

UNIVERSITY OF CAPE COAST

PARTICIPANT RELATIONSHIP IN DISCOURSE AND ITS EFFECT ON CODE CHOICE: A CASE STUDY OF THE UNIVERSITY COMMUNITY OF CAPE COAST

BY

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DECLARATION (1)

I hereby declare that this thesis is the result of my original research and that no part of it has been presented for another degree in this university or elsewhere.

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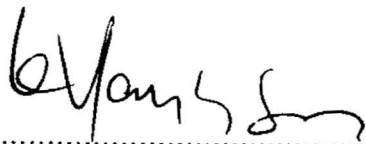
We hereby declare that this preparation and presentation of the thesis were supervised in accordance with guidelines on supervision of thesis laid down by the University of Cape Coast.

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DEDICATION

THIS THESIS IS DEDICATED TO MY DEAR PARENTS, MR A. A. TORTO AND MISS BEATRICE ADOLEY LOMOTEY, MY LOVING WIFE, MRS. GERTRUDE AFIBA TORTO AND MY DEAR SON, WILLIAM NII-OBODAI TORTO FOR THEIR LOVE, ENCOURAGEMENT AND SUPPORT.

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ABSTRACT

The present study focuses on the effect of inter-personal relationship on code choice in discourse situations in the university community of Cape Coast. The study looks at the nature of the linguistic situation and the kinds of code choice in the university. The present work employs a sociolinguistic approach and it is conducted within the framework of ethnography of speaking and sociology of language.

The target population of the research is the university community of Cape Coast and the sample frame comprises students, lecturers, and the non-academic staff.

The study adopts the ethnographic research design and the instruments employed for data collection were: observation, questionnaire and interview.

The results of the study show that the inter-personal relationship between interlocutors defined by age, sex, rank, status, religious affiliation, marital status, level of education and ethnicity affected code choice in discourse situations.

The university community of Cape Coast is multilingual and the kinds of code choice available to subjects are: unmixed codes, code mixing and code switching.

CHAPTER ONE

INTRODUCTION

1.0 INTRODUCTION

This introductory chapter of the present work begins with the background to the study, which takes a look at participant relationship, the concept of code, code choice, the linguistic situation and code choice in Ghana. This section also touches on issues like: the research problem, the research questions, the hypotheses, the scope and focus of the research and the significance of the study.

1.1.0 BACKGROUND TO THE STUDY

Language is a social phenomenon. It is a medium of meaningful interaction among individuals in a social context (Gregory, 1978). In addition to being a means of communicating information, language is also an important means of establishing and maintaining relationship with other people (Trudgill, 1983). Although the role of language differs from society to society, it often includes the identification or marking of social categories, the maintenance and manipulation of individual social relationships (Saville - Troike, 1982).

Communication in a social context patterns according to particular roles and groups within a society defined by sex, age, social status, occupation, level of education, rural or urban residence and other features of social organisation.

1.1.1 PARTICIPANT RELATIONSHIP

In certain speech events turns to speak are regulated by the relationship between particular participants. We can describe speech in terms of two participants: a speaker who transmits a message or information and a listener who receives it (Coulthard, 1977). There are at least four participant roles: addresser, speaker, addressee and hearer or audience. A conversation, for instance, may require only an addresser and an addressee but other speech acts may require different configurations.

Bell (1976) identifies primary and secondary relationships. The former is characterised by informality among participants. Primary relationship involves a small number of people. The individuals in this type of relationship tend to feel free and able to express themselves spontaneously. On the other hand, secondary relationship is formal. It involves a large number of participants. The individuals express power rather than solidarity. There is a feeling of inhibition brought about by the operation of formal controls on the behaviour of participants.

Relationships are also defined in terms of social distance. The term 'social distance' is used to describe the relationship between participants in discourse (Brown and Gilman, 1960). Generally two types of social distance are recognised, namely, vertical and horizontal (Owusu-Ansah, 1992). Vertical social distance is hierarchical and it recognises three kinds of relationship between

individuals. “Superior - to”, “equal - to” and “inferior - to” relationships. On the other hand, horizontal social distance is non- hierarchical. It has to do with the degree of acquaintance between participants and is often expressed in terms such as: “get - close - to”, “keep at arms length” and “approachable” (Owusu-Ansah, 1996) The relationship between a superior and a subordinate and that between interlocutors who are not familiar with each other illustrate the phenomenon of vertical and horizontal social distance respectively.

1.1.2 THE CONCEPT OF CODE

The concept of linguistic code was introduced by the English social scientist, Basil Bernstein. The concern of Bernstein is the different types of language social groups employ (Bernstein, 1971). He is of the view that there are two quite distinct varieties of language employed for communication in society. He refers to one variety as “elaborated Code” and the other “restricted Code”. According to Bernstein these codes have very different characteristics. Elaborated code “is a language use which points to the possibilities inherent in a complex conceptual hierarchy for the organising of experience” (Bernstein, 1961, p.169). It makes use of complex grammatical order and syntax. In contrast, restricted code “is a language of implicit meaning” (Ibid., p.169). It employs short, grammatically simple and often unfinished sentence structures. It is Bernstein’s opinion that every speaker makes use of this code in some situation. For instance, it is the language of intimacy between familiars. However, not all social groups have

equal accessibility to the elaborated code, especially the low working class and their off - springs are likely to have little experience of it (Bernstein, 1972).

Wardhaugh (1986) defines 'code' as a language or a variety of a language employed for communication in discourse situations. Crystal (1985) views the term code as any system of communication involving language. This means that when two or more individuals communicate with each other in speaking, for example, we can name the system of communication that they employ a code.

Bernstein is of the opinion that there are two different varieties of language. These varieties are what he refers to as codes. According to Wardhaugh and Crystal the concept of code does not refer to only a variety of language, whole languages are also codes. The present study concerns itself with whole languages that are spoken in the University of Cape Coast. The concept of code in this work means a language.

1.1.3 CODE CHOICE

Wardhaugh (1986) has observed that people are nearly always faced with choosing a code when they speak and they may switch from one code to another or mix codes. Code choice is sometimes perceived in terms of an individual who speaks two or more whole languages and has to choose which one to use. But the phenomenon of code choice also occurs in terms of variation within the same

language. In this case a speaker chooses which set of variants to use within a single language in any given situation (Fasold, 1984).

In bilingual or multilingual communities where some people can speak more than one language, sometimes the situation determines the choice of code. In this instance, conversants speak one language in one situation and another in a different one. This type of code choice is termed situational code-switching (Wardhaugh, 1986). When a change of topic in a conversation demands a change in the code employed, we have an instance of metaphorical code switching (Ibid.). Code-switching is often quite subconscious, interlocutors may not be conscious that they have switched from one code to another code. Another kind of code choice is code-mixing and this occurs when words, phrases or large units of one language are used while a speaker is basically using another language (Fasold, 1984). In code-mixing, conversants employ both codes simultaneously in such a way that they change from one code to the other in the process of a single utterance. According to Wardhaugh (1986) two speakers who have access to two codes, and who for some reason shift back and forth between the two languages as they communicate, either by code-switching or code-mixing are employing a third code. Code-switching and code-mixing are regarded as forms of code in the present work.

Studies in the sociolinguistic aspects of code choice have been conducted by sociologists, social psychologists and anthropologists. Sociologists deal with language choice by focusing on a social structure, such as domains, surveying a sample of the target population and conducting a statistical analysis of the results. Social psychologists concern themselves with people's psychological processes than with large societal categories. The social psychologists also make use of surveys, samples and statistics, but their interests are in individual motivations than in social structures. Social psychological studies in the area of language choice is more individual-centered than society-centered. Like the social psychologist, the anthropologist is interested in how the individual speaker is dealing with the structure of his society. However, while the social psychologist is concerned with the psychological needs of the individual, the anthropologist is interested in how the individual is using his language choices to reveal his cultural values. The current study is society-centered. Its focus is on code choice in relation to the society of the University of Cape Coast.

1.1.4 THE LINGUISTIC SITUATION IN GHANA

The linguistic repertoire of Ghana can be described as multilingual. There are numerous and diverse indigenous languages. The most widely spoken of them is the Akan language which comprises variants of Twi and Fante (Forson, 1979). Akan is the dominant language in the Central, Western, Ashanti, Eastern, and Brong Ahafo Regions of Ghana. It is most widely distributed geographically. The

Ewe language is the next most important in terms of the number of native speakers. Some of the other indigenous languages are Ga, Efutu and Nzema in the south and Dagbani, Dagare, Konkomba and Frafra in the north. Speakers of these local languages employ them for communication in homes, offices, schools, in the markets, in the streets, at festivals, funerals, naming and marriage ceremonies, durbars, at the beaches, and so on.

English is the language of wider communication in Ghana and it is used side by side the indigenous languages. The English language is sometimes code mixed with the local languages in informal spoken discourses. Where participants share no common Ghanaian language, they are forced to use English, if they are educated. English brings people from different linguistic backgrounds together. It is so closely associated with education that it is generally considered as the language of educated people. English is the official language of government, the judiciary and education. It is employed in formal situations like, in churches, courts, schools, parliament, offices, by the media, at meetings and for public speech delivery. Apart from Akan, no other Ghanaian language has more speakers than English (Ansre, 1971).

Pidgin owes its origin to the coming together of people of different linguistic backgrounds for the purpose of trade. Pidgin is part of the linguistic configuration of Ghana. It is mostly used by uneducated Ghanaians who have to

communicate with others they did not share a common Ghanaian language. Pidgin is widely spoken in the armed forces, in the police service, at work places and in schools and colleges in Ghana. The use of Pidgin signals informality and solidarity.

The linguistic configuration of Ghana is quite complex. Some Ghanaians can be described as monolinguals. These people have not had formal education and for that matter cannot speak or write English. They have not learnt any other local language apart from their mother tongues. There are bilinguals who speak English and their mother tongues. For example there are Akan/English, Ewe/English, Ga/English, Dagbani/English bilinguals and so on. Some uneducated Ghanaians can speak just two indigenous languages. For instance in the capital city of Ghana, Accra, many Gas can speak Akan. There are therefore many Ga/Akan bilinguals in Accra. Most Ghanaians can speak three to five languages. Some can speak Ga/Akan/English and others can speak Ga/Akan/Ewe/Dagbani/English. Contact with different ethnic regions and inter-ethnic marriages may result in the acquisition of other local languages

1.1.5 CODE CHOICE IN GHANA

There are three types of code choice in Ghana; unmixed Ghanaian language, mixed English and Ghanaian language and unmixed English (Owusu-Ansah, 1997). Ure and Ellis (1982) describe the framework of code choice in Ghana in

terms of High, Middle and Low. "High" corresponds to English, "Middle" to mixed English and Ghanaian languages and "Low" to pure Ghanaian languages. The unmixed languages are employed for communication in highly formal situations as in a Ghanaian chiefs' address to the public in the Akan language and news broadcasting or parliamentary proceedings in English. However, both the Ghanaian languages and English are also used in informal discourse situations. Mixed codes and Pidgin are used as the level of formality declines. In code mixing English items are introduced into the local languages.

According to Forson (1979) another type of code choice in Ghana is code switching and this is the product of bilingualism or multilingualism. People who can speak two or more languages sometimes switch from one code to another in discourse situations. Code-switching may occur as a result of a change in the topic of discourse or the presence of another person in a conversation. For instance in most work places in Ghana a subordinate is likely to initiate an informal discourse with a superior in English. The latter can and does often respond in a Ghanaian language common to them. The discourse may finally shift to that language.

Code-switching is an indication of multilingualism in Ghana. It portrays a sense of belongingness between people of a particular ethnic group or linguistic background.

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

1.2 RESEARCH PROBLEM

Individuals living and working together in close proximity enforced by an institution like the university have to get on with each other. To do this they need to use language frequently to make what Thorton (1974) calls social talk.

The linguistic situation in the university community of Cape Coast is multilingual. Students and workers are drawn from the heterogeneous ethnic regions of Ghana. Due to the multilingual nature of the university community the subjects are faced with the problem of code choice.

The research problem is how the inter-personal relationship between individuals of the university affect their choice of code in discourse situations.

1.3 RESEARCH QUESTIONS

The present study seeks to answer the following questions:

- a. How do factors such as: age, sex, rank, status, level of education, religious affiliation, marital status and ethnicity affect code choice.
- b. Within the university of Cape Coast, who speaks what language and to whom?
- c. What type of code choice exists in the university community?

1.4 HYPOTHESES

The following hypotheses are to be tested:

- a. The inter-personal relationship between the subjects of the research affects their choice of code in discourse situations.
- b. The kinds of code choice available to interlocutors are code-switching, code-mixing, and unmixed codes.

1.5 ASSUMPTIONS

This study is based on the following assumptions:

- a. It is assumed that the university community of Cape Coast is multilingual and the individuals face the problem of code choice.
- b. The inter-personal relationship between individuals of the university affects their choice of code in discourse situations.
- c. Finally, the study is also based on the assumption that spoken language is more sensitive to the effect of inter-personal relationships than the written.

1.6 SCOPE AND FOCUS

This part of the work establishes the confines and focus of the study.

- a. The study is limited to the workers and students of the University of Cape Coast. The research sample frame comprises individuals drawn from different ethnic environments. This study will therefore deal with a wide spectrum of linguistic corpus.
- b. The study is restricted to students and workers of the university who are Ghanaians. The reason is that the linguistic focus of the study is on code choice in discourse in relation to the languages spoken in Ghana. Non-Ghanaians within the research sample frame may introduce different linguistic information into the data. They will therefore not be included in the study.

- c. The research is confined to the languages spoken by the people of the university community. The reason is that the research sample frame forms a cross section of the diverse languages spoken in Ghana since the individuals originate from different ethnic communities. Furthermore, this study would be too complex and might even take a different trend, if it should deal with other Ghanaian languages spoken outside the university.
- d. The present study is focused on code choice and since the question of choice applies more to the spoken than the written variety of communication, the research is limited to the spoken medium.
- e. Finally, the study focuses on inter-language code choice. This has to do with the level of consciousness of the individual in his choice of language in discourse situations. It is not an easy task for participants in discourse to know the varieties of the languages they had used. On the other hand, a conversant could know for instance, that he had used Akan when he was talking to his colleagues and English when talking to his lecturer.

1.7 SIGNIFICANCE OF THE RESEARCH

- a. The present study depicts the social differentiation that exists in the university community. It establishes the social stratification of the community in terms of the age, sex, rank, status, levels of education, religious affiliation, marital status and ethnic backgrounds of the people.

The findings of this study may be useful to researches in the area of sociology or anthropology.

- b. The study is a contribution to the sociolinguistic study of society. It looks at the linguistic situation and the kinds of code choice in the university community of Cape Coast.
- c. Finally, the present study can be considered as a microcosm of the multilingual situation in Ghana.

1.8 CONCLUSION

Chapter one of the present study constitutes the introduction to the research. The chapter contains: the background to the study which presents an overview of the research, the statement of the research problem, the research questions selected to clarify the problem, the hypotheses to be tested, the assumptions on which the study is based, the scope and focus and the importance of the entire work. This chapter provides an insight into the theme of the current research.

CHAPTER TWO

LITERATURE REVIEW AND FRAMEWORK

2.0 INTRODUCTION

In this chapter, the writer places the current research in the context of work done by other investigators with the view of showing how the present study is both similar and different from previous ones. The chapter reviews both studies conducted in non-Ghanaian and Ghanaian contexts. This section also discusses the theoretical framework within which the present research has been carried out.

REVIEW OF RELATED LITERATURE

2.1.0 NON-GHANAIAN CONTEXT

2.1.1 PARASHER (1980)

Parasher (1980) is a study on language choice among three - hundred-and-fifty educated people in two cities in the southern part of India. Parasher attempted to determine people's language use in domains in the sense of Fishman (1964, 1965, 1968). According to Fishman, there are certain institutional contexts called domains, in which a particular language variety is more likely to be appropriate than another. In the field of domains, certain situations are more formal than others. The language used in the family domain is the low one, whereas the language employed in more formal domains like education is the high.

Parasher (1980) found out about language use in seven domains: family, friendship, neighbourhood, transactions, education, government and employment. The respondents were instructed to state on the questionnaire administered which language among five languages (English, Mother tongue, the regional language, Hindi and other languages) they would use in each situation. From Parasher's study mother tongue dominated the family domain. English scored high in the education, government and employment domains. It also appeared strong in the friendship and neighbourhood domains and this was due to the fact that the educated Indians in the Southern part of India, where the research was conducted and where English tends to be favoured, do not share a common mother tongue with their colleagues. Parasher explains the strength of English in the neighbourhood domain as follows:

“Where the neighbours do not share the mother tongue, for example, people living in houses on the premises of the institution / organisation where they work, they prefer to use English” (Parasher 180:157).

2.1.2 GREENFIELD (1972)

In another study, Greenfield (1972) reports that the choice between Spanish and English by the New York City Puerto Rican community is determined by the level of intimacy and status. From Greenfield's study, it can be inferred that Spanish is significantly more likely to be chosen in situations in which intimacy is prominent,

and English where a status difference is involved. The New York City Puerto Rican community tends to be diglossic, with Spanish as the low language and English as the high.

2.1.3 LAOSA (1975)

Laosa (1975) examines the languages used by elementary - school children from three Spanish - speaking communities in the United States - Cuban Americans in Miami; Mexican Americans in Austin, Texas; and like Greenfield, New York City Puerto Ricans. Laosa surveys the language choice between Spanish and English in three contexts - the family, the classroom and recreation at school. Laosa's study reveals that in all the three Communities, the children speak Spanish most often in the family domain, less often in the recreation context and least often in the classroom.

2.1.4 SORENSEN (1971)

Sorensen (1971) studied a multilingual situation that exists among the Tukano of the north-west Amazon. The system of marriage of the Tukano brings about multilingualism. Men do not marry within their ethnic groups. They choose their wives from different ethnic environments, that speak other languages. Consequently many different languages are spoken in the communities. Children who grow up in this multilingual environment acquire the different languages of their parents and other languages introduced into the community by other brides

who originate from different neighbouring tribes. The Tukano are enthusiastic about language learning, so most people can speak most of the languages. Consequently moving from one language to another in the process of a single conversation is very common.

2.1.5 BLOM AND GUMPERZ (1972)

Blom and Gumperz conducted a survey of language use in the Norwegian village of Hemnesberget where the inhabitants speak both the standard language, Bokmål and the local dialect, Ranamål. In any interaction speakers have a choice of two varieties. For formal education, official transactions, religion and the mass media, the standard language is employed. On the other hand Ranamål is used in the family domain and informal interactions. According to Blom and Gumperz (1972), in a standard language situation, talk about family affairs might make the speaker select Ranamål. In the company of acquaintances speakers would never switch to the standard, even if the topic were national or official. Ranamål enjoys great prestige and speakers are proud to be associated with it.

2.1.6 RUBIN (1968)

Rubin (1968) presents a description of the bilingual situation that exists in Paraguay. According to him, two languages are employed for communication in this country; Spanish and Guarani. The former is the official language of government, business transactions, and the medium of education. It is used on

formal occasions and conversations with strangers who are properly dressed. On the other hand, Guarani is used in informal discourse with friends, servants, and strangers who are poorly dressed, and on most casual occasions. It is spoken more in the countryside than in the cities and towns. Guarani is employed by males in the upper classes as a sign of friendship. However, upper - class females prefer Spanish in informal interactions. Male Paraguayans may converse in Guarani at the initial part of a drinking session but switch to Spanish as they feel the influence of alcohol, the reason being that Spanish is the language of power. Paraguayans choose to converse in Guarani outside Paraguay among South-American Spanish - speaking people. This is an indication that Guarani is the language of solidarity. In Paraguay, Spanish is socially preferred. It is the language people choose when addressing superiors. The choice between Spanish and Guarani therefore depends on setting (City or Country), formality, sex, status, intimacy, seriousness, type of activity and situation. Fishman (1971: 75) describes the language situation in Paraguay as diglossic; with Spanish as the 'high' variety and Guarani as the 'low'.

2.2.0 GHANAIAN CONTEXT

2.2.1 FORSON (1968, 1979)

Forson (1968) is a description of the sociolinguistic situation in Ghana, with a focus on Akan-English bilingualism. According to Forson, Akan - English bilinguals can normally be said to have at least three languages to choose from:

Akan, English and Akan mixed with English words, phrases, clauses and sentences.

Forson points out that the situations where even the most highly educated Akans use or find themselves forced to employ 'unmixed' Akan include: when talking to illiterate Akan relations and acquaintances, when participating in a traditional ritualistic performance like libation, dirges and worship, when addressing an Akan community, when presenting folktales or riddles at a gathering which is predominantly Akan, when participating in radio or T.V programmes in Akan and when bargaining with uneducated Akan traders. Some of the instances Forson cites, when the Akan - English bilinguals use English are when in the company of educated non-Akans, when speaking to a gathering of educated people, when teaching in a classroom setting and for official or formal interactions. He reports that, the Akan - English bilinguals mix the two languages when communicating in the environment of other Akan - English bilinguals. In the instances of mixing, Forson reveals that it is Akan, which is mixed with various items of English and not the other way round.

It is also Forson's view that the quantity of English elements in the speech of the Akan - English bilingual depends on his knowledge of English and that in an informal discourse mixing Akan with English depends on the educational backgrounds of the participants. He establishes that mixing occurs in all free

discussions and other informal discourses, irrespective of the difference in social status of the interlocutors. Forson concludes that mixing is part of the linguistic life of most Ghanaians.

Forson (1979) reports that code-switching is the product of bilingualism or multilingualism and in it the participants share the same language in contact. Blom and Gumperz (1972) distinguish between situational and metaphorical code-switching. In the former, the speakers shift completely from using one tongue to another in response to a change of participants or strategies. In metaphorical code-switching, the participants use both codes in the same speech event and situation. According to the authors, this is usually intentional and meant to bring a flavour of the speakers' relationship.

Forson (1979), focuses on metaphorical code-switching. He distinguishes between 'deliberate' and 'normal' metaphorical code-switching. In deliberate code-switching, according to Forson, one of the interlocutors is conscious that he is using two linguistic systems. The speaker intentionally switches between the two systems for some special effect or purposes. Deliberate code-switching may also take any degree of formality. Normal code-switching on the other hand occurs unintentionally. The speaker is not conscious of the fact that he is employing two languages.

The main focus of Forson (1979) is normal metaphorical conversational code-switching involving Akan and English. The study also proposes that normal code-switching between Akan and English occurs with regard to the relationship between the languages in contact, the linguistic and educational background of the interlocutors, the degree of formality of the discourse, the subject matter and the medium of the discourse.

Forson's work establishes that the Akan - English bilingual is equipped with three tongues; Akan, English and Akan-English code-switching. According to him these tongues complement one another in offering the bilingual three distinct language choices for separate categories of language use. Forson's idea of a third tongue is also the view of Wardhaugh (1986) and Owusu-Ansah (1992). Wardhaugh refers to Forson's third tongue as third code and Owusu-Ansah describes it as 'a contact variety'.

Forson points out that the sociolinguistic factors which characterise normal code-switching are that there should be at least two tongues of which the non-native should be socially more prestigious than the local variety, the participants should be bilingual in the languages involved in the code-switching, the subject matter should not be typically indigenous and the discourse should be informal, unprepared and spoken.

Forson (1979) also reveals that the participants in normal Akan-English code-switching consider themselves to be communicating in Akan. The discourse usually starts in Akan and as it progresses the interlocutors freely employ English items of varying lengths. However, if a subject matter is not easily communicated in English, it does not attract code-switching. Discourses involving topics that come under politics, academic subjects, international sports are usually in English because they are difficult to discuss or describe in monolingual Akan. Therefore any discussion of these in Akan turns into code-switching.

2.2.2 AGBALI (1998)

Agbali (1998) looks at code choice during courtship among final - year students of the University of Cape Coast.

Agbali's work shows that people prefer English as the language of courtship. The choice of English is due to the fact that students attach prestige to it. When participants in courtship come from different ethnic environments they choose English for mutual intelligibility. Agbali's study also establishes that other reasons why students prefer English in courtship are because they are not familiar with relevant register in the local languages regarding courtship. Agbali (1998) proves that the local languages are employed alternatively with the English language after the lady's consent is achieved. A couple in the courtship process can converse in the vernacular, but if the topic of the discourse changes to

something romantic, there is an automatic, if not unconscious, switch to the English language.

2.2.3 KONEY (1998)

Koney (1998) focuses on the use and choice of language among students of the University of Cape Coast with specific reference to students of Oguia Hall.

The study examines the relationship between the English language and the indigenous languages of Ghana. Koney's work confirms that English is employed in different contexts of situation in the university. The choice of English by students cuts across the diverse ethnic boundaries. Within the confines of the university, English is used in more formal situations while the local languages and Pidgin are employed in informal discourse. Koney's study establishes that code-switching forms part of the linguistic repertoire of students of the University of Cape Coast. The work to a large extent is a representation of the linguistic situation among students of the university.

2.2.4 OWUSU-ANSAH (1992)

Owusu-Ansah (1992) is an attempt at finding out how English is employed by speech communities that have other indigenous languages as their predominant means of communication. In his work Owusu-Ansah investigates the differences between Ghanaian English and native varieties of English. He focuses on inter-

personal relationships as one of the prominent areas of contextual differences in the Ghanaian university students' English. The study also looks at the effect of formality on the English of Ghanaian university students.

The term "Formality" was used to determine the social and personal relations between interlocutors in discourse situations. Under the concept of formality, two types of relationship are realised: A hierarchical relationship which can be described as "superior - to", "inferior - to" and "equal - to" and a non-hierarchical relation described as "get close to", "keep at arms length" and "approachable". The relationship between a master and a servant on one hand and that between two strangers on the other illustrate the two relationships above.

Owusu-Ansah (1992) also look at language choice. It shows that depending on the level of formality, three possible code choices exist in Ghana. These comprise unmixed Ghanaian languages, mixed English-Ghanaian languages and unmixed English. The two unmixed languages are used in highly formal situations while mixed varieties are chosen as the level of formality falls.

2.2.5 AFFUL (1998)

Afful's study compares address terms in three speech communities in Cape Coast, namely: Apewosika, Amamoma (which represent rural communities) and the University of Cape Coast, (Urban communities). Each community has peculiar

address terms and this may be due to the socio-cultural differences in the environment in which they function. The repertoire of address terms of the three speech communities comprise nine categories of linguistic forms; pronouns, titles, occupational terms, slogans, zero address terms, kinship terms, personal names, courtesy phrases and descriptive phrases. The use of these linguistic forms is affected by the inter-personal relationship of interlocutors. Gender and age, for instance, strongly account for the differences in the way address terms are employed in both the urban and rural communities of the Cape Coast area. The address terms used by females are different from the ones used by males. A young individual's use of address terms shows deference towards an older addressee.

So far, this chapter has been reviewing related literature in both non-Ghanaian and Ghanaian contexts. The investigations conducted by other researchers are similar to the present study in the domain of code choice. Another area of similarity is that the current research and the literatures reviewed adopt a sociolinguistic approach. Aspects of Owusu-Ansah (1992) and Afful (1998) for instance, are based on inter-personal relationship and a framework of ethnography of speaking which the present work also deals with.

The current study is different from other related works in the sense that it is a research into the effect of inter-personal relationship on code choice in discourse

situations. The sample frame for the present work comprises: students, lecturers and non-academic workers of the University of Cape Coast.

The other works on code choice have different sources of data and informants. For example Parasher (1980) is conducted among educated Indians in the southern part of Indian, Greenfield's (1972) is carried out among Puerto Ricans in New York city, Blom and Gumperz (1972) in the Norwegian village of Hennesberget and Rubin (1968) in Paraguay.

Owusu-Ansah's (1992) data for example were gathered from university students in Ghana. His study is based on both the spoken and written mediums of communication but the present research is confined to the spoken. The significance of this approach is that the current study concerns itself with code choice and this linguistic concept applies more to the spoken medium of communication than the written.

Forson (1968, 1979) are to some extent limited in their attempt at depicting the linguistic situation in the sense that Ghana is multilingual but his works have been given a bilingual approach. The present study is looking at code choice between English and the other Ghanaian languages and not just Akan.

Agbali (1998) looks at code choice in courtship among final year students of the University of Cape Coast. His study is limited in scope since the present work covers the entire community of the university and it is also not confined to courtship situations.

Koney (1998) describes the concept of code choice among students in Ogua Hall from the perspective of code-switching. The present study has a wider sample frame and it encompasses code-mixing, code-switching and unmixed codes.

Finally, the difference between Afful (1998) and the present study is that part of the former is on the effect of inter-personal relationship on address terms but the latter is based on the effect of inter-personal relationship on code choice. Another area of dissimilarity is the cultural aspect of Afful (1998). The latter examines the extent to which the culture of Ghana has been preserved in the use of address terms.

2.3.0 FRAMEWORK FOR THE PRESENT STUDY

The present study employs a sociolinguistic approach. It is conducted within the framework of ethnography of speaking and sociology of language. These are theoretical standpoints and they provide a fairly general approach. However, only those areas of the two theoretical standpoints which directly affect the present work will be discussed.

2.3.1 ETHNOGRAPHY OF SPEAKING

Hymes (1972) proposes a descriptive science of language (the ethnography of speaking) which concerns itself not simply with language structure, but with language use. The ethnography of speaking is concerned with the situations and uses, the patterns and functions of speaking as an activity in its own right (Fishman, 1968). Ethnography of speaking is an approach to linguistic study favoured by American ethnographic linguists. Historically, the tradition of ethnography in American linguistics arose from anthropology and many of its exponents, for example, Boas, Sapir and Whorf, had instruction in this discipline.

The driving force in ethnographic research in the second half of the twentieth century stemmed from other linguistic traditions for example, American generativism (Hymes 1983). Particularly, the concept of communicative competence was advanced as an alternative to Chomsky's notion of linguistic competence (Hymes 1971).

Chomsky set the goal of linguistic theory, as the description of the ideal speaker-listener's competence, (his knowledge of grammaticality). Hymes (1971) argues that linguistics ought to concern itself with communicative competence; the speaker's ability to produce utterances, not grammatical sentences.

Gumperz (1972; 205), also explains the term communicative competence as follows:

Whereas linguistic competence covers the speaker's ability to produce grammatically correct sentences, communicative competence describes his ability to select, from the totality of grammatically correct expressions available to him, forms which appropriately reflect the social norms governing behaviour in specific encounters.

Hymes (1974) proposes an ethnographic framework, which considers the various elements inherent in speaking. Wardhaugh (1986) also claims that an ethnography of a communicative event is a description of the factors that are significant in comprehending how that communicative event achieves its goals.

The term "Speaking" is an acronym that Hymes (ibid.) uses for the factors he considers important. The initial letter "S" refers to the setting and scene of speech. The former term is the time and the actual situation in which speech occurs and the latter refers to the abstract psychological setting. "P" stands for participants in discourse situations and this refers to the various combinations of speaker-listener, addresser-addressee or sender-receiver. Generally, these participants fill certain socially specified roles. 'E' represents ends and this refers to the conventionally recognised and anticipated responses in an interaction as well as to the personal goals that interlocutors seek to achieve. The letter 'A' also means act sequence and it refers to the particular form and content of a discourse. 'K', the fifth letter,

symbolises key and this refers to the tone and manner in which the content of a discourse is transmitted. 'I' stands for instrumentalities and this refers to the choice of channel and code of communication. 'N' symbolises norms of interaction and interpretation and 'G' (Genre), the final letter, refers to types of discourse and the situation and context in which they are employed.

Ethnographers of speaking focus on the speech community, which Coulthard (1977) defines as "any group which shares both linguistic resources and rules for interaction and interpretation". The speech community according to Owusu - Ansah (1992) is the starting point of ethnographic research. The interest of the ethnographer of speaking is the linguistic repertoire available to members of a speech community which comprises linguistic varieties and other codes used in communication. According to Coulthard (ibid.), any description of ways of speaking will need to provide data along four interrelated dimensions: the linguistic resources available to the speaker; the differently structured linguistic events; the rules of interpretation and the norms, which govern different types of interaction. The ethnography of speaking unveils the structure of the norms of interaction of a speech community and the principles underlying the production and interaction of speech (Bauman and Scherzer 1974).

In the ethnographic approach in linguistics the following are considered: the socio-cultural context in which speech occurs; the ability of the individuals of a speech

community to make use of language in the different situations they find themselves; the different codes employed in communication; and naturally occurring language.

The data employed in ethnographic studies are wide in spectrum. They include information about historical background, material artifacts, social organisation, legal structure, artistic values, common beliefs about language use and the linguistic code (Saville -Troike 1983). Although not all of the above list of ethnographic data types are employed in every study, each one of these may be relevant in any ethnographic investigation (Saville - Troike (ibid.).

The amount of data used in ethnographic research tends to be large. Grimshaw (1974) supports the use of large amounts of data in ethnographic investigation. According to him, a smaller corpus will serve for linguistic analysis than for adequate ethnographies of speaking.

To gather data, ethnographers use varied fieldwork techniques including introspection, participant observation, interviewing and ethnomethodology. These ethnographic fieldwork methods produce natural data of what can be described as a representation of what really occurs when individuals use language.

The ethnographers enthusiasm in naturally - occurring language and the techniques of data collection are of much relevance to the present research.

2.3.2 SOCIOLOGY OF LANGUAGE

Language and society reveal various kinds and degrees of patterned co-variation. The sociology of language represents one of several recent approaches to the study of the patterned co-variation of language and society (Fishman, 1968).

Sociology of language explains variation in societal patterned behaviours pertaining to language choice, language maintenance and language shift, language nationalism and language planning. It also examines the interaction between the use of language and the social organisation of behaviour.

Sociology of language is concerned with describing the generally accepted social organisation of language usage within a speech community. This part of the discipline-descriptive sociology of language - seeks to answer the question " who speaks what language (or what language variety) to whom and when and to what end? Descriptive sociology of language tries to disclose the norms of language use -that is the generally accepted social patterns of language use and of behaviour and attitudes towards language for social networks and communities.

Another segments of the sociology of language termed dynamic sociology of language seeks to answer the question, "What accounts for different rates of change in the social organisation of language use and behaviour towards language?" Dynamic sociology of language tries to explain why and how the social

organisation of language use and behaviour towards language can be selectively different in the same social networks or community on two different occasions. Dynamic sociology of language also seeks to explain why and how once similar social networks or communities can arrive at quite different social organisations of language use and behaviour towards language.

Descriptive sociology of language and dynamic sociology of language constitute the sociology of language; a whole which is greater than the mere sum of its part (Fishman, 1971).

2.3.3 CONCLUSION

This chapter reviews some of the major existing literature, which has a bearing on the present study. The chapter looks at related works conducted in non-Ghanaian and Ghanaian contexts. The existing literature is based on code choice in different linguistic contexts. The current study focuses on the effect of inter-personal relationship on code choice. Chapter two also examines the theoretical framework in which the present work has been carried out. The current investigation is conducted within the framework of ethnography of speaking and sociology of language.

CHAPTER THREE

RESEARCH METHOD

3.0 INTRODUCTION

This chapter concerns itself with the research design and the methodological procedures of the present work. The chapter also takes a look at the problems which were encountered in the current study and attempts made to solve them. Furthermore, the reliability and validity of the present research will be examined.

3.1 THE RESEARCH DESIGN

Sociologists and social psychologists are likely to depend on data gathered by the aid of questionnaire or the observation of the behaviour of people under controlled experimental situations. The results are realised as a numerical corpus and analysed statistically. Anthropologists collect data from uncontrolled human behaviour. They employ a research technique termed 'participant observation'. Gal (1979) stayed for a year in Oberwart in Eastern Austria living with a local family for the purpose of collecting data for research on language choice and shift. Blom and Gumperz (1972), Gillian Sankoff (1980), Rubin (1968) and Dorian (1981) spent similar long periods staying in the communities in which they were conducting their investigations.

The present study adopts the ethnographic research design. This type of design emanates from anthropological fieldwork technique employed by Franz Boas and

his followers (Hymes 1964). The ethnographic research design enables investigators to deal with social phenomena or human interaction. This research design is based on the anthropological research technique of participant observation. Fasold (1984) describes the ethnographic research design as follows:

Although subjects may be interviewed and questionnaire data collected, these data are considered strictly supplementary; the main core of data, consists of the observation of people's behaviour as they carry on their everyday lives.

In the light of this the current researcher interacted closely with the informants in order to gather first hand information.

3.2 POPULATION

The target population for the present study is the university community of Cape Coast. The community is made up of students pursuing various academic courses, academic and non-academic staff and other constellations of personnel who provide supporting services. The university community of Cape Coast is a linguistically heterogeneous entity. It consists of people from the diverse ethnic groups in Ghana. As a result many different languages are spoken by the individuals. The target population for the current research is appropriate since the investigator will have a large corpus of linguistic diversity to deal with. The

different languages will help the researcher find out about code choice, which is the main concern of the present work.

3.3 SAMPLING

The present study employed the cluster and stratification sampling designs. The reason was that the researcher needed various categories, which he could not leave to chance. For example a random sampling method would have limited the research to only students instead of covering workers too. Another reason why the investigator adopted the cluster and stratification sampling design was to prevent the introduction of foreign nationals into the data.

The total sample frame for the present research was 230 (200 responded to questionnaire and 30 were interviewed). Out of the total number of 200 respondents to questionnaire 125 were students. The latter sample comprised 65 males and 60 females.

Seventy-five informants were non-students. This sample unit was made up of 25 lecturers and 50 non-academic workers. The academic staff was sub-divided into 20 males and 5 females. The non-academic staff was also sub-divided into 25 females and 25 males. These classifications in the sampling were influenced by the available statistics of the university, which show that the student population is more than the workers. However the proportions in terms of number were not

strictly adhered to otherwise the lecturers and non-academic staff informants would have been small.

Thirty informants in the 230-sample frame were interviewed. The thirty interviewees were made up of ten students, ten lecturers and ten non-academic staff. This was further stratified into five males and five females. The rationale for the interview was to supplement the information that would be provided by the questionnaire.

3.4.0 RESEARCH INSTRUMENTS

In this particular work, the instruments used for data collection were observation, questionnaire and interview.

3.4.1 OBSERVATION

Observation is an ethnographic research technique that has been employed in many anthropological works, some of which are: Gal 1979; Blom and Gumperz 1972; Gillian Sankoff 1980; Rubin 1968; and Dorian 1981. Observation was the main research instrument used in the present study. It provided an empirical basis for capturing language used in its social context. The methods of observation used in this work were participant and non-participant observation. The investigator interacted with the research target population and observed closely the use of

language in various contexts of situation. With the help of the observation checklist various language choices were recorded.

3.4.2 QUESTIONNAIRE

The investigator designed the questionnaire and the instrument was administered to the research target population. The questionnaire was divided into two major segments: Sections A and B (see Appendix 1). The former constitutes the informant demographic data. This provided the background information about the respondents. Section B comprises the sociolinguistic data. This part of the questionnaire gathered information about the respondents' choice of language. The questionnaire instrument helped in the collection of a lot of data from many informants.

3.4.3 INTERVIEW

The interview for the current research was conducted with the help of an interview schedule (see Appendix 2). The responses of the informants were tape-recorded. The interview instrument enabled the researcher to obtain a lot of information, which was difficult to elicit using the questionnaire research tool.

3.5.0 RESEARCH PROCEDURE

The present study was carried out in two main stages: Prefield work and field work.

3.5.1 PREFIELD WORK

The prefield work stage of the present research is preparatory in nature. Owing to the fact that the starting point of ethnographic investigation is the speech community (Owusu-Ansah 1992), the current investigator conducted a survey of the university community during which he interacted with the potential subjects. The investigator was able to select prospective informants and procured suitable materials and equipment for the fieldwork proper.

The prefield work was a prelude to the actual fieldwork. It was indispensable to the success of the current work.

3.5.2 PILOT STUDY

The pilot study was part of the prefield work activities. It was a kind of experimentation of the effectiveness of the research tools. The research instruments were piloted in order to detect any problems the researcher was likely to encounter in the main study.

3.5.2.1 OBSERVATION

The investigator conducted a preliminary survey of the linguistic behaviour of the research target population with the help of an observation guide (see Appendix 3).

The researcher observed the effect of inter-personal relationship on the informants choice of language in discourse situations. For instance, it was realised that most male students often spoke Pidgin to their male counterparts but not to females. It was observed that outside his office, the Vice - Chancellor on some occasions spoke vernacular to subordinate employees and to his colleagues. The researcher interacted and tried to maintain a cordial relationship with the people to be observed.

3.5.2.2 QUESTIONNAIRE

A structured - questionnaire was administered to fifteen informants in order to pilot - test the effectiveness of the instrument. The respondents comprised five students, five lecturers and five non - academic staff. This pilot study helped the researcher revise the questionnaire. As a result some of the items were deleted because they were found to be inappropriate. The questionnaire item on language proficiency level of language proficiency" was found to be too general. It was made specific with the addition of the noun phrase, "spoken language" in parenthesis. Another on the traditional status of informants was realised to be somewhat vague. After the questionnaire pilot test the information "position is used here in the traditional sense" was added in parenthesis to clear any ambiguities.

3.5.2.3 INTERVIEW

The researcher pilot - tested the interview research tool with the aid of an interview schedule. In all, fifteen people were interviewed: five students, five lecturers and five non - academic workers. The researcher established links with the interviewees and booked appointments with them. The time and place of the interview depended on the convenience of the informants. The interview pilot study was conducted to unravel the complications in the data gathered from the observation and questionnaire instruments. The pilot study was very useful for the entire work. It unveiled methodological problems of data collection in the main study.

3.6.0 FIELD WORK

The pilot study paved the way for the fieldwork. This segment of the present work was more detailed than the pilot study. It enabled the investigator to gather a large quantity of data that were necessary for an ethnographic research of this nature. Fieldwork was one of the techniques used in the anthropological study carried out by Franz Boas and his followers. Field work according to Hymes (1964) enabled Boas and his students obtain first - hand information during their study of the Indian - American languages. The fieldwork segment of the current research was carried out through the methods of observation, questionnaire administration and interview.

3.6.1 OBSERVATION

The observation part of the fieldwork took three months (March to May 1998). The initial step was that the observation guide employed by the researcher in the pilot study, was revised: inappropriate items were either discarded or replaced. One part of the observation task illustrated the phenomenon of participant observation. The researcher devoted some time to interacting with respondents directly to find out about their choice of code in discourse situations. For instance, the investigator interacted with lecturers in many discourse situations. This was possible because the researcher was a teaching assistant during the period of observation. He easily mixed with students and he observed the pattern of their choice of code. The researcher sometimes induced natural context situations for students on topical issues in order to observe their use of language. He also interacted with the non - academic staff at the university administration, library, printing press and the faculty offices.

The observation exercise was also carried out in a non - participant manner. In this the investigator did not take part directly in the discourse. He was at the background observing the informants. He managed to record some information on people's choice of language. Sometimes the informants became aware of the researcher's recording activity. In such instances the informants questioned the researcher about what he was going to use the recording material for. When they got to know it was for research purposes they allowed it. In some situations the

investigator managed to tape record the information without the awareness of informants.

3.6.2 QUESTIONNAIRE

The questionnaire that was administered to the respondents was the pilot -tested ones that the researcher had revised. The exercise took place from June to August. In all about 230 questionnaire hand-outs were distributed to the informants. Out of the total number of questionnaire given out, 125 were retrieved from students, 25 from lecturers and 50 from the non - academic staff. The questionnaire hand-outs were administered directly to the informants by the researcher himself. The researcher had to introduce himself every time to the informants. He also explained the purpose of the research as a whole and the questionnaire in particular and he solicited their help and co-operation. The researcher sometimes had to answer questions posed by the respondents concerning the theme of the research, its aims and objectives and its significance. Some of the respondents provided answers to the questionnaire items instantly while others gave the researcher time to come back for their responses. To the latter category of respondents, the researcher undertook a number of follow-ups to make sure the questionnaire was completely filled. These further checks offered the researcher the chance to explain certain portions of the questionnaire that were posing problems. The follow-ups also enabled the researcher to replace the questionnaires, which the informants had lost. The researcher examined the

responses elicited by the questionnaire and made sure the information has a bearing on the research. Sometimes the investigator had to explain or draw informants attention to certain areas of the questionnaire that were not well responded to.

3.6.3 INTERVIEW

The interview was conducted from October to December 1998. In all thirty respondents were interviewed. These were ten students, ten lecturers and ten non-academic workers. The interview exercise was administered with the help of the revised - pilot - tested interview schedule.

The investigator established rapport with the interviewees. Appointments were booked with some of the informants but others agreed to be interviewed immediately. The interview was carried out on a one-to-one basis. It was administered at a time and place convenient for the informants. It was realised that the informants felt more relaxed, comfortable and were able to express themselves better in the environment of their rooms or offices. The interview was allowed to develop naturally with minimum intervention. The researcher also tried as much as possible to avoid any lengthy personal contributions in the interview discourse since this would reduce the amount of talk by the interviewees.

The interviewer recorded the information elicited from the respondents on a tape-recorder provided by the Department of English, University of Cape Coast.

It is worth noting that after most interview sessions, there was naturally an informal post - interview discourse between the researcher and the interviewees. This dialogue was necessary because interviewees felt more relaxed and comfortable after the interviewer had answered certain pertinent questions. This re-assured the informants that the information they had provided was genuinely for academic purposes and it was going to be treated with confidentiality. This state of affairs substantiated the fact that some of the informants demanded that at least part of the recorded interview should be played back for them.

3.7.0 PROBLEMS

The problems associated with the research instruments were solved after the pilot study. The researcher encountered other problems in the area of data collection. These problems are now discussed.

3.7.1 KEEPING TRACK OF INFORMANTS

One of the problems associated with the present study was keeping track of participants. The retrieval of questionnaire administered was sometimes a big task. Most of the respondents could not honour their appointments with the researcher. The latter experienced many instances of disappointment in spite of

the many follow-ups undertaken to obtain the responses of informants. For instance some of the respondents demanded more time to think about whether they wanted to take part in the research project or not. This was realised to be due to their concern for anonymity and lack of self - confidence.

After a series of attempts to reschedule interviews, some of the interviewees said they were not ready yet. Consequently a number of interviews could not come on and many questionnaire could not be retrieved. This situation almost frustrated the researcher in a way since the expectation was that the academic environment in which the respondents were would make them more co-operative. The investigator had to replace lost questionnaire and had to fall on other more research inclined informants for the interviews.

3.7.2 UNFRIENDLY ATTITUDE OF PROSPECTIVE RESPONDENTS

The attitude of some of the informants towards the researcher could be described as hostile. Some of the participants said they could not have the time to respond to questionnaire or grant interviews. A number of respondents declared they had never taken part in any research before, implying they could not render any form of assistance to the present research. Another unfriendly attitude was experienced in one of the informants' room. What exactly happened was that the door of the room was left ajar and there was loud music vibrating in there. As a result the researcher knocked several times but the informant later claimed he did not hear

any knock. The informant in question got angry with the investigator because he thought the researcher did not knock before entering his room, implying that the researcher was intruding on his privacy. This particular informant therefore did not contribute to the research work. Consequently all hostile prospective informants were left out of the research work.

3.7.3 DIFFICULTY OF FINDING A SUITABLE PLACE

For most of the interview sessions, the researcher was faced with the problem of finding a suitable place. At certain work places like the library it was difficult conducting the interview for the junior staff since they did not have offices. Some of the interviews also took place on the corridors of the halls, because the interviewees' rooms were engaged. Since some student informants had busy academic schedules, a few of the interviews took place at a drinking spot and a taxi rank. Although it was not easy conducting interviews at open places because of interruptions, the researcher managed to gather some data with the help of a powerful tape recorder.

3.7.4 INTERRUPTIONS

Many of the interviews suffered series of interruptions. At the University Printing Press, the sound of machines and the to-and-fro movement of clients really interrupted the interviews. In such circumstances the interviews were postponed to a time during break when the machines were put off and human movements

reduced. The University Library was no exception. The interviews encountered intermittent stops because the library personnel had to attend to visitors who had come to the library. At the students halls of residence, the interviews were interrupted by other students who had come to visit the interviewees for diverse reasons and purposes. Some lecturers had to break the interviews to see to students' affairs or interact with other lecturers. Other non - academic staff started the interview, stopped, attended to their work and then continued with the discourse. In some cases the interview had to be postponed to a later time because the interviewees had to see to pressing administrative matters.

These interruptions just delayed the interview exercise but they did not affect the research results.

3.8.0 RELIABILITY AND VALIDITY OF THE RESEARCH

Reliability and validity are concepts associated with ethnographic research. Reliability of data is achieved when the same data values are obtained from several measurements made in a similar fashion and validity is realised when the research measures only what it is supposed to measure (Alreck and Settle, 1985).

The present study adopted certain strategies that ensured the reliability and validity of the data gathered. The first is the multiple sources of data from

observation, questionnaire and interview. The questionnaire and interview tools, were used to verify the data gathered from observation.

The problems and blemishes associated with the research instruments were detected at the level of the pilot study and they were rectified. The main study was a revised version of the pilot study. The researcher compared the responses of informants by checking one informant's response against another. This was to ensure that the questionnaire research tool elicited the required and relevant information.¹⁰

Other areas of the present work that contributed to the reliability and validity of the research are: firstly, the suggestions and criticisms made at the defence of the research proposal and the assistance solicited from the researcher's supervisors. Other academic personnel and colleagues also helped in moulding and shaping the entire research work. Secondly, the size of the sample frame provided sufficient representation of the entire community under study. Finally, the long periods devoted to field work went a long way to ensure that the research tools measured what they were supposed to measure.

3.9 CONCLUSION

Chapter three has been looking at the research methodology. The ethnographic research design was employed for fieldwork. The research instruments used for

data collection were observation, questionnaire and interview. A pilot study was carried out to ascertain the effectiveness of the research tools. The fieldwork exercise was conducted by the help of the observation, questionnaire and interview research instruments. This chapter also examines the problems faced in the project and the reliability and validity of the study.

CHAPTER FOUR

ANALYSIS OF DATA

4.0 INTRODUCTION

This chapter is devoted to data analysis. It is split into three segments. Section A analyses the characteristics of respondents to questionnaire and section B does the same for the interviewees. Section C examines the main results of the study.

SECTION A

4.1 ANALYSIS OF RESPONDENTS TO QUESTIONNAIRE

Out of the total number of 230 questionnaire administered to students, lecturers and non-academic workers, 200 were retrieved. The analysis of the characteristics of respondents can be seen below.

Table 1 Age distribution of respondents

Age Range	Frequency	Percentage (%)
14 - 19 years	3	1.5
20 - 24 years	46	23
25 - 29 years	25	12.5
30 - 34 years	26	13
35 - 39 years	32	16
40 - 44 years	23	11.5
45 - 49 years	22	11
50 - 54 years	10	5
55 - 59 years	5	2.5
60 - plus	8	4
TOTAL	200	100

Table 1 presents the age distribution of respondents. From the table, 46 (23%) respondents were in the range of 20 to 24 years. This can be attributed to the fact that most of the respondents were students and majority of them are younger than lecturers and the non-academic workers. The age range 14 to 19 had the least number of respondents and these were also students. 8 (4%) respondents - 7 lecturers and 1 non-academic staff - fell within the age range, 60 years and above. The age distribution of the University of Cape Coast ranges between 19 and 60 years and above. The age differences between respondents affected their choice of code. It was discovered that the

choice of Pidgin was associated mostly with respondents between the age range 19 and 34 years. Respondents between the ages 35 and 60 did not speak Pidgin.

Table 2 Sex distribution of respondents

Sex	Frequency	Percentage (%)
MALE	112	56
FEMALE	88	44
TOTAL	200	100

Table 2 describes the distribution of responses according to sex. Out of a total of 200 informants, 56% (112) were males while 44% (88) were female. The dominance of male in terms of number represents a reflection of the available statistics of the university which depicts the male population out numbering the female. The way that sex affected code choice was that in the university community majority of females spoke English or the Ghanaian languages but not Pidgin. The majority of the males on the other hand spoke Pidgin in almost all informal discourses. Male student Pidgin Speakers spoke Pidgin to their male colleague students but not to lecturers.

Table 3 Ethnic Background of Respondents

ETHNIC BACKGROUND	FREQUENCY	PERCENTAGE (%)
Akan	133	66.5
Ga	14	7
Ewe	28	14
Nzema	3	1.5
Dagbani	4	2
Frafra	-	-
Kasem	-	-
Konkonba	-	-
Gonja	1	0.5
Dagaare	10	5
Wala	-	-
Others	7	3.5
TOTAL	200	100

Table 3 shows the ethnic background of respondents. From Table 3 (66.5%) respondents out of the total number of 200 informants were Akans. The Ewes were 28 (14%), followed by the Ga ethnic group with 14 (7%) respondents. In addition to Nzema, Dagbani, Gonja and Dagaare, other ethnic groups that were represented in the research sample frame were 7 (3.5%). These were Nankani, Guan, Ikposo, Bissa, Dangme, Efutu and Krobo. From the above table, Frafra, Kasem and Konkonba were not represented in the present research though they are also ethnic groups in Ghana. The ethnicity of

respondents depicts the multilingual nature of the research target population. The university community is made up of people from different ethnic backgrounds. As a result many different indigenous languages are spoken in the university. Most of the informants could speak two or more of the Ghanaian languages.

Table 4 Marital status of respondents

MARITAL STATUS	FREQUENCY	PERCENTAGE (%)
Bachelor	42	21
Spinster	51	25.5
Married	95	47.5
Divorced	8	4
Widowed	2	1
Widowed	1	0.5
Others	1	0.5
TOTAL	200	100

From Table 4, 95 (47.5%) respondents were married. 51 (25.5%) were spinsters while 42 (21%) were bachelors. 8 (4%) were divorced. There were 2 (1) widows and 1 (0.5) widower. There was also 1 (0.5%) nun. From the table it can be realised that the majority of the respondents were married. It was discovered that the married persons spoke English or the Ghanaian language but not Pidgin which was spoken by some spinsters and bachelors.

Table 5 Religious affiliation of respondents

RELIGION	FREQUENCY	PERCENTAGE (%)
Christianity	182	91
Islam	10	5
Budism	-	-
African Traditional Religion	7	3.5
Hinduism	-	-
Others	1	0.5
TOTAL	200	100

Table 5 presents the religious affiliation of respondents. Out of the total number of 200 respondents 91% (182) were christians. This shows that Christianity has reached a lot of people in the university community. The moslems were 10 (5%) while those who professed the African Traditional Religion were 7 (3.5%). The above table further shows that there was no Budist and no Hindu among the respondents. However, there was one respondent who belonged to the Bahai Religion.

The above analysis shows that the university community is made up of people of different religions. Religion affected respondents choice of code. For instance, charismatic christians spoke English often in most of their discourses. This may be due to the fact that all their religious discourses were in English. Moslems spoke Hausa to fellow moslems but switched to English when communicating with people of other

religions. The reason given was that Hausa is associated with Islam. However, some christians from the northern parts of Ghana also spoke Hausa since the latter is a lingua franca in that section of Ghana.

Table 6 Academic qualification of respondents

ACADEMIC QUALIFICATION	FREQUENCY	PERCENTAGE (%)
Middle School Leaving Certificate	10	5
General Certificate of Education (Ordinary Level)	12	6
General Certificate of Education (Advance Level)	32	16
Senior Secondary School Certificate	21	10.5
Teacher Training College Certificate	-	-
Specialist or Diploma	45	22.5
First Degree	49	24.5
Masters Degree	18	9
Doctorate Degree	12	6
Others	1	0.5
TOTAL	200	100

According to Table 6, 49 (24.5%) respondents possessed the first degree while 45 (22.5%) were diplomates. There were 32 (16%) who had the General Certificate of Education (Advanced level). Senior Secondary School Certificate holders were 21

(10.5%). There were 12 (6%) with the General Certificate of Education (Ordinary level). Middle School Leaving Certificate holders were 10 (5%). Respondents with Masters Degrees were 18 (9%) and these were lecturers and non-academic workers. The students selected for the current investigation were undergraduates and post graduate masters students. 12 (6%) respondents have their Doctorate Degrees. This group was made up of lecturers. There was no respondent with the Teacher Training College Certificate. However there was 1 (0.5%) respondent with the City and Guilds London Certificate. This was a member of the non-academic staff. The above analysis shows that the sample frame of the current research is made up of people who have received formal education and for that matter were literates. Every subject could therefore speak English since it is an integral part of formal education in Ghana.

Table 7 Rank of respondents

RANK	FREQUENCY	PERCENTAGE (%)
Senior members	30	15
Senior Staff	16	8
Post graduate students	40	20
Undergraduate students	85	42.5
Junior Staff	29	14.5
Others	-	-
TOTAL	200	100

Table 7 presents the rank of respondents. There were 85 (42.5%) undergraduates and 40 (20%) post graduate masters students. Senior members are workers of the university with higher degrees and these were 30 (15%). While 16 (8%) of the respondents were senior staff, 29 (14.5%) were junior staff. The ranks of informants were connected to their academic qualifications. Rank to a large extent brought about social differentiation in the university. According to the findings of the present study, senior members of the university did not speak Pidgin.

Table 8 **Positions held in the society**

POSITION IN THE SOCIETY	FREQUENCY	PERCENTAGE (%)
Chief	3	1.5
Queen mother	1	0.5
Ebusua Payin	4	2
Fetish Priest (ess)	-	-
Linguist	-	-
Others	192	96
TOTAL	200	100

Table 8 shows the positions held by respondents in the traditional society. There were 4 (2%) ebusua panyin (family elders). Only 3 (1.5%) respondents were chiefs. (However there was no fetish priest (ess) and no linguist). The table above shows how special and exclusive these traditional positions are. It was discovered that respondents who held

positions in the traditional society did not speak Pidgin. They also spoke more Ghanaian language than English.

Table 9 Languages spoken by respondents

LANGUAGES	NUMBER OF SPEAKERS
English	200
Ghanaian languages	200
Pidgin	54
Foreign languages	8

From Table 9 it can be observed that all the respondents spoke a Ghanaian language and English. The Ghanaian languages spoken in the university were: Akan, (Nzema, Guan, Ahanta, Efutu) Ga, Ewe, Dagbani, Dagaare. There were 8 foreign languages (German, Spanish, Amharic, Italian, and French) spoken by lecturers who might have travelled for further studies to the countries in which these languages were spoken. Pidgin was spoken by 54 respondents. Pidgin in the present research was regarded as one of the languages spoken in the university. The investigation found out who spoke Pidgin, to whom and when and to what end. Pidgin was employed for communication in informal discourse situations. The use of English, Ghanaian language and Pidgin makes the university a multilingual community. There were individuals who could speak English and their mother tongues only. Others could speak about three to four languages.

Table 10 Respondents' first language

LANGUAGE	FREQUENCY	PERCENTAGE (%)
Ghanaian Language	185	92.5
English	14	7
Non-Ghanaian Language	1	0.5
Pidgin	-	-
TOTAL	200	100

Table 10 presents the first language respondents acquired. From the Table, 10 (92.5%) learnt a Ghanaian Language first. 14 (7%) people acquired English as their first language and one respondent learnt a non-Ghanaian language first. However, none of the respondents acquired Pidgin first. The information on the above table is evident of the fact that the Ghanaian Languages are widely used in the university.

Table 11 Level of language proficiency

ENGLISH	FREQUENCY	PERCENTAGE (%)
High Proficiency	160	80
Low Proficiency	40	20
TOTAL	200	100
GHANAIA N LANGUAGE	FREQUENCY	PERCENTAGE (%)
High Proficiency	178	89
Low Proficiency	22	11
TOTAL	200	100
PIDGIN	FREQUENCY	PERCENTAGE (%)
High Proficiency	20	37.1
Low Proficiency	34	62.9
TOTAL	54	100

The results on Table 11, were subjective claims by respondents. From the table, 160 (80%) respondents were proficient in English while 40 (20%) were not very proficient. However 178 (89%) respondents were very proficient in the Ghanaian language while 22 (11%) were not all that Proficient. 20 (37.1%) were proficient in Pidgin while 34 (62.9%) were not very Proficient. It can be realised from the above analysis that majority of the respondents said they were very proficient in English and the Ghanaian languages. This explains why the two languages were widely used in discourses.

Table 12 Respondents' Ghanaian language literacy level.

LITERACY LEVEL	FREQUENCY	PERCENTAGE (%)
Read (only)	38	19
Write (only)	-	-
Read and Write	145	72.5
None of the above	17	8.5
TOTAL	200	100

According to table 12, majority of the respondents can read and write the Ghanaian languages. However 38 (19%) could read the Ghanaian languages but could not write in them. 17 (8.5%) were illiterate in the Ghanaian languages. It can be deduced from the above table that the bulk of the informants were well versed in the Ghanaian languages. All the respondents use the Ghanaian languages in informal discourse situations.

Table 13 **The people to whom respondents speak English, Ghanaian language (G.L) and Pidgin**

VARIABLES	English		G. L		Pidgin	
	Freq.	%	Freq.	%	Freq.	(%)
Strangers	173	86.5	-	-	-	-
Females	93	46.5	90	45	10	5
Males	92	46	95	47.5	54	27
Older people	119	59.5	120	60	-	-
Younger people	89	44.5	142	71	-	-
My age group	120	60	168	84	51	25.5
My colleagues	167	83.5	170	85	53	26.5
Subordinates (juniors)	95	47.5	155	77.5	52	26
Superiors (seniors)	160	80	74	37	-	-
Married Persons	83	41.5	85	42.5	-	-
Church members	85	42.5	100	50	-	-
People of the same academic qualification	169	84.5	137	68.5	49	24.5
People of lower academic qualification	90	45	150	75	50	25
People of higher academic qualification	170	85	130	65	-	-
People of my ethnic group	80	40	180	90	-	-
People outside my ethnic group	168	84	75	37.5	-	-

Table 13 reflects the choices made of English, Ghanaian language and Pidgin by 200 respondents against the variables of inter-personal relationship in discourse situations. Each of the respondents was to make a choice out of three languages and to indicate the people with whom they spoke the languages in question. The respondents therefore stood the chance of making more than one choice as shown on Table 13 and other tables. From Table 13, 173 (86.5%) out of the 200 respondents spoke English to strangers. The reason given was because of lack of familiarity. The choice of English in communication between subjects who were not familiar with each other was due to the fact that English functions as lingua franca in the university. The table above also shows that many respondents chose English in their interaction with persons in authority or people of higher academic qualification. In fact, everybody within the research sample frame spoke English. In situations where there was a non common Ghanaian language, interlocutors spoke English.

From the above table, 180 respondents spoke Ghanaian language to people of their ethnic group. This was to be expected because in the university, the Ghanaian Languages were employed alongside English for wider communication. The bulk of the respondents also spoke the local languages to subordinates, to people of lower academic qualification and to colleagues. 75 respondents spoke Ghanaian Languages to people outside their ethnic groups. This implied that the respondents in question could speak other Ghanaian languages in addition to their mother tongues. Many different Ghanaian languages were spoken in the university community. These Ghanaian Languages were employed for communication in informal discourse situations.

According to the findings of the present study all the speakers of Pidgin spoke it with males. Only ten respondents spoke Pidgin with females. The reason was that females do not speak Pidgin because they think it is inferior. They rather speak English more because it is more prestigious. The Pidgin speakers communicate in Pidgin with their age group, their colleagues, subordinates, people of the same academic qualification and people of lower academic qualification. Pidgin was employed for communication in informal discourse situations.

Table 14 Respondents degree of mixing the Ghanaian Language with English

DEGREE OF MIXING	FREQUENCY	PERCENTAGE (%)
Often Mixing	34	17
Sometimes Mixing	152	76
Never Mixing	14	7
TOTAL	200	100

Table 14 shows the extent to which respondents mix the Ghanaian language with English. (The results on the above table shows subjective claims by respondents). While 152 respondents sometimes mixed their Ghanaian languages, 34 often mixed. However 7% of the respondents never mixed their Ghanaian language with English. The above table confirms the results on Table 16 that the bulk of the respondents mixed their Ghanaian language with English.

Table 15 **The discourse situations in which the mixing of the Ghanaian Language with English is done.**

DISCOURSE SITUATIONS	FREQUENCY	PERCENTAGE (%)
Conversations	175	87.5
Arguments	160	80
Discussions	156	78

From Table 15, it can be seen that mixing the Ghanaian language with English occurs in conversations, arguments and discussions. In the university, mixing occurred in these discourse situations in informal circumstances. Mixing the Ghanaian language with English in informal discourse situations is part of the linguistic behaviour of the subjects of the research.

Table 16 The people with whom respondents code-mix

VARIABLES	FREQUENCY	PERCENTAGE (%)
Strangers	-	-
Females	158	79
Males	154	77
Older people	137	68.5
Younger people	146	73
My age group	155	77.5
My colleagues	163	81.5
Subordinates (juniors)	180	90
Superiors (seniors)	122	61
Married Persons	135	67.5
Church members	128	64
People of the same academic qualification	174	87
People of lower academic qualification	171	85.5
People of higher academic qualification	132	66
People outside my ethnic group	102	51
People of my ethnic group	178	89

Table 16 presents informants' responses to the questionnaire item "the people with whom respondents mix their Ghanaian language with English". From Table 16 all the respondents mix their Ghanaian languages with English. The bulk of the respondents

mixed when talking to subordinates, people of their ethnic group, people of lower academic qualification, people of the same academic qualification and people in their age group. It is worth noting that even though mixing the Ghanaian language with English elements in discourse with older people is unusual in the Ghanaian social norm, about 68.5% of informants claimed they code-mixed with older persons. Mixing occurred in informal discourses and it might be due to lack of English registers in the Ghanaian language or low level of proficiency in the Ghanaian language.

Table 17 Respondents' Opinion about the Effect of Interpersonal Relationship on the Appropriateness of Code-Mixing.

Is it appropriate to Code-Mix when talking to?	FREQUENCY		PERCENTAGE (%)	
	YES	NO	YES	NO
Strangers	-	200	-	100
Females	75	106	37.5	53
Males	77	102	38.5	51
Older people	32	153	16	76.5
Younger people	78	108	39	54
My age group	108	81	54	40.5
My colleagues	110	80	55	40
Subordinates (Juniors)	65	124	32.5	62
Superiors (Seniors)	30	157	15	78.5
Married persons	58	122	29	61
Church members	85	94	42.5	47
People of the same academic qualification	75	102	37.5	51
People of lower academic qualification	76	98	38	49
People of higher academic qualification	40	131	20	65.5
People outside your ethnic group	49	126	24.5	63
People of your ethnic group	85	89	42.5	44.5

Although the results of Table 16 show that all the respondents mixed their Ghanaian language with English when communicating in informal discourse situations, Table 17 shows that the bulk of the respondents are of the view that mixing is not appropriate. For instance, majority of the respondents were of the opinion that it was not right to mix when talking to people in authority, older people and strangers. However, some were of the view that it was appropriate if one mixed when communicating with people of one's age group and colleagues.

Table 18 Respondents Degree of Code-Switching

DEGREE OF CODE-SWITCHING	FREQUENCY	PERCENTAGE (%)
Often Switching	30	15
Sometimes Switching	160	80
Never Switching	10	5
TOTAL	200	100

Table 18 presents respondents degree of switching from one language to the other (The results on the above table shows subjective claims by respondents). From the table 160 respondents sometimes switched from English to the Ghanaian language or vice versa 30 respondents often switched in discourse situations while 10 never switched. In a multilingual community like the university most people switched from one language to another in discourse situations.

Table 19 The Discourse situations in which Code-Switching occurs .

DISCOURSE SITUATIONS	FREQUENCY	PERCENTAGE (%)
Conversation	181	90.5
Arguments	173	86.5
Discussions	178	89

According to table 19, Code-Switching occurred in conversations, arguments and discussions. Like code-mixing, code-switching occurred in these discourse situations mentioned in informal circumstances. Switching from one language to the other in conversations, arguments and discussions is part of the linguistic life of the people of the university community.

Table 20 Respondents' Opinion about the Effect of Inter-personal Relationship on Code-Switching

The people with whom respondents Code-Switch	FREQUENCY	PERCENT (%)
Strangers	-	-
Females	164	82
Males	158	79
Older people	147	73.5
Younger people	153	76.5
My age group	165	82.5
My colleagues	182	91
Subordinates (juniors)	170	85
Superiors (seniors)	152	76
Married Persons	144	72
Church members	138	69
People of the same academic qualification	176	88
People of lower academic qualification	141	70.5
People of higher academic qualification	160	80
People outside my ethnic group	168	84
People of my ethnic group	190	95

Table 20 shows that code-switching went on in most discourses in the university. Code-switching occurred between people of a similar linguistic background. In some situations, the switch is from English to the Ghanaian language or vice versa. Sometimes interlocutors switched from one Ghanaian language to another when they could speak two Ghanaian languages or more. Code-switching occurred at the informal discourse levels.

Table 21 Respondents' Opinion about the Effect of Inter-personal Relationship on the Appropriateness of Code-Switching

Is it appropriate to Code-Switch when talking to?	FREQUENCY		PERCENTAGE (%)	
	YES	NO	YES	NO
Strangers	-	200	-	100
Females	160	73	80	36.5
Males	154	74	77	37
Older people	70	145	35	72.5
Younger people	156	75	78	37.5
My age group	161	45	80.5	22.5
My colleagues	185	40	92.5	20
Subordinates (Juniors)	175	68	87.5	34
Superiors (Seniors)	121	146	60.5	73
Married persons	138	59	69	29.5
Church members	124	72	62	36
People of the same academic qualification	171	84	85.5	42
People of lower academic qualification	144	75	72	37.5
People of higher academic qualification	157	47	78.5	23.5
People outside your ethnic group	140	48	70	24
People of your ethnic group.	188	86	94	43

Table 20 shows that all the respondents code-switched in discourse situations. Table 21 confirms the results on Table 20 because it can be deduced that the majority of the respondents were of the opinion that code-switching was appropriate. Some of the responses on Table 21 show that it was not appropriate to code-switch when talking to superiors and older persons. This is because the relationship between a superior and a subordinate and that between an older person and a young person is regarded as formal and because code-switching occurs in informal discourse situations.

SECTION B

4.2 CHARACTERISTICS OF INTERVIEWEES

This section presents the characteristics of interviewees. In all, ten students, ten lecturers and ten non - academic workers were interviewed.

Table 22 Age distribution of Interviewees

AGE RANGE	STUDENTS		LECTURERS		NON-ACADEMIC WORKERS	
	Freq.	%	Freq.	%	Freq.	%
14 - 19 years	-	-	-	-	1	10
20 - 24 years	4	40	-	-	1	10
25 - 29 years	3	30	-	-	2	20
30 - 34 years	1	10	-	-	1	10
35 - 39 years	-	-	3	30	2	20
40 - 44 years	2	20	3	30	1	10
45 - 49 years	-	-	2	20	1	10
50 - 54 years	-	-	1	10	-	-
55 - 59 years	-	-	1	10	1	10
60 - plus	-	-	-	-	-	-
TOTAL	10	100	10	100	10	100

Out of the total number of 30 interviewees, 4 students and one non-academic worker were between the age range 20 - 24 years. 3 students and 2 non-academic workers were also within the age range 25 - 29 years. 3 lecturers were between 40 - 44 years. One lecturer and one non-academic worker were between 55 - 59 years. No interviewee was 60 years and above. The age of respondents affected their choice of language. Young respondents did not speak Pidgin with the elderly.

Table 23 Sex Distribution of Interviewees

SEX	STUDENTS		LECTURERS		NON-ACADEMIC WORKERS	
	Freq.	%	Freq.	%	Freq.	%
MALE	5	50	5	50	5	50
FEMALE	5	50	5	50	5	50
TOTAL	10	100	10	100	10	100

Table 23 shows equal number of male and female interviewees. The sex of informants affected their choice of code in discourse situations. Males spoke Pidgin to their male counterparts but not to females. The majority of the latter spoke English or the Ghanaian languages.

Table 24 Level of Education of Interviewees

LEVEL OF EDUCATION	STUDENTS		LECTURERS		NON-ACADEMIC WORKERS	
	Freq.	%	Freq.	%	Freq.	%
Middle School Leaving Certificate	-	-	-	-	-	-
General Certificate of Education (Ordinary Level)	-	-	-	-	2	20
General Certificate of Education (Advanced Level)	4	40	-	-	3	30
Senior Secondary School Certificate	3	30	-	-	1	10
Teacher Training College Certificate	-	-	-	-	-	-
Specialist or Diploma	2	20	-	-	-	-
First Degree	1	10	-	-	-	-
Masters Degree	-	-	4	40	2	20
Doctorate Degree	-	-	6	60	2	20
Others	-	-	-	-	-	-
TOTAL	10	100	10	100	10	100

From Table 24, 4 lecturers had their Masters Degrees and 6 had their Doctorate. This was to be expected since the minimum requirement for the appointment of lecturers into

the university is the Masters Degree. 2 non - academic workers also had their Masters Degrees. 3 students and 3 non - academic workers were holders of the General Certificate of Education (Advanced Level). However, one post graduate student had the First Degree and one non - academic worker had the Senior Secondary School Certificate. The interviewees had received formal education though at different levels. They could therefore speak English. Mixing the Ghanaian language with English was done by all the informants.

Table 25 Languages spoken by interviewees

LANGUAGES	NUMBER OF SPEAKERS
English	30
Ghanaian languages	30
Pidgin	-

Table 25 shows that all the interviewees spoke the English Language. None of the interviewees spoke Pidgin. However this did not mean there were no Pidgin speakers in the research findings. The Pidgin speakers who responded to questionnaire were 54 out of the 200 informants. The Ghanaian languages that interviewees spoke were Akan, (Nzema, Efutu, Guan, Ahanta) Ga, Ewe, Dagbani, Dagaare. Some of the informants spoke English and their mother tongues.

Table 26 The people to whom interviewees speak English

VARIABLES	STUDENTS		LECTURERS		NON-ACADEMIC WORKERS	
	Freq.	%	Freq.	%	Freq.	%
Strangers	7	70	10	100	7	70
Females	7	70	10	100	7	70
Males	6	60	10	100	7	70
Older people	8	80	10	100	8	80
Younger people	8	80	10	100	7	70
My age group	7	70	10	100	8	80
My colleagues	6	60	10	100	8	80
Subordinates (Juniors)	5	50	6	60	5	50
Superiors (Seniors)	10	100	10	100	10	100
Married persons	8	80	10	100	7	70
Church members	8	80	10	100	7	70
People of the same academic qualification	6	60	10	100	8	80
People of lower academic qualification	7	70	7	70	6	60
People of higher academic qualification	9	90	10	100	10	100
People outside your ethnic group	7	70	10	100	8	80
People of your ethnic group	5	50	7	70	6	60

From Table 26, all the interviewees spoke English. They spoke English to superiors and people of higher academic qualification more than to subordinates and people of lower academic qualification. In the university, English was employed in both formal and

informal discourses. In situations where there was no common Ghanaian language, English became the lingua franca. Table 26 also shows that lecturers spoke English most.

Table 27 The people to whom interviewees speak Ghanaian language

VARIABLES	STUDENTS		LECTURERS		NON-ACADEMIC WORKERS	
	Freq.	%	Freq.	%	Freq.	%
Strangers	-	-	-	-	-	-
Females	7	70	8	80	9	90
Males	9	90	8	80	10	100
Older people	8	80	8	80	8	80
Younger people	6	60	7	70	9	90
My age group	9	90	9	90	10	100
My colleagues	9	90	9	90	10	100
Subordinates (Juniors)	8	80	9	90	10	100
Superiors (Seniors)	6	60	8	80	7	70
Married persons	7	70	8	80	9	90
Church members	9	90	9	90	9	90
People of the same academic qualification	9	90	9	90	9	90
People of lower academic qualification	8	80	9	90	10	100
People of higher academic qualification	5	50	8	80	6	60
People outside your ethnic group	6	60	5	50	6	60
People of your ethnic group.	10	100	10	100	10	100

Some of the interviewees could speak only their mother tongues, while others could speak three to four Ghanaian languages. It must be noted that English and the Ghanaian languages were used for wider communication. In the university, the Ghanaian languages were used for informal interactions. From Table 27, the bulk of the interviewees spoke the Ghanaian Languages to their age group, colleagues, subordinates and people of lower academic qualification.

Table 28 The people with whom interviewees code-mix

VARIABLES	STUDENTS		LECTURES		NON-ACADEMIC WORKERS	
	Freq.	%	Freq.	%	Freq.	%
Strangers	-	-	-	-	-	-
Females	7	70	8	80	9	90
Males	7	70	8	80	9	90
Older people	6	60	7	70	8	80
Younger people	7	70	7	70	7	70
My age group	9	90	10	100	10	100
My colleagues	10	100	10	100	10	100
Subordinates (Juniors)	10	100	10	100	10	100
Superiors (Seniors)	7	70	8	80	6	60
Married persons	7	70	8	80	9	90
Church members	7	70	8	80	9	90
People of the same academic qualification	8	80	9	90	9	90
People of lower academic qualification	9	90	10	100	10	100
People of higher academic qualification	8	80	10	100	7	70
People outside your ethnic group	6	60	7	70	7	70
People of your ethnic group	10	100	10	100	10	100

Table 28 presents interviewees opinion about the effect of inter-personal relationship on code-mixing. For communication in informal discourses interviewees mixed the Ghanaian language with English items. Interviewees code-mixed with people of their ethnic group, their age group, colleagues, subordinates and people with lower academic qualification.

Table 29 Interviewees' Opinion about the Effect of Inter-personal Relationship on the Appropriateness of Code-Mixing

Is it appropriate to Code-mix when talking to?	STUDENTS				LECTURERS				NON-ACADEMIC WORKERS			
	Freq.		%		Freq.		%		Freq.		%	
	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
Strangers	-	-	-	-	-	-	-	-	-	-	-	-
Females	6	4	60	40	9	1	90	10	1	9	10	90
Males	6	4	60	40	9	1	90	10	1	9	10	90
Older people	3	7	30	70	5	5	50	50	1	9	10	90
Younger people	8	3	80	30	10	-	100	-	1	3	10	30
Your age group	10	2	100	20	10	-	100	-	7	2	70	20
Your colleagues	10	-	100	-	10	-	100	-	9	1	90	10
Subordinates (Juniors)	10	-	100	-	9	1	90	10	8	2	80	20
Superiors (Seniors)	3	-	300	-	6	4	60	40	4	6	40	60
Married persons	5	7	50	70	10	-	100	-	4	6	40	60
Church members	6	5	60	50	10	-	100	-	3	7	30	70
People of the same academic qualification	7	3	70	30	10	-	100	-	5	5	50	50
People of lower academic qualification	8	2	80	20	10	-	100	-	9	1	90	10
People of higher academic qualification	2	8	20	80	10	-	100	-	4	6	40	60
People outside your ethnic group	6	4	60	40	5	5	50	50	4	6	40	60
People of your ethnic group.	10	-	100	-	10	-	100	-	10	-	100	-

Table 29 shows interviewees opinion about the effect of inter-personal relationship on the appropriateness of code-mixing. It can be seen from the table that all the lecturers interviewed were of the opinion that code mixing occurred very often. The reason given was that mixing the Ghanaian language with English in an informal discourse situation was unavoidable. Some students and non-academic workers on the other hand were of the view that mixing was not appropriate in communications with older people, superiors, and people of higher academic qualification. This is because this group of informants regarded such interactions as formal.

Table 30 The people with whom interviewees code-switch

VARIABLES	STUDENTS		LECTURERS		NON-ACADEMIC WORKERS	
	Freq.	%	Freq.	%	Freq.	%
Strangers	-	-	-	-	-	-
Females	9	90	9	90	9	90
Males	9	90	9	90	9	90
Older people	8	80	9	90	8	80
Younger people	7	70	8	80	7	70
My age group	10	100	10	100	10	100
My colleagues	10	100	10	100	10	100
Subordinates (Juniors)	10	100	10	100	10	100
Superiors (Seniors)	6	60	9	90	6	60
Married persons	8	80	9	90	8	80
Church members	9	90	9	90	9	90
People of the same academic qualification	9	90	10	100	10	100
People of lower academic qualification	8	80	9	90	9	90
People of higher academic qualification	7	70	9	90	6	60
People outside your ethnic group	6	60	8	80	7	70
People of your ethnic group	10	100	10	100	10	100
TOTALS	10	100	10	100	10	100

Table 30 presents interviewees opinion about the effect of inter-personal relationship on code-switching. All the interviewees could speak two or more languages. Switching from one language to another was common. Code-switching occurred in informal discourse

situations. From Table 30, code-switching occurred often when interviewees communicated with their age group, their colleagues, subordinates and people of their ethnic group. Code-switching especially from English to the Ghanaian language made interlocutors feel they have a common identity. Code-switching with strangers may not be too reliable but according to the interviewees this takes place when interlocutors realise they share a common Ghanaian language.

Table 31 Interviewees Opinion about the Effect of Inter-personal Relationship on the Appropriateness of Code-Switching

Is it appropriate to Code-switch when talking to?	STUDENTS				LECTURERS				NON-ACADEMIC WORKERS			
	Freq.		%		Freq.		%		Freq.		%	
	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
Strangers	-	-	-	-	-	-	-	-	-	-	-	-
Females	8	2	80	20	9	1	90	10	7	3	70	30
Males	8	2	80	20	9	1	90	10	8	2	80	20
Older people	4	6	40	60	5	5	50	50	3	7	30	70
Younger people	7	3	70	30	10	-	100	-	7	3	70	30
Your age group	10	-	100	-	10	-	100	-	7	3	70	30
Your colleagues	9	1	90	10	10	-	100	-	8	2	80	20
Subordinates (juniors)	8	2	80	20	9	1	90	10	8	2	80	20
Superiors (seniors)	2	8	20	80	8	2	80	20	1	9	10	90
Married persons	7	3	70	30	10	-	100	-	8	2	80	20
People of the same academic qualification	8	2	80	20	10	-	100	-	9	1	90	10
People of lower academic qualification	10	-	100	-	10	-	100	-	10	-	100	-
People of higher academic qualification	8	2	80	20	10	-	100	-	9	1	90	10
People outside your ethnic group	4	6	40	60	6	4	60	40	5	5	50	50
People of your ethnic group.	10	-	100	-	10	-	100	-	10	-	100	-

Table 31 shows that majority of the interviewees were of the opinion that code-switching was appropriate. All the informants were of the view that code-switching occurred in discourses with their age group, people of lower academic qualification and people of their ethnic group. Some of the interviewees thought it was not appropriate to code-switch when talking to older people, superiors and people of higher academic qualification. Since they considered such interactions as formal.

SECTION C

4.3.0 MAIN RESULTS OF THE RESEARCH

The aim of the present study was to investigate the effect of inter-personal relationship on code choice in the university community of Cape Coast. Secondly, it was to research into the nature of the linguistic situation in the university community. The study was also to determine the kinds of code choice. Within the framework of these objectives two hypotheses were formulated and tested.

4.3.1 Hypothesis 1

The inter-personal relationship between the subjects of the research affects their choice of code in discourse situations.

The study revealed that the inter-personal relationship between interlocutors to a large extent affected their choice of code in discourse situations. Some of the instances illustrating the above hypothesis were:

1. A student would not speak Pidgin to his lecturer.

2. A male student would not speak Pidgin to a female student
3. A subordinate would use unmixed codes in a talk with the Vice-Chancellor of the university.
4. Moslem informants claimed they spoke Hausa to one another but switched to English when communicating with Christians. (This did not imply there were no Christians who spoke Hausa in the university).

The above hypothesis was thus confirmed.

4.3.2 Hypothesis 2

The kinds of code choice available to interlocutors are: code-switching, code-mixing and unmixed code.

The data of the present research revealed that the types of code choice available to the informants were unmixed English, unmixed Ghanaian language, mixed English and Ghanaian language and a switch from English to the Ghanaian language or vice versa. Unmixed English was used in formal discourses while the latter were employed in informal discourse.

The above hypothesis was also confirmed.

4.3.3 CONCLUSION

This chapter has been analysing the characteristics of respondents to the research questionnaire and interviews. The analysis was focused on the effect of age, sex,

rank, status, religious affiliation, marital status, level of education and ethnicity on code choice. This chapter has also been finding out about the opinion of the subjects of the research on the effect of inter-personal relationship on code choice in discourse situations.

The hypotheses formulated for the present study were:

1. The inter-personal relationship between the subjects of the research affects their choice of code in discourse situations.
2. The kinds of code choice available to interlocutors are: Code-switching, code-mixing and unmixed codes.

These hypotheses were tested and confirmed.

CHAPTER 5

DISCUSSION

5.0 INTRODUCTION

The main concern of the present study was an investigation into the effect of interpersonal relationship on the choice of code in discourse situations. The variables that were employed in determining the relationship between participants in discourse were: sex, age, rank, status, religious affiliation, marital status familiarity, level of education and ethnicity. This chapter mainly discusses the findings of the present study.

5.1 ETHNIC DIFFERENCES AND CODE CHOICE

The University of Cape Coast is a multilingual community. The subjects are of different ethnic backgrounds. As a result several languages co-exist and individuals speak more than one language. Some of the Ghanaian languages spoken in the university were: Akan (Nzema, Ahanta, Guan, Efutu), Ewe, Ga, Dagbani, Dagaare and Dangme.

Normally a Ga and an Ewe could not communicate in view of the fact that the two languages were mutually unintelligible. The English Language, however, cuts across ethnic barriers. It is a kind of lingua franca. It facilitated communication between interlocutors of different ethnic backgrounds.

The English Language is a colonial legacy. It was adopted as the official or national language after Ghana asserted her independence in 1957. This became necessary because there were several local languages and English was the common language for communication.

In the university, the Ghanaian languages were used in both informal and formal discourse situations. They were spoken in the student halls of residence, in offices and around the university campus in general. However there were some situations in which the local languages were used in a formal way. Firstly, in the Ghanaian language Department, the local languages were used as medium of instruction during lectures. Secondly, the Ghanaian languages were also employed by the orthodox Churches.

The data for the present study revealed that about 65.5% of the target population of the research were Akans. Among the Ghanaian languages, Akan had the highest number of speakers. In fact, virtually everybody in the university community can speak some form of Akan. Speakers of other Ghanaian languages can speak it in addition to their mother tongues. The position of Akan vis-a-vis the other Ghanaian languages make the former a potential national language.

In the university community multilingualism includes bilingualism. All the informants spoke English and their mother tongues. There were therefore Akan -

English, Ga-English, Ewe -English, Dagbani-English, Dagaare-English bilinguals and so on. There were also individuals who could speak two or three other Ghanaian languages in addition to the English Language. There were Akan -Ga -English, Ga-Ewe-English, Akan-Dagaare-English, Akan-Ga-Ewe-English, Dagbani-Frafra -Dagaare-English multilinguals and so on.

Mixing the Ghanaian languages with English was very common in the university. Many Akan speakers, especially Fantes, claimed they could not speak Fante without mixing. The introduction of English items into the Fante was observed as the manner of speaking of most educated Fantes. Some of the Fantes claimed colonisation had something to do with this linguistic behaviour. Other Ghanaian language speakers also explained that mixing the local language with English occurred because certain registers in English did not exist in the Ghanaian Language and this made code - mixing somehow unavoidable. Furthermore, many respondents were not very proficient in the local languages and this also brought about mixing. It is worth noting that in mixing, it was the Ghanaian language that was mixed with English words, phrases and expressions but not the other way round. In this situation the Ghanaian language is the matrix while English is the embedded language. For an illustration on code-mixing in discourse situations see appendix 4.1.

The result of the research showed that people actually mixed, whether or not they were conscious of it. Code-mixing occurred in informal discourse situations. In mixing the quantity of English items in the Ghanaian Language depended on interlocutors repertoire of English.

Switching from English to the Ghanaian Languages or vice-versa occurred in most discourse situations in the university. For instance, the presence of a third person in a dialogue in English triggered-off a situation of code-switching when this new person who joined the conversation switched to a Ghanaian language common to one of them. The conversation went on between the two in the Ghanaian language for a brief time. After the departure of the third party, the conversants switched back to the English language, because they did not have a common Ghanaian language. For the illustration of code-switching occurring as a result of the presence of a third person in discourse, see appendix 4.2.

Code-switching also occurred when two students were discussing a topical social issue in Akan but had to switch to English as the discourse took on an academic dimension. The interactants used English and Akan inter-changeably as the discourse progressed. In the same discourse situation, a third student joined the discussion but had to switch to the Ga Language with one when a private issue came up.

One participant could speak Akan, Ga and English and was moving from one Language to the other. (see appendix 4.3) On another occasion, interlocutors initiated a discussion in English but when they discovered they had a similar ethnic background, the discourse continued in the Ghanaian language in question. (see appendix 4.4). In this instance, knowledge of the linguistic background of the conversants triggered off the switch.

A sense of oneness and loyalty to one's ethnic origin were manifested when there was a switch from English to the Ghanaian language.

5.2 SEX

The current research target population among other categorisation is stratified into males and females. Variation according to the sex of participants in discourse has been the subject of many recent researches. The general inference from dialect surveys is that female speakers tend to use more prestigious forms than male speakers with the same general social background (Yule, 1996).

The present study revealed that most males especially students spoke Pidgin to their male counterparts in informal discourse situations. Majority of the male students did not speak Pidgin to female students. It is worth noting that eighteen females out of the research female population of 90 spoke Pidgin. Female Pidgin

speakers spoke it with males but not females. The reason why the bulk of the females in the university community did not speak Pidgin was that they had attached some stigma to it. The female regarded Pidgin as an inferior language that was associated with rogues and illiterates. They were therefore not enthusiastic about the use of Pidgin. Most of the males were aware of the female perception of Pidgin so the former did not speak it with the latter. The males also thought the females were not proficient in Pidgin so they did not speak it with them.

A study on language choice in the University of Cape Coast (Agbali, 1998) suggests that the language employed by the sexes in students courtship was English irrespective of the differences or similarities in the ethnicity of the sexes. Agbali's research revealed that students in courtship were not conversant with registers in the local languages regarding courtship. These students in question, therefore, preferred English as the language of courtship. A couple who initiated a conversation in the Ghanaian language spontaneously switched to English when the subject matter of the discourse became romantic.

It was discovered in the present study that some male students always spoke English to females irrespective of the degree of familiarity and the previous knowledge of their common ethnic backgrounds. This category of male students always wanted to impress the opposite sex in discourse. The males in question had

attached some prestige to the English language. They regarded English as the language of enlightened people and wanted the females to recognise them as such.

A group of Ghanaian female students who had been travelling to London for holidays always spoke English. Some male students who knew these "English-speaking" females always spoke English with them. This previous linguistic knowledge triggered-off code switching in discourse situations. The males in question knew the females to whom they spoke either English or the Ghanaian language.

Another category of male students who spoke the indigenous languages to females always mixed the Ghanaian language with English and this was to bring the females' attention to the high proficiency level of the males' English. Through code-mixing, it was the male students intention that the females would recognise them as people who are associated with foreign culture.

Research has shown that sex affects language choice in discourse situation. In some parts of the world, it has been reported that the different sexes used different codes. One of such reports is by Yule: "when Europeans first encountered the different vocabularies of male and female speech among the Carib Indians, they reported that the different sexes used different languages (Yule, 1996, p. 242).

5.3 AGE

The age of informants also affected their choice of code. Students (44 in number) who were within the age range 19 to 30 years spoke Pidgin. The lecturers who spoke Pidgin were 6 in number and they were in the age range 30 to 35 years. Only 4 non-academic workers spoke Pidgin and they were in the range 20 to 29 years. Pidgin speaking in the university community is associated mostly with young people.

Students considered the element of age when making a choice of code. Those who spoke Pidgin did so to people of their age group. Student Pidgin speakers did not speak it with mature students or with lecturers. These students in question perceived mature students as elderly people and, therefore, would not be enthused to speak Pidgin. The current study revealed that students' choice of code in their interaction with lecturers was affected by a combination of age and academic qualification.

Student Pidgin speakers know that Pidgin is a sub-standard language and it is used for communication by people of their age group. These students in question knew that lecturers are older (30 years and above) and have a higher academic qualification (Masters, Ph.Ds). As a result the relationship between students and

lecturers was formal. This state of affairs partly explains why students did not speak Pidgin to lecturers.

Most lecturers on their part did not speak Pidgin to students because according to them, Pidgin is a sub-standard language and it did not befit their status. The few lecturers who spoke Pidgin said they were not too proficient in it and they spoke it to some labourers but not to other lecturers or to students.

Mature students spoke either English or Ghanaian language to their colleagues in the same age group. Students who were within the age range 19 to 30 years chose English or the Ghanaian language when communicating with older students/lecturers. On one occasion a mature student initiated a dialogue in Pidgin in an informal situation with a younger student. The result was that the conversation continued in Pidgin. The reason for this exceptional instance was due to the intimate relationship between the interlocutors.

Age also affected the choice of code of the non-academic workers of the university. The young workers in the age range 20 to 29 years who spoke Pidgin did so to people in their age group and to illiterate workers. The non-academic workers who were in the age range 30 to 50 years did not speak Pidgin to younger employees. English or the Ghanaian language was employed for communication

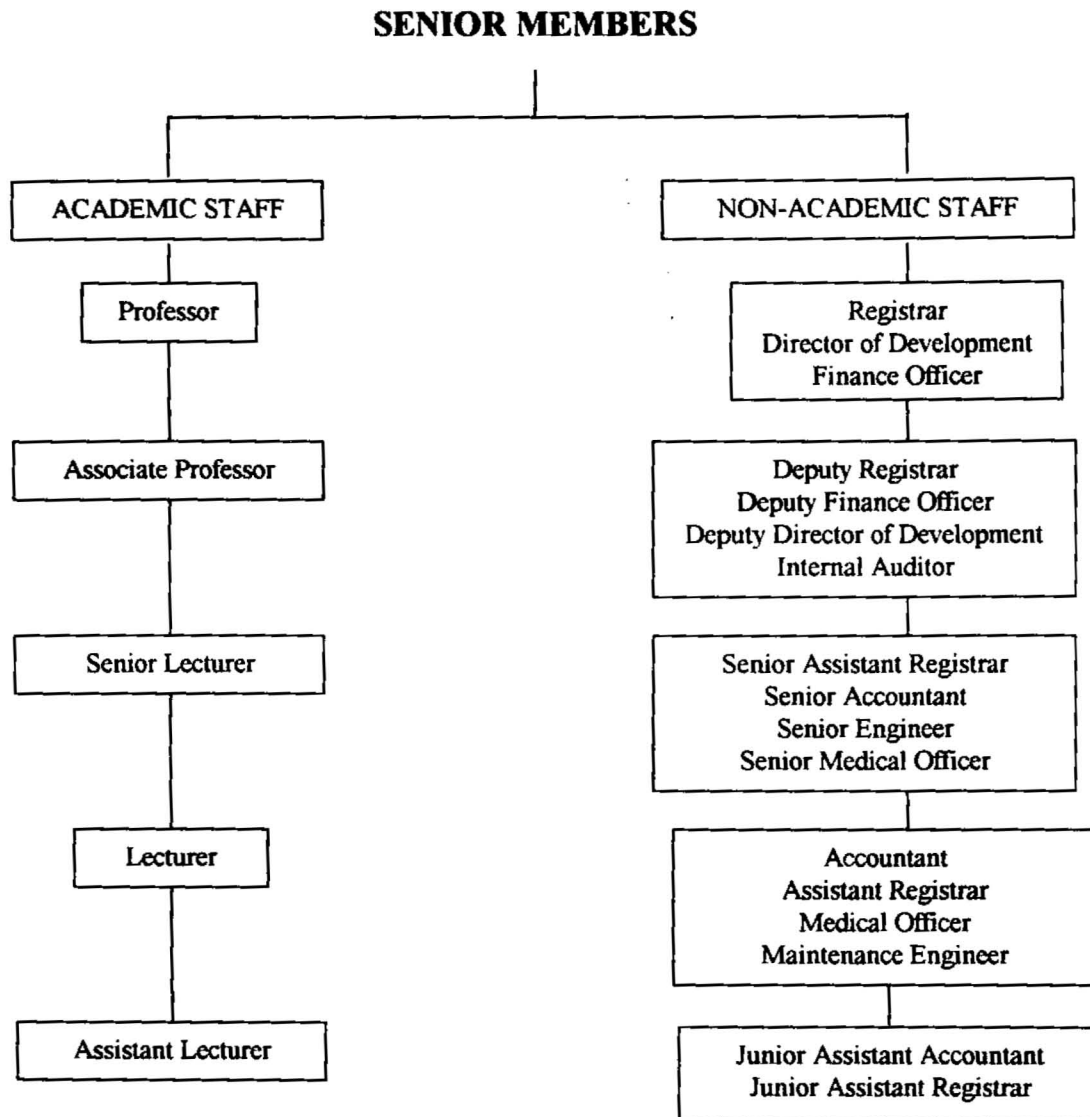
between the young and the elderly in a discourse situation. The academic workers who spoke Pidgin did not speak it with lecturers.

5.4 LEVEL OF EDUCATION, STATUS AND RANK

The status and rank of respondents were determined by their levels of education. The status and rank of informants showed their positions on the social hierarchy of the university. Academic qualification, status and rank brought about social differentiation and this established distinction in relationships.

The ranking system of the workers of the university is hierarchical - senior members, Senior staff and Junior staff. The structure of this system of ranks can be seen below.

FIGURE 1



Senior members of the university are personnel with higher degrees such as Masters, Doctorates and qualifications from professional bodies.

The senior staff of the university comprise Administrative Assistant to Chief Administrative Assistant, Audit Assistant to Chief Auditor among others. The

basic academic qualification of the senior Staff of the university is a first degree or its equivalent. Additional qualifications are in various fields of specialisations.

The Junior Staff of the university are: Clerks, Audit Clerks, Account Clerks, Library Assistants, Technician Assistants and so on. The minimum academic qualification of these categories of the university workers is the General Certificate of Education Ordinary/Advanced Level or the Senior Secondary School Certificate. It is worth noting that the illiterate labourers who do menial jobs have no rank because they do not possess any academic qualification.

Apart from the workers of the university, the other category of the research sample frame were students who were pursuing various courses in the university. Students studying for Bachelors' Degrees had undergraduate rank. Postgraduates were students with either first or second degrees pursuing Masters or Doctorate programmes. Academic qualification brought a distinction between undergraduates and postgraduate and this affected their choice of language. Postgraduates had their first degrees but undergraduates were in the process of acquiring theirs. This difference in rank between undergraduates and postgraduates did not make the former speak Pidgin or the Ghanaian language to the latter. Familiarity and the previous knowledge of the ethnic background of interlocutors determined the choice of code.

The relationship between lecturers and students was determined by academic qualification, status, rank, age, familiarity, ethnicity, among others. Students perceived lecturers as persons with either Masters or Doctorates Degrees and this knowledge generated deference and formality in the relationship between them, which went a long way to affect their choice of language in discourse situations. Students know that high-ranking officers like the registrar, deputy registrar, assistant registrars and so on have high degrees and credentials. They respected senior members of the university and regarded their relationship with them as formal.

In the world of the non- academic workers, it was discovered that the relationship between the senior members and the junior staff was formal. Junior staff regarded senior members as personnel with high academic qualification and occupying important positions on the social ladder.

The results of the study showed that lecturers communicated in English in both formal and informal discourse situations. In most informal discourses like conversations and discussions, lecturers employed either the Ghanaian language or English. In discourse situations in which the local language was chosen, a lot of code-mixing occurred. The Ghanaian languages were mixed with English elements. In many instances, if the subject of the discourse was academic

lecturers spoke English in the communication process. However, a change in the discourse subject to a social issue brought about a switch to the Ghanaian language. Lecturers appeared to be on good terms with one another. There was no doubt that most of them were familiar with each other. The cordial relationship between lecturers shrouded the existing distinctions between them. The lecturers were on familiar terms with their colleagues in administration like, the Vice-Chancellor, the Pro Vice-Chancellor, Deans of faculties and heads of departments. Depending on the formality of the discourse and setting English or the Ghanaian language was employed for communication.

Under normal circumstances the relationship between lecturers and students was formal. Lectures, tutorials and other academic meetings involving lecturers and students were conducted in English. However, students who became familiar with lecturers could speak the indigenous languages if there was a common Ghanaian language between them. In many instances, it was the lecturers who initiated the discourses in the local language. For example, a student greeted her lecturer in English, "Good morning, Sir", and the lecturer responded in Akan, "woho tse den (How are you), Mo hun wo akyer" (it's a long time). The conversation that ensued was in the Ghanaian language in question and there was code mixing and switching as the issues in the discourse changed. It is worth noting that some students could not speak the Ghanaian language with their lecturers even though

they were familiar with them and there was a common language at the background. Some students did not want to alter the degree of formality that existed between them and their lecturers. Students spoke English to professors, deans of faculties and heads of departments.

There are constant interactions between the non-academic workers of the university. One area of distinction among workers is status. To a large extent status influence the choice of languages employed for communication. English was the official language used by all workers in discourse situations. The Ghanaian languages - Akan, Ga, Ewe, Nzema, Dagbani - were chosen for communication during informal interactions. One would expect that an assistant registrar would speak English when discussing an issue with the deputy registrar or the registrar but in the informal discourses the Ghanaian languages were employed except in a formal discourse like a meeting that English was strictly used.

In all the offices of the various departments of the university administration, the Ghanaian languages, especially Akan were mostly spoken in informal discourses. Since mixing the local language with English was a characteristic feature of the Fantes, a lot of code-mixing went on. A switch from Fante to English or vice versa was also common. When there was no common Ghanaian language, English

was used. Workers at the subordinate level like messengers or labourers (cleaners) were not proficient in English. It was observed that they always spoke Akan to their superiors. Employees of high status like junior assistant registrars, senior assistant registrars and deputy registrars spoke Akan, Ga, Ewe and so on in their interaction with the junior staff.

Majority of the non-academic workers serving at the offices of the faculties and academic department preferred to speak the Ghanaian language with their colleagues and superiors. The choice of the vernacular went with a certain degree of familiarity. For instance during the tenure of office of one of the deans of the Arts Faculty, English was the medium of communication between the boss and his subordinates. This was because the former did not make an attempt to speak the Ghanaian language with the latter. It was realised that there was no common Ghanaian language between the dean and the non-academic staff. Although the atmosphere in the office was cordial, the relationship between them could be described as formal. Familiarity was at a low ebb.

The relationship between student and the non-academic workers was formal. Most students were not familiar with the non-academic staff. It was also difficult for the two groups in question to know of the Ghanaian language that was common between them. As a result, English was employed in most discourse situations.

Some of the junior staff were not proficient in English but they tried to speak it with the students. Very few students spoke the local languages with the non-academic staff. Majority of the students said they knew of the ethnic background of the Vice-Chancellor of the university but could not speak the Ghanaian language with him because they considered the relationship formal.

5.5 RELIGIOUS AFFILIATION

The subjects of the present research were affiliated to different religions some of which were Christianity, Islam, African Traditional Religion and Bahai.

The current study revealed that majority of the informants were christians. Within this group the greater number was orthodox while the minority were charismatic christians. The orthodox group seemed to get on well with one another and with members from the charismatic sect. The latter employed English in their Church services. Discourses in the church - prayers, bible readings, sermons- were in English. Prayer meetings and devotions outside church service were also in English. Some of the participants in these prayer sessions, said the reasons why they did not pray in the local languages was because they lacked registers relating to the prayer discourse. Most of the charismatic christians were influenced by the religious discourses in English to make extensive use of English. The Ghanaian languages were employed by charismatic christians in non-religious discourses.

Conversations, discussions and arguments outside prayer meetings and church services were in English or the Ghanaian languages. Charismatic Christians regard Pidgin as a vulgar and indecent language. They therefore did not communicate in it. It was noted that charismatic Christians were fond of speaking English more than the Ghanaian language. In the orthodox churches, the Ghanaian languages were used alongside English in religious discourses-prayers, Bible readings, sermons-. The orthodox Christians employed English or the local languages in non-religious discourses like in conversations, arguments discussions and so on.

The language that is associated with the Islamic religion in the university and elsewhere in Ghana is Hausa. Most Muslims are from the northern part of Ghana where Hausa is used as a lingua franca. Majority of the Muslim informants claimed they spoke Hausa to fellow Muslims but switched to English when communicating with Christians. Muslims at the university employ English, Hausa and the Ghanaian languages in discourse situations. During congregational worship on Fridays, prayers were said in Arabic. Muslims believed that the original version of the Koran was in Arabic. For them, communication with God should be in Arabic. It was realised that Arabic was not used in informal non-religious discourses. However, sermons in the Friday worship were in Hausa or English.

5.6 MARITAL STATUS

Marriage is one of the institutions that exist in many societies. Individuals who are psychologically, physiologically and economically ready to marry, are expected to do so. The institution of marriage confers respect and importance on the couples and these go a long way to affect code choice in discourse situations.

According to the result of the present study, out of the total number of 200 respondents, 55% were married, 17.5% were bachelors, 44% spinsters and 4% divorced. There was one widow, one widower and one nun. The above analysis shows that in the university community the majority of the subjects were married. The marital status of the individuals seemed to be at the background. This combined with other factors that affect relationships to affect language choice. Sometimes, it was not easy for one to know the marital status of the individual though we could speculate with the help of symbolic rings.

From the findings of the current research, it could be deduced that majority of the lecturers and non-academic workers of the university were married. In most communications in discourse situations, the marital status of interactants did not affect code choice in isolation. Language choice was affected by a combination of the marital status and other factors like academic qualification, status, rank, level of familiarity, setting and the subject matter of the discourse. The marital status of

lecturers adds a touch of deference and formality to their relationship with students.

The present study also revealed that students who were not married normally did not associate much with the married. In situations where the level of familiarity was low, English was employed for communication. However, as the level of familiarity increased, the ethnic backgrounds of interlocutors were known, therefore the discourses were in the Ghanaian languages. Most married people in the university community did not speak Pidgin. Some student bachelors and spinters sometimes spoke Pidgin in informal discourses but did not communicate in Pidgin with married persons.

5.7 CONCLUSION

Chapter 5 discussed the findings of the present study. The chapter revealed that sex, age, rank, status, religious affiliation, marital status, familiarity, level of education and ethnicity established the relationship between participants in discourse and they affected code choice.

CHAPTER SIX

CONCLUSION

6.0 INTRODUCTION

This chapter presents the summary of the entire work, looks at the results of the findings of the research and offers recommendations for further research.

6.1 SUMMARY OF THE WORK

Chapter one of the present work is the introduction. It offers an overview of the dominant concepts of the research. This chapter also gives the background to the work, states the research problem, and poses the research questions. It also states the hypotheses and the assumptions on which the study is based as well as the general significance of the work.

Chapter two reviews the existing literature on studies carried out in both non-Ghanaian and Ghanaian contexts. The chapter also discusses the theoretical framework within which the current research has been conducted. The review of related literature establishes the relationship between the present and other works. From the review, it can be realised that the existing literature takes a look at code choice in different linguistic contexts. The current work researches into the effect of inter-personal relationship on code choice. It is carried out within the framework of ethnography of speaking and sociology of language.

The third chapter takes a look at the research design, the target population of the study, the method of sampling, the research instruments used for data collection and the research procedure which involves the prefield work and field work methods.

A pilot study was conducted to test the effectiveness of the research tools and to solve methodological problems that might be encountered in the fieldwork. Data were gathered from the target population with the help of the observation method, questionnaire and interview research instruments.

The problems encountered in the course of data collection were: keeping track of informants, unfriendly attitude of prospective respondents, difficulty of finding a suitable place and interruptions in the interviews.

The criteria of reliability and validity were met through various techniques such as multiple sources of data collection, pilot testing of the research instruments, comparison of informants' responses and the care taken to ensure that the tools measured what they were to measure.

Chapter four is an analysis of the research data. Section A of the chapter analyses informants responses to questionnaire. This analysis is based on age distribution, sex distribution, ethnicity, marital status, religious affiliation, academic

qualification, positions held in the society, languages spoken, first language acquisition, Ghanaian language literacy level, the people to whom respondents speak English, Ghanaian language, Pidgin and the effect of inter-personal relationship on code-mixing and code-switching.

Section B analyses the characteristics of interviewees. The interview instrument was used to supplement the data gathered by observation and questionnaire. The interview tool helped to elicit more information about the effect of inter-personal relationship on code choice, which forms the pivot of the present study.

Section C of chapter four examines the main results of the research. This segment discusses the hypotheses of the study. These are:

- a) The inter-personal relationship between the subjects of the research affects their choice of code in discourse situations.
- b) The kinds of code choice available to interlocutors are code-switching, code-mixing and unmixed codes.

The fifth chapter is a discussion of the findings of the research. The discussion was focussed on sex age, rank, status, religious affiliation, marital status, familiarity, level of education and ethnicity. It was found that these inter-personal variables affected code choice.

Chapter six is the conclusion. In this chapter the investigator summarises the entire work, draws conclusions from the results of the research findings and gives recommendations for further studies.

6.2.0 RESULTS OF THE RESEARCH FINDINGS

The current research established that the inter-personal relationship between participants in discourse affected their choice of code. The factors that were employed to determine the relationship between the subjects of the research were: ethnicity, sex, age, level of education, status, rank, religious affiliation and marital status.

6.2.1 CODE CHOICE

The present work revealed that the kinds of code choice available to interlocutors in discourse situations were: unmixed codes, code-mixing and code-switching.

6.2.1.1 UNMIXED CODES

There were instances when interlocutors either spoke English, Ghanaian language or Pidgin. English for example was employed for communication in both formal and informal discourses. English was the official language for teaching in the university. Other situations in which English was spoken were: tutorials, meetings, matriculation, congregation. English was also used for informal discourses like conversations, discussions and arguments.

The Ghanaian languages were also used in formal situations like the teaching of the indigenous languages at the Ghanaian Language Department and in the orthodox churches. Apart from these instances, the Ghanaian languages were mostly used in informal discourse situations.

Pidgin was spoken by a few people in the university. Unlike English or the Ghanaian languages, Pidgin was employed in only informal discourses. It was used mostly by students.

6.2.1.2 CODE-MIXING

In the university, code-mixing occurred in informal discourse situations. In code-mixing it was the Ghanaian languages that were mixed with English elements. The degree of mixing varied with one's educational background. In mixing, individuals considered themselves speaking the Ghanaian language though they unconsciously or consciously introduced various items of English.

Although some informants were of the opinion that languages should be kept unmixed, the findings of the present study proved that subjects in fact mixed their Ghanaian language with English. In the university community, mixing is an integral part of the linguistic life of the people. Many informants code-mixed because they were not proficient in the Ghanaian languages. Some also explained

that certain registers in English did not exist in the Ghanaian language and this brought about mixing.

6.2.1.3 CODE-SWITCHING

As a mode of code choice in the university, code-switching occurred in informal discourse situations. The nature of code switching in the university was such that interlocutors switched from English to the Ghanaian language or vice versa.

The presence of a third person who had a common linguistic background with one of the conversants was an instance that gave rise to a switch from English to the local language. A change in the subject matter of a discourse from social to academic matter also brought about code-switching.

Code-switching was an indication of bilingualism or multilingualism and the participants shared a common language in contact. The many different languages that existed in the university made code-switching possible. The subjects of the university could speak two or more languages and could therefore switch from one language to another for some particular effect or purpose. The present research revealed that a sense of solidarity and loyalty to one's ethnic group were realised when there was a switch from English to the Ghanaian language.

6.2.2.0 EFFECTS OF THE VARIABLES OF INTER-PERSONAL RELATIONSHIP ON CODE CHOICE

6.2.2.1 ETHNICITY

The university community of Cape Coast is multilingual. The subjects are of different ethnic backgrounds. As a result many diverse languages co-exist. The languages spoken in the university were; English, Pidgin, Akan, Ewe, Ga, Nzema, Dagbani, Dagaare, Ahanta, Dangme, Guan and Efutu. One area that brought about the differences in the relationship between interlocutors was their ethnic backgrounds. Ethnicity determined the code that was chosen in discourses. If interlocutors shared no common Ghanaian language, English was employed for communication. Among the local languages Akan also served as lingua Franca in the university community. Several subjects spoke Akan. There were, therefore, many Akan-English speakers. A great number of informants could also speak Akan and two or more other Ghanaian languages. There were Akan-Ewe-English or Akan-Ewe-Ga-English multilinguals.

6.2.2.2 SEX

The present work revealed that the gender of participants in discourse affected their choice of code. The different sexes used different codes. Females tended to use more prestigious forms than males. For instance, it was realised that most females did not speak Pidgin. Male students who spoke Pidgin did not speak it to

females. For the latter Pidgin is a sub-standard language. Majority of the females preferred to communicate in English, Ghanaian Language or a hybrid of the two.

6.2.2.3 AGE

The age between participants in discourse affected their choice of code. Student Pidgin speakers were in the age range 19 and 30 years. These students spoke Pidgin to those in their age group but not to mature students or older employees of the university. Young students more often spoke English to mature students or lecturers. However, the previous knowledge of the ethnic background, coupled with the degree of familiarity, young students or workers spoke the local language to older people. Older students or workers spoke English or the indigenous language but not Pidgin.

6.2.2.4 LEVEL OF EDUCATION, STATUS AND RANK

In the university, the status or ranks of workers and students are determined by academic qualification. Status and rank brought about differences in relationship and this affected code choice.

Normally, English was the language used for communication between Post-graduates and undergraduates. However, the level of familiarity between these categories of students determined their choice of Pidgin or the local languages.

The relationship between students and the senior members of the university is formal and this influenced their choice of code. Students spoke English to lecturers and the non-academic senior members of the university because of the difference in status and rank (the social distance).

The junior staff of the university recognises the senior staff or senior members as personnel with high academic qualification and occupants of high positions on the social ladder. The language chosen for communication because of the difference in relationship was English. Subordinate workers such as labourers were not proficient in English. They spoke Akan or Pidgin to their superiors.

Senior members communicated in English or the Ghanaian language. The former was employed for formal interaction while the latter was spoken in informal discourse situations. The senior members' choice of code in their interaction with members of the lower ranks also depended on the degree of familiarity that existed between them.

6.2.2.5 RELIGIOUS AFFILIATION

The present study showed that the religious sect that the individual is affiliated to affected his choice of code.

Charismatic christians for instance, made use of only English in their religious discourses. The Ghanaian languages were employed in non-religious discourses. This explains why members of this christian religious sect spoke English more than the Ghanaian languages. Charismatic christians did not speak Pidgin because they regarded it as an indecent language.

Orthodox christians on the other hand used both English and the Ghanaian language in their religious discourses. They communicated in English the Ghanaian language and Pidgin.

Moslems prayed in Arabic. They read both the English and the Arabic versions of the Koran. The moslem informants claimed they spoke Hausa to one another but switched to English or the Ghanaian language when communicating with people affiliated to other religions. It is worth noting however that Hausa is a lingua franca in the north and it is available for all religious groups.

6.2.2.6 MARITAL STATUS

In the university community, majority of the spinsters and bachelors were not too familiar with the married. There was some element of formality between the former and the latter.

In situations where the married and the unmarried were not familiar with each other, English was spoken. However, as they became familiar, they chose between English and the Ghanaian language or code-mixed.

Sometimes the marital status of an individual combined with other factors like age and academic qualification to affect code choice. An undergraduate student spinster did not speak Pidgin to a lecturer because the latter is married, older and has a higher academic qualification.

6.3.0 RECOMMENDATIONS FOR FURTHER RESEARCH

The field of code choice in sociolinguistics is a fertile ground for research. As a result many researches have been conducted in it. The present work has created a unique world for itself by looking at the effect of inter-personal relationship on code choice in discourse situations. It is hoped that the recommendations made for further studies in this potentially viable research field will be considered.

Firstly, code-mixing between two local languages exist in Ghana but the findings of the current research did not report this type of code choice. The present study revealed that in code-mixing it was the Ghanaian language that was mixed with English items but not the other way round. Further research could look at code-mixing between two local languages like Akan and Ga. The study could also establish for example which Ghanaian language receives the mixing.

Secondly, later studies could research into the introduction of Ghanaian language elements into English in informal discourses. This type of code-mixing exist in Ghana even though the current study did not report it.

Thirdly, according to the findings of the present study, code-switching was a type of code choice in which a switch was made from English to the Ghanaian language or vice versa. However a switch from one Ghanaian language to another also exists in Ghana. The suggestion is that research could be conducted in the occurrence of code switching between two local languages.

Finally, the current research was somehow limited by time and financial constraints. It could be extended to cover the other surrounding communities like Apewosika and Amamoma. It could also involve new areas like the Ministries, Social Security and National Insurance Trust House or the financial institutions like the banks in the Cape Coast municipality.

4.4.0 CONCLUSION

The findings of the present study show that the relationship between participants in terms of ethnicity, age, sex, status, rank, level of education, religious affiliation, familiarity and marital status, affected code choice.

In certain circumstances the above variables did not affect code choice isolation. A young worker with a junior rank may speak English to the registrar because of the difference in age, status, rank and academic qualification. In other words sometimes a combination of factors affect code choice.

In addition to the variables of social distance in question that affected code choice were the previous knowledge of the linguistic background and the degree of familiarity between participants in discourse.

The current research findings also include the kinds of code choice that exist in the university. One of them is unmixed code, which comprises pure English or the local languages employed in both formal and informal discourses. Others are code-mixing that is a blend of Ghanaian language and English and code-switching which is a switch from English to the Ghanaian language or vice versa.

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APPENDIX 1

ENGLISH DEPARTMENT, UNIVERSITY OF CAPE COAST.

QUESTIONNAIRE FOR DATA COLLECTION

INTRODUCTION

Please you would contribute immensely to the success of this research, if you could provide answers to the following questions as genuinely and objectively as possible. The information you give will be treated with confidentiality and will be used strictly for academic purposes. The research topic is: "Participant Relationship in Discourse and its Effect on code choice; A case study of the university community of Cape Coast."

This research aims at finding out how factors such as age, gender, familiarity, rank, status, academic qualification, religious affiliation, marital status and ethnicity, affect the choice of code in spoken discourse situations within the university community of Cape Coast.

SECTION A

INFORMANT DATA

(Please tick as appropriate)

1. AGE

a. 14 - 19

f. 40 - 44

- | | |
|------------|------------|
| b. 20 - 24 | g. 45 - 49 |
| c. 25 - 29 | h. 50 - 54 |
| d. 30 - 34 | i. 55- 59 |
| e. 35 - 39 | j. 60 plus |

2. SEX

- | | |
|---------|-----------|
| a. Male | b. Female |
|---------|-----------|

3. ETHNIC BACKGROUND

- | | |
|------------|----------------------------|
| a. Akan | g. Kasem |
| b. Ga | h. Konkomba |
| c. Ewe | i. Gonja |
| d. Nzema | j. Dagaare |
| e. Dagbani | k. Wala |
| f. Frafra | i. others (Please specify) |

4. MARITAL STATUS

- | | |
|-------------|-------------|
| a. Bachelor | d. divorced |
| b. Spinster | e. Widowed |
| c. Married | f. Widowed |

5. RELIGIOUS AFFILIATION

- a. Christianity; orthodox/ charismatic
- b. Islam
- c. Budism
- d. African Traditional Religion
- e. Hinduism
- f. Others (Please specify)

6. ACADEMIC QUALIFICATION (Highest)

- a. Middle School Leaving Certificate
- b. General Certificate of Education (Ordinary level)
- c. General Certificate of Education (Advanced Level)
- d. Senior Secondary School Certificate
- e. Teacher Training College Certificate
- f. Specialist or Diploma
- g. First Degree
- h. Masters Degree
- i. Doctorate Degree
- j. Others (Please specify)

7. STATUS

- a. Lecturer

- b. Registrar
- c. Finance Officer
- d. Director of Development
- e. Internal Auditor
- f. Deputy Registrar
- h. Accountant
- i. Engineer
- j. Medical Officer
- k. Administrative Officer
- i. Auditor
- m. Librarian
- n. Technician
- o. Clerk
- p. Porter
- q. Students
- r. Others (Please specify)

8. RANK

- a. Senior member
- b. Senior Staff
- c. Junior Staff
- d. Post graduate student

e. Under graduate student

f. Others (Please specify

9. Positions held in the society ('Positions' is used here in the tradition sense).

a. Chief

b. Queen mother

c. Ebusua payin

d. Fetish priest

e. Linguist

f. Others (please specify).

SECTION B

LINGUISTIC DATA

Information about the use of language (please tick as appropriate).

1. I speak the following language(s)

- | | |
|------------|------------|
| a. Akan | i. Dagaare |
| b. Ga | j. Wala |
| c. Ewe | k. Hausa |
| d. Nzema | l. French |
| e. Dagbani | m. English |
| f. Frafra | n. Pidgin |

g. Kasem

o. Others (please specify)

h. Konkomba

2. (Please tick as appropriate).

Which language did you learn first?

a. English

b. Ghanaian Language

c. Non- Ghanaian Language

d. Pidgin

3. Level of language proficiency (spoken language) (Please tick as appropriate)

How proficient are you in:

a. English

i. High proficiency

ii. Low proficiency

b. The Ghanaian Language(s)

i. High proficiency

ii. Low proficiency

c. Pidgin

i. High proficiency

ii. Low proficiency

4. (Please tick the applicable one)

I can the Ghanaian Language(s)

- a. read (only)
- b. write (only)
- c. read and write

5. (Please tick the applicable ones)

I speak English to.....

- a. strangers
- b. females
- c. males
- d older people
- e. younger people
- f. my age group
- g. my colleagues
- h. subordinates (juniors)
- i. superiors (seniors)
- j. married persons
- k. church members
- l. people of the same academic qualification

- m. people of lower academic qualification
- n. people of higher academic qualification
- o. people of my ethnic group
- p. people outside my ethnic group
- q. others (please specify)

6. (please tick the applicable ones)

I speak Ghanaian Language to.....

- a. strangers
- b. females
- c. males
- d. older people
- e. younger people
- f. my age group
- g. my colleagues
- h. subordinates (juniors)
- i. superiors (seniors)
- j. married persons
- k. church members
- l. people of the same academic qualification
- m. people of lower academic qualification
- n. people of higher academic qualification

- o. people of my ethnic group**
- p. people outside my ethnic group**
- q. others (please specify)**

7. (please tick the applicable ones)

I speak pidgin to.....

- a. strangers**
- b. females**
- c. males**
- d. older people**
- e. younger people**
- f. my age group**
- g. my colleagues**
- h. subordinates (juniors)**
- i. superiors (seniors)**
- j. married persons**
- k. church members**
- l. people of the same academic qualification**
- m. people of lower academic qualification**
- n. people of higher academic qualification**
- o. people of my ethnic group**
- p. people outside my ethnic group**

q. others (please specify)

8. (Please specify the language(s))

What do you consider to be the appropriate language(s) to use in :

- a. conversations
- b. arguments
- c. discussions

9. (Please tick the appropriate one)

- I a. often
- b. sometimes
- c. never

Mix my Ghanaian Language(s) with English

10. (please tick the applicable ones)

I mix my Ghanaian Language(s) with English when:

- a. having a conversation
- b. having an argument
- c. having a discussion

11. (please tick the applicable ones)

I mix my Ghanaian Language(s) with English when talking to the following:

- a. strangers
- b. females
- c. males
- d. older people
- e. younger people
- f. my age group
- g. my colleagues
- h. subordinates (juniors)
- i. superiors (seniors)
- j. married persons
- k. church members
- l. people of the same academic qualification
- m. people of lower academic qualification
- n. people of higher academic qualification
- o. people of my ethnic group
- p. people outside my ethnic group
- q. others (please specify)

12. (please tick as appropriate)

Do you think it is appropriate to mix your Ghanaian language with English when talking to:

a. strangers

yes/no

- | | |
|--|--------|
| b. females | yes/no |
| c. males | yes/no |
| d. older people | yes/no |
| e. younger people | yes/no |
| f. my age group | yes/no |
| g. my colleagues | yes/no |
| h. subordinates (juniors) | yes/no |
| i. superiors (seniors) | yes/no |
| j. married persons | yes/no |
| k. church members | yes/no |
| l. people of the same academic qualification | yes/no |
| m. people of lower academic qualification | yes/no |
| n. people of higher academic qualification | yes/no |
| o. people of my ethnic group | yes/no |
| p. people outside my ethnic group | yes/no |
| q. others (please specify) | yes/no |

13. (Please tick the applicable one)

- I
- a. often
 - b. sometimes
 - c. never

switch from English to the Ghanaian Language(s) or vice versa

(Please tick the applicable ones)

14. I switch from English to the Ghanaian Language(s) or vice versa when:

- a. having a conversation**
- b. having an argument**
- c. having a discussion**

15. (please tick the applicable ones)

I switch from English to the Ghanaian Language or vice versa when talking to:

- a. strangers**
- b. females**
- c. males**
- d. older people**
- e. younger people**
- f. my age group**
- g. my colleagues**
- h. subordinates (juniors)**
- i. superiors (seniors)**
- j. married persons**
- k. church members**
- l. people of the same academic qualification**
- m. people of lower academic qualification**
- n. people of higher academic qualification**

- o. people of my ethnic group
- p. people outside my ethnic group
- q. others (please specify)

16. (please tick the applicable ones)

Do you think it is appropriate to switch from English to the Ghanaian Language
or vice versa when talking to:

- | | |
|--|--------|
| a. strangers | yes/no |
| b. females | yes/no |
| c. males | yes/no |
| d. older people | yes/no |
| e. younger people | yes/no |
| f. my age group | yes/no |
| g. my colleagues | yes/no |
| h. subordinates (juniors) | yes/no |
| i. superiors (seniors) | yes/no |
| j. married persons | yes/no |
| k. church members | yes/no |
| l. people of the same academic qualification | yes/no |
| m. people of lower academic qualification | yes/no |
| n. people of higher academic qualification | yes/no |
| o. people of my ethnic group | yes/no |

p. people outside my ethnic group

yes/no

q. others (please specify)

yes/no

APPENDIX 2
INTERVIEW SCHEDULE

SECTION A

INFORMANTS DATA

1. Age
2. Sex
3. Level of education
4. Status
5. Rank
6. Religious affiliation
7. Marital status
8. Ethnic background

SECTION B

LINGUISTIC DATA

9. Languages spoken
10. First language to be spoken
11. Languages used in discourse situations
12. The people to whom interviewees speak English, Ghanaian Languages and Pidgin
13. The people with whom interviewees code mix
14. Is it appropriate to code mix?

15. The people with whom interviewees code switch

16. Is it appropriate to code switch?

THE VARIABLES EMPLOYED TO GUIDE 12, 13, 14, 15, AND 16 ABOVE WERE:

- a. strangers
- b. females
- c. males
- d. older people
- e. younger people
- f. my age group
- g. my colleagues
- h. subordinates (juniors)
- i. superiors (seniors)
- j. married persons
- k. church members
- l. people of the same academic qualification
- m. people of lower academic qualification
- n. people of higher academic qualification
- o. people of my ethnic group
- p. people outside my ethnic group
- q. others (please specify)

APPENDIX 3

OBSERVATION CHECKLIST

PARTICIPANT RELATIONSHIP

- i. Young and elderly
- ii. Male and female
- iii. Superior and subordinate
- iv. High academic qualification low academic qualification
- v. Senior members and junior staff
- vi. Orthodox Christians and charismatic Christians
- vii. Christians and members of other religions
- viii. Married and unmarried
- ix. Ethnic differences
- x. Familiarity

2. EFFECTS OF PARTICIPANT RELATIONSHIP ON CODE CHOICE

3. CODE CHOICE

- I. Unmixed codes
- ii. Code-mixing
- iii. Code-switching

4. LANGUAGES SPOKEN

5. DISCOURSE SITUATIONS

APPENDIX 4

4.1 CODE-MIXING

- i) Student A: Den ntsi na aye dull dem yi? (why are you looking so dull
Irinko lecture no a? (Aren't you attending the lecture)
- ii) Student B: Oho owo de mo ko hospital na mo ko hu doctor (No I mu
go to the hospital and see the doctor).
- iii) Administrative officer: Wo se nde ye wo Credit Union Executive Meetin,
(They say we have Credit Union Executive Meeting)
- iv) Deputy Registrar: Nnyo nanso me nye Vice-Chancellor wo appointment l
(Yes it's true but I have an appointment with the Vice-Chancellor)

4.2 CODE-SWITCHING

- i) Student A: I want to hurry up to the library and finish my assignment
- ii) Student B: You must be very late. The deadline for submission was
yesterday.
(Student A: to Student C who just joined the conversation)
- iii) Student A: Charlie, Otsen den?
(Charlie, how are you doing?)
Student C: Oye (it's fine with me)
- iv) Student A: Ekyir no mo hun wo. (I'll see you later in the day)
- v) Student A to student B: I'm really hot. I must be going.

4.3 CODE-SWITCHING

Student A: 'Grading system' no ihu no den? (How do you like the grading system)

Student B: Wo'a ma me re b_o dam (It is really driving me crazy)

Student A: Adzesua dzi me mbir nyinara. (In fact, learning takes the greater part of my time)

Student B: Ndeda nkotsee nna owo de me boaboa mo ho ye ns_ohw_e ebein na me dzi dwuma bi so. (Yesterday alone I had to prepare for two quizzes and had to present an assignment)

Student A: Ana etse kyerekyer_enyi ne 'satirical novels' no ase a? (Do you understand the lecturers use of satirical novels)

Student B: You see, they are the types of novels that criticise social ills with the aim of transforming society.

Student A: Does the term apply to only prose?

Student B: The lecturer pointed out that there are satirical poems and plays too in literature.

Student A: Does it mean we are going to treat prose, drama and poetry this semester?

Student B: Dem kyerekyer_enyi yi b_okum yen. (This lecturer will kill us)

Student A: Dza oye yaw no mpo nyi de wo wo mb_odzen b_o no ekyir no nyinaa

no oma 'marks' kakrababi. (What pains me is that after all the effort you put in he gives meagre marks).

4.4 CODE-SWITCHING

Librarian: Where do you usually go for lunch?

Clerk: At the ground-floor of the Assembly Block.

Librarian: What meal do you usually take when you go there?

Clerk: Oh, my usual Akpene and Okro stew.

Librarian: Are you an Ewe?

Clerk: Yes I am

Librarian: A! Eveano bonne ninyea? Aleke? (I never knew you were an Ewe. How are things)

Clerk: Miele ewe. Srɔ le asiwoa? (Everything is fine with me. Are you married).

Librarian: Eɛ (Yes I am)

Clerk: Nye ha mede srɔ. Vi le asiwoa (I'm also married. Do you have children)

Librarian: Eɛ. Du ka mee netso (Yes which part of Ewe land do you come from)