that appropriateness in address terms is influenced by sociolinguistic variables such as social status, age, gender, education, relationship, social setting, and religion.



Appropriateness or inappropriateness in the use of address terms may be as a result of any of these.

### **2.3.1 Context**

Context in the use of language is crucial, for linguistic and social behavior does not only have to be appropriate to the individual and his socio-economic background, but it also needs to be suitable for particular occasions and situations. In other words, language varies not only according to the social characteristics of the speaker but also according to the social context in which he finds himself (Mardiha, 2012). Appropriateness in the use of address terms can be influenced by the context or the setting. One needs to vary the use of address terms when the context changes. Holmes (1992: 247) states, that “many factors may contribute in determining the degree of social distance or intimacy between people’s relative age, sex, social roles, whether people work together, or are members of the same family and so on.” Degree of formality is also useful in assessing the influence of the social setting. Salihu, (2014) supports the view that language is sensitive to its social context. Any given instance of language is inextricably bound up with its context of situation. Simply presenting the learner with linguistic input will not guarantee that s/he will be able to express herself/himself appropriately in different situation, s/he should be taught when to say what to whom and how.

### **2.3.2 Age**

Mardiha (2012) states that both men and women use address forms of formality (Šoma) more frequently in addressing the older people from both genders and that shows age is more significant than gender in determining the pronouns in address system of Persian. Though I do agree with Mardiha in his finding, the result may be due to the fact that age cuts across male and female personalities whereas

gender takes care of a sub-section of the group. Both men and women have the responsibility of addressing the aged and that may be the reason for that outcome. Ugorji is right in stating that;

“It seems apparent therefore, that it is a sign of respect and/or deference not to call older people by name. This is coordinated by other respect attitudes which include that the younger greets first and the older responds; and should respond, otherwise, animosity may be construed. The younger vacates a seat for the elder and would take and obey instructions from the elder. Also, the right hand is the polite hand; and one does not hand in something to another using the left hand, as a rule. This is more serious when the receiver is older. It is considered as an insult or rudeness. In general, any violation of the address requirements offends the cultural sensibilities of the society, for which an offender is reprimanded, rebuked or pressurized by the family members, the kindred and the entire community until the expected adjustment in address behaviour is achieved. The mechanism appears a tacit negotiation to achieve positive face, both for oneself and for others in the family, and the community” (Ugorji, 2009:56).

This is typical of the people of Akyem Asuboa who do not take it kindly with speakers who misuse address terms. The community does not tolerate such speakers especially when the gathering is that of elders and the victim is an elder or a chief.

Ugorji (2009) states that respect forms of address appear motivated by social hierarchy with age at its apex. They process social relationships and coordinate social harmony and integration. In every linguistic community, age is respected and this affects the use of address terms in the speech community. There is the need for one to be appropriate in addressing the elders in order to avoid punishment or embarrassment.

### 2.3.3 Gender

Address forms of English is asymmetrical that is, we can use „Mr.“ to address all males, but „Miss“ to address the female and those who are unmarried and „Mrs“ for female who are married. Another noteworthy phenomenon concerning address forms among speakers of American English is the way in which strangers in public situations address unknown women by terms of endearment (Yang, 2010). Also, Afful's (2006) study indicates that whilst female students largely use endearment terms to demonstrate solidarity, their male counterparts normally seek solidarity through their use of various terms of solidarity. This is an indication that gender is a sociolinguistic variable in address terms. Among the people of Akyem Asuboa, women who are married by ordinance are sometimes addressed with the title „Mrs.“ but those who are traditionally married are addressed by their first names, „Miss“ or any appropriate title. The man whether married traditionally or by ordinance is addressed „Mr“ „Owura“ in Twi. This situation of the Akans may be due to the influence of the English language on the Ghanaian indigenous language.

Inappropriateness also results due to the influence of gender differences. Some people feel reluctant to attribute certain positions to groups of people especially women and find it difficult to change their perception towards that person as well as the change in position. A boys' senior high school which was noted to have headmasters heading the school happened to have female head. The old students still want to address her as headmaster because they know of a headmaster and see the male figure, irrespective of the change in gender. Sometimes some languages are gender biased to the extent that there are situations where there are no special feminine address terms. Instead of using a common term of address (such as chairperson for Chairman, supervisor for foreman) for both male and female, they

decide to create equivalent address terms for the female and this sometimes result in inappropriateness. Some people also feel that women do not deserve to be accorded any respect and because of that they see no reason why they should accord them the respect, irrespective of their achievement. For them, a woman's place is in the kitchen so they ignore the achievement and address them inappropriately.

#### **2.3.4 Social Status/ Class**

Status differences are indicated by formulaic expressions and nominal forms including different kinds of titles and of names (cf. *bonjour Monsieur le Curé* vs. *salut Jacques*): In written communication, address forms also vary according to the status relationship between the writer and the addressee (Weinrich, 1997) as cited in Sommer and Lupapula (2012). Writing is a means of communication; therefore the appropriate means of communication must be followed for effective communication. It is appropriate to pay attention to the rules of language in terms of address and politeness towards the addressee. Addressee can disregard whatever information a speaker gives if the appropriate formula in this case the address term is not used thus rendering the purpose for which the speaker addressed irrelevant.

Forms of address used by friends and family members may vary according to the formality of the social context that is, couples may use intimate forms to address each other in private while they may shift to polite forms in a formal context. Therefore, it is hypothesized that one's use of forms of address depends largely on social context (Keshavarz, 2001). This is confirmed by Holmes (2001) who states that where people use non-reciprocal address forms for instance, the reason is generally due to a status or power difference. If an addresser addresses an addressee as "Sir" and the latter address the former "Chris" then the "Sir" is a superior to "Chris" in

some context. Social status has a strong influence on address terms in the sense that people expect to be recognized and be addressed in the society with their new status.

Afzali (2011) also did a study on different address terms used by spouses at different situations in Iran. She found that spouses address each other depends on the power and solidarity in upper-middle, middle and lower-middle classes in Iran. Members of community show their solidarity and pay their tribute to the person by the use of the appropriate address terms. This encourages the addressee to work harder to achieve more in order to bring honour to the people. When a person's status changes the address terms also change. Obeng, (1999), cited Yankah (1991), who argues that terminal addressives also act as politeness markers. That there is a strong connection between power and politeness since the polite address forms also signal the power of the addressees. According to Obeng (1999), in Akan ordinary conversation, being addressed especially as „me nana“ „my grandchild“ suggests that the addressee has a lower social status than the speaker. Being addressed as „m'awuraa“ is ambiguous in terms of whether the addressee has power or not. When used sarcastically, it suggests that the addressee is pompous and that the addresser wants to distance himself or herself from her. If the addressee is older than the addresser, it suggests either disrespect on the part of the addresser or that the addressee is acting inappropriately. On the other hand, when it is used in a super ordinate-subordinate situation, then it suggests endearment (and hence positive politeness) and pampering. If only awuraa „lady or young woman“ is used without the possessive pronoun, it shows anger of the addresser and disrespect for the addressee. Use of the second person pronoun „wo“ „you“, the full name of the addressee Kofi Fofie and the pragmatic marker of avoidance and disrespect „oo se hwan no“ „or whoever that is“ point to the fact that the addressee's status in the institutional or discourse setting is extremely low. In ordinary

Akan conversation, addressing a person of a lower social status with such an address formula will most certainly make him/her angry leading to the exchange of words.

### **2.3.5 Religion**

Afful (2006a) notes that more recently, studies of address terms (sometimes aided by discourse analysis) are beginning to make forays into other social processes and practices such as politics and religion suggesting the vitality of address terms. Hudson (1980) points out that an important dimension of variation in address terms has to do with cultural patterns that hold for some particular population in general due to their social values, beliefs and customs. This confirms the fact that religion is a factor in address terms. In a further study, Zhang (2002) stresses the importance of address term studies and specifies that these terms play an important role in conveying cultural messages, especially with respect to the status of interlocutors and power relation between them. According to Zhang, religious orientation has left a special impact on address terms in Persian language. As social group, various religious groups have their culture and language and their use of language affect their use of address terms as they try to be polite and show respect to their members and be in solidarity with them. A religious leader who is addressed as “Reverend” gets to the Classroom as a teacher or Medical officer and is addressed as “Reverend”. The religious status seems to override that of the profession. People also get confused in choosing the appropriate address terms for such people and see the religious title as the best option.

Afzali (2011) opines that the religious beliefs of people have also had its manifestations in the way that they address their spouses, particularly in lower social class. It can be said that the influence of religion on human being has found its way in our linguistic address terms to the extent that one’s appropriateness is influenced. Due

to one's religious belief, the use of certain address terms seem to be appropriate or inappropriate. While some religious group expect their women to address their husbands „me wura“ (my lord), others also expect wives to address husband brother. What is appropriate in one church may be inappropriate in another.

### **2.3.6 Education**

Afzali (2011), investigated into different terms that spouses apply in order to address each other in different social strata in Iran and to discuss what these patterns reflect about the power and solidarity relationships of spouses in the present society of Iran. The result was that even in the lower intermediate class rarely do men use terms other than their wives' first names these days. This may be due to the fact that, today in Iran the number of educated women has increased and may be this has created solidarity between spouses. The researcher agrees with Afzali for the reason that sometimes people who are educated are addressed with modern title such as „Mr“ but uneducated are addressed as „owura“ or „pani“ even in the church. This confirms the influence of education on one's mode of address use.

### **2.4 Naming Practices and Address Terms**

Bright, (2003) explains the word name as often used to mean a term which can refer to anything, and that in this sense, the word name is virtually synonymous with the word noun. Rymes (1996), for instance, argues that names are indexical of a rich realm of cultural and personal associations,. It is a word or set of words by which a person or thing is known, addressed, or referred to: my name is John Parsons (Simpson & Weiner, 2015). Forsyth (2014) also defines name as a word or a combination of words by which a person, place, or thing, a body or class, or any object of thought is designated, called, or known. A name is a word or term used for identification. Names can identify a class or category of things, or a single thing,

either uniquely, or within a given context. A personal name identifies, not necessarily uniquely, a specific individual human.

Britto (1986), cited Karunakaran and Sivashanmugam (1981:124-6) that neither the given name nor the caste name needs to be used in addressing others, since there are various other linguistic forms such as kinship terms and respect terms to convey intimacy and formality. Britto tries to distinguish names and address terms by saying that „in Tamil Nadu as well as in many other parts of India, there is a strong tendency to avoid using personal names as address forms“. With the above definitions a name can therefore be defined as a word or group of words use to identify individuals, group, places and objects. It is that identity which a person acquires and uses as an individual and is identified with in a society.

Various researchers have provided different definitions for address terms. Aliakbari (2008), states that people may choose different techniques to open, further, maintain, or close conversations. One important issue in studying communication is to learn how individuals manage to open conversations or how people may address one another in a given language. According to Aliakbari, forms of address have their root. Esmae“li, (2011), explains terms of address as words and phrases used for addressing. Considering the above definitions, address terms are linguistic technique use to initiate, sustain or end communication between addresser and addressee. If it is a technique then there is the need for one to learn and to know its use in other to use it appropriately in communication without causing harm to oneself and the addressee. Address terms according to Afful (2006b), refers to the linguistic expression by which a speaker designates an addressee in a face-to-face encounter. Braun (1988) also defines address terms as a means of “initiating contact”. Address terms can be defined as a means by which an addresser draws the attention of an addressee for



effective communication. In support of the above scholars address term can be defined as a means by which a speaker draws the attention of the addressee for an effective rapport.

A name can always be used as an address term to address a person depending on other social factors but an address term for a person can never be used as an official name for the addressee if it is not the addressee's personal name. Address term can be both individual and group specific but a name is individual specific. According to Dunkling (1990), terms of address are referred to loosely as 'names' because they often appear to function as name-substitutes, so that instead of saying 'Happy birthday, „John“, a speaker says Happy birthday, „darling“

Moghaddam, Yazdanpanah and Abolhassanizadeh (2013), quoted Philipson and Huspek (1985) that “Terms of address reflect the social and linguistic background of the interlocutors to a greater extent than other aspect of language” (p.94). The opinion of Philipson and Huspek (1985) is in support of the addressee's competence in a language which affects his/her appropriate use of address terms in a society. Moghaddam, et al (2013), cited Parkinson (1995), that the form of an utterance and the way it is used encodes not only a referential meaning but also encodes much information about who both the speaker and addressee believe they are and think their relationship is. Parkinson's idea is directly supported by Akindele (2008).

According to Akindele (2008), terms of address are important linguistic mechanisms by which a speaker's attitude toward, and interpretation of his or her relationship with, a speaker is reflected. To Akindele, appropriate use of address terms enables people to identify themselves as part of a social group while inappropriate choice of address terms mars good interaction. This is true because inappropriate choice of address hinders good communication between the speaker and

the hearer. Address term is a social concept in all languages of the world. It can be said to be a universal concept which cannot be done away with in any speech community where the most appropriate and effective means of gaining the undivided attention of one's listener is through the effective and efficient use of address terms. The socio-cultural identity of a person can be recognized by the address terms used by both the speaker and the addressee. In most cases, address terms are peculiar to a social group or the linguistic community which one belongs to and identifies with. Parkinson (1985), states that the term of address can function as a very important treasure trove of social information. Address terms have been classified in different ways in different languages by different Scholars. Among the categories of address terms are the general titles, personal names, religious titles, occupational titles and others. According to Yang (2010), forms of address are important for effective and successful communication and have long been considered a very salient indicator of status of relationships. One can use different forms of address to show his respect or fondness towards other people, or to insult or depreciate them.

Domonkosi (2009) states that there is a strong demand in society for a strong effort to use polite language that has congenial relationship between the speaker and the addressee. This means that the use of appropriate address terms is very crucial in maintaining a peaceful atmosphere in a community. The researcher, therefore, supports other scholars including Salihu (2014) in stating that to address people appropriately, several factors must be considered which include the social status or rank of the addressee, sex, age, family relationship, occupational hierarchy, transactional status, race or degree of intimacy.

Address terms are used by everybody - educated and uneducated alike, young and old, as well as religious and non-religious. People are sometimes influenced by

power, educational background, social class, wealth, age, gender and relationship in their use of address terms. According to Salihu (2014), presenting the learner with linguistic input will not guarantee that he will be able to express himself or herself appropriately in different situations, he should be taught when to say what to whom and how. We need to know the sociolinguistic rules; that is, rules of appropriateness, not just rules of grammatical accuracy. There is the need for the society to identify some of the influences on address terms so as to guard oneself against inappropriate use of address terms.

Leech (1999) considers that terms of address are an important formulaic verbal behaviour well recognized in the sociolinguistic literature as they signal transactional, interpersonal and deictic ramifications in human relationships. The act of any verbal behaviour depends on the use of address terms. One can be successful in a communication when one is able to apply appropriate address terms which is acceptable in the linguistic community. As indicated by Leech (1999), address term is formulaic verbal behaviour. It cannot be applied anyhow. Address terms need to be applied appropriately for positive interpersonal relationships. Failure to apply it appropriately can defeat the purpose of the communication and damage the image of the addressee as well as that of the speaker.

Terms of address are linguistic forms that are used in addressing others to attract their attention or for referring to them in the course of a conversation (Keshavarz, 2001). Braun (1988), as cited in Sommer and Lupapula (2012), assert that Linguists with a comparative interest in address forms and systems restrict the use and scope of the term „address“ as follows: „The term denotes a speaker’s linguistic reference to his/her collocutor(s)“. It does not include Braun (1988), linguistic means of opening interaction or of establishing first contact...] All these as well as verbal

and non-verbal greetings are excluded from the definition of address terms” (Braun 1988). In agreement with Braun, the claim by the Comparative Linguists cannot be accepted in the sense that among the Akans, one cannot greet elders or introduce conversation without first addressing them. Failure to address before initiating a conversation is seen as disrespectfulness, impolite behaviour or linguistic incompetence. There is always the need for one to address a person to get his / her attention and this must be done with respect which can be realized through the use of appropriate address terms.

Helmbrecht (2003, 2008) has more recently discussed pronominal forms of address as one of the linguistic means of encoding respect in the languages of the world including Africa. This explains the definition of Oyetade (1995), that an address term is seen as a linguistic expression used by interactants to designate each other in a one-on-one dyadic relationship. An addressee can be sure of a speaker’s respect for him/her by the terms of address used. The inappropriate address term be it in private or public reveals to an addressee a speakers disregard for him/her.

### **2.5 Address Terms in non-African Context.**

There have been a lot of works done on address term in non African context by many scholars. Among them are Aliakbari, Wardhaugh and Yang. Aliakbari (2008) observed different kinds of interactions in modern Persian in Iran. The observed address terms were classified under ten categories: personal names, titles, religious-oriented terms, occupation-bound terms, kinship or family/relative terms, honorifics and terms of formality, terms of intimacy, personal pronouns, descriptive phrases, and zero address terms. The work of Aliakbari is important in this current study which also investigates into categories of address terms used by the people of Akyem Asuboa.

Wardhaugh (2006) also notes that a variety of social factors usually governs our choices of address terms. Among these social factors are the particular occasion, the social status or rank of the other, sex, age, family relationships, occupational hierarchy, transactional status, such as a doctor-patient relationship or priest-penitent, race, and the degree of intimacy. The factors outlined by Wardhaugh are essential to the current research in the sense that it serves as a guide to the researcher in the analysis and to understand the motive behind the use of certain inappropriate address terms and the reaction of the addressees.

Yang's (2007), conducted a study in relation to address terms. She found that married women in Chaoshan, China usually address their husband's families in the same way that children address them. However, some women have abandoned addressing their husband's families like this. Therefore, she concludes that education background may be responsible for this variation. Hence, she demonstrates a variation between social change and linguistic choice. Though the current study is not based on gender this may be useful to the current research in analyzing categories of address terms.

According to Braun (1988), speaker characteristics should be considered when formulating rules or generalizing about address behavior. He opines that, interpreting instances of address solely in terms of addressee characteristics and speaker-addressee relationship is insufficient. Braun's assertion is supported by this researcher for a reason that characteristics and biography of addressers sometimes affect their use of appropriate address terms. It can either be that the addresser is insensitive or ignorant and may end up using address terms inappropriately. The study of Braun is important to the analysis of the current study because it creates opportunity for the

researcher to consider other factors which can have influence on addressees and addressers in their reactions towards inappropriate use of address terms.

## **2.6 Address terms in African context**

Scholars continue to research into address terms due to its importance in society. This is why Oladipo (2004) investigated the use of first names and pet names as address forms by Yoruba-speaking women in their interactions with their husbands. His data suggested that while age, education, region of origin and speech context play important roles in the way that women address their husbands, some other factors like gender role-expectation and relations of power between Yoruba women and men can affect women's language behaviour. Oladipo's study suggests that other factors can affect appropriate use of address terms. What is expected to be the norm of the society may be ignored by a group or an individual because of power acquired. This contributes greatly to societal conflict. Oladipo's study is partially related to this current study in the sense that some people become inappropriate in their use of address terms because of their power or the position they hold in the society.

Akindele (2008) examined the use of address forms in Sesotho. It was discovered that the forms of address commonly used by the Basotho are titles only, title and last name, title and first name and teknonymy. The titles vary from those derived from kinship terms, chieftaincy, social and economic achievement as well as the religion of the people. Address forms such as first names and nicknames were rarely used. Indeed, first names were often used when addressing children or a person who is very junior to the person using it. One other finding of this study was that the address term teknonymy appears to be a common feature of address in African societies. The findings of the the study is important to the present study due to types

of address terms used by the people of Basotho. It will help the analysis of the categories of address terms used by the people of Akyem Asuboa.

Ugorji (2009) conducted corpus research which concerned itself with politeness in the family with respect to forms of address. The study provided useful insight into the cultural ideology of politeness. The investigation into the Igbo family revealed that respect forms of address appear motivated by social hierarchy, with age at its apex. From the research, the respect forms of address process social relationships and coordinate social harmony and integration. They are, in other words, vital linguistic strategies for negotiating integration and harmony at family levels; and at societal levels, by extension. These strategies are together moderated by the social variables of age, relative social status and authority. It revealed the high influence of age and status on appropriate use of address terms. Ugorji's finding is being supported by Madiha (2012) whose study indicate that both men and women use address forms of formality (Šoma) more frequently in addressing the older people from both genders that shows age is more significant than gender in determining the pronouns in address system of Persian. This supports Ugorji's findings for a reason that when there is respect for age and status there will be peace and harmony because addressees will be cautious in using address terms so as to avoid inappropriate use of them. This study is very crucial in the current study in the sense that the use of respect form of address is a strategy for peace and social harmony which the current research seeks to improve through the use of address terms.

## **2.7 Address terms in Ghanaian context**

There has also been a number of works done on address terms in Ghanaian context by learned people including Salifu (2010) who conducted a research in Signaling politeness, power and solidarity through terms of address in Dagbanli. He

identified the key linguistic components in Dagbanli address forms: kinship terms, names, and titles and discuss the social and cultural values attached to each title and discusses the social and cultural values attached to each. The only well defined relationship that produces unpredictable address forms is the husband-wife relationship. As noted above, a husband in Dagomba society has a higher status than his wife, so a wife cannot address her husband by name alone. However there is no clearly defined term for a wife to use to address husband. Different women use different terms and the term or terms used by a woman to a man may change over time as they transition from mere acquaintances through the courting stage, to a married couple without children, and to a stage when they have children. This study in relation to that of Oladipo (2004) on Yoruba address terms reveals some difference; Where other factors are important in the address terms used by Yoruba women, Dagbanlis emphasise more on kinship to address their husbands.

Egblewogbe (1987) researched and described the systems of personal names in Ghana and how they function within the sociocultural contexts of the people concerned. His survey which covered the linguistic areas of Ewe, Ga, Dangme, Akan, Nzema, Gonja, Dagbani, Waale/Dagaare and Kasem indicates that Ghanaians have very elaborate systems of naming. According to Egblewogbe (1987), a child is given a name at birth according to the day on which he or she was born. In addition, the child is given names which may derive from a variety of circumstances, such as the clan of the parents, the order of birth in the family, problems during the pregnancy, physical characteristics at birth, or exceptional circumstances among others. Egblewogbe's work is solely on personal names but in Ghana, there is always a link between names and address terms. Most of the terms of address are derived from personal names this is why his work is relevant to the current study.



Arde Kodwo (2006), in his Personal Address System in Nzema identifies varieties of address forms which he grouped under six headings. He stated that the choice of an appropriate term to address a person in Nzema in any particular context may be based on whether one sees the person being addressed as a member of one's kinship group, as a superior or subordinate person or as an equal. He also mentions the factors influencing the choice of address forms such as age, solidarity, familiarity and others which have also been mentioned by other scholars which I agree can be identified in Akyem Asuboa.

### **2.7 Address Terms in Akan**

Akan is one of the languages which has also benefitted in terms of research on address terms. Scholars and writers such as Agyekum (2006), Afful (2006), Boachie (2000 & 2008) and Obeng (1997) have all done some works on address terms in Akan. According to Afful (2006a), „terms of address constitute an important part of verbal behavior through which, the behaviour, norms and practices of a society can be identified“ (p.77). In support of Afful (2006), it can be said that address terms reveal one's linguistic competence in a particular speech community. Address terms are very important in every linguistic community. One cannot avoid its use in any socio-cultural interaction, whether formal or informal. This is because in order to have effective communication, the attention of the addressee must be drawn towards the speaker or the addresser and this can only be done through the use of address terms. This makes address terms essential in every human interaction. For this reason, „address terms can be defined as linguistic means by which an individual or social community's attention is drawn to the speaker for effective communication“. Among the people of Akyem Asuboa, greeting routines are clearly status-sensitive. One

cannot greet an elderly person or a higher ranking personality without addressing him or her.

Afful (2007) conducted a study to show how students in a Ghanaian university address one another in varied linguistic forms using ethnographic-style of research design. The following findings emerged from the study: first, that, students generally use three key naming practices on campus. Secondly, besides the academic setting, socio-cultural factors such as gender mood, domain, purpose of discourse, presence or absence of a third person (usually a lecturer), and relationship of interactants influence the use of varied address forms for an addressee. Afful's work is important to this current research because dealing with appropriate or inappropriate address terms, there is the need for variation of address terms. The mood of the addressee and the addresser must be considered.

Obeng (1997), talks about the Akan hypocoristic personal names. According to him, among the Akan, in a speech between two unequal ranks in status, communicative rules regarding social class, age, sex and other social factors are strictly enforced. He states that proper use of hypocoristic forms help to establish and maintain social relations. Obeng claims that the use of hypocoristic forms in non-permitted context such as in public provokes violent reactions of apparently very real shock and disgust. Obeng's work is important in the current study because this study also deals with the reactions of addressees and the public towards inappropriate address terms. In another study, Boachie (2000), states that „if a speaker uses an address form that is appropriate in a particular social context, it minimizes or completely eliminates the potential of causing offence to the addressee“. This the researcher agrees with Boachie because one's inability to use appropriate address term can result in social conflict due to the offence it will cause to the addressee but, disagrees with him on the

assertion that a form of address is considered polite when it reveals the appropriate relationship between a speaker and addressee. The relationship between a speaker and addressee may be that of comradeship. That person cannot be regarded as polite if he or she encounters the friend in a different context and addresses him with the same comrade way of address. That is, by the virtue of their relationship, it is appropriate but in context the address term used at that particular time is inappropriate. Therefore, the person may seem impolite in the presence of the public or the society. In communication, addressing someone is a very important verbal behaviour. Addressing has significant social functions: the recognition of the social identity, the social position, the role of the addressee and of the interrelation between the addresser and the addressee. It can establish, maintain and reinforce all kinds of interpersonal relations.

There has been influence on the use of address terms among the Akans in terms of modernism which Afful (2006a) points out when he states that there is a preponderance of Westernism and Modernism in our terms of address. This is to the extent that people copy wrongly and mix address terms by using address terms such as „Sister Nana“, „Uncle Nana“, „Aunt Maame“, and others. In the Western world, people do not care much about titles. People can address their superiors or elders by their first names without any offence. Children can address their parents by their first names and find nothing wrong with that. People sometimes have problems with the use of titles and for that matter see no reason in addressing people by their acquired titles or address them appropriately. Some address terms are also attributed to only marriage by ordinance and not by tradition. This is where a couple who are married traditionally are addressed by their personal names but not by the titles such as „Mr“ and „Mrs“. The woman, if married traditionally, is addressed by her first name or

„Miss“ but not „Mrs“ or that of her husband. Afful’s work is related to this work because the influence of Modernism and Westernism can contribute greatly to the use of inappropriate address terms. It also supports Braun’s (1988) claim that characteristics and biography of an addresser has influence on his/her use of address terms.

According to Agyekum (2011), among the Akan, palace language which refers to the language used in a palace setting involves participants of different social status. Power relation, status, ranks, and roles are reflected through the use of honorifics, titles, address terms, terms of affiliation, politeness, and language deference. Agyekum opines that in Akan communication, the use of appropriate address forms and honorifics is an integral component of linguistic politeness. This can be identified among the people of Akyem Asuboa who regard inappropriate use of address terms as a sign of impoliteness. In his earlier study, Agyekum (2005) suggests that since requests involve evincing politeness, the speaker must address the addressee in a formal way by using the proper address forms. For Agyekum, to be able to get the addressee to act, the speaker may use terms of respect which include address forms. The researcher agrees with Agyekum in the sense that addressing someone inappropriately may force him or her to respond in a negative manner through which the speaker may not achieve the objective of the interaction.

### **Summary**

Communicative competence and impoliteness theory are essential in analyzing address terms because one’s appropriate use of address depends to a larger extent on one’s competence in a use of a given language. Ability to know what to say, when to say it, where to say it, whom to say what to and how to say it is very crucial in a social interaction. One’s inappropriate use of address terms can be regarded impolite

because sometimes impoliteness is used as a strategy to threaten the face of an addressee during social interaction. This can affect one's social relationship in the community and result in societal conflict. Language is a tool for effective communication. Its interactive function is paramount in a society. It is very important and must be used to promote peace and social unity. Address forms are a key to the understanding of social concepts and human relationship in a society. The misuse of a title can sometimes put other people in an awkward situation and even offend them if one keeps ignoring its important function. Factors such as context, age, gender, social status/class religion as well as education can be said to influence the use of appropriate address terms. A thorough study and mastery of appropriate use of address forms is necessary for effective communication. The rules for the usage of address terms can be quite complex, and they vary from class to class, age group to age group, place to place. How to address people appropriately needs not only be a good understanding of the rules, but also the taking of all relevant factors into consideration. Address form is an important aspect of social behavior which people need to be aware of during a social interaction for a peaceful co-existence.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

Chapter three deals with the methods the researcher used in collecting data. This includes the research approach, the research design, research focus, research population, sample size, sampling strategy, data collection strategy, data collection instrument, data collection procedure and data collection.

#### **3.1 Research Approach**

The researcher adopts qualitative approach in the current study. Creswell (1994) defines qualitative research as an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex and holistic picture, analyses words, reports detailed review of informants and conducts the study in a natural setting.

According to Kusi (2012), qualitative approach is designed to enable researchers to be present in the socio-cultural contexts of the participant of the research. The choice of this research approach is informed by the subjective approach which describes the life experiences of the participants to give meaning. Its advantages are to help gain insight, explore in depth, details, richness and complexity inherent in the phenomenon. It requires the use of multiple methods to collect extensive data. This method is chosen for the present study because the research involves the description of experiences of participants who consciously or unconsciously use address terms appropriately or inappropriately or have been victims of inappropriate use of address terms.

This research employs the ethnographic approach. According to Borg (1993), as cited in Badu-Nyarko (2012), Ethnographic study is a type of research which combines participant observation with non-participant observation in order to obtain a holistic picture of the entire society, group, institution setting or situation. The main emphasis of ethnography is on documenting and portraying everyday experiences of individuals by observing and interviewing them and others relevant to the study. The aim of the researcher was to have an in-depth investigation into the use of address terms. It is also a case study. Coolican (1999), states that case study involves gathering detailed information about one individual or group/s. It can best be defined as an intensive study of a single unit, with an aim to generalize across a larger set of units. The research seeks to define a case of Akyem Asuboa, hence, the choice of the case study design.

### **3.2 Population**

Research population according to Badu-Nyarko (2012), is all the individuals about whom a research project or study is meant to generalize. It is the aggregate specifications. The population for this research involves subjects from selected Akyem-speaking communities in the Eastern Region of Ghana who are natives of Akyem Asuboa; they are residents between the ages of eighteen (18) and eighty-five (85) years old. The choice of the age range gives the researcher the opportunity to get the participants who are information rich. The community is purposely selected because the researcher will get the necessary information from Akyem speaking people who are natives of Asuboa and are competent in the Akyem Language and also use the language in their day to day activities.

### **3.3 Sample size**

Sampling size refers to the number of independent, random sampling units drawn from the research population (Badu-Nyako, 2012). The researcher used a sampling size of twenty (20) subjects who were selected purposively. Gay, Mills and Airasian (2009) say that qualitative sampling is the process of selecting a small number of individuals chosen for a study in such a way that the individual chosen will be able to help the researcher understand the phenomenon under investigation. The number is to make provision for the various groups of people needed for the research, Akyem-speaking group of Asuboa among whom the research is centered.

### **3.4 Sampling strategy**

Purposive sampling was used. This is a method of sampling in which the researcher selects subjects who have experience or knowledge of the issue being addressed in the research. Purposive sampling is often used when small samples are studied, using intense focused methods which lead to an in-depth understanding of participants as suggested by (Curtis Sarah, Gesler Wil, Smith Glenn & Washburn Sarah 2000). This method gives access to sensitive information but raise several ethical challenges including informed consent, confidentiality, reciprocity and voluntary participation. The researcher must carefully consider the principles of integrity, autonomy and respect to eliminate some of the limitations. The researcher employed purposive sampling method to select the focus groups for the research which consist of participants from the selected research communities. The subjects involved traditional leaders, educators, opinion leaders and parents between the ages of twenty-five (25) and eighty-five (85) years. This type of sampling helped the researcher to obtain the information needed for the research with the reason that the participants are “information rich” (Gay et al, 2009). The age range is to enable the



researcher to draw needed information from young adults whose lives are influenced by modern trend of life including address terms and the older people who may have different experiences in the use of address terms. This is to make it possible for the researcher to collect divergent views from the participants.

### **3.5 Data Collection Strategy**

The researcher used participant and non-participant observation, semi-structured interview and focus group discussion for data collection. Participant observation is a method which involves “getting to know” the people or culture of those who are being observed and studied as the researchers immerse themselves in the culture they are observing. The person who is carrying out the research enters the culture of those he or she is studying and experiences events, and experiences in the way in which the respondents experience them and records information as it occurs (Creswell 2009). This helped the researcher to be among the researched to collect data during observation. Non-participant observation is a term that is used to describe a situation which the observer observes but does not participate in what is going on in the social setting (Bryman, 2008). This method helped the researcher as she encountered people unofficially on daily basis to collect data.

An interview is a one-on-one directed conversation with an individual, using a series of questions designed to elicit extended responses. This strategy aimed at helping the researcher come face to face with the research group. It gave the researcher a true record of the people’s experience, feeling and concern on the topic. It also allowed the researcher the control over the line of questioning. Twenty questions based on the research topic under research were used to guide the interview. (Refer to appendix A)

Another method identified for this study was the focus group discussion. According to Sherraden, (2001) as cited in Badu-Nyarko (2012), focus group is the structured group process conducted for the purpose of exploring people's insight and feelings and obtaining detailed information about a particular topic or issues. The researcher moderated the discussion by the following: procedure. The respondents were given tutorials on the purpose of the discussion and what was expected of them during the discussion. The topics and questions for the discussion were prepared. Each panel member was given a chance to express his or her understanding and feeling on a given topic or question. With the focus group discussion the researcher used two groups with each group having four respondents. This is in line with Sherradden (2001) as cited in Badu-Nyarko (2012) that groups can have a large size range from four to twelve members. This number helped the researcher to get all participants to be actively involved in the research.

### **3.6 Data Collection Instrument**

For participant and non-participant observation, the researcher used field-notes, checklist and pen for data collection. Primary data was collected from the fieldwork. For the semi-structured interview, the researcher used interview guide and audio - recorder. Questions were prepared to guide the researcher in the interview. With the focus group discussion, the researcher used audio recorder and the checklist. This was to guide the moderator to facilitate the discussion and be able to get the information needed for the research.

### **3.7 Piloting the Instrument**

Kumar (2011), states that pre-testing a research instrument entails a critical examination of the understanding of each question and its meaning as understood by a Participant. It helps the researcher to get a balanced understanding of the frame of

reference relevant to the questions and wording. Four subjects from St. John SHS were used for the pilot program to ascertain the validity of the instrument. Face-to-face interview was conducted individually with the subjects. The recorded interview was played back to the participant for them to listen then, questions were asked to find out their views on the answers they gave. The researcher analyzed the data gathered to see if it could answer the research questions set. The time for the interview was also considered based on responses of individual subject. Corrections were made on the semi- structured interview guide and the instrument was made ready for the data collection.

According to Creswell (2009), validity is one of the strengths of qualitative research based on determining whether the findings are accurate from the standpoint of the researcher, participant or the reader of an account. For the researcher to evaluate the validity of the findings, member checking was used. Member checking, according to Creswell (2009), implies that the researcher takes the polished product such as the themes, the case analysis, the cultural description, and so forth to the interviewee for affirmation. The researcher took the final report to the participants to ascertain whether the report is accurate. They accepted and confirmed the accuracy of what was said during the interview. Only one was surprised about the way and manner He/she code –mixed during the interview without realizing it.

### **3.8 Data Collection Procedure**

An educationist who is a native and resides in the town was consulted to find out if he could be of help in the data collecting process. After explaining the purpose of the research he agreed. The educationist helped the researcher to identify some respondents who could be of interest to the researcher he also agreed to be one of the respondents. The researcher being a native of Akyem Asuboa contacted the

participants individually to explain the purpose and significance of the research to seek permission from them. Several visits were paid by the researcher to Asuboa to enable interaction with the people in the town. The researcher interacted with the people by being part of social gathering, such as funeral celebration, religious worship and family meetings.

During the visits, few data were collected through participant and non-participant observation. Though the researcher is not a resident of the town, this interaction was not difficult because the researcher is known by the residents of the town. The researcher immersed herself in the process of the observation, conducted one-on-one interview with the respondents, and personally moderated the focus group discussion. The purpose of the research was made known to the participants by the researcher. Participants were assured of the confidentiality of the information collected that it will only be used for the purpose for which it is collected. This was to make them feel relax and participate out of their own free will. The interviews were conducted in the homes of the respondents as it was difficult for most of them to move out from their homes for the interviews. Those who were ready to move were used for the focus group discussions. One of the discussions took place in the house of one of the respondents. The second one took place in a palace. The participants who had phones were called on phone to be at the place at the scheduled time while the researcher made a follow-up visits to the homes of others to come for the discussions.

### **3.9 Data Analysis**

The study was qualitative. The data collected through observation, semi-structured interview and focused group discussion were analyzed manually through constant comparative thematic approach (Creswell, 2009). The data was organized by the researcher. The collected data was transcribed. The transcribed data was read

through by the researcher. The data was typed up and corrections made after reading through the typed data. The data was read through by the researcher to get the general sense of the information gathered. Themes were generated from the data. Data was coded and described according to sub-themes in relation to the research questions posed for the study.

Transcription, according to Creswell (2009), is the process of converting audiotape recording into text data. Each tape was listened to by the researcher to acquaint herself with the conversation and transcribed them in the exact words of the interviewee the researcher got the transcribed data typed and read through for corrections. The researcher read through the data several times to familiarize herself with the text and to get the general ideas in order to pick the important information for clear analysis. The researcher generated themes before the detailed analysis with the coding. Themes were identified from the literature reviewed and data that matched with them were also sought for. The data were coded to generate description categories for analysis. According to Creswell (2009), coding is the process of organizing the materials into segments or text before bringing meaning into information. This involves segmenting sentences into categories and labeling them to form description in the actual language of the participants. This was done by marking text and assigning codes that described the meaning. The description and themes were used by the researcher to represent the qualitative narrative passages to convey the findings of the analysis.

The data used was translated from Twi to English by the researcher using three different methods namely: direct or word-for-word translation which Newmark (1988) often demonstrated as interlinear translation, with the TL (target language) immediately below the SL (source language) words. The SL word order is preserved

and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word-for-word translation is either to understand the mechanisms of the source language or to construe a difficult text as a pre-translation process. This helped the researcher to translate the various address terms from Twi to English. The researcher used second translation method known as faithful translation. According to Newmark (1988b), faithful translation attempt to reproduce the precise contextual meaning of the original within the constraint meaning of the TL, the target language grammatical structures. It 'transfers' cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from SL, source language norms) in the translation. It attempts to be completely faithful to the intentions and the text- realization of the SL writer. This method of translation guided the researcher to maintain the ideas in the information of the respondents so that the meaning derived from the speech community will not be distorted. The third was communicative translation which attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership (Newmark, 1988). This type of translation helped the researcher to bring the translation from the source language closer to the target language for better understanding without losing its contextual meaning. For the purpose of anonymity, participants were identified by their initials. The initial letters of their names were used with code number one (1) to twenty (20) representing the participant number on the interview list.

### **3.10 Ethical consideration**

According to Babbie (1992), participants' psychological well-being and dignity must be preserved while they should be protected from harm. It is important for a researcher to get the consent of the people to be interviewed or to retrieve the

information from. For this reason, personal contact was made to the people who qualified to be participants for the research study. After explaining to them the purpose of the research and its benefits, and assuring them of confidentiality that will be accorded them and the information which would be gathered from them, they agreed to participate in the research study.



### 3.11 Profile of Participants

**Table 1**

**Profile of Participants Interviewed**

<b>Participant Initials</b>	<b>Gender</b>	<b>Age Interval</b>	<b>Marital Status</b>	<b>Educational Background</b>	<b>Occupation</b>	<b>Social Status</b>
JA	Female	25-30	Married/parent	Literate	Farmer	Low
PK	Female	60 -65	Widow/parent	Literate	Farmer	Low
TA	Male	60 -65	Parent	Literate	Pastor	Educationist
AG	Female	70 -75	Parent	Illiterate	Farmer	Societal leader
NA	Male	40 -45	Parent	Literate	Comm. Driver/ Carpenter	Traditional leader
BO	Male	50 -55	Parent	Literate/ Lliterate	Carpenter	Clan-head
KY	Male	35 -40	Married/parent	Lliterate	Carpenter	Low
AB	Female	60 -65	Married/parent	Litreate	Retired teacher	Middle
AM	Female	60 -65	Parent	Literate	Farmer	Societal leader
AA	Female	60 -65	Parent	Literate	Farmer	Societal leader
AN	Female	65 -70	Married/parent	Literate	Educationist	Politician
TK	Male	65 -70	Married/parent	Literate	Educationist	Opinion leader



**Table 2**

**Focus Group 1**

<b>Participant</b>	<b>Gender</b>	<b>Age</b>	<b>Marital</b>	<b>Educational</b>	<b>Occupation</b>	<b>Social</b>
<b>Initials</b>		<b>Interval</b>	<b>Status</b>	<b>Background</b>		<b>status</b>
ME	Male	70 -75	Married/parent	Literate	Farmer	Church President
PG	Male	75 -80	Married/parent	Literate	Rtd. public servant	Rtd. Catechist
SA	Male	60 -65	Parent	Literate	Rtd. Headteacher	Opinion leader
KD	Male	65 -70	Married/parent	Illiterate	Farmer	Low

**Table 3**

**Focus Group 2**

<b>Participant</b>	<b>Gender</b>	<b>Age</b>	<b>Marital</b>	<b>Educational</b>	<b>Occupation</b>	<b>Social status</b>
<b>Initials</b>		<b>Interval</b>	<b>Status</b>	<b>Background</b>		
KA	Male	<b>Age Int.</b>	Parent	Literate	Comm. Dri.	Clan-head
SK	Female	55 -60	Parent	Literate	Trader	Middle
KI	Male	65 -70	Parent	Literate	Rtd. teacher	Low
MA	Female	70 -75	Parent	Literate	Farmer	Soc. leader

The summary data shows that 1 participant was between the ages of 20- 30 years, 1 was between the ages of 31-40, 1 was between the ages of 41-50, 2 were

between the ages of 51- 60, 10 were between the ages of 61-70 years and 5 were between the ages of 71-80. Out of the 20 participants only three were illiterates, 2 males and one female. 11 males and 9 females were interviewed.

### **Conclusion**

This chapter discussed the methodology which includes a qualitative research approach, an ethnographic and case study employed by the researcher, with research population of twenty participants. Purposive sampling strategy, techniques for data collection, data collection instruments and data collection procedure were also explained. It also discussed how data collected were transcribed, translated and analyzed and further described other ethical consideration in the research study.



## **CHAPTER FOUR**

### **PRESENTATION AND ANALYSIS OF FINDINGS**

#### **4.0 Introduction**

In this chapter the data collected and transcribed are discussed. The data collected through observations, interviews and focus group discussions were presented for analysis. The interview was conducted in Twi and for this reason quotations are in Twi with the translated version following immediately after each quotation. Twenty participants comprising male and females both literate and illiterate, parents, traditional leaders, opinion leaders and educationists were interviewed. Brief profiles of the research participants are presented in this chapter. The participants' views on address terms in Akyem Asuboa are presented. The findings are presented according to research questions posed by the researcher. Constance Comparative Thematic Approach analysis was used to analyze the data collected from the respondents.

#### **4.1 Analysis of Findings**

The data collected through observation, semi structured interview and focus group discussion were presented under the following themes.

1. Categories of address terms used among the people of Akyem Asuboa
2. Some inappropriate address terms among the people of Akyem Asuboa.
3. Reactions towards the inappropriate address terms among the people of Akyem Asuboa.
4. Effects of inappropriate use of address terms on both addressee and the addresser.

#### 4.1.1 Categories of address terms used among the people of Akyem Asuboa

The researcher attempted to find the categories of address terms use in Akyem Asuboa, there were three methods employed. The data collected indicated that the people of Akyem Asuboa address people by using their birth names, family names, circumstantial names:

##### **Birth names**

Birth names are day born names. They are names which reflect the names of the day on which a person was born such as Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday.

*Ye wɔ krada din. Eno ye da a yede woo obi; eno wɔ hɔ* (TR).

We have soul name. It is the day on which someone was born (birth name) that is there (TR).

A woman addressed her younger sister: “Ama’, wobekɔ?” („Ama“ is a female Saturday born)

„Ama“, will you go?

„Kwaku“, enti wo hye hɔ? Kwaku („Kwaku“ is a Wednesday male born)

„Kwaku“, so are you there?

##### **Family names**

People are addressed by their family names such as „Yeboah“, „Asamoah“, „Nkansah“, „Ampofowaa“. These are names which are common to a particular family and children who are born into such family are named after.

There was the use of address where both birth name and family names are combined such as „Afi Pokuaa“, „Kwadwo Nkansa“, and „Yaa Ampofowaa“. The combination of the birth name and the family name is more prevalent in Akyem Asuboa than the use of birth names. This may be due to the fact that birth a particular birth name may

be common to a lot of people. The addition of a second will bring the distinction between two individuals.

A woman addressed her son-in-law: „Yaw Boadi“ da bɛn na wobɛba abɛyɛ adwuma no ama me?“ „Yaw“ is a Thursday born and Boadi is a family name.

„Yaw Boadi“ when will you come and do the work for me?

### **Circumstantial names**

People are addressed by their circumstantial names such as;

**Temporonyms:** The term used for names that relate to what happens during the period or time of birth. Under this category, various names can be identified which relate to periodic, social, economic or political atmosphere of the time.

### **Manner of birth**

Condition under which one is born is used to address him/her. Some names are chosen to depict the manner of birth and in most cases are used to address people such as ɔkwantemaa, Akokware and Fitaa. The birth name is sometimes mentioned together with the circumstantial name such as Ama ɔkwantemaa, Adwoa Akokware, Kwame Fitaa.

*Ebi nso wɔn hwɛ ɔkwan a yɛfaa so woo wɔn. Ebi yɛ apɛntɛ din. Sɛ obi wɔ hɔ a bere bɔne bi mu na yɛwoo no. Sɛ ‘Antesika’, ne papa sɛ ɔbae no na ne sika asa enti wɔammɛto sika na wɔn ayɛ no Unte Sika, eyɛ Antosika. (TR)*

Some too they look at the manner in which birth happened. Some are death prevention names. Some people are born during bad times/season. “Unte Sika” for instance, according to her father, she came when he was bankrupt, so she did not come to meet money; and they have addressed „Unte Sika“, it is Antosika. (TR)

People are addressed Anto Sika – did not meet money, Ohia –poverty, Ahya – misfortune

The researcher addressed a participant at home:

„Maame Ahya“, wo adidi awie anaa?“ (Maame is mother and the Ahya semantically means misfortune) „Mother Ahya“ have you finished eating?“

### **Death prevention**

In some families babies are born, they are alive for a short time and then die. In such cases there is a common belief that if the name given to the baby is unpleasant, it will survive. In other cases if the child is very beautiful and the parents are afraid of evil eyes, they give bad names or death prevention names to the babies. When these people grow, these names are used to address them. Name such as „Pitie“, or „Pete“ (meaning –vulture), „Dɔnkɔ“ (meaning- slave) are examples of such address terms.

A woman addressed a man: „Koo Dɔnkɔ“, bra.“ „Koo Dɔnkɔ“, come.“

Koo is a nickname or hypocoristic name for males who were born on Mondays, Wednesday and Fridays. In this case the addressee was a Wednesday born.

### **Kinship terms**

A number of address terms indicate the family relationship with addressee. Address term such as „Wɔfa“ is used to address the maternal uncle of the speaker. Kinship terms are used to refer to family members and other relatives but, one may use such terms to address non –relatives in order to show intimacy or respect. „Wɔfa“ – maternal uncle, „Maame“ - mother, „Papa“ –father, „Nana“ – grandfather/grandmother and „Sewaa“, (father +female- paternal unte) father’s sister are all examples of Kinship terms.

A man in his early forties addressed a woman who is his late father’s sister: „Me Sewaa“, safoa no ni“. Me Sewaa meaning my father’s sister

„My father“s sister“ here is the key

### **Descriptive Phrases**

They are address terms which include an element of description. These phrases may be used as either courtesy expressions or insulting expressions to address other people. Among the people of Akyem Asuboa, people are also addressed by their state or condition of life.

**Table 4**

### **Descriptive Phrases as Address Terms**

Descriptive Phrases	Meaning in English
Okunafoɔ	widow/widower
Ɔpemfo	pregnant woman,
Odiadeni	Successor
Ɔpani	Elder
Owura	master/lord
Awuraa	Lady
Ɔbaa	Woman
Ahoɔfe	Beauty
Atikɔpɔ	occipital-head
Anantaɔ	„k“legged / knocked knees
Asomasi	Somebody
Akoa	Slave
Ɔbaa a ne ho nnye fe	ugly woman
Taller	tall person
kɔkɔ	Red
Ateaa	Slim

### **Terms of intimacy**

They are terms used to indicate the cordial or familiar relationship between an addressee and the speaker. Among them are nicknames that are defined in dictionary as informal. They are often humorous names connected with a person's real name, his/her personality or appearance or with something she/he has done. The terms are understood and expected to be used only by in-group members. It can be between two individuals or more people. The terms of intimacy sometimes have no linguistic

barrier. In other words, such names are not limited to Akyem. Other languages may be involved.

**Table 5**

**Some Terms of Intimaacy used as Address Terms in Akyem Asuboa**

Terms	Meaning
Akεε	Ga word meaning „they say“
Dego	The go (one front the go)
Odwan	Sheep/ lamb
Yes darling	Yes darling
Ɔsebɔhyem	Tiger is inside
Yaw Bode	„Yaw“ is a name for male born on Thursday Bode – nickname
Oguudwa	Gathering disorganizer
Entwele	Rashes
Krakyepani	Senior secretary/ senior literate
Agya Nokware Asa	Father truth is finished / father dishonest

**Honorifics or Terms of Formality**

These are used in order to honor or dignify the addressed person. This honorific or honor names include a collection of religious, cultural, occupational, ideological, titles as well as pet names. Such terms may be used in several forms; before, after, with or without the name of the addressee.

*Adwuma a obi ye no yetumi de frε no. Obi yetumi de frε no. Obi tumi di tikya, a adwuma no Wɔagyae nso na ye da so de frε no, se 'Tikya'*



*teacher, 'Tankase', Sanitary inspector, 'Penta' painter, 'Birikya' mason*

(AM)

We can address somebody by the occupation he engages in. somebody can be a teacher, but when he abandons that profession we still address him teacher, sanitary inspector, painter, mason. (AM)

**Table 6**

**Honorifics or Terms of Formality as Address Terms**

Honorifics or terms of Formality	Meaning of Terms
Ɔbemfo	Professor
Nwomanimfo/ Okunini	Dr. ( Phd)
Onimdefo	Scholar
Ɔkatakyie	Braveman
ƆSɔfo	Pastor
Kapenta	Carpenter
Tankase	Sanitary inspector
Onimuonyamfo	Honourable
Sɔfo maame	pastor mother (mrs pastor)
Ɔdekuro	the owner of town (chief of town /main chief)
Ɔkyeame	Linguist/spokes-person
Kontihene	Deputy chief (second in command)
Abusuapani	Clan elder/clan-head
Asɔrepani	Church elder/ church president
Owura	Mr./ master/lord

**Metonyms (Matronymic, patronymic and uxorinymic terms)**

**Matronym** is the use of the name of one's mother to address the child. The name of the mother is mentioned, followed by the relationship with the child. Sometimes the name of the child is added such as Adwoa Boɔ ba Yaa Faustina

A young lady was addressed by an elderly woman who needed her assistance thus:

“Amatɔ ba’, boa me.’ – ‘Amatɔ ba’, help me.

“Adwoa Boɔ ba” – Adwoa Boɔ's child (son/daughter)

“Yaayaa ba” – Yaayaa's child (son/daughter)

“Ama Badu ba” – Ama Badu's child (son/daughter)

**Patronym** is the use of the father's name to address the child.

An elderly woman addressed the researcher and her siblings at a family gathering:

„Apea mma“, mo ho te sɛn?” – „Appiah's children“, how are you?

At a one week mourning celebration, children of a deceased were addressed by the master of ceremony thus: „ɔpani Entwele mma“ sɛ mowɔ ha a mo ntiɛ me.

„Children of ɔpani Entwele“, if you are here listen to me.

„Akwasɪ Ankapon ba/mma“ – Akwasɪ Ankapon's child /children

„Kofi Dɔnkɔ ba“ – Kofi Dɔnkɔ's child

„Apea mma“ – Apea's children

**Uxorinym** is the use of one's husband's name to address the wife.

Yaw Boadi yere – Yaw Boadi's wife

Opani Asante yere - Opani Asante's wife.

Kofi Takyi ayeforɔ - Kofi Takyi's bride

A landlady addressed a tenant's wife:

„Dankwa yere“, wo kunu wɔ fie anaa?”

Dankwa's wife, is your husband at home?

Tuner, (1991) as cited in Stasch, (2009) identified most prominent linguistic reflection of the dyadcentric character of Korowai personhood which is the extremely frequent occurrence of teknonyms, uxorinym, birth order, matronym, and other person-referring expressions that refer to people by way of a third person to whom the referent is related. Form, such as “Mother of Wayap”, “Husband of Gia”, “Firstborn of Nen”, are all used to defer personal identity onto dyadic kin ties. This supports the use of matronym, uxorinym and patronym use by the people of Akyem Asuboa.

*Abena Boaduaa nso me frɛ no 'KofiTakyi Ayeforɔ', Kofi Takyi Wife. Me sei ebinom frɛ me Alice', ebi nso frɛ me maame Alice', me maame din. Obi te se 'Nana Yaw Nyarko ne yere Dokuaa ne nana maame Nyankomago ba a ɔte n'anan mu no mefrɛ no Akosua Dokuaa', na ɔno nso agye so 'MaameAlice'. maame 'Amaɔnkɔ', Ama Dɔnkɔ a na ɔtɔn nam yi ne ba 'Abena Kuma' mefrɛ no 'Amaɔnkɔ', Ama Dɔnkɔ na ɔno nso agye so 'Maame Alice'.*(AA)

Abena Boaduaa too I address her „Kofi Takyi's bride“, Kofi Takyi's wife. For instance people address me „Alice“. Some too address me „Maame Alice“, my mother's name. Someone like „Nana Yaw Nyarko's wife Dokuaa's granddaughter, the daughter of „Maame Nyankomago“, who succeeded her, I address her „Akosua Dokuaa“ then she too responds „Maame Alice“. Abena

Kuma, the daughter of this Maame Amaɔnkɔ“, Ama Dɔnkɔ who a fishmonger, when I address her „Amaɔnkɔ“, Ama Dɔnkɔ, then she too responds Maame Alice (AA).

These types of addresses are usually used during public gathering such as funeral to distinguish individuals who bear similar names. The use of the terms helps to identify the particular person who is being addressed.

### **Clan terms**

People are sometimes addressed by the name of their clans. This type of address is also used to distinguish people of the same name and mostly used at public gatherings. This is what TK said:

*Obi nso wɔ hɔ a na yewɔ din no mmienu enti ɔpɛ sɛ ɔkyerɛkyerɛ mu a otumi ka sɛ Tikya Kontɔ Ayokɔ, Tikya Kontɔ Bretuo.(TK)*

There may be someone too who because the name may be referring to two people would like to distinguish them and can say; Tikya Kontɔ Ayokɔ, Tikya Kontɔ Bretuo. (TK)

Asona / Asonaba

Bretuo / Bretuoba

Aseneɛ / Aseneɛba

### **Teknonym**

Teknonym is used by people who are of the age group of the one whose name is being used to address. It is the use of the name of child and relationship of the child of an addressee to address. Among the people of Akyem Asuboa this type of address

is normally used by young ones who are of the age group of the child and or younger than the addressee.

A girl addressed her grandmother the same way her mother addressed her own mother thus:

„Junior maame“, me maame refre wo. – „Junior’s mother“, my mother is calling you.

Akua maame – Akua’s mother

Kwaku nana – Kwaku’s grand-father /mother.

Ataa sewaa – Ataa’s paternal aunt.

### Catch Phrases

According to Afful (2006) catch phrases are mode of address that are used to express transient communicative intent such as sharing of a common fate, the mood of the moment or the aims of a group. Individuals also use catch phrases which are based on their personal experience. These catch phrases go with response.

*Ebi nso tumi de sfen a wodi frɛ. Maame Yaa Baduaa sei me ne no di fen ‘wobehunu mu’ sɛ ‘agye sɛ yɛkyerɛ wo’. Enti mehyia maame no a mese ‘wobehunu mu’ na wɔagye so ‘agye yɛkyerɛ wo’ na maka akyerɛ no sɛ mɛpa wo kyɛw me pɛ sɛ me ne wo di nkɔmmɔ bi. Sɛ me hyia no na nnipa dodoɔ bebreɛ wɔ hɔ na me nya pae sɛ ‘wobehunu mu?’* Obɛgye so. (AG).

Some people too can use their catch phrase to address. Even Maame Yaa Baduaa, I have a catch phrase I share with her that “will you have an insight?” She responds “unless we show you”. So when I meet the woman I say; “will you have an insight?” Then she responds, “unless we show you.” Then I will tell her please I want to discuss something with you. Even if I meet her and

there are a lot of people there and I enunciate; “will you have an insight?” She will respond. (AG)

From the data collected almost all the participants who belong to Christian religious denomination have catch phrases which is used to address their members during church worship.

### **Presbyterians**

- Call : Monnsuro – fear you not.  
Response : Nyame ne mo wɔ hɔ- the Lord is with you.  
Call : Yɔnko dɔ - fraternal love  
Response : Biakoyɛ - unity

### **Adventist**

- Call : Kristo – Christ  
Response : Yɛn anidaso – Our hope  
Call : Maranata – Maranatha  
Response : Yesu reba – Christ is coming  
Call : Kristo mu mmaa – women of Christ  
Response : Mo mma no so - exult Him.

### **Salvation Army**

- Call : Praise the Lord  
Response : Alleluia

### **Catholic**

- Call : Kristo bewui -: Christ came to die  
Response : Yɛn bɔne nti – because of our sin.  
Call : Animuonyam nka Nyame – glory be to God

Response : Otease daa - He lives forever.

**A.M.E. Zion**

Call A : Wiadze – the world

Response : Nyame dza – it belongs to God

Call B : Yɛtwe mu akra -we draw it souls

Response : Ma Kristo – for Christ

**Personal Pronoun Address**

The people of Akyem Asuboa use personal pronouns to address people but this is not common. The use of „wo“ – you singular and „mo“ -you plural: It is used but it cannot be used for a person who is older since it does not show respect to use pronoun for elderly people. It can be used as a strategy to threaten an addressee's positive face want.

**Attention Getters**

Attention getters are commonly used among the people of Akyem Asuboa. This is where the speaker omits all other forms of address but manages to draw the attention of the addressee by means of exclamation (interjection), clap or interrogative. It is in support of Afful's (2006) findings of the use of courtesy phrases mentioned as an example of attention getter, there is the use of exclamation such as „Hei“, „Hɛɛ“, „ɔlap“ and interrogative such as „ Wo wɔ he?“

“Me na me kunu ɔfrɛ me ‘wo wɔ he” (SK).

(I my husband use to address me „where are you?“)(SK)

At public or formal gathering, the people of Akyem Asuboa are addressed as follows:

Ɔmamma – children of the town/ citizens

Asuboaman -Asuboa state / citizens of Asuboa

Ɔmandehyɛɛ - royal state/ royal citizens

Mmaa - women

Mmarima - men

At a public gathering a linguist addresses the community to convey a message:

“Agoo” Asuboaman mo nyɛ aso na mo ntie. - Agoo (means of asking for the attention of the gathering) citizens of Asuboa, be attentive and listen.

### **Summary**

The study shows that the people of Akyem Asuboa make use of fourteen categories of address terms. The following are the categories of address terms identified from the research data: Birthday names, family names, circumstantial names, death prevention names, kinship terms, descriptive phrase, terms of intimacy, honorifics, metonyms which involves matronym, patronym and, uxorinym, clan terms, teknonymy, catch phrases, personal pronouns and attention getters. These are the means by which the people of Akyem Asuboa address members of their community.

#### **4.1.2 Some Inappropriate Address Terms among the People of Akyem Asuboa**

Hymes (1972) states that a language user needs to use the language not only correctly based on linguistic competence, but also appropriately based on communicative competence. Salihu (2014) supports the view that language is sensitive to its social context. Any given instance of language is inextricably bound up with its context of situation. Simply presenting the learner with linguistic input will not guarantee that he will be able to express himself appropriately in different situation, he should be taught when to say what to whom and how. Holmes asserts that a polite person makes others feel comfortable. Being linguistically polite involves speaking appropriately in the light of their relationship to you. Inappropriate linguistic choice may be considered rude (Holmes, 2001).



Data on responses collected revealed that all the twenty participants interviewed acknowledged the fact that there are some inappropriate address terms used by the people of Akyem Asuboa. Some of the inappropriate address terms mentioned are the attention getters. These are exclamatory words „Hei“, „Hεε“.

AN (31/03/15) recounted her experience that:

*Me ankasa me nua barima. Saa bere no na me ne tikyafɔ na enam. Ohyiaa me pε, 'Hεε Yaa Kuma'. Okaa Yaa Kuma no me pretendε sεnea εnyε me na ɔrefrε me. Na I was so sorry nea sbaa akyire no koraa. 'Hεε Yaa Kuma εnyε wo na merefrε wo no?' Infact manfeelee good koraa. (AN)*

(My own brother, I was walking with my colleague teachers by then. Immediately he saw me he called, „Hεε Yaa Kuma. When he said that, I pretended as if I was not the one he was calling. In fact I was so sorry about what followed afterwards. „Hεε Yaa Kuma“ are you not the one am calling?“ In fact I did not feel good at all.) (AN)

*Ofrε bi wɔ hɔ a wodefrε obi a na asε woagu n'anim ase anaa worekyerε n'ase. Kasa bi te sε 'Hεε' εnnyε frε a yεde frε nnipa nti wofrε obi 'hεε' a ne bo betumi afu (PK, 31/03/15).*

There are other address terms which when you use them to address someone it indicates you have disgraced or have degraded the person. Word such as „Hεε“ is not an appropriate address to use in addressing a human being so when you address someone „Hεε“ he/she can be angry (PK,31/03/15).

The data also revealed that the people of Akyem Asuboa prefer to be addressed appropriately with their name, honorifics and other courtesy address. One of the participants had this to say:

*“Aane, ofrɛ no bi wɔ hɔ a entwa yiye Eno deɛ Ataa yi ara nansa yi ofrɛ me mampene so, meka kyerɛ no sɛ saa ofrɛ no ɔmfa mmfrɛ me. “Asomasi merekyia wo;” (AG)*

(Yes, there are some address terms which are inappropriate. Even this very Ataa, recently she addressed me. I did not approve of it. I told her that she should not address me with such address. “Asomasi” (Somebody) am greeting you.)

From the data gathered, addressees see death prevention names as inappropriate address terms and do not approve of them. NA (31/03/15), commented that some people who bear death prevention names do not want to be addressed by those names when they become adults.

*Obi wɔ hɔ a ɔwo ne ba a ɔma no kwasama din ‘Dɔnkɔ’ ohu saa a onyin a wɔde frɛ no badwa mu a na ofɛre. Obi wɔ hɔ a ɔse eye me nana din na yɛde too me mayi afi me so. Enti sɛ ɛwɔ hɔ na obi de frɛ no a na ne bo afu. Obi de Kwame Fitaa. Nanso ne din yɛde paa ara. Obi nso de Akua Nyenyan. Sɛ wɔwoo no no ne tebea a na ɔde da hɔ no wɔse aa yɛhwɛ no ayɛnyɛn biara sɛ ɔbɛye yiye a, onyin no wabra din no nanso nansa yi obi frɛ no saa ma sbaa mpanimfoɔ anim sɛnea woreka yi ara. Ebaa ahenfie (NA, 31/03/15).*

(There are some people when he/she gives birth, he /she gives it death prevention name (Dɔnkɔ) „Slave“. When he /she finds out, he /she feels shy when addressed in public. Some say it is my grandparent’s name which was given to me I have discarded it. So if afterward someone addresses him / her like that, she gets angry. Someone is called (Kwame Fitaa) „Kwame White“ but he has a nice name. Someone is also called „Akua Nyanyan“, the condition

in which she was born, they said aa let us see probably she will survive. Now that she is grown, she has prohibited the name but recently someone addressed her by that and was brought before elders (NA).

TA also had this to say:

*Me sei nnipa bi de edin bi ma me a me mpe. Me sua no me nana a wode me too no no de 'Kofi Bae' enti mede 'Kwadwo Bae'. Seisei manyin na masan abefa sfo dwuma ne ade nso me classmate hu me a wofre me saa din no wo badwa mu a m'ani nnye. Eye me din des nanso wode fre me badwa mu a m'ani nnye* (TA, 30/03/15).

As for me there are certain names I do not like when you address me by that. When I was young they named me after my grandfather who was called „Kofi Bae“ so I am called „Kwabena Bae“. Now I am grown and have taking upon myself pastoral work and others but my classmates address me as such at public gathering which I do not appreciate. Though it is my name, I do not appreciate it when you address me in public with it. (TA)

Some descriptive phrase used as address terms are also deemed inappropriate because they do not edify the addressee but they are rather insulting such as „Atikɔpɔ“, „ɔbaa ne ho nnye fe“ and „Akapu“. This is what KY (01/04/15) had to say;

*Obi yefre no 'Akapu'. Se ɔne obi gyina ho na wokofre Akapu no pe ne bo befu. Efise baabi a ogyina no enni ho kwan, ɔne ne ferefo enni ho kwan se wofre no saa. Mo mmienu mohyia a na ese se wotumi ka. Edin bi te se 'Ayie nye wo ayie' wokofre no wo abonten a ne bo befu.* (KY)

We address someone „Akapu“ (unripe fruit). When he is there with someone and you address him „Akapu“ he will be angry. Because, where he is, it is not

right. He is with somebody he is shy of, is not right for you to address him like that. When the two of you meet then you can say that. A name such as „this funeral is not your funeral“ if you address him in public he will be angry (KY).

Data gathered indicate that most people of Akyem Asuboa irrespective of their social status, gender, age, education or religion have at least a nickname or catch phrase which is used to address them by their friends or in-group members. Out of the twenty participants only three; AM, MA and KI did not make reference to their nicknames. This is what NA has to say:

*Menkɔ mpaninie mu no na nea wɔde frɛ me ne meyi wo. Meka kaa a, mepɛ mmirika enti, baabiara obehu me no ɔde frɛ. Seisei a mekɔ mpaninie mu yi de wɔagyae obiara ntumi mfrɛ. (NA).*

When I was not enstooled, people used to address me Meyi wo (I will overtake you) I like speeding when I am driving. Where ever people see me they always address me by that because of over speeding. Now that I have taking my seat with elders, they have stopped, no one is able to address me like that. (NA)

*“Me sei me ne nkorɔfo di fɛw ‘ne ade’, enti me nam a obi tumi frɛ me ‘Ne ade’ ma me twa m’ani.” (AB)*

(For me I have a nickname I use to joke with people as „ne ade“. So, when I am walking somebody can address me „Ne ade“ for me to turn to see (AB).

*‘Ebefono wo’ de eyɛ me din. (KY)*

As for “you will be fed up with it”, it is my name. (KY)

Among the people of Akyem Asuboa, it is inappropriate for a speaker to address an older addressee without a title or a befitting term of address such as

„Nana“, „Abusua-pani“, „Ɔpani“, „Ɔsofo“, „Maame“. Elders cherish titles and honorifics. They do not want their names to be mentioned completely and in isolation. PK remarked that she does not like to have her name mentioned underneath without respect. She can even ask you immediately why you addressed her as such. This is what one of the participants said:

*Obi wɔ hɔ a mekyen no pani me din de Kwadwo nso ohu me a ɛɛ ɛɛ ɔka ɛɛ ‘Apani’ anaa Ɔpanin Asante no, ɔnka; ɔse Kwadwo Asante na wɔabɔ me din hwe. Saa no ɛye a na me mu no twe me kakra. Ebi nso wɔ hɔ a yen mmofra yi ofi sukuu ba a obekyia ‘good afternoon father’ no ɔnnye no saa onya ka ‘good afternoon’ na wɔatwa mu te ɛ ne tipɛn ne wo. (ME)*

(There may be someone I am older than, my name is Kwadwo, but when he sees me instead of saying „elder brother“ or „elder Asante“, he will not but say „Kwadwo Asante“, he mentions your name completely without title. With that I become a bit startled. There are some too where these our children when they return from school instead of greeting „good afternoon „father““, he will not do that will just say „good afternoon“ and leave as if you are his co-equal. (ME)

The data collected also revealed that inappropriateness of an address depends on the addressee. How the addressee perceives the address term is how it is judged.

According to Locher, (2006:250). What is perceived to be impolite or polite will thus ultimately depend on interactants“ assessments of social norms of appropriateness that have been previously acquired in the speech event in question. This confirms the fact that, address terms can be said to be appropriate when the social norms of the speech community deem it appropriate. When the norms of the speech community regard it

as inappropriate then it is regarded as such in the context in which it is used and it also renders the speaker impolite in that same context. This is what AB said:

*‘Opataku’ sei enye edin pa a yede frɛ obi enti wokɔfrɛ no wɔ bea bi a dɔm wɔ a na anibre reye aba. ‘Osama’, saa din yi sei wode frɛ obi a, onipa a eye ne din no enye nipa papa enti yede frɛ wo wɔ nnipa mu a, enye ahomka. Dansoaa kunu no yɛfrɛ no ‘Osama; ebinom de frɛ no abɔten nanso wodefrɛ no a ne bo mmfu. Obi nso de bi frɛ obi nso ne bo fui. mprɛkobuo mu ba bi a wɔafu abɔdwese bebre no obi frɛ no saa se Osama Binladin, ne bo fui pa ara se ma obiara mfrɛ no saa. Edin bi wɔ ho a wode frɛ obi a na Ompe. Ebia na nipa a saa din no da ne so no enye nipa papa enti wode din no ma no ara na saa nipa no nso enye. (AB)*

For instance, „Opataku“ (hyena) is not a good name to be used to address someone. So when you address somebody like that in public gathering the addressee starts fuming. This „Osama“ name, the person who bore that name was not a good person so it is uncomfortable when you are addressed in public by that. Dansoaa’s husband is addressed „Osama“. Some people used to address him in public but he does not get angry. Someone also addressed another like that and the person got angry. That bearded son of „Mprakobuom“ was addressed by someone as „Osama“ and he was furious. He said no one should address him as such. There are some names people do not want to be addressed with and when you address people they do not like it. It can be that the bearer of that name is not a good person so when you address him like that then that person too is not good. (AB)

According to AN, sometimes it is difficult to identify which address an addressee will appreciate.

*Papa yi Entwele, me de na menim se eye ne nsamerane a obiara de frɛ no bi na da kor me mennim mood korɔ a na ɔwɔ mu. Na mekɔkyiaa no, “Ntwele maakye”. ‘Hɛɛ’, wo nyɔnko tipɛn ne me na woafɛ me Entwele? Ɛna mese mepa wo kyɛw me nim se saa na obiara frɛ wo nti na mefrɛɛ wo saa. Me fɛree mmom. Ɛna papa baako nso obiara frɛ no Mugu, na makan story about Mugu Yaro, ah papa yi enti edin a ekita no yi ɔpɛ?’, na ɔde ‘Kwadwo Dɔnkɔ, Na mefrɛɛ se Papa Kwadwo Dɔnkɔ, ɔse wokaa ‘Mugu’ a anka mepɛ kyɛn ‘Kwadwo Dɔnkɔ’ no. Na mekae se Mugu no ne bo befu, ɔse ɔde Kwadwo Ofori. Na Kwadwo Dɔnkɔ no de ɛmmfa mmfrɛ me. N’ani anye Kwadwo Dɔnkɔ no ho. (AN)*

(This man Entwele, for me I thought that was his appellation which people use to address him and one day I do not know which mood he was in and I greeted him “Entwele good morning”. Hɛɛ, am I your co-equal for you to address me Entwele? Then I said am sorry I know that is how everybody calls you that is why I addressed you as such. Indeed I was embarrassed. And another man too everybody addresses him Mugu and I had read the story about Mugu Yaro, ah so this man does he like the name he is bearing, he was called Kwadwo Dɔnkɔ, then I addressed him Papa Kwadwo Dɔnkɔ, he said, if you have said Mugu I would have appreciated that to Kwadwo Dɔnkɔ. I thought he will be angry with the Mugu. He said he is Kwadwo Ofori, and for the Kwadwo Dɔnkɔ do not address me with it. He was not happy about it.).

This supports Spencer-Oatey, (2007) who emphasized Goffman’s definition of face as comprising positive attributes. Attributes can be evaluated differently by different people. What might be evaluated impolite in terms of one might not be evaluated impolite by another.

Although some verbal behaviours are typically inappropriate, they will not always be impolite. This depends on the situation (Culpeper, 2012).

An interviewee reported how the usual address of a person was perceived as inappropriate in a different situation.

*Me ba Akos bere a ɔware mo dehyes mprakobuomfoɔ no, sɛ kuro yi mu 'Mprakobuom' ara na yɛde frɛ ne mma no anaa merekɔ Mprakobuom. Enti okosuaa adɛpam wɔ Ɔdaa a yɛrekɔpɔn no no, dwumadie no mu a ɔreyi ahɔhoɔ no akyerɛ no, Ɔse "mehokafo a ofi Mprakobuom". Ɔkae no na aye aniwu. Eho nso worentumi nkɔgye akasamu no nka no foforo. Ebaa saa no nnipa pii ho dwirii wɔn.*  
(AM)

(My daughter Akos when she was married to your relative those of Mprakobuom (pig house). You are aware that her children were addressed Mprakobuom in this town or I am going to Mprakobuom. When she was graduating from her seamstress apprenticeship at Oda, during the program when she was introducing the visitors she said "my better half who is from Mprakobuom. It was embarrassing when she said that. There too you can't collect the microphone to correct it. When it happened like that people were flabbergasted. AM)

It was also revealed from the data that an address term which does not conform to the rules and norms of the speech community is regarded inappropriate. The people of Akyem Asuboa expect speakers to be appropriate at public gathering following the rules acceptable to the speech community such as public protocol by addressing the traditional linguist before talking to the public. They see an address term to be inappropriate when the speaker does not follow the norms of address acceptable in the



community or by the gathering. This is where Hymes (1972) talks about sociolinguistics competence, the ability to use the appropriate register in the social setting. Appropriateness depends on the setting of the communication, the topic, and the relationships among the people communicating (Hymes, 1972). It also supports the assertion of Holmes (2001) that linguistic politeness is culturally determined. Holmes asserts that, being linguistically polite is often a matter of selecting linguistic forms which express the appropriate degree of social distance which recognize relevant status or power differences. Linguistic politeness is culturally determined. The community expects the speaker to address the addressees before talking. It becomes inappropriate when one ignores the people and starts to talk without addressing the audience. „AN“ talked about an incident which happened in her family where someone ignorantly spoke at a gathering without first addressing them and he was really harassed;

*Ebi asi pen wɔ yɛn abusua mu. Ono mpo deɛ wanhyɛ da ammfɛ ankasa. Osɔree ara na ɔkae “mo ntie, masɔre agyina me nanso mo ntie me”. In fact nnipa a atwa ahyia hɔ no ka kyerɛɛ no sɛ sɛ anyɛɛ prepared sɛ ɔbɛfrɛ abusua kyeame ma abusua panin adwen aba ne so a onyae kasa. Wɔn sosɔ no paa. (AN)*

(It has ever happened in our family. For him he did not actually address. Immediately he stood up he said “listen to me I am on my feet listen to me”. In fact the people gathered there told him he should stop talking if he was not prepared to address the family linguist to enable him catch the attention of the family head. They really harassed him.) (AN).

Other participants who also shared their views concerning the acceptable way of addressing the public are TK, NA, AA, BO, and TA. They were all of the view that the traditional linguist must be addressed first before one speaks to the public.

*Sɛ yehyia a, me Nana, ansana mekasa no me de dua kurow wura kyeame so, ama kurow no nyinara ahu sɛ merekasa nti ɛsɛ sɛ wotie. Mefrɛ Ohene sɛ 'Ɔdɛɛfoɔ kyeame Amakye', tie na ento Asuboaman sɛ; Na nea wopɛ sɛ woka no woaka. Enni sɛ me sɔre frɛ ɔman no na mekasa a me mmfrɛ Ɔdekuro kyeame mfa mfa ne so. Sɛ ɛyɛ Asuboaman no na ahyia mu na sɛ Ɔdekuro wɔ hɔ o, onni hɔ o, Ɔdekuro kyeame wɔ hɔ o, onni hɔ o ɛsɛ sɛ mede anidie ma no frɛ ne din fa kyeame so ansa na me Kontihene makasa. Saa ara nso na sɛ yɛba fie a ɛsɛ sɛ mede asem si m'abusua kyeame so ansana adu abusuafo so enti mefrɛ abusua kyeame (NA).*

When we meet at a gathering, before I, the sub-chief, speak, I have to pass it through the linguist of the overlord of the town for the whole gathering to know that I am speaking and they must listen. I address the chief that Amakye, linguist of Ɔdɛɛfoɔ listen and let it reach the people of Asuboa that; then you say what you want to say. I do not have to stand and address the people directly without addressing the town linguist and then passing my message through him. If it is the Asuboa township which has gathered and whether the overlord is there or not, his linguist is there or not I am expected to give him the due respect by addressing him through his linguist before I, the sub-chief, talk. In the same way, when we come home and meet at family gathering, I must pass my message through the family linguist to reach the family members so I address the linguist. (NA)

*Sɛ yɛhyia a yɛwɔ akuo mmienu a ahyia mmaa ne mmarima, ɛno saa no sɛ wɔrekyia a wofrɛ ‘Agyanom’ ne ‘Enanom’ mema mo akye oo. ‘Agyanom’ me ma mo akye na ‘Enanom’ me ma mo akye. (TA)*

(When we gather, we have two groups who have gathered; men and women. In that case, when you are greeting you address fathers and mothers I bid you good morning. „Fathers“ I bid you good morning and „Mothers“ I bid you good morning) TA.

AA (30/03/15) stressed this assertion by saying that:

*Wokɔto mmaa ne mmarima mpaninfoɔ a woahyia wɔ ɔman nhyiam bi a wonntumi mmfrɛ mmom? Daabi, ɛyɛ ‘Agyanom me ma mo akye’, ‘enanom me ma mo akye’. Wo ntumi nka wɔn mmom. Woka wɔn bom a ɛnyɛ obuo. Wodi kan kyia agyanom na wɔakɔ enanom. (AA)*

(When you meet elderly women and men at a gathering in a community gathering you cannot put them together to address them. No, it is Fathers I bid you good morning and Mothers I bid you good morning. You cannot address them together. It is not a sign of respect to address them together. (AA)

## Summary

The people of Akyem Asuboa believe that there are inappropriate address terms used by speakers. The use of nicknames and catch phrases are part of the people of Akyem Asuboa. Almost every member of the town bears one nickname or has a catch phrase which is used to address him or her. It is used by both male and female, young and old as well as poor and rich alike. This is not bound by any sociolinguistic variable. Address terms such as „Hei“, „Hɛɛ“, „Wo“, and „Asomasi“ are regarded

inappropriate. Some death-prevention names are also regarded inappropriate by addressees. Some address terms are regarded inappropriate due to the context in which they are used; especially, some descriptive address terms which are insulting are inappropriate when they are used by speakers for addressees in public. Address terms among the people of Akyem Asuboa can be regarded inappropriate, depending on the interactants. This means that what one addressee regards inappropriate may be regarded appropriate by another. Among the people of Akyem Asuboa, it is inappropriate to address people with their full name either with or without title. The people of Akyem Asuboa want to be addressed with titles. Among the people of Akyem Asuboa, it is inappropriate to address the public at a community gathering in the name of the town without addressing the chief of the town through his linguist, whether he, the chief or the linguist is present or absent. It is a sign of respect towards the owner of the land. Address term is said to be inappropriate when it does not conform to the rules of the Akyem Asuboa speech community.

#### **4.1.3 The Effect of Inappropriate Use of Address Terms on both Addressee and the Addresser among the People of Akyem Asuboa**

This part presents findings on the effect of inappropriate address on both the addressee and the speaker in Akyem Asuboa. There can be positive or negative effect of an action. One's failure to be inappropriate in addressing a person has a negative effect on the addressee or the speaker. From the data collected, most of the participants were of the view that inappropriate address terms have a negative effect. The effect was presented, based on addressee and the speaker.

#### 4.1.3.1 Effect of inappropriate address term on the addressee

The data collected revealed that inappropriate address has a negative effect on the addressee. A number of the participants commented on the effect of the inappropriate address terms on the addressee. Only one participant, AA, who had a contrary view said that there is no effect on both the addressee and the speaker. This is what she said:

*Enni nsunsuanso wɔ wɔn baanu no nyinaa so nea ɔfrɛ no sɛ wanu ne ho. (AA)*

It has no effect on both of them, because the speaker has regretted (AA).

The rest were of the view that the addressee becomes humiliated when addressed inappropriately especially in public.

The data revealed that the use of inappropriate address term brings litigation, disunity or hatred among loved ones and families. SA expressed his displeasure passionately about the decision of the king making family of the town which they form part to alienate them by the use of inappropriate address terms use for them at public gathering as Kyidɔm (the rear chief) instead of Ɔdekuro ( overlord, the main chief or the custodian of the town). This is what he said:

*Na yɛse yoo, sɛ saa na etɛ de a na yɛaka ara mo se mo rensesa saa din no de a ɔman no a yɛba mu a mofrɛ yɛn kyidɔm no yɛatwe yɛn ho afi ho. Enyɛ sɛ yɛ ne mo bɛbom ayɛ ayie. Eyi yɛka a ɔmamfo no bi nte asɛs yebetumi afrɛ mo kɔto ne mo atwe manso. Na manso yɛmmpɛ; ɛho nhia yɛn (SA).*

So we say okay, if that is how it is and we have said it several times and you say you will not change the name, you will keep on addressing us by that, fine.

We have disassociated ourselves from the gathering of the town among who

you address us Kyidom. This too some town folks do not understand. We can summon you to court for litigation but we do not like litigation, it is not important for us. (SA)

This is what AN also said:

*Wo dɔfo frɛ a ɔfrɛ wo nti ɔhaw abɛtɔ wo ne ne ntam esian kwan a ɔfaa so frɛ wo nti. Ebi mpo a na asem nti a ɔrefrɛ wo no ɛho hia ma wo woantie asem no* (AN).

Because of the address term your loved one used to address you, there is now a problem between you. It can be that the reason for which you were addressed might be beneficial to you but you did not listen to the information (AN).

This is in supports of Yang (2010) who proclaims that forms of address are important for effective and successful communication and have long been considered a very salient indicator of status of relationships.

AM commented:

*Saa ɔfrɛ bi te sɛ mmoaasefo na nnɔkɔ yi ebi asi kuro yi mu enti na mpaapaamu aba ahensem mu wɔ ha no. Efa hafɔ kakyerɛ ebi sɛ, Edu ne Akosua Akyerɛnom fa na wɔn kaa bi kyere wɔn. Efa no a ɛwɔ hɔ no kaa bi kyere wɔn sɛ 'nnɔnkɔasefo' eno nti mpaapaamu absda saa anuanom no ntam.* (AM)

An address such as „descendants of brutes or beasts“ and „slaves“ has happened before in this town that is why there is division in the chieftaincy here. Those at this side told others Edu and Akosua Akyere“s side and they replied them. The part at this side replied them that, descendants of slaves. Because of that there is division among these brothers and sisters. (AM)

The data also revealed that those who hear the inappropriate address term for the first time also begin to address the addressee by that especially when it happens in public. KY said this:

*Ɛwɔ nsunsuanso, ɔbɛfrɛ wo no sɛ ɛyɛ wone no mmienu nko na ahyia na ɔkaa saa mpo de a wo bɛfa no sɛ ɛyɛ agorɔ na mmo ɔka no abɔnten na obi gyina ho a ɔno nso afa, ɔno nso bɛka bi akyerɛ wo sɛ sei na yɛfrɛ wo na ɔde agu wo anim ase. Onipa no a ɔfrɛ no nso ɛyɛ saa a ɛma n'abamu bu sɛ ɔfrɛɛ saa din no (KY).*

It has effect. When he /she addresses you when it is only the two of you there, you will take it as a joke but if it is done in public in the presence of somebody he /she takes it and refers you that this is how they address you and it will cause you an embarrassment. The person who addressed too becomes hopeless for calling that name (KY).

BO also commented that:

*Ɔfrɛ no wɔ nsunsuanso, efi sɛ ebia na ɛnye dɔm no nyina ara na enim sɛ onipa Asomasi yɛfrɛ no sei enti wokɔkae no a obi ate no obi foforɔ nso ate nti ebɛma no aye din dahɔ a empepa da. Agyesɛ wobɔ ho dawuro sɛ saa din yi me mpɛ. (BO)*

The address term has an effect because it can be that, it is not everybody who is aware that this person is addressed this way so when you said it and someone heard it, it will create opportunity for it to remain a name that can never be wiped away unless you go public to make announcement that I do not like this kind of address. (BO)

The data also showed that inappropriate address term diminishes the confidence of the addressee and reduces his / her status. SA had this to say:

*Eye saa a wo saa onipa no wo ho ntene wo. Se obi nim se woye polisi pani na wobae no yeamfre wo saa, yede ayi biara afre wo se ebia 'mpanimfo a mobae asem a mokae no yeate deε nanso yebedwen ho. Wonim ne title enti ese se wode fre no. (SA)*

When this happens, that person does not feel comfortable. If someone is aware that you are a senior police officer and when you came we refused to address you as such, but we used any word to address you such as elders who came, whatever you said, we have heard but we will think about it. You know his /her title so you have to address him /her with it. (SA)

TK added his voice in support of the effects of inappropriate address terms on the addressees by saying that it reduces the status of the addressee.

*Ete onipa no dibeā so. Eno nti na onno nso ampene se wobefre no saa. (TK)*

It reduces the person's status and for that reason will not agree that you address him /her as such (TK).

It was also revealed in the data that inappropriate address term also brings humiliation to the addressee. This was a comment given by PK:

*Aane, se woka me ho asem saa anaa wofre me saa a na woagu m'anim ase akyerε man. (PK)*

Yes, when you talk about me or address me like that you have disgraced me publicly. (PK)

From the analysis of the above, it can be said, that inappropriate address terms has negative effects such as humiliation, hatred, disunity, disappointment, lack of confidence and reduces the status of the addressees.



#### 4.1.3.2 Effect of inappropriate address on the speaker

The speaker may use an inappropriate address term to attack an addressee's negative face but will also end up having his or her positive face being attacked. In trying to be impolite by the use of inappropriate address, one also suffers humiliation and other negative effects until one is able to make use of a repair mechanism to bridge the gap created intentionally or unintentionally. Celce- Murcia et.al's (1995) apology speech act set supports the effect of inappropriate address term on the speaker indicating that when interactants are humiliated, they offer their apology, excuses, reasons or explanations for their misconduct and promise a non- recurrence of the misdeed. This was said by most of the participants:

*Nea ɔfrɛ no nso ɛwɔ nsunsuanso bɔne a ɛyɛ animguase.* (TA)

It has a negative effect on the speaker too which is embarrassment. (TA)

From the data gathered, it was revealed that the person who addresses people inappropriately is disgraced. The speaker gets a bad name. Anytime there is a problem the addresser's name is mentioned as one of the offenders of inappropriate address terms or as the cause of that.

This is what one of the participants said.

*Sɛ wofrɛ obi na ɔde wo kɔ baabi na ɔbɔ wo ka a ɛwɔ nsunsuanso ma wo. Ayɛ din da hɔ. Ɔsomasi yi na ɔyɛɛ eyi a wɔbɔ ne ka no. Ayɛ din da hɔ ma wo* (PK).

If you address someone and he /she sends you somewhere for you to be fined, it had had effect on you. It will remain indelible. This person is the one who did this and was fined. It has come to remain for you. (PK)

BO also confirmed it by saying that:

*Sɛ onipa no amfrɛ obi saa a anka ankɔfa hooyɛ amma enti ɛde din bɔne bɛbrɛ nea ɔfrɛ obi saa no. (BO)*

If the person had not called someone by that it would not have brought this confusion, so it will bring bad name to the person who addressed that person.

(BO)

The data also revealed that the speaker loses public respect. In her view, this is what AN said.

*Etumi te anidie a nnipa wɔ ma saa nipa no a ɔfrɛ obi no so. Obi a ɔtaa frɛ saa no hwere anidie. (AN)*

It reduces the respect people have for that person who addresses. A person who is fond of using inappropriate address terms loses respect. (AN)

This is what SK also said.

*Eba saa a wo ani bewu. Sɛ nnipa wɔ hɔ a wobɛfrɛ. Sɛ wɔankɔfrɛ no a anka ɔnka saa. (SK)*

When it happens like that you will be embarrassed. If there are people around you will feel ashamed, if you had not addressed him /her like that he / she would not have said that. (SK)

TK also added that it portrays the speaker as a disrespectful person. This is what he said:

*Nea ɔfrɛ no nso ɛkyerɛ sɛ n'ani nso adeɛ. Saa na nnipa a wobɛte biara anaa wobehu no bɛka sɛ ɔyɛ obi a n'ani nso adeɛ. (TK)*

It means that the addresser too is disrespectful. The people who will hear about it or see it will say likewise that he is someone who is disrespectful. (TK)

The finding affirms Holmes assertion that inappropriate linguistic choice may be considered rude (Holmes, 2001).

### **Summary**

Inappropriate address term was found to have negative effect on the people of Akyem Asuboa. The effect is on both the addressee and the speaker and in some instance the community as a whole. Inappropriate address term has the following effects on the people of Akyem Asuboa: Litigation, disunity, hopelessness, loss of public respect, bad name, public ridicule, hatred, embarrassment, humiliation and lack of confidence. It reduces the status of the addressee and diminishes confidence; it makes the addressee uncomfortable and reduces his or her self-esteem.

#### **4.1.4 Reactions of the People of Akyem Asuboa Toward Inappropriate Address**

##### **Terms**

People's reaction towards an address term they do not appreciate can be very violent and humiliating. This can result in an embarrassment which is as a result of impolite behaviour exhibited by both the speaker and the addressee. Strategic competence is the ability to recognize and repair communication breakdowns before, during, or after they occur (Hymes, 1972). According to the data collected, inappropriateness does occur. When it occurs what are the reactions of the addressees as well as the speakers? The responses for this data are presented according to the victims of inappropriate address terms, offenders of inappropriate address terms and the community members.

#### 4.1.4.1 Reactions of victims of inappropriate address terms

Data collected revealed that out of the twenty participants fifteen had been victims of inappropriate address terms. Their responses reveal that when people are addressed inappropriately they sometimes react immediately and often the reaction is either polite or impolite depending of the addressee. Victims get very alarmed or astonished when they are addressed inappropriately. This support Obeng (1997)'s claims that the use of hypocoristics form in non-permitted context such as in public provokes violent reactions of apparently very real shock and disgust. This is what respondents PK and ME said:

*Wobɔ me me din tu aseɛ a me yam hye me. Meka sɛ ah, adɛn na wobɔ me din tu aseɛ saa? Sɛ obi ne wo rekasa, na ɔfrɛ wo bum na wo nso ka sɛ adɛn na wobɔ me din tu aseɛ saa a na ɔno nso wahu sɛ nea ɔkae no anyɛwo dɛ (PK).*

When you mention my name completely I become astonished. I ask why do you mention my name completely underneath like that? If someone is talking with you and he /she addresses you impolitely like that and you also say that why do you mention my name completely underneath like that?, that he /she too has realizes that you did not like what he /she said. (PK)

This is what ME also said:

*Obi wɔ hɔ a mekyen no panin; me din de Kwadwo nso ohu me a sɛɛ sɛ ɔka sɛ 'Apani' anaa ɔpanin Asante no ɔnka ɔse Kwadwo Asante na wɔabɔ me din hwe. Saa no ɛye a na me mu no twe me kakra. (ME)*

There is someone whom I may be older than, my name is Kwadwo but when he sees me instead of saying elder brother, elder or Mr Asante, he will not say,

he says Kwadwo Asante, then he mentions my name completely. With this I get a bit startled. (ME)

Majority of the participants were of the view that when they are addressed inappropriately they get angry and sometimes do not respond. This supports Abass (2012), who cited Spencer-Oatey's assertion that after an occurrence of impoliteness, an interlocutor may or may not respond. A response may accept the impoliteness or counter it and the counter may be defensive or offensive.

This is what AG said;

*Mekakyerɛ no sɛ ɔmfɛ me saa bio. Enti mammua no. Me bo fui. Mekakyerɛ no sɛ saa din no ɔmfa mfrɛ me saa bio; mewɔ din ɔno nso wɔ din.* AG

I told her she should not address me as such again so I did not respond. I got angry. I told her that she should not address me by that name again. I have a name she too has a name. (AG)

*Ɔfrɛ me sɛ 'Atikɔpɔ Kyei'. Me bo fuu no ɛno deɛ ɛkaa sɛ anka me ne no reko koraa.* (KY)

He addressed me Atikɔpɔ Kyei. I got furious with him. As for that I even nearly fought him. (KY)

*"Sɛ onipa no yi n'ani tess nea wantte no de a ɛno de obi nnhu. Sɛ wofrɛ no na ɛyɛ badwa mu a ɔrennye so koraa."* (KA)

If the person pretends as if he / she did not hear then no one will notice it. If you call and it is in public he /she will not respond at all. (KA)

The data also revealed that the victims of inappropriate address terms feel embarrassed and hurt especially when it happens in public. They express their

feelings impolitely or can insult the offender and even make public announcement that they are not to be addressed as such again this support what (Fraser, 1990:233) said and was cited in Culpeper (2012) that “We often take certain expression to be impolite, but it is not the expression themselves but the conditions under which they are used that determine the judgement of politeness”

This is what ME said and others said;

*Obi wɔ hɔ a wofrɛ no saa a ɔkasakyerɛ wo anibrɛ mu eturanturam wo a ɔpɛ sɛ badwa mu hɔ no ɔmma wo mfrɛ no saa bio na wɔatwa so, ɔnhyɛda mmfa nnkɔ mpanimfoɔ bi anim sɛ ebia asomasi afrɛ me saa nti ɔmmskyerɛ me aseɛ na mmom nea eyɛ a wɔn taa yɛ ne sɛ ebia na wakɔgyina kasafidie so na waka sɛ efiri nne rekɔ yi me din asomasi a nnipa bi de frɛ me no efiri nne rekɔ yi matwa mu obiara mfrɛ me saa bio. Na nea ɔde frɛ no no wɔakasa akyerɛ no.*  
(ME)

There are some people when you address them like that will talk to you furiously and harshly to prevent you from addressing him /her like that in the public again then he /she will end it. He /she will not really send you before elders that this somebody has addressed me this way so he should come and explain to me but rather what they do is that, they go to the information center to announce that henceforth my name whatever that people use to address me is abolished. No one should address me by that again. Then whoever addresses him /her like that has been spoken to. (ME)

KD and AA expressed their feeling when they were addressed inappropriately:

*Papa yi na ɔfrɛ me. Menam a na eyɛ fɛre sɛ. Sɛ ɔno bɔɔ me bati no ɔbɔɔ no wɔ badwa mu 'ei 'Agya Nokware Asa', enti na obiara nim sɛ eyɛ me na yɛfrɛ me saa. (KD)*

This man used to address me. It becomes embarrassing when I am passing by. Because he hit my shoulder in public and said „ei „Father Truth is finished (dishonest)““; everybody thought I was the one he addressed. (KD)

AA added this to confirm what ME said:

*Eyɛɛ me ya na me ka kyerɛɛ no sɛ maka akyerɛ wo sɛ enyɛ wo tipɛn ne me. Mpo sɛ wone me wɔ agodie koraa a enyɛ bea a wohyiaa me no na wode saa din no frɛ me. (AA)*

I was hurt and I told her that I have told you I am not your peer, even if you share that kind of joke with me it is not where you met me that you have to address me with that name (AA).

The data also revealed that some victims do not react outwardly to inappropriate address immediately in public despite the fact that they feel offended and angry inwardly. They prefer to react only when they get the opportunity. This is as a result of the fact that the addressee does not want to be impolite. TA and AB shared their experiences. This is what TA said.

*Manyɛ biribiara a ɛkyerɛ sɛ aha me, me buae, mesɔre kɔyɛ adwuma a na ɛsɛ sɛ me yɛ no pɛpɛpɛ na me mu no me hu sɛ antwa yiye (TA).*

I did not express anything to show that I was disturbed. I responded, stood up and went to perform the duty as expected of me but inwardly I realized it was not appropriate (TA).

*Ɔkaa wɔ badwa mu enti me nso manyɛ biribiara sɛ nea ɔkae no Eys me dɛ anaa Enys me dɛ. Ɔkae no me bo fui wɔ me ti mu de nanso m'anɪm de na ɛnkyerɛ. Manyɛ no hwee. Sɛ me nyaa kwan a anka mɛka akyerɛ no sɛ saa frɛ no ma ɔmmfa mmfrɛ me bio. (AB)*  
She said it publicly so I too did not do anything to express my pleasure or displeasure about it. Though inwardly I was furious when she said that, outwardly I did not express it facially. I did nothing to her. If I had an opportunity, I would have informed her not to address me with that address term again. (AB)

AM was of the view that some addressees' facial expression changes when they are addressed inappropriately.

*Nipa no anim tumi sesa de kyerɛ sɛ frɛ a wode frɛɛ no no, ɛnnyɛ no abodwe nanso anya aba. Obi nso bo tumi fu. (AM)*  
The person's facial expression can change to show dissatisfaction about the address term used for him /her but it has already happened. Someone can also get annoyed. (AM)

From the data, the feelings generated by inappropriate address resulted in a reaction such as non-response, harsh impolite response, insult and even fighting. This was what one of the participants said:

*Ɔsɔfo no a ɔfrɛɛ me 'Hɛɛ' no m'ani annye ho. Mamfee no. meyɛɛ sɛ meretutu so no ansa na ɔrebɔ me din ansana merefee no na Ekyerɛ sɛ ɛnys me dɛ. (ME)*

The pastor who addressed me Hɛɛ, I was unhappy about it. I did not respond to him. When I began to walk away then he mentioned my name before I responded. This means I was displeased about it. (ME)



#### 4.1.4.2 Reactions of the offenders of inappropriate address terms

The data gathered revealed that out of the twenty participants, eleven of them have been offenders of inappropriate address terms. These people confirm to the fact that victims of inappropriate address terms do react in a way that makes them, the offenders, feel embarrassed. Offenders find a strategy to repair the damage so as to maintain the cordial relationship with the addressee. Only one, KA had a divergent view on the issue and retorted that he will not be ready to apologize. When the addressee decides to be impolite by getting angry in his reaction to the speaker, he will also reply in the same way which can result in fighting.

*Ebi a na wokoma te se me deɛ yi, me frɛ wo saa no a wo bo afu no, merennane m'ani nkɔ oo. Woka bi kyere me a mɛka bi akyere wo (KA).*

It can be that your temper is like mine, when I addressed you like that and you got angry I will not leave you oo. If you say anything to me I will reply you (KA).

The strategic competence of Hymes' communicative competence supports the need to repair this damage in such a way that the communication distorted or distracted by inappropriate address may be repaired. Strategic competence is the ability to recognize and repair communication breakdowns before, during, or after they occur (Hymes, 1972). Offenders find means to repair the communication breakdown.

The data gathered indicate that offenders apologize immediately after the addressee expresses displeasure about an unappreciated address term JA, TA, BO, AN, AG, AA, and SK gave their views on this. JA stated that she apologized when her addressee was offended and confronted her that she does not respect. *"mepaa no kyew"* (JA). I

apologized to her. (JA) Below is a report from an addressee concerning a speaker's response after the addressee's negative reaction towards inappropriate address terms used for her.

*Oh mekaa saa no ɔkae se onnim se mebo befu nti ɔpa me kyɛw me ntwaa so* (AG).

Oh, when I said that, she said she did not know I will be offended so she apologized to me and told me I should let it go (AG).

BO an offender of inappropriate address term shared her experience:

*Enti akyire no meka kyereɛ no se mepa no kyɛw. Otwaa biribiara so na ɔse frɛ a mefrɛɛ no hei hei hei no, ɔnnys 'Hei'* (BO).

So later on I told her I am sorry. She let go of everything and said that, how I addressed her with the hei, hei, hei, she is not Hei. (BO)

*"... na mese mepa wo kyɛw menim se saa na obiara frɛ wo nti na mefrɛɛ wo saa. Me fɛree mmom"*. (AN)

"...then I said am sorry, I thought that is how everybody addresses you that is why I addressed you like that. I really felt ashamed". (AN)

Offenders of inappropriate address terms are quick to apologize when their action is unintentional. They are ready and quick to repair the communication breakdown between them and the addressee.

*Eye nim na na onnim. Se na eye no anidaho a anka saa kyɛw no ɔmpa. Kwan a ɔfaa so a ɔpaa kyɛw no kyere se na onnim* (AN).

It is just that he was ignorant. If it was intentional, he would not have apologized immediately. The manner in which he apologized shows that he did not know (AN).

#### 4.1.4.3 Reactions of the community members towards inappropriate address terms

This part presents the reaction of the members of the community towards inappropriate address terms. The data collected revealed that eight participants out of the twenty had witnessed a scene where inappropriate address term had been used. Six participants were of the view that the community members were not happy and offenders were made to correct themselves or apologize for their mistake. TA, on the contrary said that the community members did not react in anyway at that instant but the one who invited him apologized to him later after the incidence. This is what he said:

*Daabi, daabi, daabi, biribiara a ankyere se enye na mmere kakra akyi na asfo no retwa mu na ohuu me na ofrese me kaa se da a me baa ho no biribi koo so a anye no de enti na ofrese me na asre me ara ma me mma senna me (TA).*

No, no, no, nothing showed that it was inappropriate, but some time later the pastor was passing by, he saw me and called me and then told me that the day I came there for the program something happened which he was displeased about. That is why he is calling me and he pleads that I should not be disturbed about it (TA).

AM also had this to say:

*Amani yi ara wakodi ades wo baabi, enti nipa no nso nnim se wakodi ades na ohuu no no na aboo din a woye nnamfooo nkwadaa no wode fre no. Ofrese no saa no na ahemfo a wowo ho no won ani anye ho nti abaa fie no na akayeres won se seisei de mete mpanimfo tenabea enti saa din no entwa mu (AM).*

This very Amani had gone to be enstooled as a chief somewhere and the person too did not know that he has been enstooled. And when he saw him he used the name that they used to address him when they were peers. When he was addressed like that, the chiefs who were around were displeased with that so when he came home, he told them that now I am occupying the stool of elders so that name should cease (AM).

AA stated that when there is an inappropriate address used in public the community can reprimand the offender or even insult him or her.

*Ɔmamfo de wɔka; eyi de wo annkasa yiye.* (AA)

For the public they comment, as for this you did not speak well / appropriately  
(AA)

*Obi tumi ka kyere wo se onipa yi ase mpɛ din yi adɛn nti na daa wode frɛ no?* (SK)

Some can say that this person has said that she or he does not like this name why do you always keep addressing her /him by that? (SK)

*Obi ka se w'ani mmuei koraa.* (SK)

Some do say that, you are really uncivilized. (SK)

*Wɔbekeka nea wɔpe akyerɛ wo.* (MA)

They will tell you their piece of mind. (MA)

*Nnipa no tumi ka se wei deɛ ommu adeɛ, saa na tɛɛ, mpfere adeɛ.  
Na wo koraa w'ani awu* (KA).

The people can say that as for this one he is disrespectful, he has always been like that, he has no feeling of shame. Then you yourself will feel humiliated.  
(KA)

TK opines that the people around the scene can get angry with the speaker this is what he said:

*Enti obi gyina nkyɛn koraa ne bo tumi fu. (TK)*

So a bystander can even get angry. (TK)

The people of Akyem Asuboa react in diverse ways towards inappropriate address terms. The victims of inappropriate address terms react immediately to address terms they do not appreciate by getting alarmed, astonished, angry and by making public announcement. Others also react by non-response or by facial expression some also do not show any outward displeasure despite the fact that they feel offended. The offenders of inappropriate address terms react as a means to repair communicative damage by immediately apologizing, giving a reason for the inappropriateness and promising of non- recurrence of the damage to the addressee. The public also react by showing their displeasure. This is done by reprimanding or even insulting the offender and asking him or her to apologize to the addressee. In some cases, to avoid further embarrassment, the gathering does not show any positive or negative reaction towards the addressee nor the speaker. The reaction towards inappropriate address terms by the people of Akyem Asuboa is negative. The people of Akyem Asuboa do not encourage inappropriate address terms. This supports Jibril (2010), who stated that the wrong use of address in public is instantly rejected or corrected and at times the call for public criticisms and apology.

### **Summary**

The study revealed that the people of Akyem Asuboa have various means of registering their displeasure towards the use of inappropriate address terms. The reactions of victims of inappropriate address terms toward the address terms they do not appreciate are that of anger, alarm, astonishment, non-response, harsh impolite

response, insult, public announcement, and facial expression of disapproval and a fight. Offenders, according to the study react by immediately apologizing to the victim and sometimes giving reasons for the inappropriateness. The community also reacts by reprimanding or insulting the offender and demanding immediate apology to the victim.

#### **4.2 Conclusion**

In this chapter, the data provided in observation and the interviews have been analyzed and discussed. The qualitative data collected was discussed systematically in relation to the research questions. The data revealed that the people of Akyem Asuboa employ fourteen categories of address terms. The data further revealed that certain specific address terms are deemed inappropriate among the people of Akyem Asuboa but most address terms can be regarded inappropriate, depending on the context and the interactants, especially the addressee. The norms of the speech community also determine the appropriateness or inappropriateness of the use of address terms. Inappropriate address terms have adverse effect on the people of Akyem Asuboa. The people of Akyem Asuboa react in diverse ways towards inappropriate address terms. The addressees put up reactions such as getting alarmed, astonished and angry and by making public announcement. Others also react by non-response, and unpleasant facial expression to establish their displeasure. The public also react by showing their displeasure towards the addresser.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.0 Introduction**

The chapter deals with the summary of the entire research study including the methods employed in the research. It also discusses the summary of the analysis from the data collected, the major findings in the research, the conclusion based on key findings as well as recommendation for further studies.

#### **5.1 Summary**

The study explored the various categories of address terms used among the people of Akyem Asuboa. It also sought to identify some inappropriate address terms used among the people of Akyem Asuboa, explored the effect of inappropriate use of address terms among the people of Akyem Asuboa and examined people's reactions towards the inappropriate use of address terms among the people of Akyem Asuboa. Qualitative method was employed in this study. A sample size of twenty participants consisting of natives, who are residents of Akyem Asuboa and are between the ages of eighteen and eighty-five, was used. The sampling was done purposively to select the participants. Data collection instruments were field notes, semi-structured interview guide and audio-recorder. Constant comparative thematic approach was used for data analysis with the theories of communicative competence and impoliteness as the combined theoretical framework for the study. The key findings are presented in the next section.

## 5.2 Summary of Major Findings

The study revealed that the people of Akyem Asuboa employ fourteen categories of address terms: Birthday names, family names, circumstantial names, death prevention names, kinship terms, descriptive phrase, terms of intimacy, honorifics, metonyms which involve matronymic, patronymic and, uxorinymic, clan terms, teknonymy, catch phrases, personal pronouns and attention getters. It also revealed that almost all major Christian denominations in Asuboa use specific address terms for their members.

The study to identify the inappropriate address terms among the people of Akyem Asuboa also revealed that most of the death prevention names are regarded inappropriate when used to address people. Also some descriptive phrases which are insulting are also regarded inappropriate by addressees, interjections which form part of attention getters are also inappropriate. Addressees do not appreciate „hæ“ or „hei“ when it is used to address them. They would prefer their name without a title to the use of interjections to address them. It was also revealed that a chief is addressed through the traditional linguist whether the chief is present or absent at a gathering. Data also revealed that almost every adult in Asuboa possess a nickname or has catch phrase which is sometimes use to address him/her.

The findings also revealed that inappropriate address terms have a number of negative effects on both the speaker and the addressee as well as the larger community of Akyem Asuboa. The effects of inappropriate address terms are that of litigation, disunity, hopelessness, loss of public respect, unscrupulous name, public ridicule, hatred, embarrassment, humiliation and lack of confidence. These do not help to build a harmonious community. As to whether a speaker is punished depends on the addressee and how often the speaker has been warned concerning that kind of address.



If the addressee is a chief, the one who hear can report to the linguist for the speaker to be summoned to the palace.

The findings further revealed that the people of Akyem Asuboa perceive inappropriate address to be a sign of disrespect and thus react in diverse ways towards it. Victims react to inappropriate address terms by getting astonished, angry, non-responding and also making public pronouncement to prohibit its continuous use by the public. Offenders also react by apologizing to avoid any further embarrassment from the addressee and the general public. The public react by reprimanding demanding an apology from the offender and sometimes insulting the offender.

### **5.3 Recommendation for Further Studies**

Based on the findings the following recommendations are made.

Almost every adult in Akyem Asuboa has one or more nickname or catch phrase. There is the need to identify various nicknames or catch phrases and their semantic analysis.

Most Christian religious groups use catch phrases to address their members. There is the need to explore these addresses use by various churches.

There is the need to also research into the causes of inappropriate address terms so as to help minimize their use to promote peace in our communities.

This research is limited to the language of the people of Akyem Asuboa. A further study is recommended to other Ghanaian languages, with the view to ascertaining the issue of appropriateness in the use of address terms in other linguistic communities in Ghana. This can further be extended to other languages of the world.

#### **5.4 Conclusions**

In conclusion based on the findings, it can be said that the people of Akyem Asuboa employ fourteen categories of address terms in their interactions. Almost every Christian religious group in Akyem Asuboa has particular catch phrases that are used to address their members and almost every adult in Asuboa possesses a nickname or has catch phrase which is sometimes used to address him/her. The people of Akyem Asuboa perceive the use of descriptive phrase, death prevention name, some of attention getters such as interjections as inappropriate. Some address terms are regarded inappropriate depending on the context and the interlocutors.

In order not to break protocol, one must address the chief of the town through his linguist, whether the chief or the linguist is present or absent, to show his or her respect for the chief. Inappropriate address term has negative effects which can destroy or mar a peaceful relationship between friends, relations, families and a community. Inappropriate address term has the following effects on the people of Akyem Asuboa: Litigation, disunity, hopelessness, loss of public respect, bad name, public ridicule, hatred, embarrassment, humiliation and lack of confidence. It reduces the status of the addressee and diminishes confidence; it makes the addressee uncomfortable and reduces his or her self-esteem.

There are also various forms of reactions exhibited by addressees, speakers, and the public towards the use of inappropriate address terms. These are astonishment, anger, offensive response, public announcement, non- response, rendering of apology, reprimand and insult. The public also react by showing their displeasure. This is done by reprimanding or even insulting the offender and asking him or her to apologize to the addressee. Offenders of inappropriate address terms immediately apologize, give reason for the inappropriateness and sometimes promise non- recurrence of the

damage to the addressee. Finally, like all societies, the Akyem treasure harmonious co-existence among all residents and achieve that through, among other verbal and non verbal behaviours, the use of appropriate address terms.



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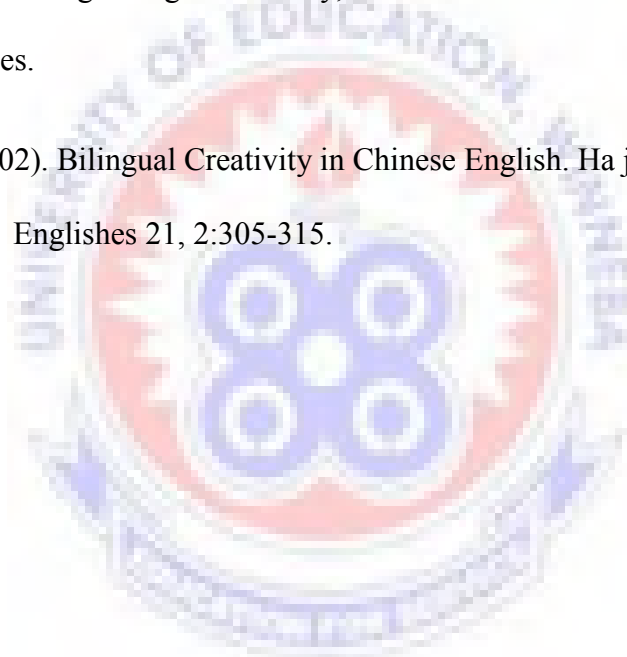
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## APPENDICES

### APPENDIX A

#### INTERVIEW QUESTIONS

Name of interviewee

Age :

Educational Background :

Occupation :

Socio- economic status :

Marital status :

1. What are some of the examples of address terms used for individuals?
2. Which type of address term do you use for groups at a social gathering?
3. Is there any address term you term inappropriate?
4. When do you consider an address term inappropriate?
5. Which address terms do you consider inappropriate?
6. Have you ever been addressed inappropriately
7. How did you feel?
8. What was your reaction?
9. Was the person punished?
10. Have you ever addressed someone inappropriately?
11. What was the person's reaction?
12. Have you witnessed any occasion or scene where there was inappropriate use of address term/(s)?
13. What was the reaction of the people around the scene?
14. Do you know the cause of the inappropriateness?
15. Was the person sanctioned?
16. Is it necessary to punish offenders of inappropriate address terms?

17. Is there any specific sanction for people who address people inappropriately?
18. Can you name any effect of inappropriate use of address on the addressee?
19. What effect does inappropriate use of address has on the addresser/ speaker?
20. How can the use of inappropriate address terms be minimized or mitigated?

### **TOPICS FOR FOCUS GROUP DISCUSSION**

1. Give examples of address terms.
2. When can an address term be considered inappropriate? Give examples of inappropriate address?
3. How do addressees react when there is the use of inappropriate address terms?
4. What effect has inappropriate address terms on the interlocutors and the society?
5. Is it necessary to punish offenders of inappropriate address terms?
6. Suggest appropriate punishment for the offenders.

### **APPENDIX B**

#### **TRANSCRIBED INTERVIEW RESPONSE FROM PARTICIPANTS**

(AN)

SR: Me pa wo kyew wobetumi ana yen kwan ahodoɔ a yɛfa so frɛ wo Asuboa ha?

AN: Obi a worefɛ no ye obi a wonim no enti wobetumi de da a yɛde woo no sɛ Akosua, Kwaku, Kwadwo, bi wo ho a wobɔ ne din no nyinaara frɛ. Ebi de borɔfo din sɛ ayɛ obi a wone no ko asɔre yɛwo asɔre nkyia a eno nso yɛtumi de frɛ. Obi de 'hɛɛ' frɛ obi nso de wo.

SR: So wobetumi abobɔ nsamrane no bi a yɛde frɛ noanaa sɛ efene no bi?

AN: Efene no bi ne 'Yentuminka', Kaba, Gooki, nsammarane no ye bebreɛ, ebi ne Adusi' a eyɛ me din pokua nsamerane.

SR: Sɛ woakɔ aban mu kakra sɛ sɛnɔblywoman yi sɛ wone ɔmanfo no nyina ara hyia a sɛn na wofrɛ ɔmanfo no?

AAN: Egyina nnipa a ɛwɔ hɔ no so. Yɛ wɔ nananom, wobedi kan afrɛ nana kyeame, ɛno na ebebie kwan ama wo ma woafɛ nananom, abusua mpanimfoɔ, asɔfo, ɛnanom, agyanom, me nuanom mmaa ne mmarima a mo ahyiam ha.

SR: Sɛ ebia ɔman hyia saa na worebɛkasa a worentumi mfa wɔn mmom mfrɛ?

AN: Daabi, ɛno saa de ɛrenyɛ yiye. Sɛ aban nipa bi ka ho a wobedi kan afrɛ no sɛ honorabile MCE na afei woafɛ nananom ne nea ɛkeka ho.

SR: Sɛ yɛde ɔman no to nkyɛn na sɛ ɛyɛ Asuboaman yi ara na ahyia sɛ ayiase anaa ɔman nyiamu a sɛn na wɔde twe ɔmanfo no adwen ba mo so.

AN: Sɛ yɛpɛ sɛ adwen no ba yɛn so a yɛpɛ ‘agoo’ Asuboaman, ɔmandehyɛɛ, ɔmamma. Sɛ yɛyɛ a ɛno de adwen no ba yɛn so.

SR: Sɛ woyɛ adentist ui nso mokɔ asɔre a dodoɔ no hyia wɔ hɔ enti ɛno nso panin a odi mo anim no ɛyɛ a sɛn na ɔtaa frɛ agyedifo no.

AN: Yɛwɔ nkyɛa ahodoɔ a sɛ yɛhyia yɛn nuanom a yɛne wɔn kye yetumi ka “**Kristo**” na nea worefrɛ no agye so ‘yɛn anidaso’ yetumi ka ‘maranatha’, na wɔagyɛ so ‘Yesu reba’. Ɛtɔ da bi nso a yɛfrɛ ‘yɔnko dɔ’ wɔka sa pɛ na wɔn dwɛn aba wo so. Sɛ mma nko ara nso na ahyia wɔ ɔdan no mu a ɔbɛka sɛ ‘**Kristo** mu mmaa’ na mma no agye so ‘mo mma no so’. Mmaabun nso hyia a yɛfrɛ sɛ ‘the advantist youth’, na n’adwen aba wo so. Nkwadaa nketewa no nso yɛfrɛ wɔn “children first” na wɔn agye so ‘kids for eternity’.

Saa nkyia ahodoɔ yi na yɛde frɛ wɔn. Ɛtɔ da a worekasa na wohu sɛ wɔn adwan nni nea woreka no so a wɔde nkyɛa yi mu bi ara frɛ wɔn de twe wɔn adwen.

SR: So yɛwɔ ɔfrɛ bi wɔ hɔ a yɛbɛka sɛ wode frɛ nnipa a ɛntwa yi ye?

AN: Aane, ebi wɔ hɔ, sɛ obi wɔ hɔ a wonim no pa ara, ebi mpo a wanyin kyɛn wo kakra na wo hyia no a ‘hɛɛ’, ɛtɔ da nso a na ‘wo’.

SR: Na ‘Hɛɛ’ no koraa aseɛ ne sɛn?

AN: Wonim kwan mpo a sfaa so bae. Aborɔfo wɔ asɛm bi a wɔka sɛ 'hei'. Hɛɛ no de nkorɔfo taa ka. Sɛ wodɔ 'hɛɛ' no frɛ obi na otwa n'ani na ohu sɛ woyɛ obi a wonim ne din a nneɛ na you are in for trouble. Na ɔno nso de behyia wo. Na 'Braa no ee'. Eno nso entwa yiye nanso yɛmfa no sɛ ebia na wowerɛ afi. Sista koraa deɛ ne bo renfu na 'hɛɛ' no deɛ nokware asɛm ni ɛtaa ma nipa bo fu.

SR: Bere bɛn na yɛbetumi aka sɛ sa ɔfrɛ yi de entwa yiye?

AN: Ebia na nnipa dɔm a ahyia hɔ no anidiefɔ wɔ mu. Mekae mmere bi yɛkɔ ayie wɔ Atuntumirem. Mr. Ofosu, na papa yi atutu ne ntama na odi abusuafoɔ mu. Sɛɛ nipa no a yɛkɔ n'ayie no ne nana baa sukuu wɔ aha na onim papa no pa ara. N'ani bɔɔ papa no anim ara 'E.Y.' Papa no mpo, de wankasa na wɔn a wodi papa no ekyi no, hwan ne 'E.Y.' Eɛna ɔse "me nana ne no na me ne no pae saa fen no" ɛna woahyia no nnipa dɔm mu ne sɛnea wakorɔn afa na aha na wo abofra ketewa..., nea ɛmma entwa yiye, yɛhwe situation ɛna tebea a onipa no wɔ mu. Ebia woyɛ 'hɛɛ' no mpo no na nea ɛtoa so a ɛreba no ɛnyɛ ade a ɛkɔ yiye.

SR: Enti wobetumiama me mfatoho wɔ ɔfrɛ a yɛfrɛ a entwa yiye?

AN: Ebi tumi frɛ obi sɛ 'nnɔnkɔfoɔ, adufudepɛfo, ntetekwafo ee, sfi mma' saa ɔfrɛ yi nyinaa yɛ ɛye. Yetumi de nsem a ɛye ɛye Ōinsultɛ de frɛ.

SR: Aso ob afrɛ wɔ wɔ ɔkwan bi so a entwa yiye pɛn?

AN: Mahyia bi saa pɛn? me ankasa me nua barima. Saa bere no na me ne tikyafɔ na ɛnam. Ohyiaa me pɛ, 'Hɛɛ Yaa Kuma'. Ɔkaa Yaa Kuma no me pretendɛ sɛnea ɛnyɛ me na ɔrefrɛ me. Na "I was so sorry nea ɛbaa akyire no koraa". 'Hɛɛ Yaa Kuma ɛnyɛ wo na merefrɛ wo no? Infact manfeelee good koraa.

SR: Nnyɛ wo dɛ?

AN: Annyɛ me dɛ.

SR: Wobo fui?

AN: Mebo ammfu.

SR: Ɔkaa saa no dɛn na woyɛ?

AN: Okaa saa no na meka kyere no se mepa wo kyew me ne m'atikyafɔ na enam enti mɛba, nanso manko. Akyire koraa na mehuu no na mekakyere no se meye akumaa deɛ but medu bea bi mehia anidie.

SR: aso wo ankasa so afre obi ma n'ani anye ho pen?

AN: Aane hmm. Papa yi Entwele, me de na menim se eye ne nsamerane a obiara de fre no bi na da kor me mennim mood korɔ a na ɔwɔ mu. Na mekoxyiaa no, "Ntwele maakye". 'Hɛɛ', wo nyɔnko tipɛn ne me na woafre me ntwele? Ena mese mepa wo kyew menim se saa na obiara fre wo nti na mefre wo saa. Me fɛree mmom. Ena papa baako nso obiara fre no Mugu, na makan story about Mugu Yaro, ah papa yi enti edin a ekita no yi ɔpe', na ɔde 'Kwadwo Dɔnko'. Na mefre se Papa Kwadwo Dɔnko, ɔse wokaa 'Mugu' a anka mepɛ kyɛn 'Kwadwo Dɔnko' no. Na mekae se Mugu no nebobefu, ɔse ɔde Kwadwo Ofori. Na kwadwo dɔnko no de emmfa mmfre me. N'ani annye Kwadwo Dɔnko no ho.

SR: Aso wɔko nhyiamu bi na obi afre opanin anaa obi wɔ ɔkwan a ɛntwa yiye yi mu bi so ma nnipa a ɛwɔ ho no akyerɛ wɔn adwen wɔ ho pen?

AN: Ebi asi pen wɔ yen abusua mu. Ono mpo deɛ wanyɛ da ammfre ankasa. Ɔsɔre ara na ɔkae mo ntie, masɔre agyina me nanso mo ntie me. Infact nnipa a atwa ahyia ho no ka kyere no se se ɔnyeɛ prepared se ɔbefre abusua kyeame ma abusua panin adwen aba ne so a onyae kasa. Wɔn sosɔ no paa.

SR: Wɔn maa no paaa kyew anaa?

AN: Ɔpaa kyew

SR: So ade ɔyeɛ no na onnim anaa eye no anidaho?

AN: Eye nim na na onnim. Se na eye no anidaho a anka saa kyew no ɔmpa. Kwan a ɔfaa so a ɔpaa kyew no kyere se na onnim.

SR: Mepa wo kyew wɔn ma no asotwe bi anaa?

AN: Oh, daabi, ɔpaa kyew no ɔye aberentewa enti wɔn amma no asotwe biara se ɔntu nsa?

SR: Aso anka ɛho behia se oi fom wɔ saa kwan no so a yede asotwe bɛma no anaa



Mrs: Okasakyere ne the best thing.

Etɔ da nso a, yshwe the caliber of the person. Obi wɔ hɔ a ɔtaa ye toatoa so nti ɔno saa no de wotwe n'aso ma ɛbia ɛka bi, biribi fi ne ho a otumi kae. Enti yshwe the type of the person a ɔyɛ saa ades no ansa na yshwe se yɛbetwe n'aso. Wei ɔnyɛ bi da nti yɛmfa nkys no.

SR: so mmra bi wɔ hɔ a se obi frɛ obi na wɔanfrɛ no yie a yɛtum de twe n'aso anaa?

AN: Hmm, mmara no bi ne se, kurow mu ha ebinom aye saa ma yemma wɔn nkasa badwa mu. Ebi nso tu nsa senea ɛbeyɛ wɔn a wɔwɔ hɔ no ɛbeyɛ, adanse se nea asomasi ye yi n'asotwe ni na me koraa na me wɔ hɔ.

SR: Saa ɔfrɛ a etwa yiye yi eso wɔ nsuunsuanso bɔne bi nea ɔfrɛ ne na wɔfrɛ no no?

AN: Hmm nsuunsuanso bɔne a edi kan ne se, asem a mepɛ se meka no esiane se mamfrɛ yiye nti mantumi anka. Mekae koraa wantie. Nea ɛto so mmienu ne se, ebi koraa wie in ɔham. Ntɔkwa aba mu nso ebi a na enye adwen no ne se merɛkɔfrɛ asomasi ama yeako. Etumi te enidie a nnipa wɔ ma saa nipa no a ɔfrɛ obi no. Obi a ɔtaa frɛ saa no hwere anidie.

Nea ye frɛ no no nso ɛwɔ nsunsuanso bɔne wo ne so. ene se wo dɔfo frɛ a ɔfrɛ wo nti ɔhaw abɛtɔ wo ne ne ntam esian kwan a ɔfaa so frɛ wo nti. Ebi mpo a na asem nti a ɔrefrɛ wo no ɛho hia ma wo woantie asem.

SR: So Yebetumi afa kwan bi so abre saa kwan a ye fa so frɛ obi a entwa yiye yi ase anaa?

AN: Wɔ efie mu ye bɛkyere yen nkwaraa senea yesi kasa, nea ɛto so no wɔ badwa mu ne asɔre no wɔn a wɔtaa gyina no nso ɛse se wɔn ye ye kyere ma aforɔ nso sua fi wɔn hɔ. Ye bɛhyɛ da ara nso atumi kyere kyere aye open forum bi akyerɛkyere. Yenkyere kasa a animuonyam wɔ mu nea ɛye nie, nea animuonyam nni mu no nea ɛye nie.

**KA, SK, KI, MA**

SK: Te sɛ papa yi ɔde Kwakwu Asare nso mefrɛ no deadbody, mefrɛ no nso a ɔgye so. Enti sɛ menam na mebisa sɛ merehwehwɛ deadbody a obiara nim sɛ papa wei na merehwehwɛ no. Deadbody no yɛ efen a me ne no di. Ebi nso ne abusuapani. Metumi afrɛ no sɛ Kwakwu Asare. Wo wofa Yaw Konadu sei na mene no di fen, mefrɛ no ‘akura dua ho’. Mefrɛ no nso a ɔgye so. Eno yɛ me mmrane a mene no bɔ. Metumi frɛ no Agya Yaw. Edin no de obiara ne sɛnea wɔfrɛ no me se me sewaanom obi frɛ me Oduam, Nana Akua, ne nyinara wɔ frɛ me na me din Akua Nkansah no nso wɔ ho a yɛde frɛ me.

KA: Sɛ benim wo din paara sɛ ebia wode Akua Nkansa na mehu wo na mefrɛ wo ‘Hɛɛ Akua Nkansa’ a eno no entumi nnye wo de ‘hɛɛ’ no a ɛbakaa ho no nti. Mammfa obuo annka ho. Sɛ mefrɛ wo Nkasa a ɛɛ sɛ mede anidie bata ho sɛ obia sista Nkansa anaa sista Akua, eno no bɛma ne koma atɔ ne yam kyɛn sɛ mefrɛ no Akua Nkansa eno de obuo nnim.

KA: Wotumi frɛ wo nua bi brɔda Sami anaa brɔda Asante. Eno ne koma bɛtɔ ne yam kyɛn ebia na wanyin kyɛn wo na wobɛbɔ ne din preko pɛ sɛ Kwaku Asante anaa Kwaku Nkansa. Na obuo amma ho. Enti onipa no wanyin kyɛn wo no nti ɛmma ɛnnye no de koraa. Na mmom sɛ woma anidie ba ho sɛ me nua panin Asante anaa me nua panin Nkansa a na Ama n’ani asɔ frɛ no. Okyɛna bi koraa no ohu wo na osusu wo a na wasusu wo sɛ wode obuo ne anidie ma no wɔ ɔfrɛ ho.

SK: Me na me kunu ɔfrɛ me ‘wo wɔ he’?. Na dakoro me mma no nea ɔtoso mmiansa no frɛɛ no na ɔse Daa adɛn Sisi onni din? Na ɔse adɛn? na ɔse da biara wofrɛ no a wose ‘wo wɔ he’, ‘wo wɔ he’ nso ɛnnye ne din enti ɛhɔ no akyi no na ɔhyɛɛ ase frɛɛ me ‘Sisi’. Na afei ohuu sɛ nea akɔraa no reka no ɛɛ sɛ ohu sɛ nea ɔrekɔ no ɛmma. ‘Hɛɛ’ deɛ ɛnnye din, ‘wo wɔ he’, ɛnnye din.

MA: Afia Kuma ne ne kunu ɔse ‘na wo wɔ he oo?’ ɔse ‘na ɛnnye me ni?’

KI: Me de sɛ eno ara ne Kofi Ampɔfo anaa Kofi Mensa anaa Kofi A.K. anaa A.K Na mefrɛ me yere Akosua. Me ba de edin a mede too no na medefrɛ no.

MA: Wowo woba a din a wopɛ na wode to no enti mete ho yi ade a mekyi koraa ne akɔraa a yɛfrɛfrɛ no din bi, din huni bi. Eka ho pɛ woyɛ

ho hwee a ɛnyɛ yiye. Mekae bere bi sɛ Adwoa wui na yaa wui na yɛkɔ ayiease na yɛreba na me braa yi a osi hɔ yi na Tikya Agyeman sɛre gyinaa edwa mu sɛ maame no ɔde Boadiwaa, enti efi nnɛ de rekɔ yi edin ahyia no yɛsrɛ anka ebetumi a ɔman mma ɛnka na fei de aboro yɛn so. Abatan mmienu a nnafua dubiako bosome mmienu na wɔahwere wɔn nyinara de ɛso. Yefi hɔ a yereba fie na ɔse na sɛ wo din yi de anyin fi mmofraase abobɔ nnufɔɔ awo na ɛbɛyɛ dɛn. Aka hɔ nnɛ ebinom frɛ me Boadiwaa. Saa ade no a meyɛ wɔ hɔ no ebinom frɛ me Boadiwaa, wɛse ahyia no ɛnnyɛ ɛmmfa adepa mma enti edin a wode woo ɔba no ankasa wodefrɛ a ɛyɛ. Ayɛ sɛ wo awo Yawoada na wose mede no reto Asare nti ɔde kwaku Asare ɛnyɛ. Edin de nea wode too woba no sɛnea wopɛ no ɛno na ɛsɛ sɛ yɛde frɛ no.

SK: Nansa yi girl bi kɔyɛ anaonsemente wɔ ha. Maame Ama Adoma ne nua Afia Adɛɛ, Afie Adɛɛ no ayɛ nomee, edin no ayɛ nomee wɔ akɔraa no so. Akɔraa no yɛwoo no wɔ Yawoada, ɔno nim sɛ Yawoada no ne ne krada a ɔde bae, ɔbae a mose yɛde no reto ne nana, ne nana no de Afua enti yɛnyɛ no Afia Adɛɛ ma ayɛ nomee wɔ akɔraa no so ma ɔde ayɛ nsanom, nansa yi koraa anka ne kunu de no reba ɛna afei na wɔn aka enti nnora nko ara na ne kunu no bɛfaa akɔraa no kɔɛ. Na ɛkyerɛ sɛ saa din no akɔyɛ nnomee, enti din bi nso wɔ hɔ a ɛyɛ nomee wɔ wo so ɔno nim nea ɛyɛ a ɔde fi asamando bae obedu asaase so ha a yɛse yɛasesa no ne nana din nti yɛasesa no saa nneɛma no nso ɛnyɛ.

KA: Ne tiawa twa koraa ne sɛ me me wɔ nsamerane pii, me din yɛbɔ me mmerane sɛ Baafɔɔ, Asare Baafɔɔ, ebi frɛ me Deadbody, ebi frɛ me Makole na me din ankasa a yɛwoo me yɛde too me ne Kwaku Asare, na ne nyinaa ne sɛ akɔyɛ mmaamuwaa no nti yesusa no na yɛdefrɛ na seisei a yɛakodu mpaninso nti no yɛabra saa din no bebree. Na wɔn a mene wɔn sii so no des sɛ wobɔ me mmranee no na ɛyɛ abɔnten so de a ɛno de megye so, na sɛ yɛwura mpanimfie de a wunntumi mmɔ saa din no.

MA: Papa yi ebi wɔhɔ a na ne ho wɔ sides, wode no ato no anka ɔbɛyɛ saa edin no bɛyɛ nhwɛsodeɛ saa efisɛ wode no ato no, na esiane sɛ wosesae enti no amma. Afia Adɛɛ des na a ɛreba no, Tikya Agyare wasesa mmienu wanu ne ho. ɔde baako toɛ me maame. Yɛwo akɔraa no a yɛredware no na akokɔ bɔnee enti na ɔyɛ Afia, ɔse ɔde no reto me maame enti ɔkɔ akyire. ɔfrɛ no Yaa. Tuntum no a na ɔba wofiee no,

Kwame ɔno nso ɔwoo no Kwasiada nso ɔde no too kwame Anim enti ɔkɔ no Kwame. Edin Kwame nso de me nana Dokua ɔkaa ne ho ntam wɔ ne fie sɛ edin Kwame de, ne mma mmarima mmienu wɔn de Kwame wɔn nka mmara, nti sɛ wowo awia saa bere yi a ɔbɛto wo dan mu na wɔaka sɛ ɔwoo nnɛ, ɔpɛ nso a ɔbɛka sɛ ɔwoo nnora. Enti edin no sɛ woto no pɛpɛpɛ a ɛyɛ, obi wɔ hɔ a onipa a wode no reto no ɔyɛ obi a lɔki bi wɔ ne ho na abesan wo. Edin to no ɛsan.

KI: Ebi wɔ hɔ, wonhu sɛ ebi wɔ hɔ a nkorɔfo kɔ mfɔmehyen kɔsesa wɔn din. Obi wɔ hɔ a din a yɛde ama no no wɔn mmfa mmfrɛ no na mmom nea abɔntensofo de ama no no eno na wɔdefrɛ no enti ɔreyin rekɔ no nyiara na aka.

KA: Ebi nso wo hɔ a wohwe sɛ nana ni a wonim sɛ kuro yi ɔhene a ɔwo mu ni na wohyia no a, woamfa nana no ansɔ so na woabɔ ne din hwe, woamfa anidie amma no, ɔno koraa no woanhwe a ɔne wo rennye baako da efise woamma anidie ankɔ. Obi a ɔsɛ anidie no nso wontumi mmɔ ne din wɔ badwa mu a anidie nni ho, 'Hɛ Kwame Maanu' na ɔnam nipa mu na wobɔ ne din hwe. ɛno no kyere sɛ enkɔ yiye.

SK: Te sɛ Nana Kofi Kɔdɛs na ɔyɛ ɔhene na wohyia no abɔnten a 'Hɛ Kofi Kɔdɛs'. ɛno ɛnnye fɛ. Akosua Akyerɛ frɛ me. ɔfrɛ pɛ na me se Akosua, hɔ ara pɛ na me kaa sɛ Akosua mepa wo kyɛw oo m'ano afom, anka ɛsɛ sɛ mefrɛ no Nana, na ɔse oh sɛ wei de ɛyɛ tɛlɛfon so na me papa nso ne wo nti ɛnye hwee. ɛnso merentumi mfa saa din no mfrɛ no wɔ abɔnten. Mefrɛ no abɔnten a mato mmara. Me ankasa menua Kwadwo Apau, fie mefrɛ no Kwadwo Apau nso ofi fie hɔ a merentumi mfrɛ no Kwadwo Apau.

KA: Nana Anyan ɔyɛ akɔraa wɔ m'anim na sɛ yɛhyia a, Kofi Anyan no merentumi esian sɛ ɛsɛ sɛ wo ma obuo ba mu. Woanyin kysn no koraa a ɛsɛ sɛ woma obuo ba mu. Enti ɛsɛ sɛ wode anidie ma no, ɛsɛ sɛ mefrɛ Nana Anyan Frimpang. Mede n'abodin ka ho na obi hu sɛ ɔhene na ɔrekɔ no.

KI: Anyan yi a wɔfaase yi reka yi sɛ mekyerɛ no ade kelas teree na ɔhene no nso mekyerɛ no ade kelas teree ɛwɔ kuro mu ha yi ara nanso merentumi mmɔ wɔn din hwe nti nea mefrɛ wɔn ara ne olumae ɔoldmanɛ. Mehyia wɔn a mese 'olumae ɛte sɛn?'. Sɛ meka olumae dea ɛno de ɛyɛ kakra.

MA: Sɛ me yafun mma a mawo wɔn yi Dwo ne kaakyire. Sɛ yɛkye no di adeɛ a merentumi mfrɛ no Dwo bio, na woama anidie aba ne din no ho anaa adwuma no a yɛde maa no no woama adwuma no atu mpɔn na sɛ wokɔfrɛ no Dwo de a wonyɛɛ hwee. Ɛnti din frɛ de ɛsɛ sɛ nnipa hu. Ɛno nti na Bible se ɔbaa biara frɛ wokunu sɛ me wura.

MA: Na sɛ yɛahyia ha yi mmарima mmienu yi, na sɛ me kunu wɔ mu na sɛ merebɛfrɛ de a na merefrɛ sɛ me kunu Asare anaa me wura Asare na ɛkyerɛ sɛ wahu sɛ ɔno na merefrɛ no na sɛ mmарima nni ho na worefrɛ obi de a nka frɛ no me wura. Anka edin yɛ biako pɛ enti woka no baako pɛ a na ɛho ate nanso wobɛka ebi renyɛ. Ade yi yɛn asɔre ho koraa obi se ɔfrɛ sɛ ɔbɛfrɛ ne kunu me wura. Enti sɛ wo rentumi sɛ wobɛfrɛ wo kunu sɛ wo wura de a wonnyɛ ade. Mmarima no de ebi tumi de edin a ɔbaa no ne papa ne ne maa me de too no frɛ no obi nso tumi frɛ no m'awuraa. Sɛ ɔbarima biara kɔware a yɛkyerɛ no edin a ɔbaa no awofo no de too no.

SK: Anofom tumi ma obi frɛ obi wɔ bere a entwa yiye.

KI: Ebi nso yɛ abufuo

KS: Ebi nso yɛ nsanom. Sɛ wɔabo paa no obi tumi frɛ 'hɛɛ awuraa bra'.

MA: Anida ho

SK: Awersfrɛ nso tumi de ba.

MA: Me din ahyia yi a me brae yi, sɛ anyɛ yie ne nyinara fi awersfire. Sɛ wohyia obia na wo werɛ afi. Ebi yɛ edin a yɛtoto no mmiemu ne mmiensa no na ɛkɔfa saa de no ba.

MA: Ɛyɛ a ne bo fu.

KS: Ebi koraa de ntɔkwa ba.

SK: Obi bɛka sɛ wommu adeɛ, wommu no.

KS: Abufuo ba a ayaka ba.

MA: Enni sɛ ɛde ayaka ba. Nea ɔfrɛ no enni sɛ ɔma ne bo fu efise wɔakɔfrɛ obi wɔ kwan a ɔmpɛ so ma ne boa fu enti ohu no a ɔrefrɛ no bio.

KS: Ebi a na wokoma te sɛ me deɛ yi me frɛ wo saa no a wo bo afu no, merennane m'ani nkɔ oo. Woka bi kyere me a mɛka bi akyerɛ wo.

MA: Wo bo fu a, o mapa wo kyɛw akyena menka bio.

### Effects

SK: Aane, obi wɔ hɔ a wofrɛ no saa a ne bo befu na wɔaka sɛ saa din a wode frɛ me no me mpɛ, na kyere sɛ ɛde abufuo. Ono ne bo afu ne no, ɛmfrɛ me saa bio. Efi nnɛ rekɔ yi wohyia me na wofrɛ me saa din no bio a meremmua wo. Ensunsuansoo bɔne no bi ne no.

MA: Wofrɛ me na annyɛ me dɛ a mɛka sɛ mabra Ahyia, dabiara wohyia me a na wofrɛ me Ahyia, abufuo yi ara.

SK: Ɛba saa a wo ani bewu. Sɛ nnipa wɔhɔ a wobɛfere. sɛ wɔankɔfrɛ no a anka onka saa.

KS: Sɛ onipa no yi n'ani tessɛ nea wante no de a ɛno de obi nnhu. Sɛ wofrɛ no na ɛyɛ badwa mu a ɔrennye so koraa.

SK: Obi tumi ka kyere wo sɛ onipa yi ɔse ɔmpɛ din yi adɛn nti na daa wode frɛ no.

SK: Obi ka sɛ w'ani mmuei koraa.

MA: Wɔbɛkeka nea wɔpɛ akyerɛ wo

KS: Nnipa no tumi ka sɛ wei deɛ ommu adeɛ, saa na ɔtes, ɔmfere adeɛ. Na wo koraa w'ani awo.

SK: Ɛno de gye sɛ ahenfie.

MA: Me a wofrɛ me a mɛmpɛ no na mɛkɔsamane wo wɔ ahenfie anaa mede wo abrɛ abusuapanin.

SK: Ohene sei sɛ wobɔ ne din wɔ badwa mu a wɔn betumi atwe w'aso sɛ woagu ohene anim ase, wobetumi agye wo nsa, anaa wobetumi aka sɛ dware yɛn. Me sei me common woman sei wofrɛ me saa de a ɛnkɔ hwee.

SK: Sɛ ysabɔ dawuro abra din no na ɛyɛ wo anidaho na wodefrɛ no de a ɛno de obetumi asamane wo sɛ saa din no me mpɛ.

KS: Mɛsamane wo sɛ saa din no bɛkyere aseɛ, sɛ me se mɛmpɛ na wode wonte wo ho ase.

KS: Sɛ edin no wɔ hɔ na ɔmmɔ ho bra biara na wofrɛ no na ɔkakyɛ wo a, ɔma wo warning Ōɔbɔ wo kɔkɔŋ na wo frɛ no na wo san woyɛ bio toa so a obetumi de akɔ panin bi anim.

MA: Ɛyɛ wo anida ho.

KS: Mpaninfoɔ bɛka sɛ onipa yi ɔse ade wei ɔmpɛ me wɔabɔ ho dawuro ma nnipa bebree ate enti ɛbɛ mpaninfoɔ anim a adansefoɔ a wo wɔ a wose saa adeɛ no wo mpɛ no fa bi bra. Sɛ wode ba na wɔgye to mu sɛ ampa wabɔ ho dawuro na wo de woabu wo aso agu so a ɔkɔsamaneɛ no sika a ɔde bɛsamaneɛ no, ɛda a yebedi asem no yɛgye ha gye ha yedi na wo a ɛbɔ wo so no na yɛgye sika no a na yɛde ama onipa no a odii bem no na mpaninfo ɛtenaa asem no so no woapagya wɔn na ɛkyɛ sɛ aye asotwe ama wo sɛ saa adeɛ no wo nnye bio.

KS: Ɛyɛ sika a ɛmu yi du.

KI: Woyɛ no ketewa bi a nnipa bebree bɛkɔ so abu saa mmara no so.

KS: Aane bɛyɛ nnawɔtwe mmienu.

KS: Sɛ ebi si nea edi kan a yebetɔ mo fo sɛ nea asi yi mo mma ensi bio