



AHANTA-ENGLISH CODE SWITCHING AND CODE MIXING IN CONVERSATION: A CASE OF COMMUNICATORS ON RADIO-AHANTA AWOLOHYĪ DWUMALILEZU (MORNING SHOW)

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Abstract:

One of the most intriguing phenomena in the field of sociolinguistic study is the reason why interlocutors switch and mix codes. When a communication gap occurs in a conversation, bilinguals will occasionally turn to their language repertoire to choose the appropriate linguistic unit. Preachers, other famous personalities, and experts on politics and society all use various communication methods. For the illustrations of linguistic impacts of codeswitching and code-mixing on indigenous language, this paper examines how communicators on Radio Ahanta AwolohyĪ Dwumalilezu employ code switching and code mixing in their conversations. The sample for the study was chosen using a convenience sampling strategy. Data was gathered throughout a day-long-long conversational session. The researcher's primary method of data collection was recording. The research is strictly descriptive and qualitative. The data were analysed from the perspectives of Hoffman's theory of code switching/mixing and Myers Scotton's Markedness Model. The results indicated that communicators on Radio Ahanta AwolohyĪ Dwumalilezu switch and mix codes when finding replacements for lexical items, convenience, and to talk about certain topics. The study also reveals that communicators use all forms of code switching and code mixing, with the exception of congruent lexicalization.

Keywords: code-switching, code-mixing, pragmatics, intersentential, intra-sentential, insertion, alternation, congruent lexicalization

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1. Introduction

The issue of communicating with different audiences on a regular basis is one that interlocutors must overcome. Communication success is defined as the speaker's capacity to connect with and hear from his or her audience. On the other side, a speaker loses his audience's interest if he fails to correctly carry out this task. Celebrities in a multilingual nation like Ghana, such as politicians, football players, artists, actors and actresses, and others, attempt to win the "hearts" of their supporters through communication. In order to guide their followers from various linguistic backgrounds, these people occasionally switch and mix codes.

2. Statement of the Problem

The study of code-switching and code-mixing has been done all over the world in a number of communication contexts, including television and radio transmission. Ghana has not been an exception. According to the literature, most studies on code switching, including those by Poplack (1980), Sankoff and Poplack (1981), Joshi (1985), Di Sciullo and Williams (1987), Belazi et al. (1994), and Halmari (1997), seem to be more focused on the syntactic or morphosyntactic features of language alternation than on some of the conversational aspects of its usage. Certain goal(s) must serve as the basis for choosing one code over another. In a variety of contexts of communication events, such as television and the Internet, the research of code-switching and code-mixing has been conducted and Grosjean (1982) responding to this earlier statement by saying that "*people who switch languages should do so for specific reasons, such as to quote someone, qualify a message, amplify or emphasize, convey confidentiality, anger and annoyance, mark and emphasize group identity, exclude someone from conversation, change role of speaker, rise in status, add authority, demonstrate expertise, and continue to use the last language used.*" Based on this, the researcher wants to find out why communicators or panelists on Radio Ahanta Awolohyi (Morning Show) switch and mix codes. Also, the researcher is interested in finding out the effects of code switching and code mixing on the indigenous Ahanta. Since none of the studies on the topic are conducted why the people of Ahanta use code switching and code mixing, the researcher sees a gap that needs to be filled.

2.1 Objective of the Study

The study will be guided by the following objectives.

- 1) Examine the types of code switching and code mixing used by panelists on Radio Ahanta Awolohyi Dwumalilezu.
- 2) Determine the socio-pragmatic drivers behind code switching and code mixing among Radio Ahanta Awolohyi Dwumalilezu communicators.
- 3) Identify the sociolinguistic effects of code switching and code mixing on the indigenous Ahanta language.

2.2 Research Question

The following queries are meant to serve as a guide for the researcher in order to accomplish the goal of this study.

- 1) What are the types of code switching and code mixing used by the panellist on Radio Ahanta AwolohyĪ Dwumalilezu?
- 2) What socio-pragmatic reasons drive the Radio Ahanta AwolohyĪ panellist to switch codes and mix codes?
- 3) What are the sociolinguistic effects code switching and code mixing on the indigenous Ahanta language?

2.3 Delimitation of the Study/Study Restrictions

In addition to Radio Ahanta, Agona Nkwanta has two commercial radio stations. However, the researcher believed that because Radio Ahanta broadcasts in the indigenous language, it may reflect how Ahanta speakers switch from their language to other contact languages for communication purposes. As a result, communicators on the morning shows of the other two radio stations will be excluded from the study.

3. Literature Review

The publication of Blom and Gumperz's "Social meaning in linguistic structures" in 1972 is frequently cited as the beginning of code-switching research in sociocultural linguistics (e.g.

Myers-Scotton 1993; Rampton 1995; Benson 2001). Not least for coining the words "*situational switching*" and "*metaphorical switching*," this work is unquestionably significant and influential. The phrase "*code switching*" was, however, well established in the literature by 1972, and a number of studies in linguistic anthropology and sociolinguistics foreshadowed later code-switching research in sociocultural linguistics.

Sociolinguistics focuses on the study of human language and how it is used by members of a given society. In order to fulfill diverse communicative demands, members of a speech community employ language. The term "speech community" describes individuals who share similar sociocultural or linguistic norms and values to those of speakers of other languages. According to Trudgill (1974), sociolinguistics is the discipline of linguistics that studies how society uses language and how that usage and perception of language are related. According to sociolinguists, language evolves or changes over time.

Linguists may use many terms to refer to the same concepts in the study of sociolinguistics.

For instance, a language's code designates it as a symbol.

In a multilingual setting, languages represent different communities within a communicative environment. According to Hudson, "*each language has a social role to play which no other language could fill, and these functions are arbitrary*". He also believes that

sometimes the language determines the situation, which he calls metaphorical or conversational code switching.

3.1 Definition of Code Switching

Code switching can be studied from a sociolinguistic standpoint to investigate the social motivations and pragmatic functions that code switching or code mixing performs, or from a grammatical standpoint to characterize or explain its grammatical structure (Myers-Scotton, 2009, p. 474).

According to Bokamba (1989; as cited in Ayeomoni, 2006), "*code switching is the mixing of words, phrases, and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event*". In other words, codeswitching denotes the switching of two or more languages during a single communicative episode (Heller, 1988; as cited in Pramojaney & Kitjpoonphol, 2003). Code-switching is a linguistic phenomenon that is common in bilingual and multilingual speech communities (Mahootian, 2006).

Yuliana et al. (2015) carried out a study on the types of code switching and code mixing on Indonesian celebrities. The participants were categorized into celebrities whose parents are native and nonnative parents' celebrities. The result indicated that celebrities with native speakers or bilingual parents switch and mix codes with different frequency.

Poplack (1980) classifies code switching into three types: (1) intrasentential code switching, (2) intersentential code switching, and (3) extrasentential code switching. Intrasentential code switching occurs when the language used is changed below the sentential boundary. Intrasentential switching is the term for switching that takes place within a single phrase or sentence that contains elements from both languages. According to Bokamba (1988), intrasentential code-switching is synonymous with code mixing. Intersentential code-switching occurs when people switch between sentences or two clauses in two languages. According to Hughes et al. (2006), intersentential means inserting an entire phrase from the secondary language into a conversation in the other language. Extra sentential code-switching is a level at which a bilingual attaches a tag from one language to an utterance in another. All types of codeswitching refer to switching from one language to another based on the situation to communicate with others. The speaker might use one language in one circumstance and a different one in another. Each situational switching point represents a shift in the situation in terms of situational switching.

3.2 Definition of Code Mixing

Code mixing is the transition from one language to another within the same utterance or oral or written text (Nababan, 1993). According to Hornberger and McKay (2010), codeswitching is a phenomenon that occurs when two or more languages exist in a community and causes speakers to frequently switch from one language to another. Suwito (1983, p. 76) distinguishes between two categories of code mixing. These are the

inner and outer code mixing, respectively. While outer code mixing occurs as a result of elements inserted from other languages, inner code mixing is caused by the inclusion of elements from the original language with all of its variations. It denotes the insertion of the speaker's native language— in this example, his or her native tongue or a language from the speaker's cultural background into the first language of the speaker.

According to Yiamkamnuan (2010), speakers mix languages when they cannot think of the words in the original language or when they believe the mixing is appropriate to the topic of the conversation. Code mixing occurs when people mix two languages, usually their mother tongue and English. According to Nababan (1993), code mixing is most common in informal interactions. People code-mix for a variety of reasons. To begin, in code mixing, bilingual speakers appear to use some words or phrases from a foreign language while the other language serves as the base language. Second, bilingual speakers mix codes when neither the topic nor the situation changes (Gumperz, 1982). According to Muysken (2000), code mixing is typically classified into three types: insertion (word or phrase), alternation (clause), and congruent lexicalization (dialect), with insertion being the most common occurrence of code-mixing variants in society. Insertion is the process of inserting material lexical items or entire constituents from one language into the structure of another. Alternation refers to the switching of language structures. The final step is congruent lexicalization, which involves combining material from various lexical inventories into a single grammatical structure.

Kannaovakun (2003) divides code mixing into six categories: truncation, hybridization, conversion, semantic shift, reduplication and word order. Truncation is the shortening of a word. There are two types of truncations: keeping the first or last syllable of the word. Hybridization is an expression formed by combining a word from one language with a word derived from another language at the word level. Conversion is the process of changing from one lexical category to another. A semantic shift occurs when the meaning of a word in the original language changes when it is used in another language. Reduplication is the repeated use of an English word in a sentence. Word order shift refers to a change in word order in a second language when it is mixed with the first.

Parlin emphasizes the importance of code switching. According to him, the following are the benefits of code switching. It aids us in comprehending the linguistic and social aspects of bilingual communication. Code switching is a linguistic community-specific register of speech. Cognitive scientists study code switching because it provides insight into the cognitive process of bilingualism. And finally, it serves to establish social status and community membership (Gumperz, 1983).

3.3 Social and Pragmatic Factors That Motivate Code Switching and Code Mixing

In the studies of code switching and code mixing, what motivates interlocutors to switch or mix codes continuously remains significant to sociolinguists. In this section, the researcher reviews some of the social motivating factors influencing the code switching and code mixing by bi/multilinguals.

Scotton and Ury (1977), as cited by Anastasia and Andreou (2017), code switching and code mixing by multilinguals are based on three factors: identity, power and transaction. This denotes that interlocutors' code-switching and code-mixing choices may differ depending on any of these factors. Interlocutors may decide to switch codes to express their identity, power and for transaction. Observing code switching among two groups of personalities on the Radio Morning Show, Ahlijah's (2017) study reveals that whereas politicians switch codes frequently to English, traditional rulers cling to the indigenous language (Ewe).

Anastasia and Andreou (2017) posit that code switching and code mixing are necessary ways used by multilingual speakers based on the situation at hand. In the study, they reviewed theories on code switching and code mixing of multilinguals. They indicated that code switching and code mixing can serve as a communication support mechanism. They also suggest that both language teachers and parents recognize code switching and code mixing as crucial language learning strategies rather than seeing them as inefficiency.

Martiana (2013) investigated the types and functions of code switching and code mixing in novels. The result of the study revealed that the characters use three types of switching and code mixing: intra-sentential switching, inter-sentential switching and tag-switching. It was further indicated that the dominant instances of code switching were for emphasis.

Koziol (2000) as cited by Fausia (2008) and Hendriyani, (2012) recognise fourteen functions of code switching which are as follows; "*personalization, designation, substitution, reiteration, emphasis, objectification...., .*"

Carey et al. (2016) state that empirical studies have established that alternating between the target language and the native language in the classroom serves as a resource for communication. They further add that this has ideational, textual and interpersonal functions. It is argued that language teachers and learners may have used code switching and code mixing where necessary to meet communication needs in the classroom. These needs include the creation of rapport and solidarity among members, classroom management, and enhancement of the second language. According to Yevudey (2016), whereas some studies favours a bilingual mode of language learning, such as code switching and code mixing, others focus on the promotion of a monolingual mode of language use during language learning sessions.

Thai television programs' use of a combination of English and Thai was the subject of an investigation by Kannaovakun (2001) on its traits, attitudes, views, and motivations. The study set out to rigorously monitor and describe "code-mixing" in Thai television broadcasts, which combines English and Thai-based language. The subjectivity of this question was investigated in a later stage of the study, which focused on the views of the Thai media audience toward this linguistic blending as well as how the audience saw the impact on and implications for national culture and identity. The research demonstrates that the mother tongue language can suffer when code-mixing is used.

Although some linguists do not accept code-switching as a normal way of speaking, common people regularly use mixed codes in a variety of situations and treat code-switched utterances as grammatically accepted sentences (Agnihotri, 1998).

Kwan-Terry (1992) discovered that the code-switching and code-mixing behavior of a bilingual child can be classified into two types: inter-sentential and intra-sentential code-switching. Her findings on code-switching in inter-sentential involvement, for example, show that the more emotionally involved a child is, the more likely he or she is to want to use the language norm.

Owusu et al. (2014) investigated code switching in a sample of Ghanaian hiphop music. Praye's Angelina, Kyeame Kwame's Medo Mmaa, and Eduwoji's Ynko Nkoa samples were collected. The findings revealed that, while code switching occurs naturally in speech, it is intentionally used by artists to achieve aesthetic effects and send a message about social issues. They went on to say that the use of code switching by hip-hop artists demonstrates that it is now the first language of Ghanaian youth. According to some studies, some code switching or code mixing occurs as a result of pragmatic influence. Code switching is systematic, skilled, and meaningful, according to Myers-Scotton (1993b) and Gumperz (1982). (Woolard, 2004, p. 74-75). Idiagbon (2011) believes that code switching is a sociolinguistic phenomenon that occurs in any multilingual setting. It is a communication strategy used for convenience as well as social and egoistic manifestations. According to him, language is passed down from generation to generation in order to maintain continuity, identity, and, by extension, social emancipation of a race, as well as its linguistic purity and originality. Idiagbon emphasizes two applications of code switching. He claims that code switching is used to: cover incompetence or deficiency in the art of communication or in the linguistic facility of a particular language as well as preventing certain people from fully grasping the topic under discussion. Chen studied the use of code switching among speakers in the teachers' college in Taiwan. Her results showed that code switching may be used by speech community members to perform five main functions. These are: the expressive functions, the directive function, the metalinguistic function, and the poetic and referential function.

3.4 Radio Broadcasting's Use of Code Switching

The code switching and code mixing phenomenon is widespread in many fields in bilingual and multilingual cultures. Broadcasting on FM radio is one of these avenues. FM radio transmission presents a place where speakers from various linguistic origins actively engage in debates and discussions on a wide variety of relevant themes. Code switching or code-mixing results from the interaction of numerous languages. Radio code switching and code mixing have not received the expected attention. For instance, code switching or code mixing is still not a major worry in Ghana despite its popularity on FM radio stations. Rachel Flamenbaum's investigation of the prevalence of intra-sentential code switching in Ghanaian Radio is a significant contribution to the field of code switching in Radio and is essential to this essay. According to Flamenbaum (2014), who gathered information from two major radio stations whose programming is primarily

broadcast in Akan, bilinguals who are Akan-English do not switch languages to hide their shortcomings in one language, as is commonly believed. Instead, bilinguals who are Akan-English do so for a variety of other reasons. Using a methodology that integrates conversation analysis (CA) with ethnographic techniques and information structure, her results of the study revealed that Ghanaian bilinguals utilize intrasentential code switching more frequently than inter-sentential code switching. The data also showed that bilinguals switch to navigate the conversational field and to present "new" information, which is either intended to familiarize co-participants with the speakers' position on an ongoing subject or to disclose information that was previously unknown (Flamenbaum, 2014, p. 347)

4. Theoretical Framework

The Markedness Model of Myers-Scotton (1993), which is based on Grice's (1975) cooperative principle, underpins all coding decisions in the context of code-switching. This negotiation principle relates the language used to a set of rights and obligations that the speaker anticipates applying to that specific dialogue (Myers-Scotton, 1993, p. 113). According to Myers-Scotton (1998, p. 4), the term markedness refers to the decision to choose one linguistic variation above other potential varieties. Consequently, the markedness evaluator permits a language user to understand that language users would respond differently to marked versus unmarked choices, as well as recognizing a continuum of linguistic kinds.

What is referenced by an unmarked choice refers to what is expected by the community, while what is marked refers to what is not expected by the community (Myers-Scotton, 1998, p. 5). Socially acceptable rights and obligations (RO) sets can be connected to the speaker's intentions, which in turn can help to explain the linguistic decision. In order to index the various RO sets, speakers can select and switch between codes. Due to this, language users are able to structure their interactions to reflect the expectations of their addressees and to model their linguistic patterns after a particular social group (Myers-Scotton, 1998, p. 5). According to Myers-Scotton (1993b, p. 132), the marked code has one overarching social motivation: "*to negotiate a change in the expected social distance holding between participants, either increasing or decreasing it.*" This negotiation principle encompasses other social motivations such as "*assertion of ethnic identity*" and "*expression of superior educational status.*" Code switching can also be used to save one's face and as a mechanism for speech convergence and divergence.

5. Methodology

This section shall present descriptive methodological techniques used by the researcher. It shall include design data, the data collection process, and the tools for data collection. Interviews and recordings were made by the researcher. The population and sampling used by the researcher will also be discussed.

5.1 Research Design

A descriptive qualitative approach was adopted for this research. This approach emphasizes description or interpretation of communication events. The qualitative approach uses general observations, depth and verbal description in place of numerical measures (Priest, 1996). This was selected because the researcher believes it would provide him with the means or opportunity to have an in-depth understanding of interlocutors' use of code switching and code mixing in communicative events. Creswell (2007) defines qualitative research as a design which provides the opportunity for the understanding and exploration of meanings individuals or groups attribute to social or human problems. This indicates that for better understanding participants' linguistic choices, the natural setting, communicative context, as well as interlocutors involved must be considered. Sugiono (2009) as cited in (Girsang, 2015, p.7) affirms "*descriptive qualitative research is research method that used to search the objects in natural setting which is the researcher is a key instrument, getting sampling by purposive and.., data is analysed qualitatively and the result of the research generally about language and meaning*".

5.2 Participants

The population for this study covers all communicators who feature on Radio Ahanta AwolohyĪ Dwumalilezu on the day of gathering the data. The selection of Radio Ahanta was purposefully selected because the researcher will be able to have access to various morning show discussions recordings easily, as compared to other radio stations. For the person to qualify for selection, the following criteria must be met. First, he or she must be an Ahanta or very proficient in using the Ahanta language in a larger discourse event. Secondly, s/he must be a guest or discussion panelist on the Radio Ahanta AwolohyĪ from October 3 to October 7, 2022. Finally, a participant must be able to speak another language aside from Ahanta. According to Oliver (2006), purposive sampling is a non-probability sampling technique where participants are selected based on certain factors as special knowledge on issues, willingness to participate in the research. This means that the researcher, based on his judgment, selects the sample participants (Radio Ahanta).

5.3 Reasons for the Radio Ahanta's Selection

Radio offers a framework for spontaneous discussion and debate, making it a useful source of data for sociolinguistic research. The radio station mentioned above was chosen for some reasons. The first goal of these radio stations is to support the local communities' traditions and culture. In order to raise awareness, they also make sure that political and developmental concerns important to these communities and the entire country are tackled. The other two major radio stations in Agona Nkwanta, however, concentrate mostly on important national political matters. The radio programs on the chosen station are tailored to the audience's needs and concerns in small towns in Ahanta communities. Therefore, this radio station occasionally engages some conventional authorities as well as local leaders in discussing local issues. When speaking about matters pertaining to national politics, they also include politicians, such as the Assemblymen, party

communicators, municipal chief executives, and members of parliament for constituencies within their coverage communities. Also, the selection of Radio Ahanta was based on its recognition for linguistic policy, which favour the Ahanta language above Fante, Twi and English. Interactions on the chosen radio stations take place in the unmarked code Ahanta

Despite the fact that this station promotes the use of Ahanta exclusively, there seems to be a disconnect between their commitment to offering Ahanta-only programming and the frequency of English language transitions that occur throughout its programs.

5.4 Data Collection

The researcher sought consent from participants before recording their utterances during a section of the show. This includes the first one hundred and twenty (120) minutes of the participant's submission on the topics being discussed. Due to a lack of equipment, the studio could only accommodate a maximum of two guests and the host. Therefore, two guests featured on the morning show during the recording on that day. Although the show is predominantly in the Ahanta language, some of the guests are non-Ahanta speakers and therefore cannot use the language. These personalities include health workers, teachers, directors, and others who have recently settled in and around of the Ahanta-speaking community. The researcher did not add those communicators who do not meet all the criteria. A portable Sony digital voice recorder was used by the researcher to record the data, it was transcribed into written form using Good Tape Software and manual transcription.

5.5 The Data's Transcription

Italicized text indicates the data's translation into English. The original utterances' single English-language lexical elements and long sentences are shown in bold. For the sake of ethical consideration, the speakers' names are substituted with letters. The Morning Show also includes other elements that were not transcribed, like the announcements and advertising. This is because these sections represent a distinct genre of conversation and are irrelevant to this study.

5.6 Description of Tape

The recorded audio is about the discussion on galamsey (illegal mining). Before the main issue under discussion, the host (JE) sought the views of his two guests, Sir John (SJ) and Benya Toku (BT), on the Ahanta Education Foundation.

5.7 Data Analysis and Findings

The language preferences of Radio Ahanta Awolohyi Dwumalilezu communicators are analysed in this section. Natural conversations on radio talk shows were recorded for the purpose of gathering data for this study, while the described theoretical frameworks will be used to analyse the data. In order to address the following questions, the data will be

examined in relation to the various types of code switching/code mixing, pragmatic elements that influence language choice, as well as the social incentives for code switching and code mixing.

- 1) What types of code switching/mixing are used by communicators on the Radio Ahanta Morning Show?
- 2) What are the socio-pragmatic drivers of code switching/mixing among Radio Ahanta Awolohyi communicators?
- 3) How has code switching and code mixing affected the Ahanta language's linguistic properties?

5.8 Types of Code Switching and Code Mixing in the Data

Based on the range of switching where language occurs, Hoffman (1991, p. 112) lists several types of code switching, including:

5.8.1 Intersentential Code Switching

This type of code switching occurs at the phrase or sentence boundary when each clause or sentence is in a different language, as in Ahanta and English. For example;

Bεzabε mɔ avabε kε bεhila na buhū bedia nɛ, bεyε bie. **So, how can they fight?** The example shows two complete sentences in two different languages within a single conversation. The speaker begins the first part of the utterance in Ahanta “**ɔza mɔ avayɛ kε ɔhɔla na ɔhū ɔdia nɛ, ɔyε bie**” (*Those who are responsible for fighting against the menace is also involved in it*) and then switch to English. Both languages were separate clauses juxtaposed together for communicative purposes.

5.8.2 Symbolic Code Switching (Tag)

In this type of code switching, tags, exclamation points, and certain set words from one language are put into a statement that would otherwise be in another. In other words, the act of "tag-switching" is when a speaker uses a tag statement from one language in another.

Examples of this in English include taking expressions like "you see," "I mean," "no way," "by the way," etc. and adding them to an Ahanta statement, as shown in this example. Typical examples are found in the data below; “Antwi Bosiako se bεyɔba ɔmachines mɔ bε'nɛ tumi **in fact** bε'nɛ right”

From the above data, speakers insert English tag “**in fact**” in the middle of the utterance “Antwi Bosiako se bεyɔba ɔmachines mɔ bε'nɛ tumi **in fact** bε'nɛ right” (*Antwi Boasiako claims they have burnt his machines, in fact they don't have right*). The inserted element may serve as a discourse marker with the purpose of emphasizing, since it plays no significant grammatical or syntactic function. The speaker uses to emphasize the fact that those who burnt

Antwi Bosiako's machines do not have the right to do so.

5.8.3 Intra-Sentential Switching

Intra-sentential switching is the term for switching that takes place within a single phrase or sentence that contains elements from both languages. In the examples that follow, the researcher identifies some instances of intra-sentential switching used by participants.

- a) Meyuti ɪkle kɛ Ayindanli bela **if you don't learn and pass and pass well**, a'lɛ **benefit** wɔ Ahanta **Education Foundation** (So, this means that any Ahanta who doesn't learn and pass and pass well will not benefit from Ahanta Education Foundation)
- b) Mɔwn yɛ ɪdu Tikyani, kezi mɔ **foundation** ɪkwɔ ma nwakula bɛkinya **opportunities?** (You being a teacher, how would the foundation benefit the learners to get opportunities?)
- c) **The only answer mɔ Regional Minister gave was Regional Administration** ɛkɛnɪ, b'ayɛ galamsey wɛkɛnɪ. (The only answer that Regional Minister gave was galamsey is not done at the Regional Administration.)

The utterances above are some of the excerpts that indicate some instances of situations where both Ahanta and English are used simultaneously in communicative utterances. In sentences (a) and (c), it is indicated that the code switches tend to become more than the switching code.

5.9 Types of Code Mixing

Code mixing is described by Maschler in Grin, seminar paper (2006, 21 pages) as "using two languages so that a third, new code arises, in which elements from the two languages are merged into a structurally specified pattern. It claims that when two code-mixed languages result in the formation of a third code, the new code has unique structural traits.

5.9.1 Insertion (Word Phrase)

Approaches that deviate from the concept of insertion of a new constraint in terms of structural properties of some base or matrix structures. The process of code mixing is conceived of here as borrowing, as in Ahanta-English phrases like " **But** yɛnu sɔmaa kenya mfasɔ bebere." In insertion, lexical elements from the other language are used in the construction with major lexical items from one of the codes. In "**But** yɛnu sɔmaa kenya mfasɔ bebere", the entire construction is in Ahanta language with the inserted lexical "**But**" beginning the construction. "**Meyuti** if you want to benefit, learn and learn harder", in this construction, the inserted lexical item is in Ahanta "**Meyuti**" (that is why). The rest of the utterance is in English "**if you want to benefit, learn and learn harder**". The insertions in the above examples occur at the utterances' initial. However, it is possible for the insertion to occur in the middle of the construction as "odwokɔ be wɔ kɛ a, ɔhɔmɔ ahiã kɛ use yɛ **quote** nibe ansa na wahɔla wahã". Here, the speaker begins his utterance in Ahanta and incorporates the English lexical item "quote" before continuing with the Ahanta. It also interesting to know that interlocutors may not insert lexical items at the beginning or middle of the construction, they can also incorporate items from other code at the beginning and the ending of a single constructions as in "**That is why (name**

of political figure) ukɔbua radio zu a, ukula ukāhā ndwokɔ nyezile. Kε anwīlī ozukua mmɔ ɩzɩkɛɩ **during the election?**” The speaker begins with English clause “That is why, continue with Ahanta and finally finishes with English phrase “during the election.”. The insertion can also occur at the end of construction as in “ɩzayɩ mmɔ ɩhɩzali ɩquestion ni mpo a'kula **challenge**”.

5.9.2 Alternation

Approaches departing from alternation see the constraint on mixing in terms of language capability or equivalence at the switch point. In alternation, lexical items from both the switching and switched codes are intermittently used within a construction.

- a) “Odwokɔ yε uma **Regional Minister** y'ɔdwokɔ mɔ thālī ni, mɩde **half of it** mɩdi na **part of it** sɔ yε ɩbdgɩɩ. ɩwɔɩ mɔdɩlī thālī kε Princess/Egyambra **road** blobulni wɔ ɛkɛni thālī odwokɔ be kε galamsey maa bɛsɩkɛ ɩhɔani.” In this utterance, the interlocutor used four English constituents “**Regional Minister, half of it, part of it** and **road**.”
- b) “**President** kɛvɩɛ mɛnni **ten times**, ɩɛyɛ hutee”. “President” and “ten times” are alternated Ahanta clauses/phrases

5.9.3 Congruent Lexicalization

Rather than bilingual language use itself, the concept of congruent lexicalization underpins the study of style shifting and dialect/standard variation.

6. Reasons For Code Switching/Code Mixing

According to Hoffmann (1991), there are several reasons why bilinguals and multilinguals switch or mix their languages, including talking about a specific subject, quoting someone else, emphasizing a point, interjecting (adding sentence connectors), repetition used for clarification, the desire to make the speech content clear for the interlocutor, and expressing group identity. Along with Hoffman, Saville-Troike (1986) provides several additional justifications, including the necessity to soften and strengthen a request or demand, due to a genuine lexical requirement, and to exclude others when a comment is exclusively meant for a specific group of people.

Interlocutors on Radio-Ahanta Awolohyi Dwumalilezu used code switching/mixing for specific reasons.

6.1 For Convenience

Interlocutors/communicators sometimes switch/mix codes for convenience or economy of vocabulary. In order to say more within the stipulated time, speakers switch to the English language and use its simple vocabulary. For instance, the following utterance depicts this assertion.

Example:

Because president nu party mmaε muwafi they need money to finance their campaign and where do you expect them to get those monies from?

(The president and all the party members need money to finance their campaign, and where do you expect them to get those monies from?)

Ahanta language has a replacement for the English words/phrases used by the speaker, such as “manli banli ‘president’, “amāyεεsemu kuu mmaale” for ‘party members’; however, most Ahanta speakers hardly use some of these words, making them cumbersome as compared to their English counterparts.

6.2 For Lack of Replacement

Communicators on Radio Ahanta Awolohyi Dwumalilezu switch/mix code to find a replacement for lacking linguistic items in the local language. There several versions of how certain political titles, offices and some general terms be called due to the fact that Ahanta language is not well documented and standardised. In order to reach out to the prospective audiences, communicators switch to English to fill the gap. For instance, the speaker in the utterance below switched to use “**Regional Minister**”, “**Regional Administration**”, etc, instead of risking not reaching the target listeners. “**The only answer mo Regional Minister gave was Regional Administration** εkeni, b’aye galamsey wεkeni” *(The only answer that Regional Minister gave was galamsey is not done at the Regional Administration.)*

6.3 Talking About Certain Topics

When talking about certain topics, speakers tend to switch/mix codes, especially national issues such as galamsey. The topic for discussion is galamsey, which has been in the public domain for a relatively longer period. Speakers frequently switched to English in order to express themselves better, indicating to their audiences they are more focused on the issue at hand. In the discussion, communicators consistently use the term galamsey, whose etymology is in the phrase “gather and sell”.

7. Conclusion and Recommendations

This paper sought to find out why communicators on Radio-Ahanta Awolohyi Dwumalilezu switch and mix codes, forms of code switching and code mixing, as well as the effects it has on the Ahanta language. Code switching and code mixing are a natural linguistic or communicative gift for bilingual or multilingual speakers. From the analysis of the data, it is concluded that communicators on Radio Ahanta Awolohyi Dwumalilezu actively use code switching and code mixing in order to talk about some specific topics, finding replacements and for convenience as stated by Gumperz (1982). The data also indicate that communicators use all forms of code switching and mixing with the exception of congruent lexicalization. With the effect of code switching and code mixing

on the language, the researcher believes that the Ahanta language stands the risk of extinction if speakers show persistence in code switching and code mixing. The reason is that speakers of undocumented languages, such as Ahanta, find other codes, such as English, more attractive.

This may eventually lead to language extinction.

The researcher believes that when enough samples are taken from the selected radio station and other sister stations with different research designs, different perspectives of code switching and code mixing among Ahanta speakers could be explored. With this in mind, the researcher recommends that more such studies be carried out to ascertain the findings of this study.

Conflict of Interest Statement

We hereby declare that we have no conflict of interest that influenced our sense of judgement or analysis in this academic paper as the authors of this academic paper.

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Appendix

JE. Meytti kɛ kɛ Ayindanli bela **if you don't learn and pass and pass well**, a'le **benefit** wɔ Ahanta **Education Foundation**. Meytti **if you want to benefit, learn and learn harder**.

Tr: *So, this means that any Ahanta who doesn't learn and pass and pass well will not benefit from Ahanta Education Foundation. So, if you want to benefit, learn and learn harder.*

Sir John wɔ pika nu kɛhyɛ. Sir John, akwaaba

Tr: *Sir John is here in the studio. Sir John you are welcome.*

SJ. JE

JE. Mɔwn yɛ ɛɛ Tikyani, kezi mɔ **foundation** ɛwɔ ma nwakula bɛkinya **opportunities?**

Tr: *You being a teacher, how would the foundation benefit the learners to get opportunities?*

SJ: mɛlast na mizema Ayinda mmaa mɔwati la. Iyi, yɛli bɔmɛli yɛhã hɔmɔ dwokɔ. Awobunli botu hɔmɔ agyake dea, yeva yɛhɔ yeleli numɔ. **But** yɛnu sɔmaa kenya mfasɔ bebere.

Tr: *Thank you, let me first of all extend my greetings to all Ahantas. We have previously talked about this. Now that our chiefs have taken the lead, we should all rally behind them. But indirectly, most people benefit from this.*

BT. ɛɛ Ghana maa yɛwɔ yɛ anwɔ a, debela y'ɛayɛ oku a, maa apɛntɛ ɛyɛ zɛzɛbɛ. **And this education foundation or whatever it is** nɛ, **to me** nɛ, iwɔamɛ wɔ ɔhwantɛ bebere zɛ. Kɛ yɛmuati yɛ yɛɛ ozukwa **but where it necessary** nɛ, bɔkula wulawula numɔ ma ɛbɔwa.

Tr: *In Ghana today, we should note that whatever we do as a group, it becomes easy. And this education foundation or whatever it is, has helped me personally in so many ways. We shall all not benefit from this but where it becomes necessary, they can intervene for assistance.*

Topic on galamsey

JE: sɛ yɛkila **in fact, there are some MMDCEs** mɔ Nana Addo ɛɛ sale ɛvɛɛ bɛ kɛ bɛyɛla na b'ɛyɛ bo munwa kɛ **why** kɛ ɔzɔ galamsey ɛkɔzɔbɔ wɔ bɛkɛntɛ a.

Tr: *In fact, if we observe, there are some MMDCEs that Nana Addo has invited for an explanation why galamsey is still ongoing in their jurisdictions.*

SJ: odwokɔ be wɔ kɛ a, ɔhɔmɔ ahiã kɛ tɛ yɛ **quote** nibe ansa na wahɔla wahã. **The reality** za nɛ ɛwɔkɛ. ɔzɔ menni nɛ sɔ la bɛ yɛ **camouflage** a. ɛza mɔ awayɛ kɛ ɛhɔla na ɛhɔ ɛdia nɛ, ɛyɛ bie. **So, how can they fight?**

Tr: *For some issues, we need not quote someone before talking about them. The reality itself is there. Those people are deceiving us (camouflage). Those who are responsible for fighting against the menace is also involved in it. So, how can they fight?*

Yɛzai mɔ yɛ **depend** wɔ Owudulo zɛ nɛ, yɛhɔla yɛwɛ kɛ nzulo nɛ ɛzɛkɛ. yɛhwɛ kɛ abie wɔ Ngãlã, China ɛyɛ Owudolo yɛ zɛ mfasɔ ɛtala amɛyɛ.

Tr: *Those of who depend on the Butre, we should know that the river is spilit. We should know that those in Accra and China are benefiting more than us.*

Ehilebela, mɛ **question** ɛ kɛ ɛbake yɛhɛla nzulo wɔ abolokyi a, yɛnu ana yɛkɔhɔla? **But minister** sɛ ɛkɔla. Sɛa'kɔ **back** a, nɔhɔlɛ kɛ ɛkɛyɛ zɛzɛbɛ.

Tr: *Everyday, my question is, should we import water from foreign countries, how many of us can afford? But the minister can. If we don't go back, it'll be very difficult truly.*

President kɛvɛlɛ menni **ten times**, ɫɛyɛ hutee. **Because president** nɪ **party** mmalɛ muwatĩ **they need money to finance their campaign and where do you expect them to get those monies from?** Enii kũ nɪ, ɫba **sponsor** wɔ **campaign**, wɔledwɪnt ahanɪ mɔ ɫualɪzɔb nyãli ozukwa nɪ.

Tr: *President will invite people ten times yet no result will be achieved. Because the president and all the party members need money to finance their campaign and where do you expect them to get those monies from? You don't consider the source of wealth of your election campaign sponsor.*

JE: Antwi Bosiako se beyɫba **ɫmachines** mɔ bɛ'nɪ tumi **in fact** bɛ'nɪ **right**. Na ɫwɔ ahelata mɔ ɫkile kɛ ɫkɔla ɫyɛ dwuma wɔ ɔɔ **forest** nɪ nu.

Tr: *Antwi Boasiako claims they have burnt his machines in fact they don't have right. For he has license that allows him to operate in that forest.*

SJ: Idi mennɪ mɔ, **the people we have put in certain position** kɛ bɔwɔ ɔɔ nyeni hũ banɪ, bɔlũmɔ yɛ bɛstɪkɛ bɛ.

Tr: *It is the people, the people we have put in certain position that they should protect them are the same people destroying them Sir John.*

JE: sɛ ɔɔ ɫɪɪ dɪɛ a, nɪ **invitation** mɔ **president** ɫvavɫɛ **appointees** nɪ, **nothing better will come out of it** anna?

Tr: *If that's the case, the president's invitation to the appointees, nothing better will come out of it?*

SJ: **Let's call wrong things by their right names.** ɔdwokɔ be ɣalt bocloveli **radio station** sianti lɛ kɛ abie use bɛ **avenue** thãli ɫdwokɔ. **The truth** lɛkɛ **the best** menni mɔ sɛ bɔkɔla bɔkɔ betiya galamsey yɛlɛ yɛ **traditional authorities**. Menni beyɛ galamsey beyɛ beyɛ though ɫbɔwa dɪɛ **but what has been the impact of** galamsey wɔ manɫ nɪ nu? Sɛ ɫbake yɛki galamsey ɛnɛ a, **what business** boput in place a?

Tr: *Let's call wrong things by their right names. Recently, some issues led to the closure of some radio station because someone used their avenue to state his fact. The truth is the best people to fight against galamsey is the traditional authorities. People who persistently engaged in galamsey, though it helps, but what has been the impact of galamsey in the community? What business have they put in place should we stop galamsey?*

BT: Odwokɔ yɛ ɫma **Regional Minister** y'ɔdwokɔ mɔ thãli nɪ, mɪde **half of it** mɪdi na **part of it** sɔ yɛ ɫɔɔɔɫɪ. ɫwɔɫ mɔdɪli thãli kɛ Princess/Egyambra **road** blobulnɪ wɔ ɛkɛnt thãli ɔdwokɔ be kɛ galamsey maa bɛstɪkɛ thɔant. **The only answer** mɔ **Regional Minister** **gave was Regional Administration** ɛkɛnt, b'ayɛ galamsey wɔɛkɛnt.

Tr: *This issue reminds me of what the Regional Minister said, I believe half of it but he dodged the other part. He tried to say the chief of Princess-road said galamseyers. The only answer that Regional Minister gave was galamsey is not done at the Regional Administration.*

Meyɫti, beyɛ galamsey wɔ manɫ nɪ nu a, blobulnɪ zi numɔ be **because** bɛba, a'va azɫɛ la. Kyɫ abie na fa ɫɔ **police station** na **they will do follow up**. Na sɛ ɛyɛ dũ a, **that means** kɛ ezi numɔ. Na azɫɛ bela nɪ' kɛ mmɔ ɪ'nɪ ɫdebenya.

Tr: *So, galamsey can't go on without the knowledge of the chief in the community because they (galamseyers) cannot come for any land which they are owners.*

And when the president comes to western region down to Agona Ayinda during campaign time a, they go to the chiefs and omanhens. Because izikε meyt ekent azule ni di t'diε. Meyti ukakε galamsey, awulobunli zi num be, **I was thinking** ke bulobunli be kododwu kãhã ke mmɔ tka a'yε nɔhɔale zo. **nobody!** tɔayt mmɔ thizalt tquestion ni mpo a'kɔla **challenge**.

Tr: *And when the president comes to western region down to Agona Nkwanta during campaign time, they go to the chiefs and omanhens. Because he knows he's the owner of that land. Therefore, if he (the Regional Minister) says the chiefs knows something about the galamsey, I was thinking that at least one chief will stand up to say that what he said was untrue. Nobody! The questioner himself could not even challenge.*

So, simple mathematics mmɔ **even KG 1** kwakula kɔhɔla kãhã le ke **“silence means consent”**. **Now, politics** thayε ke sε enya kɔwula nu a, menni mmɔ bɔwɔlt wɔ yε afa bε. **That is why (name of political figure)** ukɔbɔa radio zu a, ukɔla ukãhã ndwokɔ nyezile. Ke anwĩlĩ ozukua mmɔ tɔkɛlt **during the election?**

Tr: *So, simple mathematics that even KG 1 child can say is “silence means consent”. Now, politics has become something that if you enter, you employ people who assisted you. That is why (name of political figure) could go on radio station and say big things. Did you see how he wasted money during the election?*

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