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Multilingualism in Techiman Zongo community

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Abstract
The paper describes the multilingual situation in Techiman Zongo Community with particular reference to how language diffuses at the level of use and stage of prestige of languages. English, Akan, Hausa, and other languages in the Zongo community, were the prime concern in this write up. Sociological Theory of diffusion of innovation as a process in a social system where an innovative idea or concept is spread by members of the social group through certain channels was employed in the analysis of the data collected. Using questionnaire, data from 100 individuals in ten (10) households, the investigation reveals that speakers of all ages use English almost exclusively for official matters. For unofficial matters, the use of English appears to correlate negatively with age: the older participants use Bono, Asante, Hausa (indigenous languages) more while the younger participants use either of the indigenous or home-grown languages or English more. The result also shows that the younger generation may not be proficient enough in the Ghanaian Languages to pass it onto the next generation. The paper concludes that the Ghanaian government should take this situation seriously and modify its language policies with respect to languages other than English. Languages such as Bono and Hausa which are predominant in Techiman Zongo as well as the entire Brong Ahafo Region should be codified or standardized as Regional Languages and mandatory in schools.

Keywords: Multilingualism, Techiman, Zongo, sociological theory of diffusion, Ghana

Introduction
1. Multilingualism in Ghana
Multilingualism is widespread among Ghanaians. This is a pointer to the country's multilingual and multiethnic nature. English is the official language of Ghana, and it is used for all legal, administrative and official procedures and documents, and is also the language used in Ghanaian politics, education, radio and television. English is a compulsory subject taught in all schools. The number of languages in Ghana has been variously classified into six main groups (Hansford, et al, 1976; Blench and Crozier, 1992). There are many regional dialects in Ghana, which are classified into 6 main groups: Kwa, Gur, Mande, Kulango, Senufo, and Gbe. What becomes patently clear from the different classifications is that Ghana is extremely linguistically diverse.

The largest language family is the Kwa family, which groups several different dialects. This includes the Akan Dialect which is spoken by more than 40% of the Ghanaian population as well as in regions in the Ivory Coast. Around 60% of Ghanaians speak a form of Kwa.

Ethnologues recently counted at least 79 different spoken languages and dialects in Ghana, with some sources claiming that there are more than hundred (100) different languages. However, languages that belong to the same ethnic group are usually mutually intelligible. The Dagbanli and Mampelle languages of Northern Region for instance, are mutually intelligible with the Frafra and Waali languages of the Upper East Region of Ghana. These four languages are of Mole-Dagbani ethnicity. Eleven languages have the status of government-sponsored languages: four Akan ethnic languages (Akuapem Twi, Asante Twi, Mfante and Nzema) and two Mole-Dagbani ethnic languages (Dagaare and Dagbanli). The rest are Ewe, Dangme, Ga, Gonja, and Kasem. (Ameka, 2008).

1.2 The Town of Techiman
Techiman is located at a historical crossroads of trade routes and the Tano River, and serves as capital of the Techiman Municipality in the Brong Ahafo Region of Ghana. The Techiman Municipal District is one of the twenty-two (22) districts of the Brong Ahafo Region of Ghana. Its capital is Techiman. Techiman is one of the leading market towns in Southern

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Ghana. Currently, Techiman has a settlement population of about 104,212 people. Because of the economic location of the town, it attracts people from all walks of life who throng the place for trade and commerce. (Ameka, 2008)

Two important factors distinguish Techiman from other large towns in Ghana. The first is Techiman's historical significance as the capital of the traditional state of Techiman Bono. As such, it is regarded as the point of origin for many of the institutions that define the culture of the Akan peoples of central and southern Ghana, and adjacent parts of Côte d'Ivoire.

The second factor is its geographic location. It is situated in a zone of transition between Ghana's forest and savanna regions and located in the center of the country. This has influenced its growth, especially in the twenty-first century, as the site of Ghana's largest agricultural market. The Techiman market brings peoples from all parts of the country, as well as from neighboring countries. Like most market communities, it has a strong cosmopolitan character. Indeed, the *Zongo*, or "Strangers' Quarter" where peoples from other places have come to settle, has grown considerably. Today, one finds Bono and non-Bono peoples living throughout this quickly-growing part of the municipality. Roughly half of its population is Bono, the other half comprises other Akan peoples and folks representing non-Akan groups. Techiman is about as multi-ethnic community as one finds in Ghana. Techiman has over forty ethnic groups, namely Akan/Bono, Gonja, Krachi, Mo, Dagomba, Sisala, Mamprusi, Zamerama, Wangara ,Hausa, Kusaase, et cetera, who are permanently residing in the Municipality, with each group having its own local dialect and displays its own culture. However, the natives of the land are the Bonos with their own unique dialect, traditions and culture. The Bono dialect is based on clear linguistic differences; it constitutes one of the major dialects of the Akan language.

However, for the purpose of this study, the multilingual state of Techiman Zongo Community has been preferred for close study and analysis. The Zongo Community is thronged with people who could speak English, Bono or Twi, Hausa and other local languages. The aim is to look at the language contact, language conflict, and language diffusion in the case of English- Bono-Hausa multilinguals in Techiman Zongo Community. Therefore the researcher has carefully selected ten (10) households within the Zongo Community to enable him achieve his aims. This is premised on the fact that any time there is language contact; there must be language conflict and language diffusion. Indeed, languages in contact are often languages in competition and there is no language contact without language conflict and diffusion (Igboanusi & Oha 2001:125; Egbokhare 2004:509). Moreover, the resolution of the crisis thus generated by the contact may have more far-reaching effects than one might have wished.

The paper focuses on language as a cultural asset and to establish the relationship between linguistic diffusion, diversity and human welfare from an economic, political, and socio-linguistic perspective. In fact, languages are not isolated entities and in many cases there are no clear boundaries among them, it is rather a continuum that extends along a geographical area. Linguistic diversity has been defined in a broad sense as the 'range of variations exhibited by human languages (Gordon, 2005). The governments of many countries give official recognition to only one or some of the languages spoken in the country and this create the impression that multilingualism is not a common phenomenon. This work is guided by the following research questions:

➢ Why does language diffuse in a multilingual community?
➢ How does language diffusion take place in a multilingual speech community?

In the interest of the promotion of multilingualism in Techiman and Ghana in general, a study of this magnitude could be significant. It is hoped that once the cause has been established, awareness of some of the hitches will be created, which could lead to the fast tracking of implementation of policies on multilingualism.

2.0 Literature Review
2.1 Definition of Multilingualism
According to Clyne (2003: p. 301), the term "multilingualism" can refer to either the language use or the competence of an individual, or to the language situation in an entire nation or society. It means the use of more than one language, or to have "competence in more than one language." This allows for further refinement in the actual description to cover different levels of communal use of the various languages. However, Baker (2006:16) opines that several overlapping and interacting variables have made the definition less specific, "elusive and ultimately impossible."

Kachru (1985: p. 159) describes multilingualism as the "linguistic behaviour of the members of a speech community which alternately uses two, three or more languages depending on the situation and function." It can refer to either the language use, the competence of an individual to use multiple languages or the language situation in an entire nation or society (Clyne, p. 2003).

2.2 Historical Antecedents of Multilingualism
Multilingualism is an interdisciplinary and complex field. The concept is devoted to the study of production, processing, and comprehension of two or more languages. In linguistics, multilingualism owes its origin to diachronic and sociolinguistics, which deal with linguistic variations, language contact, and language change.

The seminal works that set the stage for diverse and interdisciplinary approaches to the study of multilingualism were Weinreich (1953), Haugen (1953), Mackey (1967) and Jacobson (1953) in latter half of the 20th century. It is impossible to understand societal multilingualism fully without sufficient understanding of the historical patterns that led to its existence, acknowledging the premise that a particular multilingual society usually presents, and consists several historical patterns at the same time. Fasold (1984: p. 9) posits that four of these patterns are discernible, although they are not mutually exclusive. These are: Migration, Imperialism, Federation and Border area multilingualism.

2.3 Multilingualism and language functions in Techiman Zongo Community
The English language and the indigenous languages such as Akan/Bono and Hausa and other local languages serve as unifying mediums of communication in Techiman Zongo since they are understood by a broad cross-section of the

people. English is the official language and general lingua franca spoken by all irrespective of educational or regional background, normally used as a medium of instruction in institutions of learning, homes, offices as well as places of commerce. Besides English language, there are a lot of native indigenous languages such as Akan, Hausa etc that are normally acquired as mother tongues in Techiman Zongo Community. The immediate result of this pattern of language acquisition is therefore that the average person is multilingual, i.e. having knowledge of three languages. Some people however speak even more than three languages depending on their demographic and economic requirements.

In Techiman Zongo Community, the use of English, Bono, Hausa and other indigenous languages are mostly pervasive to the households, within family circles and with close neighbours of the same ethnic background. In many families, however, children often use English amongst themselves and the vernacular with their parents or elderly neighbours of the same ethnic group. Some compound houses have multi-dialectical people as they have come to rent a room in a single house and these people were the targeted group in this study. In some households, however, English is spoken. These are more or less well-to-do families or teachers' families where the parents have the propensity to encourage the children to speak English in a bid to improve their academic performance. In the central market other people use the French language to communicate and transact business. Also, in the Zongo community, there are several languages (Hausa, Wangra, Gonja, Kusaase, Frafra, etc) which are used to accentuate communication and this has become a fertile ground for multilingual studies.

Due to the convergence of people from different ethnic backgrounds and towns, Bono has become the main language of communication in Techiman Zongo vis-a-vis Hausa, English and other local languages. Hence most people in the town learn Bono from childhood and can already express themselves in it by the time they get to school. Being a (dialect) of Akan language, Bono is not so difficult to learn for most people since the majority of Ghanaians are Akan and so use Bono language predominantly of the same structure as Ashanti Twi.

The level of command in these languages depends mainly on the extent to which they are used by the individual speaker, with the mother tongue in most cases being the one in which he has the greatest proficiency. Weinreich (1953) suggests that the dominance of a language (i.e. the status or strength of an individual's two or more languages) may be affected by many factors - one of them being usefulness and opportunity for communication. Other factors he mentions are age and order of acquisition, degree of emotional involvement, social function as well as literary and cultural value. These factors are also important in the patterns of communication and choice of language in Ghana.

2.4 Advantages of Multilingualism
There are varying opinions about multilingualism as asset or liability in a nation. For example, Ngubane (2003) argues "multilingualism is not a problem. It is a resource." He states with optimism, "multilingualism" in South Africa will afford individuals great opportunities; opportunities to make choices, opportunities to be empowered and

opportunities to be educated". "It is believed that the implementation of well-managed multilingualism in South Africa would influence the economic, social, educational, political and personal growth of individuals".

Official multilingualism aims to foster respect for language rights and linguistic diversity, and to promote national unity. National unity cannot be forged through dominance of one language by another. Such dominance could lead to social tension and even violence, as history has indeed shown. Respecting, accepting and accommodating the language preferences of individuals will contribute more to national unity than official monolingualism (Ngubane, 2003). Webb (in Ngubane, 2003) has identified four language-based problems that would be solved by multilingualism. These are: restricted access to knowledge and skills; low productivity and ineffective performance in the workplace; inadequate political participation by the public resulting in manipulation, discrimination, and exploitation by ruling powers which contribute to national division and conflict; and linguistic and cultural alienation. Thus, multilingualism is advantageous in the following ways:

i.   it gives status to ethnic and local community languages
ii. it enables children to maintain links with their cultural backgrounds and develop a close relationship with their past.
iii. it increases people's employment opportunities in the modern world.
iv. it facilitates access to the curriculum and to learning in school.
v.   it is a unifying factor. For instance, in Ghana, English unifies the multilingual and multicultural groups in the country because it is the official medium of instruction which ensures communication between different linguistic and cultural groups.
vi. it provides children and adults with the opportunity to share in a wide range of intercultural experiences such as literature, entertainment, religion and interests.

2.5 Disadvantages of Multilingualism
i.   It is divisive in the sense that people who do not speak the same language harbour suspicion about others.
ii. Arriving at a mutually acceptable language policy, particularly with reference to allocation of functions will likely create disaffection.
iii. There are usually problems of logistics, survey and implementation of language policies.
iv. How to classify and handle minority languages so that they do not suffer language death requires a lot of resources, foresight, maturity and sacrifice.
v.   It can easily be manipulated for political or religious purposes.

It is believed that the implementation of well-managed multilingualism in Ghana would influence the economic, social, educational, political and personal growth of individuals.

It is regarded that there has been significant research done on aspects of multilingualism elsewhere. However, the researcher has not been able to find research on multilingualism done in Techiman Zongo Community. The Bono language is used predominantly in multilingual society like Techiman but it has not been codified or standardised to accentuate the broad multiplicity of

multilingualism, nor the better complexities of its structures and patterns of use. From the literature under review, it is abundantly obvious that researchers and scholars have uncovered a lot on multilingualism. However, a large portion of the work has not been done on some results of language contact such as language competence, loyalty and identity, borrowing (lexicon, phonology, morphology), language variation, language shift/change, language death/demise which are pervasive in the ambience of multilingual society. Research on multilingualism in Techiman Zongo Community situation where the Bono, a dialect of Akan and Hausa are used mainly but have not been codified or written would be of prime concern. The researcher's entrenched position to study multilingualism in Techiman Zongo Community is leaned by the fact that the literature reviewed bounded and unbounded this work shows that such research in multilingualism has not been done yet by any researcher in that milieu. Therefore, the work in this paper has the propensity to seal this hole.

3.0 Conceptual Framework/ Theory/ Methodology
The problem of researchers working on different topics and within different traditions of multilingual research using different definitions of multilingualism is long-standing. As far back as 1953, Weinreich (1953: 113) concludes that this is a problem for theory and for methodology in multilingual research as "no two studies are thoroughly comparable, because the linguistic techniques employed and the sociological orientations, if any, on which they are based have been so different from one case to the next" (Weinreich 1953: 115)..

Since Multilingualism Studies are multilayered and draw on various planes of research, such as language learning and teaching, neurolinguistics, psychology, education, communication and sociology studies and others, numerous research methods have proved to be instrumental. (Both in formal settings and in the sociolinguistic domain have a range of time honoured methods that are widely used in multilingualism research.) For example, Hornberger and Corson (1997) on research methods in language and education; Goral et al (2002) on methods used in neurolinguistics; Jessner (2008) for the review of the various dimensions of research in language teaching; Denzin (1978) and Flick (2007) on methods, theory, investigator triangulation and Janesick (1994) on interdisciplinary triangulation.

This write up uses theory of Diffusion of innovations that seeks to explain why, how, and at what rate new ideas and technology spread through cultures. Everett Rogers, a professor of communication studies, popularized the theory in his book *Diffusion of Innovations*; the book was first published in 1962, and is now in its fifth edition (2003). The book says that diffusion is the process by which an innovation is communicated through certain channels over time among the members of a social system. The origins of the diffusion of innovations theory are varied and span multiple disciplines. The book espouses the theory that there are four main elements that influence the spread of a new idea: the innovation, communication channels, time, and a social system. This process relies heavily on human capital. The innovation must be widely adopted in order to self-sustain. Within the rate of adoption, there is a point at which an innovation reaches critical mass. The categories of adopters are: innovators, early adopters, early majority,

late majority, and laggards (Rogers 1962, p. 150). Diffusion of Innovations manifests itself in different ways in various cultures and fields and is highly subject to the type of adopters and innovation-decision process. The concept of diffusion was first studied by the French sociologist Gabriel Tarde in late 19th century and by German and Austrian anthropologists such as Friedrich Ratzel and Leo Frobenius. Its basic epidemiological or internal-influence form was formulated by H. Earl Pemberton, who provided examples of institutional diffusion such as postage stamps and standardized school ethic codes.

3.1 Sociological Theory of Diffusion
The sociological theory of diffusion refers to the study of the diffusion of innovations throughout social groups and organizations. The topic has seen rapid growth since the 1990s, reflecting curiosity about the process of social change and "fueled by interest in institutional arguments and in network and dynamic analysis." The theory uses a case study of the growth of business computing to explain different mechanisms of diffusion.

Diffusion of Innovations, Everett Rogers defines sociological diffusion of innovation as a process in a social system where an innovative idea or concept is spread by members of the social group through certain channels. He identifies four elements that influence how and how quickly a new idea spreads

- The innovation itself
- The types of communication channels used
- The amount of time the social group is exposed to the innovation
- The nature of the social group

3.2 Why Diffusion Happens
Sociological diffusion occurs when a social group or organization develops an innovation: a new idea or behavior. Diffusion, in the context of corporations and businesses, is a way for an idea to be fleshed out. The diffusion of innovations provides insights into the process of social change: one can observe the qualities that make an innovation successfully spread and the importance of communication and networks. According to Rogers, a new idea is diffused through a decision-making process with five steps

- **Knowledge** - An individual first becomes aware of the new innovation, but lacks information and inspiration.
- **Persuasion** - The individual's interest in the innovation spikes, and he or she begins research.
- **Decision** - The individual weighs the positive and negative results of changing to the new idea.
- **Implementation** - The individual adds the innovation into the system. At this stage, he or she also begins to determine the innovation's usefulness.
- **Confirmation** - The individual decides to continue with the new innovation.

This research is purely quantitative as it does involve the use of numeracy for the analysis of information. Quantitative research gathers data in numerical form which can be put into categories, or in rank order, or measured in units of measurement. This type of data can be used to construct graphs and tables of raw data. Quantitative means quantity which means there is something that can be counted. Quantitative data is statistics driven and can

provide a lot of information. One of the advantages of this type of research is that it is easier to compile the data onto a chart or graph because of the numbers that are made available (Word press, 2011). Another advantage of quantitative research is that the research can be conducted on a large scale and gives a lot more information in terms of value and statistics.

The sampling method used was Purposive sampling which represents a group of different non-probability sampling techniques. Also known as judgmental, selective or subjective sampling, purposive sampling relies on the judgment of the researcher when it comes to selecting the units (e.g., people, cases/organisations, events, pieces of data) that are to be studied.

The instrument used for data collection for the study is the questionnaire supplemented by participant observation method. Since the study was intended to get to the root of causes factorial to language attitudes of respondents, informants had to be drawn from only Ten Households within Techiman Zongo Community where the researcher could easily assure the informants of his positive disposition towards their language for them to agree to answer the questions objectively. Sample population is therefore made of one hundred (100) respondents. In addition, the households were carefully selected and from each household the husband, the wife and one or two of their children above the age 11 years and tenants were given the questionnaire to complete so as to ensure a good representation. Again, it afforded the researcher

opportunity to observe firsthand the language behaviour of these respondents in a natural setting. The respondents included professionals (teachers, doctors, lawyers, politicians and nurses), civil servants, traders and students. Variables for the study included mother tongue, occupation, sex, age and level of education. Virtually all the respondents were literate in English, Bono, Hausa and other native languages which are the common situation in Techiman Zongo Community. The instrument for the study was a twenty-eight point item questionnaire with sections A, B, and C. Section A was intended to elicit information on demographic variables. Section B of the questionnaire was meant to gather information on the language background and the language behaviour of respondents with various interlocutors. Section C aimed at eliciting information on the views, opinions and attitudes of respondents in respect of the languages in the community's repertoire. Section C contained the two main research questions and some open-ended questions since as opined by Adegbija (1994: 54) "attitudes like many aspects of life, are far more complex than merely agreeing or disagreeing with particular statements". For the analysis of the results, simple frequency counts and percentages were used.

4.0 Data Presentation and Analysis

There are 100 respondents in all. Of this population, the males constitute 44.67 percent while the females are 55.33 percent. The age distribution of the respondents is represented in table 1 below.

Table 1: Distribution of Respondents by Age Groups in Percentages (N = 100)

Age	Number	Percentage
11-20	32	32%
21-30	22	22%
31-40	25	25%
41-50	11	11%
51 and above	10	10%
Total	**100**	**100%**

The age of the respondents ranged between 11 and 75 years with the adolescents (11-20) constituting the highest percentage in the sample. However, a clean break into two generations, that is, youths versus adults, will give us two age groups of 11-30 and 31-75) which results into a neat 50 percent for each group. There are three categories of people according to levels of education. There are those who have below The West African School Certificate (WASCE); those who possess WASCE or its equivalent, and those with post-secondary education.

The multilingual status of the respondents is not in doubt in any way. In one of the questions in the section B of the questionnaire, respondents were asked to indicate the number of languages they speak out of these four: English, Akan (Bono), Hausa and others, from the results 82.67% of the respondents are multilingual (English, Akan, Hausa and others) while the remaining 17.33% are multilingual having the knowledge of Akan or Bono, Hausa and English. Respondents seem to be of the opinion that of all the languages in use in Techiman Zongo Community from which one may choose, only three are very essential—English, Akan/ Bono and Hausa. That is, any other choice like pidgin or Arabic for Muslims, are but variants of this choice. Next, the researcher tried to examine the process of code-maintenance among the Akan/Bono or Hausa through

these questions:
i) How frequently do you use your mother tongue?
ii) In which of these languages do you discuss official matters as well as unofficial matters?
Respondents' responses to these questions are presented as tables 2, 3and 4 below.

Table 2: Respondents Self-Report on Mother Tongue Use in Percentages (N=100)

Age	Not at all	Occasionally	Regularly
11-20	5.4	56	38.6
21-30	-	16	84
31-40	-	12	88
41-50	-	41	59
50+	-	-	100

Table3: Respondents Self-Report on Language Use in the Official Domain in percentages (N=100)

Age	English	Akan(Bono)	Hausa
11-20	76.44	19	4.56
21-30	70.77	22.23	**7**
31-40	73.7	20	6.3
41-50	60.3	36.7	3
50+	60.3	36.7	3

Table 4: Respondents Self-Report on Language Use in the Unofficial Domain in Percentages (N=100)

Age	English	Akan(Bono)	Hausa
11-20	31	51	18
21-30	15	75	10
31-40	13	75	12
41-50	18	58	24
50+	-	65	35

The pattern of language use evident from the foregoing is that of semi-exoglossic multilingualism. Semi-exoglossic multilingualism refers to multilingualism involving English and indigenous languages. Indeed, every participant in the study is multilingual in English and Akan (Bono) and Hausa languages. However, with respect to the regular use of the mother tongue it was discovered that there was a split between the young and the old. For instance, while those above fifty years use the mother tongue regularly, only 38.6% of the youths under 20 years do this. Again, while no respondent above 50 years of age used English for unofficial matters, at least 31 percent of the adolescents do this while 18 percent normally code-switch making a total of 49% that are using English unofficially in some forms. Thus, the present situation where the regular use of Akan (Bono) (MT) and Hausa decrease with age holds implications for language maintenance, shift and death.

In Table 3, the researcher discovered a preponderant use of English in the official domain even across the ages. If the official domain witnessed such a preponderant use of English, the same situation was expected to be true of Akan /Bono and Hausa in the unofficial domain (table 4) which of course includes the home. This, however, did not happen. Language mixing (Akan/Bono, English and Hausa) as widely reported in answer to question number 9 of the questionnaire has taken over this domain. Indeed, code-mixing also has implications for language maintenance and shift. In the next two tables (5&6), the researcher presents the analysis to question numbers 9 and 11 of the questionnaire.

Question 9 says "What changes have you noticed in your mother tongue recently? While question 11 says "How did you come to speak English?"

Notice that the two questions were designed to capture the competence of the respondents in their concurrent use of two or more languages. A direct measurement of the proficiency of the respondents through self-rating scales becomes difficult here for some reasons.

In the first place, the English language is a status symbol of education and civilization in Ghana. Hence, if these subjects were asked directly to rate their abilities in this language, they would be obliged to rate themselves very high even when this is artificial. Secondly, Akan/Bono, Hausa and other languages happen to be the mother tongue of these respondents which means they already have a particular mindset with regards to their abilities in these languages.

Consistent with the objectives of the research, the researcher was thus able through these simple, yet penetrating questions (9&11) to establish the abilities of the respondents in both languages.

Table 5: Respondents Self-Reports on Akan/Bono and Hausa use and Maintenance in Percentages (N=100)

Age	Less spoken especially among the youth	Always spoken code-mixed with English	People are no longer Comfortable speaking it	Renewed interest in it by scholars in Zongo	No essential change / I don't know
11-20	23	45	5	2	25
21-30	46	51	2	-	1
31-40	29	63	4	4	-
41-50	26	71	3	-	-
50+	32	55	13	-	-

Table 6: Respondents Self-Reports on mode of English acquisition in percentages (N=100)

Age	Acquired it naturally right from birth	Learned it at school through teaching	Picked it up in the neighbourhood
11-20	8	92	2
21-30	2	90	8
31-40	8	92	2
41-50	-	97	3
50+	-	96	4

As evident on Table 4, 90 percent of the respondents know that the contact of English with their language has adversely affected its use as well as their proficiency in it. For instance, 32 percent of the adults who are over fifty years are of the view that Akan/Bono is now less spoken, especially among the youths, 55 percent opined that Akan/Bono and Hausa are always spoken, code-mixed with English. To about 13 percent of this age group, people are no longer comfortable speaking it. Only about 2-4 percent of the respondents made a positive comment which is that scholars in Ghana now have a renewed interest in it. Table 5 simply presents a gloomy picture of the Akan/Bono

language maintenance situation in this community. Table 6 simply shows that the learning of English by these respondents is after the acquisition of the mother tongue. Thus, linguistic interference or negative transfer of the forms and meanings of structure of the native language and culture to the target language (cf. Wilkins 1982:199) is a major obstacle to their perfect mastery of the English language.

Indeed, question number 13 of the questionnaire says: Do you speak one of the languages more fluently than the others? 97 percent of the respondents said yes. What is more, indigenous languages were picked as the one better known. However, Table 6 has sufficiently revealed the deteriorating standards of the Akan/Bono and Hausa language in the Zongo Community. As a participant observer who speaks Bono, it is no exaggeration to say that the results presented in the two tables reflect the true position of things in the community.

The tables have simply confirmed the researcher's observations. In other words, there is a correlation between language use and language proficiency. It is expected that an average Ghanaian who has a considerable minimum education, will be able to speak English, the official language of the country to an extent, pidgin to a certain

extent and his mother tongue efficiently.

To another who is not so educated he would at least be able to use his mother tongue efficiently and at least a pidgin language. The third set of people who can be vast in only one language are mostly the aged members of the community who were not exposed to formal education at all. Since this study is situated in Techiman Zongo Community where Akan/Bono, Hausa and other native languages happen to be the mother tongue, the researcher expected the respondents to be proficient in English, Akan/Bono, Hausa and other indigenous languages since they are all educated.

Thus, it is concluded by saying that while the multilingual status of these respondents is not in doubt, their proficiency and efficiency in these three (English, Bono and Hausa) languages are subject to doubts as a result of the source of their knowledge. The foregoing has simply revealed how language use in Zongo Community has in turn affected proficiency in each of these languages depending on matrices of proficiency such as the domains of use, respondents' ages and sources of knowledge.

4.1 Ethnicity and Language Related Attitudes

In order to be able to draw a safe conclusion based on the researcher's findings, let us consider the language attitude of the respondents. Since language attitudes can only be ascertained through the use of indirect question (Baker, 1992), the attitudinal questions posed to the respondents are of these types:

i) Is it necessary for your children to learn Akan/Bono and Hausa?

ii) Can you or your children speak Akan/Bono and Hausa like your parents and grandparents?

Below is presented as tables 7 and 8 respectively respondents' answers to these two questions.

Table 7: The need for children to learn Akan/Bono and Hausa in percentages

Age	No	No
11 – 20	95.7	4.3
21 – 30	94.0	4.3
31 – 40	95.0	5.0
41 – 50	85.2	14.8
50+	100	-

Table 8: Akan/Bono and Hausa Ability generation-wise in percentages

Age	No	No
11 – 20	8	92
21 – 30	45	55
31 – 40	40	60
41 – 50	26	74
50+	35	65

Responses from subjects on these two attitudinal questions are both positive and negative. For instance, virtually all

the respondents across the ages wanted their children to learn Akan/Bono and Hausa. The reason they gave for this is "for cultural continuity". Thus, the respondents are quite conscious of the link between language and culture. Indeed, the few who picked "No" did not quite understand the question for they gave reasons such as "it (Akan/Bono or Hausa) is acquired and not learned" for picking "No". However, in table 7, a different picture from that of 6 has emerged. The table depicts a negative attitude in that majority of the respondents can no longer speak Akan/Bono or Hausa like their parents, with the youths (11—20) mostly at fault. Their reasons for this defect include the influence of education, civilization and the environmental factors. Responses to these questions based on ethnic identity, language shift and maintenance present a case of incipient language shift and maintenance at the same time. The positive attitude displayed towards the English language by Ghanaians could be attributed to some factors such as education, civilization, colonization and globalization.

Two other questions used to probe further into the hidden language attitudes of the respondents are:

i. Would you like English to remain Ghana's official language?

ii. If no, would you prefer a Ghanaian language to be chosen as Ghana's only language?
   b) If yes, which language?

In response to (i), 99 percent picked "yes" and gave "for unity sake" as their reasons. In (ii a), the response here is 100 percent "No". Majority reasoned that to pick one of the three languages will lead to pride on the part of the tribe whose language was chosen. Their answer is very important to this study, since it is a pointer to the psychological state of the Ghanaians. To answer the other part of the question (ii b), 99 percent picked the Akan/Bono language while the remaining one percent preferred Hausa. Those who picked Akan/Bono said it was because it is their ethnic language while those who picked Hausa said it was because it has the highest number of speakers.

Table 9 below is about the research questions why and how language diffuses according to usage and contact between other languages which indicate:

- **Knowledge (KN)** - An individual first becomes aware of the new innovation, but lacks information and inspiration.
- **Persuasion (PE)** - The individual's interest in the innovation spikes, and he or she begins research.
- **Decision (DE)** - The individual weighs the positive and negative results of changing to the new idea.
- **Implementation (IM)** - The individual adds the innovation into the system. At this stage, he or she also begins to determine the innovation's usefulness.
- **Confirmation (CO)** - The individual decides to continue with the new innovation.

Table 9: Respondents view on why and how language diffusion takes place in a speech community.

Age	Knowledge KN	Persuasion PE	Decision DE	Implementation IM	Confirmation CO
11 – 20	2	3	2	2	. 5
21 – 30	3	1	5	12	2
31 – 40	5	2	2	2	2
41 – 50	15	14	5	2	1
50+	5	1	1	6	1
TOTAL	30	21	15	24	10
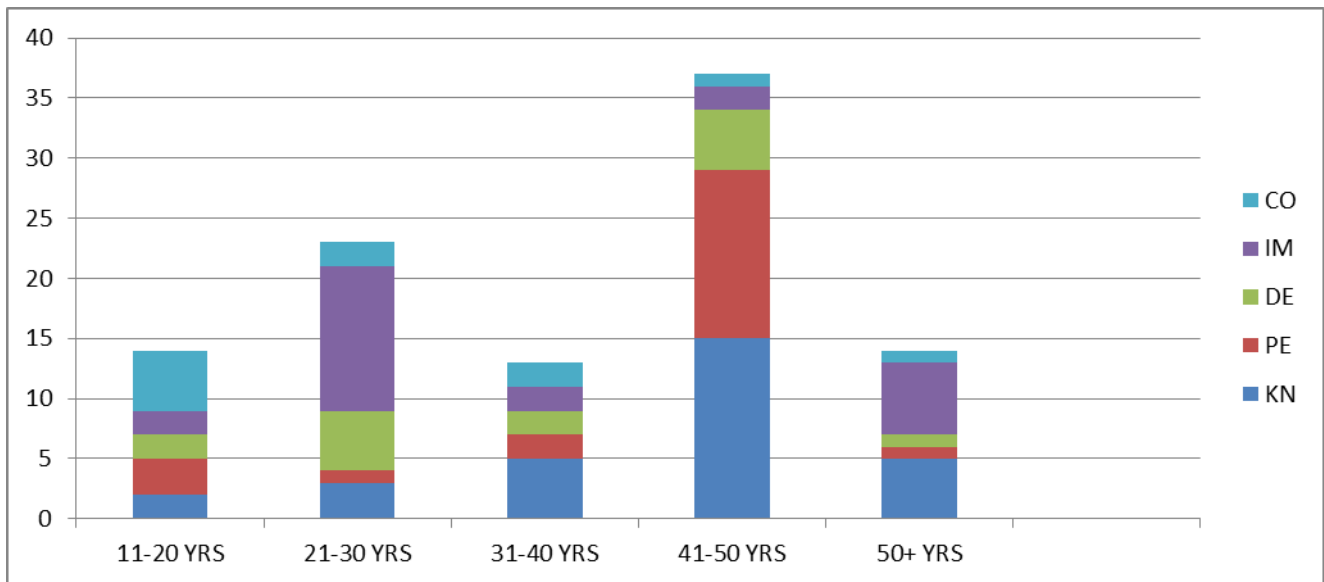
According to Rogers Diffusion of Innovations manifests itself in different ways in various cultures and fields and is highly subject to the type of adopters and innovation-decision process. Respondents have divergent views on why and how language diffuses in a speech community. This as a result will warrant new ideas on Knowledge (KN), Persuasion (PE), Decision (DE), Implementation (IM), and Confirmation (CO) of innovation of diffusion.
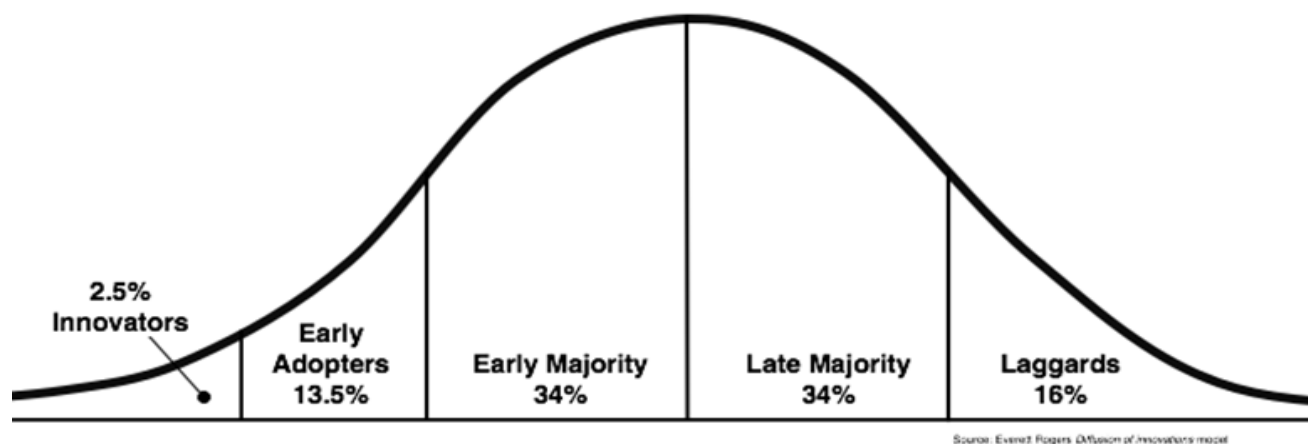
Why and How does language diffusion take place in a multilingual speech community? Adoption of a new idea, behavior, or product (i.e., "innovation") does not happen simultaneously in a social system; rather it is a process whereby some people are more apt to adopt the innovation than others. Researchers have found that people who adopt an innovation early have different characteristics than people who adopt an innovation later. When promoting an innovation to a target population, it is important to understand the characteristics of the target population that will help or hinder adoption of the innovation. There are five established adopter categories, and while the majority of the general population tends to fall in the middle categories, it is still necessary to understand the characteristics of the target population. When promoting an innovation, there are different strategies used to appeal to the different adopter categories.

➢ Innovators - These are people who want to be the first to try the innovation. They are venturesome and interested in new ideas. These people are very willing to take risks, and are often the first to develop new ideas. Very little, if anything, needs to be done to appeal to this population.

➢ Early Adopters - These are people who represent opinion leaders. They enjoy leadership roles, and embrace change opportunities. They are already aware of the need to change and so are very comfortable adopting new ideas. Strategies to appeal to this population include how-to manuals and information sheets on implementation. They do not need information to convince them to change.

➢ Early Majority - These people are rarely leaders, but they do adopt new ideas before the average person. That said, they typically need to see evidence that the innovation works before they are willing to adopt it. Strategies to appeal to this population include success stories and evidence of the innovation's effectiveness.

➢ Late Majority - These people are skeptical of change, and will only adopt an innovation after it has been tried by the majority. Strategies to appeal to this population include information on how many other people have tried the innovation and have adopted it successfully.

➢ Laggards - These people are bound by tradition and very conservative. They are very skeptical of change and are the hardest group to bring on board. Strategies to appeal to this population include statistics, fear appeals, and pressure from people in the other adopter groups. The table 10 below show how language diffuses as result of contact.

Age	Innovators	Early Adopters	Early Majority	Late Majority	Laggards
11-20	-	3	5	10	1
21-30	.5	4	5	5	6
31-40	1	3	10	5	3
41-50	1	3	5	10	4
50+	-	.5	9	4	2
%	2.5%	13.5%	34%	34%	16%

2.5%
Innovators

Early
Adopters
13.5%

Early Majority
34%

Late Majority
34%

Laggards
16%

Source: Everett Rogers Diffusion of Innovations model

The stages by which a person adopts an innovation, and whereby diffusion is accomplished, include <u>awareness</u> of the need for an innovation, <u>decision to adopt</u> (or reject) the innovation, <u>initial use</u> of the innovation to test it, and <u>continued use</u> of the innovation. There are five main factors that influence adoption of an innovation, and each of these factors is at play to a different extent in the five adopter categories.

1. Relative Advantage - The degree to which an innovation is seen as better than the idea, programme, or product it replaces.
2. Compatibility - How consistent the innovation is with the values, experiences, and needs of the potential adopters.
3. Complexity - How difficult the innovation is to understand and/or use.
4. Triability - The extent to which the innovation can be tested or experimented with before a commitment to adopt is made.
5. Observability - The extent to which the innovation provides tangible results.

5.0 Discussions and Findings
The present result in line with Crystal's (1997) assertion reveals that multilingualism is the common experience of individuals in a multilingual community. Moreover, this is semi-exoglossic multilingualism coupled with language mixing which, in line with the assertion of Ruiz (1995) and David, et al. (2003), promotes language endangerment. Indeed, code-mixing/switching as revealed in works such as Gumperz (1976), Gumperz and Hermandez-Chavez (1975), Scotton (1979), Poplack (1980), Myers-Scotton (1993, 1998, 2004) among others is a common experience among multilinguals the world over. Another key factor is the way language diffuses in multilingual societies. The Indigenous languages—English multilinguals here present yet another opportunity to test for this basic assumption about the speech of a multilingual. What is more, linguistic incompetence or lack of facility in that language on a certain subject (cf. Ahukanna 1990, Akindele & Adegbite 2005) has been adduced as one of the reasons behind code-mixing/switching, language diffusion especially when it involves 'late' or 'adult' multilingualism.

Furthermore, the result reveals that Ghanaians are not learning any other indigenous language in addition to their mother tongue, in spite of the multiplicity of indigenous languages in Ghana. This could be traceable to the fact that:
➢ English is compulsory for every Ghanaian, since it is our official language and an international language;

➢ The utilitarian value (socially, economically and academically) of the English language vis-à-vis any of our indigenous languages is high;
➢ The overbearing status of the English language over the indigenous languages in Ghana today makes even mother tongue learning a perfunctory exercise. The finding here corroborates that of Abrefa (2002:129) who notes:

It is a common knowledge that most (educated) Ghanaian parents force their children to adopt English as the first language and the only language that matters for interactional and academic purposes. The indigenous language, if the child would learn it at all, would come very much later after the child must have supposedly acquired enough English to sustain his/her academic endeavours. The indigenous language—Akan/Bono—then becomes an alien song to the child.

Thus, any indigenous language learned or acquired (Akan/Bono or Hausa) comes through environmental factors and not for any other reasons. Indeed, the dichotomy often made between the instrumental and integrative motivation for learning a second language (Gardner and Lambert, 1972) becomes relevant here. Instrumental reasons for learning a second or third language focus on utilitarian purposes such as job requirements or social mobility or out of necessity. On the other hand, integrative motivation centers on the wish to become a part of the native community of the second or third language. This results in acculturation and additive multilingualism (Lambert, 1967) or multilingualism with multiculturalism, whereas instrumental motivation leads to multilingualism without multiculturalism. On multilingualism and multiculturalism, Akindele and Adegbite (2005:43-44) declare as follows:

. . . language reflects, expresses and records culture. The possession of a language inevitably means the acquisition of a culture. However, while we can say that a monolingual person is essentially monocultural not all multilinguals can be said to be multicultural (except a coordinate multiilingual), since multilingualism and multiculturalism are not co-extensive (cf. Haugen 1956). Indeed, a monolingual person may be multicultural in some circumstances, (e.g., some second or third generation immigrants with two or three cultures in the U.S.A.) The extent of mulilingualism may determine extent of multiculturalism, but not always. Relationship between the extent of multilingualism and multiculturalism can be demonstrated in four ways in terms of the High (H) and Low (L) scales thus: H-H, H-L, L-H, and L-L.

The above excerpt succinctly captures the interrelatedness of language and culture. Aellen & Lambert (1969) provide an example of adolescent children of English— French mixed parentage in Montreal who are multilingual and multicultural at the same time. Such children cannot manifest any abnormal tendencies like personality disturbances and social alienation.

The situation of Akan or Hausa—English and other multilingual is however distinct from that of English— French in that multilingualism and multiculturalism can only exist consequent upon the mode of acquisition of these languages, that is, whether acquired in a native speaker environment or not. Of major interest to the studies of multilingualism and multiculturalism is the issue of how the lack of cultural background could affect linguistic knowledge and vice versa. A by-product of this opinion is whether a second or third language can be effectively learned without an exposure to the second culture. Better still, could the second or third language be totally learned in a non-native speaker environment? In this regard Robert (1960:89) says "just as accuracy in phonology is best as an incident by-product of the learning of actual conversations, and as syntax and morphology are best learned not by analysis but by imitation and practice, in the same way knowledge of cultures is best imparted as a corollary or an obligation to the business of language learning". In other words, both culture and language are in separable, in spite of the fact that these are two separate entities. What Robert is saying in essence is that there is no way a second or third language learner can be said to be a true multilingual unless he or she knows the two or three cultures very well. Beardsmore (1982:20) in his view says "the further one progresses in multilingual ability the more important the multicultural element becomes since higher proficiency increases the expectancy rate of sensitivity towards the cultural implication of language use". Thus, to make matters worse, virtually all the one hundred (100) respondents here agreed to have learned the second or third language, English, in Ghana which is an indication of multilingualism without multiculturalism. Very germane to the discussion of multilingualism and multiculturalism is the problem of conflict of identity that often confronts a multilingual. The point being stressed here is that the fact that a person is multilingual often leads him or her to question the role that languages play in his or her life. In essence, multilingualism no doubt has effect on personality development and intellectual capacities of a child (cf. Dada 2005; Igboanusi and Peter 2005).

The conflict of identity in a multilingual as discussed revealed these three groups based on their self-perception:

1) The ethnocentric group—made up of those committed to their group and its cultural heritage.

2) Those who have rebelled against their ethno-cultural group in preference for the out group; that is, they have now assumed the outlook of the preferred group.

3) The most problematic group whose members are ambivalent and not really sure of their identity (Child, 1943; Gardner and Lambert, 1972). These are the people who are not sure to whom they owe their allegiance; the community under study lines up with this third group. The data reveals a situation in which youths in this community still yearn for more of the other language (English) incompetent language usage either with respect to L1 or L2, the order is inconsequential, in Ghana it is evident in

works such as Banjo, 1970; Bamgbose 1971, 1982; Spencer, 1971; Wilmot, 1979; Odumuh and Gomwalk, 1986; Adegbija, 1989; Oha, 1997; Adegoju, 2002; Igboanusi, 2004; Dada, 2005; etc). The dominance of English and the low value accorded Akan/Bono, which in turn leads to the trend and desire to bring up children as monolingual speakers of English in Ghana, corroborate Brown's (2004) findings on Akan usage among native speakers. Hornby (1977:5) citing Weinreich (1953) argues that:

Many factors may potentially affect the relative status or strength of an individual's two or more languages, such as age and order of acquisition, usefulness and amount of opportunity for communication, degree of emotional involvement, social function, as well as literary and cultural value.

Virtually, all these factors identified by Hornby (1977) as well as those already identified here, seem to have favoured the dominance of English over indigenous Ghanaian languages. It is pertinent to ask at this juncture whether multilingualism is an asset or not in Ghana. That is, the data before us simply represents the predicament of a major indigenous language in Ghana, a consequence of the multiplicity of indigenous languages in Ghana coupled with the incontrovertible status of English as the only official language in Ghana.

The setbacks suffered by the Indigenous Languages-English multilinguals as evident in the foregoing can only be captured with the term *semilingualism*—this is a situation whereby competence in these languages will not fully develop. One cares to ask: why do the respondents code-mix even when speaking Akan/Bono or Hausa? It has been observe from the forgoing that the respondents only claim that English is part of them but remember a claim is always a claim and not reality.

The truth is that those multilinguals can no longer express themselves adequately in Akan/Bono or Hausa. The language of a society is expected to be adequately sufficient and capable of describing every linguistic function within the context of such a society. A language must be capable of meeting the domestic, social, interactional and commercial needs of its society without any form of shortcomings. Any language that cannot fulfill these obligations is not worthy to be employed as the language of interaction at any level of the community's existence. Thus, these respondents themselves are to blame for code-mixing. It is not as if the language itself were deficient in anyway. Code-mixing as evident in this data is a measure of the respondents' proficiency and efficiency in their two or three languages. Indeed, they are no longer here nor there. At this juncture Agyekum (2004: 19—20) becomes adequate:

Ghana is English – speaking nation, and the basic government policy on education is to recognize the need to prepare Ghanaian children/students to function successfully in an English speaking nation. This policy ranks English language the only medium through which Ghanaian children can be educated. The implementation, as today, has produced, to some extent, mediocre English performance while ignoring home language skills.

Indeed, how else do we explain the declining performance of Ghanaian youths in the School WASCE or BECE every year in spite of the fact that a credit pass in English is required for admission to any higher institution in Ghana?

Table 11 below presents statistics of performance in the school certificate examination, which indicates an average failure rate of about 64.3% per year between 1995 and 1999.

Table 11: Secondary School Certificate Examination in Ghana Performance in English in Percentages

Year	Credit & above	Ordinary	Fail	Total
1995	12.4	27.7	59.9	100
1996	11.33	24.03	64.62	99.98
1997	6.54	26.77	66.67	99.98
1998	8.47	21.49	65.53	95.49
1999	9.71	22.59	64.91	97.2

(Source: West African Examinations Council, 1997; 1999 in Bamgbose 2006)

Bambgose (2006:22-24) explains:
Statistics collected for the years 1995 to 1999 show not only a massive failure in English, they also show declining performance in the five years. Since at least a Credit in English is required for admission to universities, colleges and polytechnics, only an average of about 9.7% of all students per year may be said to have done well in English to merit admission. The rest either have an ordinary pass or an outright fail. Failure rate is an average of about 64.3% every year and, allowing for incomplete or unavailable results in 1998 and 1999, the failure rate appears to get worse from year to year . . . Given that English is the medium of instruction for other subjects, it is not surprising that performance in other subjects is almost equally as bad . . . Should we, like an official, who shall remain nameless, ostrich-like seek refuge in the excuse that it is due to an "overloaded curriculum" or should we rather call a spade a spade and put the blame where it truly belongs: that lack of competence in English affects performance in all subjects taught through the medium of English?

Today, the English language in Ghana functionally outweighs all of the country's indigenous languages. Its functions include that of a national language, an official language, a lingua franca plus its use in mass media, commerce, religion and education.

However, the use of English as a medium of instruction in Ghana Senior High Schools is limited to the classroom. In most of these schools, English is compulsorily spoken only during school hours and a fine is imposed on pupils who speak the mother tongue. Unfortunately, however, by the time these pupils gained admission to their respective Senior High Schools, all of them must have acquired a good mastery of their mother tongue. They can talk easily and at great length, about the world around them using this mother tongue. Hence, in spite of the imposed restriction, whenever the teacher is not around, the pupils revert or switch to the indigenous language. This shows that the pupils find it relatively comfortable or easier to converse in their mother tongue than in the English language.

The deficient skill of the Senior High School students in the English language is manifested in their inability to code-switch effectively as can be observed in their everyday conversation – even on the streets. When switching from English to their mother tongue, there is usually no flaw. But when it becomes necessary for them to switch from Akan/Bono or Hausa to English, there is usually a lot of hesitation accompanied by mannerism "em, em," and they usually resort to interlarding.

The level of competence and usage of the English Language in Ghana is marked by the big gulf existing between the Indigenous Languages and English semiotics. At each linguistic level, therefore, social and cultural interference has a constraining influence on Ghanaians' performance and competence in the English language.

The present analysis boils down to the fact that no language learning can be divorced from the culture of the learners, since the English language is superimposed on Ghana which has social values that are quite different from those of Britain or America, there is bound to be a completely different pattern of cultural outlooks manifesting itself in the language. This explains why the English language in Ghana is influenced by Ghanaian culture which also results in diffusion into Ghanaianism. It also explains why Ghanaians are constrained in their efforts in learning the British English. No wonder Arize (1992:20) submits as follows:

. . . (language) is a powerful cultural pattern of education as language introduces the child into the world. Without language the child's worlds will be narrow and meaningless. We hold the strong view that the child's first language should be the mother (father) tongue before any other language is taught to the child. This is to ensure that the child imbibes the cultural norms and values of the society before he develops into maturity.

It is already evident that the data here is an excellent parade of a reverse of Arinze's position vis-à-vis the mother tongue. As subjects suffering from subtractive multilingualism the respondents no longer possess a true first language, as a matter of fact what they now have can be described as two second languages, a situation borne out of language contact and language conflict.

Imagine a situation where 94:33 percent of the respondents are of the view that their children should learn their language for cultural continuity only for the analysis to reveal that they themselves can no longer use this language like their (fore) fathers. How then will their kids learn Akan/Bono or Hausa thoroughly? The die is cast; language endangerment/ or linguistic genocide i.e., "(actively) killing a language without killing the speakers (as in physical genocide) or through (passivity) letting a language die" (language demise/death) (Fakuade, 2004:4), a by-product of this language conflict, is subtly at work even on a major Ghanaian language (Akan) with many dialects (Asante, Fante, Akuapem, Bono etc), although language maintenance is still equally in place.

The split commitment of the respondents with respect to their languages reveals the fact of internal language conflict within these individuals. The mother tongue being what it is—a symbol of cultural identity, a marker of solidarity or loyalty among its speakers, a vehicle of values and even the history of its speakers— cannot be easily jettisoned by its users, more so in its home front, thus the little maintenance efforts depicted by the data here. However, the overbearing influence of English language with respect to some languages of the world (Akan/Bono or Hausa inclusive) has come to tell on the attitudes of these mutilinguals as far as their mother tongue is concerned. When our self-seeking and proud attitude is of this dangerous dimension in matters of language use then something drastic needs to be done by the government as well as the community of users of these oppressed languages.

The present analysis is a pointer to a deeper problem. Thus,

I reiterate here as in Dada (2005) that Ghanaian youth mean well after all, thus the split commitment here between Local languages and English. Indeed, they do not want the world to leave them behind at all costs. The cost this time is the forfeiture of a thorough mastery of the mother tongue since its socio-economic value in the global village is too minimal. Their craze for civilization cum westernization has only resulted as mentioned already in *subtractive multilingualism* as far as their language use is concerned. This is a situation whereby the youths do not have native speaker competence either in L1 or L2. What a shame!

No doubt, there is value in knowing and in being educated in more than one language, however, with the present analysis, one is hasten to ask; how do we now enhance the creativity of the Indigenous languages-English multilinguals in the mother tongue and by so doing sustain and maintain their linguistic heritage as well as their cultural diversity. In reference to language contact and language conflict in Ghana, there is a sense in which the Akan/Bono or Hausa language can be rightly said, based on the present data, to have been conquered by the English language. The Indigenous languages-English language conflict therefore falls within the scope of glottophagic conflict (i.e., language conflict arising from the suppression of the minority language by that of the majority (Calvet 1974 cited by Nelde 1992: 391)). The English language has been regarded as a killer language (cf. Price 1984, Yuka 2002). The Indigenous languages-English language conflict as presented here reflects that of indigenous languages in Cameroon vis-à-vis English and French (Yuka, 2002). In each instance, the minority language has been suppressed by the majority language. The study has also revealed that it is the market that accounts for multilingualism in Techiman; multilingualism in Techiman is seemingly unavoidable because of the multiplicity of ethnic groups resident in the town. But in the rood of time this situation though difficult to avoid can suppress the home base language. Theory of diffusion of innovation states that there are four main elements that influence the spread of a new idea: the innovation, communication channels, time, and a social system. It was revealed that language diffuses when it comes into contact with other language and that can result into new breed of language.

6.0 Conclusion and Recommendation

As evident from the foregoing, the Akan/Bono and Hausa language in Techiman Zongo Community as a multilingual society can be said to have its fair share of this phenomenon of language conflict in Ghana in that these indigenous language can now be seen to be competing rather unfavourably with a foreign language. Although Akan/Bono language, within Ghana, enjoys an enviable status of a "national" language in addition to Ga, Ewe, Hausa et cetera, the truth is that the indigenous languages-English multilinguals suffer internal language conflict, which is a situation that should be considered inimical to the development of this mother tongue and its speakers as well as to the development of the nation as a whole. To make matters worse, as it is for these major indigenous languages so it is for the minor ones. Other languages or dialects such as Hausa, Gonja, Asante, and others have diffused Bono dialect which is the home base language in Techiman. The English language buffets and restricts them all, makes demands on them that they do not want to bear.

Yet even the most unjust, undeserved, and pointless suffering is an opportunity for growth. It is an opportunity to respond in a way that can turn these indigenous languages into powerful tools of their owners which can compete favourably well with any other language in the world.

Diffusion of innovations research promises to enhance our understanding of how social change occurs, a fundamental issue for all scholars of society. What is the role of multilingualism in bringing about social change? One way to find out is through diffusion research, a microlevel type of study of the macrolevel issue of social change. Scholarly interest in new communication technologies by communication students has given a special boost to interest in diffusion research in recent years. There is no reason to expect that the scholarly popularity of diffusion research by communication (and other) scholars will decrease in the foreseeable future.

The overwhelming focus on the individual as the unit of adoption needs to be broadened to the levels of organizations and communities-of-practice. More scholarly attention needs to pay to the consequences of technological innovations. Alternative methods of data gathering including ethnography, in-depth interviews, and participant observation should supplement the predominant quantitative methodologies of data collection and analysis.

Also, diffusion of innovations practice needs to increasingly acknowledge and value the role of indigenous wisdom and solutions. Indeed innovations that are generated locally are not just more likely to be culturally-appropriate, but also more likely to be owned by the potential adopters. When adopters are externally persuaded to buy into the vision of an outside-expert, they tend to demonstrate inertia and resistance, much like the Bono who for years resisted the adoption of other languages.

The co-existence of indigenous languages and English language in Techiman portrays a linguistic map that is very attractive for further sociolinguistic study. Meanwhile the present paper recommends a rigorous education or re-orientation of Ghanaian youths on the need to remain loyal to their cultures and languages in a world that is just governed by only one language (English). For our youths to be what they ought to be, they need the guidance of their parents, their communities and that of the nation. It is in this regard that parents, the community of language users, as well as our government must wake up to the challenge of making multilingualism additive rather than subtractive in a multilingual nation like ours. Thus the researcher recommends as follows:

➢ Indigenous Languages should be mandatory in schools up to the senior secondary school level.
➢ Ghana should enhance the use of Regional Languages in schools. For instance, all the ten Regions of Ghana should have a language which has a predominant use in the Region as Regional Language.
➢ The monopoly presently being enjoyed by English as a basic requirement for admission must be broken by a corresponding basic requirement of Indigenous Language for admission to higher institutions for certain courses.
➢ A credit or pass in the Senior High School Certificate Examination in languages like Akan, Ga, Ewe and others must be required from every teacher trainee before being given any official appointment.

➢ The government should increase the admission quota of applicants for Ghanaian languages in Ghanaian universities.

➢ Courses in indigenous languages should be run in our universities free of charge.

➢ Graduates of such disciplines should be given automatic employment immediately after graduation.

➢ New entrants into the civil service must either have a credit pass in their mother tongue at the Senior High School Certificate Examination or obtain a certificate of proficiency in it from a higher institution.

These and some other measures not stated here are necessary if our government will rejuvenate native speaker interest in these indigenous languages. Therefore the paper concludes that Ghana's language policy as it exists today may lead to the ruination of the country given the progressive erosion of the country's cultural and historical heritage consequent upon the internal language conflict being experienced by her youths. Thus the paper is a clarion call on the government of Ghana to reassess its language policy.

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