

ЯЗЫКОЗНАНИЕ. ЯЗЫКИ НАРОДОВ ЗАРУБЕЖНЫХ СТРАН ЕВРОПЫ, АЗИИ И АФРИКИ, АБОРИГЕНОВ АМЕРИКИ И АВСТРАЛИИ

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ДИГЛОССИЯ В МУЛЬТИКУЛЬТУРНОМ ПРОСТРАНСТВЕ РЕСПУБЛИКИ ГАНА

Д.Р. Сабирова, Ю. Нкетия

Diana. Sabirova@kpfu.ru

Казанский (Приволжский) Федеральный Университет, г. Казань, Россия

Аннотация. Поликультурное пространство Республики Гана характеризуется как многоязычное благодаря множеству языков коренных народов и иностранных языков, на которых говорят по всей стране. Настоящее исследование направлено на выявление факторов, обусловивших функциональную полуграмотность, невысокий уровень образования и социальный статус части населения страны, находившейся в условиях колонизации. Исторически сложившееся сосуществование английского языка и языков коренных народов в Республике Гана привело к процессу нативизации, что, по утверждениям некоторых ученых, привело к появлению нового варианта английского языка, называемого ганским вариантом английского языка. Существует диглоссическая связь между английским языком и языками коренных народов, в результате чего английский язык, как правило, используется в формальной коммуникации (школа, парламент, правительственные организации), а языки коренных народов используются в неформальной коммуникации (семья, традиционные церемонии). Тем не менее, наблюдается закрепление тенденции проникновения английского языка в неформальный сектор. Соблюдение диглоссической ситуации в стране может стать средством сохранения языков и культур коренных народов. Анализ языкового поля Ганы позволил выявить меры, предпринимаемые для развития и сохранения языков коренных народов, способов предотвращения их вымирания.

Ключевые слова: языки коренных народов, английский язык, Республика Гана, акан, этническая группа, культура, диглоссия.

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DIGLOSSIA IN THE MULTICULTURAL SPACE OF THE REPUBLIC OF GHANA

Sabirova D.R., Nketiah E.

Diana. Sabirova@kpfu.ru

Kazan (Volga Region) Federal University, Kazan, Russia

Abstract. The landscape of the Republic of Ghana is described as a multilingual one because of many indigenous and foreign languages spoken at the length and breadth of the country. The study is aimed at identifying the factors that led to the functional semi-literacy, low level

of education and social status of a part of the population in the country that experienced the times of colonization. Historical coexistence of the English language and indigenous languages in the Republic of Ghana has led to nativization with some scholars postulating the existence of a new English called Ghanaian English. There is a diglossic relationship between English and the indigenous languages, whereby the English language is usually used in formal communication (school, parliament house, governmental organizations) and indigenous languages are used in the informal communication (home, traditional ceremonies, etc.). However, there is growing tendency of the English language creeping into the informal sector (family). The adherence to the diglossic situation in the country could be a remedy in the preservation of indigenous languages and culture. The analysis of the language space of Ghana revealed the measures undertaken to develop and preserve indigenous languages, the ways of preventing their extinction.

Keywords: indigenous languages, English language, Republic of Ghana, Akan, ethnic group, culture, diglossia.

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The Republic of Ghana is a country located in the Western part of Africa. According to archeologists, the indigenous people started settling in the territories of present day Republic of Ghana in 10 000 BC. The different ethnic groups of the country migrated from different parts of the world to settle in their present location. Before the arrival of Europeans on the African Continent, different ethnic groups of the continent lived in smaller Kingdoms ruled by chiefs. Colonization led to the separation and amalgamation of these ethnic groups into smaller colonies which later, after gaining independence, became sovereign states. The British were the last Europeans to rule the country, and due to the urgent need of interpreters and clerks to help in the administration of the Merchant Companies they started teaching the indigenous people the English language. After the independence of the country in 1957, there was a need to select a language that would serve the nation as an official language. Although the country has about 80 indigenous languages, none of them could be selected as an official language because, first and foremost, the leaders of the country wanted to prevent interethnic conflicts that would have resulted from the choice of one indigenous language over the other. Hence, the colonial language, the English language, was selected as the official language because it was seen as a neutral language that would unify various ethnic groups of the Republic of Ghana together as a nation.

The indigenous people of Ghana can be categorized under 5 major ethnic groups which include the *Akan*, the *Mole-Dagbani*, the *Ga-Adangbe*, the *Ewe* and the *Guan* ethnic groups. **Akan** is the largest ethnic group in Ghana and they are predominantly located at the southern and western parts of the country. The native language of the Akan people is the Akan language which belongs to the Kwa group of the Niger-Congo language family. The Akan language has some special features such as, tone, relativization, verb serialization and reduplication. There are 11 subgroups of the Akan ethnic group, namely, Fante, Asante, Akyem, Akuapem, Bono, Agona, Kwahu, Akwamu, Wassa, Sehwi and Nzema. Each subgroup has its own dialect of the Akan language most of which are mutually intelligible [7]. The Akan ethnic group is socially organized by the family system which is known as “abusua” in the Akan language. Moreover, it is a matrilineal society which traces kinship ties through maternal relations. According to the Akans, a child is related to the mother by blood and to the father by spirit therefore, the father is considered as a “stranger” to the child. The matrilineal system of the Akan ethnic group also means inheritance and political successions are based on maternal relations which have affected a lot of widows and orphans who are culturally considered unfit to inherit from their deceased husbands and fathers. In view of this, in 1985 the government of the Republic of Ghana enacted a law called the PNDC Law 111 that seeks to protect the rights of widows and orphans in intestate succession.

The Akan ethnic group has a rich and unique culture which is reflected in their traditional songs and dances, folklores (*Ananse stories*), symbols called “adinkra”, proverbs, traditional festivals among others. The Akan folkore "Ananse stories" is not only famous in the Ghanaian community but it is also popular in other African countries and the Carribeans. Ananse stories is centred around the male character Kweku Ananse, his wife and his six sons. Kweku Ananse is a wise cunning spider who sometimes takes a human form. Ananse stories are full of a rich culture of the Akan people and they are used to teach social, ethical and moral norms. The Akans have a lot of traditional festivals they celebrate annually and one of these festivals is the *Addae* festival which is mainly celebrated by the Asante people of the Akan

ethnic group. Addae festival is celebrated to thank the gods and the ancestors for their protection over the people. The staple food of the Akans is “fufu” with soup, and the main occupation of the Akans, who reside in rural areas, is farming, the crops they usually cultivate include cocoa, maize, oil palm, cashew, plantain, cassava and other crops.

One unique culture of the Akans that has been adopted by other ethnic groups is their special day names they give to every child. Every child born on a particular day of the week has a special name given to him or her and there are male day names and female day names. For example every male child born on a Monday is called "Kwadwo, Kojo" and every female child born on a Monday is called "Adwoa". Some of the sub-groups of the Akan ethnic group and other ethnic groups have variants of these day-given names, however. Below are the most popular day given names (Table 1).

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Male	Kwadwo	Kwabena	Kwaku	Yaw	Kofi	Kwame	Kwasi
Female	Adwoa	Abena	Akua	Yaa	Afia	Ama	Akosua

Akan day given names (Table 1)

The **Mole-Dagbani** ethnic group is the second largest among the five major ethnic groups in Ghana. They are mainly situated in the Upper and Northern areas of the Republic of Ghana. The languages spoken by the Mole-Dagbanis is classified under the Gur group of the Niger-Congo language family. Moreover, the Mole-Dagbani ethnic group is further divided into five subgroups which include the Mossi, Nanumba, Mamprusi, Dagomba and Gonja. The Mamprusi people live in an area called Mampurugu located in the Northern Region of Ghana. Although Mampurugu is a multilingual territory, the most popular language spoken in this area is Mampruli. The Mole-Dagbani people have the highest population of Muslims in the country due to the early influence of the Islamic religion in its territory before colonization. Furthermore, the Mole-Dagbanis, unlike the Akans, are a patrilineal society. They have a rich culture which is reflected in their traditional songs, dances and folklores. These traditional dances, songs, folklores have all been sources of preservation

of their culture. Another interesting fact about the Mole-Dagbanis is their ability to use dance movements to depict a story or an idea. The main occupation of the rural people of the Mole-Dagbani is farming and the crops they usually cultivate are maize, sorghum, millet, yam and shea. Their staple food is *tuo zaafi* which is usually eaten with ayoyo soup. Some popular festivals celebrated by the Mole-Dagbanis are the *Bugum* festival and the *Damba* festival.

The third largest ethnic group in the country is the **Ewe** ethnic group. According to the historical documents, the Ewes migrated from Notsie present day Togo, where they suffered under the rulership of a wicked and tyrant king (*King Agorkoli*) who gave them laborious and harmful work to do. Hence, the Ewes purported a plan to escape from their wicked King and the success of their plan brought them to their current location in Ghana. It is believed that the Ewe people walked backwards so that the wicked King could not trace their whereabouts with their footprints. The Ewes have a festival called *Hogbetsotso*, which they celebrate annually to thank their gods for redeeming them from the hands of the wicked King Agorkoli. During this festival, the chief organizes a durbar, libation is poured and traditional songs and dances are performed. The famous dance during the Hogbetsotso festival is a backward dance which illustrates the way they escaped from their wicked King in Notsie. The Ewes are generally patrilineal but the southern Ewes tend to be more matrilineal because of the great Akan influence in the southern parts of the Ewe area. The Ewes closer to the coastal areas are engaged in fishing as their main occupation whereas those inland ones are mostly farmers. The staple food of Ewes is akple which is usually served with okra soup called *Fetri detsi*.

The fourth largest ethnic group in the Republic of Ghana is the **Ga-Adangbe** ethnic group. The Ga-Adangbe people are made up of the Ga people and the Adangbe people and they are located in the southern-most part of the country. Traditionally, the Ga-Adangbes practice a patrilineal system of inheritance, however due to long periods of contact with Akans and intermarriages between the two ethnic groups, they have been influenced by the matrilineal system of the Akan ethnic group. The Ga-Adangbes also have a rich and vibrant culture which makes them different from the

other ethnic groups. Some famous festivals celebrated by the Ga-Adangbe people are *Homowo* which is usually celebrated by the Ga people and *Asafotufiame* which is also usually celebrated by the Dangbe people. Homowo literally means "hooting at hunger". It is celebrated to commemorate a bumper harvest they had after a long period of famine. Before the celebration of this festival, corn is grown and there is a one-month ban on noise making. After one month, the ban on noise making is lifted and the corn is harvested. A special food called "kpokpoi" is prepared and the chief goes throughout the community sprinkling "kpokpoi" and thanking the gods for giving them a bumper harvest. The people in the community follow the chief with singing and dancing even as he sprinkles this special food. A special dance performed by the Ga-Adangbe people during their festivals and other traditional ceremonies is "kpanlogo". The main occupation of this ethnic group is fishing which is mainly done by males and trading mainly done by females. The staple food of the Ga-Adangbes is called "kenkey or komi" (prepared from fermented corn dough) which is usually eaten with hot pepper sauce and fish.

The **Guan** ethnic group forms about 3.7% of the population of the Republic of Ghana. According to some scholars, the Guans moved from Mossi region, present day Burkina Faso and settled in the southern areas of the present day Republic of Ghana. Some of them settled in the Afram Plains, Akwapim Hills and others moved to the coastal areas. The Guan people are spread across all over the country therefore, some scholars argue that, they were the first ethnic group to have settled in the country. In view of the wide spread, most of the sub-groups of the Guan ethnic group have been greatly influenced by other ethnic groups in the Republic of Ghana especially the Akan ethnic group. For example, the Effutu subgroup of the Guan ethnic group still speaks the dialects of Guan but have adopted some norms and vocabulary of the Fante subgroup of the Akan ethnic group. In addition, the Anum-Boso subgroup of the Guan tribe speaks a dialect of Ewe while the Larteh and Kyerepong subgroup of the Guan ethnic group have adopted some norms of the Akwapim subgroup of the Akan ethnic group. Another subgroup of the Guan ethnic group is the Gonja people who live in the northern parts of the country. Although the

Gonja people still speak a dialect of the Guan language, they have been greatly influenced by the Akans, Hausas, and the people of Mande. The Guan language has also been classified as a Kwa language under the Niger-Congo language family. The staple food of the Guans is kenkey which is either eaten with hot pepper sauce or soup. Some famous festivals celebrated by the people of Guan are the *Odwira* and *Ohum* festivals. The Ohum festival is usually celebrated by the Larteh and Okre subgroup of the Guan ethnic group to commemorate the beginning of a new harvesting season and to thank their gods for giving them good yields. A very popular dance among the Guan people is called “Kpana or Kpanaliumni”. This dance is usually performed by hunters when they successfully kill animals such as buffalo and leopard. The predominant occupations of the Guan ethnic group are farming, hunting and fishing. A very important product produced by the Guan people living in the northern areas of the country is “shea-butter” which is transported to different parts of the country especially, the southern regions.

The most dominant ethnic group amongst the five groups is the Akan ethnic group. The Akan language is so popular that when someone (especially an Akan native) meets you for the first time in an informal context, he/she might want to address you in the Akan language. This phenomenon is not positively appreciated by all Ghanaians especially those from the other ethnic groups since they are of the mindset that the Akans are imposing their language on the minority groups. In the minorities' point of view, it is better to address a stranger in the English language because it is a neutral language that brings various groups together putting aside their individual differences. According to scholars, Akan, being the dominant indigenous language, brings with it some advantages and disadvantages. The positive side of the coin is that, speakers of the Akan language can easily travel across the various regions in the Republic of Ghana to work, settle or study without encountering language barriers. Therefore, speakers of the Akan language easily adapt to the way of life in different communities since there is little probability of encountering language shock. Another advantage of the Akan language being a dominant language is in the sense that, as Akan is already serving as a lingua franca for many people

in various parts of the country, with the right policies and the right orientation of members of the other ethnic groups, it could be chosen as a national language. Nevertheless, being a dominant language brings out its disadvantages which include the possibility of extinction of minority languages. With more and more members of different ethnic groups speaking Akan neglecting their mother tongues, minor languages could extinct. Another disadvantage we may observe is that, the members of other ethnic groups especially the Ewes, tend to be more multilingual than the Akans. The explanation for this tendency is in view of the fact that the members of the Akan ethnic group do not see the need of learning another indigenous language since they are understood by the majority of the people they meet. Another refuge Akans run into to save them from learning other indigenous languages is the English language.

Diglossia

Various indigenous languages of the Republic of Ghana have been coexisting with the English language for over 200 years now. The language contact between these languages have resulted in linguistic phenomenon of nativization which is reflected in borrowings, lexical hybridization and pidginization. Although the English language spoken in the country strives towards reaching the British Standard English, it has some unique peculiarities which some scholars have termed as “Ghanaian English (GhE)”. Despite the view of other scholars that, English, spoken in the Republic of Ghana, does not have legitimate grounds to be called a variety of the Standard English language, the first school of thought further argues that Ghanaian English speakers are easily recognized by their speech and along the years, the language has developed itself to attain the status of legitimacy hence could be termed as a variety of the English language (Ofori et. al). The main reason behind the slight difference in the Ghanaian English and the British Standard English is the interference of indigenous languages in every aspect including the lexicon, pronunciation, grammar and so on. The American accent is also acceptable and popular among the youth, especially radio presenters and newscasters who try to

imitate the American accent. In 1990 the term **Locally acquired foreign accent** (LAFA) was introduced to describe the accent of these young people.

Ghanaian English has a unique accent with some special lexicon and unique pronunciation. In addition, there is a variety of Ghanaian English which is called pidgin (Ghanaian Pidgin - GhP) or “Broken English”. Pidgin English could simply be explained as the resultant language from combining elements of English with a local language and it is usually used as a lingua franca. Ghanaian Pidgin is said to belong to the group of West African Pidgin/ West African Pidgin English (WAP/WAPE). There are basically two varieties of Ghanaian Pidgin: *basilectal* Ghanaian Pidgin and *mesolectal/acrolectal* Ghanaian Pidgin. Basilectal Pidgin is the Pidgin spoken among the uneducated in society whereas mesolectal pidgin is spoken among the educated ones. Ghanaian Pidgin unlike the pidgin of other countries such as Nigeria, does not have native speakers. Notwithstanding, the use of Ghanaian Pidgin, especially the mesolectal variety is upsurging among Senior High School students and students of tertiary institutions. While the Pidgin English spoken in other West African countries is not gender biased, Ghanaian Pidgin is usually spoken among males. Furthermore, there are a lot of speculations about the origin of Ghanaian Pidgin and the first account is about the contact between Europeans and Ghanaians during the colonial era. According to this account, Ghanaian Pidgin began as a result of the communication between colonial masters and the indigenous people. Therefore, the indigenous people termed this language as "Kru Brofo, Abongo Brofo" which means “bad English” or “broken English” because it was seen as an uncivilized form of the Standard English. Other accounts as to how Pidgin English started in the Republic of Ghana include the contact between the indigenous people and itinerants from Liberia and Sierra Leon, policemen and soldiers who returned to the country from peace keeping in other countries, traders among others. Also according to some scholars, the educated variety of Pidgin started in the harbour city, Takoradi, as youngsters imitated sailors who arrived in the city from their trip to other countries. The youngsters viewed the speech of these sailors as fashionable and started speaking like them. Other scholars also argue that, the educated variety started

in the colonial schools when students were compelled to communicate in only English and as a result of not having full grasp of the English language, they started speaking Pidgin English. There is a negative attitude of parents, teachers, educators and other members of society towards Ghanaian Pidgin English since they believe it contaminates students' speech and writing, who have to write Standard English examination in order to move to the next stage in their academic career [10].

Ngulu (2014) argued that a significant linguistic phenomenon that is prevalent in the lexicon of Ghanaian English is lexical hybridization. Lexical hybridization is similar to compounding, however, in this case, an indigenous word is joined to a Standard English word to form a new word. He argued that lexical hybridized words and expressions have influenced the social, cultural, political and other aspects of life of Ghanaians. Some lexical hybridized formation in Ghanaian English include *Asanka delight* (a popular restaurant that serves Ghanaian dishes and some continental dishes). *Asanka* is an akan word which means earthen ware bowl and "delight" is an English word. Other examples of lexical hybridized forms include, *akɔnɔ ginger* is ginger candy. *Akɔnɔ* is an akan word which means appetizing. Dawawada tree - a tree that grows in the Northern Region of Ghana which seeds are used for making food additive called *dawawada*. *Kente cloth* is a Ghanaian traditional cloth which is now internationally recognized and has entered into the vocabulary of Standard English. *Kente* is also an Akan word. Although the most prevalent indigenous language used in lexical hybridization is Akan, some lexical hybridized words are derived from other indigenous languages and these forms are used across various ethnic groups in Ghana. However, Ngulu argued that, Ghanaian English speakers do not form lexical hybridized forms because of the absence of the equivalent forms in Standard English. He is of the view that, lexical hybridization is more of an intentional linguistic act by Ghanaian English speakers who are aware of the coexistence of English and indigenous languages hence, the diglossic play of words [11].

Scholars have termed the use of the English language and the indigenous languages of Ghana as "diglossia". According to Ferguson (1959), diglossia is the

coexistence of two varieties of the same language with one considered as the *High variety* and the other viewed as the *Low variety*. The High variety is considered more prestigious and is used in formal domains including the school, the parliament house, governmental organizations among others. However, Fishman (1967) broadened the definition of diglossia to include the coexistence of languages that are mutually unintelligible with each of the languages having a particular speech domain (formal or informal). For the purposes of our study, we chose Fishman's definition of diglossia. In the case of the Republic of Ghana, the formal language is the English language and the informal languages are all the indigenous languages present in the Republic of Ghana [6, 7].

Since the introduction of the English language by the colonial masters, there has been an upsurging growth and popularity in the use of it in the Republic of Ghana [1]. Apart from the employment opportunities that come with proficiency in the English language, prestige has been attached to proficiency in this language (English language) and Ghanaians who have command over the English language are viewed as “more educated” and “more civilized”. In the Republic of Ghana, the English language is used in formal contexts whereas indigenous languages are used in informal contexts.

For example, English is the medium of instruction in the country. A good knowledge of it is a prerequisite to successfully and smoothly move through the various levels of education in the country which has been described as pyramidal. The pyramidal educational system in the country means, education is accessible to a mass of students at the elementary level and the number of students greatly drops at the other levels of education with tertiary institutions having the lowest number of students and located at the part of the pyramid. In view of this, the English language, which was a reserve for only formal settings in the country has started creeping into the homes. Some parents, especially those in urban cities in the Republic of Ghana, have started speaking English with their children at home. While some of these parents speak both English and their mother tongue with their children from birth, others speak only English with their children at home. A research

conducted to discover the reasons behind parents' use of the English language with their children at home showed their desire for their children to acquire the English language as their first language (L1). According to these parents, their children's proficiency in English is directly tied to their academic success and higher chances of them moving smoothly through the pyramidal structure of education in the Republic of Ghana. Another reason some parents choose English for their children from birth is because of their plan to enroll them in the international schools. Before children are admitted into international schools in the country, they have to pass an interview which checks their English language proficiency. Hence, the argument of these parents is that, there is no way their 3 year-old children can have proficiency in the English language unless they acquire it as their first language (L1) [5]. The use of English as the only medium of instruction is widely practiced in various schools in the Republic of Ghana. Although the current educational policy mandates the use of any Ghanaian language as medium of instruction from Grade 1 - Grade 3, the multilingual nature of most schools (especially those in urban cities), has led to the use of the English language even at these levels of education [3, 13]. At school, children are forbidden to speak their mother tongues unless during Ghanaian Language and Culture lessons. Students who are caught speaking their mother tongues are punished for doing it. Therefore, the boundary is drawn in the minds of most children who automatically know the language to use at these two important settings in their life: school and home. However, according to some educators, the inability of children to receive instruction in their mother tongue is an infringement on the rights of children. These scholars are also against the practice of punishing students for speaking their mother tongue in school. Owu-Ewie (2017) described this situation as a violation of the Linguistic Human Rights of the children. He further argued that, the practice of using a foreign language as a medium of instruction coupled with the act of preventing children from speaking their indigenous language is gradually causing genocide of indigenous languages with children losing their identity as they are being constantly ushered into a foreign culture. On this account, if corrective measures are not put in place, children will end up despising their

indigenous language and culture as school has painted indigenous languages as inappropriate languages for formal education [14].

The use of indigenous languages in the Republic of Ghana

The growing tendency of using the English language in certain homes in the urban cities cannot be compared with a wide use of indigenous languages in most homes all over the country. Parents pride themselves with the opportunity to preserve their language and culture by passing them down to their children. Some years ago before electrification of most towns and cities in the country, adults and children spent their evenings around bonfires under the moonlight listening and telling folklores, proverbs, genealogy and playing indigenous games like “ampe”, “sansa kroma/ afɔkpa vuvu tɔla”. The evening gatherings of family and friends to listen and to tell stories are rarely seen in urban centres these days because of the high patronage of shows and soap operas on television. Nevertheless, some inhabitants in rural communities still engage in this practice due to lack of electrification.

Other domains which demand the usage of only indigenous languages are traditional ceremonies including naming ceremonies, marriage ceremonies and traditional ethnic festivals. Most ethnic groups in the Republic of Ghana name a newborn baby after 8 days. Before the eighth day, both mother and child stay indoors and are not seen by anyone except their close relations. During the naming ceremony, libation is poured and special rites are performed. Naming ceremony among the people of Akan is called "abadintuo" and it is called “kpodziemo” among the Ga people. The naming ceremony rites are quite different among the ethnic groups. However, among the people of Akan and Ga, the child is raised three times into the sky and brought low towards the ground. The lifting of the child into the sky is a sign of introducing the child to the heavens whereas bringing the child towards the ground symbolizes his introduction to the Earth. Another rite performed by both ethnic groups during the naming ceremony is the dipping of a finger into both water and alcohol and dropping a few drops on the tongue of the baby as a symbol of good and evil. After dropping water and alcohol on the tongue of the baby, the person in charge of performing the naming ceremony rites (usually an elderly man) tells the

baby: “Sε wohunu nsuo a kà sε nsuo. Sε wohunu nsã, kà sε nsã” which literally means “If you see water, say it is water. If you see alcohol, say it is alcohol”.

Currently, the traditional naming ceremony of children is seldom practiced because most Ghanaians (71.2%) belong to the Christian religion and 17.6% of the population belong to the Islamic religion hence, follow the practices of naming children in their respective religions [15]. Marriage ceremonies, traditional ethnic festivals, funeral rites, and other traditional ceremonies carried out by various ethnic groups are all unique however, all of them are done only in the indigenous languages.

Moreover, there is a wide use of indigenous languages in the various local markets in the country. The market women speak Ghanaian Pidgin with their customers who do not speak any indigenous language, however, most Ghanaians prefer to speak an indigenous language at the local markets in order to bargain well with the market women whose goods and products are without price tags.

The role of the media in the diglossic situation in the Republic of Ghana

The media plays an important role in the diglossic situation in the Republic of Ghana. Ghana's media dates back to the colonial era with the introduction of radio in 1935 which was a platform for transmitting BBC programs to the indigenous people in Gold Coast (the former name of the Republic of Ghana). Before independence newspapers were the only means nationalists could use to stir and shape the minds of the indigenous people to fight for freedom from the colonial rule. After independence in the administration of Doctor Kwame Nkrumah, television (Ghana Broadcasting Corporation - GBC) was introduced in Ghana in 1965 and radio transmission was also expanded. Down the history of the Republic of Ghana, the media has been the mouthpiece for the political agenda of many governments. Media in the Republic of Ghana was state-owned until the establishment of Joy FM in 1995 and Metro TV and TV3 in 1997.

There are quite a number of radio stations that stream in English and the radio stations that stream in indigenous languages. Until recently, the English language was the dominant language on television although time was apportioned to broadcasting the news in indigenous languages. However, in 2009 in order to serve the interests

of the local Ghanaian market, the television station Adom TV was established which broadcasts in the Akan language. Moreover, in 2013, United Television (UTV) was established and this TV station also broadcasts in the Akan language. Both stations are privately owned and according to the statistics conducted in 2017 Adom TV had the highest audience share of 18.9% among all the TV stations in Ghana and UTV came second with 17.2% audience share. There are other TV stations that broadcast in other indigenous languages. For example, Obonu TV broadcasts in the Ga language.

Most newspapers and magazines in the Republic of Ghana, on the other hand, still continue to publish in English. A daily weekday morning routine in the Republic of Ghana are live newspaper review shows aired on most radio and TV stations with panelists to discuss the news items in the dailies. The discussions are done in either English or an indigenous language (depending on the language the radio/ television station streams in). The audience has the opportunity to phone in and discuss their opinions about the matters discussed in the newspapers. A very famous newspaper review in Greater Accra Region is Kokrokoo on Peace FM hosted by Kwame Sefa Kayi. A research conducted in 2017 showed that most Ghanaians depended on radio and TV stations for news. Out of 2400 Ghanaian adults surveyed 56% said they listened to radio news every day and 42% said they watched television news every day.

Conclusion

A multilingual and multicultural landscape offers a rich and diverse culture which could be observed by the members of different communities and enriches their way of life. The neglect of indigenous languages in pursuit of acquiring proficiency in the English language because of the benefits associated with it could gradually lead to the extinction of some indigenous languages in the Republic of Ghana. The extinction of a language means the extinction of a unique culture and rich wisdom embedded in the language. The adherence to the diglossic nature of the country, where the English language is used in formal domains and indigenous languages are used in informal domains could be a remedy to the tendency of some indigenous languages going extinct due to the gradual creeping of English in some homes in the

Republic of Ghana. Moreover, indigenous languages could also be developed at formal sectors of the country in order to preserve the intrinsic culture of each indigenous language in the country.

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Авторы публикации

Сабирова Диана Рустамовна –
доктор педагогических наук, доцент
декан Высшей школы
иностранных языков и перевода
Казанский федеральный университет
Казань, Россия
E-mail: Diana.Sabirova@kpfu.ru
ORCID: <http://orcid.org/0000-0002-7657-5260>

Нкетия Юджения –
магистрант Высшей школы
иностранных языков и перевода
Казанский федеральный университет
Казань, Россия
E-mail: eugenianketiah@gmail.com

Authors of the publication

Sabirova Diana Rustamovna –
Doctor of Pedagogics, Associate Professor
Head of the Higher School
of Foreign Languages and Translation Studies
Kazan Federal University
Kazan, Russia
E-mail: Diana.Sabirova@kpfu.ru
ORCID: <http://orcid.org/0000-0002-7657-5260>

Nketiah Eugene –
Master's Degree Student
of the Higher School
of Foreign Languages and Translation Studies
Kazan Federal University
Kazan, Russia
E-mail: reugenianketiah@gmail.com

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