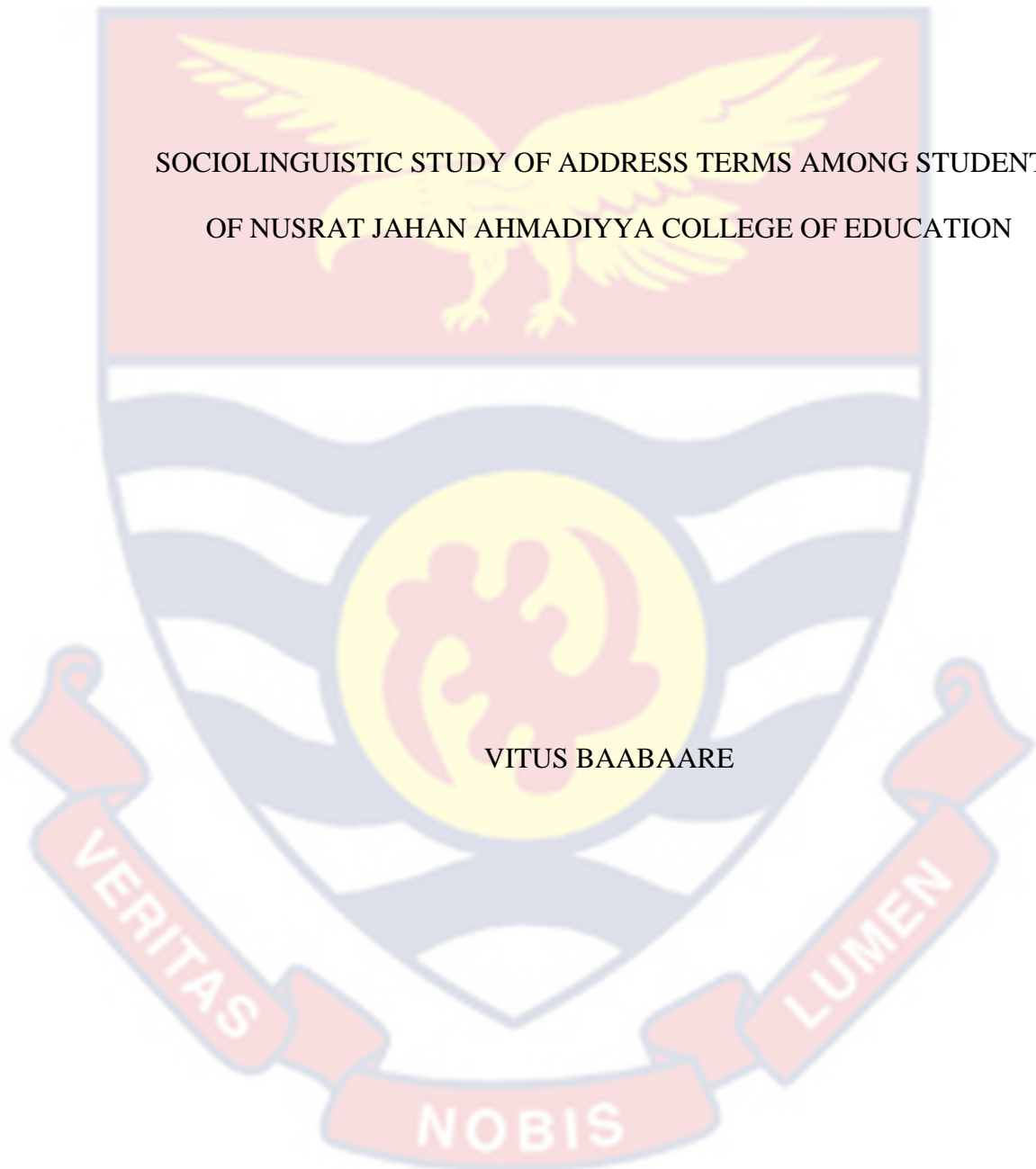


UNIVERSITY OF CAPE COAST

SOCIOLINGUISTIC STUDY OF ADDRESS TERMS AMONG STUDENTS
OF NUSRAT JAHAN AHMADIYYA COLLEGE OF EDUCATION



VITUS BAABAARE

2023

UNIVERSITY OF CAPE COAST



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OF NUSRAT JAHAN AHMADIYYA COLLEGE OF EDUCATION

BY

VITUS BAABAARE

Thesis submitted to the Department of English of the Faculty of Arts, College
of Humanities and Legal Studies, University of Cape Coast, in partial
fulfilment of the requirements for the award of Master of Philosophy degree in
English Language

DECEMBER 2023

DECLARATION

Candidate's Declaration

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

Signature:

Date:

Supervisor's Declaration

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

Signature:

Date:

Name: Dr. Lena A. Aziaku

ABSTRACT

Address terms provide important sociolinguistic information about interlocutors, their relationships, and their situations. Address terms in various fields and languages have been studied from various perspectives and with varying emphasis over the last few decades. This current study focused on the use of address terms among students of Nusrat Jahan Ahmadiyya College of Education. Data for this study were gathered using observation, semi-structured interviews, questionnaire, and focus-group discussions. Personal names, descriptive phrases, portfolio-related terms, titles, ethnic-related terms, kinship terms, and endearment terms were found in the study. The research also discovered how address terms reflect identities, mark politeness/respect, indicate relationships, indicate roles and positions, and show familiarity or unfamiliarity. The use of inappropriate address terms is a barrier to effective and successful communication. Inappropriate address terms brings humiliation to the addressee and diminishes his/her confidence. It also brings embarrassment to the addresser and he/she loses public respect and recognition. These findings have significant implications for sociolinguists on the use address terms.

KEY WORDS

Sociolinguistics

Address terms

Social factors

Politeness

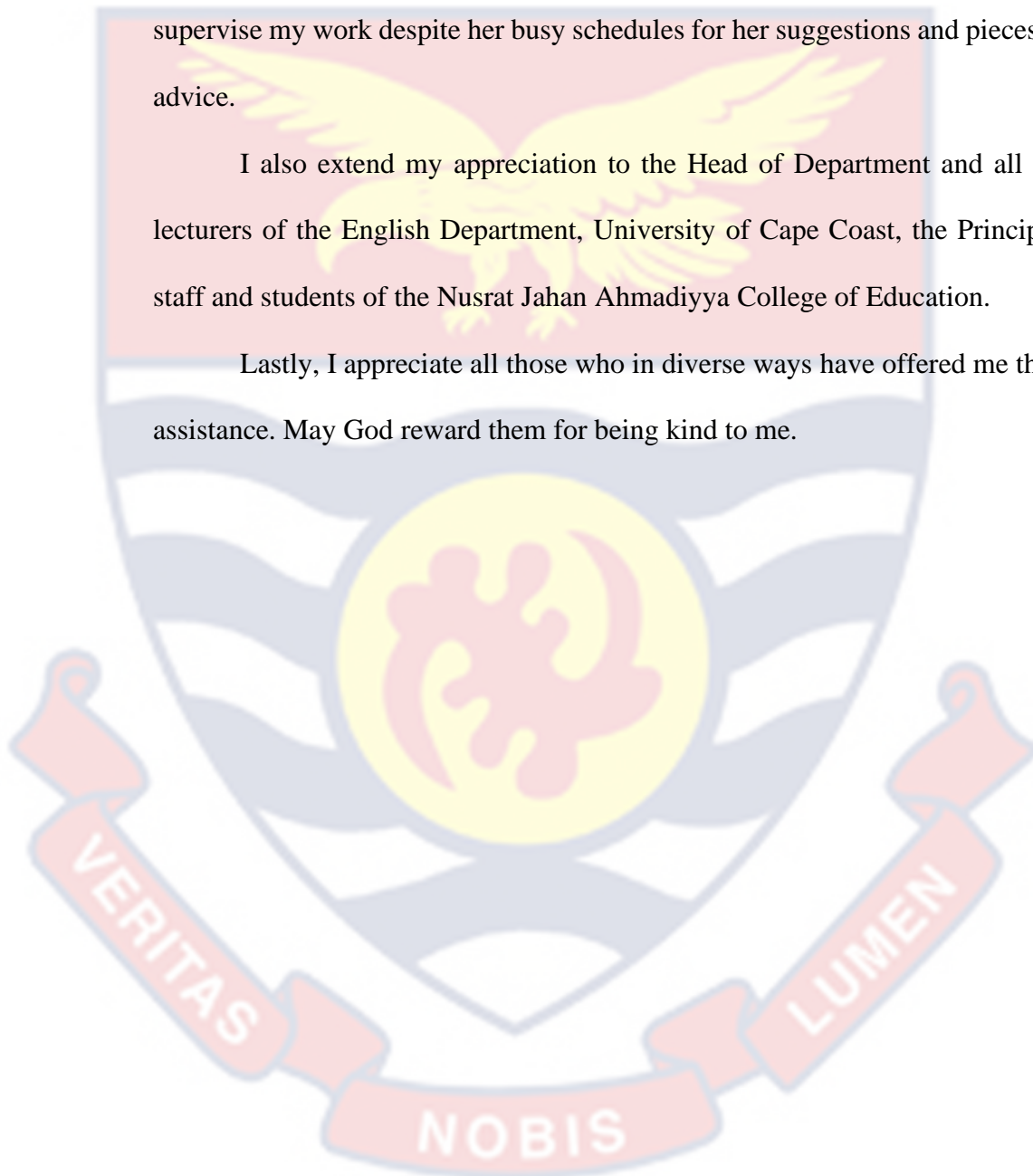


ACKNOWLEDGEMENTS

I am most grateful to God for His love and protection throughout the course and for bringing me this far. I wish to express my profound gratitude to Dr. Lena A. Aziaku, my supervisor, who willingly and readily accepted to supervise my work despite her busy schedules for her suggestions and pieces of advice.

I also extend my appreciation to the Head of Department and all the lecturers of the English Department, University of Cape Coast, the Principal, staff and students of the Nusrat Jahan Ahmadiyya College of Education.

Lastly, I appreciate all those who in diverse ways have offered me their assistance. May God reward them for being kind to me.



DEDICATION

This thesis is dedicated to all my loved ones.



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LIST OF ABBREVIATIONS

NJA	Nusrat Jahan Ahmadiyya
DBE	Diploma in Basic Education
GLSS	Ghana Living Standard Survey
FTA	Face-Threatening Activities
FN	First Name
LN	Last Name
SN	Secondary Name
ELF	English Lingua Franca
DP	Descriptive Phrase



CHAPTER ONE

INTRODUCTION

This chapter comprises the background of the study, the statement of the problem, the objectives of the study, and the research questions guiding this study. It also outlines the significance of the study, its delimitation, as well as the organization of the study.

Background to the Study

Human beings are socially connected by means of interactions through language and communication. Language is a societal property that facilitates all human interactions (Nnamdi-Eruchalu, 2018). Language, as a powerful medium of communication, is essential to any human society as it serves as a vehicle for cultural transmission from one generation to the next. It would be extremely difficult for any human society to relate and interact effectively with its members without language. Communication is effective when interactants are able to use language appropriately including address terms. Language, including address terms, is used by humans in their daily lives to communicate with one another by sharing ideas, thoughts, and emotions (Abdul-Rahman et al., 2020). Brown and Levinson (1978) identify address terms as crucial language processes wherein a speaker's attitude is expressed towards an interpretation of his or her connection with a speaker is expressed. According to them, using the wrong address terms for addresses prevents a smooth flow of information between the addresser and the addressee.

Language usage in human interactions does not only carry the interpretations of the words being spoken, but it also contains additional pieces of information such as the speakers' backgrounds, relationships, circumstances, and the like.

As a result, language becomes a tool for successful communication and a component of social organisation that serves as the medium for all forms of human interactions that are performed since it communicates cultural reality and embodies cultural identity. No human society can exist without language, which is a necessary medium of communication (Rahmadani & Wahyuni, 2018). Communication consequently becomes a vital method of connecting individuals through, among other things, exchanging ideas, values, and appreciation. To be a successful communicator, one must equip oneself with tactics, knowledge, and awareness while communicating with people, since every effective communication requires a framework that is suitable for the topic and situation (Astrit & Sudirman, 2019). This also demonstrates the right method to connect with people. It also suggests that every speaker must be concerned with the message sent, the person to whom the message is addressed, and the circumstance in which the communication act takes place (Holmes, 1992). There is a strong relationship that exist between language and society and it is Sociolinguistics that underscores this relationship (Wardhaugh, 2006) for which language functions as a medium of communication within a society (Rangga et al 2018).

Wardhaugh (2006) underscored that Sociolinguistics examines how language operates in our everyday lives, from informal encounters and media to the presence of societal norms, regulations, and laws pertaining to language. Sociolinguistics is a field of study that focuses on the relationship that exists between language and society, as well as how language functions as a medium of communication within a society and its environs, all while taking into account the culture of the language that is being used (Rangga et al, 2018). People talk

differently in various circumstances because they are able to distinguish the social purposes of language and how the language is used to transmit meaningful statements (Holmes, 2001). This explains why the same individual may use language differently at various situations in the culture. When people speak with one another, they utilise address terms to refer to their interlocutors (Arief & Slamet, 2014). Given that every communication act contains both referential and social meaning, R

In the view of Parkinson (1985), there are four components that make up the social meaning of a communication act. These are; the speaker's identity, the addressee's identity, the nature of the speaker's relationship to the addressee, and the speaker's own intentions. The use of linguistic resources, particularly address terms, is therefore determined by communication patterning, as address terms become "social selectors" and potent regulators of interactions (Chika, 1982). This is basically true since individuals often employ a distinct address term to refer to their interlocutors while conversing.

In both applied and theoretical linguistic research, address terms are key resources with regard to their patterns and use (Braun, 1988). Address terms are highly dependent on cultures and languages in their forms, including the language structure, and the socio-cultural relationships of the interactants. According to Heritage (1995), conversations have the following basic characteristics; (i) participants have certain rules; (ii) constitutional texts are important for participants, and (iii) inference gives an important mark to "institutional text. Accordingly, the following elements are key in fulfilling the above-mentioned characteristics: (i) evaluation of the role of the participant, (ii)

basic structure, (ii) series organization, (iii) lexical choice and (iv) harmonious relationship.

According to Khalik (2014), while picking acceptable address terms, interactants evaluate aspects such as the kind of connection, the amount of closeness, the interlocutor's social standing, age, and gender. Dickey (1997) contributed that Sociolinguistics encompasses the study of bilingual speakers, those who switch between languages, depending on the situation, and regional and social class dialects and accents. Distinctions in language used by or to men and women, and a wide assortment of other topics conveyed in linguistic resources which include address terms contribute significantly to the variations with regard to the use of address terms. Dickey's (1997) research shows that, address terms are utilised by communicators in a range of situations including social, political, geographical, religious, and educational institutions. This is supported by Zavitri et al (2018) that assert that address terms are essential to understand social notions and human behaviour relationships in every human society and constitute knowledge of these address terms is now the most prominent aspect in understanding the link between language and society. This connection establishes a very strong linkage between language and society in the sense that language and society are inextricably linked; they have a mutually influential effect on one another (Wardhaugh, 2006). Address terms, according to Chamo (2019), are linguistic terms that are a social phenomenon that is implemented to attract the attention of people or refer to them during a conversation and to give a beneficial way of studying other cultures' beliefs, customs, and practices (Dakubu, 1996). An address term is defined by Dunkling (1990) as a numerically and attitudinally-marked designator which: (a)

functions as a particle to pronominal “you” to form a notionally paradigmatic phrasal “you”, (b) consists of name(s), word(s), or a combination of both and (c) is used for the benefit of a speaker, addressee, or third-party hearer either optionally or necessarily for grammatical, practical, social, emotional, ceremonial, or externally-imposed reasons. Address terms, according to Afful (2007a), are a crucial way of building human connections, therefore fulfilling interpersonal activities. These address terms which are vital for good and communication success have long been regarded as an important measure of relationship status (Chamo; 2019, Yang, 2010a). Address terms then serve as an effective way to capture the full attention of one's listener when used appropriately. Since this is the case, address terms are used to initiate, maintain, or terminate communication between an addresser and an addressee (Yang, 2010a). Accordingly, a person's means of the use of an address term draws attention to the interconnected nature of language and society, as well as the speaker's mental representation of the nature of his or her connection with the addressee within the framework of the relevant cultural norms. As a result, address terms convey valuable sociolinguistic information about the interlocutors as well as pragmatic characteristics of the context (Ozcan, 2016). As an indication, address terms provide pieces of information about the sociolinguistic backgrounds of the interactants. Parkinson (1985) noticed that address terms are linguistic resources that comprise pronouns, honorifics, pronoun substitutions, names, nicknames, teknonyms, and titles.

Address terms, as linguistic resources, can reveal the relationship between their users and the context, and thus reflect the speakers' social characteristics. Address terms can reflect a culture that is either warm or

cautious, according to Afful (2006a). Ruhlemann (2007) emphasized such reflections and the wealth of information that address terms can convey, noting that address terms can mark the beginning of an interactional event in addition to the viewpoint or attitude taken by the speaker. This understanding, the use of address terms reflects the speaker's perception of the social relationship that exists between him/her and the listener (s). Address terms serve many functions, including attracting people's attention, demonstrating politeness, demonstrating intimacy, demonstrating power differentials, and reflecting identity (Esmaeli, 2011; Rahmadani & Wahyuni 2018; Wardhaugh, 2006). Address terms are also employed by the speaker to demonstrate respect for others, familiarity or otherwise, closeness, and social position (Surono, 2018), and these functions may be observed in the choices and uses of the interlocutors in communication settings. In order to pick acceptable address terms, interlocutors must evaluate the nature of the communicative context, the participants' positions in the society, and their interpersonal relationships to the other speakers (Ozcan, 2016). The researcher further indicated that using an acceptable address term is inherently a social and communicatively-oriented behaviour.

Address terms constitute a societal phenomenon, making them very necessary for efficient and efficacious communication. They have long been recognised as a particularly conspicuous sign of the state of relationships, and hence fluctuate in different settings impacted by many elements (Yang, 2010b), including culture, social standing, kinship, location, class, race, gender, age, religion, and other characteristics (Oyetade, 1995, Labov, 1972). Social considerations have also played a key role in mandating that address terms should not be selected and used indiscriminately. Rather, they are determined

by several criteria such as the speaker, the addressee, the speaker-addressee relationship, and where and when address terms are employed (Parkinson, 1985). These criteria are, therefore, the interlocutors' interpersonal interactions and social features, as well as the society cultural ideologies (Ozcan, 2016).

Address terms are essential in all spheres and settings of human interactions; they are ultimate means of shaping human interactions and thus performing interpersonal roles (Afful, 2007a). This supports the view that address terms are key to understanding social concepts and human relationships in every human society, necessitating the selection and use of various address terms (Yang, 2010b). The manner in which we employ address terms and interact with people has a significant role in defining "*creating and sustaining social connections*" (Norrby & Wide, 2015, p.2). The selection of address terms is significantly impacted by one's own social and linguistic contexts and involves an evaluation of one's relationship with the interaction partner, making it a suitable subject for sociolinguistic research (Formentelli, 2018).

The wide variety of contexts in which various address terms are used reflects the numerous identities that people possess as a condition of their membership in various groups characterised by their race, religion, ethnicity, gender, and socio-economic status (Moore, 2004). This confirms Afful's (2006a) study, which states that address terms are an integral aspect of verbal behaviour. Sociolinguistic studies of address terms, according to Afful (2006b), show that they are contingent on factors such as socio-economic status, age, gender, the nature of the relationship between the speakers, and the subject of the conversation. The awareness of these aspects by the interactants is part of their sociolinguistic competence, which comprises knowledge of the socio-

cultural norms of language use as well as the capacity to use and react effectively to language.

The appropriateness or otherwise of an address term strongly relies on the communication setting, the issue, the context, the goal, and the interactants' dependency (Holmes, 2003). According to Holmes, these criteria, which include language users, in the social perspective and function of the encounter, as well as the intent or purpose of the interaction, have all played a role in explaining the wide range of address terms being utilised. As a consequence, people are addressed in various ways, depending on the circumstances (Finegan, 2015). Furthermore, people's language choices show the effect of other social characteristics such as the participants, the environment, the topic, and the communication functionality.

According to Etaywe (2018), each culture has its own unique system of address terms and rules for how to politely and authoritatively maintain such systems including solidarity, status, and intimate interactions based on the socio-cultural environment. Once investigated, an address term, whether it is a word, phrase, or expression that indicates who is being spoken to, and the way it is used may reveal the interplay between its use and the context, revealing pieces of information about the social features of the speakers and the social circumstances that influence language choice. Address terms are used to construct interpersonal contacts, making them an essential component of linguistic behaviour that reflects people's conventions and practices in a particular culture (Etaywe, 2018). Address terms are consequently important in every human civilization since they serve as indications of the socio-cultural connections between an addresser and an addressee. They are also a form of

emotional capital, which may be spent in putting people at rest, and a method of protecting one's "face" in communicative acts.

Statement of the Problem

Brown and Gilman's (1960) pioneering research on pronouns of power and solidarity and Brown and Ford's (1961) pioneering studies on address terms in American English have inspired other scholars to conduct studies on address terms. The study of address terms has therefore become a key focus in recent years among researchers, especially in Sociolinguistics, since these linguistic resources provide a chance to better comprehend the interaction between language and society. Subsequent to Brown and Gilman (1960), and Brown and Ford (1961) studies, various studies on address terms have been undertaken across the world in both academic and non-academic settings, focusing on a range of situations such as service interactions (Staley, 2018), the media (Alba-Juez, 2009; Giles-Mitson, 2016; Rendle-Short, 2010), and conversations (Asiedu, 2015; Bucholtz, 2009; Kiesling, 2004). For example, Asiedu (2015) study in a non-academic setting established that inhabitants of Akyem Asuboa in Ghana broadly address people by using their birth names, family names, and circumstantial names. The findings also revealed that descriptive phrases, death preventive names and interjections are used to attract attention, but are regarded as inappropriate address terms. The study further unveiled that the use of inappropriate address terms destruct peaceful relationship because of different reactions including astonishment, anger, public announcement, nonresponding, and insults from the victims, the offender and the community.

In the academic settings, several studies on address terms have been conducted (Afful, 2006b, 2007a, 2010; Afful & Nartey, 2013; Afful &

Mwinlaaru, 2012; Awoonor-Aziaku, 2021; Mensah, 2021; Burts, 2015; Chamo, 2019; Clyne et al., 2009; Formentelli, 2018; Formentelli & Hajek, 2016; Ozcan, 2016, Unuabonah, 2018). Three major categorizations are observed in the academic settings; address terms used among lecturers (Mensah, 2021; Unuabomah, 2018), address terms used by students to address lecturers (Awoonor-Aziaku, 2021; Afful & Mwinlaaru, 2012), and address terms used by students for their colleague students (Afful & Nartey, 2013; Afful, 2007a). For example, Awoonor-Aziaku (2021) explored the use of address terms between students and their lecturers in classroom interactions at a Ghanaian public university. The study found that the T/V distinction proposed by Brown and Gilman (1960) exists in Ghanaian tertiary address systems. Mensah (2021) investigated the socio-pragmatic roles of address terms in social interactions at the University of Calabar Senior Staff Club. The study identified formulaic appellations, titles, acronyms, clipped personal names, extended personal names and nicknames as the most common types of address terms in the Club.

In another academic setting, Chamo (2019) investigated how the academic staff at a Nigerian university used address terms. The study revealed that the use of address terms in the university generally reflected the way address terms are used in the Hausa cultural context. Formentelli and Hajek (2016) discovered a high level of informality and familiarity in student-teacher relationships at an Australian university, where reciprocal first names were the standard pattern of address terms at all levels.

Ozcan (2016) examined address terms used by interactants during spontaneous conversations in a no-power scenario from both functional and semantic aspects. This is because address terms represent both the context and

cultural bonds, the formality or informality of the situation, and the politeness or deference the interlocutors wish to express in the speech community.

Unuabonah (2018) investigated the address terms used by staff members at a university in Southwestern Nigeria, as well as the language ideologies that informed their use. The study indicated that academic titles, official titles, kinship terms, social titles, nicknames, first names, surnames, and different combinations of these address terms were used at the university. The interest of scholars in investigating the choice and use of address terms is aimed at discovering the underlying rules that govern the use of address terms in a vast range of languages in all fields of human interactions. It also demonstrates how interpersonal connections may indeed be socially and strategically formed in communicative acts.

From the existing literature on address terms, gaps can be identified. As far as my search could go, the available literature revealed a lack of research on address terms among students in the colleges of education in Ghana. My search also revealed that the study on the functions of address terms in the colleges of education in Ghana has not also received any attention. Furthermore, the negative effects of the inappropriate use of address terms among college students in communicative acts has not also received any attention. These gaps; lack of research on address terms in the colleges of education, lack of research work on the functions of address terms and the lack of study on the negative effects of the use of inappropriate address terms among students in the colleges of education in Ghana have been the impetus for the current research. The purpose of this study was to look at the categories of address terms among students of Nusrat Jahan Ahmadiyya College of Education from varied socio-

cultural perspectives, the functions of these address terms, and the negative effects of the inappropriate use of address terms in communicative acts.

Objectives of the Study

The study was underpinned by the following research objectives:

1. To discover the categories of address terms that are used among students of Nusrat Jahan Ahmadiyya College of Education.
2. To discover the functions of address terms in communicative acts among the students of the Nusrat Jahan Ahmadiyya College of Education.
3. To examine the negative effects of the use of inappropriate address terms among students of the Nusrat Jahan Ahmadiyya College of Education.

Research Questions

The study was underpinned by the following research questions:

1. Which categories of address terms are used among students of the Nusrat Jahan Ahmadiyya College of Education?
2. What functions do address terms play in communicative acts among students of the Nusrat Jahan Ahmadiyya College of Education?
3. Does the use of inappropriate address terms among students of the Nusrat Jahan Ahmadiyya College of Education have negative effects on the interactants?

Significance of the Study

This study is significant in a number of ways. It contributes to the existing literature and has practical significance in dealing with the influence of socio-cultural variables and situational contexts on the choice of address terms and their functions.

First, the findings will add to the existing body of knowledge on the use of address terms in general, and the use of address terms among NJA College of Education students in particular, with the goal of improving understanding of the social meaning interpretations of address terms. In this regard, the research shed light on the use of various address terms as well as the reasons why different address terms are used at different times and for different people.

Second, the findings will aid Sociolinguists in developing a more complete understanding of the interpretations and implications of address terms, as well as the polite intentions in social contacts, to facilitate cross-cultural communication. This will aid understanding of cross-cultural communication by investigating how students from various socio-cultural backgrounds of the NJA College of Education interact with one another without straining the corporate ties that bind them. The study will also serve as a foundation for future research on address terms in other socio-cultural contexts.

This work will contribute to the understanding of address terms in Ghana. It will direct people in their social interactions with others to use appropriate address terms. It will also assist people in being aware of the types of address terms to be used in order to avoid societal conflict caused by ignorance and inappropriate use of address terms. This work will also pave the way for other researchers to look into appropriate address terms for specific contexts. This work will also encourage researchers to enter a new field of address term research, such as the semantic analysis of some address terms and their effects on addressees, as well as the causes of the use of inappropriate address terms.

Scope of the Study

The study limited itself to students of the Nusrat Jahan Ahmadiyya College of Education, located in the Upper West Region of Ghana. The content of the study has focused on the use of address terms among students of different socio-cultural backgrounds, the categories of address terms that are used among students of the college, the functions of address terms and the negative effects of the inappropriate use of address terms among students of the college.

The data were obtained from participants, using observation, semi-structured interviews, questionnaire, and focus group discussions. The findings of the study would be limited to the Nusrat Jahan College of Education but could be generalized to institutions that have similar characteristics.

Organization of the Study

The study consisted of five chapters. Chapter one focused on the background to the study, the statement of the problem, the research objectives and questions, the significance of the study, the scope of the study, and organization of the study. Chapter two dealt with the review of literature which comprised the theoretical bases of the study as well as some empirical studies. Chapter three discussed the methodology employed in the study. This included the methods used in the collection of data to answer the research questions. This involved the research design, population, sample size, sampling techniques, research instruments, and analysis. Chapter four presented the findings and discussions; the data collected from the field were analyzed and answers were provided for the research questions posed at the beginning of the study. Then, Chapter five dealt with the summary of the major findings, conclusions, and recommendations of the study.

Chapter Summary

This introductory chapter generally provided a background to the study which comprised the background of the study, the statement of the problem, the objectives of the study, and the research questions guiding this study. It also outlined the significance of the study, its delimitation, as well as the organization of the study.



CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter presents the theoretical bases that underpin the study. Previous studies on some thematic issues that are related to the current study are also discussed.

Theoretical Bases of the Study

Two theories; Hymes' (1972) Theory of Communicative Competence and Brown and Levinson's (1987) Theory of Politeness, underpin the current study.

Theory of Communicative Competence

Communicative Competence is the intuitive functional awareness and control of language application principles (Hymes, 1972). According to Hymes, an interactant in speech communities learns sentences not just as grammatical structures, but also as proper uses of language. The interactant learns when to speak, when not to speak, and what to talk about with whom, when, where, and how (Hymes, 1972).

Accordingly, a language user must not only use the language properly based on linguistic competence but also appropriately based on communicative competence (Hymes, 1972). This theory does not diminish the value of mastering a language's grammatical rules. In addition to linguistic, sociolinguistic, discourse, and strategic language competences, it is one of the four components of communicative competence. Linguistic competence is the comprehension of the language code, comprising grammar and vocabulary, as well as the standards of written representation (script and orthography). The

grammar component involves knowledge of sounds and their pronunciations (phonetics), and the principles that control sound interactions and patterns (phonology). Sociolinguistic competence is the understanding of socio-cultural principles of usage, that is, knowing how to use and react correctly to language.

However, it must be highlighted that, appropriateness is decided by the environment of the communication, the subject, and the relationships between the individuals who are involved in the communicative act. Knowing the taboos of the other culture, what politeness indices are used in each circumstance, what a politically acceptable name would be for anything, and how a certain attitude such as authority, friendliness, civility, and irony, is conveyed, are all vital.

Discourse competence, on the other hand, is the capacity to generate and understand oral or written texts through the use of the modalities of speaking/written texts and listening/reading. It is to comprehend how to connect linguistic patterns to make a cohesive and coherent spoken or written text of different forms. Thus, discourse competence is concerned with the structure of words, phrases, and sentences in order to form conversations and speeches, as well as the address terms necessary in discussions and speeches, whether formal or informal.

Strategic competence, a subset of communicative competence, is the capacity to recognise and rectify communication challenges before, during, or after they occur. For example, the speaker may not be acquainted with particular address terms; hence, she or he will intend to check up the relevant address terms for an addressee before employing it. Inappropriacy or other variables may hinder communication throughout the discussion; hence, the speaker must know how to maintain the communication channel open. If communication

failed due to external circumstances such as inappropriate use of address terms or misreading of the message, the speaker must know how to restore communication.

Gass and Varonis (1994) emphasized the interactional viewpoint of communication methods which includes requests for tremendous help as well as other cooperative problem-solving behaviours that occur when some difficulties arise throughout the course of communication, such as various forms of meaning negotiation and repair mechanisms. These strategies such as rendering of an apology or changing to use alternative address terms if any, may be used. The concept of speakers demonstrating variations in how they use language in various communication settings, which nowadays seems to be frequent, was a major step forward in the development of Sociolinguistics and Linguistic Anthropology, the study of how language and culture interact with each another. Language users, according to Hymes (1972), have a verbal repertory, a complexity of linguistic resources, or a collection of ways of speaking comprising of speech styles on the one hand, and discourse contexts on the other, with suitable relationships forming between styles and contexts. This is because, users of address terms sometimes end up being inappropriate in their use of address terms due to a lack of knowledge or competence in the use of language. It is therefore so appropriate to use the Communicative Theory as a framework to help me in understanding and analyzing the data on address terms. A speaker's linguistic competence assists him or her in using the correct address terms while taking account of sociolinguistic variables. The speaker's understanding of acceptable address terms for elderly people, male and female, address terms used to address chiefs or specific individuals who occupy certain

key positions in the community in various settings, and when to use certain address terms, all contribute to appropriateness in social interactions.

The addresser's sociolinguistic competence also assists him or her in using the appropriate address terms, and being aware of the context and status of the addressees. The addresser's understanding of acceptable address terms and procedures for addressing specific key figures aids in effective communication. The speakers' ability to communicate effectively is determined by their discourse competence, which takes into account the type of address terms required in a specific discourse. Speakers of the English language and other languages must be strategic in order to avoid or repair any harm caused to an addressee by the use of inappropriate address terms during communicative acts.

Celce-Murcia et al. (1995) state that the patterns of interaction around a particular speech act are highly conventionalized and that many of these bigger units have been investigated and referred to as "speech act sets." "Apology speech act set", consists of five realisation components, two of which are required: taking responsibility and voicing an apology, and three of which are situation-specific and optional: giving an explanation, proposing repair, and pledging non-recurrence. Users of inappropriate address terms must find a way to repair the damage done by accepting responsibility for the offense, apologizing to the offender, and expressing a desire to prevent it from happening again. This makes the victim feel satisfied that the offender, in this case, the speaker, has expressed regret for his or her actions. The Communicative Competence Theory is therefore so essential in the study of the categories of

address terms, their functions, and the analysis of the inappropriate use of address terms among students of the NJA College of Education.

Theory of Politeness

According to Brown and Levinson's (1987) theory of politeness, good manners are an attempt to boost one's self-esteem after one has successfully expressed positive cultural ideas in social interactions. The sociological concept of face, as in "save face" or "lose face", is used to discuss civility as a response to reduce or prevent face-threatening activities like solicitations or insults. Positive and negative faces, face-threatening activities (FTA), tactics for executing FTAs, and variables affecting approach choices are all significant components of the theory's framework.

According to Brown and Levinson (1987), politeness is the method used to show consideration for another person's face or the addressee's 'facial desire,' which is highly valued in talks and may be disregarded, maintained, or heightened. "We are always cognizant of our own and others' face demands. We respond towards it consciously or subconsciously, and we collaborate to maintain one another's "face" while we connect with other people" (Brown & Levinson 1987, p.62).

Politeness, according to Kasper (1990), is described as good social behaviour and considerate concern for others. To be polite means to follow the rules of the relationships that exist between the interactants in a communicative act and to conform to a set of conventionalised norms of behaviour in the speech community (Braun, 1988). McIntosh (1998) defined politeness as a strategy of maintaining appropriate etiquette and responding respectfully to a person without upsetting him or her. This indicates that one must avoid being impolite

or offensive. Watts (2003) elaborates on definition of politeness as the avoidance of direct expression, or in other words, courteous people will employ language that demonstrates respect and regard for others. The language that uses polite terms of address like, *Sir* or *Madam*, the language that uses pleasant formulaic utterances like, please, thank you, excuse me, and, sorry, and the language that uses beautiful expressions.

In the view of Holmes (2001), politeness is categorized into two types: positive politeness and negative politeness. Positive politeness is geared towards unity. It focuses on common attitudes and ideals. For example, when a supervisor proposes that a subordinate calls her by her First Name (FN), this is a constructive etiquette action that conveys unity while also reducing rank distinctions. Negative politeness, on the other hand, respects individuals and stays out of their way. It also requires knowing how to present oneself effectively in terms of social distance and recognising status distinctions. Holmes (2001) portrayed that politeness is a crucial aspect in judging what is suitable in a speech community. According to Holmes, being linguistically polite is frequently a question of selecting language expressions that indicate the proper degree of social distance while simultaneously recognising significant status or power inequalities. Linguistic politeness is dictated by culture. In further clarifying the word politeness, Holmes (2001) remarked that a nice person helps others feel at ease. Being linguistically polite requires speaking correctly with regard to others, and an unsuitable language choice may be deemed rude (Holmes, 2001). Therefore, when communicating something, one must be careful with one's words-whatever needs to be communicated must be done so subtly.

Brown and Levinson (1987) noted that Politeness Theory is focused on the identification of both positive and negative politeness, and address terms may be employed to express both positive and negative politeness. Positively polite formulations such as First Names (FNs), for example, are most usually employed when the speaker desires to stress his/her intimate connection with the hearer or the referent. Negative politeness is established in order to prevent face-threatening activities (FTAs), which could be done by introducing address terms such as "last names" and "titles" (Nevala, 2004).

Face in communication may be related with politeness objectives, which will vary, based on the situation and cannot be universally applied across cultures (Bravo, 2008). This is because politeness is communication that creates favourable interpersonal connections among interlocutors. This behaviour complies with standards and social rules that are allegedly recognised by speakers and are considered as advantageous to the interlocutors in all situations. This activity has a positive impact on interpersonal relationships (Bravo, 2008). As a result, negative face is associated with autonomy, which indicates personal territory needs, but the optimistic face is related with affiliation, which shows the person's narcissism in presenting a good figure in interaction. This is because the concept of "face" is psycho-social (Goffman, 1967), and other socio-cultural situations and communication techniques might not always necessarily have the same psycho-social requirements (Bravo, 2008). In encounters, the individuals portray an image of himself/herself that reflects how he/she views or perceives himself/herself and his/her connection with others. A group sees or perceives an individual's face while presumably

seeing and experiencing itself at the same time. This concept also includes personal pieces of information.

Brown and Levinson (1987) define face threats as acts that indirectly alter the addressee or speaker's face by acting in opposite party to the wishes and desires of the other, and they might take the form of either words or non-verbal (facial expression). There must be at least one of the face-threatening actions linked with an utterance in every communication act, and many acts might function inside a single utterance. Positive face is threatened, according to Brown and Levinson (1987), when one party to a conversation shows indifference to, or outright rejection of, the sentiments and desires of the other. Positive face-threatening behaviours may also injure the speaker or hearer. When a person is compelled to be isolated from others in order for their well-being to be emphasised, their good face is undermined (Brown & Levinson, 1987). Accordingly, a negative face is threatened when a person does not avoid or seeks to avoid restricting their interlocutor's freedom of action. It may be offensive to both the speaker and the listener, forcing one to give in to the other's demands. When one's shame is at stake, one's ability to make unrestricted decisions and do unrestrained actions are compromised (Goffman, 1972).

Politeness Strategies

Brown and Levinson (1987) identified politeness strategies as four main types: bald on-record, negative politeness, positive politeness, off-record (indirect), and simply not using a face-threatening act.

Although there are ways that bald-on-record politeness might well be employed in attempting to limit face-threatening behaviours indirectly, such as offering advice in a non-manipulative fashion, bald-on-record politeness does

not aim to diminish the danger to the hearer's face. Because adopting such a tactic may sometimes shock or humiliate the addressee, it is most usually applied in contexts when the speaker has a close connection with the listener, such as family or close friends (Brown & Levinson, 1987).

Strategies for positive politeness aim to reduce any negative effects on the listener's "good face." These techniques are used most often in situations when the interactants know each other fairly well, or if an individual's positive face needs or self-worth must be addressed, and are meant to make the listener feel good about themselves, their interests, or their possessions. Hedging and conflict avoidance are not the only effective forms of politeness; expressions of support and appreciation may have the same impact (Brown & Levinson, 1987). Positive politeness practices might also arise in settings when the speakers are unfamiliar with one another. In contrast, negative politeness strategies focus on the listener's unpleasant emotions and stress the need of not being intrusive. If the speaker can avoid imposing their will on the listener, the recipient is less likely to experience any humiliation. There is less likelihood of discomfort or regret when using bald-on-the-record tactics and positive politeness strategies, but more likelihood of the speaker demanding on the listener when using these methods (Brown & Levinson, 1987).

Brown and Levinson (1987) identified the indirect tactic as the pinnacle of courtesy. This approach uses oblique language to prevent the speaker from coming off as too authoritative. Off-the-record communication relies on the listener's interpretation of the speaker's genuine meaning rather than the speaker's own words being recorded. The speaker may be praised for being unobtrusive, while the listener may be rewarded for their kind and helpful

demeanour. This approach heavily relies on pragmatics to convey the intended meaning, while also making use of semantic meaning to prevent embarrassment.

Sociological Factors in Politeness

Three sociological factors influence the choice of politeness strategy and the seriousness of the face-threatening action: speaker-listener distance, speaker-listener power difference, and ranking of the seriousness of the face threat (Brown & Levinson, 1987).

Brown and Levinson's (1987) positive and negative politeness strategies enabled me to explore not only variations in the overall use of address terms, but also diversity within the address terms themselves. It also helped me to identify instances of the negative effects of the use of inappropriate address terms. Politeness is therefore a pragmatic and socio-cultural phenomenon that pertains to the ideas of user context and speech community (Hymes, 1972). As a consequence, being linguistically polite means being strategic in communication actions in order to sustain social connections and minimise interpersonal disputes (Abdulfattah et al, 2018). Address terms, according to Brown and Levinson (1987), are used to communicate either positive or negative politeness. Positive politeness is focused toward collaboration and is maintained when interactants are intimate and near to one another, while negative politeness is oriented toward power and distance in unapproachable conditions and when speakers are formal with one another. Pleasant politeness attempts to reinforce or strengthen the addressee's positive face acquired through closeness or proximity.

Review of Related Literature

Many sociolinguistic researchers are interested in research on the selection and use of address terms. Such researchers try to discover the fundamental norms that control the use of address terms in various socio-cultural situations. Brown and Gilman (1960) pioneering research on pronouns of power and solidarity and Brown and Ford's (1961) study on address terms in American English have inspired other studies on address terms. These studies relied on the description of interlocutors' identities in terms of traditional demographic factors such as age, gender, and social class.

As sociolinguistics has evolved, researchers have recognized the limitations of these factors in explaining the use of address terms (Barron & Schneider, 2009). Contemporary research on address terms has moved beyond traditional demographic factors and focuses on the relationship between interlocutors, social context, and power dynamics (Noels et al., 2020). In many societies, the choice of address terms reflects power and social hierarchies. For example, in some Asian cultures, the use of honorifics and hierarchical address terms reflects the social status and age of interlocutors (Fleming & Sidnell, 2020; Zhao, 2022). Moreover, the use of address terms can also be influenced by the social identity of individuals, such as ethnicity, race, and religion (Noels et al., 2020). In multi-cultural societies, individuals may use address terms that align with their own cultural and ethnic backgrounds, reflecting their sense of belonging and identity (Lemmi et al., 2019). Studies have explored the role of language ideologies and interpersonal relationships in determining the use of address terms (Bacon, 2020; Barrett et al., 2022). Language ideologies refer to beliefs and attitudes about language and its social implications (Bacon, 2020).

For example, in some societies, using formal address terms may be seen as more prestigious and respectful, while using informal address terms may be viewed as more intimate and egalitarian (Spencer-Bennett, 2020; Murtisari et al., 2019). Interpersonal relationships between interlocutors also play a crucial role in the selection and use of address terms (Yusuf et al., 2019). In close relationships, interlocutors often use informal and affectionate terms of address, while in formal or distant relationships, more polite and respectful terms are used (Okafor, 2022; Hassan et al., 2020; Leung et al., 2023). Contemporary research on address terms aims to uncover the complex interplay of factors that influence their selection and use. By understanding the norms and strategies behind the use of address terms, researchers can gain insights into social dynamics, power relations, and cultural identities within different socio-cultural contexts.

In their seminal research, Brown and Gilman (1960) explored how the use of address terms was influenced by both power dynamics and social connections. The use of the familiar term (T) indicated a more intimate and close relationship, while the use of the polite term (V) was reserved for more formal or hierarchical relationships (Rozumko, 2023). This distinction between the familiar and polite terms was found in languages such as Italian, French, German, and Spanish, where there is a grammatically singular "you" but a distinction between singular and plural forms based on power and solidarity factors (Brown & Gilman, 1960). The study by Brown and Gilman shed light on the social and cultural aspects of address terms and how they are used to establish and maintain social relationships. It provided valuable insights into the complexities of language use and social dynamics in different settings.

The semantic factors refer to the relationship between pronouns used and the objective relationships between the speaker and the listener. Brown and Gilman (1960) suggested that certain individuals may have power over others, which allows them to control their behaviour and influence the use of polite address terms. This power dynamic is non-reciprocal, meaning one person has control while the other person does not. Factors such as wealth, age, physical strength, sex, and institutionalized roles (e.g., in the army) can contribute to this power dynamic. Solidarity in communication refers to the sense of unity, empathy, and mutual support between individuals in a conversation (Johnson & Buhalis, 2022). It is based on shared experiences, values, or identities that create a bond and understanding between the speaker and the listener. One important aspect of solidarity is the recognition and acknowledgment of common social characteristics. These can include age, regional origin, sex, occupation, race, or any other shared identity that establishes a sense of belonging and shared experiences (McLachlan, 2023). For example, two colleagues discussing workplace challenges may find solidarity in their shared occupation and the understanding of the specific issues they face. Unlike the power dynamic, which is characterized by an imbalance of control and influence in communication, solidarity is built on reciprocity. Reciprocity is a social mechanism that involves politeness as a balance of positive and negative actions among individuals (Tantucci et al., 2022). Thus, doing something good to someone is expected to be reciprocated in kind and same applies for negatively charged behaviour (Tantucci et al., 2022). Both the speaker and the listener actively contribute to the conversation, listening and speaking in a way that fosters understanding and connection. Solidarity involves empathy, respect, and a willingness to listen and

acknowledge each other's perspectives, feelings, and experiences (Tava, 2023). The intention to share intimacy is also an important aspect of solidarity. This does not necessarily refer to romantic or personal relationships, but rather the willingness to open up, be vulnerable, and establish a deeper connection with the other person. By sharing personal thoughts, feelings, or experiences, individuals in a conversation deepen their sense of solidarity and create a stronger bond. Thus, solidarity in communication involves finding common ground, recognizing shared social characteristics, and establishing a reciprocal, empathetic, and intimate connection. It emphasizes a sense of unity, understanding, and mutual support between the speaker and the listener, contributing to effective and meaningful communication.

According to Brown and Gilman (1960), there is a two-dimensional system of solidarity in language. The system consists of four possible combinations: Superior to inferior (T), Inferior to superior (V), Equal and solidarity (T), and Equal and not solidarity (V). They argue that this system has remained stable in European languages for a long time. However, Brown and Gilman also propose an extension of the solidarity dimension, which can potentially apply to all persons addressed. They define three categories of persons based on their relationship to the speaker. The first category includes persons who are superior to the speaker but also maintain solidarity with them (T). Examples of this category include a master to a faithful servant or a parent to a son. The second category includes persons who are equal to the speaker and show solidarity (T). The third category includes persons who are inferior to the speaker but still maintain solidarity (T/V). Examples of this category include a son to a parent or a faithful servant to a master. Additionally, Brown and Gilman

suggest that power semantics prevailed until the 19th century. In this system, sons, servants, and employees were referred to as T, while parents, masters, and employers were referred to as V.

Brown and Gilman (1960) study provide a framework for understanding linguistic politeness, which is further enhanced by the theories of Lakoff (1973) and Brown and Levinson (1978, 1987). Lakoff (1973) suggests that politeness is a crucial goal in language use and serves a social function. She outlines three principles or rules of politeness: not imposing on others (distance), offering options (deference), and being friendly (camaraderie). These rules shape the way individuals communicate and contribute to their unique speaking styles. Lakoff (1973) proposed three strategies for communication: bald on record, positive politeness, and negative politeness. These strategies are not seen as hierarchical, but rather as a continuum of communicative preferences. Brown and Levinson (1987) incorporated some of Lakoff's ideas into their work on politeness. The authors argued that the decision to employ polite forms depends on several factors: the distance between the speaker and the hearer, the power dynamics between them, and the ranking of impositions that might threaten their respective face. In a symmetrical relationship, where both parties have equal power and closeness, the communication may be more direct (bald on record). However, in an asymmetrical relationship, where there is a power imbalance or less closeness, the speaker may choose to employ positive politeness to show respect and build rapport. This strategy involves using polite forms and expressions that acknowledge the hearer's positive face wants (desire for social approval and inclusion) (Mahmud et al., 2019). On the other hand, negative politeness is used when there is a greater distance between the speaker and the

hearer, or a higher level of imposition. This strategy involves mitigating the imposition by being indirect or using hedging language. It aims to respect the hearer's negative face wants (desire for freedom from imposition and autonomy). The choice of strategy is also influenced by the cultural context, as different cultures may prioritize certain face wants over others. What may be considered a high imposition in one culture may not hold the same significance in another. The work of Brown and Levinson's on politeness takes into account the social dynamics and cultural context in determining how politeness strategies are employed in communication.

According to Oyetade (1995), the Yoruba address system is complex and influenced by various factors such as social relationships, age, social status, and kinship. The choice of address term between interactants is determined by the perceived social relationship. While age, social status, and kinship were the main indicators of address terms among the Yoruba, there were also certain peculiarities. For instance, the dichotomy of power versus solidarity, as described by Brown and Gilman (1960), became ambiguous when it came to Yoruba kinship terms of address. This means that solidarity does not necessarily indicate equality among the Yoruba. The study collected data through different methods such as short radio and television plays, unobtrusive observation of actual usage, and introspection. This allowed for a descriptive analysis of the entire Yoruba address system in the western part of Nigeria. Oyetade's (1995) findings imply that social relationships and other factors play a significant role in determining the choice of address terms among the Yoruba. It highlights the importance of considering cultural and social contexts when studying address systems. Poynton's (1989) study on address terms in the Australian context

highlights how power dynamics and social distance play a role in the use of different forms of address. Junior office workers being called by their first names indicates a power differential, while the preference for first names in Australian address terms reflects a cultural norm. The choice of address terms is also influenced by the relationship between participants. Generally, the use of appropriate address terms can facilitate effective interpersonal communication.

Asiedu (2015) study on sociolinguistic examination of address phrases in Ghana's Eastern Region, namely Akyem Asuboa was revealing. The study established that inhabitants of Akyem Asuboa broadly address people by using their birth names, family names, and circumstantial names. The findings also revealed that descriptive phrase, death preventive names and interjections are used to attract attention, but are regarded as inappropriate address terms. In Asiedu's (2015) study, the effect of inappropriate address term on the people of Akyem Asuboa was one of the research objectives (Objective 4). The data revealed that: litigation, embarrassment, loss of confidence, loss of respect and recognition, disunity, hopelessness, bad name, public ridicule, and hatred on individuals and families, depending on the context in the communicative act. The study further unveiled that inappropriate address terms destruct peaceful relationship because of the different reactions like astonishment, anger, public announcement, nonresponding, insult and others from the victims, the offender and the community. Asiedu's (2015) study is relevant to the current study in many regards. First, the students of the NJA College of Education are members of a speech community. Similarly, the people of Akyem Asuboa are also members of a speech community. Second, categories of address terms and the

negative effects of the inappropriate use of address terms are two research questions which are similar in both studies. The two speech communities, the people of Akyem Asuboa and the students of the NJA college of education though, speech communities, are so different in terms of socio-cultural practices and the factors that influence the use address terms as well as the effects of these address terms among the members of the two communities. Therefore, the current study sought to identify the similarities and differences in the findings. The author therefore suggested that appropriate use of address terms be taught in schools in other languages for peaceful co-existence.

Awoonor-Aziaku (2021) explored the usage of address terms in classroom interactions at a Ghanaian public university. The study looked at address terms used by students and lecturers in real-life circumstances, utilising a face-to-face interview and audio recording. When addressing lecturers in class, students often employ title + last names (TLN), honorifics (Hon), and occasionally avoidance methods, according to the analysis. When addressing students, lecturers typically use first names (FN), nicknames, and sometimes avoidance strategies. The study found that the T/V distinction proposed by Brown and Gilman (1960) exists in Ghanaian tertiary address systems. Awoonor-Aziaku (2021) research is essential to the present study because it will help me in assessing whether or not the T/V differentials in the application of address terms exist among the students.

In another academic setting, Chamo (2019) investigated the use of address terms among academic staff at Bayero University's Faculty of Arts and Islamic Studies in Nigeria. The findings of the study demonstrated that members of the faculty use of address terms resembled the way address terms were

employed in the Hausa socio-cultural milieu. The research strongly revealed the effect of Hausa culture on the use of address terms in the faculty, notably in terms of courtesy, respect, and honour. According to the findings, other ethnic groups of the faculty were integrated into and influenced by the dominant Hausa culture in terms of address terms. The findings indicate that social variables such as gender, age, social status, degree of intimacy, and communication context influence the use of address terms among academic staff at Bayero University, Kano's Faculty of Arts and Islamic Studies. Its academic society made unconventional use of titles. Professional titles were used to express politeness or respect rather than to establish a professional hierarchy. Nicknames and kinship terms were also used to emphasize social relationships rather than other types of relationships in both formal and non-formal contacts. The research also demonstrated that the word "Maalam" is a global phrase that unites the Hausa society. This validates Anwar's (1997) research on the use of address terms among Malay undergraduate students who demonstrated that the use of address terms reflected the students' Islamic identity. The findings of Chamo's (2019) study are important to the current study. This is because the study site for the current study is a Muslim institution of the Ahmadiyya Mission that has similar characteristics as that of the Bayero University in Nigeria. However, some address phrases are considered unsuitable due to the context in which they are used. For example, some descriptive address terms are derogatory and unacceptable when used in public settings to address people (Asiedu, 2015).

Watanasawad (2019) study focused on the use of address terms and the socio-cultural insights they provided. Intriguingly, all of the likely address terms

uncovered by the investigation were influenced by social variables including socio-economic standing, age, gender differences, and music genre. This finding bolsters the widespread assumption that language is intrinsically linked to society and culture. The lyrics' complex use of address terms revealed the social difference between men and women as well as their interactions with one another. According to Watanasawad's (2019) study, regardless of the type of song, country, or city, Thai socio-cultural issues are embedded and reflected in the lyrics. Needless to say, the interlocutors' socio-cultural backgrounds are reflected in their addresses. Fell (2020) posits that language patterns in a song's lyrics are a unique kind of verbal expression that, depending on the song's genre, may call for a specialised vocabulary or linguistic knowledge to fully comprehend and the study's findings support the notion that the language of song lyrics may differ from ordinary texts but can still portray socio-cultural issues in society (Fell, 2020). Not only may language in songs be used to represent a way of thinking, but it also gives insight into the culture and society with which it is closely related. It was also revealed that expressive terms, words, or phrases used by the vocalists to communicate their specific sentiments to the addressee enhanced Thai cultural values. According to the research, the distinct address phrases in Thai country and city songs not only show the degree of closeness between the performer and the addressee, but also represent the social interaction between men and women in Thai culture.

Watanasawad's (2019) findings are very relevant to the current study because the students of the NJA College of Education come from different socio-cultural backgrounds, and these socio-cultural settings have a substantial impact and influence on the use of address terms among them, allowing me to

identify the issues including social variables, that have an impact on the use of address terms among the students of the college in a specific setting.

Similar to Awoonor-Aziaku (2021), Chamo (2019), and Afful (2007b) in terms of academic setting, Unuabonah (2018) investigated the types and functions of address terms used by staff members, as well as the linguistic ideologies that inform their use at a southwestern Nigerian university. The researcher used a qualitative design to collect data from participants through participant observation and oral and written interviews. The analysis revealed that academic titles, official titles, kinship terms, social titles, nicknames, first names, surnames, and various combinations of these address terms were used at the university. English, Yoruba, Nigerian Pidgin, and other indigenous Nigerian languages were used to create the address terms.

The address terms are used to emphasise the sorts of interpersonal interactions that exist between the interlocutors, to construct and establish a personal or official contact, to create a balance between age and social standing, to express politeness among a certain set of people and to indicate group communion among the people. They are implicitly metapragmatic in the sense that they reflect users' attitudes and beliefs while also pointing to the pragmatic roles of participants and the context of interaction (Watanasawad 2019). Accordingly, the age and social status of the interactants, the period of acquaintance, the connection between the interactants, the speaker's intent, and the context of the conversation all impact the use of address terms. Some of these characteristics impact address terms in Yoruba, Nigeria's native language (Oyetade, 1995). As a consequence, in the Nigerian postcolonial university speech community, the author claims that in the formation of address terms,

there is a combination of cultural practices drawn from English and Nigerian indigenous languages. The frequent use of titles at Nigerian institutions may be tied to the socio-cultural legacy of Nigerians, in which titles are fundamental components of culture (Opata & Asogwa, 2017).

These place names and identifying words are a fusion of English, Nigerian Pidgin, Yoruba, and other local languages represent postmodern and functional language ideas that are also affected by cultural ideologies that place an emphasis on age and social prestige. The postmodernist language ideology develops when the relevance of indigenous languages is reemphasized, as well as the rise of cosmopolitan cultures with a mix of diverse ethnic groups in major areas. In order to blend multiple ethnic nationalities, this is seen in Nigerian music (Babalola and Taiwo, 2009), the informal electronic communications (Chiluwa, 2010), and stand-up comedy (Adetunji, 2013). This study has further fostered the use of translanguaging and copying, in Nigerian English and even more. Chamo's (2019) study's findings are similar to those of Unuabonah (2018). These similarities stem from the fact that language, culture, and society are all intertwined; interlocutors' indigenous languages and socio-cultural backgrounds would always influence their address terms. The current study's participants come from a variety of socio-cultural backgrounds, including various indigenous Ghanaian languages and cultural belief systems and these studies serve as a guide.

Etaywe (2018) study assessed how and why men from the northern rural Jordanian speaking group addressed their spouses. A discourse completion assignment concentrating on the use of address terms as an entry point into circumstances of complaint, invitation, greeting, and request was utilised to

gather data from a purposive sample of spouses. The data was obtained utilising an ethnographic design, and it was then classified and examined qualitatively. The results revealed that husbands addressed their wives using teknonyms, epithets, forenames, and affection phrases. The study also revealed a substantial influence of husbands' use of address phrases on their relative academic background and duration of marital period. The address phrases indicated stereotypic and cautious communication, suggesting that address terms in rural contexts were not selected at random, but rather for their practical value in regulating spousal relationships. Etaywe (2018) study is crucial to the current study because the findings indicated that address terms present a culturally different set of methods to intelligently preserve relative politeness, authority, solidarity, status, and personal ties, in line with the social context, as it is the case among students of the NJA college of education. The students are from different socio-cultural backgrounds and the different social contexts would always influence the choice of an address term.

Abdulfattah et al. (2018) took an Egyptian media, namely talk programmes, which are seen as instructional platforms in pragmatics, and analysed the issue of linguistic politeness and media education in its socio-cultural conceptions. The chosen discussion programmes from the Egyptian TV networks broadcast between 2011 and 2013 were used to explore the changes in linguistic politeness, especially the "forms of addresses" employed by the presenter(s) of these programmes. The research suggested that these modifications enhance media education by boosting media literacy regarding the lingua-pragmatic features of address terms used on diverse media platforms. The research also supported the idea that media is effectively used as a method

of social training, which is consistent with the assumption that there is a strong association between linguistic politeness and pragmatics. Second, there is little doubt that "forms of address" is a distinct media-educational pragmatic concern because of the distinct lexical classes, including titles, personal names, nicknames, and pronominal systems. Accordingly, common among community speakers, these pragmatic strategies are strongly rooted in culture. The research noted examples of transformation in address terms and linguistic politeness traditionally connected with Arabic. The results demonstrated how socio-cultural and political events impacted the use of lingua-pragmatic terminologies such as forms of address and the degree of politeness incorporated in them. This is corroborated by Kasper's (1990) study that the appropriate use of address terms indicates politeness which is considered as a proper social behavior and a tactful consideration of others which is an essential component in communicative acts, and students at the College of education cannot afford to stray from it.

Surono (2018) examined the features of address term users in another sociolinguistic study. Surono used a socio-pragmatic technique to evaluate a corpus of phrases including words for addresses in Javanese, Indonesian, and English. Methods such as taking careful notes and using one's gut instinct were used to compile the data. Address terms in Javanese and Indonesian were gathered through regular conversations, whereas those in English were gathered from print and digital media. In terms of address terms, the findings suggest that there are various address terms that are employed differentially in Javanese, Indonesian, and English cultures. Different kinship, age, education, religion, sex, different employment occupation/position, intimacy, social status, and

geographical group were among the factors determining the usage of address phrases. For example, the term "abi-umi (bi-mi)" is used specifically by Javanese couples who adhere strictly to the Islamic religion as their background knowledge and adopt it from Arabic culture. The term evokes feelings of calm in users. This influences those who follow Islam strictly to adopt Arabic nations in the use of address terms.

According to Chamo (2019), the use of address words at the Faculty of Arts and Islamic Studies is reflective of how address terms are used in the Islamic cultural setting, confirming Surono's (2018) study. The word "Maalam," for instance, is used interchangeably across Islamic culture and especially among the members of the Faculty of Arts and Islamic Studies at Bayero University, Kano. In this context, a professional title may be used not to indicate rank but as a sign of courtesy or respect. Politeness ensures that the interlocutor uses address terms to protect their confidentiality (Afful, 2006b) and/or the face of participants or attendees (Etaywe, 2018). This supports Yang's (2010a) study, which found that how to approach someone necessitates consideration of numerous criteria, such as the other's social status or title, sex, age, family relationship, career rank, relational status, race, or extent of intimacy, and these address terms, which are means of establishing human interaction (Afful, 2007b), are thus characterized by a great deal of variability because different contexts warrant different interactions. Suronu's (2018) research is, especially, relevant to the present study since it provides as a reference in examining the variables that impact the adoption of different address terms among NJA College of Education students.

Formentelli (2018) describes how students and faculty in three English-taught master's degree programmes at an Italian institution where English was the international lingua franca reported, using it in everyday conversation (ELF). The major purpose of this research was to examine how students' use of English address conventions were affected by the diverse linguistic and cultural backgrounds of their classmates in an English Lingua Franca classroom. The study's findings show that in English lingua franca courses, there are two main patterns of address used. Firstly, there is an asymmetrical use of address strategies where lecturers use informal and familiar address forms (T-forms), while students use deferential and respectful address forms (V-forms). Secondly, there is a reciprocal use of V-forms which conveys formality and mutual respect. It was observed that lecturers often encourage informality in line with the policies of the master's program. However, the study found that some students and lecturers resist using familiar address terms and instead prefer formal strategies to show respect to each other. The study further revealed that the participants' ethnic origins, previous university experiences, and beliefs about their societal expectations all played a substantial part in determining address behaviours in English lingua franca academic programs. Even though NJA College of Education students may be studying the same program and at the same level, age, gender, kinship, and ethnicity differences play a significant role in reciprocity or non-reciprocity in the use of specific address terms.

Formentelli and Hajek (2016), sought to assess address English-speaking practices in the academic setting, provide a profile of address patterns in academic interactions in Australian English: The researchers aimed to document and analyze the various ways in which individuals address each other

in academic settings in the context of Australian English. This included examining the use of formal and informal forms of address, such as titles (e.g., Professor, Dr.) and first names, amongst other forms of address. Their study also sought to compare and contrast the address practices in academic interactions between the three dominant varieties of English, namely American English, Australian English, and British English. The researchers aimed to identify any similarities or differences in the use of address forms, such as the frequency of using titles or first names, in these different contexts. The study found that in Australian English academic settings, there is a preference for informal address forms, such as first names or nicknames, between students and teaching staff. This is seen as promoting a sense of equality and friendliness in the classroom. However, there is also a recognition that the use of more formal address forms, such as titles and surnames, is appropriate in certain situations, such as when addressing more senior or respected individuals. When comparing address practices across American English, Australian English, and British English, the researchers found that there are some similarities but also some differences. In all three varieties, informal address forms are common between students and teaching staff. However, British English tends to have a stronger preference for more formal address forms, such as titles and surnames, compared to American and Australian English. This study highlights the importance of understanding and considering the cultural norms and expectations regarding address practices in academic settings. It emphasizes the need for educators and students to be aware of and navigate these practices appropriately to create a positive and respectful learning environment. Finally, in the British university system, the non-reciprocal use of first names and titles

between professors and students gradually develops into a more generalised reciprocal use of first names, usually after significant engagement and cooperation. Distinct social and cultural value systems at play in different speech groups are thought to be reflected in the varying patterns of address words found in the three varieties of English.

Address terms are widely used in communication. Appropriate use of address terms, their interpretations, and the psychological stances they express show a great deal of variation and variability. The purpose of this research was to characterise English address patterns in academic contexts, with a particular emphasis on Australian tertiary education and a comparative focus on university settings in the United States and the United Kingdom. The results demonstrated that academic professors and students use the three major varieties of English differently in terms of address words, which is indicative of the varying social and cultural values at play among the various English-speaking groups. The scope of this study was restricted to scholarly writing in the three most common forms of English. The breadth and type of variance within the same national variety owing to variables like regional identification, field of study, institution size, and so on remain largely unknown, as do many other essential elements of address. Formentelli and Hajek (2016) findings are key to the current study in that, to further an understanding of how various varieties of address terms affect human interactions on a global scale, there is the need to demonstrate the remarkable linguistic and cultural diversity among interactants, as well as the patterns of address terms that are expected to evolve through interaction among people from varied socio-cultural backgrounds.

Ozcan (2016) researched the address terms used by pupils in a reciprocal context, which were then assessed in terms of the possible influence of age, gender, and being monolingual or bilingual. As the address terms emerged from the data, they were coded and categorised. According to the data, monolingual children utilise a broad variety of address terms, while bilingual children concentrate more on first names. Ozcan (2016) demonstrated that politeness, as well as positive and negative face, impact the use of address terms. The results have repercussions for raising awareness of pragmatic elements of talks and socio-cultural linkages in every communicative and interactive event. The research by Ozcan was designed to provide a descriptive profile of everyday conversational address terms, and it succeeded in doing so, albeit it is not without flaws. Fifty-six monolingual children from a low-income area of the provincial capital of Eskişehir were surveyed. A major weakness of the study is, the responses from these children may not be representative of the language used by children from more affluent backgrounds. Secondly, while each speaker's address terms were evaluated, the implications they (address terms) had on the addressee were not assessed. Instead, Nevala (2004) argues that the choice of reference term is influenced by a combination of factors, including the social status of the referent, the addressee's familiarity with the referent, and the context of the correspondence. The study also found that relative power dynamics play a significant role in determining the use of address forms and terms of reference. In particular, individuals with higher social status tend to be addressed using more deferential forms, while those with lower social status are typically addressed using more familiar or colloquial terms. The study

highlights the complex interplay between power, social distance, and politeness in early English correspondence.

The current study investigated, among other things, the negative effects of the use of inappropriate address terms on the interactants. The issue of inappropriateness with the use of address terms is highly contextual and dependent on the relationships that exist between the interactants. This is because, even when all other conditions in a group are the same, there are several reasons that induce modifications with regards to the selection of appropriate address terms and salutations including, changeable roles, transitory emotions, and sentiments. Every time an address term is employed, it contributes to the construction of change or the reaffirmation of a social connection, as well as indexing a set of customary expectations. This is because a person's choice of an address term, whether anticipated or not, is a potential indicator of the speaker's imagined relation to the recipient; as roles change with one another, this may be reflected in the way individuals address one another. The study of Zavitri et al (2018) aimed to discover language learners to recognise when and how to switch between English and Selayarese addressing based on the situation at hand, and to comprehend the factors that influenced such a shift. The descriptive qualitative strategy was employed to carry out the research. The English data came from certain movie conversational situations, whereas the Selayarese data came from participant observation, in-depth interviews, and field notes. The data need concentrated on the address terms used by the English (American) and Selayarese groups. The study's results indicated the following categories of address terms common in both languages: (1) pronouns, (2) kinship terms, (3) titles and professional terms, (4) religious

terms, (5) nobility terms, and (6) terms of endearment. In contrast to French, English data did not include scope for noble terms. Selayarese also differed from other languages by having its own set of kinship terms. Both languages also shared the practice of using first names when referring to one's parents, grandparents, and great-grandparents, as well as the use of affectionate terms for addressing one another. Results from the research also showed that the following factors affected the use of English address terms in Selayarese: (1) age difference, (2) social situation, which included formal and non-formal situations, (3) social status, which included achieved and ascribed status, and (4) social distance or degree of intimacy. The implications of Savitri et al (2018) findings are that, different socio-cultural factors influence the choice of address terms among interactants in communicative acts in speech communities including the NJA College of Education.

Afful and Mwinlaaru (2012) looked at how students at a public university in Ghana used various forms of address and reference. The data showed that students used three distinct forms of address: titles, kinship terms, and nicknames for teachers. Moreover, students used three types of identifiers: formal names, informal names, and nicknames. The study also found that students' use of reference and address phrases were affected by socio-pragmatic characteristics such as gender, age, and social positions to varying degrees. Furthermore, the faculty members' preferred modes of address and the terms used to refer to them were utilised to co-construct personal and social identities, as well as symbols of authority and opposition. The investigations emphasised the diversity of address words, the influence of social characteristics such as age and gender, the impact of formality, and the development of various identities.

Afful and Mwinlaaru (2012) findings are similar to Zavitri et al (2018) findings with regard to the factors that influence the choice of address terms among the interactants.

Salihu (2014) also found numerous factors that affect the use of how people in the Hausa community use address terms, including natural characteristics such as age, gender, and kinship, as well as social elements such as marital status, socio-political power, money, and education. Linguistic and cultural characteristics such as social background, education, partnership, social environment as well as religion also influence the appropriateness in the use of address terms. Any of these factors could lead to appropriateness or inappropriateness in words and phrases used as address terms. The appropriateness or inappropriateness in the use of address terms is highly dependent on the context of the interaction and the relationships that exist among the interactants. Kroger et al. (1979) employed questionnaires to conduct a study in which respondents were asked to choose the preferred terms of addressing the intended audience from a given set of options. By doing so, interpersonal interactions became the primary determinant of the term of address selection, while other considerations were neglected. The result of Kroger et al. (1979) is problematic in the sense that if the only factor determining address term is an interpersonal relationship, then the addresser will not need to change address terms for the same addressee when his position changes. This means that when one has a comradely relationship with a friend and the person is elevated to the status of King, the addressee can rely on the relationship (former) to address him in public by his nickname. This may be viewed as gross disrespect by the public and may result in severe punishment.

Even if the addressee is the addresser's son, he is expected to use appropriate address terms when addressing the king. Being appropriate entails using the correct address terms for the particular individual at the proper moment and location. This is why I agree with Wardhaugh (2006) when he states that our means of using address terms is generally impacted through a range of social circumstances. These social elements include the particular occasion, the other's social standing or rank, sex, age, family affiliations, relational status, such as a doctor-patient or religious leader interaction, and race. Arde-Kodwo (2006) adds another factor, character, and behaviour, as a determinant of the address form one deserves to be addressed with. We are required to understand the sociolinguistic rules, which are rules of appropriateness rather than grammatical accuracy. Salihu (2014) emphasizes the importance of context in the use of address terms and the need to understand how to use address terms appropriately. Oladipo (2004) proves that addressing someone by their first name, or using a teknonym is based on the relationships that exist among the interactants. According to Oladipo (2004), the patterns of Yoruba women's use of pet names or words of love as address terms for their husbands vary not just based on the women's age, education level, and area of birth in Yoruba-speaking south-western Nigeria, but also throughout the country. Mardiha (2012) adds other sociolinguistic variables such as degree of respect and personality, stating that the use of age, gender, personality, social standing, religious orientation, family relationship, degree of respect, familiarity, formality, and closeness between the communicators all have an influence on the proper use of address term. People are occasionally impacted by the reasons listed in their use of address terms, so it is important to understand how to be appropriate regardless

of context or relationship. Fasold (1990) concluded that there are various ways of stating the same thing, but the alternatives, or variations, have social importance. “Sociolinguistic” refers to a linguistic feature that changes not just with other linguistic features, but also with a wide range of non-linguistic characteristics, such as socioeconomic status, age, gender, ethnicity, and linguistic and cultural environment. According to Koul (1995), several historical and social variables impact the use of address terms. The study of personal address terms has long been an important matter in sociolinguistics since address terms commence communicative activities and set the tone for subsequent interactions. They also establish the proximity and intensity of speech between the listener and the speaker's voice (Wood & Kroger, 1991, as cited in Qin, 2008). According to Keshavarz (2001), differences in forms of address are connected not only to the interlocutors' age, gender, and social class, but also to the context, closeness, and social distance. These sociolinguistic parameters impact the acceptability of address terms.

Chen (2010) conducted comparative research on the cultural differences demonstrated in Chinese and American address forms. The research depended on a cross-cultural comparison of Chinese and English address formats to analyse the cultural disparities in value systems and their philosophical underpinning foundations. The results demonstrate that in Cross-cultural Communication, what is deemed normal and courteous in one language may induce humiliation or disdain in another. Kinship words play an essential role in cross-cultural communication in the Chinese address system. Age, generation, and order of seniority all play a role in their choice of appropriate address terms, specifically when addressing relatives, neighbours, and elders.

In contrast, in American English, seniority and age are prioritised when addressing someone who has the greatest impact on persons of the older generation in kinships, although first names may be used instead of formal titles, while addressing elderly people or groups among friends and coworkers.

According to Chen (2010), if one wishes to be effective in any inter-cultural communication, it is not enough to understand one's own culture's norms; one also needs to be familiar with those of the individual with whom one is interacting. The key to overcome the challenge is to be aware of, and prepared to accept, cultural variations in communication (Chen, 2010). Similarly, Yang (2010a) finds that address terms are vital for efficient communication and being able to communicate well are two factors that have traditionally been seen as indicative of a good relationship. Different modes of speech may be used to demonstrate respect or love for others or to degrade or belittle them. In this regard, several elements must be considered while addressing someone, such as the interlocutor's social standing or rank, sex, age, familial connection, professional hierarchy, transactional status, race, or degree of closeness. Accordingly, the inappropriate use of address terms displays hostility for the addressee and a disregard for the person's social status or rank, and these have substantial influence on the connection between the addressee and the addresser.

Rendle-Short (2009) study found that the use of "mate" was more frequent among males than females, with males using it to address both males and females. Furthermore, the use of "mate" was found to be more common in informal settings and among friends or acquaintances rather than in formal or professional situations. The study also revealed that the use of "mate" can vary

in meaning depending on the speaker's tone and context. It can be used to express friendliness, camaraderie, or solidarity, but it can also be used in a confrontational or aggressive manner. Generally, the study highlighted the multifaceted nature of the term "mate" and its importance in Australian communication. It showed that the use of "mate" is influenced by various social factors and can convey different meanings depending on the context in which it is used. The use of "mate" indicates that the speakers always have something in common which also demonstrates that "mate" is used to distinguish someone with whom something is shared including class mate, hall mate, school mate and study mate. The findings of Rendle-Short (2009) are important to the current student as it sought to discover the categories of address terms among the students as they also share a lot of things in common, including being former students of particular senior high schools.

Afful (2007a) investigated the address forms and variations among Ghanaian university students. He conducted his study using a triangulated theoretical framework and methodology informed by interactional sociolinguistics in the ethnographic style. The data set was compiled from observations of actual address term usage in 256 dyadic situations on the University of Cape Coast campus at two different times. Fifty (50) Ghanaian students were also interviewed in English. Data analysis entailed coding observations and transcribing interview data for themes and patterns. Three significant conclusions were made based on the research. The first finding was that students used personal names, descriptive words and nicknames as key naming practices. Second, the study found that students used naming practices to address an interlocutor. The third point was the demonstration of

inventiveness and playfulness in the variation of address terms used, particularly in spontaneous interactions. Afful's (2007b) emphasizes the variability and complexity in the use of address words in communication. For example, in certain situations, gender may play a role in determining the appropriate address word to use. Also, the mood or tone of the conversation, the specific topic being discussed, and whether there is a third person present or not can also impact the choice of address words. Furthermore, the nature of the relationship between the speaker and the addressee, such as whether they have multiple relationships, can further influence the selection of address words. However, the study did not take age or religion into account. The writer advocated these to be included in further research. The current study sought to take these factors into account; age and religion.

A study conducted by Afful (2006b) focused on the use of address terms in a Ghanaian university. The aim was to gain a better understanding of the role and significance of these terms in interpersonal communication within the Ghanaian cultural context. The findings of the study discovered that address terms play an important role in establishing and maintaining social relationships. The choice of address terms is influenced by many factors, including age, gender, social status, and level of familiarity between the speakers as these different address terms are used depending on the social context. The study also highlighted the influence of westernization on address terms with some respondents adopting western terms. Students of the college of education are more confined and controlled than those who are at the university where Afful carried out his research even though they are both tertiary institutions. Afful's (2006b) study serves as guide in determining whether or

not, the categories of address terms are similar. Also, Afful's study did not take care of the functions and negative effects of the use of inappropriate address terms among the interactants in his study. The current study sought to include the functions of address terms and the negative effects of the use of inappropriate address terms among student interactants.

Manjulakshi (2004) discussed nine categories of address terms in an effort to define the modes of address and address terms in the Kannada language, used in Mysore District in India. These categories of address terms included, Caste Names, Names through which the high standing of persons is expressed or indicated, Personal names, Kinship terms, Professional terms, Professional-Names for exaltation, Personal name-professional terms, and non-respectable terms. Mehrotra (1981) expanded on nine categories of names, honorifics, titles, situation factors, multiple uses of address forms, greeting, invocation, addressing pets, and avoidance of address terms as possible classifications of address terms in Hindi in another study of address terms.

Similarly, Fitch (1998) identified five categories of address terms while studying the variety of relationships among participants in Columbia: second-person pronouns, proper names, kinship terms, titles, nicknames, and adjectival terms. The variations in the findings of Manjulakshi (2004), Fitch (1998) and Mehrotra (1981) lie in, situation factors, greetings, invocation, professional-oriented terms; professional terms, professional names for exaltation, personal-professional terms, and non-respectable terms. These findings have implications for the current study as they serve as a guide in finding out whether or not, professional-oriented terms are present in the categories of address terms among the students.

The studies cited thus far, have provided convincing pieces of evidence that a clear classification scheme is necessary for languages thorough identification and inclusion of address terms. These studies also allow for variances in address term categorizations to account for cultural and social factors among interactants. It is, therefore, clear, as argued by Dickey (1997), that one might almost never exhaust the many variations on how to address another individual. An individual trying to choose how a specific person is to be referred to, may be seeking to identify the suitable terms in which that person is to be addressed. Similarly, the current study contends that students at the NJA College of Education consistently vary their use of address terms centered on a variety of reasons such as social variables, communication situational contexts, interlocutors' socio-cultural backgrounds, interlocutors' hierarchy, and the speaker's interpersonal relationships with the addressee. Furthermore, how well one knows someone, that is, one's intimacy with or distance from that person, is important in determining one's address terms.

Naming Practices and Address Terms

One of the primary methods of addressing is the naming practice. The origin of a name may be traced back to a person's ancestry and often reveals a wealth of personal and cultural ties. As a result, names serve as distinct identity markers within specific contexts.

Nnamdi-Eruchalu (2018) clearly stated that people with the same name are more likely to identify with each other and their culture such as religion, tribe, nationality and tribe. In addition to meaning, naming speaks volumes and reflects the bearers' ideology, beliefs, values, and norms, serving as an embodiment of their social identity. A name is a group of words or a single word

that is used to address, refer to, or identify a person or thing (Simpson & Weiner, 2015).

Bright (2003) claims that there are several contexts in which the word name is used interchangeably with the noun it most closely refers to. According to Rymes (1996), the meanings and memories attached to people's names are vast. It is a term or expression that is used to single out, address, or otherwise call attention to a certain individual or group of people. For instance, my name is John Parsons (Simpson & Weiner, 2015).

Forsyth (2014) identifies a name as a word or set of words used to identify, refer to, or otherwise make reference to a certain person, locality, category, or concept. Someone is called by a name, which is a term or phrase used to uniquely identify them. Some names are more suited than others to designating certain groups or single items. A personal name identifies, albeit not always uniquely, a specific individual human being. Britto (1986) posited that neither the given name nor the caste name must be used in addressing others because there are other linguistic forms to convey intimacy and formality, such as kinship terms and respect terms. Britto attempts to differentiate between names and address terms by stating that in Tamil Nadu, as in many other parts of India, there is a strong tendency to avoid using personal names as address forms. According to the above definitions, a name may be a single word or a string of many words that are used to identify a person, groups, places, and objects. It is the identity that a person acquires, uses, and is associated with as an individual in a society.

Address terms have been defined differently by various researchers. Aliakbari (2008) opined that people use various methods in terms of initiating,

maintaining, and concluding a discussion between two or more individuals. One key component of studying communication is knowing how individuals begin conversations or address one another in a specific language. Forms of address, according to Aliakbari, have their origins. Esmaeli (2011) stated that address terms are words and phrases used to address someone. Considering the above definitions, address terms are linguistic techniques used to initiate, sustain or end communication between the addresser and addressee. If it is a technique, it is necessary to learn and understand its application in order to use it appropriately in communication without causing harm to oneself or the addressee. As defined by Afful (2006b), address terms are the way in which a speaker directly addresses another person in conversation in a face-face engagement. Braun (1988) defines address terms as a technique of establishing contact. Address phrases are a means through which an addresser grabs the attention of an addressee in order to communicate successfully. According to the experts cited above, an address phrase may be described as a means by which a speaker focuses the attention of the addressee. It is worth noting that, depending on other social variables, a name may always be used as an address term to address a person, but an address word for a person can never be used as an official name for the addressee if it is not the addressee's personal name. A name and an address term may be both individual and group-specific.

Address terms, as noted by Dunkling (1990) are terms that are often referred to as: "names" since they seem to serve as name replacements, such as when someone says "Happy birthday! Darling". Instead of "Happy birthday, John!". Moghaddam, Yazdanpanah, and Abolhassanizadeh (2013) contributed that address terms reflect individual's social and linguistic backgrounds of the

interlocutors to a greater extent than other aspects of language. Philipson and Huspek (1985) argue that the addressee's competence in a language influences his/her appropriate use of address terms in society. Moghaddam et al (2013) indicated that the form and delivery of a remark reveal not just the figurative significance it carries, but also the speaker's personality and addressee as Akindele agrees with Parkinson's idea (2020).

Akindele (2008) posits that the proper use of address terms is an important linguistic technique that reflects the speaker's attitude and sense of the relationship with the addressee. Accordingly, the correct use of address phrases aids in social recognition, whereas incorrect use of address words hinders engagement. This is because a poor choice of address curtails efficient communication between the addressee and the addresser. An address term is a social concept that exists in all languages around the world. It is a universal concept that cannot be abandoned in any speech community where the most appropriate and effective way of gaining the undivided attention of one's listener is through the effective and efficient use of address terms. The address terms used by both the speaker and the addressee can reveal a person's socio-cultural identity. Most address terms are unique to a social group or linguistic community to which one belongs and identifies. According to Parkinson (1985), the term of address can be a valuable source of social information.

Different Scholars have classified address terms in various ways in various languages. General titles, personal names, religious titles, occupational titles, and others are examples of address terms. Address terms, as considered by Yang (2010a), are essential for efficient and successful communication and, therefore, have long been considered as an important indicator of relationship

status. Different forms of address can be used to express respect or affection for others or to insult or depreciate them.

According to Domonkosi (2009), there is a strong demand in society for a concerted effort to use polite language that fosters friendly connection between the addresser and the addressee. This means that using appropriate address terms is critical to maintaining a peaceful environment in a community. As a result, I strongly agree with other scholars, including Salihu (2014), who argue that in order to address people appropriately, several factors must be taken into consideration, such as the addressee's social status or position, gender, age, family relationship, occupational hierarchy, transactional status, race, or level of intimacy. One's usage of a particular form of address term may reflect one's status in society, level of education, income, occupation, gender, or relationship. According to Salihu (2014), providing linguistic input to the learner does not ensure that he or she will be able to articulate himself or herself effectively in different situations; instead, Learners need to be instructed on when and how to communicate, as well as with whom. It is essential that we have an understanding of the sociolinguistic principles, which may be seen as laws of pertinence rather than grammatical accuracy. It is necessary for society to identify some of the influences on address terms in order to protect oneself from inappropriate use of address terms.

Address term, according to Leech (1999) is a key formulaic verbal activity that is widely known in sociolinguistic research because they communicate transactional, interpersonal, and deictic repercussions in human interactions. A verbal behavior depends on how people use address terms. When an individual is able to apply and use appropriate address terms that are

acceptable in the linguistic community, one can be successful in communication. For positive interpersonal relationships, address terms must be used correctly. Failure to use it correctly can defeat the purpose of the communication and harm the image of both the addressee and the addresser.

Address Terms are the words and phrases that are used in conversation to raise someone's attention to themselves or to make a particular reference to someone else (Keshavarz, 2001). According to Braun (1988), cited in Sommer and Lupapula (2012), Linguistics who study comparative address systems and forms define and limit the word as follows: Referring to one's interlocutor in one's language is what this word denotes (s). It precludes Braun's (1988) language techniques of starting conversation or establishing initial contact. The definition of address terms excludes all of these, as well as verbal and nonverbal greetings (Braun 1988). According to Braun, the Comparative Linguists' claim cannot be accepted in the sense that among Ghanaians, one cannot greet elders or begin a conversation without first addressing them. Failure to address this before starting a conversation is considered disrespectful, impolite, or linguistically incompetent. To catch someone's attention, you must constantly speak directly to them, and this must be done with respect and using appropriate address terms. Particularly, Helmbrecht (2008) investigated pronominal modes of address term as a linguistic way of expressing respect in several languages, especially those spoken in Africa. This explains Oyetade's (1995) definition of an address term as a communicative utterance in a one-on-one dyadic relationship, communicators used this to notify each other. The terms of address are used to indicate a speaker's regard for the addressee. Inappropriate address

term, whether used in private or in public, reveals the speaker's contempt for the addressee.

Sociolinguistic Factors that Influence the Use of Address Terms

Sociolinguists have been intensely interested in investigating diverse elements in the choice of address terms for decades. Brown and Gilman's (1960) pronominal address system has been a seminal study in sociolinguistics emphasising semantic strength and harmony in connections with address terms. Since then, a flood of additional research with significantly larger reach and depth have surfaced.

Brown and Ford (1961), looked at familiarity and prestige, Hymes (1972) looked at social distance, Pride (1971) looked at formality and informality, and Moles (1974) looked at assurance and esteem. Subsequent research on address terms expanded the scope to include other languages and bolstered the argument that addressing conventions reveal and foster cultural norms. Mehrotar (1981) examines non-kinship forms of address in Hindi in connection to the socio-cultural context in which they are employed by dyads. He finds that address terms constitute a different feature of relational language and represent a vital step in face-to-face contact. They serve as a form of 'emotional capital' that may be invested in and controlled to achieve a certain communicative goal. He further claims that the inappropriate use of address terms has been institutionalised as a way of establishing and validating the speaker's and addressee's identity and position. An investigation of these verbal arts in their two main and interconnected characteristics reveals a wealth of information about the social structure and psychological composition of the addressing dyad.

Similarly, Hudson (1980) emphasises that cultural patterns that hold for a certain population in general due to its social values, beliefs, and practices are a crucial component in address term variance.

Post-Revolution Iranian address terms were the subject of research by Keshavarz (2001) as he investigated the meaning of familiar greetings, he learnt that the overthrow of the Shah in Iran led to an increase in the use of address terms denoting togetherness, such as “brother” and “sister”. Kashmiri and Koul (1995), underscored the necessity of evaluating address terms in any language in socio-linguistic studies. He also claims that social structure, cultural pattern, and geographical setting influence address. Socioeconomic status, education, caste, age, and gender determine one's address. In addition, they argue that historical and social contexts have a role in shaping the preferred modes of approach. According to Manjulakshi (2004), it is impossible for any society to function without a shared set of words and addresses for recognising one another and passing on information. As she sees it, the social standing, age range, and gender of the people involved in any given communication situation all impacts the choice of words used. As a result, people employ terms and related ways of delivery based on their relation with the addressee.

According to Afful (2006a), the influences of uniquely distinctive and modernity were shown the usage of these address words, as well as the use of personal names and catchphrases with varying degrees of salience and frequency, was considerably influenced by pragmatic and socio-cultural characteristics, including gender, status, age, and relationship of interactants. He continues by stating that the results of the address term studies have some implications for intercultural communication and for future research.

Zhang (2002) emphasises the importance of address terms in research on bilingual creativity in Chinese English, contending that these terms are crucial for conveying information signals, especially when the status and power dynamics of the interlocutors are taken into account. Address terms, as defined by Afful (2006b), are the linguistic expression by which an addresser recognises an addressee in a face-to-face communication encounter, whereas benchmark terms are used to compare two groups of people. In order to seem appropriate in a given communication situation, it is essential to utilise the relevant address terms while addressing the appropriate individual (Ozcan, 2016). Also, Wardhaugh (2006) observed that the selection of address terms is usually influenced by the number of independent social factors. These social factors include specific occasions, communication contexts, educational attainments, the other's societal status or rank, gender, age, ethnic group, family members relationship, hierarchy in the workplace, or a merely transactional interaction between a doctor and patient or religious leader relationship, and race. Similarly, Al-Khatibi (2018) assert that the following factors: age, social status, gender, group involvement, reciprocity and nonreciprocity of participants all have an influence on the choice of address terms employed in communicative events.

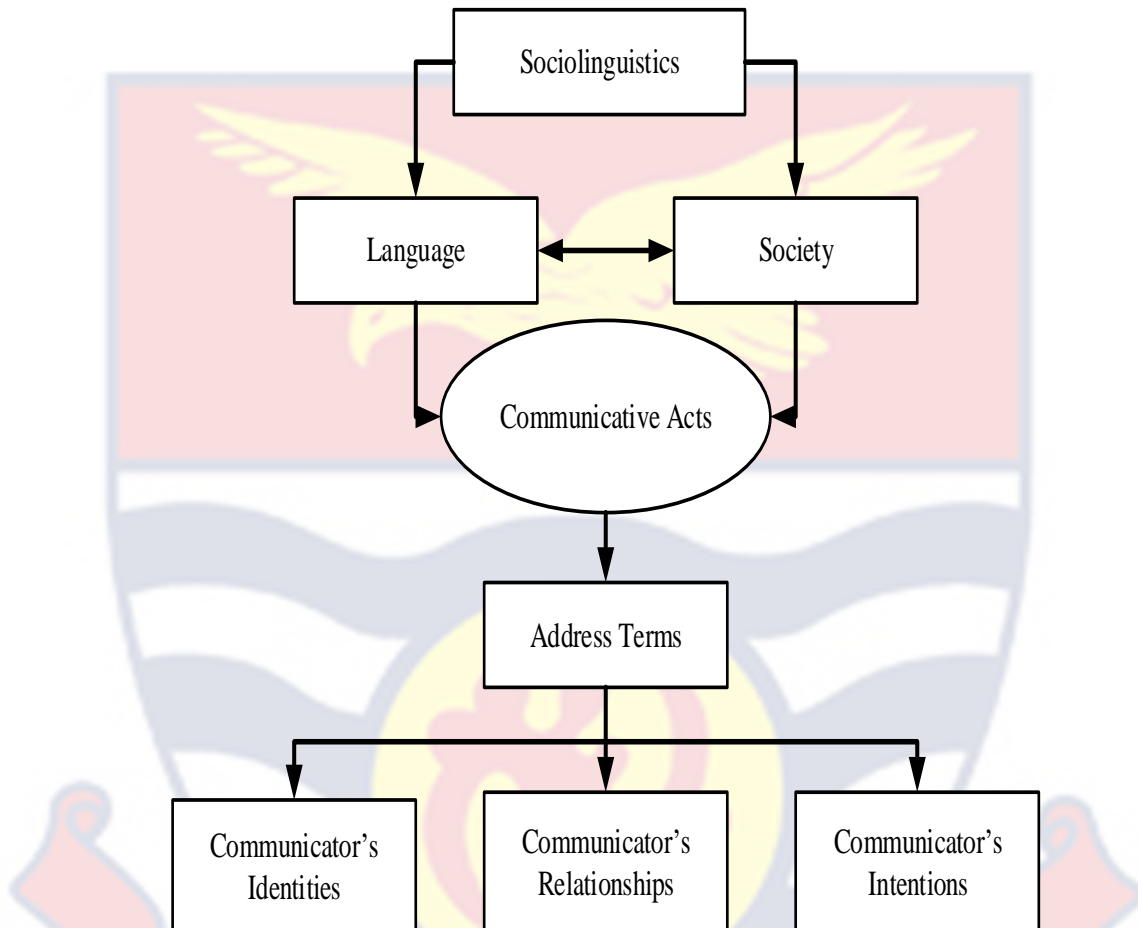
Holmes (2003) asserts that societal factors play a part in understanding the great diversity of address terms used. Some are connected towards the users of the language - the participants; others are connected to the users of the language - the social situation and purpose of the encounter. The location or social context (family, job, and school) is also an essential element. The interaction's objective (informative or sociable) may be important. Mardiha

(2012) adds sociolinguistic factors like respect and personality to the list, indicating that age, gender, personality, social position, religious orientation, familial ties, friendliness, formality, and intimacy between interactants impact the use of a direct address term. Mardiha (2012) also observed that context is important in language use because linguistic and social behaviour are not only acceptable to that same person but also in a person's particular social context, as well as be appropriate during certain times and circumstances. In other words, language changes based on both addresser and listener's identity and social context in which they find themselves during communicative acts. One therefore needs to vary the use of address terms when the situational context changes as Holmes (1992:247) states that, "many factors may contribute to determining the degree of social distance between people's relative age, gender, social roles, whether people work together, or are members of the same family and so on." Degree of formality is also useful in assessing the influence of social setting. In the view of Salihu (2014), language is sensitive to its social environment and each particular occurrence of language is intricately linked up with its context of circumstance.

The interpretations above indicate that the linguistic decisions that individuals make, may be a result of the influence of many interactive features such as the communicative occurrences of participant, the event's context, and its subject matter (Ahmad, 2018). The appropriateness or otherwise of an address term highly depends on the setting, the topic, the context, the purpose, and the relationships that exist between the interactants (Holmes, 2003). Similarly, situational contexts in communicative events are essential

components that determine the choice of an address term. In the perspective of Keshavarz (2001), one's choice of address terms relies greatly on social context.

CONCEPTUAL FRAMEWORK



Source: Author's Construct (2023).

The Conceptual Framework above is a structured approach which provided a synthesis of interrelated concepts, propositions, and variables which served as a guide in the analysis and interpretations of the data in the study. From the Conceptual Framework, Sociolinguistics underscores the strong relationship that exists between language and society (Wardhaugh, 2006) for which language functions as a medium of communication within a society (Mooney & Evans, 2018) and how language operates in the everyday lives of

human beings, from different encounters to the presence of societal norms pertaining to language (Wardhaugh, 2006).

Apparently, no human society cannot exist without a Language as it is used by human beings in their daily lives to communicate with one another by sharing ideas, thoughts, and emotions (Abdul-Rahman, et al., 2020). Language is therefore a societal property and a powerful medium of communication that facilitates human interactions (Nnamdi-Eruchalu, 2018; Rahmadani & Wahyuni, 2018). Not only does the use of language in human interactions carry the interpretations of the words being spoken, but it also contains additional pieces of information such as the speakers' backgrounds, their relationships, and their circumstances. Language has become a tool for successful communication and a component of social organisation that serves as the medium for all forms of human interactions that are performed since it communicates cultural reality and embodies cultural identity.

Language users in the Society engage in Communicative Acts in a range of situations including social, political, geographical, religious, and educational institutions (Dickey, 1995) which are essential to understand social notions and human behaviour relationships with regard to the link between language and society (Zavitri et al, 2018). This connection establishes a very strong linkage between language and society in the sense that language and society are inextricably linked; they have a mutually influential effect on one another (Wardhaugh, 2006).

Address terms, which are features and crucial language resources, provide important sociolinguistic pieces of information about the interlocutors, their relationships, and their situations in order to form connections with or

distant themselves from others (Parkinson, 2020). These address terms are therefore used to construct interpersonal contacts that reflect people's conventions and practices in a particular culture (Etaywe, 2018). Address terms therefore, cannot be separated from human interactions, either in the beginning, in the middle, or at the end of meeting with others (Surono, 2018), and are key to understanding the social concepts and human relationships in society (Yang, 2010b). Accordingly, a person's means of the use of an address term draws attention to the interconnected nature of language and society, as well as the speaker's mental representation of the nature of his or her connection with the addressee within the framework of the relevant cultural norms. As a result, address terms convey valuable sociolinguistic pieces of information about the interlocutors as well as pragmatic characteristics of the context (Ozcan, 2016).

According to Parkinson (1985), there are components that make up the social meaning of communicative acts. These include, the interactants' identities, their relationships, and their intentions. Address terms are therefore determined by communication patterning because they become "social selectors" and potent regulators of interactions (Chika, 1982).

Chapter Summary

This chapter discussed the study's theoretical framework which is made up of Communicative Competence Theory, and Theory of Politeness. The chapter also reviewed studies on address terms. Additionally, it also reviewed literature on naming practices and sociolinguistic variables in relation to address terms. Lastly, the Conceptual framework of the study is discussed.

CHAPTER THREE

RESEARCH METHODS

Introduction

This chapter presents the data collection procedures that were used in this research. It discusses the research design, the research site, data source and sampling procedure, method of analysis, and ethical consideration.

Research Design

A research design refers to the strategy for the collection, measurement and analysis of data that enables a researcher to integrate the various components of a study to address an identified research problem (Labaree, 2009). This study adopted the qualitative research approach to analyse address terms which is a naturally occurring data. This is based on ethnography which deals with the systematic study of people and cultures. This approach is intended to investigate cultural phenomena by having the researcher observe society from the perspective of the subject of the study. Also, the analysis of the phenomenon was descriptive as I sought to discover and describe themes and patterns in the sampled data. The qualitative research approach was selected because it enhanced my understanding of meanings and symbols that underlie human activities. This method was also considered because of its interpretive strength through observations, interviews, responses to questionnaire, and focus-group discussions and it enabled conclusions to be drawn by reflecting on activities that were prevalent, ideas or attitudes that were held, and emerging concerns.

According to Mohajan (2020), qualitative research approach focuses on understanding the meaning of verbal narratives and observations and that is based on phenomenological approach, which takes place in naturally occurring

situations. Similarly, Lichtman (2006) asserts that qualitative approach to research highlights the process of collecting, organizing, and interpreting data in natural or social settings. According to Lichtman (2006), the main goal of employing qualitative research approach is to provide an in-depth description and understanding of human phenomena and human experiences. This approach is designed to enable researchers to be present in the socio-cultural contexts of the participants of the study. The advantages of this approach to this research are enormous; its advantages are to aid in understanding, investigating thoroughly, subtleties, richness, and complexity inherent in the phenomena (Kusi, 2012) and requires the use of multiple methods to collect data extensively.

Creswell (2014) contends that qualitative research is an understanding inquiry approach based on various scientific methods that investigates a social or human dilemma. In this respect, the researcher develops a comprehensive and a whole picture, analyzes words, presents extensive assessment of informants and performs the study in a natural setting. Creswell (2014) indicated that it relies on specific word definition, enhancement of ideas and variables, and depiction of interrelationships between these and makes it impactful. Jovchelovitch (2019) contributed in a study that, to achieve culturally specific pieces of information about the moral standards, opinions, behaviours, and social contexts of particular populations need more understandings.

Lichtman (2006) asserts that qualitative approach to research highlights the process of collecting, organizing, and interpreting data in natural or social settings. The main purpose of this research approach is to provide a detailed description and understanding of human phenomena and human experiences as

it focuses on how individuals construct their experiences. According to Guba (1990), in qualitative research, multiple-constructed realities abound and time and context-free generalisations are neither desirable nor possible.

The qualitative approach was carefully adopted for this research in order to answer the research questions. I observed, described and documented aspects of situations involving the use of address terms as they naturally occurred among students of the NJA College of Education.

Research Site

This study focused on the Nusrat Jahan Ahmadiyya (NJA) College of Education, which can be found in Wa, the administrative centre of the Upper West Region of Ghana. The Motto of the College is *We Learn to Serve*. The College, as a tertiary institution, is multilingual and comprises people from diverse socio-cultural backgrounds. Given Ghana's historical links with the British, the institution is an English-medium college. English language is usually used on campus. Students and instructors interact in English in both official and unofficial situations, even though most of the people there speak Ghanaian languages, including Dagaare, Waali, Sisaala, Twi, and Hausa. Pidgin English is also spoken in informal contexts.

The College was established in 1970 as a Girls' Academy by the Ahmadiyya Muslim Mission. Initially, the school admitted only female students who studied various subjects leading to the award of School Certificate by the West African Examination Council.

The College transformed into a Teacher Training College in 1982. The Ahmadiyya Muslim Mission thought it wise to convert it (Girls' Academy) into a Teacher Training College to satisfy the whole region. It is one of the Science

and Technical/Vocational-Based Colleges of Education in Ghana, affiliated to the University of Education, Winneba. Even though a faith-based institution of the Ahmadi, the college admits students from diverse religious backgrounds in the country provided those seeking admissions have the entry requirements, irrespective of their religious affiliations.

In 1983, the Modular programme was included in the system of Teacher Education to allow Post Middle School untrained teachers to spend two years as external teachers before attending the Training Colleges as “normal” students for the third and fourth years of training. This was running concurrently with the Three-year Post-Secondary Teacher Training Programme in some selected colleges and Four-Year Post-Middle Programme throughout the country.

Since its transition from 1982, the College has undergone four (4) major transformations. First, it turned out teachers’ Certificate “A” 4-year (post - middle) graduates from 1986 to 1991. Secondly, from 1991 to 1995 it ran two programmes concurrently – a modular programme which was a government policy directed at giving quality training to Pupil Teachers who were eventually awarded Teachers’ Certificate “A” 4 – year and a direct entry regular study of a post-secondary education that took three years to complete.

Thirdly, 2004 was the year that the College admitted its first students to the Diploma in Basic Education (DBE) programme and had since been producing professional Diploma Teachers from 2007 which ended in 2020.

Lastly, the College is one of the forty-six (46) public Colleges of Education in Ghana that has been upgraded to run a Bachelor of Education Programme, especially in Science, and Technical/Vocational Education, starting from the 2018/2019 academic year.

The NJA College of Education was chosen for this study because of the diverse backgrounds of its students. The diverse backgrounds of the students better served the main objectives of the study.

NJA College of Education is one of the 46 public colleges of education chosen for this research work. This was to ensure that I narrowed the scope of investigation only to one college of education so as to deeply investigate the verbal behaviours of the students with regard to the choice and usage of address terms.

I have been a part of the NJA College community for a while. First, as a former student and a Part-time Tutor at the College of Distance and e-Learning (CODeL), the College as a Centre. In comparison to any other institution in Ghana, I have a greater understanding of or familiarity with the physical settings and social-cultural landscape of the College.

Target Population

The population for this research involved all students of the Nusrat Jahan Ahmadiyya (NJA) College of Education. The student population of the College for the 2019/2020 academic year was one thousand, five hundred and forty-one (1541). This information was sourced from the school administrator who willingly provided a document that contained the pieces of information on student enrolments. Every member of this population was a target of the study.

Sample Size

The sample population was two hundred and fifty-eight (258) students. These were the respondents of the study. The sample population comprised, one hundred and fifty (150) students from six major groups for focus-group discussions, forty-eight (48) students from the six major groups for interviews

including the SRC President as well as the Girl's Senior Prefect, and sixty (60) sets of Questionnaire for students that were not members of any of the six major groups. The number was to make provision for the various major student groups needed for the research in Nusrat Jahan College of Education among whom the research is centered. This number was representative enough of the number of independent units, drawn from the research population (Badu-Nyarko, 2012).

The 258 respondents as the sample size for the data collection was based on the sample size determination approach by Gay and Airasian (2009) who stated that 8% to 50% of the population of any study is convenient and appropriate for qualitative research. Therefore, I have taken inference from this to choose the appropriate sample size of participants for the research.

Sampling Procedure

Convenience Sampling and Purposive Sampling were used for this study. Thus, the features of the population formed the basis for the selection.

Convenience Sampling involves choosing the available or nearest individuals to serve as respondents and continuing the process until the required sample size has been obtained (Mohajan, 2020). This method was carefully selected because

I could meet the respondents at their dining hall, prayer grounds, football fields, school events, volleyball chords, common markets, lecture halls, school gate, entertainment grounds, and their hostels.

Nevertheless, the challenge with convenience sampling is that available respondents might be different from the normal/usual population with regard to the critical variables being measured. As a result, I carefully settled on the particular respondents whom I dealt with for the interviews, questionnaire, and focus-group discussions.

The qualitative approach of the research necessitates a non-probability sampling technique as it does not seek to construct a statistically representative sample or generate statistical inference. This is a method of sampling in which the researcher selects participants who have experience or knowledge of the issue being discussed in the research (Wilmot, 2005).

Purposive Sampling involves the careful selection of cases to be included in the sample on the basis of their judgment of their typicality or particularly knowledgeable about the issues under study. Thus, the respondents were experts as in the case need assessments using the key informant approach with regard their relevance to the research topic.

The purposive sampling was carefully selected because of the intense focused methods which led to an in-depth understanding of the participants from varied backgrounds (Curtis, Wil, Glenn & Washburn, 2000). Kusi (2012) noted that in purposive sampling, researchers purposefully choose participants and sites to learn or comprehend the fundamental phenomena. The criteria applied in choosing the respondents provided rich pieces of information for the study. Therefore, the purposive sampling enabled me to select students with essential skills and competences to share their in-depth views on the problem under study. This explains the reasons for which I sought the viewpoints and expertise of the participants.

I asked students to mention the categories of address terms they used in addressing one another in their interactions on campus. They were also asked to give reasons for employing various address terms as well as the functions of these address terms. Respondents were also asked about the negative effects of the inappropriate use of address terms. I spoke to the respondents individually

at their convenient time. This made them to be readily available and willing for the study. This method provided me with a relatively simple plan for meeting respondents from the same geographical location at the same time, as suggested by researchers (Creswell, 2009; Kusi, 2012). Similarly, the time for the interviews was scheduled at respondents' convenient time in order not to interrupt their academic and socio-cultural activities.

Data Collection Procedures

The data for this study was gathered, using observation, a semi-structured interview, questionnaire, and a focus-group discussion. This was strategically intended to enhance the reliability and validity of the data.

First of all, I used participant observation as the first instrument to take the data at various settings including dining hall, assembly hall, lecture halls, cafeteria, residential halls, prayer grounds, volleyball fields, football fields, and departmental offices of the college. The observation was done in two hundred and twenty-five (225) dyadic situations. After the observation, some carefully selected respondents were interviewed as a follow-up on the observation. Forty-eight (48) respondents were interviewed. The interview was conducted to validate the pieces of information that were obtained during the observation. Both the observation and the interview were done on the college campus, for example, at the dining hall, assembly hall, lecture halls, cafeteria, residential halls, prayer grounds, volleyball fields and football fields. Each of the interviews took an average of 10 minutes. The Interviews were conducted to highlight the categories of address terms among students of the College. They were also asked to cite instances of inappropriate use of address terms and their negative effects on both the addressee and the addresser. The interview guide

was relatively flexible and mostly comprised a list of current issues derived from the observational data, thus, many of the follow-up questions for the respondents were created during the interview sessions. The interview guide helped the respondents to freely share their views on the exact issues that were under study (Babbie, 1992; Kusi, 2012). It also afforded me the opportunity to ask follow-up questions and smartly varied the order of questions from one respondent to the other. Although some of the interviews were audio recorded, most of the respondents' responses were captured in a form of written documents from all the categories of respondents on a one-on-one basis.

Another major data collection tool was Focus-group Discussion. According to Sim and Waterfied (2019), a focus group is an organised group of people, explicit for the goal of examining people's insights and emotions and getting comprehensive bits of information about a certain subject or problem. In choosing the focus groups for the research, I used the purposive sampling approach which consisted of respondents from carefully selected groups. The various major student associations in the College were considered. These associations included (1) Dagaaba Students Union, (2) Sisaala Students Union, (3) Ashanti Students Union, (4) Young Christian Students (5) Ahmadiyya Students Association, and (6) Ghana Muslim Students association.

The choice of these six groups was strategic; it was to take care of the dominant student groups on campus taking into consideration, the different socio-cultural backgrounds of the students. At least, each of the one thousand, five hundred and forty-one (1541) students would belong to one of these groups. The first group, Dagaaba Students Union comprises students who speak Dagaare as a language whose dialects include Dagaare, Waale, Birifor, and Lobr

(Bodomo, 1997). From a linguistic standpoint, Dagaare, Waale, Lobr and Birifor are viewed as dialects of the same language (Dagaare). This is because there is some level of mutual intelligibility among the different speech forms of the language. The Sisaala Students Union has its members from the Tumu traditional area, Gwollu traditional area and Lambusie traditional area. The Sisaala language and its dialects are mutually exclusive from the Dagaare language and its dialects. The Ashanti Students Union has its members from the Ashanti ethnic group of the Akans (Ashanti and Fanti). The rest of the four groupings were religious affiliations. Selected members from these six associations were put in focus groups for discussions. Members from the same associations were put in the same groups at different times for the discussions. Each of the six major groups comprised twenty-five (25) discussants. This number helped me to interact very well with members in each group, making it possible for each participant to take an active role in the research. I moderated the discussions by giving the respondents tutorials on the purpose of the discussion and what was expected of them during the discussions. The topics and questions for the discussions were already prepared. Respondents were given the chance to express their understanding and feelings on the given topics or questions before the actual commencement of the discussions.

The final instrument used was Questionnaire. Sets of questionnaires were given to 60 respondents. These respondents were different from those who participated in the interviews and focus-group discussions. The questions covered a wide range of areas. For example, respondents were asked to state the categories of address terms they used in addressing one another on campus in

communicative acts, the functions of these address terms, and in which way(s) do the inappropriate use of address terms negatively affect them as interactants.

Data Analysis

Thematic analysis was used to analyse the data collected from the field. The data were sieved and categorized into themes by searching for recurrent ideas and patterns from the large amounts of data. Checks were made to glean for inconsistencies and irregularities in the data appropriately in the emerging patterns. Thus, the narrations from the respondents were edited such that wrong words, wrong spellings and gaps in the narrations were corrected, and then teased out the central issues in the data. The data were then aligned and categorized under the central themes. The linkages were identified such that the various themes were linked up appropriately and the findings assessed in reference to the study's objectives. This aided me in locating text results that were significant, and dependable in relation to the findings (Bryman, 2008; Creswell, 2014).

Ethical Consideration

According to Babbie (1992), participants' psychological well-being and dignity must be preserved while they should be protected from harm. It is important for a researcher to get the consent of the people to be interviewed or to retrieve pieces of information from. For this reason, personal contacts were made to the respondents for the study. After explaining to them the purpose of the research and its benefits, and assuring them of confidentiality that will be accorded them and the pieces of information which would be gathered from them, they agreed to participate in the research. Throughout the research work, moral and legal issues with regard to the participants were taken care of. This is

in conformity with Mohajan (2020), who posit that researchers are to conduct their study appropriately and in the perspective of the moral and legal means of the society in which they operate. This means researchers have the moral obligation to practice and continue maintaining high scientific standards in the procedures adopted in gathering and processing data in an unbiased evaluation and presentation of research results. In conformity with this, I first and foremost, sought permission from the authorities of the Nusrat Jahan Ahmadiyya College of Education before carrying out the research. This was done through a letter and several visits to the institution. Permission was subsequently granted for me to carry out the research. Jovchelovitch (2019) asserts that social research and other types of research which examine people and their interactions to each other and to the world, need to be especially concerned with issues of ethical behaviour. In line with this, I treated all respondents with due ethical considerations including the way and manner the respondents were chosen, how they were treated, and how the pieces of information they offered were used and treated and secured mainly for academic purposes.

Chapter Summary

The chapter highlighted the methodology, which comprised qualitative research approach, ethnographic research design, research site, population, sampling, data collection instruments, data collection procedures, data processing and analysis.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

This chapter presents the results and discussion of the findings in line with the research questions. The respondents' views on the categories of address terms, the functions of address terms, and the negative effects of the use of inappropriate address terms among students of the Nusrat Jahan Ahmadiyya (NJA) College of Education are presented.

Categories of Address Terms Used Among Students

The categories of address terms used among students in the Nusrat Jahan Ahmadiyya College of Education are first discussed. From the observations, interviews, sets of questionnaires, and focus-group discussions I conducted with the respondents in the college, the following address terms were identified: Personal Names, Descriptive Phrases, Titles, Portfolio/Administrative-related terms, Kinship terms, Ethnicity-related terms, Endearment terms and zero address terms.

Personal Names (PNs)

Personal Names (PNs), emerged as a prevalent category of address terms in this study. A Personal Name (PN) is a name that is given to an individual in a society that is completely unique to that individual (Nnamdi-Eruchalu, 2018). The personal names are in two forms: (i) primary and secondary. Primary names, according to Aceto (2002) are actual names given to people at birth by a culturally recognised arrangement, and frequently continue with a person till death. They may however, be altered either as a result of marriage or through other positions within the person's scope in life. A

secondary name, on the other hand, is one that a person acquires as he or she matures and might be offered by friends, family members, neighbours, coworkers, or colleagues from the school, the church, the neighbourhood, or the person's working place (Afful, 2006a).

Primary names observed in this study comprised mainly the First Names (FNs), Last Names (LNs) and a combination of First Names and Last Names of the students. The primary names are the names used in documents including baptismal certificates, birth certificates, and passports for numerous uses in public institutions including hospitals, banks, schools, and churches. For example, during the focus-group discussions, a discussant said;

Primary Names are names we use in official documents like, our admission letters, class registers, association membership cards, certificates, and during examinations too, we write our Primary Names on the answer booklets. Many people on campus call me "Maalam", but my real name is Imoro Bashiru. So, I will not make a mistake and write "Maalam" on the answer booklet whether quizzes, end of semester, or promotion exams. My colleagues are here, they can testify.

The excerpt above is indicative of the fact that *Imoro Bashiru* is a primary name. The reason is that, it is the one that is used in official documentations for the said person.

An interviewee added;

Primary names are names that are given to people during naming ceremonies, these are names people use in official documents.

From the excerpts above, it is observed that, Primary Names (PNs) are unique to their bearers and are mainly used in formal contexts. These names (primary names) included, Jonas Dapilah, Callistus Dery, and Naa Blaise.

Examples of Primary Names (PN) realised in the data included;

A. (i) First Names (FNs) only. For example, Abigail, Benjamin, Abass, Felix, Albert, and Millicent.

(ii) Diminutive forms of First Names (FNs). For example, Suf. (for Sufuyan), Eben (for Ebenezer), Willy (for Williams), and Max (for Maxwell).

(iii) Alphabetisms/Initials. For example, IB (for Imoro Bashiru), and NB (for Naa Blaise).

B. Last Names (LNs) only. For example, Ahmadi, Naa, Dakurah, Dery, Takyi, and Mensah.

C. Full Names; First Names (FNs) plus Last Names (LNs). For example, Imoro Bashiru, Hassan Ahmadi, Naa Blaise, Mensah Collins, and Ruth Takyi.

Generally, it is noted that First Names (FNs) only, or their diminutive forms or Alphabetisms/Initials are not allowed in official documentations even though they are also considered as Primary Names.

Nicknames (NN) as Secondary Names (SNs)

A number of secondary names were also identified in the data. These included nicknames and solidarity terms. For example, *TLMs*, *Nyashless Baby*, *2 Fingers*, *Kaka*, *Soakies*, *Spanky*, *Buddy*, *Mosquito*, *Paddy*, and *Charlie*, and *K20*. These aliases, that is, the secondary names, according to the respondents, were given to students by their peers, friends, family members, neighbours, coworkers, or colleagues from the school, the church, the neighbourhood, or the

persons' work places to indicate a close relationship, solidarity, collegiality or charactonym, appellation and mockery. In other words, these Secondary Names are connected with the person's personality, relationship with others, his/her appearance or behaviour, or with something she/he has done/does. In most cases, these terms are understood and expected to be used only by In-group members. It can be between two individuals or more people. According to De Klerk and Bosch (1997), Secondary Names (SNs) may be short-lived names that are used informally. During the observations, interviews, questionnaire, and focus-group discussions, respondents intimated that, Secondary Names (SNs) are nicely coined for the bearers to serve particular purposes whether positively or negatively.

A clear demonstration of the use of a Secondary Name is indicated below;

A: Holy Ghost Fire, have you taken my plate?

B: please, have I not told you not to refer to me by that term?

A: sorry. But are you not Holy Ghost Fire? Are you not?

B: enough of that, please I do not feel guilty about worshipping my God anyway. But I don't like that term, please.

The excerpt above was a conversation between two students on their way to the dining hall for lunch. In the conversation, a student is referred to by a colleague as "Holy Ghost Fire". The reaction from speaker *B* indicated that she did not like the term. Nevertheless, her involvement in church activities made a mate of hers to give her that term. This is a clear indication that the term "Holy Ghost fire" cannot be found on the bearer's official documents or used for any official purposes. This is a clear case of a secondary name that refers to and identifies the bearer but used informally.

An interviewee indicated;

Sir, the nicknames on campus here are countless, most of the students if not all, have popular nicknames. Some of these names include, Gobe, Choir Master, TLMs Celebrity Barber, King Pharoah, Coach 1, Free Mind, Critical, Undertaker, Wonder boy, More ratio, Congo, Marcello, Citizen.

At a volleyball training session, the following conversation ensued;

A: Spanky, direct your balls to “Free Mind”. He (Free Mind) is jittery today.

B: Bishop, “Free Mind” is just being lazy today.

In the conversation above, “Spanky”, “Free Mind” and “Bishop” are secondary names used among students who are close associates.

Below is a conversation between two friends at a shop on campus:

A: Slimzy, let the woman add two tins of carnation milk.

B: Yoo

A: money now

B: Spanky, your change, or you call it balance. It is Ghs 2.00 left.

The conversation above indicated that “Slimzy” and “Spanky” are secondary names used by two friends which reflected their closeness. Apparently, these two friends were returning from a prayer session in the evening and needed to buy some items at a provision shop on campus.

Descriptive Phrases (DPs)

Another category of address terms discovered in the study was Descriptive Phrases. According to Aceto (2002), a Descriptive Phrase (DP) is not an actual name; it is an alternative name of a person that gives a description of an addressee to allow him/her to recognise that he/she is being referred to or addressed, thus, primarily operating as either an attention getter or an identifier.

The first group of Descriptive Phrases (DPs) from the pieces of information gathered ranged from simple noun phrases to more complex ones including *Gentleman, Level 100 Girl, The Lady La, My friend in pink shirt*. One of these instances of usage was demonstrated at a borehole when a group of students met to wash their bowls prior to having their breakfast:

A: Level 100 girl, kindly hold my books for me.

B: Ok, My senior

In the conversation above, a student used a Descriptive Phrase (DP), *Level 100 girl* to refer to another student. Accordingly, the addressee also used another Descriptive Phrase (DP), *My senior* to also refer to her school mate.

During the focus-group discussions, the discussants added that student facilitators use comparable and frequent strategies during group studies while discussing various subjects with address terms being used such as: *Gentleman in blue shirt, My friend at the back, and my friend from Niama House*, in addressing group members. These might seem to be condescending, despite the fact that one would anticipate the use of his or her personal names. Whereas these expressions were mostly and often used in academic situations, they were employed when the addresser did not know the addressee's name but opposed to using zero-address terms, perceiving it as a show of contempt. This meant that, a student would prefer to use a Descriptive Phrase (DP) to address a colleague rather than using a zero-address term.

The second group of Descriptive Phrases (DPs) refers to those students who were staying together in the same residential halls. The data revealed another descriptive phrase used in the College and this is the use of *Mates*.

Examples of this address term include, *Hall Mate*, *Course Mate*, and *Dorm mate*.

The following conversation from the data demonstrated this;

A: Naima Dorm. 6 mates, Are you guys in?

B: Yeah, we are here

A: My keys ooo. I left them on my bed.

B: Ohok: I am coming with them

A: Okay, thanks

In the excerpt above, it is noticeable that the communicators were students in the same hall, the same dormitory and that the addresser wanted any member(s) of his dormitory to take his keys for him. This Descriptive Phrase (DP), that identified the addressee(s) by dormitory, was usually heard from both male and female students residing in the halls on campus. Other Descriptive Phrases such as *Social Studies Class Mate*, *Wahab Hall Mate*, and *Mashood Hall Mate* were also used in residential halls on campus because students interact and participate in many activities, both academic and non-academic. It is most interesting to emphasise that since students participate in co-curricular activities (including political, social, and religious), they typically prefer to or allude to their common identities or feeling of belonging, as mentioned below by one of the respondents:

A: Knocking! Naima Mate! Are you not coming to Mosque today?

B: Hmm, I would have loved to come, especially as it's the climax of the week-long Islamic programme. But I am not well.

A: Okay, don't worry, you'll be fine. I'll tell the other members so we pray for you. What if we come to see you after Jumma prayers?

B: No problem. Thank you.

In the excerpt above, the descriptive phrase, *Naima Mate*, was used to get the attention of members of a residential hall, Naima Hall, and to identify and single out a particular person at a particular dormitory.

As noticed, the ages, gender, level of student; junior or senior, or ethnicity has no substantial impact on how the descriptive phrase; *Mate* plus hall of residence, was used. This is because it posed less of a threat to students' faces. This second group of descriptive phrases is perhaps the most often used across all ages among the student groups. Perhaps, the most essential feature in the use of this second group of address term is that it is less face-threatening; consequently, it is ubiquitously used among students.

The third group of Descriptive Phrases (DPs) comprised linguistic forms that reflect the interactants' identity as students of pre-tertiary educational institutions, whether in general terms, as in: *Old Girl*, *Old Boy* or *OB*, *School Mate*, or in specific terms as in, *Lawsec* (Lawra Senior High School) *Mate*, *Nansec* (Nandom Senior High School) *Mate*, *Wasec* (Wa Senior High School) *Mate* and *Old Bone*. That is, these sets of language terms were employed by alumni of secondary schools.

The use of the terms; *Old Boy*, *Old Girl*, *Old Bone*, or *School Mate*, which I refer to as "Oldboyism", or "Oldgirlism" were prominent and being utilised by both male and female students on campus. According to the respondents, these address terms were frequently employed among the students of the same secondary schools before the start of their college education, with the first two (*Old Boy* and *Old Girl*) terms taking into consideration the gender of the person being addressed. As a result, the feeling of belonging to the same school may

be brought up on occasions as an act of ingratiation in order to achieve persuasion among others, as can be observed in the following conversation:

A: Old Boy, when will you go to town?

B: OB (for Old Boy), over the weekend.

A: Ok. I need some items at Glamour.

B: Alright, get your coins ready.

A: Yes, please. Thanks.

The aforementioned dialogue was held in a residential hall. But more importantly, *Old Boy or OB*, was intentionally employed as a prelude to the addresser's request. In responding, the addressee also referred to the addresser, using a similar phrase. Nonetheless, these kinds of address terms were employed in a requisite means of context; it is impossible to assume that their ways of use were always confined to just such a set system. This is because, aside requestive context, the same address term could be used in other contexts including solidarity and close associations.

It is worthy of note, to indicate that, “Old Boy”, or “Old Girl” had nothing to do with the ages of the students. Also, the term, “Old Bone” had nothing to do with “bone”. It was also observed that whereas the male students could use *OB* to mean “Old Boy” in referring to one another, there was no such use of *OG* to mean “Old Girl” by the female students in referring to one another. Nevertheless, there was the general term, Old Bone by both male and female students in referring to one another.

In another conversation between two former students of Wa Senior High School, this ensued;

A: Wasec Mate, how be?

B: Cool ooo.

A: Wasec “old bones” (former students) are here paa ooo.

B: Yeah. Hafis, our former Choo Pee is also here. Are you aware?

A: Oh yes, we are together at Nasir (a hall of residence).

B: I am going for prayers. We will meet during supper.

A: Ok. All the best.

The exchanges between the two students above are indicative of the fact that they were students of Wa Senior High School and have met again as students of NJA college of education. The descriptive phrase, “Wasec Mate”, demonstrates this. These descriptive phrases, *School Mate*, *Old Boy* and *Old Girl* employed by alumni of secondary schools affirm the students’ relationships, their identities and feeling of belonging and being sociable. Thus, this type of descriptive phrase provides a great means of excluding other students.

The fourth group of Descriptive Phrases (DPs) comprised culturally pejorative terms. The data revealed some interesting descriptive phrases. These phrases included *Foolish Boy*, *Stupid Boy*, *Naughty Boy*, *Foolish Man*, and “*Azaa Man (Unreliable Man)*”. Noticeably, male students of the same or equal age used these culturally pejorative descriptive phrases reciprocally. It was also discovered that, ethnic groups that are “play mates” used these culturally pejorative terms. Notable of these groups include the Dagaaba and Frafra ethnic groups (as play mate) and the Sissala and Gonja ethnic groups (as play mates). Apparently, what might be evaluated as impolite, rude, and disrespectful might not be evaluated as such in the context of “play mates”. This affirms Culpeper’s (2012) findings that even though some verbal behaviours are seemingly

inappropriate, they will not always be impolite because of a particular situation. There was no indication of widespread usage of these culturally pejorative terms. Also, there was no compelling evidence of such address terms used among female students. Unlike most insults, this category of address terms has no undertone of denigration among the users from the data as the exchange below shows:

A: Foolish Boy!

B: Ye-e-e-s! Who is that stupid boy disturbing me this morning?

A: Oh, I see! Good for you! Still sleeping? Wow!

It is observed from the excerpt above that the descriptive phrase “Foolish Boy”, has a sociolinguistic relevance as one of reciprocity, familiarity and neutrality.

Similarly, two playmates, a Frafra and a Dago demonstrated the use of culturally pejorative terms that are not considered as impolite as they interacted after one of their evening prayers:

A: Stupid Man, how are you doing?

B: I am better than you, Foolish Man.

A: Any dog head?

B: is it only the head you need?

A: I said I want dog head. What is your problem?

B: My problem is that you Dagaabas don't allow puppies to grow in your homes. How will I get one for you this afternoon?

The two students engaged in the conversation above were playmates. As a result, the culturally pejorative terms; *Stupid Man*, and *Foolish Man* were considered appropriate in context because of the relationship between the interactants. This affirms Hymes' (1972) Communicative Competence Theory

as appropriateness is determined by the communication environment, the subject, and the connections among the individuals involved in the communicative act (Hymes, 1972).

Titles

The data also revealed that one of the categories of address terms used in Nusrat Jahan College of Education among students was titles. These titles included Academic-oriented and Religious-oriented titles.

Academic-oriented Titles

Academic-oriented titles such as *Professor* (or *Prof*), and *Doctor* (*Doc*) were discovered from the data. Interestingly, none of the students earned any of these titles academically. Rather, these titles were “conferred” on some of these students by their colleagues as a result of answering a question or questions brilliantly, leading their colleagues in performing some academic tasks admirably, or displaying some academic prowess distinguishably among their peers. These titles were used in three major ways;

1. Titles solely. For example, *Professor*, or *Prof.*, *Doctor* or *Doc.*, or a repetition of the titles as in *Prof. Prof.*, *Doc. Doc.*, or *Doctor Doctor*, or *Professor Professor*).
2. Titles with First Names. For example, *Prof. Adams*, *Doctor Blaise*, and *Professor Albert*.
3. Titles with Last Names. For example, *Professor Kadir*, *Doctor Bayuo*.
4. Titles with Full Names. For example, *Doctor Godfred Yir-Eru*, *Professor Gilbert Dassah*.

In one of the students’ study group discussions, one of the students asked;

Where is Prof Adams? if he does not come, this question will worry us ooo.

From the conversation above, Adams, a student, is not a professor, but was referred to as *Prof. Adams*. This is because he, Adams, demonstrated some academic prowess among his peers, the reason for which his peers gave him the title, Professor.

In one of the focus-group discussions, a discussant remarked;

In fact, some of our colleagues are so good at some of the subjects that they don't struggle at all academically. I have this friend, his name is Faisal, in the technical class. When it comes to mathematics, don't try. He is so good. Sometimes, you will think he is a magician. There are some mathematics questions that before the tutor even finishes writing the question on the board, Faisal will provide the answer. He is really good at mathematics. He is really a professor when it comes to mathematics. Because of this, we convinced him to be a member of our study group.

An interviewee also remarked;

Some students display academic brilliance to the extent that academic titles like "Professor" and "Doctor" are naturally conferred on them even though these students did not earn the titles academically. It is true that they have not acquired PHD degrees, but honestly, they are really good. I admire them a lot. There is one in our class. His name is Mathias.

From the excerpts above, the assertion is that, it is a natural phenomenon to give such titles as "Professor" or "Doctor" to their colleague students who brilliantly display academic prowess without earning these titles academically.

Religious-oriented Titles

Based on the data, religious-oriented titles were also discovered. Both Christian and Muslim students utilised these titles on campus. Interestingly, the use of these religious-oriented titles has been influenced by religious beliefs coupled with knowledge of the holy books and religious activities among the students. These titles included *Pope*, *Alhaji*, *Cardinal*, *Bishop*, *Pastor*, *Reverend*, and *Hajia*. For instance, one particular way of addressing among the Muslim fraternity involves pilgrimages of three holy places; Mecca, Karba, and Mashhad. In this regard, it is usual in Islamic contexts to refer to someone who has visited such a holy place as a token of respect or to express such attitude as *Alhaji* or *Hajia* for a man or a woman respectively. Interestingly, all the students who were referred to as *Alhaji* or *Hajia* have not been to any of the holy places including Mecca. Throughout the course of the study, respondents intimated that, it was the actions, reactions and inactions of these students with regard to their interactions with others and in the performance of some religious tasks they performed that earned them these religious-oriented titles.

Similar to the academic-oriented titles, the religious-oriented titles were also mainly grouped into four;

1. Titles Solely: For example, Bishop, Cardinal, Alhaji, Hajia, and Osofo (Pastor), or a repetition of the titles as in, *Pastor Pastor*, *Alhaji Alhaji*, or *Pope Pope*.
2. Titles with First Names: Alhaji Iddrisu, Pastor Amatus, and Hajia Rahinatu
3. Titles with Last Names: Cardinal Chukeh, Alhaji Alhassan.
4. Titles with Full Names: Alhaji Nuhu Imoro, Bishop Zenenuba Michael

In one of the focus-group discussions, a discussant remarked;

As a Muslim, I prefer to use titles like Alhaji, Hajia and Maalam for my colleagues who follow the doctrines of the holy Quran faithfully even though they have not been to Mecca.

Another discussant added;

As for me, nobody will make a mistake and call me Alhaji because they say I am not prayerful.

Corroboratively, an interviewee has this to say;

Ok, my name is Imoro Bashiru, but in this institution, most students and even tutors refer to me as Maalam. I am so committed to my religious beliefs including prayers and the holy Quran is my everything. I adhere to the teachings of the holy Prophet Mohammed and sometimes my colleagues ask me questions about the teachings of the holy Prophet and I provide answers. Because of this, all of them call me Maalam.

The excerpts above illustrate the use of religious titles and the interest their usage bring among the interactants. This confirms Chamo's (2019) findings which demonstrated that the word "Maalam" is a global phrase that unites the Muslim fraternity. This also validates Anwar's (1997) research on the usage of address terms among Malay undergraduate students; a study which has revealed that the use of address terms reflects the students' Islamic identity.

Similarly, titles such as *Reverend (Rev), Pope, Bishop, Cardinal,* and *Osofo* (Pastor) were used to refer to some students. For example, after a Scripture Union prayer session on campus, a religious- oriented title was used by a student to refer to another student in the following conversation;

A: Sister Linda, when will our conference take place?

B: Bishop, let us meet our patron immediately for a confirmation.

In the conversation above, “Bishop” is a religious-oriented title that was given to the student because of his active involvement in religious activities and how he performed some religious tasks excellently, but not because he had been ordained as a Bishop.

During one of the focus-group discussions with a cross section of members of the Catholic Students, some discussants indicated that even though some of their colleague students were not ordained as Reverend Fathers, Reverend Sisters or Reverend Brothers, they dutifully carried out their religious obligations and activities excellently to the admiration of many of their colleague members of the Catholic faith. This is indicative in the words by a discussant in the excerpt below:

We have our President here with us, and if you ask most of the members of the Catholic Community in Jahan here, they will admit that the way he carries himself on campus, he is just like a Reverend Father. I admire him so much.

The religious -oriented address terms such as *Alhaji* (for a Muslim man who has been to Mecca), *Hajia* (for a Muslim woman who has visited Mecca), *Reverend Father/Brother* (for the Christian male who has been ordained), and *Reverend Sister* (for the Christian female who has been ordained) were variously used among students. It should be noted however that these religious terms – *Alhaji*, *Hajia*, *Reverend Father*, *Reverend Sister*, and *Reverend Brother* were only used to address some students even though they had not travelled to Mecca or have not been ordained in the case of the Muslim or Christian students respectively.

In an interview, an interviewee has this to say:

Many people call me Reverend. This is because I engage in many church activities and many of my colleagues love how I do my things. I also share the word in our evening prayer sessions. My friends tell me that my preachings are soul touching and I live a pious life on campus.

A discussant in one of the focus-group discussions also added;

The religious titles are not given to some students for nothing. They get these titles because of the way they distinguish themselves in the performance of some religious duties.

From the respondent above, students who are addressed with these religious-oriented titles had distinguished themselves in the performance of some religious tasks, or portrayed certain religious traits to have earned them these religious titles. This affirms Zhang's (2002) findings which indicated that religious inclination has left a distinctive effect on address terms. Accordingly, various religious groups have their culture and language, and their use of language affects their use of address terms as they try to be polite and show respect to their members and be in solidarity with their colleagues. Similarly, Afzali (2011) supports the view that the influence of religion on human beings has found its way into our linguistic address terms to the extent that one's appropriateness in using address terms is also influenced by religion, this was demonstrated clearly by students of the college.

Administrative/Portfolio/Position-Related Terms

From the data, it was discovered that most of the students of the NJA College of Education who held various portfolios were referred to by their positions/portfolios they held. Some of these portfolio-related terms included; *Bell Monitor*, *Library P.* (for Library Prefect), *House P.* (for House Prefect),

Agric P. (for Agric Prefect), *Dorm Monitor* (for Dormitory Monitor), *Sports P.* (for Sports Prefect), *Choo P.* (for Dining Hall Prefect), *Presidoo* (for President), *GP* (for Girls' Prefect), and *Sec* (for Secretary). These portfolio-related terms were not only limited to the general school leadership, but also included religious and union leadership positions that students occupied.

The following conversation is a typical example;

A: *Presidoo*, when shall we have our handing over?

B: We need to consult our patron, you know

In the conversation above, *Presidoo* (President) refers to the president of the Catholic Community. His name was not mentioned, rather, his position as the president of the Catholic Community was used to refer to him.

Another typical example is illustrated below:

A: *Sec.* (for secretary), have you compiled the minutes of our previous meeting?

B: I have done that. I need to edit them anyway, before printing.

“*Sec*” (secretary) and “*Presidoo*” (President) as positions are used to refer to students, not their names.

During the focus-group discussions, some discussants admitted that they have been referring to many of their colleagues who held various positions by their positions without knowing what some of their colleagues' real names were. Rather, they referred to these leaders using portfolio-related terms.

An interviewee remarked:

Almost all my colleagues who are prefects or leaders of associations are always referred to by the positions they hold. Most students, especially the level 100 students don't even know the real names of most of these prefects and leaders.

Another interviewee remarked;

In Jahan here, all of us refer to our prefects by their positions, not their names. For example, our SRC President is called Mustapha Nusrat Jahan. But all of us call him President or Presidoo for short. We don't call him by his real name just like the other prefects.

From the extracts above, it is clear that students do not refer to their colleague students who have assumed some positions. Rather, these students are referred to by their positions. Accordingly, the various uses of address terms which correspond to specific portfolios were probably as many as the number of portfolios themselves.

Kinship Terms

Kinship terms are used when interlocutors have family relationships and identities. It is not different from what pertains on the campus of the NJA College of Education. According to Trudgill (2000), kinship in a society structure is often portrayed in their nature of kinship language and cultural activities. People employ address terms as beneficial ways of creating interpersonal relationships, and so represents a vital aspect of verbal behaviour which mimics people's conventions and practices in a specific culture (Etaywe, 2018).

Kinship terms such as *mummy, daddy, mum, dad, grandfather, grandmother, mother, father, son, daughter, niece, nephew, aunty, and uncle* are used to refer to family members or family relations. The kinship term is related to generations and age, connected with terminology for both the paternal and maternal sides (Bouchery & Longmailai, 2018). Students at the college can identify their family relations either through prior knowledge or through revelations in their interactions on campus. This is so because the connections

between people who are typically regarded to have the same ancestral origins are easily determined once human beings interact in communicative acts. Typically, these family ties were demonstrated through the interactions among the students of the NJA College of Education. Below is a conversation between two students that exemplified this;

A: My nephew, when will you visit Grandmom?

B: Hmmm, not sure yet.

A: You have been in school for almost two months. Kindly visit her. She asked of you the last time I visited her.

B: I will try. If our allowa drops, I will visit her.

A: Kindly inform me when you are ready to visit her. I have some items for her.

B: Ok. Aunty

In the conversation above, three kinship terms are used; “Nephew”, “grandmom”, and “Aunty”. This is a clear demonstration that the two students have a family relationship.

In the excerpt below, a discussant demonstrated that her family ties with other members will never be hidden in her use of kinship terms;

I am a typical waaluu (a person from the waala traditional area), some of my family members, nuclear and extended, are in this school, and anytime I meet any of them anywhere on campus, of course, I must use an address term that shows that we are family members. For example, I always use Npuree (my aunty) to refer to Mariam who is my course mate. This is because, she (Mariam) is my aunty in the extended family. I have never addressed her as Mariam, but aunty or Aunty Mariam.

An interviewee noted, students use kinship terms for their family members as a way of displaying their family relationships and this is a nice way of identifying family members at all corners on campus.

Another discussant in a focus-group discussion also said:

My brothers and sisters and other relatives are in this school. So, I always refer to them with names that clearly show that we are family members.

The excerpts above typically indicate how kinships ties are portrayed on the college campus. The discussant is of the view that she must always use particular terms that show that somebody is her family member whether nuclear or extended. This corroborates Asiedu (2015) study that kinship terms in the Akyem Asuboa community are used to refer to family members as well as other relatives, both nuclear and extended.

Ethnic-related Terms

Differences in ethnic groupings in Ghana were discovered in the usage as address terms and their interpretations among students of the Nusrat Jahan Ahmadiyya College of Education. The data revealed that the various ethnic groups distinguished themselves by using particular address terms. For example, there was the ingenious use of ethnic-related terms in non-academic encounters, particularly among young male students. This included the use of expressions like *Sissaladoo*, (a person from the Sissala traditional area), *Dagadoo* (a person of Dagaaba origin) *Waaladoo* (a person from the Wa traditional area), *Nandomeedoo* (a person from the Nandom traditional area), *Konbondoo* (a person of the Asante origin), *Awmondoo* (a person from the Volta region of Ghana), to ascertain the addressee's ethnic heritage as described below:

A: Nandomeedoo, you de there? (Are you there?)

B: Waaldoo, hei, who tell you sey I no dey. I dey like rock (Who told you I am not around. I am as solid as a rock).

In the preceding exchanges featuring two male students who met at the College's entrance, the interaction was marked by loud yells and other nonverbal features such as finger pounding.

In another focus-group discussion, a discussant remarked;

There are some terms, if you hear them, you quickly know the ethnic group of the person that is addressed. Terms like Konbondoo, Awmondoo, Sisaaldoo, and Dagadoo.

Indeed, greeting a companion with such ethnic-related terms illustrates Doran's (2004: 107) "ethnic uniqueness". The term specifies the ethnic group that the addressee belongs to.

In the questionnaire, a respondent indicated that he has always referred to his colleague students from the Jirapa traditional area as "Yirdoo". Yirdoo is a term that is used among the Dagaaba to indicate that the addressee is from the same traditional area as the addresser. Another instance involving two students from the same traditional area is demonstrated below;

A: Nandong (my friend), it is almost time for the class. Let us go.

B: Baloo, just a minute.

The exchanges above were between two students from the Sissala traditional area. Even though they spoke in English, they referred to each other using ethnic-related terms.

During a focus-group discussion involving only students of the Sissala traditional area, a discussant said;

Those of us from the Sissala land don't joke with our terms. Anytime two or more of us meet, we use terms that identify us. Terms like, *Gyaabie* (family member), *Nagaatina* (colleague), and *Nandong* (friend) are always use among us.

In another focus-group discussion involving only students from the Jirapa traditional area, a discussant remarked;

All of us here and those that are not even here but from Jirapa, anytime and anywhere we meet on campus, we Yiridoo to refer to our members. We easily identify ourselves through Yiridoo.

The fact that Ghanaian college students utilise ethnic-related terms often to express their ethnic particularism demonstrates that ethnicity is a valid aspect of identity. As a result, establishing a semantic spectrum of address terms within ethnicity and religion may be trivial means. Furthermore, students eliminate the negative social connotations that ethnicity has in conventional Ghanaian society by changing vernacular for ethnicity among people and using it in humorous ways. Therefore, the use of ethnic-related address terms was a way to express solidarity with and membership in multi-ethnic groups from young generation within the community where students lived.

It was easy to ascertain the ethnic groups of students based on how they addressed one another. Some examples of these address terms included; *Nandong* (my friend, in Sissala), *Dagadoo* (a male from the Dagaare speaking community) or *Waldoo* (a male from the Waala traditional area). Throughout the interviews and focus group discussion, respondents indicated that a major element that influenced the address terms on the campus of NJA College of Education has been ethnicity. This affirms Hudson's (1980) study which

emphasised that social values, beliefs, and practices of a particular group's members account for a significant portion of the cultural characteristics that exist for that group generally. In a further study, Zhang (2002) underscores the critical role address terms play in transmitting cultural cues, especially among communicators. These terms play a major role in ethnicity when addressing someone in a polite manner which also serve as solidarity terms in most cases.

Endearment Terms

According to Ahmad (2018), an endearment term is a word, phrase, or term used to describe or address an individual, an animal or object that the speaker has affinity or attachment for, and are often used between people who know each other so well. From the data set, endearment terms that were mostly used included: *Flower, Darling, Sweetheart, Sweetie, Babe, Sugar, Honey, and Love*. For instance, during the observations, there were instances where students used these terms, but mostly after class and/or prep hours. These students were mostly found and heard sitting under trees, on the “Lovers’ Benches” , at provision shops, at the common market, at the school gate, during festive occasions, and when going or returning from events. An instance of the use of these terms of endearment is indicated below;

A: Sweetheart, *your birthday is approaching, how are we going to celebrate it this year?*

B: Darling, *any budget?*

A: I will meet sister Esi on that.

B: Ok.

Another instance at the school gate is demonstrated in the excerpt below;

A: Babe, won't you wait for me?

B: It is almost time for roll call oo.

A: Just a minute, I am coming.

B: Hurry, please.

In the excerpt above, two students, a lady and a gentleman, were returning from town on exeat on a Sunday. *Student A* referred to *student B* as *Babe*. Apparently, it was almost time for a roll call and they rushing to get to the venue in good time. *Babe*, as used indicated the intimate relationship between the two students.

During the interviews and focus-group discussions, participants confirmed that these terms of endearment are used to demonstrate affection and intimacy towards the addressee. Accordingly, the discussants during the focus-group discussion maintained that endearment terms are always used for "special" people in society in special ways. In one of the interview sessions, an interviewee remarked, *My girlfriend means a lot to me. So, I happily refer to her as Honey.*

Another interviewee remarked;

Terms like darling, sweetie, and honey are used to indicate the closeness or intimacy between students. In Jahan here, there are some students who use these terms a lot.

A discussant corroborated what the interviewee indicated when she remarked: *Sir, you don't know; once you hear terms like honey, darling, or sweetheart, just know that these people are so intimate with each and they may even do certain things. Some of them behave like married couples.*

Zero Address Terms

Zero-address term was one way of addressing students to capture their attention in the NJA College of Education. The respondents indicated that students use it as a popular means to start applying and learning how to communicate in a polite manner when communicating with others especially when the identities of the interactants are not clearly known. Accordingly, these zero address terms enable interactants to get the attention of or offer welcomes to each other in communicative acts. These terms include, *Hi, Hello, conventional gestures, good morning, good evening or good afternoon* (depending on the duration of the day). Related to Wardhaugh's (2006) analysis, whenever a student addresser is in doubt as to how to address a colleague, she/he might really sidestep the challenge with no address terms applied. Instead, she or he may use attention-grabbing or kind gestures for the addressee.

In general, all the address terms adopted by the students of Nusrat Jahan College of Education promote social engagement, even if the interlocutors are simply acquaintances. It was also discovered that the selection of address terms allowed student interactants in the college with a creative idea, coherent, and pragmatic manner and also building a feeling of identification and belonging, based on a prior or present relationship.

Functions of Address Terms Used among Students

According to Liu et al. (2010), addressing someone in communication is a highly essential social interaction, thus, important social characteristics of addressing include the identification of social identity, social status, and addressee responsibility. Accordingly, address terms help develop, sustain and

enhance all forms of interpersonal relationships. Laden with situation-governed function, address terms introduce a culturally distinctive system of ways to intelligently maintain the relative politeness, power, solidarity, status and intimacy relations consistently with the socio-cultural context (Etaywe, 2018).

The function of address terms as used by students of Nusrat Jahan Ahmadiyya College of Education was the second research objective. Through the observations, interviews, questionnaire and focus-group discussions, the data set showed a number of functions of address terms used among students of the Nusrat Jahan College of Education. These functions are discussed below:

Address Terms Attract People's Attention and Reflect Identities

The data set revealed that address terms function as attention getters and identifiers of people. The respondents indicated that interactants are identified through the use of specific address terms.

A discussant during a focus-group discussion has this to say;

The names of students, whether their nicknames or real names, always single them out and identify them from among other students. Even if you are in the washroom and your name is mentioned, you will quickly respond to your name because you are uniquely identified by your name.

Another discussant corroboratively indicated;

I always single out my roommate from other students any time we close from prep by mentioning Abass, Nasir House, Dorm 2.

In the excerpt above, *Abass* is the name of the addressee, a member of *Nasir Hall*, in *Room 2*.

Similarly, a respondent to the questionnaire wrote;

Address terms are used to draw people's attention or by referring to them in conversations.

Another discussant remarked;

On campus here, it is very easy to identify where people come from by listening to the address terms that are used on them. Terms like "Waldoo", "Awmundoo", "Frafradoo", "Efo", "Dagadoo" and others always identify the addressee easily.

An interviewee also remarked;

On campus here, many people call me Messi. I am the only one they call Messi. So anytime somebody mentions Messi on Jahan campus, everybody knows that I am the one.

From the excerpts above, it is clear that, out of many people in a particular setting, a particular address term, when used, identifies a person among other people. The excerpts above on the functions of address terms corroborate Rahmadani and Wahyuni (2018) findings.

Address Terms Mark Politeness and/ or Respect

Ugorji (2009) states that politeness and/or respect terms of address assess social relationships and promote social stability and integration. In every speech community, people try to be polite and respect one another and this affects the use of address terms during the speech delivery in every speech community including the NJA College of Education.

The data revealed that students use address terms to mark politeness and/or respect to their colleagues or mates.

During the interviews, an interviewee indicated;

For peace to prevail among the students of the College, we, the students, always carefully select address terms that mark respect and politeness in addressing our colleagues. When this is done, there is always peace and harmony among us, the students. When a colleague uses a polite and respect address term, he or she is considered to be well-mannered.

The extract above indicates that linguistic choices play a key role in meeting the goal of politeness. This is in support of Lakoff (1973) study that mentioned that any linguistic choice has to meet the goal of politeness, and the social function of language, and to be polite means to follow the rules of the relationship (Braun, 1988) that exist between the interactants in the communicative event and to adhere to a set of conventional behavioral norms (Tian & Zhao, 2006).

In one of the focus-group discussions, a discussant indicated that a person who uses an inappropriate address term is considered to be impolite, disrespectful, offensive, uncivilized, ill-mannered, and inconsiderate as in:

When a colleague of mine uses an inappropriate address term on somebody, I see that person to be impolite, uncivilized, offensive, disrespectful, and inconsiderate towards the other person. As for me, when this happens, if you are my friend, our friendship or relationship will be affected negatively. The excerpt above confirms Kasper's (1990) assertion that a polite addresser exhibits appropriate social behavior and shows caring regard for others when communicating.

A respondent to the Questionnaire indicated:

Anytime a colleague student uses inappropriate address terms on me or somebody else, I conclude that the person has no good manners.

An interviewee corroborated what the respondent to the Questionnaire above has indicated as she remarked:

There are some students on campus here, anytime they interact with others, you will just know that they are not well-mannered. They will just address people anyhow. Because of this, some students don't want to associate with them. And this is affecting badly.

The excerpt above has illustrated that the person who uses an inappropriate address term is considered to be ill-mannered and may go a long way to negatively affect the person's self-esteem. According to Brown and Levinson's (1987) theory of politeness, excellent manners are an attempt to increase one's self-esteem after successfully communicating positive cultural ideas in social situations.

Another interviewee indicated;

Appropriate address terms help us to maintain peace and harmony in the school environment. Sir, on campus here, there is cordial relationships among us, the students. Any student who is heard using an impolite address term is considered odd. So, we all use polite address terms.

The excerpt above affirms Holmes' (2001) claim that politeness is orientated toward unity and concentrates on common attitudes and ideals in communication acts, resulting in positive interpersonal ties between the interactants. It is therefore evident that the use of appropriate address terms functions in creating cordial human relationships among the students who are from varied socio-cultural backgrounds in the college of Education, and that, it has brought harmonious living relationships on campus among the students.

Accordingly, interactants choose context-appropriate address terms in order to create harmony.

A respondent to the questionnaire wrote;

The way you address somebody whether you are meeting him or her for the first time or not, will always bring about good relationship or a bad relationship depending on the address term that is used.

An interviewee remarked;

Being one of the youngest on campus, I take it that the other students, though my mates and colleagues, should be shown some respect because they are older than me. I always choose my address terms carefully to show respect and politeness to them.

A respondent to the questionnaire corroborated the excerpt above as she added;
Appropriate address terms are used to show politeness to people and also to demonstrate that the speaker is courteous.

From the excerpts above, the implication is that courtesy influences the selection of polite address terms. This is in agreement with Widarwati (2016) who argues that address terms are used as linguistic politeness indications to create courteous utterances among individuals

Address Terms Function as indicators of Relationships

The data revealed that interactants use address terms to illustrate the different kinds of relationships that exist in diverse contexts between an addresser and an addressee. In this regard, it is easy to identify students who are friends, those who belong to the same religious sect, those who are seniors and those that are juniors, the relationship between an older student and a younger student, and the relationship between lovers.

Below are some excerpts from respondents;

A: Senior Abass, good evening.

B: Good evening, Sulley

A: Are your bowls in the locker? It is almost time for supper?

B: Sulley, Sulley, what meal are we eating this evening?

A: Rice balls, senior.

B: Ohok. The bowls are at the usual location. Thanks.

A: Welcome.

In the conversation above, it is clear that the relationship between the two students is that of a Senior and a Junior. The junior student, Sulley, referred to Abass, his senior, as Senior Abass while Abass referred to him just as Sulley, Sulley Sulley.

In another instance, a conversation ensued between two students which demonstrated that they were both from the same ethnic group;

A: Yiridoo, good evening.

B: Evening, Yiridoo. Any good news? I need to get home over the week end in order to visit my stepmother who is admitted at the Jirapa hospital.

A: Sorry to hear that. I hope it is not serious. Speedy recovery to her.

B: Thanks. When we meet at prayers, we shall talk. I am going to the library.

The excerpts above have indicated that the relationships that exist between and among students are demonstrated through the use of address terms. The term, “Yiridoo” was used by the two students, from the same traditional area, Jirapa. This affirms Mardiha’s (2012) study that an address term functions as an indicator or a signal to the individual who is being addressed and makes it easier for the addresser and addressee to communicate effectively.

Address Terms Function as indicators of Administrative Roles

The portfolios students occupy in the school contribute significantly as one of the aspects that impact the choice of address terms among students of the NJA College of Education. During the focus-group discussions, some discussants indicated that addressing students, based on their portfolios, has the advantage of indirectly educating the fresh students in knowing some of the students by their administrative positions they occupy in the College even before any orientation is done for the freshers.

In a focus-group discussion, a discussant remarked;

Some of my friends who are now prefects in this school have lost their real names, if I should say. The SRC President, Girls' Prefect, and Dining hall prefect among others, are now being referred to by their positions they hold in the school.

An interviewee corroborated what the discussant above said by adding;

Almost all the prefects in this school are being referred to by their positions. You will hear Presidoo, Choopee, and others but not their actual names.

The use of address terms conveys pieces of information about the role(s) of the interactants. For example; *President* indicates the role the addressee plays. Interestingly, some discussants during the focus-group discussions referred to me, the researcher, as *Moderator*. I also referred to them as *Discussants*. These terms, *Moderator* and *Discussants* were used to indicate the roles played by the moderator on one hand, and the discussants on the other hand.

Address terms show familiarity or otherwise

The data revealed that the application of first names, nicknames and endearment terms point toward intimacy, equality, informality, mutuality and familiarity. These familiarity terms were used by close acquaintances. For example, prior to the beginning of a lecture, two classmates met at the entrance of a lecture hall and the following ensued;

A: Bomboclark, how be?

B: Slimzy, cool things.

A: Let's get inside and secure some seats.

B: A minute, let me free myself and come.

The excerpt above has clearly demonstrated that the two students were close friends, the reason for which they used nicknames which indicated familiarity and intimacy. This also demonstrates a symmetrical relationship between them. These findings affirm Widiatmaja's (2014) study.

During a focus-group discussion, a discussant indicated;

If you are not familiar with a colleague, you cannot use his or her first name only, or his or her "guy name". This is because, you don't know how he or she will react towards you. So, you have to use his or her full name or add senior to the person's name. As for those you know you are familiar with, you know how to deal with them. You can call them by their "guy names".

Similarly, an interviewee also added;

As for me, once I am not familiar with a colleague, if I know his or her name, I always senior plus his or her name, or I just mention the full name of the person.

The excerpts indicate that the familiarity between interactants determine the familiar terms including terms that are known among ingroup members. This finding also affirms Chaika's (1982) study.

Negative Effects of the Inappropriate Use of Address Terms

This part presents findings on the negative effects of the use of inappropriate address terms on both the addressee and the addresser. There can be either positive or negative effect in every communicative act with regard to the use of address terms. Just as an appropriate use of address terms enables one to recognize oneself as a member of a social group that has a shared identity, one's failure to be appropriate in addressing a person has a negative effect on the addressee or the addresser and has the potential to mar a beautiful interaction. From the data collected, most of the respondents were of the view that the use of inappropriate address terms has negative effects. Apparently, it must be noted that the appropriateness or inappropriateness of an address term depends much on the setting in which an interaction takes place, the issue, the context, the goal, and the relationships that exist among the interactants as these address terms define and develop traditional beliefs (Evans-Pritchard, 1964; Koul 1995; & Manjulakshi, 2004). The negative effects of the use of inappropriate address terms on students of Nusrat Jahan Ahmadiyya College of Education was the third research objective.

The Use of Inappropriate Address Terms is a barrier to effective and successful communication

The data collected revealed that the use of inappropriate address terms has negative effects on effective and successful. Some instances are presented below:

At the dining hall immediately after supper, a conversation ensued between two students;

A: Pepper-free table president, any surplus?

B: Please, and please, I beg your pardon. Never refer to me by that term. It is not my fault that I don't eat pepper. Never repeat it. I beg you. Don't be surprised what I will do to you the next time if you dare.

A: So so sorry, please. I apologize.

B: Just allow me to go.

In the excerpt above, *student B* was highly furious because *student A* had used an inappropriate address term (*Pepper-free table president*) on him. *Student A* felt so bad about the use of the inappropriate address term and as a result, apologized. *Speaker A* did not envisage the challenges of the inappropriate use of the address term to have acquainted himself with the appropriate address term before using it. According to Brown and Levinson's (1987) Politeness Theory, the addresser in a communicative act should be able to recognize and correct communication issues before, during, or after they arise. For example, the speaker should be familiar with specific address phrases; so, she or he will plan to check the relevant address terms for an addressee before using them. This is because inappropriateness or other variables may impede communication throughout the debate; hence, the speaker must be able to maintain the desired communication channels. In one of the observation situations, the following ensued:

A: Tea Konzie doo, no Tea today?

B: that is what I prefer, not that I cannot buy milk or milo.

A: so, will you prepare some today?

B: Please, what is your interest?

A: Just asking for a friend.

B: I believe you have nothing to say this morning. Allow me to wash my things in peace.

A: No malice please.

The conversation above took place at one of the residential halls (Wahab Hall) on a particular Saturday when some students were washing their pieces of clothing. *Student B* was referred to as Tea Konzie Doo (a person who prepares and drinks Tea without adding milk and/or milo). *Student B* showed indifference towards the use of the term. This was a clear demonstration that *Student B's* Positive Face was threatened and he did not want the conversation to continue.

This supports Brown and Levinson's (1987) assertion that when one party to a conversation shows indifference to, or outright rejection of, the other's sentiments and desires to continue the conversation, the conversation is immediately terminated, and the affected person is forced to be isolated from others to emphasise their well-being. As a result, being linguistically polite entails being strategic in communication to maintain social relationships and reduce interpersonal conflicts (Abdulfattah et al., 2018).

An interviewee remarked;

If my colleague uses the wrong address term on me, I will first observe to be sure whether or not it is deliberate, if it is deliberate, I will not even mind that person. This is because, I will not want other people to know he was referring to me. If he does not stop and continues, I will also use another inappropriate term for him to make the equation balanced. I will not allow him to go like that.

Another interviewee has this to say;

As for me, if a colleague of mine uses an inappropriate address term on me, I will not pay attention to whatever he or she is saying or whatever he or she wants to tell me. I will not listen to that person. I will even distance myself from him or her. If that person does not stop, I may get angry and insult him or her.

From the excerpts above, it is clear that once the addressee in an interaction is unhappy about the use of an inappropriate address term on him or her, effective and successful communication cannot take place. This is in support of Yang (2010a) who asserts that forms of address are important for effective and successful communication and have long been considered a very salient indicator of status of cordial relationships.

During the focus -group discussions, a discussant indicated;

It is an impolite and a disrespectful way to use an inappropriate address term on a colleague student.

Affirming the excerpt above, a respondent to the questionnaire stated;

The use of an inappropriate address term affects the addressee negatively because it serves as a disgrace and disrespect to him/her.

Another respondent to the questionnaire wrote;

Those who use inappropriate address terms on their colleagues do so because they cannot communicate properly with their colleagues and this always makes the addressee feel insulted and humiliated during the interactions.

The extracts above support Hymes' (1972) study which states that a language user needs to use the language not only correctly based on linguistic competence, but also appropriately based on communicative competence.

Salihi (2014) supports the view that language is sensitive to its social context, and any given instance of language is inextricably bound up with its context of situation. At a volleyball field, the term *Shortie* was used, as indicated below:

A: *Shortie*, kindly pick the ball for us.

B: I beg your pardon. That is not my name.

A: Ah! Are you notohok. Sorry.

B: Sorry for yourself. Is your father or mother taller than me?

A: No worries. It's ok.

B: Mind the way you refer to people. Let me even leave this place.

A: It is ok. I am sorry, please.

In the conversation above, *student B* took serious offence about the use of the term *Shortie*. *Student A* felt sorry about the incident. This was as a result of his inability to use the appropriate address term while taking account of some socio-cultural variables. This affirms Hyme's (1972) Communicative Competence Theory, which states that a speaker's understanding of acceptable address terms for different people and contexts in a specific speech community in various settings, as well as when to use certain address terms, all contribute to appropriateness in social interaction. The addresser's understanding of acceptable address terms and procedures for addressing specific individuals in communicative acts contributes to effective communication, which is determined by his or her discourse competence, which takes into account the type of address terms required in a specific communicative act.

Inappropriate use of an address term brings humiliation to the addressee

It was discovered from the data that some address terms that do not adhere to the culture of the speech community are considered to be

inappropriate. The respondents expect speakers to be appropriate as always, particularly at public gatherings following the rules acceptable in the speech community. They see an address term to be inappropriate when the speaker does not follow the accepted modes of address acceptable in the community. A discussant during one of the focus-group discussions expressed the view that an addressee becomes humiliated when he or she is addressed inappropriately especially in public, as in;

Anytime a colleague student refers to me using an inappropriate address term, I feel humiliated. At the dining hall one day, a colleague student referred to me as a glutton, just because I carried three bowls belonging to my friends who left for town to attend a programme. Since the day he started calling me that name, I always feel so bad anytime he uses that term to refer to me, especially in public. Even some of my friends who have no idea how the name originated also call me by that name. It is so humiliating but life goes on.

A respondent to the questionnaire wrote;

I was once referred to as a cowboy by a colleague. This was in public and I nearly attacked him violently. I was really humiliated because it was in public. Since that day, we are not in talking terms.

An interviewee also added;

Hmmm. I know of some derogatory terms that are used to refer to some particular ethnic groups in the upper West Region. If you use them in public, you will humiliate the person and the person can attack you.

From the excerpt above, the discussant lamented the humiliation he has been going through since the day the inappropriate address term was used on him. This may go a long way to negatively affect his social life on campus with his colleagues. The excerpts above corroborate Asiedu's (2015) study that an inappropriate address brings humiliation to the addressee.

Inappropriate use of address terms brings disunity and breaks solidarity among close associates

The data revealed that in many instances, the inappropriate use of address terms brings about disunity and loss of respect between and among close friends. A clear indication of this is demonstrated in the excerpt below;

Sometime ago I was sick but I did not tell some of my friends about it. So, for more than three days I did not go for prayers. Because of this, our SU president met me at the dining hall and referred to me as devil. I was so angry about this and responded harshly to him. I was angry because he did not even ask me to know what was happening to me. Since that day, my respect for him has varnished. Because of what happened, my relationship with him is no longer cordial. I really don't care because he hurt me so much.

When the respondent was asked how he would reconcile with his SU president on what happened, he said the president needed to apologize to him so that they could reconcile and move on. The excerpt above demonstrates the fact that the use of inappropriate address term can mar good relationships and brings about disunity and loss of respect among close associates.

A respondent to the questionnaire wrote;

The wrong use of an address term by a close friend will by all means break the bond of unity and solidarity between us.

An interviewee also said;

I am not in talking terms with some of my colleagues on campus because they publicly used some inappropriate address terms on me.

The excerpts above demonstrate that the inappropriate use of an address term will break a hitherto solidarity and bond between close associates. This is in support of Yang (2010a) who asserts that address terms are crucial for efficient and proper understanding of societal norms and have traditionally been regarded as a particularly prominent sign of state of cordial relationships. Discussants during the focus-group discussions attested to the fact that victims of inappropriate address terms do react in a way that may also make the offenders, feel embarrassed, and as a result, the offenders would have to always find a strategy to repair the damage so as to maintain a cordial relationship with the addressee. The strategic competence of Hymes' (1972) communicative competence supports the need to repair this damage in such a way that the communication distorted or distracted by the use of an inappropriate address term may be repaired.

A discussant at one of the focus-group discussions remarked;

In our institution here, once we are human beings, we need to be united to achieve our goals. But if others use inappropriate address terms, they are considered as rude. This cannot bring unity among us as students. So, I always expect my colleagues to be careful with their words in their engagements with others so that we can have good relationships in this institution.

Inappropriate Use of Address Terms Diminishes the Confidence of the Addressee

The data revealed that the use of an inappropriate address term diminishes the confidence of the addressee. When this happens, that person does not feel comfortable. Some instances are discussed below:

A female respondent in an interview has this to say;

Hmmm. Sir, you don't know what happened to me one day when we were doing Micro teaching. One of my colleagues who was not part of our group was just passing, and he saw me teaching. He referred to me as "Nyashless" Lady and ran away. All the members in the group heard what he said. They all started laughing. At that moment even though I knew he was joking, I felt so bad about it and suddenly lost confidence. My group members were laughing and did not pay attention to what I was doing. Myself, I got confused and could not concentrate on anything again. My whole day was messed up. He has been calling by that name but I always tell him that I don't like it.

The excerpt above demonstrates how the use of an inappropriate address term can affect an addressee negatively. The term "Nyashless Lady" means a lady who does not have "sizeable" buttocks. Some ladies cherish so much their "natural endowments". Therefore, once a lady is not shown appreciation for such "natural endowments", she feels uncomfortable and loses confidence. In the excerpt above, the addressee lost confidence and her day was messed up.

Another female interviewee added;

Some of my colleagues call me “Aberiwaa” (Old Lady). They say I am an old lady. Because of this, anytime I see those who call me Aberiwaa, I try to dodge them.

A respondent to the questionnaire wrote;

A colleague of mine has stopped contributing in class discussions. This is because they call him Mr. “Boom”, because he made a mistake in one of our class discussions.

From the excerpts above, the victims of inappropriate address terms react to these address terms they do not appreciate by getting alarmed, and angry and subsequently losing confidence. During one of the focus-group discussions, some respondents added that some victims of the inappropriate use of address terms react by non-response or by facial expression. Some do not also show any outward displeasure despite the fact that they feel offended. According to the respondents, the offenders of inappropriate address terms should react as a means to repair communicative damage by immediately apologizing, giving a reason for the inappropriateness and promising of non- recurrence of the damage to the addressee for peace and harmony to prevail. This supports Jibril (2010), who stated that the wrong use of address terms in public is instantly rejected or corrected and at times the call for public criticisms and apology.

Another respondent to the questionnaire wrote;

The use of inappropriate address terms brings humiliation to the addressee and in most cases, leads to disunity and hatred among students of the College. Many victims always feel embarrassed when they are addressed inappropriately. This supports Spencer-Oatey (2007) who emphasized Goffman’s (1967) definition of face as comprising positive attributes.

Negative Effects of Inappropriate Use of Address Terms on the Addresser/speaker

The addresser may use an inappropriate address term to attack an addressee's negative face but will also end up having his or her positive face being attacked. That is, in trying to be impolite by the use of an inappropriate address term, one also suffers humiliation and other negative effects until one is able to make use of a repair mechanism to bridge the gap created intentionally or unintentionally.

Inappropriate use of address terms brings embarrassment to the speaker

The data revealed that a student who addresses his/her colleague(s) inappropriately is disgraced and gets a bad name. Some instances are discussed below:

An interviewee indicated;

One of my colleagues called me a small girl one day at the dining hall. I politely told him that I was not a small girl because small girls don't attend colleges of education. He immediately apologized to me and never called by that name again.

During a focus-group discussion, a discussant said;

When we were in level 100, a prefect referred to us as form ones. Then, a colleague of us told the prefect that we were level 100 students, but not form ones. The prefect was confused and didn't say anything again. As a prefect, he was embarrassed that he didn't use the appropriate address term

Another discussant also added;

When I reported in my first year here, one of my colleagues referred to me as “Sissala man”. I quickly told him that I was not a “Sissala man”. He just apologized to me and walked away.

From the excerpts above, it is clear that once the addressers in all the instances realised that they “got it wrong”, they got embarrassed. Subsequently, each addresser apologized, which in itself is an admission that they were inappropriate in the use the address terms those instances. Celce- Murcia et al. (1995) apology speech act set supports the effect of inappropriate use of address term on the speaker indicating that when interactants are humiliated, they offer their apology, excuses, reasons or explanations for their misconduct and promise a non- recurrence of the misdeed. According to Dunkling, (1990), reactions by addressees to address terms that they do not appreciate can be quite embarrassing to the speaker. Dunkling recounts incidents of inappropriate use of address terms that a British worker once referred to a West Indian coworker as "Sambo" in 1974 (“Sambo” is a term that is often used to refer to an offspring of a black person, a person of a different race, a forbidden name for a black person which was originally employed as an address term). Again, in 1976, there was a court case when a woman in Germany was given a fine of DM 2250 for addressing a police officer with the word "du," which is the German word for "thou." Her assertion that it was a common practice in rural parts of the nation to use a form that was familiar to everyone in order to persuade people was categorically refuted (Dunkling, 1990)

A respondent to the questionnaire wrote;

In many instances, when a colleague of mine addresses me inappropriately, I consider it to be impolite and do not even respond to him or her.

An interviewee also added;

Once I use an inappropriate address term on somebody unintentionally, I feel so embarrassed and hurt especially when it happens in public.

In another Observation situation, both the addresser and the addressee were embarrassed as a result of the inappropriate use of an address term as captured in the conversation below:

A: Midnight Soakies, how are you?

B: Please, this should be the very last time you refer to me by that term. The next time you repeat this, you will know the other side of me.

A: Please, forgive me. It was just a joke.

B: Next time, I will insult you too. How is that your business?

In the excerpt above, a student who “soaked” gari after prep was “mocked” by his colleague student with the term “Midnight Soakies”. Consequently, both the addresser and the addressee were embarrassed about the inappropriate use of the address term. This demonstrates that the use of an inappropriate address term negatively affects both the addresser and the addressee. This affirms Holmes’ (2001) assertion that, when one is communicating something, one must be careful with one’s words; whatever needs to be communicated must, be done so subtly. The excerpts above indicate that the inappropriate use of an address term is considered impolite.

Inappropriate use of address terms makes the addresser lose public respect and recognition

The data revealed that the use of inappropriate address terms makes the addresser lose public respect and recognition. Some instances are discussed below:

A discussant remarked;

Any speaker who uses address terms inappropriately is considered to be a disrespectful person, and this can lead to the addresser losing his/her public respect and recognition. As for me, once a speaker addresses me inappropriately, I can get angry immediately and won't even listen to what he or she has to tell me. I consider him or her to be rude. Once a speaker is disrespectful and rude to you, will you listen to him or her?

No.

Another discussant added;

Anytime a prefect, a senior or even a colleague addresses me inappropriately, I always consider it to be an insult. Me, because of that, I won't even recognise him or her as somebody who is supposed to talk to me. I won't pay attention to what that person is saying.

From the two excerpts by the discussants, it is clear that speakers who use inappropriate address terms would always lose public respect and recognition. First, the speaker is considered to be disrespectful by the addressee. Second, the addressee gets angry and naturally, will not recognise the speaker as somebody who should be listened to. The excerpts above affirm Asiedu (2015) study on the negative effects of the use of inappropriate address terms.

An interviewee indicated:

I don't like people who use address terms inappropriately. It shows that they are not polite. As students, politeness is key in our daily interactions. If a person is polite with his or her words, that person can go places. That person is considered to be respectful towards others. When a speaker therefore uses

inappropriate address terms, he or she will not be recognised well the person who is supposed to listen to him or her.

The excerpt above demonstrates that a polite speaker is considered as respectful while an impolite speaker is considered as rude and will not be accorded any recognition. Therefore, for one to be considered respectful, one should be able to use address terms appropriately. This conforms with Watts' (2003) assertion that courteous people always use address terms that demonstrate respect and regard for others in communicative situations. The excerpts above have demonstrated that when an addressee considers an addresser to be disrespectful, impolite and rude, the addressee will not recognise the addresser publicly. This finding affirms Holmes's (2001) assertion that inappropriate linguistic choice may be considered rude and disrespectful.

In summary, the use of inappropriate address terms was found to have negative effects on both the addressee and the addresser, as well as the speech community as a whole as revealed in the data by the students of the NJA College of Education. Interestingly, apart from Litigation and Hopelessness, as found in Asiedu's (2015) study, the rest of the negative effects of the use of inappropriate address terms including; disunity, loss of public respect and recognition, public ridicule, hatred, embarrassment, and loss of confidence are similar with the current findings on the negative effects of address terms among the students of the NJA college of education. These, accordingly, make both the addressee and the addresser uncomfortable which negatively affect communicative events.

Chapter Summary

In this chapter, the data provided through observations, interviews, questionnaire, and focus-group discussions have been analyzed and discussed.

The qualitative data collected were discussed systematically with reference to the research objectives in the study. The data revealed that the students of the Nusrat Jahan Ahmadiyya College of Education employed mainly seven categories of address terms namely, personal names, descriptive phrases, administrative/portfolio-related terms, titles, ethnic-related terms, kinship terms, and endearment terms. The functions of address were also discussed. These functions include, address terms attract people's attention and reflect identities, they mark politeness/respect, they indicate relationships, they indicate roles and positions, and show familiarity or otherwise among interactants. Lastly, this chapter discussed the negative effects of the use of inappropriate address terms among interactants. These negative effects include, barrier to effective and successful communication, humiliation, break in solidarity among close associates, loss of confidence, loss of public respect and recognition. The data further discovered that the appropriateness or inappropriateness of the use of address terms is highly dependent on the context of usage taking into account, the identities, the relationships and the intentions of interactants in communicative acts.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter presents the summary of the research findings together with the conclusions and recommendations. Firstly, I present the summary of the findings in accordance with the research questions. Secondly, conclusions are drawn based on the findings on the research questions. I conclude the chapter with recommendations based on the key findings.

Summary of the Study

The study investigated the different categories of address terms that are used among students of the Nusrat Jahan Ahmadiyya College of Education, the functions of these address terms, and the negative effects of these address terms on both the addressee and the addresser. Communicative Competence Theory and Theory of Politeness underpinned this study as the theoretical framework.

Qualitative descriptive approach was employed in this study. Data for this study were gathered using observation, semi-structured interviews, questionnaire, and focus-group discussions. A sample size population of two hundred and fifty-eight (258) respondents out of a student total population of one thousand, one hundred and forty-one (1541) students were used. The sampling was done using Convenience and purposive sampling techniques to select the respondents. Constant comparative thematic approach was used for the data analysis. Personal names, descriptive phrases, administrative/portfolio-related terms, titles, ethnic-related terms, kinship terms, and endearment terms were found as the categories of address terms used among the students of the College.

The research also discovered that address terms reflect identities, mark politeness/respect, indicate relationships, indicate roles and positions, and show familiarity or otherwise. The use of inappropriate address terms has negative effects on both the addressee and the addresser. These negative effects include, embarrassment, loss of confidence, loss of public respect and recognition, and break in solidarity among close associates. Apparently, these do not help in building a harmonious speech community.

Conclusion

Findings from the research suggest that, first, students of the Nusrat Jahan College of Education employ distinct categories of address terms. Second, while the students in the current study used English as a significant means of communication for socio-pragmatic reasons, the use of address terms indicated the use of other languages, thus adding credibility to the concept that the College is a multilingual community. The third issue to observe involves the various address terms used by the tertiary students to present themselves as social beings, to communicate who they are, and who they are not.

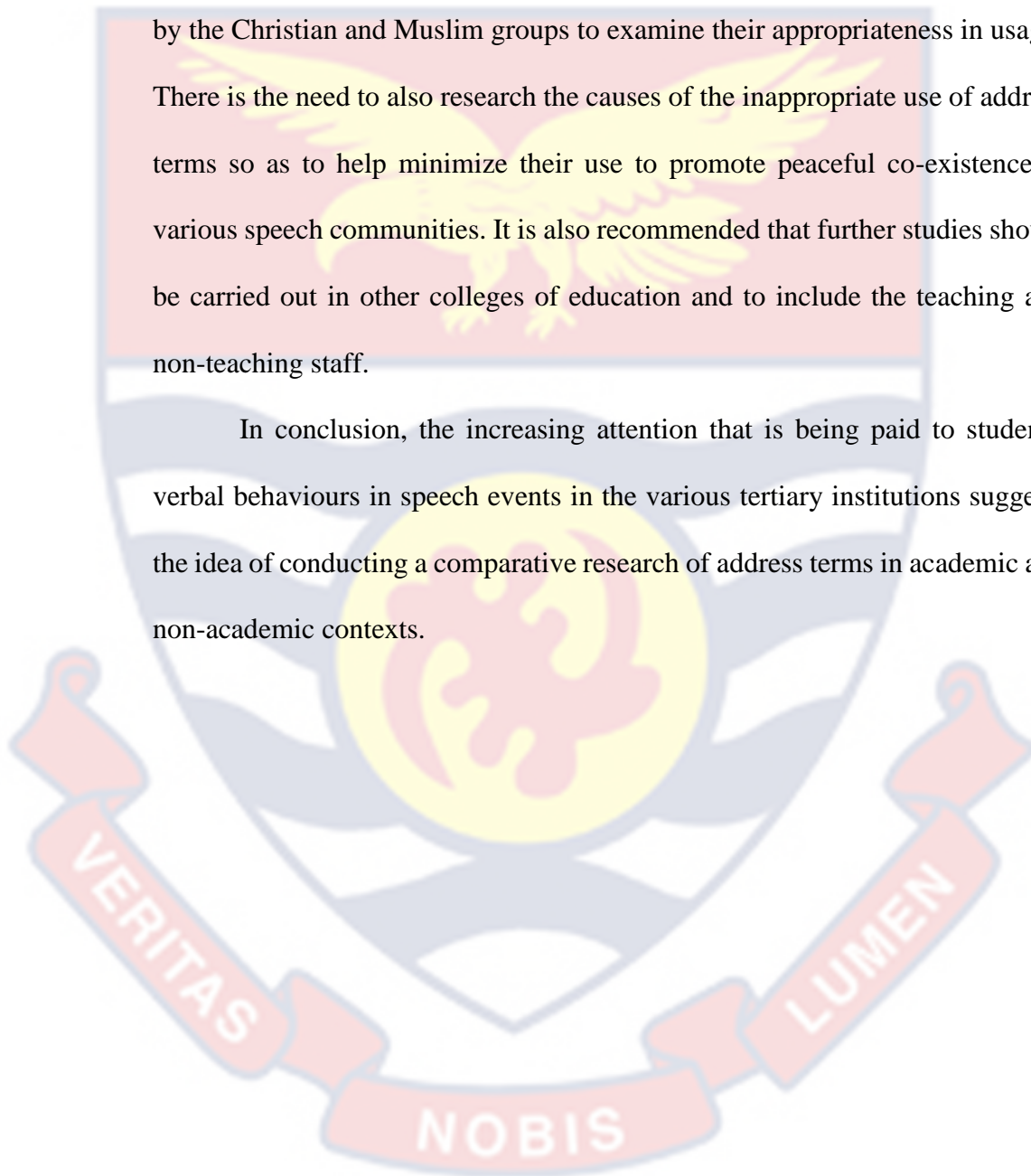
The final idea that came from the study was the creative and enjoyable aspect of the use of language, represented in the use of address terms.

Recommendations for Further Research

Based on the findings, the following recommendations are made for further research: Address terms that are employed in other English-medium higher institutions outside Ghana should be studied to determine any parallels and variances. Given the rising speed of globalisation and the concomitant interest in exchange programmes involving students in various English-medium tertiary institutions, such awareness of address practices at tertiary institutions

should be critically looked at so as to promote intercultural communication. Students of the two major religious groups in Ghana, the Christian and Muslim religious groups on campus, use particular religious-oriented terms in addressing their members. There is the need to explore these address terms used by the Christian and Muslim groups to examine their appropriateness in usage. There is the need to also research the causes of the inappropriate use of address terms so as to help minimize their use to promote peaceful co-existence in various speech communities. It is also recommended that further studies should be carried out in other colleges of education and to include the teaching and non-teaching staff.

In conclusion, the increasing attention that is being paid to students' verbal behaviours in speech events in the various tertiary institutions suggests the idea of conducting a comparative research of address terms in academic and non-academic contexts.



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APPENDICES

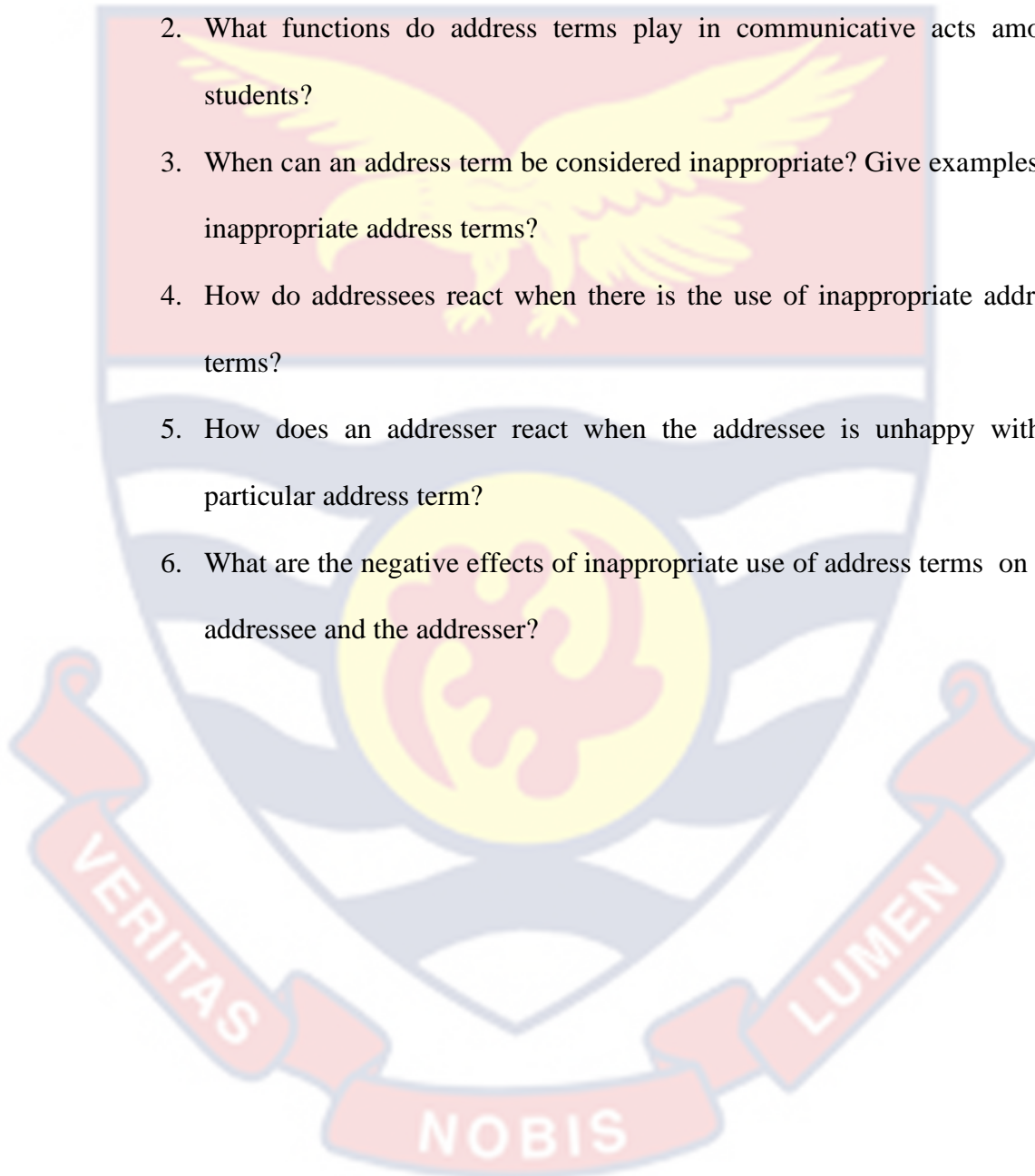
APPENDIX A:

INTERVIEW QUESTIONS

1. What are some of the examples of address terms used among students of NJA College of Education?
2. What are the functions of address terms as used among students?
3. Is there any address term you consider inappropriate?
4. When do you consider an address term inappropriate?
5. Which address terms do you consider inappropriate?
6. Have you ever been addressed inappropriately?
7. How do you feel when an address term is used inappropriately on you?
8. How do you react toward an inappropriate address term on you?
9. Do you sometimes address your colleague(s) inappropriately?
10. If yes to question 9, how does the person react?
11. Have you witnessed any occasion or scene where there was inappropriate use of address term/(s)?
12. What was the reaction of the people around the scene?
13. Do you know the cause of the inappropriateness?
14. What are the effects of the use of inappropriate address terms on the addressee?
15. What are the effects of the use of inappropriate address terms on the addresser/ speaker?

APPENDIX B**TOPICS FOR FOCUS - GROUP DISCUSSION (FGD)**

1. Which categories of address terms are used among students of NJA college of education?
2. What functions do address terms play in communicative acts among students?
3. When can an address term be considered inappropriate? Give examples of inappropriate address terms?
4. How do addressees react when there is the use of inappropriate address terms?
5. How does an addresser react when the addressee is unhappy with a particular address term?
6. What are the negative effects of inappropriate use of address terms on the addressee and the addresser?



APPENDIX C

UNIVERSITY OF CAPE COAST

COLLEGE OF HUMANITIES AND LEGAL STUDIES

FACULTY OF ARTS

DEPARTMENT OF ENGLISH

QUESTIONNAIRE FOR STUDENTS OF NUSRAT JAHAN AHMADIYYA
COLLEGE OF EDUCATION (BY VITUS BAABAARE, STUDENT)

The main purpose of this questionnaire is to gather relevant data on the types of address terms that are used among students, the functions of these address terms, and the consequence(s) of the inappropriate use of the address terms among the interactants. The responses provided will have constructive and paramount importance for the successful accomplishment of the study.

You are kindly requested to provide your genuine and constructive responses. Your responses will be used only for academic purposes and will remain confidential.

You are required to answer all questions by providing the appropriate pieces of information in the spaces provided.

SECTION A

1. Gender:
2. Ethnicity:
3. Religious sect (specify)

SECTION B

An address term is a word, phrase, name (including nicknames), or title (or some combinations of these) used to address someone in writing or while speaking.

1. Which categories of address terms do you use to address your colleague students on campus?



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2. What functions do these address terms play in your interactions with colleague students on campus?

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3. In which negative way(s) does the use of an inappropriate address term affect you and your colleague students on campus?

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4. What were/are some of the instances of the inappropriate use of address terms?

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APPENDIX D

A CROSS SECTION OF STUDENTS OF NJA COLLEGE OF
EDUCATION AFTER A FOCUS-GROUP DISCUSSION



APPENDIX E

A CROSS SECTION OF STUDENTS OF NJA COLLEGE OF
EDUCATION AFTER A FOCUS-GROUP DISCUSSION



APPENDIX F

A CROSS SECTION OF STUDENTS OF NJA COLLEGE OF
EDUCATION AFTER A FOCUS-GROUP DISCUSSION

