Sociolinguistic Survey of the Gua Language Community

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1 Abstract

This paper presents a sociolinguistic survey conducted in the Gua language community (Kwa language family) which was designed to help GILLBT administrators determine whether or not GILLBT would pursue a language development program for Hill Guan, and if so, what the nature of that involvement would be.1

Through the use of a Twi Scripture comprehension test and sociolinguistic questionnaires administered to community leaders as well as to individuals, the survey researchers collected data concerning tested levels of Scripture comprehension, reported levels of bilingualism in Twi, second language learning environments, language use in various domains both public and private, language attitudes toward both written and oral forms of Gua and Twi, and education and literacy levels.

The results are given for each of the above mentioned categories with emphasis given to areas which provided insights into both the extent of Twi bilingualism and the level of community interest in language development.

Overall, the results show a fairly high level of tested Scripture comprehension in Twi and a high level of reported bilingualism in Twi. However, Gua continues to be the dominant language of use in various domains, and community attitudes toward Gua appear to be positive.

1Throughout this report the spelling of names will be based on the spelling from the local area, except if quoted directly from another source. Thus, the surveyed dialect will be spelled Gua, and the language family as well as the name for the people group will be spelled Guan.
2 Introduction

This paper reports on a sociolinguistic survey conducted in the Anum/Boso area among the Gua speech community which is one of the Hill Guan dialects. The purpose of the survey was to gather data that would help administrators of Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT) decide what GILLBT's involvement among the Hill Guan dialects should be.²

The survey was carried out in May 1995 by Samuel Ntumy and Ebenezer Boafo (GILLBT members) and Christine Kehl and Barbara Tompkins (members of the Société Internationale de Linguistique, Togo/Benin).

In the following sections pertinent background information will be presented. Some of the data were gathered during interviews with various community leaders. (See section 5.1)

2.1 Language situation

2.1.1 Language classification

Gua is classified as a Kwa language, belonging to the Tano subgroup. Grimes (1992) gives the following classification:

Kwa, Nyo, Potou-Tano, Tano, Guang, Southern Guang.

Stewart (1989) adds an additional level by ending the string:

... Southern Guang, Hill Guang.

2.1.2 Dialect situation

According to Kropp-Dakubu (1988) and Grimes (1992), three dialects of Hill Guan can be distinguished:

<table>
<thead>
<tr>
<th>Dialect names</th>
<th>Dialect names</th>
<th>Town names³</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Grimes 1992)</td>
<td>(Kropp-Dakubu 1988)</td>
<td></td>
</tr>
<tr>
<td>Late</td>
<td>Larteh</td>
<td>Larteh</td>
</tr>
<tr>
<td>Okere</td>
<td>Kyerepong/Okere</td>
<td>Adukrom, Abiriw, Dawu,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Apirede, Abonse</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(=Abawanse), Asesieso,</td>
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<tr>
<td></td>
<td></td>
<td>Awukgua</td>
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<tr>
<td></td>
<td></td>
<td>Asikuma, Osiben, Anum,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Boso, Tosen, Agu,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dodi, Nkwakubew,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Manyo, Opokuase</td>
</tr>
</tbody>
</table>

²An explanation is given in section 5.2.4 concerning the selection of the Anum and Boso communities as the survey site when development consideration is made for the entire Hill Guan group.

³The town names are drawn from Kropp-Dakubu (1988), personal communication with Mr. E. Boafo from Akropong, and community interviews.
The lexical relationships for the Hill Guan dialects have been listed as follows by Painter (1967) who, in 1967, collected word lists to determine the lexical similarities of the various Guan languages.

<table>
<thead>
<tr>
<th>Anum</th>
<th>Boso</th>
<th>Kyerepong</th>
<th>Larteh</th>
</tr>
</thead>
<tbody>
<tr>
<td>93</td>
<td>84</td>
<td>83</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>83</td>
<td>76</td>
<td>80</td>
</tr>
</tbody>
</table>

As a brief note of clarification, the use of Gua in this report is the same as Gwa or Anum/Boso used by Kropp-Dakubu, as well as Anum and Boso used by both Grimes and Painter.

According to Kropp-Dakubu (1988:77), “Hill Guang is the largest of all the Guang languages in terms of speakers, but is spoken in three small discontinuous enclaves, each with a different dialect. The Larteh dialect seems to be the most different.”

In personal communication with Mr. Gilbert Ansre of Ghana Bible Society, he stated that the Guan variety spoken in Abonse distinguishes itself slightly from the other Kyerepong varieties. The differences are mostly of the phonological and phonetic order.

Elders in Anum report that they can easily understand the Okere/Kyerepong dialect, but the Larteh dialect is more difficult.

### 2.1.3 Reference dialect

The selection of a reference dialect was not a concern for this survey because a study and selection of one had previously been made. The Guan Congress (see section 2.8) was responsible for choosing a dialect they deemed most suitable for use among all of the Hill Guan dialects. The selection was Okere.

### 2.1.4 Map and description of the Hill Guan area

The Hill Guan communities are located in two sections of Ghana's Eastern Region in an area that spans from Akropong to slightly southeast of Ho. [See appendix A for a map of the area.]

The Anum and Boso communities are situated in the section southeast of Ho and are bordered to the north and the east by Ewe communities, to the south by Twi and Dangme communities, and to the west by the Volta. All of the surveyed villages in the Anum and Boso area were easily accessible and lie along a well-maintained road.

The Dangme separate the Anum and Boso communities from the other Hill Guan communities which are situated further south along the Akuapem ridge. Kropp-Dakubu gave the following description of the remaining Hill Guan communities: “Kyerepong/Cherepong/Okere is spoken along the Akuapem ridge from Apirede to Abiriw adjacent to Akropong, and Larteh is spoken in the town of that name on an outlying hill south of the main ridge” (Kropp-Dakubu 1988:77).

The Anum area is under one Paramount Chief, Boso under another, and Larteh and Okere are under a third. Larteh is the largest of the Hill Guan towns.
2.2 History of migration

It is reported by elders in the Anum area that the name Gua means “to run away” or “runner”. This name comes from the history of the Guan people who claim to be the first to settle in the area of present-day Ghana. They “ran away” from ancient Ghana in the north and moved south.

2.3 Population

Grimes (1992), as reported by GILLBT, indicates that the Kyerepong dialect has the most speakers of the three dialects, namely 54,000. Larteh and Anum are reported to be spoken by 36,000 and 30,000 individuals respectively.4

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<table>
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</tr>
</thead>
<tbody>
<tr>
<td>Kyerepong</td>
<td>54,000</td>
</tr>
<tr>
<td>Larteh</td>
<td>36,000</td>
</tr>
<tr>
<td>Anum</td>
<td>30,000</td>
</tr>
</tbody>
</table>

In interviews with Anum and Boso community leaders, the estimated populations were given as 25,000 people in the Anum area and 5,000 in the Boso area. The elders in Anum and Boso also stated that many Guans live outside the area.

2.4 Presence of other ethnic groups

None of the villages visited are isolated from contact with other ethnic groups. Village elders report the presence of Ewe speakers in Asikuma and Twi speakers in both Anum and Boso, as well as in some of the surrounding villages. However, there are reportedly not many mixed marriages in this area.

2.5 Religious situation

There is a large variety of churches in the Gua language area: Presbyterian, Pentecost, Seventh Day Adventist, Musama, New Apostolic, Anglican, Roman Catholic, Methodist, Jehovah's Witness as well as several African Faith churches.

The church with the strongest influence in the Anum/Boso area, as well as largest participation, is the Presbyterian Church.

2.6 Education

All three communities surveyed by Kropp-Dakubu (1977), Abiriw, Abonse, and Apirede, were considered to be “well-educated”; 50-60% had an education level of Standard 7 or higher. Ages 55+ was the only group with consistently low education levels.

The Ethnologue lists the total of Guan speakers as 156,200, but it is not clear how this number was derived. For this reason the Ethnologue total is not included in the main text of this report.
2.6.1 Formal education in the Anum/Boso area

In the Anum area there are two nursery schools, two primary schools with three sessions (Presbyterian A and B, and Anglican), two junior secondary schools (JSS) (Presbyterian and Anglican), and one senior secondary school (SSS) which serves the entire Anum/Boso area. In the Nkwakubew area there is one nursery school, two primary schools with three sessions, and one JSS with two sessions (Presbyterian A and B). In the Asikuma area there is one primary school with two sessions and one JSS. The area has two other JSS, one in Tosen and one in Boso, where a senior secondary technical school is also located. There are no post-secondary schools in the area.

2.6.2 Literacy programs and available written material

a Guan

A primer for a standard Guan among the four Hill varieties has been developed as well as a two-book primer series of 25-30 lessons each. However, at this date none have been published.

b Twi

According to Andrew Ring (GILLBT) (personal communication) the first written Twi was developed in the town of Akropong. Scriptures are available in Ashanti and Akuapem Twi with the Akuapem version being most widely used in the Hill Guan area.

The current edition of the Akwapem Twi Bible was revised in 1964 and is generally used in the Presbyterian church. Discussions, prayers, and songs are in Twi (personal communication with Mr. Boafo).

The Anum and Boso community leaders reported that Non-Formal Education (NFED) is conducting Twi literacy classes in the area. In Boso, both the Church of Pentecost and the Presbyterian Church organize literacy classes for their members.

According to Mr. H. O. Sakyiama, District Organizer of Non-Formal Education, and Mr. Kwasi Asare Manso, Zonal Literacy Supervisor based in Tosen, the literacy program in the Guan area started in 1991/1992, and there are currently eleven Twi classes in the area between Asikuma and Boso. It is reported that in the Anum and Boso areas all of the literacy facilitators are Guans.

2.7 Multilingualism

Twi is the literary language used in the area, with Akyem and Akuapem being the spoken dialects in the Anum/Boso region. The three Twi varieties, Ashanti, Akuapem, and Akyem, are reported to be mutually intelligible with only a few vocabulary differences (personal communication with Mr. Boafo).
Kropp-Dakubu (1977) did a study along the Akuapem Ridge and found 100% reported bilingualism in Twi among the Guans surveyed in the Okere villages of Apirede, Abiriw, and Abonse. Twi use was reported for all public domains such as work, school, and church. Both Okere and Twi use was reported among friends, with Okere being used more often. Okere was also the primary language used in the home.

Johnson (1975:95) in his study of the Larteh area made the following observations: “Larteh is the first language learned and the language known best by almost all Lartehs. Twi begins to be learned in early childhood, and some children are fluent in it by the time they enter school. It is said that on completing primary school, a Larteh child is not identifiable as such by his Twi.” In discussing language use and choice in the area, Johnson writes: “... a switch from English to Twi or Larteh, or from Twi to Larteh, can convey intimacy, solidarity, or levity. Switching to Larteh can stress loyalty to hometown or ethnic group. A switch from Larteh to Twi, or from Larteh or Twi to English, can stress education or affiliation with wider reference groups.”

### 2.8 Language Development

Several years ago the Guan language communities applied to GILBT for mother-tongue training, and were given assistance at that time in the areas of: language analysis, alphabet development, and literacy primer production (Ring 1994).

The larger Guan language community has also initiated several other programs in which the Anum/Boso communities have actively participated:

1. Guan Congress, which was responsible for the selection of a reference dialect, Okere, among the Hill varieties,

2. Guan Alphabet Development Seminar organized in 1987, in conjunction with GILBT, at which all four Hill Guan dialects were represented, and

3. Guan Historical Society, which has already published several research papers.

### 3. Previous Research Among the Guan

Research in the Hill Guan area dates back to the early half of this century. Some of the more recent studies include:

David Brokensha, 1966. Social anthropological study in the Akuapem area.

Colin Painter, 1967. Study of the “Distribution of Guang in Ghana” based on word lists collected among twenty-five Guan idiolects.

Bruce C. Johnson, 1969. Linguistic Survey of Larteh which he described as: “An interview survey on language use.”

M. E. Kropp-Dakubu. 1977. Sociolinguistic Survey conducted among three Hill Guan speech communities with the primary survey tool being a sociolinguistic questionnaire.
4 Research Questions

As stated above, the purpose of this survey was to gather data that would help GILLBT administrators decide what GILLBT's involvement among the Hill Guan dialects should be.

In view of the already existing language development efforts and the above mentioned request for GILLBT involvement, Ring (1994) made the following recommendation: "I recommend we consider assigning teams to pursue language development in these groups which have expressed a formal desire for GILLBT's help, with priority being established on the basis of two factors: low bilingual abilities and high community interest."

Criteria for establishing this priority level would be similar to those which have been previously established by Ring and which are used to assess a translation need in general. He states (1994:2): "A GILLBT-initiated Needs Assessment Survey of the language community should be carried out using a stratified age sample with language use and language contact questionnaires. Following such a survey, if low levels of bilingualism (i.e., less than 80% average comprehension of a local second language (L2) having Scripture) are identified in a segment of the population which has no access to L2 acquisition (e.g., adults or children living in a predominantly L1 language environment) ... a translation need suitable for full scale GILLBT involvement should be established, even if there is NO community interest."

Ring suggested that the age segments be 20-30 and 30-50 years. In his survey report on the Central Volta Region, Ring (1995) also mentions the importance of examining the viability of the language.

Ring (1994) went on to say that if a high level of bilingualism is identified in a language community, GILLBT involvement would still be appropriate if formal community sponsorship is expressed.

Therefore, based on extent of bilingualism and level of community interest as well as the above recommendation, the Guan survey was to be conducted with the goal of establishing the priority level for GILLBT involvement for the Guan language community, with emphasis given to the following determining factors:

1. tested comprehension of Twi Scripture texts [data were also gathered on reported ability to speak and comprehend Twi],
2. language contact to investigate possibilities for Twi acquisition,
3. assessing the use of Gua and Twi in various domains, to determine whether or not there were indications of language shift toward Twi,
4. assessing language attitudes related to potential community involvement in Guan language development.

Data about education and literacy levels were also gathered.

5 Survey Methodology

In the following sections the formal and informal interviews with community leaders, such as chiefs and elders, district officers, school teachers, and church leaders are described. In addition, a description is given for the individual interviews, which consisted of a Scripture comprehension test and a sociolinguistic questionnaire.
5.1 Interviews with community leaders

This section describes the interviews held with various community leaders and the purpose of each type of interview.

5.1.1 Chiefs and elders (community interview)

Anum and Boso were selected as venues for the community interviews as these two towns constitute the seats of the Anum and Boso traditional areas. In Anum, Paramount Chief Nana Appiah Kumi II of Anum Traditional Area, plus twenty elders were interviewed; and in Boso, Paramount Chief Nana Nyaku Yeboah II, of Boso Traditional Area, and eight elders were interviewed. Most of the elders were subchiefs from the surrounding villages of the two traditional areas.

The purpose of the community interview was to obtain the views of native speakers as to the geographical extent of Gua, language use, language attitudes, and literacy. Information was also obtained in regard to population and marriage patterns for the area. The questionnaire items were used in their set order, or sometimes, following the topic of conversation. In both interviews the questions were posed to the group and they gave an answer after discussing it among themselves and reaching a consensus. [See appendix B.]

5.1.2 District officers

a District Chief Executive

A visit was made to the District Chief Executive, Mr. Kwame Dwamena-Aboagye at the District Office in Akosombo, to inform him about the mission of the survey team in the Gua-speaking area of the Asuogyaman District.

b District Literacy Officer and Zonal Literacy Supervisor

Informal interviews were held with Mr. H. O. Sakyiam, District Organizer of Non-Formal Education at the District Office in Akisombo, and Mr. Kwasi Asase Manso, Zonal Literacy Supervisor based in Tosen. The purpose of these interviews was to ascertain the number of literacy classes in the Anum/Boso area, enrollment figures, attitudes to literacy classes, and general performance of Guan literacy participants in Twi.

5.1.3 Church leaders

Two church leaders, Rev. Dadzaa and Pastor Nkrumah, from the Ebenezer Presbyterian Church in Anum were informally interviewed to determine which languages are used in the church context.

5.1.4 School teachers

Interviews were conducted with seven teachers, representing various primary and secondary schools: four in Anum (P4, P5, P6 teachers and a headteacher), one in Tosen (JSS), one in Nkwakubew (P5), and one in Asikuma (P3). All of the
teachers were first language (L1) Gua speakers except the P3 teacher in Asikuma who was an L1 Akwamu Twi speaker. In addition, teachers from three nursery schools, located in Anum, Asikuma, and Nkwakubew, were interviewed.

The purpose of these interviews was to obtain information on the number of schools in the area, school enrollment, ratio of Twi to Guan teachers, general education levels, language use both in the classroom and in informal situations, and teacher opinion as to the students' Twi language abilities. [See appendix C.]

5.2 Individual interviews

The individual interviews were conducted in two parts:

(1) the individual sociolinguistic questionnaire, and

(2) the Scripture comprehension test.

In this section the purpose and interview procedure as well as testing points, selection of subjects, and selection of language assistants are described.

5.2.1 Sociolinguistic questionnaire

The purpose of the sociolinguistic questionnaires was to determine:

- if the subject speaks or understands Twi and to obtain an estimate of Twi proficiency,
- Gua and Twi use with various interlocutors in different social domains,
- attitudes toward both Gua and Twi, and
- attitudes toward Gua and Twi literacy.

The questionnaire was administered to each of the subjects by either a member of the survey team or one of the language assistants. The initial questions were used to screen potential subjects by making sure they fell within the social categories requested. (See section 5.2.5.) Some of the questions were omitted if during the interview they were deemed not applicable. This will account for some of the results being based on numbers less than the total number of subjects. [See appendix D.]

5.2.2 Scripture comprehension test

Following the administration of the individual sociolinguistic questionnaire, a comprehension test was conducted with each subject. The purpose of this test was to assess comprehension levels of selected Twi Scripture portions in the Gua language communities around Anum and Boso.

The approach for the test was based on the comprehension test used by Ring in the Central Volta Region surveys (1981, 1995): subjects were required to paraphrase, in their L1, short sections of L2 Scripture which they heard from a tape to test how much of the content they understood. The Scripture passages chosen for the test were broken into ten sections made up of narrative, expository, and hortatory Scripture texts, which provided varying degrees of
difficulty thus requiring deeper levels of comprehension. Before the actual test, each subject listened to an introduction which explained the test, followed by a short L1 narrative which allowed the subject to become familiar with the test procedure.

**a Text selection and test preparation**

In order to choose texts for the Twi comprehension test, various passages were first selected from the 1964 version of the Akuapem Twi Bible: Narratives: Acts 10:1-6, II Chronicles 23:11-15; Expository sections: Romans 11:16,18, II Tim. 2:20,21a,22, and Jeremiah 17:7-8; Hortatory sections: James 5:8, Hebrews 12:16, and Romans 13:12. These texts were prepared, recorded on tape, and tested with L1 Akuapem Twi speakers in order to choose the best texts; i.e., the ones which received the most consistent and highest scores.

The text preparation was done by Mr. Boafo, one of the survey team members and an L1 speaker of Akuapem Twi. He first wrote a word-for-word translation as well as a back translation of the foregoing texts in English. The texts were then divided into test segments by breaking the connected discourse into natural chunks of one or two sentences each. For the recording, a five second pause was inserted between each segment.

Two tapes were prepared. The first tape contained the following introduction statement in Twi: “I am going to play a tape for you. Listen carefully. When I stop the tape, tell me, in Twi, what you have heard. It is not necessary to remember the names of either people or towns mentioned on the tape. Are you ready? Let's begin.” This was followed by a practice text, 1 Samuel 25:13, broken into three natural chunks, as a demonstration of the method. This section of the first tape was played for each subject at the beginning of the testing session. The remainder of the first tape contained four of the Scripture passages: Acts 10, Romans 11, James 5, and Hebrews 12. The second tape contained the other four Scripture texts: II Chronicles 23, II Timothy 2, Jeremiah 17, and Romans 13.

The tapes were played to five native speakers of Akwapem Twi, who live in Medina-Accra, to enable the selection of the most suitable texts for final testing among the Guan people. During the testing the two tapes were rotated so that the order of texts varied (in order to neutralize the Effects of test fatigue). The subjects were asked to repeat what they heard on the tape, and their responses were written down in English by Mr. Boafo. The answers were graded and, based on higher scores from all subjects, the following final texts were chosen: II Chronicles 23:11-15 (seven parts), Heb. 12:1 (two parts), Jer 17:7-8 (one part).

For the preparation of the final Gua test tape, a short story was narrated by Mr. Adams, an L1 Gua speaker. This was transcribed and translated into English. It was then broken into five natural parts to serve as a practice text that would acquaint the subjects with the testing method. Before incorporating this practice test into the final test tape the text was tested on five L1 Gua speakers to determine whether or not it was suitable. Two tapes were used for testing. The first was comprised of the introduction statement, mentioned formerly and read in Gua, and the Gua practice text. The second tape

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5In the first survey in the Central Volta Region, Ring counted five parts for the narrative (Matt. 8:28-34), three parts for the expository (Matt. 5:43-45), and two parts for the hortatory (Rom. 6:13,14) texts (Ring 1979). In the second survey, Ring used the same texts, but counted seven parts for the narrative section, two for the expository and one for the hortatory (Ring 1995).
was comprised of the Twi Scripture texts divided into ten sections. [See appendices E and F for a complete transcription of test texts.]

b Scoring procedure

Based on the compilation of the responses given during the preliminary testing of L1 Twi speakers, a baseline scoring system was devised for future scoring with L2 Twi speakers. Each response was first compared to the original Scripture passage, and then compared to the other responses to determine the level of exactness which could be expected from an L1 speaker of Twi. Therefore, if a portion of the original passage was not included in the responses given by L1 Twi speakers, it was not included in the baseline answer. [See appendix G.]

In addition to the baseline score, a list of potential problem words was established which were reported to be an older form of Twi and are either obsolete or rare in modern Twi. [See appendix H.] These words were taken into consideration during the grading process although in most instances they did not prove to be the key to either the understanding or the misunderstanding of a section.

After a final baseline answer was determined, each of the ten test sections was divided into segments which would constitute either full or partial credit. A correct response was worth one point which gave a possible total score of ten points. Each response that was exactly like the baseline answer was immediately marked with full credit. Any variation from the baseline was written down, evaluated separately, and marked with either a fraction of the correct score or zero. One problem which arose during grading was due to the variety of English translations given by the two language assistants. Therefore, it became necessary to adjust the baseline answer to accommodate these variations. Before recording a final score, each test was rechecked by a second member of the survey team to assure scoring accuracy.

c Test procedure

The actual comprehension tests were conducted with the help of two language assistants. Each assistant worked with a member of the survey team in order to have two test groups. The surveyor was responsible for operating the equipment, while the language assistant wrote down, in English, the responses of the subject. The language assistant also served as interpreter between the surveyor and the subject.

Each of the test sections was played once, and if it was deemed necessary, the subject was given one repeat of a section. The subject paraphrased, in Gua, as much as was understood with no probing from the test administrators.

After the test, subjects were asked to report how much of the text they had understood ("all", "some", or "very little").
5.2.3 Interview procedure

In summary, the individual interviews proceeded in the following order:

(a) Individual sociolinguistic questionnaire: questions asked verbally directly to the subject, with either a survey team member or a language assistant recording the answers. The questionnaire was administered at a separate location from the comprehension test.

(b) Instructions for the comprehension test: recorded on tape. After the instructions were played, the tape was stopped in order to verify that the subject adequately understood.

(c) Practice test in Gua: recorded on tape. A survey team member was in charge of operating the tape player, while the language assistant recorded in writing all of the Gua responses, translated into English.

(d) Comprehension test for Twi Scripture passages: recorded on tape. Each section was played once, and if it was deemed necessary, the subject was given one repeat of a section.

5.2.4 Test points

As stated at the beginning of this report, the language communities around Anum and Boso were chosen as testing sites for this survey. Since L2 comprehension can be influenced by the degree of contact the speaker has with the L2, it was determined that by going to the area where the people have reportedly less contact with Twi speakers (i.e., Anum and Boso), the area could also be considered the area with the greatest potential need for L1 development. It is assumed that if there is adequate comprehension of Twi in the Anum/Boso area, it would also be adequate in the other areas of Hill Guan.

The issue of language contact was also a factor in the selection of villages in which to conduct the individual interviews. The team took into account the need to select villages in both the Anum and Boso areas that are predominantly inhabited by Guans, and where there is, therefore, more limited contact between Gua and Twi speakers.

Three locations, Tosen, Nkwakubew, and Agu, were initially selected for the administration of the individual interviews. Tosen is in the Boso area, while Agu and Nkwakubew are in the Anum area. Agu was later substituted with Asikuma, also in the Anum area, for the following reasons: (i) Agu was too small a village to contribute the twenty subjects needed for testing, and (ii) geographically it is too close to Nkwakubew.

5.2.5 Selection of subjects

Visits were made to the traditional leaders of Tosen, Nkwakubew, and Asikuma to explain the work, arrange a time for the interviews, and to request help with the selection of subjects. In most instances the leaders chose someone from the community to coordinate the selection process. These selections were made according to the following predetermined social categories:
(1) twenty people from each of the three towns,

- five male younger, age 20-30 (MY)
- five male older, age 31-50 (MO)
- five female younger, age 20-30 (FY)
- five female older, age 31-50 (FO)

(2) they should not have lived outside the Gua area for more than one year,

(3) they needed to be 100% Guan (i.e., both father and mother had to be Guan), to have Gua as their L1, including speaking Gua with mother, father, and spouse, and

(4) they could be educated or noneducated, religious or having no religious affiliation.

<table>
<thead>
<tr>
<th>Tosen</th>
<th>Nkwakubew</th>
<th>Asikuma</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY</td>
<td>5</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>MO</td>
<td>5</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>FY</td>
<td>5</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>FO</td>
<td>5</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>20</td>
<td>20</td>
</tr>
</tbody>
</table>

Figure 1. Actual test subjects by town.

In addition to the above subjects, the Scripture comprehension test was administered to six children in Asikuma: three male, three female, all either twelve or thirteen years old.

5.2.6 Selection of language assistants

Four language assistants from the local area were needed to help in the testing procedure: two as interpreters during the administration of the questionnaire, and two to assist with the comprehension test. The assistants were chosen on the basis of:

(1) being L1 Gua speakers, and

(2) their ability to speak and write English.

The two questionnaire assistants were found in Tosen. At first their role was to act as interpreter for the language surveyor. However, they were eventually trained to administer the questionnaire and allowed to work independently.

The two comprehension test assistants were both from Anum: Mr. Adams, a retired teacher, and Mr. Danso, currently a P5 and headteacher in Anum. Their work consisted of translating Gua responses into written English. The training process was a simulation of a test situation in which Mr. Adams acted as the subject, listening to the Twi texts and responding in Gua, while Mr. Danso translated, both verbally and in writing, into English.
6. Results

This section contains the results from the various community leaders' interviews, the comprehension test and the individual sociolinguistic questionnaires according to the following topics: level of bilingualism in Twi, language learning environment, language vitality, and literacy.

6.1 Twi bilingualism

6.1.1 Tested level of Scripture comprehension

The following section refers to comprehension test results for the Twi Scripture passages. The percentages for total scores will be given by villages and social groups, along with any relevant individual scores. [See appendix I for a complete listing of raw scores.]

<table>
<thead>
<tr>
<th>So Grp/n</th>
<th>Tosen</th>
<th>Nkwakubew</th>
<th>Asikuma</th>
<th>Total</th>
<th>Í(n-1)</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY/16</td>
<td>84%</td>
<td>71%</td>
<td>84%</td>
<td>79%</td>
<td>1.40</td>
<td>41-96%</td>
</tr>
<tr>
<td>MO/14</td>
<td>85%</td>
<td>76%</td>
<td>87%</td>
<td>83%</td>
<td>1.02</td>
<td>64-96%</td>
</tr>
<tr>
<td>FY/15</td>
<td>82%</td>
<td>64%</td>
<td>86%</td>
<td>80%</td>
<td>1.32</td>
<td>50-99%</td>
</tr>
<tr>
<td>FO/15</td>
<td>83%</td>
<td>78%</td>
<td>80%</td>
<td>80%</td>
<td>0.99</td>
<td>55-91%</td>
</tr>
<tr>
<td>Y:</td>
<td>80%</td>
<td></td>
<td></td>
<td>80%</td>
<td>1.34</td>
<td>41-99%</td>
</tr>
<tr>
<td>O:</td>
<td></td>
<td>82%</td>
<td></td>
<td>0.99</td>
<td></td>
<td>55-96%</td>
</tr>
<tr>
<td>M:</td>
<td></td>
<td></td>
<td></td>
<td>81%</td>
<td>1.23</td>
<td>41-96%</td>
</tr>
<tr>
<td>F:</td>
<td></td>
<td></td>
<td></td>
<td>80%</td>
<td>1.14</td>
<td>50-99%</td>
</tr>
<tr>
<td>Total</td>
<td>84%</td>
<td>74%</td>
<td>85%</td>
<td>81%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Í(n-1)</td>
<td>0.78</td>
<td>1.46</td>
<td>0.88</td>
<td>1.18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Range</td>
<td>71-98%</td>
<td>41-96%</td>
<td>66-99%</td>
<td>41-99%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

[SoGrp = Social Group, n = number of subjects, % = percent of correct answers, Í(n-1) = standard deviation weighted to the n-1]

Figure 2. Test results by village and social groups.

The average score for all subjects in all villages was 81%. Test scores ranged from a low of 41% to a high of 99% with an overall standard deviation of 1.18 for a test of 10, indicating a fairly high level of variation. Thirty-eight (38) of 60 (63%) subjects scored at least 80%, 13/60 (21%) had scores between 70% and 80%, 6/60 (10%) had scores between 60% and 70%, and 3/60 (5%) scored less than 60%.

There is no considerable difference when the scores are compared by age and gender. However, there is a slight difference in the overall percentages when compared by village: Asikuma - 85%, Tosen - 83%, and Nkwakubew - 74%. It

Totals are based on individual raw scores and not on the chart totals.
should be noted that the subjects in Nkwakubew report the lowest frequency of church attendance (see section 6.2.2) which could be a factor since the test was based strictly on Scripture portions.

The standard deviations are fairly high for the various social groups indicating considerable variation in the comprehension scores based on age and gender. In a comparison by villages, the standard deviations are moderate for both Tosen and Asikuma, 0.78 and 0.88 respectively, which indicates moderate variation in scoring. However, for the village of Nkwakubew the standard deviation is 1.46 which would again indicate a higher degree of variation in scores.

The results in figure 2 are for the comprehension test as a whole, and the overall average of 81% is fairly high. However, when the test is broken down and compared according to the various Scripture types (Narrative, Hortatory, and Expository) there is a considerable difference in results.

<table>
<thead>
<tr>
<th></th>
<th>Narr.</th>
<th>Hort.</th>
<th>Expos.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asikuma</td>
<td>88%</td>
<td>83%</td>
<td>63%</td>
<td>85%</td>
</tr>
<tr>
<td>Tosen</td>
<td>86%</td>
<td>78%</td>
<td>79%</td>
<td>84%</td>
</tr>
<tr>
<td>Nkwakubew</td>
<td>84%</td>
<td>50%</td>
<td>51%</td>
<td>74%</td>
</tr>
<tr>
<td>Total</td>
<td>86%</td>
<td>70%</td>
<td>64%</td>
<td></td>
</tr>
</tbody>
</table>

Figure 3. Section results by village.

All three villages showed a decrease in scoring for the hortatory and the expository passages which were intended to provide a higher degree of difficulty requiring a higher level of Twi comprehension. However, it should be noted that these two passages account for only two and one sections respectively out of the entire test of ten sections.

Following the comprehension test, subjects were asked how much of the text they understood ("all", "some", or "very little"). Full comprehension of the Twi texts was reported by 32/60 (53%) subjects. In addition, 20/60 (33%) subjects stated that they understood some, and 5/60 (8%) said they understood very little. Three subjects did not have a recorded answer. It is difficult to draw too many conclusions from these perceived levels of comprehension because the categories are not clearly defined. However, it does show that only half of the subjects stated that they understood everything.

It must also be noted that fifteen subjects commented that either the phrases were too long, or they had difficulty expressing, in Gua, what they understood. It was observed during the administration of the test that several subjects naturally started to repeat the test phrase in Twi. They were stopped and asked to respond in Gua which often seemed to be the point of difficulty rather than text comprehension. The subjects were asked to respond in Gua because it was thought that that would be easier for them. However, it might have made the task of paraphrasing more difficult. Since Twi is reportedly the primary language used in the religious domain, it might also have been more difficult to translate the material into Gua than to paraphrase it in Twi. If subjects had been given the option of responding in Twi, the comprehension scores might have been higher.

Perhaps an additional note should be made in regard to the scoring process. Since many of the subjects did very well, the standard of required exactness in responses was also high, so that the scoring was fairly strict.
To give some indication of Twi comprehension by Guan children, the comprehension test was also conducted with six children in the village of Asikuma: two in P5, one in P6, and three in JSS1. The average score was 58% with a range of 38% to 85%. However, only one subject had a score higher than 70%. The sociolinguistic questionnaire was not administered to these subjects, so no additional information is known.

6.1.2 Reported Twi bilingualism

Subjects were asked if they speak and/or understand Twi. Almost all of the subjects, 58/60 (97%), responded positively. There were two younger females who reported that they neither speak nor understand Twi; however, their scores on the comprehension test were 61% and 86%.

To examine reported levels of Twi comprehension several questions were also asked in regard to higher-level language functions. Almost all of the respondents, 54/58 (93%), who reported the ability to understand Twi, said that they can always understand jokes in Twi.

The majority of subjects, 48/60 (80%), also reported listening to radio broadcasts in Twi, and of those, 44/48 (92%) reported that they understand everything. In addition, 38/60 (63%) reported that they watch Twi TV broadcasts, with 37/38 stating that they understand everything. There is no considerable difference by age, town, or gender.

Of the parents who said that their own children speak Twi, 20/36 (55%) reported that they spoke Twi before starting school. The highest frequency was in Tosen (77%), followed by Asikuma (54%), and Nkwakubew (30%). Half of the subjects, 30/59 (51%), said that children, in general, can understand Twi before they start school.

During interviews with literacy class facilitators, it was reported that, occasionally, when Guan learners are interviewed, they respond in Twi with a Guan structure. Facilitators also reported that sometimes learners understand the message in Twi but are unable to express it well in Gua.

6.1.3 Summary

The average level of comprehension for the tested Scripture passages was 81% with a standard deviation of 1.18 indicating a fairly high level of variation in test scores. There is no considerable difference in scores when compared by age or gender, although in a comparison by village, the subjects in Nkwakubew had a lower overall average score and higher standard deviation than those in the other two villages. The few children tested had an average level of comprehension of 58%.

Almost all subjects (95%) report the ability to speak and understand Twi, including higher-level language functions such as understanding both jokes and broadcast information in Twi. Over half of the subjects with children report that their children were able to understand Twi before starting school.
6.2 Learning environment

In this section various social contexts are examined in which Gua speakers might be in contact with Twi, and thereby L2 learning might occur. The contexts to be examined are: education, church attendance, travel, and radio and TV.

6.2.1 Education

In the Anum/Boso area, Twi is either used as the medium of instruction or taught as a subject at all levels of education. Therefore, several questions were asked to determine how much exposure subjects had to Twi through the school environment.

A majority of the subjects, 42/60 (70%), when asked where they had learned Twi, reported that they learned Twi in school. There is an even distribution by town, gender, and age. Of those subjects who gave an answer other than school, 13/18 gave the name of their town as the learning environment.

Almost all of the subjects, 54/60 (90%) report some level of education. When asked to give their last class, 43/54 (80%) subjects reported completing at least one level of JSS or its equivalent. There is no difference across age or gender. However, of the six subjects who did not attend school, none were of the social group of older females.

The reported levels of education are as follows:

<table>
<thead>
<tr>
<th>Level</th>
<th>n</th>
<th>%</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>no education</td>
<td>6/60 (10%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>P1-P6</td>
<td>11/60 (18%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>JSS1-JSS3 or Form1-Form4</td>
<td>39/60 (65%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SSS1-SSS3 or Form1-Form5 (O levels)</td>
<td>2/60 (3%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Certificate A</td>
<td>2/60 (3%)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

When asked to give the number of years they had Twi in school, either as the medium of instruction or as a subject, 40/54 (74%) reported having Twi at least five years. When compared by gender, there is a higher percentage of males reporting 5+ years (M: 21/26 (81%), F: 19/28 (68%)). There was no difference across the age groups except in the town of Nkwakubew where, for the younger group, 3/6 (50%) report 5+ years, while for older subjects, 8/11 (73%) report at this level.

When considering education as a variable to comprehension levels, a comparison of comprehension test scores shows the following:

<table>
<thead>
<tr>
<th>Level</th>
<th>n</th>
<th>%</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;Form 1</td>
<td>17</td>
<td>76%</td>
<td>50 - 90%</td>
</tr>
<tr>
<td>Form 1</td>
<td>43</td>
<td>82%</td>
<td>41 - 99%</td>
</tr>
</tbody>
</table>

7In regard to class levels, several subjects responded using the older system terminology such as Middle School and Form 1-4. These levels are roughly equivalent to the present day JSS levels 1-3 and will be used in reference later in this report.
The overall results appear to show a slight relationship between education and comprehension levels. However, when considering the individual scores, 22/60 (37%) subjects scored <80%, and of these, 13/22 reported a level of education <Form 1. In addition, 8/17 (47%) subjects reporting a level of education <Form 1 had scores above 80%, with 2/8 reporting no education. Therefore, the relationship is not supported by all of the data, and it is impossible to make any definite statement as to the influence of education on comprehension levels.

6.2.2 Church attendance

It is reported that Twi is the language most often used for preaching which would make the church another environment in which Gua speakers are exposed to Twi.

A majority of the subjects, 52/60 (87%), report that they attend church. Of these subjects, 43/52 (83%) report going to church at least once a week, with 18/52 (35%) reporting daily attendance. Comparing across towns, for those subjects reporting weekly church attendance, there was a considerable decrease for the town of Nkwakubew: Asikuma 19/20 (95%), Tosen 15/20 (75%), Nkwakubew 9/20 (45%). In addition, 5/9 (55%) from Nkwakubew were older females. However, outside of this one instance, all other results were even across age and gender.

When considering church attendance as a variable in Scripture comprehension, the test scores show the following:

<table>
<thead>
<tr>
<th>Frequency</th>
<th>n</th>
<th>%</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>µ2x/month</td>
<td>17</td>
<td>71%</td>
<td>41 - 96%</td>
</tr>
<tr>
<td>·1x/week</td>
<td>43</td>
<td>84%</td>
<td>66 - 99%</td>
</tr>
</tbody>
</table>

The overall results appear to show some relationship between frequency of church attendance and comprehension levels. However, as in the case of education, the results change when considering the individual scores. Of those subjects reporting a high frequency (<·1x/wk) of church attendance, 10/43 (23%) scored <80%. In addition, 5/17 (29%) subjects reporting little or no church attendance had scores above 80%. Therefore, once again, the relationship is not supported by all of the data, and it is impossible to make any definite statement as to the influence of church attendance on comprehension levels.

As independent variables, education and church attendance do not appear to have a strong influence on Scripture comprehension. However, there are a few predictable patterns when the two variables are considered in combination as seen in the following:

- 6/17 (35%) subjects with <F1 education do not attend church; all 6 scored <80%.
- 6 of the remaining 11 subjects (55%) with <F1 education attend church >1x/wk; all 6 scored >80%.

6.2.3 Travel

Several questions were asked which pertained to travel patterns to Twi areas. Gua speakers who had stayed for more than one year in a Twi area were exempted from the interview.
Only 22/60 (37%) subjects report travel to Twi speaking areas. The frequency of travel among subjects in the town of Tosen is considerably higher than for the other two towns: Tosen 12/20 (60%), Nkwakubew 6/20 (30%), Asikuma 3/20 (15%). The average length of stay between the subjects from Tosen and those from the other towns is also considerably higher: Tosen approximately 5 weeks/year, Nkwakubew/Asikuma approximately 1.5 weeks/year. When compared by gender the results show that males tend to travel more (M: 13/30 (43%), F: 8/30 (26%)).

When considering travel as an influencing factor in comprehension, the test results show the following:

<table>
<thead>
<tr>
<th>Length of Stay:</th>
<th>n</th>
<th>%</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt; 1 mo/yr</td>
<td>17</td>
<td>84%</td>
<td>62 - 96%</td>
</tr>
<tr>
<td>&gt; 1 mo/yr</td>
<td>5</td>
<td>79%</td>
<td>76 - 98%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Frequency:</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1x/wk</td>
<td>1</td>
<td>77%</td>
<td></td>
</tr>
<tr>
<td>3x/yr</td>
<td>3</td>
<td>85%</td>
<td>81 - 90%</td>
</tr>
<tr>
<td>2x/yr</td>
<td>2</td>
<td>82%</td>
<td>76 - 87%</td>
</tr>
<tr>
<td>1x/yr</td>
<td>16</td>
<td>78%</td>
<td>62 - 95%</td>
</tr>
</tbody>
</table>

The subjects who report short lengths of stay in Twi areas had a slightly higher overall test average than those subjects reporting long periods of stay. As for frequency of travel, there is not enough variation in time to make any significant observations. Therefore, as with education and church attendance, no relationship can be made between travel patterns and Twi comprehension levels.

6.2.4 Radio and television

In all of Hill Guan areas Twi is one of the languages used in media. Therefore, radio and TV broadcasts in Twi can be considered a language learning environment.

Overall, 51/60 (85%) subjects report either listening to Twi radio broadcast or watching Twi TV programs. As was previously stated, 48/60 (80%) reported listening to radio broadcasts in Twi, with 30/44 (68%) stating that they listen to the radio daily. In a comparison by gender, more men (21/30 (70%)) than women (9/30 (30%)) listen daily. In addition, 38/60 (63%) subjects report that they watch Twi TV broadcasts. There is no considerable difference by age, town or gender.

When considering contact through media as an influencing factor in comprehension, the test results show the following:

- 18/51 (35%) subjects reporting either radio or TV use scored below 80%, with 8/18 (44%) reporting that they listen to the radio daily.
- 5/9 (56%) subjects who neither listen to the radio nor watch TV scored .80%.

Based on the preceding results, there are no strong patterns by which to draw definite conclusions in regard to the influence of radio and TV broadcasts on Twi comprehension levels.
6.2.5 Summary

There is a high degree of Twi contact through school, church, and media broadcasts. The majority of subjects report having learned Twi in school, with a high percentage of these subjects completing at least one level of secondary education. The majority of subjects also report a high frequency of church attendance. In addition, almost all subjects have some contact with Twi either through radio or TV broadcasts. Travel appears to be less of a factor in L2 contact. Only one-third report travel to Twi areas and for subjects outside of Tosen, the average length of stay is less than two weeks per year.

It is difficult to determine the exact impact of these Twi learning environments on Scripture comprehension levels. A low level of education, combined with lack of church attendance always resulted in a below average score, while a low level of education combined with a high frequency of church attendance always produced an average or above average score. However, there were many instances of high education levels or high frequency of church attendance which did not follow any predictable pattern. An examination of results according to travel and contact through media also failed to produce evidence which would indicate that these environments alone have a significant influence on Twi comprehension levels.

6.3 Language vitality

In the following section two aspects of language vitality, language use and language attitudes, are examined.

6.3.1 Language use

During the community, school, and individual interviews several questions were asked to explore language use in various domains.

6.3.1.1 Language use in public domains

According to the elders of both Anum and Boso, Gua is the language of choice and is used in all public domains. This includes most of the traditional rites: beating the gong-gong, pouring libation, enstoolments, outdooring of a child, and women's prayer songs for rain and victory in war. Gua is also used at public gatherings such as community discussion meetings and political rallies if the speaker is Guan.

Gua is used for both the elders' meetings and traditional council meetings. However, if the registrar is Akan, the council will use Twi. In these instances, it is reported that everyone understands Twi, and that there is no need for an interpreter.

Twi is the language of the talking drums because it is a tradition reportedly learned from the Ashantis. However, even though it is Twi, the drum language is only understood by those who are trained.

Twi is also the language of the Asafo songs which are sung by men. According to one elder in Anum the prayer songs and Asafo songs contain idiomatic expressions which the young Guan find difficult to understand. The expressions are above the normal language competence of the people.
Elders report that some community meetings such as public information meetings and Christian rallies are held in Twi. In the case of the information van, there is usually someone who speaks Gua to insure, according to one elder, that no one gives an excuse for not understanding the information. During public information meetings, interpreters are sometimes used for those who reportedly do not adequately understand Twi, i.e., older people and illiterates.

6.3.1.2 Language use in private domains

During the individual interviews, subjects were asked which language(s) they use in various domains and for various purposes.

All subjects (60/60) report the use of Gua in the home. As a follow-up question subjects were asked if they also use Twi in the home.

<table>
<thead>
<tr>
<th></th>
<th>Tosen</th>
<th>Nkwakubew</th>
<th>Asikuma</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY</td>
<td>3/5</td>
<td>5/6</td>
<td>3/5</td>
<td>11/16 (69%)</td>
</tr>
<tr>
<td>MO</td>
<td>4/5</td>
<td>4/4</td>
<td>1/5</td>
<td>9/14 (64%)</td>
</tr>
<tr>
<td>FY</td>
<td>4/5</td>
<td>3/3</td>
<td>3/7</td>
<td>10/15 (67%)</td>
</tr>
<tr>
<td>FO</td>
<td>3/5</td>
<td>7/7</td>
<td>3/3</td>
<td>13/15 (87%)</td>
</tr>
<tr>
<td>Total</td>
<td>14/20 (70%)</td>
<td>19/20 (95%)</td>
<td>10/20 (50%)</td>
<td>43/60 (72%)</td>
</tr>
</tbody>
</table>

Figure 4. Use of Twi in the Home.

All subjects (43/43) who report using Twi in the home also report that Gua is used more often than Twi. When comparing subjects across categories, the most apparent difference occurs when subjects are compared by village. The percentage of subjects (95%) in Nkwakubew reporting use of Twi in the home is considerably higher than those in Tosen (70%) and Asikuma (50%). There is also a considerable difference in social groups, with 87% of older females reporting the use of Twi in the home versus a <70% reporting level in the other social groups.

Subjects were also asked if they speak Twi on a daily basis. Only 21/57 (37%) subjects stated that they speak Twi every day. The average comprehension test score for these subjects reporting daily use of Twi was 80% with a range of scores between 41 - 99%. In a comparison of social groups, the younger male group reports the most use of Twi on a daily basis (11/15 (73%)).

In order to determine language use patterns with various interlocutors, subjects were asked which language they use with parents, spouse, their own children, Gua friends, neighbors, and elders. All subjects (for whom these contexts applied) reported the use of Gua in these domains. Two subjects report the use of both Gua and Twi with their children, and three subjects report using both with elders.

As was shown in figure 4, several subjects report the use of Twi in the home. However, with the exclusion of the foregoing categories it is not certain in which contexts Twi is actually used. Three subjects reported that Twi is used only with Twi speaking visitors, which could be the case for other subjects as well.

In the work domain, 57/60 (95%) use Gua; out of these, 4/57 (7%) use both Gua and Twi, while the remaining 3/60 (5%) subjects report the use of Twi only.
Subjects were also asked which language they use to dream, count money, and sing, with the following results:

- 59/60 (98%) report using Gua when they dream, with one subject stating that he dreams in Twi.
- 49/60 (82%) use Gua for counting money. English is used by 9/60 (15%), with one person reporting both English and Twi use. The remaining subjects 2/60 (3%) report the use of Twi for counting money.
- 24/60 (40%) use Gua for singing; out of these, 6/24 (25%) use both Gua and Twi. The remaining subjects, 36/60 (60%), report using only Twi for singing. For the subjects who report singing in Gua, 12/24 (50%) are from the town of Asikuma.

Almost all subjects, 59/60 (98%), report that the children of their village use Gua when playing with other children in the village. Out of these, 2/59 (3%) say that children use both Gua and Twi. The remaining subject reported the use of Twi between children.

During the community interviews, when asked about language use among Guan children, the elders reported that Guan children use Gua when they play with other Guan children. Elders in Boso report that when playing with Twi-speaking children, Guan children will use either Twi or Gua. Elders in Anum report only Gua use, adding that Twi children will often learn Gua.

6.3.1.3 Language use with Twi speakers

When asked which language they use when speaking with Twi friends, the majority of subjects, 53/57 (93%), who report Twi speaking ability, report the use of Twi. Of the remaining four subjects, three report having no Twi friends, with one reporting the use of Gua with Twi friends.

6.3.1.4 Language use in the educational system

a Nursery schools

The three nursery school teachers interviewed in Anum, Asikuma, and Nkwakubew reported that Twi is used as the medium of instruction in the classroom. Some schools in the area complement it with English, one with Ewe. The teachers reported that for informal communication between teachers and children, Twi and English are encouraged, but Gua is used as well, especially in the first year. The Guan children use Gua among themselves.

All three nursery school teachers interviewed agreed that, after initial difficulties, by ages four to six the children’s Twi performance is very good, and they understand the Twi spoken to them by their teachers. The teacher in Asikuma stated a difference between the Guan and the Ewe children, saying that the Guans understand Twi just like native Twi speakers.

Twi and English are examination subjects in the nursery schools in Anum and Nkwakubew. No information was obtained from Asikuma on this topic. The Twi exam given in Anum takes place orally, while in Nkwakubew, the children have to write a few words in both Twi and English.
b Primary schools

The six primary and one secondary school teachers interviewed reported that for individuals under twenty-five years of age in the Gua area, the average educational level is JSS. It is a general policy in the primary schools to automatically pass all P6 students to the next level (JSS). The teachers reported completion and promotion to be between 95-100%. At the JSS level, according to one of the teachers, 94% of those students who start JSS will continue on to completion. So, there is a fairly high education level in the area.

Out of the seven teachers interviewed, all but one reported that the medium of instruction for the first three years of primary school is English, while the other teacher reported that it is Twi. Two teachers stated that Twi was formerly the medium of instruction, but in the past two to three years the policy has changed, making English the medium of instruction for all levels, starting with P1, with Twi taught as a subject. The reason given for the policy change was that the children were not doing well in English in the upper classes.

There was agreement among the teachers interviewed that children speak and understand Twi when they start school. Two stated that by P2 the children are “fluent” in Twi. However, there was discrepancy in comments made by one of these teachers. At another point in the interview he stated that children ages six to twelve are not able to express themselves well in Twi, and that few in this age range fully understand Twi. He went on to say that only at age thirteen do children have a grasp of Twi. It should also be noted that although all primary teachers responded to this question, none are currently teaching at the P1 level.

All teachers said that they use Twi with Gua children, and all but one reported also using Gua at some point (informal or in class). When asked if the students understand Twi instructions, all responded positively. However, two mentioned that it is sometimes necessary to give explanations in Gua.

As to which language students use with Gua teachers, all seven teachers said that Gua is used. One added that he advises the students to use English. All reported that Gua is used between students at break.

The teachers were asked if the Gua students gave explanations as well as Twi students and performed as well on Twi exams. Two teachers said they could not make a comparison because they had few or no Twi students. The others reported that the Gua students did as well as the Twi students.

The teachers were also asked to comment as to the language use during PTA meetings. All but one report the use of Gua, except when there is a mixed group. In this case, as with the one exception, they will use either Twi or Ewe. When Twi is used, most parents are able to participate and communicate well. The only ones who are reportedly unable to make this switch are the older men and women.
**Summary**

The general impression from the teacher interviews is that nursery and primary school students speak and understand Twi well when they start primary school, although one teacher said the students would not fully understand till they are about thirteen years of age. For language use, primarily Twi is used by Guan teachers to Guan students, while primarily Gua is used by students to Guan teachers in informal situations. Gua is used by Guan students among themselves. There is a shift in language policy from Twi to English as the medium of instruction at the primary school level.

6.3.1.5 Language use in the church context

According to Pastor Osei Nkrumah, Youth Organizer at Anum Presbyterian Church, preaching is always in Twi. However, he adds that when the speaker is a Guan, he uses Gua to enable the older people who are illiterate to understand the message well. Pastor Nkrumah also reported that the youth understand Twi very well, and all their activities are organized in Twi. During the week of the survey a debate was organized by the youth. The entire event was conducted in Twi, with all of the participants using Twi. According to Mr. Boafo, survey team member and L1 Twi speaker, the level and use of Twi was quite good.

Mr. Adams, an elder at Anum Presbyterian Church, reports that Children's Sunday School is in Twi. However, after assisting in the comprehension test among the children, Mr. Adams was surprised at what he felt was a poor understanding of the Twi Scriptures and commented that perhaps the use of Twi for Sunday School should be reevaluated. Mr. Adams also reports that morning devotions for the adults are also conducted in Twi.

6.3.1.6 Language use in the written register

During the sociolinguistic questionnaire, subjects were asked which language they use to write letters to Gua friends. Most subjects, 37/44 (84%), who report writing letters, report the use of Twi. English is used by 4/44 (9%), with one of these subjects reporting the use of both Twi and English. The remaining subjects, 3/44 (7%), report writing letters in Gua, with one person using both Gua and Twi.

6.3.1.7 Summary

In public domains Gua is the language used for most traditional rites and council meetings, as well as community gatherings if the speaker is Guan. Twi is used for community information meetings, Christian rallies, and for meetings in which Twi speakers are involved. However, an interpreter is generally provided for those not able to adequately understand Twi.

In regard to private domains, subjects report almost the exclusive use of Gua in the following contexts: for interactions in the home with immediate family members, with Gua friends and elders, at work, for dreaming and counting money. Gua use is also reported among children. The majority of subjects report the use of Twi in the home, but there are no clear indications with whom. Daily use of Twi was reported by 37% of the subjects. For interactions with Twi speakers, Twi is the normal means of communication.
Twi and English are the languages used in the schools. It is reported that Gua is occasionally used for giving explanations, as well as for interactions between Guan children. It is also reported that many children are able to speak Twi before they start school.

Information was gathered for one church in the area, with those interviewed reporting the use of Twi at most church functions.

Based on the foregoing data, Gua continues to be used in the majority of public and private domains, and there are no indications of imminent language shift toward Twi.

6.3.2 Attitudes

Several questions were asked, during both the community and individual interviews, to explore attitudes toward spoken and written forms of both Gua and Twi.

6.3.2.1 Attitudes toward Gua

When asked whether or not the young people in the village speak Gua well, 54/60 (90%) subjects responded positively. Of the remaining six (6) subjects who responded "no", three (3) report that children mix Gua with Twi and Ewe, one says that it is not taught well, while another cited bad pronunciation.

Subjects were also asked what language they think their grandchildren will use in their home. Most subjects, 54/59 (91%), feel that Gua will still be used. When asked to give a reason why they think this way, subjects gave reasons such as: it's our identity; Gua is our mother tongue; and tradition. Of the remaining subjects, 4/59 (7%) responded that both Gua and Twi will be used, while one subject stated that only Twi will be used. These subjects were also asked to give reasons for their response. These reasons were: I have taught them both languages; we mix with Twi people; and, Twi is learned in school.

This same question was asked during the community interviews. Elders from both Anum and Boso stated that Gua use will continue. Elders in Anum made reference to a group of people who, in 1899, moved from Anum to Asamankese to form the Asamankese Anum community. They continue to speak Gua even though they live side by side with Twi people.

However, one elder in Boso expressed concern that the language could die if it is not written or if intermarriages are allowed to continue.

All subjects, 60/60, think it would be good for the Gua people if they could read and write Gua, with 59/60 (98%) stating that they would enroll in a Gua literacy class if one were established in their village. The only negative response came from an older male in Nkwakubew. As a final question, subjects were asked if they thought their community would give financial support for the printing of Gua books. Again, 59/60 (98%) subjects gave a positive response (one "maybe") with many stating that the money could be raised through contributions, community labor, or special sales.

Mr. Kwame Dwamena-Aboagye, District Chief Executive, stated: "I can write my own language. My father, who lives near Obuasi writes me in Gua, and I read it. It will be good if it is studied and developed."
6.3.2.2 Attitudes toward spoken Twi

Only one item on the sociolinguistic questionnaire addressed attitudes toward spoken Twi. Subjects were given a situation in which a young person preferred speaking Twi at home and were asked whether or not they thought the parents would be happy about this. Most of the subjects, 51/60 (85%), said that the parents would not be happy. The main reason given was that Twi is not their language.

The remaining subjects, 9/60 (15%), responded “yes”, the parents would be happy. Of these subjects, 7/9 are older females. Some of the reasons for responding positively are: possible migration; good for social interaction; and additional language skill.

6.3.2.3 Summary

Almost all subjects thought that young people speak Gua well, and that Gua will continue to be spoken by their grandchildren. The majority of subjects anticipated that parents would be unhappy if their children preferred using Twi in the home domain.

All subjects were positive about the development of Gua, with all but one subject stating that they would want to enroll in a Gua literacy class. Subjects also thought the community would financially support literacy development in Gua.

6.4 Literacy

This section examines Twi literacy class registration, the reported ability to read and write in Twi, and reported attempts to write in Gua.

6.4.1 Twi literacy classes

According to Mr. H. O. Sakyiama, District Organizer of Functional Literacy Programs, there are eleven Twi classes currently in the area with an average enrollment of twenty students. Each class is supposed to have twenty-five learners, but the number fluctuates due to various reasons. There are approximately 275 learners currently enrolled, with women outnumbering men by approximately 3:1. One possible reason given for this is that many women did not have the privilege of attending formal school. It is also reported that three hundred participants have already completed the course, which extends over a period of two years. In a recent assessment of the Twi classes, the Guan adult learners performed well.

Of the tested subjects, only 6/60 (10%) report ever enrolling in a Twi literacy class, with 4/6 being older females.

6.4.2 Reading and writing ability in Twi

Subjects were asked if they are able to read and write Twi. The following chart gives the results for those subjects reporting reading ability. The only difference in the results for writing ability are two less in the FY(*) category for Asikuma.
The overall literacy rate among subjects is high for Twi. The ability to read was reported by 45/60 (75%) subjects and writing ability by 43/60 (72%). There is a considerable difference when compared by villages: Tosen: 18/20 (90%), Nkwakubew: 14/20 (70%) and Asikuma: 13/20 (65%) (11/20 (55%) for writing). However, the low numbers for the category of younger females would confound the variables in comparisons across age and gender and is also the primary factor in the difference across villages.

6.4.3 Writing in Gua

Almost half of the subjects, 28/60 (47%), report knowing a Guan who is able to write Gua. Of these subjects, 16/28 (57%) are from Tosen, 11/28 (39%) from Nkwakubew, with only one subject from Asikuma. Subjects mentioned the names of four Gua writers, one of them, a Mr. Kwado Opare, was mentioned fifteen times. Several subjects, 16/58 (26%), report personal attempts to write Gua. The majority of these subjects, 12/16 (75%), are male. It is not known what type of material was written, although some subjects stated that they write letters in Gua.

6.4.4 Summary

The literacy level in Twi among subjects is fairly high, with almost 75% reporting the ability to both read and write in Twi. NFED has an active Twi literacy program in the area with most classes being well attended. There is also one-fourth of the subjects who report personal attempts to write Gua.

7 Conclusion

As stated above, the purpose of this survey was to gather data that would help GILLBT administrators decide what GILLBT's involvement among the Hill Guan dialects should be. A recommendation for involvement was previously made by Ring along with a request for a survey of the language area to evaluate the extent of bilingualism as well as the level of community interest toward language development.

Based on general criteria for assessing translation needs, which were previously outlined by Ring, this evaluation was to be made according to the following determining factors:
(1) tested comprehension of Twi Scripture texts [data were also gathered on reported ability to speak and understand Twi],

(2) language contact to investigate possibilities for Twi acquisition,

(3) assessing the use of Gua and Twi in various domains, to determine whether or not there were indications of language shift toward Twi,

(4) assessing language attitudes related to potential community involvement in Guan language development.

In relation to the first factor of tested comprehension, the results of the Twi comprehension test show an average comprehension level of 81% for the sixty subjects tested. This is just slightly above the 80% level mentioned by Ring as a criteria for determining definite translation need: that is, below 80% would indicate need for L1 development. However, it is difficult to draw conclusions from these results since only comprehension of Scripture passages was tested. Scripture comprehension is only 81% and for the more abstract passages the comprehension scores are even lower (70% and 64%). The test scores ranged from 41% to 99% with an overall standard deviation of 1.18, indicating a fairly high level of variation. There is no considerable difference in scores when compared by age or gender, although in a comparison by village, the subjects in Nkwakubew had a lower overall average and higher standard deviation than those in the other two villages. Another important point is that there were 22/60 (37%) subjects who scored less than 80%. If the test sample was representative of the Gua community this would indicate that over one-third have a low level of Twi Scripture comprehension.

Among the children tested, comprehension was only 58%. However, regarding children, Ring (1994) states: "If the 20-30 or 30-50 year old segment of an L1 adult population exhibits above 80% average comprehension of an L2 of southern Ghana which has Scripture, it is likely that the L2 environment developed through Christian education or influence." Ring concludes by stating: "... it is likely that the children of that community will also develop the same L2 ability, unless there is a major change in the community's L2 environment limiting access to L2 speakers." Although the test sample for children is small, it is likely that those children tested would fall into the above mentioned category.

In regard to reported bilingualism, most subjects (95%) report the general ability to both speak and understand Twi, including higher-level language functions.

The second factor to be considered is that of language contact. There is contact with Twi through media, church, and school domains. The majority of subjects report both church attendance and some level of education, as well as either listening to the radio or watching TV. However, the data do not allow for making any definite statements as to the effect of this contact on comprehension levels.

The remaining factors under consideration are those of language use and language attitudes. Gua continues to be used in both public and home domains, with Twi being used only in situations which include Twi speakers (i.e., public information meetings, Twi friends). There are no indications of language shift toward Twi. The attitude of the Guan community toward their language and its development appears to be positive, with previous community-initiated attempts at language development as well as several subjects who report writing in Gua.
In summary, tested Scripture comprehension is borderline as far as definite need criteria are concerned, and reported bilingualism is high. There is contact with Twi through domains unlikely to change much in the coming years with the exception of education where the language policies seem to be moving away from Twi use. It seems that Gua remains viable with no indications of language shift toward Twi, and attitudes toward Gua and Gua development are reportedly positive.

8 Recommendations

Based on the tested levels of Twi comprehension and the reported levels of Twi bilingualism it would appear that, on the average, there is a fairly high level of Twi comprehension among the subjects tested. However, there was also much variation in scores. The level is most likely adequate for Twi Scripture use for many in the community, especially given the large church presence and high frequency of church attendance in the area as well as the high Twi literacy rate among subjects. However, the level of Scripture comprehension is low enough that an L1 translation could also be a benefit to the community, especially when considering that 37% of subjects scored below 80% and that subjects in all villages showed decreased comprehension levels of the more difficult Scripture portions.

The comprehension level of 81% does not allow for making any definite statements. However, as Ring stated in his task assessment update (Ring 1994): “If a high level of bilingualism is identified (i.e., an L2 environment exists in the L1 community which has allowed adults either 20-30 or 30-50 years old to acquire more than a 80% average comprehension of the local L2), GILLETB's involvement in a group's language development would still be appropriate if formal community sponsorship is expressed.” It should also be noted, in regard to the other Hill Guan communities, that an assumption of higher comprehension might be made since there is reportedly greater contact with Twi in these areas.

As was previously stated, the amount of Twi contact through education is reportedly changing due to a shift in language policy. Twi is being replaced by English as the medium of instruction starting in the early primary school levels. The implications of this change in regard to Twi acquisition are difficult to determine at this time and should be monitored in the coming years.

Given the previous community-initiated attempts toward Guan language development, as well as the positive attitude expressed by subjects toward the development of Gua, and given that there are several individuals in the surveyed area who are already using the L1 in written form, it would appear that the motivation as well as human resources are available to justify some degree of GILLETB involvement in a language development project. As Ring recommended, this involvement should most likely be in the area of training mother tongue translators and providing consultant help, with the weight of the program being carried by the language community.
Appendix A: Maps of the Hill Guan and Gua Language Areas
Appendix B: Community Questionnaire

Community Questionnaire: Gua Survey

(GILLBT, rev. 5/95, based on COM-QST of SIL/Benin)

Date: / /95 Place: _____________ Researcher: _____________

Name and address of the chief:

Abbreviations: G=Gua, A=Akuapem, T=Twi, Y=Yes, N=No,
M=Male, F=Female,
Y=Younger (15-25yrs), O=Older (30-45 yrs)
MY, MO, FY, FO = social groups by gender and age

I. The Surveyed Language and its Neighboring Languages

1.1. How do you call your language? _____________________________

1.2. In which villages is your language spoken? In (x)? ... (ask for each village of the area)

(Make a green circle around those villages where the lg is spoken. Put in parenthesis those villages where it is not certain which lg is spoken in them.)

1.3. Are there any other languages besides your own spoken in these villages?
If YES: Which languages? __________________________
(Make a blue box around those villages where the surveyed lg and other lgs are spoken.)

II. Ratio of Population

2.1. Give an estimate of T speakers in this village: __________

2.2. Give an estimate of G speakers in this village: __________

2.3. Are there any mixed marriages between G and T? Y N
If YES: Few or Many? ______________________________________

2.4. Are there any Gua speakers who work in the Twi speaking area but return to this area at least three times a year? Y N

III. Language Use and Bilingulism In Akuapem

3.1. Announcements
Gong-Gong beating
Talking drums

Language used
G A
G A
G A
3.2. Customary rites
Pouring libation G A
Enstooling G A
Outdooring of a child G A
Puberty G A
Funeral G A
Marriage (mixed marriage) G A
Songs (female, male) G A
Folktales G A

For any of these meetings do you use an interpreter for the group? ______________________________

3.3. Elders' or council meetings
Chief and elders’ Meetings G A
Traditional council Meetings G A

For any of these meetings do you use an interpreter for the group? ______________________________

3.4. Community meetings
Community discussion (dev.) meetings G A
Information van G A
Public information meetings (govt.) G A
Political rallies G A
Others G A

For any of these meetings do you use an interpreter for the group? ______________________________

3.5. If YES: Why do you use an interpreter?__________________________________________________________

3.6. For whom do you use the interpreter?_________________________________________________________

3.7. Which people need an interpreter? young/old? male/female?
Customary rites MY MO FY FO
Elders' or council meetings: MY MO FY FO
Community meetings: MY MO FY FO
Others: MY MO FY FO

3.8. If NO: Do you think that some people would like to have an interpreter? young/old? male/female?
Customary rites MY MO FY FO
Elders' or council meetings: MY MO FY FO
Community meetings: MY MO FY FO
Others: MY MO FY FO

3.9. When a community development meeting is organized in Twi,
(a) can the Gua speakers effectively participate in Twi? Y N
(b) If NO: Which people can't? MY MO FY FO
(c) Do you think that some people would like to have an interpreter? Which people? MY MO FY FO
3.10. When the Gua children play, which language do they use:
   with Gua children? G A
   with Twi children? G A

3.11. What language do you think your grandchildren will
   use in their homes when they have become adults? G A

IV. Literacy

4.1. Do you have a literacy program in your village? Y N

4.2. If YES: Who are the facilitators? ____________________________

4.3. Do you know any Gua people who write Gua? Y N
   Who?
Appendix C: School Questionnaire

School Questionnaire: Gua Survey

(GILLBT rev 5/95, based on SCH-QST SIL/Benin)

Date: / /95 Place: _____________ Researcher: _____________

Abbreviations: G=Gua, A=Akuapem, T=Twi,
Y=Yes, N=No, M=Male, F=Female

I. Presentation of the Interviewee

1. Name: _____________________________ 2. Mother tongue: _______
3. Years of teaching in this village: _____ 4. Level: _______

II. Background Information

5. How many preschools Primary schools _______
   JSS _______
   SSS _______
   are there in this area?

6. What is the average educational level of people under age 25?
   M: Primary JSS SSS
   F: Primary JSS SSS

7. Any post secondary institutions in the Gua area? Y N

8. How many teachers in this school are: Gua ____ Twi ____
   At what levels? Gua teachers: Level _______________
   Twi teachers: Level _______________

9. Total enrollment in this school? _______

10. How many boys/girls are in this school? Boys _______
    Girls _______

11. How many students in P6 complete primary school each year? _______
    JSS complete JSS level/year? _______

III. Language Usage

12. What Ghanaian lgs are taught in the schools?
   primary_______________________, secondary_____________________
   
13. What is the medium of instruction for preschool? ______________________________
   the first three years? ______________________________
   later? ______________________________

14. Primary school:
   Do the children understand Twi Y N
   speak Twi Y N
   when they start school?

15. What language do you use with Gua children? ______________________________

16. Do they understand when you give instructions in Twi? Y N

17. Do you have to give explanations in Gua? Y N

18. When Gua students give explanations in Twi, can they communicate their ideas as clearly as Twi students? Y N

19. Do Gua students perform as well as Twi students in their Twi exams? Y N

20. In informal situations what language do Gua teachers use with Gua students? ______________________________

21. Which language do Gua students use with Gua teachers? __________________

22. What language do the children use: at break with each other? _________
   while playing? _________

23. What language is used by the parents at PTA meetings? _________
   If they use Twi, can Gua parents communicate their ideas as clearly as Twi parents? Y N

24. Are there any literacy materials in the mother tongue? Y N
Appendix D: Individual Sociolinguistic Questionnaire

Sociolinguistic Questionnaire: Gua Survey
(GILBERT 05/95)

Date: / /95 Place: _____________ Researcher: _____________
Abbreviations: G=Gua, T=Twi, E=English, Y=Yes, N=No

I. Presentation of the Testee

1.1. Name and surname: _______________________ 1.2. Age: _____

1.3. Sex: ___ 1.4. Profession: ________________

1.5. Last class in school? _____ Yrs of Twi in school? _____

1.6a Religion: ____ 1.6b Denomination? ______

1.6c Church attendance: Dly sev/wk 1x/wk 2x/mth 1x/mth >1x/mth

1.7. Where were you born? _____________ 1.8. Where did you grow up? __________

1.9. Where do you live now? ________________________

1.10a Did you ever live in a Twi language area for more than 1 year? Y N

1.11. Testee's mother tongue? G T ____

1.12. Father's mother tongue? G T ____

1.13. Mother's mother tongue? G T ____

1.14. Language use between parents? G T ____

1.15. Spouse(s)'s mother tongue(s)? G T ____

1.16. Language use of testee at home? G T ____

If Gua, additional use of Twi? Y N

If Twi, additional use of Gua? Y N

II. Multilingualism

2.1. Do you often travel to Twi speaking areas? Y N

Where? ____________________________

How often?
(>1x/wk, 1x/wk, 2x/mth, 1x/mth, 4-6x/yr, 1x/yr)

Duration of stay? ____________________________
2.2. Do you speak Twi?
   If YES: Do you speak Gua and Twi equally well? Y N
   If NO: Which do you speak better? G T

2.3. Where did you learn Twi? Home School Other: ___________

2.4. Do you always understand jokes in Twi? Y N

2.5. Do you listen to radio broadcasting in Twi?
   Do you listen every day? Y N
   If NO: How often do you listen? ___________
   Do you always understand everything? Y N

2.6. Do you ever watch any Twi programs on TV?
   What do you watch? ___________________________
   Do you always understand everything? Y N

2.7. What language do you use to:
   Dream G T
   Count money G T
   Write letters to Gua friends G T
   Settle arguments G T
   Speak with Twi speakers G T

2.8. Do you speak Twi every day? Y N

III. Language Usage

3.1. Which language do you use with your father? G T
    Which one do they speak with you? G T

   with your mother G T
   with your spouse G T
   with your children G T
   with your G friends G T
   with your T friends G T
   with your neighbors G T
   with the elders G T
   for singing G T
   at work / field G T

3.2. Do you have children? Y N
   Do they speak Twi? Y N
   Did they speak it before they reached school age? Y N

3.3. Before they start school, can a child understand Twi speakers? Y N

3.4. Which language(s) do the children in this village/town use when they play? G T

IV. Language Attitudes

4.1. When a young person prefers speaking Twi to Gua at home, are the parents happy about it? Y N
   Why? ____________________________________________
4.2. Do the young people speak Gua well? Y N
If NO: Why not? ________________________________________________________________

4.3. What language do you think your grandchildren will use in their homes when they have become adults? G T
Why? __________________________________________________________________________

V. Literacy

Can you write Twi? Y N What? ________________________________

5.2. Have you ever registered for a Twi literacy class? Y N

5.3. Do you know any Gua speakers who write Gua? Y N

5.4. Have you ever tried to write Gua? Y N

5.5. Do you think it would be good for the Gua people if they could read and write Gua? Y N
Why? __________________________________________________________________________

5.6. If there were G literacy classes in this village/town would you want to enroll for classes? Y N

5.7. Would your people contribute money for printing books? Y N
How could you raise funds? ______________________________________________________
Appendix E: Practice Test: Gua Narrative

[G]= Gua (rough transcription)
[IE]= Interlinear English
[SE]= Standard English

(a) [G]   bere ako dř   ěle me blense   ka ako ne

[IE] time some during that my brother drive lorry and
[SE] Some time ago when my brother was driving a lorry

me ne mo   bo_ esimi a kyeamo ako ěne-wesďdř

I  and him did work  day      one we going north
and I worked with him, we went to the north

de ěne wobele   odwe
to bring yams

to cart yams.

(b) ěne gyaafo Salaga a, bonoř  ayi ako be akpawř

we neared Salaga  unknown tree a  crossed
As we got near Salaga, unknown to me there was a branch across

sonso ěne me le      mmehu.   me adamfo asř ne   me
top   but I  did not see      my friend who then I
the road which I didn't see. My friend who was

ne mo yi a le mo_le ahu moanso   ani   mmoyo ntente

and he sat    he had seen there he moved himself
sitting with me had seen it so he dodged

ne  ayi a  drı me okpondř ne etwo   me okpondř

and tree the hit my head    and pierced my head
the tree which hit me on the head and pierced my head.
(c) afei me esibi so ibiri me. mo le mo enhu mo ala
then my eyes top shook me he saw what happened
I became dizzy. When he saw what happened

abeni de me ekure sox amase me
he knew no that I was wounded so he laughed me
and not knowing I was wounded, he laughed at me.

(d) afei mo enhu de ffe ne me rbo oye a
then he saw the how I was acting.
Then he saw how I was acting.

ne afete dfe ne me belense a yeli rno rukye a
then he shouted and my brother stopped then they came
Then he shouted and my brother stopped. They came.

moaánhoo ebie me moanso aka ado a mo
then blood oozed me so hurried himself
They saw how I was bleeding and we hurried off

ntente ne fne womfo Salaga.
and we reached Salaga
until we reached Salaga.

(e) fne enwe doketa ne ese da ne rkye a
we went doctor and they shaved and looked
We went to the doctor and when the spot was shaved they saw
moa ṝtwo₂ ku honn moan so ṝbo₂ me yo ali ne
then it pierced hole deep then they me self medicine
a deep wound, the result of which, I was treated
esi ṝne akpa na ṝne we
they left us way and we left
and was discharged.
APPENDIX F: Twi Scripture Comprehension Text

TRANSCRIPTION AND INTERLINEAR TRANSLATION OF ALL TESTED TEXTS

[T] - Twi
[IE] - Interlinear English
[SE] - Standard English

I. II Chronicles 23:11-15

(a) [T] Na woyii ohene ba no fii adi, na

[IE] then they-remove king son the come outside and

[SE] They brought out the King's son

wode ahemmotiri no boo ne ti,
they-use crown the tie his head
and put a crown on his head.

(b) na wode adanse no maa no, na wosii no hene,
and they-use witness the give him and they-made him king
And they gave the witness to him and made him King

(c) na Yehoiada ne ne mma sraa no,
and Yehoiada and his children visited him
and Yehoiada and his children visited him

na wokae sr: ohene tiri nkwa!
and they-said that king head luck
and said, “Good Luck, King.”

(d) Enna Atalia tee oman a weretu
then Atalia heard people that they-make
When Atalia heard the people running

mmirika na wereyi ohene ayr no gye-
race and they-make king worship loudly
and praising the King loudly
gyeegye no, obaa nkurofo no nkyen Awurade fi,
she-came people the side Lord's house
she came to the people in the Lord's house.

(e) na obehui, na hwε, ohene no gyina n'agyinae abobow ano,
and she-saw and see king his stand his-standing-place door mouth
and she saw the King standing at his doorstep

(f) na asafohene ne ntorobɛnto no wo ohene no nkyen,
and chief-warrior and trumpets the be king his side
with the army commander and the trumpets beside him.

(g) na asase no so nkurofo nyinaa ani agye, na worehyenhyen
and earth the upon people all eye bright and they-blowing
All the people in the land were happy and they blew
ntorobɛnto, na nnwontof no de asanku rebo ayeyi nnwom.
trumpets and singers the use musical instruments
trumpets and the singers sang praise songs with musical instruments.

II. Hebrews 12:1B

(h) momma yɛntow adesoa biara adesoa enne bone a enkyɛ na
you-let let-us-throw burden every burden and sin that not-long and
Let us throw away every burden and sin that easily
etwa yɛn ho si gye yɛn asabawmu no ngu,
surrounds our self round make is arm-break it away
surrounds us and discourages us,
(i) na ymfa boaseto ntu aperepere a nsda yrn anim no mu mmirika
and let-us-take patience run struggle that it-lies our face it inside race
and let us struggle and run patiently the race that is before us.

III. Jeremiah 17:7-8

(j) Nhyira ne onii ko a ode ne ho to Awurade so,
blessing be person that he-use his self put Lord top
Blessed is the one who relies on God,
na Awurade yr n'anidaso! Na obyrε σε dua a woatew
and Lord is his hope and he-will-be like tree that one-has-planted
and whose hope is in God. He will be like a tree planted
asukon so, na ne ntini tentene ko asu no ho;
bank top and it roots spread go water the side
beside a river, and whose roots extend towards the water.
Appendix G: Base for Scoring

[ ] indicates alternate answers

A. II Chronicles 23:11-15

(a) • [They brought out the King's son/The prince was brought out]
   • and the crown was put on his head.

(b) • He was given the witness
   • and made King

(c) • [He/Someone] and his sons [visited/annointed] him
   • and said: “Good luck, King.”

(d) • She heard them [praising the King loudly/making noise/running]
   • and she came to the Lord's house

(e) • She came to see the King at his doorstep

(f) • The [chief commander/army commander/captain]
   • and trumpets were with the [King/Chief]

(g) • [All the people/The whole nation] were happy
   • [praising God/singing/blowing trumpets/musical instruments]

B. Hebrews 12:10 (Hortatory text)

(a) • Let us [cut off away from us/throw away]
   • [every load/burdens/hindrance/sins] [that frustrate/entangle/discourage] us

(b) • Let us run the [race/struggle] [ahead of us/that lies before us]
   • with patience
C. Jeremiah 17:7-8 (Expository text)

(a) • Blessed is the one who relies on God.

• He will [be like/become like] a tree [on the banks of/beside/planted beside] a river

• whose roots [extend/extend deep/extend down] into the water.
Appendix H: Twi Problem Words

TWI COMPREHENSION TEST: TEXT PROBLEMS

The following are Twi words or phrases found in the comprehension test texts whose usage is obsolete or rare.

2 Chronicles 23: 11-15
seg.1: ahemmotiri

The more current synonym for ahemmotiri is ahenkyw. The word ahemmotiri is derived from the word abotiri ‘turban’ and the text suggests that the “King’s turban was tied around his head”. The word akenkyw on the other hand refers to the ‘cap’ or ‘hat’ of the King, that is, the crown. The crown is not tied around the head, but it is put on the head.

seg.6: ntorobento

Even though this correctly refers to ‘trumpets’, there is also a modern usage of abrn to refer to trumpets.

Hebrews 12:1b
seg.1: adesoa biara adesoa

This phrase is supposed to mean ‘every burden’. The norm among current Twi speakers is to say adesoa biara.

seg.1: bOne a ttwa yrn ho si

The phrase ttwa yrn ho si suggests that sin draws a circle around us. But the true idea is that sin entangles us, that is, ckyekyere yrn.

Jeremiah 17:7-8
seg.1: wOatrw

The phrase is not in modern usage. What is now said is wOn atrw (that has been firmly planted) or atrw (that is firmly planted).
## Appendix I: Comprehension Test Raw Scores

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| 16        | 6.00    | 2.00  | 1.00 | 9.00  |
| 18        | 4.62    | 1.62  | 1.00 | 7.24  |
| 19        | 6.12    | 1.62  | 1.00 | 8.74  |
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Bibliography


The following are not mentioned in the report but are general references:


