

**Sociolinguistic Survey of the Awutu-Efutu Language
Area**

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Contents

- 1 Abstract
- 2 Introduction
 - 2.1 Language Situation
 - 2.1.1 Language Classification and Language Name
 - 2.1.2 Dialect Situation
 - 2.1.3 Map and Description of the Area
 - 2.2 Population
 - 2.3 Migration
 - 2.4 Presence of Other Ethnic Groups
 - 2.5 Level of Education
 - 2.6 Churches and Mission Activity
 - 2.7 Language Development
- 3 Research Questions
- 4 Survey Methodology
 - 4.1 Interview with Community Leaders
 - 4.1.1 Chiefs and Elders
 - 4.1.2 District Officers
 - 4.1.3 Religious Leaders
 - 4.1.4 School Teachers
 - 4.2 Individual Interviews
 - 4.2.1 Comprehension Tests
 - 4.2.2 Sociolinguistic Questionnaires
 - 4.2.3 Selection of Test Points
 - 4.2.4 Selection of Subjects
 - 4.2.5 Selection of Language Assistants
- 5 Results
 - 5.1 Fante Bilingualism
 - 5.1.1 Tested Level of Comprehension
 - 5.1.2 Reported Fante Bilingualism
 - 5.1.3 Learning Environment
 - 5.1.4 Summary
 - 5.2 Literacy
 - 5.2.1 Literacy Programmes
 - 5.2.2 Reading and Writing Ability in Fante
 - 5.2.3 Writing in Awutu
 - 5.2.4 Summary
 - 5.3 Language Vitality
 - 5.3.1 Language Use
 - 5.3.2 Attitudes
- 6 Conclusion
 - 6.1 Comprehension of Fante
 - 6.2 Language Contact
 - 6.3 Language Vitality
 - 6.4 Community Attitudes
 - 6.5 Summary

7 Recommendations

Appendix A. Map of the Awutu Area

Appendix B. Population Estimates for the Senya Area

Appendix C. Awutu Primers

Appendix D. Community Questionnaire

Appendix E. Church Questionnaire

Appendix F. School Questionnaire

Appendix G. Fante Narrative: RTT Questions

Appendix H. Fante Scripture Portions: Transcription and Interlinear Translation

Appendix I. Fante Scripture Portions: Base for Scoring

Appendix J. Post Comprehension Test Questionnaire

Appendix K. Individual Questionnaire

Appendix L. Comprehension Test: Raw Scores

Bibliography

1 Abstract

This sociolinguistic survey conducted in the Awutu-Efutu language community seeks to help GILLBT administrators determine whether or not GILLBT would pursue a language development programme in Awutu-Efutu, and if so, what the nature of involvement would be. Through the use of Fante comprehension tests, community interviews, and individual sociolinguistic questionnaires, the survey assessed comprehension of Fante in the Awutu-Efutu speech community, language contact for Fante acquisition, the vitality of Awutu-Efutu vis-à-vis Fante, and attitudes toward community involvement in a language development programme.

Tested and reported Fante comprehension results and a study of the Fante learning environment gave insights into the extent and prospects of Fante bilingualism in the Awutu-Efutu area. Individual and community reports about language usage according to domain, and reported attitudes towards spoken and written Awutu-Efutu versus Fante gave indications about the vitality of Awutu-Efutu vis-à-vis Fante.

The results show generally high comprehension of Fante and a diglossic relationship between Awutu-Efutu and Fante for a fairly large section of this speech community. Community attitudes toward Awutu-Efutu language development appear to be positive.

2 Introduction

This paper reports on a sociolinguistic survey conducted in the Awutu-Efutu¹ language area, among the Awutu and Efutu speech communities. The purpose of the survey was to gather data that would help GILLBT administrators decide whether or not GILLBT would pursue a language development programme in Awutu-Efutu, and if so, what the nature of involvement would be.

The survey was carried out in June and July 1995 by Samuel Ntummy and Ebenezer Boafo (GILLBT members) and Barbara Tompkins, Christine Kehl, and Angela Kluge (members of the Summer Institute of Linguistics, Togo/Benin).

Some information in the following sections was collected through community interviews administered to chiefs and elders of Winneba, Awutu, and Senya Beraku. [See section 4.1 for description.]

2.1 Language Situation

2.1.1 Language Classification and Language Name

Awutu-Efutu 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

¹In this report we will use the name "Awutu-Efutu" as the language name, according to the "Map of Ghanaian Languages" done by the Language Centre, Legon and Ghana Institute of Linguistics, 1980.

In the recent classification of the (new) Kwa languages, Stewart (1989) adds an additional level by ending the string: Southern Guang, Coastal Guang dialect cluster (with Awutu and Efutu listed as dialects)

Dolyphne and Kropp-Dakubu (1988:77) use "Awutu" as the language name, but note that Fante speakers and English speakers sometimes refer to "Awutu" as "Efutu".

2.1.2 Dialect Situation

According to Dolyphne and Kropp-Dakubu (1988:77), Awutu-Efutu is spoken in the towns of Winneba and Senya Beraku and in a few villages including Obutu (Awutu Beraku) and Bawjiase to the north of them. They state that there are considerable dialect differences between the coastal towns and the inland villages, and the name Efutu has sometimes been used to distinguish the coastal dialect.

Community leaders and speakers of Awutu-Efutu confirm this dialect distinction in making mention of two main dialects: (1) Awutu is spoken in Awutu Beraku and its surrounding villages, and (2) Efutu is spoken in Winneba, Senya Beraku, and its surrounding villages. Awutu is the more geographically widespread dialect, and is reportedly influenced by Ga. It was reported that sometimes the term "Efutu" is used to refer to the language in general because of the prominence of Winneba. The town of Winneba is divided into two sections: Simpa (on the coast) where the fisherfolk live, and Winneba (the newer town area).

Interviews conducted in the Senya areas revealed that even though there are minimal pronunciation differences between the language as spoken in the traditional areas of Efutu and Senya, the people of Senya Beraku area prefer to call their language "Senya" to reflect their political identity. According to the elders of Senya, the purest Efutu in the area is spoken by the fisherfolk.

In summary, the name for the language in general can be either Awutu-Efutu, Awutu or Efutu. The dialect names can be either Awutu and Efutu, or Awutu, Efutu, or Senya.

During our preliminary interviews we discovered differences of opinion about the degree of comprehension between the various dialects. The elders of Awutu tended towards the assumption that their own variety, though different, can still be understood without problems by speakers of the two other varieties, whereas the elders of the other two traditional areas (Senya and Efutu) gave lower ratings to their groups' comprehension of Awutu. Everybody agreed that the Efutu and Senya varieties can be understood by all speakers of the language.

2.1.3 Map and Description of the Area

The Awutu-Efutu area is located around Winneba in the southern part of the Central Region of Ghana, west of Accra along the coast and inland. A map of the area can be found in appendix A.

2.2 Population

The population figure for the Awutu-Efutu language group was given as 55,030 in the 1960 census, with 33,870 speakers of Efutu and 21,160 speakers of Awutu (Stewart

1989). Grimes (1992) gives the figure of one hundred thousand based on information given by GILLBT.

In Winneba the Traditional Council Education Committee estimated that the population of Winneba is forty thousand, about a third of which are not Awutu-Efutu. This council said that about fifty percent of the total Winneba population are fisherfolk who live at the coast. The Senya elders estimated that eighty percent of the Senya population are fisherfolk. [See appendix B for more details of estimated population by villages.]

Apart from Winneba where there are various jobs available, the main occupations in the area are farming and fishing.

2.3 Migration

According to the elders of Winneba, the Efutu immigrated from the Timbuktu area during the thirteenth to fourteenth century. They settled in Takyiman where they had contact with the Fantes. Later they moved to Mumford and Afutu near Cape Coast, where they founded the Fetu empire. Then they came to Cape Coast-Amanfro (Oman Foforo = new nation) from where they moved southeast. A splinter group moved to Lego and on to Mumford called Dwoma. The area between Dwoma and Dampa was supposed to be the southern area of Efutu. Simpa (Winneba) was founded in 1515 by Efutu settlers under the leader Osimpa, hence the name Simpa. Today there are remnants of Winneba ancestry at Cape Coast.

The Senyas did not arrive with the Winneba people; they came from the East. According to the Senya elders, approximately sixty percent of the Senya people now live outside of the traditional area. Many leave for Liberia to trade, and because there are no jobs in the area, most educated people have left the area.

According to tradition, the Awutu came from the sea, led by King Wyetey I. People converged and settled at Beraku Abo along the coast. From there they moved to Ayawaso, and later to Awutu. King Wyetey I was followed by King Quaey, who was followed by Queen Dode Akante. She married a Ga paramount chief, and when he died, she assumed reign of both traditional areas. After her death, the areas went back to separate rule.

2.4 Presence of Other Ethnic Groups

The Awutu-Efutu elders stated in the interviews that the following ethnic groups are present in the language area: Fante, Ga, Gomoa, Dangme, Hausa, and Ewe. Mixed marriages are common.

2.5 Level of Education

According to the District Education Office, for the whole Awutu-Efutu-Senya area there is one university, four SSS, forty-three JSS, over eighty primary schools, and a number of literacy classes.

According to the Souvenir Brochure of the Tenth Anniversary of the Guan Congress (1991) (address given by Nana Ayirebi-Acquah IV, Omanhene of the Efutu Traditional

Area), there are sixteen primary schools and twelve JSS in Winneba alone. Currently there is one university and three SSS schools in Winneba.

In the Senya area there is one SSS school. The District Office in Winneba stated that in the Senya area sixty percent of the population are uneducated, while the other forty percent have primary level or JSS education.

In the Awutu area there are a few JSS schools but no SSS school.

Based on information from Mr. Kwesi Essel-Koomson (Vice Chairman of Child Education and Welfare Fund), only about forty-five to fifty percent of children of school-age in the Awutu and Efutu areas attend school.

2.6 Churches and Mission Activity

There are a number of Christian denominations in the Winneba area. Spiritual churches also abound in the area.

2.7 Language Development

The Awutu-Efutu community was represented by two participants in GILLBT's Alphabet Development Seminar in 1987. The aim of the seminar was to assist members of language communities to analyze their language, develop alphabets, and produce primers. However, the Awutu-Efutu primers were not completed, and there are currently no literacy programmes in the Awutu-Efutu language.

Two primers for Awutu were published in 1934 and 1951. However, there is no evidence that they are still being used. [See appendix C for a list of Awutu primers.]

GILLBT has been approached at least twice with requests for language development work in Awutu-Efutu: in 1982 Theophilus Kennedy (reportedly from the chief family of the Efutus) requested that a translation be done, and in 1995 Kwesi Essel-Koomson (Vice Chairman of Child Education and Welfare Fund) appealed to GILLBT for assistance, saying that Fante is not known very well in the rural areas and by school children.

3 Research Questions

As stated above, the purpose of this survey was to gather data that would help GILLBT administrators decide whether or not GILLBT would pursue a language development programme in Awutu-Efutu, and if so, what the nature of involvement would be.

As already indicated, the Awutu-Efutu community participated in the Alphabet Development Seminar in 1987. Ring (1994) proposes that since the literacy materials developed there have not as yet reached the preliterate community in Awutu-Efutu, that GILLBT-trained literacy workers be assigned to the Awutu-Efutu community in order to pursue a sustained literacy thrust. Ring (1994) says also that the local initiative for language development had been expected to develop into a mother tongue translation project through community involvement. However, since there has been a shortage of consultant personnel, GILLBT has not been able to give input to this. He suggests that GILLBT consider assigning teams to pursue language development in the groups where a formal desire for GILLBT's help has been

expressed, and that priorities for assignment among these groups (also Gua and Santrokofi) be based on low bilingual abilities and high community interest. So, the suggestion is to assign literacy workers to Awutu-Efutu, as well as perhaps a team to pursue language development, based on the level of bilingualism and community interest.

In order to determine a definite translation need requiring GILLBT initiative, several factors need to be assessed. Criteria for making this decision have been proposed by Ring (1994). He stated that in language communities where no bilingualism testing had been done, and no request for GILLBT assistance had been received (although not the case in Awutu-Efutu), "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., as a guideline, less than eighty percent 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" (p. 2). Ring suggested that the age segments be 20 to 30 and 30 to 50 years. In the 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. That has already been expressed in the Awutu-Efutu community.

Based on these criteria, the Awutu-Efutu language development needs and potential for GILLBT involvement were to be determined by investigating the following areas:

- (1) tested comprehension of Fante narrative and Scripture texts [data were also gathered on reported ability to speak and comprehend Fante],
- (2) language contact to investigate the access to Fante acquisition,
- (3) use of Fante and Awutu-Efutu in various speech domains to determine whether Awutu-Efutu is a viable language, and
- (4) attitudes toward community involvement in a language development programme.

4 Survey Methodology

The types of data collected for the survey were:

Interviews with community leaders: chiefs and elders, district officers, religious leaders, and school teachers.

Interviews with individuals: comprehension tests and sociolinguistic interviews. These will now be described in more detail.

4.1 Interview with Community Leaders

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

4.1.1 Chiefs and Elders

Awutu, Senya Beraku, and Winneba were selected as centres for community interviews. These towns constitute the seats of the Awutu/Efutu/Senya traditional areas. The community interviews were administered in the towns of Awutu, Accra (the Senya chief resides in Accra), and Winneba. Specifically, the paramount chief of the Awutu traditional area, Nai Wyetey Agyemang Larbi II, and the acting paramount chief of Senya Beraku, Nyenyi Kobina Andakwei IV, together with their elders were interviewed. In Winneba, seven elders from the Traditional Council were interviewed.

The purpose of the community interviews was to obtain the views of native speakers as to the geographical extent of the language, the existence of varieties of their speech forms, language use, and language attitudes. The items on the questionnaires touched on attitudes towards Awutu-Efutu and Fante, the extent of mixed marriages between Awutu-Efutu and Fante speakers, the geographical language barriers, and bilingualism in Fante.

The interview was administered to the group, and the items of the questionnaire [See appendix D.] were used in their set order, or sometimes, following the topic of conversation.

4.1.2 District Officers

A visit was made to the District Chief Executive, Mr. M. K. Abbiw, to inform him about the mission of the survey team.

The District Literacy Organiser in Winneba, Mrs. Rose Acheampong, was interviewed. The purpose of the interview was to make enquiries about the number of literacy classes in the area, the language of instruction in literacy classes, the attitude of the literacy office towards local language development, and the general performance of Awutu-Efutu literacy participants in Fante.

The Education Office provided information about general educational standards in the Awutu-Efutu area, and official attitudes towards local language development. Information on the number of schools in the Awutu-Efutu area, total class populations, attitudes to formal education, and general performance of Awutu-Efutu students and pupils in the Fante language was given.

4.1.3 Religious Leaders

Church questionnaires were administered in Ahentia, Obrachire, and Okwabena. The participants at the interviews were church leaders and elders of the churches represented in the various localities. In addition to this, two church leaders, Rev. Charles Aaron Ekuban and Rev. Samuel K. Annan, were interviewed individually.

The purpose of these interviews was to determine which languages are used in the church context, and to know the attitudes of church leaders and their congregations towards the use of Fante versus Awutu-Efutu. [See appendix E.]

In Petuduase, Islamic leaders were interviewed about language use and attitudes towards language development in the context of the mosque.

4.1.4 School Teachers

School teachers from Ahentia, Obrachire, and Okwabena were interviewed. The teachers were drawn from nursery schools, primary schools, and secondary schools. The purpose of these interviews was to determine which languages are used in the school context and to know the attitudes of school teachers and education planners towards the use of Fante versus Awutu-Efutu in the school context. [See appendix F.]

4.2 Individual Interviews

The individual interviews were done in two parts: (a) the comprehension testing, and (b) the individual sociolinguistic questionnaire.

In this section we describe the purpose and interview procedures as well as testing points, selection of the subjects, and selection of language assistants.

4.2.1 Comprehension Tests

Two kinds of comprehension tests were administered: (a) Recorded Text Test (RTT), and (b) a Scripture comprehension test, both with accompanying questionnaires. The purpose of these tests was to test the comprehension of Fante by Awutu-Efutu speakers.

4.2.1.1 RTT

The Recorded Text Test (RTT) is a comprehension test which was first described by Casad (1987). For this survey a practice test (Hometown) was in Awutu-Efutu, and then a Fante narrative with Awutu-Efutu questions was used. [See appendix G for the questions.]

The practice test was a personal Awutu-Efutu narrative collected and recorded in Obrachire. Awutu-Efutu comprehension questions were devised and inserted into the recorded text. There was a pause after each question to allow testees to respond to the question. The testee was given an opportunity to hear each question for a second time. The surveyor could probe for more input from the testee whenever the testee's response was unclear. An introductory statement accompanied the practice test to explain the procedures.

There was then the Fante narrative, the main text, which had already been recorded and tested in Cape Coast. This narrative was broken into natural chunks of one or two sentences each. Awutu-Efutu questions relevant to the natural chunks were translated and inserted into the text. There was a pause after each question to allow testees to respond to the question. The testee was given an opportunity to hear each question for a second time. The surveyor could probe for more input from the testee whenever the testee's response was unclear.

The practice text with questions and the Awutu questions for the Fante text were pretested on five native speakers of Awutu-Efutu who live in Awutu. Answers to the questions were graded, and a base-line scoring system was devised for future scoring.

4.2.1.2 Scripture Comprehension Test

Unlike the RTT where testees were required to answer questions from the tape, testees in the Scripture comprehension test were required to paraphrase short sections they heard from the tape to test how much of the content they understood. This method was based on Andy Ring's comprehension text in the Central Volta Region Survey (Ring 1981, 1995).

The actual Scripture comprehension test was preceded by a Fante practice text, 1 Samuel 25:13, broken into three natural chunks. The aim of the practice text was to acquaint the testees with the testing method.

For the Scripture comprehension test, portions of Scriptural passages were selected and recorded from the Fante New Testament (new version) and the Fante Bible (old version) to give an indication as to which of the two versions was better understood. In choosing the Scripture passages the aim was to get a comprehension text of ten parts made up of narrative, expository, and hortatory parts. For the Scripture comprehension test, the two sets of NT passages selected from the old and new versions of the Fante Bible were: (a) old version: Acts 21:30-35; 1 Peter 4:7-8; 1 Timothy 6:8; (b) new version: Matthew 8:28-34; Matthew 5:43-45; Hebrews 12:1b. The ten sections divided into seven parts (narrative), two parts (expository), and one part (hortatory), respectively.² [See appendix H for Fante Scripture portions: transcription and interlinear translation.]

Mrs. Pratt and Mrs. Mensah-Oduro, native Fante speakers, gave a back translation of the above texts in English. In order to ensure an efficient scoring system the surveyors used the back translation to sort out the basic content information in each section from the original text. This served as the standard to which all Fante native speakers' answers were compared.

The passages were recorded in Fante and broken into natural chunks of one or two sentences each. A five second pause between each segment allowed the surveyor to stop the tape for the testee to respond. The new version tapes were pretested on six native Fante speakers who live in Winneba, and the old version was pretested on four native speakers in Madina and Accra. These Fante speakers were asked to paraphrase the Fante portions in Fante, telling what they understood from the text. These paraphrases were written down by a language assistant. These answers were graded, and a base-line scoring system was devised for future scoring with Fante L2 speakers on the basis of the general performance of the native speakers in relation to the standard answers given by the surveyors. [See appendix J for base-line scoring.] All the Fante speakers scored at least 8.5 over 10 (85%), and none got one hundred percent correct.

These model answers in turn served as the standard to which all responses of Awutu-Efutu subjects were to be compared. The following scores: 1, 3/4, 1/2, 1/4, and 0, were to be awarded, depending on how each answer would agree with the model answer. The testee was given an opportunity to hear each recorded portion for a second time. However, in the case of the Scripture comprehension test, no probing was allowed.

²In the first survey in the Central Volta Region (Ring 1981), 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).

For the final scoring for each subject, each script was rechecked by a second surveyor to check for scoring reliability.

The final order of testing for each subject was: (1) Introductory statement: "I am going to play a tape to you. Listen carefully. After I play the tape a little while, I will stop for you to tell me what you have heard...", (2) Hometown practice test, (3) Fante narrative, and (4) Scripture passages in either the old version or the new version.

The actual comprehension tests were conducted with the help of two language assistants. The survey team divided itself into two groups, each of which consisted of two surveyors and a language assistant. One surveyor played the tape while the other recorded the responses of the testees. The language assistant served as interpreter. He translated the testees' responses from Awutu-Efutu into English. Awutu-Efutu speakers who qualified to take the final test were those who had shown proof that they understood the testing method (they were to score at least 8.5 in the Hometown practice test).

4.2.1.3 Accompanying Questionnaire

A questionnaire was administered in four parts alongside the test. The first section of the questionnaire was administered to ascertain the testees' sociolinguistic background and to discover whether the testee fell within the predetermined social categories. After this the introductory text, the practice (Hometown) test, and the Fante narrative (RTT) were played. The second section of the questionnaire was then administered to ascertain the testee's stated comprehension of the text. The third section of the questionnaire was administered after the Scripture comprehension test to ascertain the testee's stated comprehension of the Scripture passages. Finally, the fourth section of the questionnaire was administered to ascertain the testee's reported proficiency in Fante language usage, and reported literacy in Fante. [See appendix J.]

4.2.2 Sociolinguistic Questionnaires

The purpose of the sociolinguistic questionnaires was to determine the following: speech forms which an individual speaks or understands and their estimated level of proficiency; speech forms used with various interlocutors in different social situations; and what attitudes exist towards the Fante and Awutu-Efutu language and Fante and Awutu-Efutu literacy. [See appendix K.]

4.2.3 Selection of Test Points

4.2.3.1 Comprehension Testing

In the selection of villages for comprehension testing, the team took into account the need to select villages that are predominantly inhabited by Awutu-Efutus, and where there is obvious limited contact between Awutu-Efutus and Fantes. This was done in order to test Fante comprehension among those whom we presumed had less exposure to Fante, assuming those with more contact would have higher comprehension. Five locations, that is, Ahentia, Kwaman, Obrachire, Okwabena, and Petuduase were

selected for comprehension testing. Petuduase is in the Senya area, while the other four villages are in the Awutu area.

4.2.3.2 Individual Sociolinguistic Questionnaires

The three seats of the Awutu-Efutu paramountcies, that is Awutu, Senya, and Winneba were first selected for the administration of sociolinguistic questionnaires. After an initial visit, it was discovered that Winneba was a very mixed community where Fante is the predominant language, but where its fisherfolk reportedly do not speak Fante well. Awutu and Senya were therefore reserved for the sociolinguistic questionnaires, being less of a mixed community than Winneba.

[In this report, every reference to Senya refers to the Senya township apart from the fishing community.]

4.2.4 Selection of Subjects

Visits were made to the traditional leaders of Awutu, Senya, Ahentia, Kwaman, Obrachire, Okwabena, and Petuduase to request help in the selection of subjects for comprehension testing and sociolinguistic questionnaires.

The purpose of the survey was explained, and a request was made for subjects according to the following predetermined social categories:

- (1) educated or uneducated, Christians or not, whose parents were both Awutu-Efutus, and
- (2) they should not have lived outside the area for more than one year.

For the comprehension testing, twelve subjects were requested from each of the five test points. A total of sixty subjects were tested. Thirty out of this number took part in the old version test, while the other thirty did the new version test. In each location the following quota sample of testees was selected by the survey team:

3 men and 3 women between the ages 20 to 30
3 men and 3 women between the ages 31 to 50

For the sociolinguistic questionnaires, twenty subjects were requested from both test points (Awutu and Senya):

5 men and 5 women between the ages 20 to 30
5 men and 5 women between the ages 31 to 50

However, the final total was forty-two with an additional two from Awutu.

4.2.5 Selection of Language Assistants

Three language assistants were needed as interpreters for the language surveyors. The assistants were to be Awutu-Efutu people who could understand and write English.

The language assistants were trained to interpret and translate Awutu-Efutu responses into English using a simulation of a test situation. For the training a language surveyor played a recorded Fante text for one of the trainees, after which another trainee was to translate the first trainee's Awutu-Efutu responses into English. The assistants took turns in practising. In the test situation they were required to translate exactly what the subjects reported.

5 Results

In this section we report the results from the various community leaders' interviews and from the comprehension tests and the individual sociolinguistic questionnaires according to the following topics: Fante bilingualism, literacy, and language vitality.

5.1 Fante Bilingualism

5.1.1 Tested Level of Comprehension

The following section refers to comprehension results from the Fante narrative and Scripture passages as well as relevant answers to the accompanying questionnaires.

5.1.1.1 Fante Narrative (RTT)

The following results show the percentage of correct responses to the comprehension questions which were inserted into the Fante narrative. [See appendix L for raw scores.]

Town	#Ss	%corr	Range	STD
Ahentia	12	83%	67-92	8.76
Kwaman	12	88%	75-100	7.75
Obrachire	12	85%	71-100	9.55
Okwabena	12	83%	42-92	13.85
Petuduase	12	89%	69-96	8.61
TOTAL	60	86%	42-100	9.92

SoGrp	#Ss	%corr	Range	STD
MY	15	88%	69-100	8.18
MO	15	87%	79-96	4.72
FY	15	84%	42-100	14.68
FO	15	84%	67-100	9.92
TOTAL	60	86%	42-100	9.92
Males	30	87%	69-100	6.61
Females	30	84%	42-100	12.31

SoGrp=Social group; #Ss=No. of subjects; %corr=% of correct answers
 MY=younger males; MO=older males;
 FY=younger females; FO=older females

Overall the comprehension scores are fairly high; the average is 86%. Of the 60 subjects, 46 (77%) received a score of 80% or above. The range for individuals is 42 to 100%. Only one subject (a FY from Okwabena) received a very low score (42%). (However, in the Scripture testing reported below, her score was much higher—80% old version). If she is not included, the range for individuals is 67 to 100%. There are only slight differences between average comprehension scores among the villages, between the four social groups by age and gender, and between males and females. Standard deviations show moderate variation within the various groups.

Following the Fante narrative, the subjects were asked if they understood "all", "most", "some", or "a bit" of the story. The majority (41/60, i.e., 68%) said they understood all of the narrative, 18/60 (30%) reported that they understood most, while only 1/60 (2%) reported that they understood a bit. The subjects' tested and perceived comprehension matched fairly well.

When asked if the various social groups in the village by age and gender would understand the story, the majority responded positively. Overall, the subjects expected slightly more older than younger people to understand the story:

for MO-77% (44/57), FO-73% (40/55)
 versus MY-66% (39/59), FY-68% (40/59)

Approximately a quarter of the subjects expected that only some of the people in each of the social groups would understand the story. Less than 5% of the subjects predicted no understanding among the social groups.

5.1.1.2 Scripture portions: New version

The following results show the percentage of correct paraphrases of the Fante Scripture sections, using the new version texts. [See appendix L for raw scores.]

Town	#Ss	%corr	Range	STD
Ahentia	8	91%	68-100	11.50
Kwaman	8	85%	68-98	12.25
Obrachire	6	90%	78-98	9.54
Okwabena	8	80%	68-90	7.84

TOTAL	30	86%	68-100	10.96
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SoGrp	#Ss	%corr	Range	STD
MY	8	84%	68-98	12.45
MO	8	88%	78-100	10.26
FY	7	84%	68-98	12.48
FO	7	89%	70-98	10.19

TOTAL	30	86%	68-100	10.96
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Males	16	86%	68-100	11.14
Females	14	86%	68-98	11.17

Overall, the comprehension scores are fairly high; the average is 86%. Of the 30 subjects, 20 (67%) received a score of 80% or above. The range for individual scores is 68 to 100%. The subjects in Ahentia and Obrachire received slightly higher scores than those in Kwaman and Okwabena. (This text was not administered in Petuduase.) The older subjects did slightly better than the younger ones. There is no difference in scores for males versus females. The standard deviations are fairly high for the various social groupings, showing considerable variation in the comprehension scores.

Following the Scripture portions (new version), the subjects were asked if they understood "all", "most", "some", or "a bit" of the story. A majority 20/30 (67%) said they understood all of the story, 9/30 (30%) reported that they understood most, while only 1/30 (3%) reported understanding a bit. Given that only 67% of the subjects scored 80% or above, it seems that overall the subjects slightly overestimated their comprehension of the text.

When asked if the various social groups in the village by age and gender would understand the story, almost all responded positively. Overall, the subjects expected slightly more older than younger people to understand the story.

for MO-93% (27/29), FO-93% (27/29)
 versus MY-87% (26/30), FY-87% (26/30)

The rest of the subjects expected that only some of the people in each of the social groups would understand the story. None of the subjects predicted no understanding among the social groups.

5.1.1.3 Scripture Portions: Old Version

The following results show the percentage of correct paraphrases of the Fante Scripture sections, using the old version texts. [See appendix L for raw scores.]

Town	#Ss	%corr	Range	STD
Ahentia	4	93%	93-95	1.25
Kwaman	4	92%	90-98	3.75
Obrachire	6	90%	78-95	6.60
Okwabena	4	83%	78-88	5.15
Petuduase	12	84%	43-95	14.83

TOTAL 30 87% 43-98 10.63

SoGrp	#S	%corr	Range	STD
MY	7	84%	43-98	17.81
MO	7	89%	78-95	5.30
FY	8	87%	78-93	5.12
FO	8	88%	68-95	8.29

TOTAL 30 87% 43-98 10.63

Males	14	87%	43-98	13.38
Females	16	88%	68-95	6.93

Again the comprehension scores are fairly high with an average of 87%. Of the 30 subjects, 26 (87%) received a score of 80% or above. The range of scores for individuals is 43 to 98%. Only one subject (a MY from Petuduase) received a very low score (43%). (He also received a low score in the narrative - 69%.) If he is not included, the range for individuals is 68 to 98%. There was no difference in scores between the males and females, nor between the four social groups by age and gender (if the MY with 43% is excluded). Among the villages, Okwabena and Petuduase had the lowest scores. Standard deviations are fairly low, showing more uniform comprehension for this text. They are lower than for the new version. However, in several of the villages fewer subjects were tested for the old version versus the new version, and this can influence standard deviations.

Following the Scripture portions (old version), the subjects were asked if they understood "all", "most", "some", or "a bit" of the story. A majority, 20/30 (67%), said they understood all of the story, 7/30 (23%) reported that they understood most, while only 3/30 (10%) reportedly understood a bit. Tested and perceived comprehension match fairly well.

When asked if the various social groups in the village by age and gender would understand the story, approximately two-thirds responded positively. Overall, the subjects expected slightly more younger than older people to understand the story, the opposite from the narrative and the new version.

for MY-63% (19/30), FY-67% (20/30)
versus MO-61% (17/28), FO-57% (16/28)

Approximately one-third of the subjects expected that only some of the people in each of the social groups would understand the story. Less than 5% predicted no understanding for the various social groups.

5.1.1.4 Summary

The average scores of 86% for the narrative (tested by answering inserted questions), and 86% and 87% for the new version and old version of Scriptures (tested by the paraphrase method), show a high comprehension of the texts. The ranges of scores for the three tests were almost the same if the two individuals with the lowest scores were excluded. However, only 67% of the subjects scored above 80% on the new version passage, while 87% scored above 80% on the old version. Also, 23% of the subjects scored below 80% in the narrative.

The standard deviations were the highest for the new version text, showing considerable variation in the comprehension of that text. In examining the various groupings by gender, and by gender and age, there were no substantial differences between the groupings. In comparing the villages, the subjects in Okwabena got slightly lower scores for the Scripture passages than the other villages. Overall the tested and perceived comprehension matched fairly well.

As to whether the various social groups in the villages by age and gender would understand, the majority of subjects said that these social groups would understand the text.

5.1.2 Reported Fante Bilingualism

Subjects were asked in general if they speak and understand Fante, and more specifically about higher-level language functions.

Ability to speak and understand Fante was reported by 101/102 (98%) of the subjects (60 testees of the comprehension tests plus 42 interviewees of the sociolinguistic questionnaire). However, of these, eight indicated that they speak Fante only "a little". Only one subject said she neither spoke nor understood Fante. When asked which one they speak better, Fante or Awutu-Efutu, 93/95 (98%) stated that their Awutu-Efutu is better than their Fante, while 2/95, reported speaking the two languages equally well.

Concerning higher-level language functions, percentages are lower. Full comprehension of jokes in Fante was reported by 81/102 of the subjects (79%), full comprehension of Fante radio broadcasts by 68/90 (76%) of the subjects, and full comprehension of Fante TV broadcasts by 74/83 (89%).

Compared by location, the highest percentages for perfect comprehension of jokes, radio, and TV broadcasts were reported in Senya (Jokes: 21/22 (95%), Radio: 16/16 (100%), TV: 21/21 (100%)), Okwabena (Jokes: 11/12 (92%), Radio: 10/12 (83%), TV: 12/12 (100%)), and Obrachire (Jokes: 11/12 (92%)), while Petuduase reported the lowest percentages: Jokes: 5/12 (42%), Radio: 5/11 (45%), TV: 6/10 (60%).

In regard to gender, slightly higher percentages of male subjects versus female reported full comprehension of jokes (43/50 (86%) vs 40/52 (77%)) and of TV broadcasts (40/43 (93%) vs 34/40 (85%)), while a slightly higher percentage of female subjects versus male reported full comprehension of radio broadcasts (35/44 (80%) vs 33/46 (72%)).

Compared by age, higher percentages of older subjects versus younger reported full comprehension of jokes (47/54 (87%) vs 36/48 (75%)) and of radio broadcasts (43/50

(86%) vs 25/40 (63%)), while there is no difference for reported full comprehension of TV broadcasts between older and younger subjects (38/42 (90%) vs 36/41 (88%)).

When compared by education, higher percentages of subjects with some level of formal education versus subjects without formal education reported full comprehension of jokes (63/75 (84%) vs 19/26 (73%)) and of TV broadcasts (60/64 (94%) vs 14/18 (78%)), while there is no difference for reported full comprehension of radio broadcasts for educated subjects versus noneducated (52/69 (75%) vs 15/20 (75%)).

In summary, those who reported slightly higher comprehension of Fante in these contexts were from Senya, Okwabena, and Obrachire versus from Petuduase, males versus females, older versus younger, and educated versus noneducated subjects.

5.1.3 Learning Environment

In this section we examine the various social contexts in which Awutu-Efutu speakers might be in contact with Fante speakers, and thereby second language (L2) learning might occur. The contexts we examine are: school, religious environment, travel, and radio and TV.

5.1.3.1 School

Fante is used as a medium of instruction in the first three years of primary school, and it is taught as a subject after P3. Also, it is expected that Fante is used to some extent between students. So, it is hypothesized that those with some degree of education would comprehend Fante better than those without education.

Out of the 102 subjects who participated in the comprehension testing and who were interviewed for the sociolinguistic questionnaire, 75 had had some education as follows:

18 (24%)	P1-P6
45 (60%)	JSS1-JSS3 or Form1-Form4
8 (11%)	SSS1-SSS3 or Form1-Form5 (0 levels)
4 (5%)	Certificate A

In examining the comprehension test results for some individuals, there are certain indicators that education is a factor in Fante comprehension. A close look at the results shows that apart from one subject (who is 15 years old), all the subjects who had a score below 80% in at least one of the comprehension tests had less than six years of education.

In further investigating the comprehension test results, the scores for the two tests that each subject took were averaged. No SSS\0 Level subject scored below 80%. On the other hand, one older female subject had an average score of 95% on the two tests, but had no education. She is a farmer, does not travel, but she reports that she learned Fante through social contact in Kwaman.

However, we see that the overall scores (the averages for the two tests) were approximately the same regardless of education level:

Education	#Ss	Scores
SSS	5	88%
MSLC	30	86%
Primary	9	88%
No School	16	85%

The following table shows that there is little relationship between years of Fante learning in school and Fante comprehension, with those having more years of Fante in school scoring only slightly higher.

Years of Fante	#Ss	Scores
7-12 yrs	19	90%
1-6 yrs	23	86%

Neither differences in level of schooling, nor in years of Fante seem to account for the extent of Fante comprehension. The fact that education levels among these subjects are generally low, but scores are generally high, indicates that other factors apart from education might account for Fante comprehension.

5.1.3.2 Religious Service

In this section we investigate the religious contexts where Fante language contact occurs.

Representatives from various denominations were interviewed concerning language usage in the church context. It was reported that Fante is predominantly used for preaching. Fante and Awutu-Efutu are also used for marriage ceremonies, prayers, songs, and announcements. In addition to Fante, Twi is also used to preach in two of the denominations in Okwabena.

Church attendance in the Awutu-Efutu area is generally high. Among our subjects, 77/102 reported attending church. Out of the 77, 75 attend church on a regular basis, that is, between once a day and once a week.

Following is a table that shows the relationship between church attendance and Fante comprehension:

Frequency	#Ss	Scores
Daily	7	84%
Sev. x/wk	17	88%
1x/wk	14	86%
2x/mth	2	85%

The average scores are all about the same regardless of frequency of church attendance.

When a comparison is made between the comprehension scores of those who report that they are Christians versus non-Christians, we still see no significant difference.

Affiliation	#Ss	Scores
Christian	40	87%
Non-Christian	20	86%

This means that other factors apart from church attendance account for Fante comprehension.

Islamic leaders were also interviewed in Petuduase. The Koran is in Arabic but certain portions are translated into Fante. Arabic and Awutu-Efutu are used for preaching, marriage ceremonies, prayers, and announcements. When Arabic is used, it is always translated into Awutu-Efutu for the people to understand. In Petuduase all the subjects (12) reported that they go to the mosque daily.

We may therefore conclude that in the Islamic context, Fante language contact in religious services is limited, while in the Christian context even though Fante language contact is high, there may be other additional factors which account for Fante comprehension among the Awutu-Efutus.

5.1.3.3 Travel

The questionnaires had sections which pertained to frequency of travel to a Fante area. Awutu-Efutu speakers who had stayed for more than one year in a Fante area were exempted from the interview.

Out of the 102 subjects interviewed, 62 (61%) had not made any travels to Fante areas, 39 (38%) had travelled to Fante areas, while one (1%) was not certain. Only five subjects out of the 39 who had travelled visit Fante areas daily, once a week, or more than once a week. Travel to Fante areas once a month was reported by eleven subjects, and the remaining thirteen travelled with various frequencies ranging from twice a month to once a year.

Petuduase and Ahentia recorded the lowest number of subjects who travelled: 1/11 (8%) had travelled in Petuduase, while 2/10 (17%) had travelled in Ahentia. Age and gender did not have any influence on travel patterns.

The average length of stay for those who travel once a year is eight days. The average for those who travel twice a year is fifteen days, while the average of those who travel twice a month is six days.

Following is a table showing the relationship between frequency of travel and scores:

Frequency	#Ss	Scores
1x/wk	2	87%
2x/mth	3	90%
1x/mth	3	86%
4-6x/yr	2	80%
2x/yr	3	93%
1x/yr	3	93%

The results show no specific pattern or link between frequency of travel and Fante comprehension.

A comparison could as well be made between the results of those who travel and those who do not.

Travel	#Ss	Scores
Yes	18	88%
No	42	86%

There is no significant difference between the scores of those who travel and those who do not travel. This means that other factors apart from travel account for Fante comprehension.

5.1.3.4 Radio and TV

An averagely high proportion of the subjects listen to the radio: 90/102 (88%). All the subjects from Kwaman, Obrachire, and Okwabena reported that they listen to Fante programmes.

Out of the 90 who listen, 39 listen on a daily basis, while 51 listen regularly; 68 of those who listen report that they understand everything they hear, while 22 do not understand everything.

As to whether those who do not listen to radio are disadvantaged as far as Fante comprehension is concerned, we may refer to the following table (we make a comparison between the scores of those who listen daily and who understand everything with the scores of those who do not listen at all):

Listen to radio	#Ss	Scores
Yes	57	87%
No	3	86%

There is no significant difference between the scores of those who listen to the radio and those who do not listen to the radio. This means that other factors apart from listening to the radio account for Fante comprehension.

Television is well patronized in the Awutu-Efutu area: 83/102 subjects watch TV. The majority of these watch Adult Education which cannot be referred to as a Fante programme. The rest watch Akan Drama which only sometimes is presented in Fante. This section of the interview is therefore not helpful in assessing Fante comprehension.

5.1.3.5 Summary

The results of the comprehension test in comparison to the various contact factors show that education or no education did not have any significant impact on Fante comprehension. Again, neither church attendance, travel, nor listening to the radio had any significant reflection in the scores.

5.1.4 Summary

Tested Fante comprehension and reported speaking and comprehension of Fante in the Awutu-Efutu community are high. There is no significant difference in scores on the basis of exposure to education, church, travel, or listening to the radio. This means that though education, church, travel, and listening to the radio might enhance Fante comprehension, there are still other factors that account for Fante comprehension. It may be that the real factor for Fante comprehension is generalized social contact with Fantes within the Awutu-Efutu areas themselves.

5.2 Literacy

In this section we examine Fante literacy class registration, the reported ability to read and write in Fante, and reported attempts to write in Awutu-Efutu.

5.2.1 Literacy Programmes

Margaret Akyampong, coordinator for Adult Literacy in the Awutu-Efutu area, reported that there are 102 literacy classes being held at present, with 25 to 45 participants in each class. The languages that are being taught are Fante, Ewe, Ga, and Twi.

Out of the 42 subjects interviewed in Awutu and Senya, 13 (31%) had registered for Fante literacy classes at some point in their lives. Of these three are male and ten are female. The age distribution is about equal: six younger people versus seven older ones registered. The survey shows that 29% (9/31) of those subjects with school education registered for Fante literacy classes.

5.2.2 Reading and Writing Ability in Fante

5.2.2.1 Reading Ability in Fante

All of the subjects were asked whether they could read or not, and if they could read, they were to indicate what they read. Out of 102 subjects, 58 (57%) indicated that they can read Fante materials. Of this number, 55/58 (95%) have school education. This leaves 44/102 (43%) who state not being literate in Fante, 20 of whom (45%) have had one to five years of school education, and 24/44 (55%) who have had no education.

Females represent 75% of those unable to read Fante. Of the younger subjects, 57% report that they are able to read Fante while 43% of older ones report the same.

Subjects who are literate read Scripture and Scripture-related materials, adult education books, the Koran, and letters. Scripture and Scripture-related books are the most widely read materials.

5.2.2.2 Writing Ability in Fante

Subjects indicated that they write letters, notes in literacy classes, Scriptural notes, and financial statements.

Out of 102 subjects interviewed, 41 (40%) reported that they are able to write Fante. Of this number 98% have a school education. Among the five villages, Petuduase records the lowest percentage of subjects who can write Fante, i.e., 5%, while Senya records the highest percentage (37%).

In terms of gender we see that 66% of subjects who report that they can write are males, while 34% are females. When reference is made to age, we find that 59% of younger subjects report that they can write, while 41% of older subjects write Fante.

5.2.3 Writing in Awutu

Subjects were asked whether they knew any Awutu-Efutu speakers who write their language, and whether they themselves have ever tried writing Awutu-Efutu.

Of the 42 subjects for the individual questionnaire, 18 (43%) indicated knowing people who write Awutu-Efutu; ten were from Senya, and the other eight were from Awutu. The people mentioned were the following: Messrs. S. C. Abban, Armah Agyeman, Abbey, Dugan, and Abraham Otoo, all from Awutu. The rest are Nenyi Kwaku Dey and Acquah from Senya, and finally, Mr. Howard from Accra.

As to whether subjects had ever tried to write Awutu-Efutu, 10/41 (24%) report attempts at writing their mother tongue. All of these subjects were from Senya, three of them were female, seven were male.

5.2.4 Summary

Of the subjects who reported reading and writing ability in Fante, almost all had some level of school education. More males than females, and more younger than older subjects reported being able to read and write in Fante. A comparison among villages showed higher incidence of reported reading and writing ability among those from Senya than Petuduase.

Some people in the Awutu-Efutu language community are known to have written their language. In the area of writing one's mother tongue, 50% of subjects from Senya had been motivated to write Awutu-Efutu. None of the Awutu subjects had attempted to write Awutu-Efutu.

5.3 Language Vitality

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

5.3.1 Language Use

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

5.3.1.1 Language Use for Community Activities

According to interviewed chiefs and elders, Awutu-Efutu is the dominant language for traditional rites (e.g., pouring libation, prayers of the fetish priests). Also during the Emasa ("Three States") Meeting, Awutu-Efutu is used with each of the three traditional councils using their own dialect; however, some Efutu people reportedly do not understand all the Awutu. In the Traditional Council Meetings in Winneba, Fante is used because the registrar is not Efutu. All participants reportedly understand Fante well. Awutu-Efutu is used as a "secret" language when outsiders are present.

For nontraditional community activities Fante is predominantly used. During public meetings and political rallies, Fante is translated into Awutu-Efutu because reportedly not everybody understands Fante well enough (especially the fisherfolk). During community meetings Fante is used, but people are given freedom to use Awutu-Efutu so everyone can participate. If Fante speakers are present, Awutu-Efutu is translated into Fante.

5.3.1.2 Language Use in Private Domains

According to the elders interviewed on the community questionnaire, the Awutu-Efutu people use Awutu-Efutu in their homes and with other Awutu-Efutus. In regard to language use by children, Awutu-Efutu is reportedly the language used for playing, even with Fante children. However, according to the elders, already young children learn Fante, and they are able to speak it by the age of seven.

On the sociolinguistic questionnaires, the 42 subjects were asked which languages they use in various domains and for various purposes. All subjects reported the use of Awutu-Efutu in the family domain (with parents, spouse, children, parents among themselves), with Awutu-Efutu friends and elders. Only seven reported the use of Fante in these contexts in addition to Awutu-Efutu: one subject with parents and elders, three subjects with their spouses and children, two subjects with their Awutu-Efutu friends, and one subject reported that his parents occasionally use Fante with each other. All subjects (42/42) reported use of Awutu-Efutu for children playing, with 6/42 subjects reporting that children also use Fante when playing.

All of the 102 subjects reported that they use Awutu-Efutu in the home. When asked if they also use Fante in the home, 23/98 (23%) responded positively. However, many added that they only use Fante with visitors.

When asked whether or not they speak Fante every day, only 24/100 subjects (24%) responded positively. Compared by education, 21/74 subjects (28%) with some level of education use Fante daily, while only 2/25 uneducated subjects (8%) use Fante daily.

Subjects were also asked which languages they use to dream, to sing, to argue, to count money, and at work:

- 100/101 (99%) reported dreaming in Awutu-Efutu, while 12/101 (12%) also dream in Fante. One subject reportedly also dreams in English.
- 25/42 (60%) reportedly sing in Awutu-Efutu, while 31/42 (74%) sing in Fante. A few subjects use English and Twi (2/42) or Ga (1/42).
- 98/100 (98%) reported using Awutu-Efutu for arguments with Awutu-Efutu speakers, while only 2/100 use Fante.
- 83/102 (81%) reported using Awutu-Efutu for counting money, while 24/102 (24%) use English; only 3/102 (3%) use Fante.
- 30/41 (73%) reportedly use Awutu-Efutu at work or in the fields, while 22/41 (54%) use Fante, and 11/41 (27%) use both Awutu-Efutu and Fante; 6/41 (15%) use English.

The majority use Awutu-Efutu in each of these contexts, although Fante is also used to a great extent for singing and at work or in the fields.

5.3.1.3 Language Use with Fante Speakers

According to the interviewed elders, Fante is the normal means of communication between Awutu-Efutu and Fante people.

During the administration of the individual interviews, subjects were asked which language they use in their interactions with Fante speakers. The vast majority reported use of Fante: 94/101 subjects (93%) with Fante speakers in general, 39/41 (95%) with Fante friends, and 83/85 (98%) for arguments with Fante speakers. Only a minority reportedly use Awutu-Efutu: 6/101 (6%) with Fante speakers in general, 1/41 with Fante friends, and 3/85 (4%) for arguments with Fante speakers. In the case of arguments, both Fante and Awutu-Efutu are used by 2/85 subjects. One subject reported use of Twi in interactions with Fante speakers in general and with Fante friends.

5.3.1.4 Language Use in the Educational System

In this section we investigate the language use in schools in the towns where comprehension tests were administered.

Seven teachers were interviewed: one nursery teacher in Okwabena, three primary teachers in Obrachire, Okwabena, and Ahentia, and two JSS teachers in Obrachire and Ahentia. The general consensus is that there is a majority of Fante over Awutu-Efutu teaching staff in the areas where the survey was conducted (sixteen Fante versus six Awutu-Efutu teachers). None of the two JSS schools surveyed had Awutu-Efutu people on their teaching staff.

Fante is primarily used in preschools because all preschool teachers in the area concerned are Fante. However, according to a preschool teacher in Okwabena, preschool children understand and speak little Fante in class. Explanations are made to the children through other preschool children who are bilingual.

In the primary schools, Fante is used as the medium of instruction for the first three years of primary education. After the three years Fante and English are both used in class, but Awutu-Efutu is also used by Awutu-Efutu teachers to clarify ideas.

Teachers report that children start speaking Fante from the second term of P1. In the lower primary, P1-P3, the pupils often mix Awutu-Efutu with Fante when communicating their ideas. In upper primary, P4-P6, English is the medium of instruction in class. At this level it is reported that Awutu-Efutu pupils speak good Fante and that they perform as well as Fante pupils in class.

In the JSS and SSS, English is the medium of instruction. Sometimes Fante is used to clarify certain points, especially because most of the teachers speak Fante. Teachers in Ahentia JSS reported that although students do well in their exams they do not do as well in the oral Fante as native Fante speakers do. They said that lack of Fante teachers in the Ahentia primary school has affected the Awutu-Efutu pupils' performance in Fante. It is reported that generally, Awutu-Efutu pupils do as well as Fante pupils during exams.

All the teachers reported that during break and after school Awutu-Efutu speakers use Awutu-Efutu among themselves.

In the case of language use during Parent-Teacher Association (PTA) meetings, most of the schools reported that the PTA was not functioning. Two schools reported the use of Fante to address the teachers and the use of Awutu-Efutu among parents. Parents are, however, allowed to use Awutu-Efutu when they feel they cannot express themselves well in Fante.

5.3.1.5 Language Use in the Religious Context

5.3.1.5.1 Church Context

Church interviews were conducted in seven churches in the Awutu-Efutu area. Church leaders and elders were asked about language use in the context of the church.

According to the interviewees, the predominant language in these churches is Fante. For Scripture readings, preaching, announcements, singing songs, prayers, marriages, and funerals, Fante is used almost exclusively. Only in one church in Ahentia are both Awutu-Efutu and Fante used for most activities, except for funerals and Scripture readings, with Fante only being used. In the other churches Awutu-Efutu is used only in a few instances: for preaching in one church and for marriages in another church in Obrachire, for songs in one church and for announcements, songs, and prayers in another church in Okwabena. In another church in Okwabena, Twi is used in addition to Fante.

For activities where individual church members are more involved such as dramas and testimonies during the church service, Bible studies, prayer meetings, women's and youth meetings, Fante is overall the predominant language. Only in one church in Okwabena is Awutu-Efutu used almost exclusively (except for testimonies being given in Fante, and Bible studies and prayer meetings where both Awutu-Efutu and Fante are used); in a church in Ahentia both Awutu-Efutu and Fante are used for the various activities. For the other churches additional use of Awutu-Efutu is reported only for a few activities: for women's meetings in a church in Ahentia, for women's and youth meetings in one church, and for Bible studies and prayer meetings in another church in Obrachire, as well as for testimonies and Bible studies in a church in Okwabena. In two churches in Okwabena, Twi is used in addition to Fante.

When asked whether or not their congregations understand the Scripture readings and preaching in Fante, all interviewed elders and pastors responded positively. Only for one church in Okwabena was it reported that the majority but not all would understand. According to Rev. Ekuban, Winneba District Superintendent of one of the church denominations, Fante is used in all of his denominational churches because the congregations are reportedly bilingual in Fante and understand both the Scripture and the preaching: "People have conditioned their minds to using Fante."

In regard to the Bible version used, in all churches where questionnaires were administered, the old version of the Bible is used for Scripture readings. Only in two churches in Ahentia, both the old and the new version are used. The elders of one church stated that the new version is easier to understand than the old version. This view was shared by several elders and members from other churches stating that the meanings of some of the words of the old version are difficult to understand, while the language used in the new version is reportedly clear and easy to understand. According to a pastor in Senya, some say that the modern version embarrasses the people because the language is too clear. However, congregations reportedly prefer the "high Fante" of the old version to the new version.

5.3.1.5.2 Mosque Context

In Petuduase elders from two Islamic congregations were interviewed. In both mosques, Arabic is reportedly the preferred language for most activities. However, Awutu-Efutu is also used for preaching, announcements, and during women's and youth meetings. When Arabic is used, it is always translated into Awutu-Efutu. Fante is reportedly used only for preaching.

5.3.1.6 Language Use in the Written Register

Subjects were asked which language they use when writing to Awutu-Efutu friends. Only 6/57 subjects (11%) reported writing in Awutu-Efutu, while 43/57 (75%) use English, and 15/57 (26%) use Fante.

5.3.1.7 Summary

In public domains Awutu-Efutu is the language used for traditional rites and during the Emasa Meeting. For nontraditional community activities Fante is predominantly used.

In regard to private domains, all subjects reported use of Awutu-Efutu: for interactions in the home, with immediate family members, with Awutu-Efutu friends, and elders. Awutu-Efutu children reportedly use Awutu-Efutu among themselves. Some use of Fante in the home was reported by about one-quarter of the subjects, but that primarily with visitors. Daily use of Fante was only reported by approximately one-quarter of the subjects, and more by those subjects with education than without education. Fante is reportedly used by many for work in the fields and singing. For interactions with Fante speakers, Fante is the normal means of communication.

In the educational system, Fante and English are used primarily in the classroom, while Awutu-Efutu is reserved for some explanations and interactions between Awutu-Efutu children. Children are reported to start speaking Fante from the second term of P1, and when finishing primary school, they are reported to speak Fante well.

In the religious domain Fante is the predominant language in the church context, and is used for almost all activities. In addition Awutu-Efutu is used to varying degrees in the different churches for activities such as preaching, announcements, prayers, songs, Bible studies, women's and youth meetings. Exclusive use of Awutu-Efutu for any of these activities is rare. Almost all church leaders interviewed said that their congregations understand Fante Scripture readings and preaching.

In the Islamic context Arabic and Awutu-Efutu are used for preaching, marriages, prayers, and announcements. When Arabic is used, it is always translated into Awutu-Efutu for the people to understand.

These data do not indicate an impending language shift, but rather a diglossic situation with Awutu-Efutu used primarily in the home domain, among friends, and for more personal contexts (dreaming, counting money), and for traditional rites; and Fante used primarily in contexts with non-Awutu-Efutus, in community meetings, at work in the fields, and at church.

5.3.2 Attitudes

During both the community and the individual interviews, several questions were asked to explore attitudes toward spoken and written Awutu-Efutu and Fante.

5.3.2.1 Attitudes Towards Spoken Fante

There are certain evidences that Awutu-Efutus do not have a negative attitude towards spoken Fante. For example, as reported above, 23/98 (23%) of the subjects reported that they sometimes use Fante at home, although mostly with visitors. Out of 42 subjects interviewed, 20 indicated that parents had no problem with children who spoke Fante at home. Among the reasons they cited are the following: (a) it is good to learn Fante as a second language, (b) it is good to be bilingual, and (c) Fante is the official school language. Fante is also used in a number of formal domains, for example, community and public meetings, and in churches.

5.3.2.2 Attitudes Towards the Use of Scriptures/Written Materials in Fante

As stated above, 57% of the subjects reported that they can read Fante materials. They read a variety of materials with Scripture and Scripture-related books being the most widely read.

Attendance at Fante literacy classes is not high with 13/29 (31%) of subjects interviewed in Awutu and Senya Beraku having registered for literacy classes. Out of the thirteen who had registered, ten were female and three were male. Nine out of the thirteen had had some education, while four had had no education. These records show that there is some motivation to participate in Fante literacy, but certainly not by all subjects.

5.3.2.3 Attitudes Towards Spoken Awutu-Efutu

A sign that Awutu-Efutus have a positive attitude towards their language is seen in their ideas about the vitality of Awutu-Efutu. All the respondents in Awutu and Senya had the opinion that Awutu-Efutu will be spoken by their grandchildren. The reasons they gave fall in these categories: (a) Awutu-Efutu is their language, (b) Awutu-Efutu cannot die, (c) the language is their cultural heritage, (d) Awutu-Efutu is spoken by their children, and (e) the language is the language of their forefathers.

A sizeable number of subjects from Awutu and Senya Beraku (24/42) indicated that parents discourage their children from speaking Fante at home. Among the reasons they give are the following: Fante is not their home language; there is the need to preserve Awutu-Efutu; and there is no need to speak a foreign language at home.

As to whether the young Awutu-Efutu people speak Awutu-Efutu well, all the interviewed persons in Awutu and Senya agreed that the current Awutu-Efutu used by the youth was good.

The elders of Awutu stated that they use interpreters in meetings because they want to hear their own language.

The results show that attitudes towards Awutu-Efutu are positive.

5.3.2.4 Attitudes Towards Written Awutu-Efutu

Some of the subjects reported that a few Awutu-Efutus had attempted to write Awutu-Efutu, but none of these materials were available to the subjects.

Out of 42 subjects interviewed, 41 had the opinion that it was important for Awutu-Efutu to be written. One subject did not know whether it was important or not. Among the reasons the subjects gave in favour of Awutu-Efutu language development are the following: (a) it would preserve Awutu-Efutu language, (b) written communication in Awutu-Efutu will promote education in the area, and (c) development of the language will preserve Awutu-Efutu culture and identity.

All the 42 subjects indicated that they would enroll in an Awutu-Efutu literacy class, and 39 anticipated that Awutu-Efutu people would contribute towards any Awutu-Efutu literacy programme. Support for the literacy programme could come through levies, sales from harvests, revenue from work, or by approaching wealthy people from the community.

In summary, subjects showed a good attitude towards the writing of Awutu-Efutu and the establishment of an Awutu-Efutu literacy programme.

During our preliminary interviews the elders expressed their anxiousness to have their language be developed and put into written form so that it can be used in the schools. They also stated disappointment that none of the previous work developed into further projects.

It was reported by Mr. Essel-Koomson that one church has shown no signs of support for language development, but that the youth in the area are advocating language development.

5.3.2.5 Summary

Even though Awutu-Efutus do not have a negative attitude towards Fante, they have a higher esteem for their own language in certain contexts. The majority of subjects anticipated that parents would prefer their children to speak Awutu-Efutu at home. All subjects thought that young people speak Awutu-Efutu well, and that Awutu-Efutu will continue to be spoken by their grandchildren. All subjects were positive about the development of Awutu-Efutu, stating that they would want to enroll in an Awutu-Efutu literacy class, and thought the community would financially support literacy development in Awutu-Efutu.

6 Conclusion

The purpose of this survey was to gather data that would help GILLBT administrators decide whether or not GILLBT would pursue a language development programme in Awutu-Efutu, and if so, what the nature of the project would be. Criteria for making this decision have been proposed by Ring (1994). Based on these criteria, the Awutu-Efutu

language development needs were to be determined by investigating the following areas:

- (1) tested comprehension of Fante narrative and Scripture texts [data were also gathered on reported ability to speak and comprehend Fante],
- (2) language contact to investigate the access to Fante acquisition,
- (3) use of Fante and Awutu-Efutu in various speech domains to determine whether Awutu-Efutu is a viable language, and
- (4) attitudes toward community involvement in a language development programme.

6.1 Comprehension of Fante

Concerning tested comprehension of Fante, the average scores of 86% (narrative), 86% (new version of Scripture), 87% (old version of Scripture) show, overall, high comprehension of the texts among the subjects. However, the ranges of scores are fairly large: for the narrative it was 67-100%, for the new version 68-100%, and for the old version 68-98% (if the two lowest subjects are excluded). The standard deviations demonstrated considerable variation in scores, especially for the narrative and the new version of Scripture.

In analyzing the results, two factors should also be considered. In pretesting the Scripture portions, the Fante speakers did not receive 100% correct scores, so the Fante L2 speakers cannot be expected to do so. Also, this second version of Ring's method, with more narrative portions (seven narrative portions versus five in the first method) is slightly easier, so we could expect a bit higher scores. Perhaps these two factors balance each other out when examining the overall scores.

Ring (1981, 1995) has established as a criterion for judging adequate comprehension of an L2, 80% comprehension of Scripture texts tested by the paraphrase method, tested in age groups of 20-30 and 30-50 years old. The sample tested in this survey demonstrates adequate comprehension as a total group with no significant difference by age group or gender. However, the ranges and standard deviations show considerable variation. Specifically the following percentage of subjects fell below the 80% mark in the two paraphrase tests:

New Version	34%
Old Version	14%

Testing comprehension of the narrative was a different method than what Ring had proposed. However, we also see that 23% of the subjects scored less than 80% on that test.

None of the contact factors examined (gender, education, travel, religious affiliation, listening to Fante radio) had any significant impact on the comprehension scores.

We note that elders interviewed said spoken Fante among the fisherfolk, especially in Simpa (about 50% of the population) and Senya (about 80% of the population) is more limited than the general population. If this is the case, most likely their comprehension would also be lower.

If the sample was indeed representative of the Awutu-Efutu community, then approximately one-quarter of the population would not have adequate comprehension of the texts as defined by the 80% score. If the fisherfolk do have less comprehension, the segment of the population without adequate comprehension would be even larger.

In addition to tested comprehension data, we also gathered reported data about Fante proficiency. All but one of the 102 subjects reported that they speak and understand Fante, although eight said they speak Fante only "a little". However some subjects on the individual questionnaire reported less speaking and understanding ability in Fante for specific activities requiring in-depth Fante ability such as arguing with Fante speakers or listening to Fante on the radio.

6.2 Language Contact

The data show a favourable language learning environment in most areas. Contact with Fantes appears to be widespread throughout the area. There are a number of schools and churches in the Awutu-Efutu area, and in terms of infrastructure, the Awutu-Efutu area is gradually opening up to non-Awutu-Efutu speakers, especially Fantes. However, in coastal Senya and coastal Winneba (Simpa) contact with Fantes is reportedly not as extensive as in most areas.

6.3 Language Vitality

In terms of L1 and L2 usage patterns, there is no indication of imminent language shift in the Awutu-Efutu area. Awutu-Efutu is the everyday language used in the home, with family relationships, with friends and elders, and at work in the fields, for more personal contexts (dreaming, counting money), and for traditional rites. Fante is used primarily in contexts with non-Awutu-Efutus, in community meetings, at work in the fields, and at church. Therefore, there is a diglossic relationship between Awutu-Efutu and Fante in this speech community.

6.4 Community Attitudes

Reported community attitudes were very positive toward development of Awutu-Efutu, toward Scripture translation, and having religious materials in Awutu-Efutu. Individuals expressed that money could be raised by various means to support language development projects. The subjects expressed positive attitudes towards literacy classes in Awutu-Efutu. Also, there have been requests for GILLBT involvement in language development.

6.5 Summary

In view of the criteria that Ring proposed, overall, the Awutu-Efutu subjects demonstrated an adequate tested comprehension of the Fante texts, and in much of the Awutu-Efutu area there appears to be an adequate language learning environment for Fante. However, the ranges of scores and the standard deviations show that adequate comprehension is not equal for all subjects, with approximately one-quarter falling below the 80% mark. Also, the language learning environment does not seem to be equal throughout the community. Awutu-Efutu appears to be a viable language. Reported community attitudes are positive toward development.

7 Recommendations

As described above, Ring (1994) suggests that GILLBT consider assigning teams to pursue language development in the language groups where a formal desire for GILLBT's help has been expressed, and that priorities for assignment among these groups be based on low bilingual abilities and high community interest. The results of this survey demonstrate that tested Fante comprehension is rather high among the subjects. However, the range was fairly large, and there are reports that some segments of the community (e.g., the fisherfolk) have lower Fante proficiency. As for community interest, there have been explicit requests for GILLBT's assistance, and the reported interest is high. In order to evaluate project viability, community interest would need to be further investigated as a project proceeds.

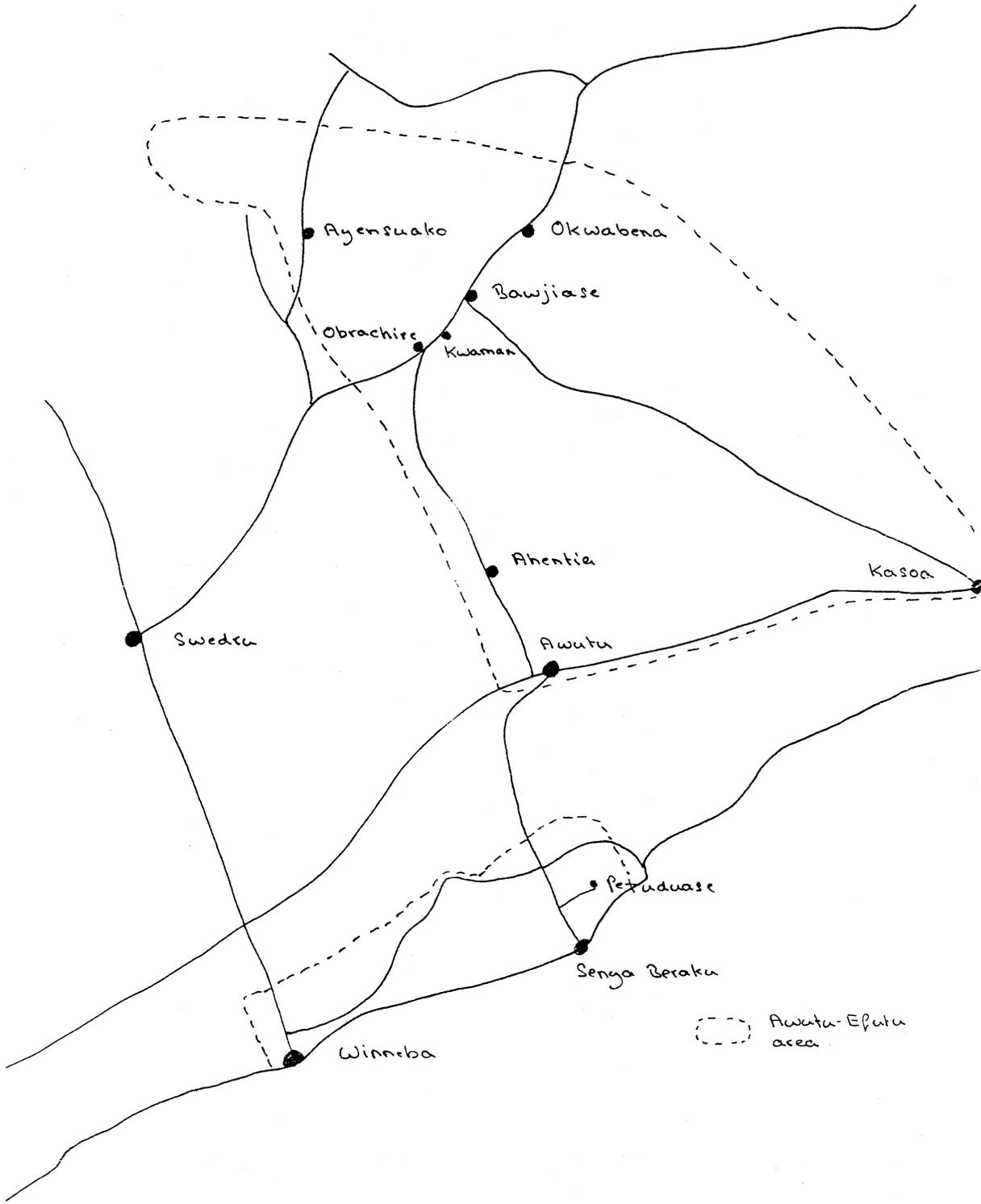
It seems the Awutu-Efutu community falls more or less within what Ring refers to as a borderline bilingual group (1995). In such a group, the community has adopted a language of religion other than its own, its members and mother-tongue Christian leaders have attained a high level of fluency in that language, and members live in an environment where this level of language skill is being passed on to their children. Ring states that preliteracy is still characteristic of borderline bilingual communities. Indeed, of the 102 subjects in this study, about 57 percent indicated that they can read Fante, but we have no data on their level of Fante literacy.

If GILLBT decides that the Awutu-Efutu language community can adequately comprehend Fante materials and does not need full GILLBT project involvement, it is in this phenomenon, preliteracy, that GILLBT may offer assistance in terms of training services related to mother tongue literature development on the basis of community interest which appears to be high in the Awutu-Efutu area. This follows Ring's (1994) suggestion that GILLBT-trained literacy workers be assigned to the Awutu-Efutu community in order to pursue a sustained literacy thrust.

However, in such a bilingual situation it is possible that even if a language project in Awutu-Efutu were to be undertaken, the Fante Bible and Fante literature may continue to be used in the Awutu-Efutu community, especially by those who first learned to read in Fante and whose Fante comprehension is high. Perhaps Awutu-Efutu literature can be introduced into these domains for those who do not presently use Fante.

The situation in the Awutu-Efutu area may be summed up as follows: a section of the community may not need or use an Awutu-Efutu Scripture translation (those who have adequate Fante comprehension), while another section, for example the fisherfolk and those with low comprehension levels, may need Scripture translation and language development. In any case, it appears that literacy workers could pursue Awutu-Efutu literacy development.

Appendix A. Map of the Awutu Area



Appendix B. Population Estimates for the Senya Area

Estimate given by Senya elders:

Senya Lg Area		Percentage Senya
Senya town:	15,000	90-95%
Bethlehem:	50	100%
Koka:	50	50% (mixed with Ewe and others)
Akwusa #1	50	75% (25% Gomoa)
Akwusa #2	50	75%
Okisibado-		
Bonsuku	300-500	100%
Gyaw Kwawo	50	100%
Petuduase		
(Muslim)	500-600	90% (mixed marriages with Gomoas and Fete)

Appendix C. Awutu Primers

Three Awutu primers found at Legon, African Studies Library, written by:

F. B. Armah-Agyeman
 St. Andrews Church
 EC Mission
 Awutu Bawjase

Published by: Mfantsiman Press, Cape Coast:

1. Awutu Ad_ampa At°kale (1934)
2. Ainseya (with English-Fante translations) (1951)
3. Diwoni Epa Ekale Were (only located the introduction), (1951)

One of these primers (Awutu Ad_ampa At°kale) contains the Lord's Prayer, the Angelus, the Apostles' Creed, and the Ten Commandments.

In another one of the primers (Diwoni Epa Ekale Were, p.1) the author indicates that "some of the church's services and hymns were translated into Awutu language as early as 1934. By this help services and songs were run and sung in religious worship in St. Paul's Church and School E.C. Mission Awutu Beraku".

Appendix D. Community Questionnaire

(GILLBT, rev. 6/95, based on COM-QST of SIL/Benin)

Date: / /95 Place: _____ Researcher: _____

Name and address of the chief:

Ethnic identity of chief: _____ Ethnic identity of his elders: _____

Abbreviations: A=Awutu/Efutu/Senya, F=Fante, G=Ga, Y=Yes, N=No

1. The Surveyed Language and its Neighboring Languages

A. Language Situation

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)

B. Reference Dialect

1.4. Among those villages where your language is spoken, are there differences in the way of speaking it?

1. _____

2. _____

(Write the letter A for Awutu villages, E for Efutu and S for Senya villages)

(Make a continual line for the dialect boundaries which are certain and a interrupted line where the boundaries are uncertain)

1.5. How are the people called who speak like those in the villages?

A _____ E _____ S _____

1.6. What kinds of differences (pronunciation, vocabulary, tone?) are there between

A and E _____

A and S _____

E and S _____

1.7. Which dialect is the most difficult for you to understand?

1.8. How do you understand the speakers of the other speech forms?

(The surveyor has to use the following table in order to ask speakers of each speech form how well they understand the other speech forms)

How well do you understand:

E S

A _____

S _____

How well do they understand:

E S

A _____

S _____

++ very well, + well, 0 sufficiently, - not well, -- not at all

1.9. Do children/men/women who speak A understand speaker of ... well?

(a) Children

E E

A y n y n

(b) Men

E S

A y n y n

(c) Women

E S

A y n y n

1.10. Where is your language spoken the best? _____

1.11. If one would like to write your language
which dialect should be chosen? _____

II. Ratio of Population

2.1. Give an estimate of A speakers in this village: _____

2.2. Give an estimate of F speakers in this village: _____

- 2.3. Are there any mixed marriages between A and F? Y N
 If YES: Few or Many? _____
- 2.4. Do many A people work outside the A area? Y N
- 2.5. Are there any A speakers who work in the F speaking area, but return to this area at least 3x/year? Y N

III. Language Use and Bilingualism in the Area

A. Language Use and Comprehension in Public Functions

- 3.1. Do you use F for any of the following meetings? Y N
 Customary Rites Y N
 Elders and Council Meetings Y N
 Community Meetings Y N
 Others Y N
- 3.2. If YES: Do you use an interpreter for the group for any of these meetings? Y N
 For which people? _____
- 3.3. If NO: Do you think that some people would like to have an interpreter? Y N
 Which people? _____
- 3.4. When a community development meeting is organized in F,
 (a) can the A speakers participate well in F? Y N
 (b) If NO: Which people cannot?

B. Language Use and Comprehension in Private Functions

- 3.5. Which lg(s) do you speak in your home? A _____
 If A: Do you also use F and/or G? F: Y N, G: Y N
- 3.6. Which lg(s) do people in Winneba speak in your home? A _____
 If A: Do you also use F and/or G? F: Y N, G: Y N
- 3.7. Which lg(s) do people in the fishing villages speak in your home? A _____
 If A: Do you also use F and/or G? F: Y N, G: Y N
- 3.8. Which lg(s) do people in the farming villages speak in your home? A _____
 If A: Do you also use F and/or G? F: Y N, G: Y N
- 3.9. When the A children play, which language do they use:
 with A children A F ____
 with F children A F ____
- 3.10. Which language do you think your grandchildren will use in their homes when they have become adults? A F ____

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 A people who write A? Y N
Who? _____

Appendix E. Church Questionnaire

(GILLBT rev 7/95, based on CHUR-QST of SIL/Benin)

Date: / /95 Place: _____ Researcher: _____

Name(s): _____ Denomination: _____

Abbreviations: A=Awutu/Efutu/Senya, F=Fante, E=English, Y=Yes, N=No

1. Are the majority of people in the area: Muslim Chr Anim?

Give estimated proportions for each location: _____

2. Which churches in the area have:

- largest number in the congregations? _____
- most churches? _____

3. What language(s) are used in the main/"spiritual" churches for[probe for various areas]

- | | | | |
|----------------------|-----------|-------------|-----------|
| - preaching | A F/E/___ | - marriages | A F/E/___ |
| - announcements | A F/E/___ | - funerals | A F/E/___ |
| - Scripture readings | A F/E/___ | - songs | A F/E/___ |
| - prayer: by leaders | A F/E/___ | | |
| congregation | A F/E/___ | | |

4. What language(s) are used for:

- | | |
|----------------------------------|-----------|
| - women's meetings | A F/E/___ |
| - youth meetings | A F/E/___ |
| - plays or drama | A F/E/___ |
| - testimonies | A F/E/___ |
| - prayers during Bible studies | A F/E/___ |
| - prayers during prayer meetings | A F/E/___ |

5. If in Fante: Do all members of the congregation understand the preaching

Y N

the Scriptures

Y N

(Youth? Older people? Fisherfolk?)

6. Which Bible is used in the various churches?

F E ___

If Fante, which version:

New ('82) Old

7. Do people own Fante Bibles?

Y N

What proportion of the congregation? _____

8. Are there any Christian materials available in A?

Y N

What? _____

9. Are there A people in church leadership?

Y N

What language do they use for preaching?

A F/E/___

10. Does the church leadership allow/encourage A in:

- the worship service/mass? Y N
- during various meetings? Y N

Which ones? _____

Appendix F. School Questionnaire

(GILLBT rev 6/95, from Gua Survey)

Date: / /95 Place: _____ Researcher: _____

Abbreviations: A=Awutu/Efutu/Senya, F=Fante, 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 _____
 do you have 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 A area? Y N

8. What is the ratio between
 A and F teachers in this school? A: _____, F: _____
 At what levels? A teachers: _____
 F teachers: _____

9. Total enrollment in this school? _____

10. What is the ratio between
 boys and girls in this school? Boys: _____, Girls: _____

11. Percentage of students in P6 completing: Primary school? _____ %
 JSS? _____ %

III. Language Use

12. What Ghanaian lgs are taught in the schools?
 primary _____, secondary _____

13. (Primary school): When starting school do children
 understand Fante? Y N
 speak Fante? Y N

14. What is the medium of instruction for
 - preschool? _____
 - the first three years? _____
 - later? _____
15. In the classroom, what lg(s) do you use with A children? _____
16. Do they always understand when you give instructions in Fante? Y N
17. Is it ever necessary to give explanations in A? Y N
18. When A students give explanations in F can they
 communicate their ideas as clearly as F students? Y N
19. Do A students perform as well as F students in their F exams? Y N
20. In informal situations what lg(s) do A teachers
 use with A students? _____
21. Which lg do A students use with A teachers? A F _____
 in class? A F _____
 outside of class? A F _____
22. What lg do the children use: at break with each other? A F _____
 while playing? A F _____
23. What language is used by the parents at PTA meetings? A F _____
 If they use F, can A parents communicate
 their ideas as clearly as F parents? Y N
24. Are there any literacy materials in the mother tongue? Y N

Appendix G. Fante Narrative: RTT Questions

BL = Base-Line Scoring

1. How did the police car pass?

BL: suddenly with speed/with terrific speed

2. What happened to the two fowls?

BL: They lost their heads, died.

3. What does mother Aba Ata know?

BL: They are only two in the house.

4. When was Aba born?

BL: Three months after her father died.

5. What is Amba to her mother?

BL: She alone is her everything (her thing among all things).
[only half right: "she only knows her mother"]

6. What happened when you sent a few gardeneggs to the market?

BL: get good price

7. Why did she take the gardeneggs to the market herself?

BL: to buy things

8. In what manner did she get to the market?

BL: half running, half walking (speed between walking and running: walking hurriedly)

9. After collecting her money, what did she do?

BL: sit under a shady tree and count her money

10. What did she realize?

BL: She was lucky (All things have gone well for her).

11. What were the consequences of her not eating that day?

BL: Her lower abdomen knocked "faa, faa" = she was hungry.

12. What thought came to her mind?

BL: to go home

Appendix H. Fante Scripture Portions: Transcription and Interlinear Translation

[F] Fante
 [IE] Interlinear English
 [ME] Modern English
 *# Test section number

I. Introduction

A. I Samuel 25:13

13. [F] Na David see ne mbarimba no dɛ, Hom
 *1

[IE] and David told his men the that You

[ME] And David said to his men,

nyinara w^omfa hom mfôwa mbob^o.

all you-take your swords bind

“Put on your swords,”

*2 Na h^on nyinara dze h^on mfôwa bob^oe;

and they all use their swords bind

and they all put on their swords;

na David so dze n'afôwa b^oe

and David also use his-sword bind

and David also put on his sword.

*3 na nyimpa bɛyɛ ahaanan na w^oka David

and people about 400 that they-left David

About 400 people remained with David,

no do, na ahaenu na w^otsenaa ndzɛmba no ho.

his top, and 200 that they-sat things the side

and 200 sat beside the things.

II. New Testament: Old Version

A. Acts 21:30-36

30. Na kurow no nyinaa b^{oo} twir na nkor^ofo
*1

and town the all hit fast and people

Then all the town was aroused and the people

no d^oe mbirika b^oboaa ano; na wosu^o

the use race come-together end and they-held

ran and gathered together. They held

Paul mu, na w^otwee no fii as^orifi no

Paul inside and they-pulled him from church the

Paul, dragged him from the temple,

mu na ntsemara w^ototoow mbobow no mu

inside and quickly they-closed doors the inside

and quickly closed the doors.

31. Na w^orohwehwe eku no no, nsɛm no kodur
*2

and they-look to-kill him them word the go-reach

When they sought to kill him, news reached

nsordaafokuw no mu ^osafohen panyin

soldiers the inside chief warrior head

the commander

n'asomu dɛ Jerusalem nyina ab^o ebutuw;

his-ear that Jerusalem all has-hit overturn

that there was trouble in Jerusalem.

32. °no na ntsemara °faa nsordaafo nye
*3

then and quick he-took soldiers and

Then he quickly took soldiers and

°hamumpanyin, na °dze mbirika k°r h°n do;

leaders of hundred and he-use race go them top;

some officers and ran to them;

*4 na wohun °safohen panyin no nye nsordaafo

and they-saw chief warrior head the and soldiers

when they saw the commander and the soldiers,

na wogyaa Paul hwe.

and they-stopped Paul beat

they stopped beating Paul.

33. Nna °safohen panyin no twee benee, na

*5

Then chief warrior head the pull near and

Then the commander came up and

obosuoo no mu, na °hyεε dε w°mfa

they-hold him inside and he-order that they-take

arrested him and ordered that

nk°ns°nk°ns°n ebien nto no; na obisaa ne

chains two put him and he-asked his

two chains be put on him. Then he asked

nyimpa ban nye dza °ayε

person nature and what he-has-done

who he was and what he had done.

34. Na binom tsêaa mu dɛm, binom so tsêaa mu
*6

and some shouted this some also shouted

Some shouted one thing and some shouted

dɛm, w^o nyimpadodow no mu; na dede no ntsi
that in crowd the inside and noise the because
another, but because of the noise

onntum nnhu no nokwar no, ^ohyɛɛ dɛ
he-is-no-able to-know it truth the, he-ordered that
he could not know the truth, so he ordered that

w^omfa no mbra aban no mu
they-take him come court the inside
Paul be taken into the courtyard.

35. Na odur mpombaa no do no, ^obaa dɛ
*7

and he-reach door the on the it-happened that

When he reached the door, it happened that

nyimpadodoro no h^on gyigyee gye ntsi nsordaafo
crowd the their noise and-so soldiers
because of the noise of the crowd, the soldiers

no soaa no; (36) na ^oman no mu nyimpadodow
the carried him and nation the inside crowd
had to carry him; then all the people of the nation

dzii ekyir tsêatsêaa mu dɛ, w^omfa no nk^o!
 eat behind shouting inside that the take him away
 followed, shouting: "Take him away."

B. I Peter 4:7-8

7. Naaso ad^oe nyina ewiei aben: dɛm ntsi
 *1 but thing all end near so therefore
 But, the end of all things is near: so

hom mma hom adwen mu ntsew, na hom enyi
 you let your mind inside clear and you eyes
 be clear minded and open minded

nda h^o mma as^oryɛ
 be there for prayer.
 so you can pray.

8. na ne tsitsir hom mfa ^od^o a no mu
 and it's especially you take love that it inside
 Most importantly, love

yɛ dzen nd^od^o homho osiandɛ d^o kata
 be hard to-love yourselves because love cover
 one another with genuine/strong love, because love covers

b^on pii do.
 sin many top
 many sins.

C. I Timothy 6:8

8. na sɛ yɛw^o edziban nye akataho a,
 *1 but if we-have food and clothing
 but if we have food and clothing
 hom mma ^onoara nd^{oo} hɛn so.
 you let that-alone plenty us
 that should be sufficient for us.

III. New Testament: New Version**A. Matthew 8:28-34**

28. Na Jesus dur esuegya noho w^o Gadarafo
 *1 and Jesus reached river-bank it-self at Gadarafo
 When Jesus reached the river bank in the region of Gadara

asase do, na nyimpa beenu a mb^onsam afa
 earth top, and people two that devils have-taken
 two possessed people

h^on fi aboda mu behyiaa no kwan
 them come cave inside to-meet him way
 came from the cave to meet him.

29. Na hwe, w^otseaa mu see dɛ, Yɛnye wo w^o
 *2 and see, they-shouted say that, We-and you have
 And see, they shouted and said, "What do we have

eben yɛ ^owo, Nyankop^on Ba? Aba ha dɛ
 what do you, God child You-have-come here so
 to do with you, Son of God? Have you come here to

erebetsetsee hɛn ansaana ber no edu anaa?
 you-torment us before time the reach
 torment us before our time is up?"

30. Na mbrɛ w^ow^o no nkyɛn, mprekokuw kɛsɛ
 *3 and place they-be him side herd of pigs big
 And there was a large herd of pigs

bi w^o h^o ridzidzi
 some be the eating
 eating where they stood.

31. Na mb^onsam no serɛ_ Jesus dɛ, Itu hɛn a,
 *4 and devils the beg Jesus that, you-remove us
 The demons pleaded with Jesus, "When you send us out,

ma yɛnkɛhɛn mprekokuw no mu.
 let we-to-enter herd of pigs the inside
 let us go and enter the herd of pigs."

32. Na ^osee h^on dɛ, Hom nk^o ɛ? Na wofiir
 *5 and he-said them that you go and they-came
 Then he said to them, "Go." And they came

edzi k^or mpreko no mu; na hwɛ mpreko
 out go pigs the inside and see pigs
 out and entered the pigs, and see

no nyina faa twitwi koguu ^obo kronn
 the all take speed go-fall-inside stone big-hole
 all the pigs quickly ran over the cliffs

no mu w^o po no mu, na wowuu esuwu.
 the inside in sea the inside and they-died water-death
 into the sea, and died in the water.

33. Na h^on a w^ohwε mpreko no guanee k^or
 *6 and those that the-see pigs the ran went
 And those looking after the pigs ran

kurow no mu kekaa asem no nyina nye dza
 town the inside to-say word the all and what
 to the town to report all that had happened, including what

^obaa h^on a mb^onsam faa h^on no do no.
 happened they that devils take them the top that
 happened to the possessed people.

34. Na hwε, kurow no nyina fiir edzi behyiaa
 *7 and see town the all came out to-meet
 Then the whole town went out to meet

Jesus; na wohun no ara na w^oserεε no dε
 Jesus and they-see him soon and they-pleaded him that
 Jesus; and as soon as they saw him, they pleaded with him

omfi h^on ntoaado.
 he-leave their territory.
 to leave their territory.

B. Matthew 5:43-45

43. Hom atse dɛ w^okaa dɛ, d^o wo
*1

you have-heard that it-was-said that love you

You have heard it said, "Love your

nyenko na tan wo tamfo. (44) Na emi mese

neighbor and hate you enemy but I I-say

neighbor and hate your enemy." But as for me, I say

hom dɛ, Hom nd^o hom atamfo, na hom ns^or mma

you that you love you enemies and you pray give

to you: Love your enemies and pray

h^on a w^ohaw hom, (45) na hom aayɛ hom

they that they-trouble you so you become you

for those who persecute you, so that you will become

Egya a w^o sor no ne mba.

Father that he-be up the his children

sons of your Heavenly Father.

*2 Na ^ono ^oma n'ewia fir ma nyimpa b^on

and he he-make his-sun come give people bad

For He is the one who causes the sun to rise for the evil

nye nyimpa pa, na ^ot^o nsu ma h^on a

and people good and he-fall rain give they that

and the good, and he causes it to rain

w^otsen nye h^on a w^onntsen.

they-righteous and they that they-not-righteous

for both the righteous and the unrighteous.

C. Hebrews 12:1b

1b. Dɛm ntsi hom mma yenyi biribiara a
*1
so because you let-us remove everything that
Therefore, let us discard everything

^ototo hɛn ananmu nye b^on a ^okyekyer
it-crosses us legs-inside and evil that bind
that entangles us, and let us

hɛn pampee yi akwa,
us tight remove
do away with the evil that binds us.

Appendix I. Fante Scripture Portions: Base for Scoring

BL = Base-Line Scoring

I. Introduction

A. I Samuel 25:13

1. And David said to his men, "Everyone should gird his sword."

BL: David told his people, "Gird/wear your swords."

2. Then they all girded their swords and David also girded his sword.

BL: All the people girded their swords and David also girded his.

3. About 400 people remained with David and 200 sat beside the things.

BL: About 400 followed David. Two hundred sat/stayed beside the things.

II. New Testament: Old Version

A. Acts 21:30-35

1. Then all the town was aroused and the people ran and gathered together and they held Paul, dragged him from the church and quickly closed the doors.

BL: All the town gathered together, and arrested Paul.

2. When they sought to kill him, news reached the head of the soldiers that there was trouble in Jerusalem.

BL: When they sought to kill Paul, the news reached the soldiers.

3. Then he quickly took soldiers and the leaders of hundreds, and he ran to them.

BL: He took soldiers/leaders and he ran to them.

4. When they saw the leader of the soldiers and the soldiers they stopped beating Paul.

BL: When they saw the leader/soldiers they stopped beating.

5. Then the leader of the soldiers drew near and he came to hold him, and he ordered that two chains be put on him, and he asked who he was and what he had done.

BL: The leader/soldiers ordered that chains be put on Paul, and he asked what he had done.

6. Then some of the people shouted one thing and some also shouted another thing, but because of the noise, he couldn't know the truth, and so he ordered that Paul be brought into the courtyard.

BL: People shouted different things/made a lot of noise, and the leader asked Paul to be brought into the courtyard.

7. And when he reached the entrance/door, it happened that because of the noise/uproar of the crowd, the soldiers carried him, then all the people of the nation followed shouting, "Take him away."

BL: When he reached the doorstep/entrance, there were a lot of disturbances so the soldiers carried Paul/Paul was carried.

B. I Peter 4:7-8

8. The end of all things is near. So be clear-minded and (self controlled) open minded and pray.

BL: The end of things is near, so be clear-minded and pray.

9. Most importantly, love one another with genuine love, because love covers many sins.

BL: Let us love one another because love covers sin.

C. I Timothy 6:8

10. If we have food and clothing we should be content with that.

BL: If we have food and clothing we ought to be content with that.

III. New Testament: New Version

A. Matthew 8:28-34

1. When he arrived at the other side in the region of the Gadarenes two demon-possessed men coming from the tombs met him.

BL: When he entered the land, some people/two people with evil spirits met him.

2. "What do you want with us, Son of God?" they shouted.

BL: They shouted and said, "Son of God, have you come to torment us before the time?"

3. Some distance from them a large herd of pigs was feeding.

BL: Nearby there was a herd of pigs eating.

4. The demons begged Jesus, "If you drive us out, send us into the herd of pigs."

BL: The spirits pleaded with Jesus to send them into the pigs when he cast them out.

5. He said to them, "Go." So they came out and went into the pigs and the whole herd rushed down the steep bank into the lake and died in the water.

BL: Then Jesus said, "Go," and the spirits entered the pigs. The pigs ran into the sea and died.

6. Those tending the pigs ran off, went into town and reported all this, including what had happened to the demon-possessed man.

BL: And those who were keeping the pigs ran to town to report what had happened.

7. Then the whole town went out to meet Jesus. And when they saw him, they pleaded with him to leave their region.

BL: The people came and met Jesus and asked him to leave their town/land.

B. Matthew 5: 43-45

8. You have heard that it was said, "Love your neighbor and hate your enemy." But I tell you: Love your enemies and pray for those who persecute you that you may be sons of your Father in heaven.

BL: You have heard: "Love your friends and hate your enemies." But I tell you, love your enemies, so that you will become sons of your Heavenly Father/so that you do the will of the Father.

9. He causes his sun to rise on the evil and the good and sends rain on the righteous and the unrighteous.

BL: He causes the sun to rise on the good and the evil and he gives rain to both the good and evil.

C. Hebrews 12:1b

10. Let us throw off everything that hinders and the sin that so easily entangles.

BL: Let's throw away everything that hinders, that entangles us and sin that binds us.

Appendix J. Post Comprehension Test Questionnaire

(GILLBT, 08/95)

Date: / /95 Place: _____ Researcher: _____

Abbreviations: A=Awutu/Efutu/Senya, F=Fante, G=Ga, 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 reg lg in school? Lg: ___ Yrs: _____
- 1.6a Religion: _____ 1.6b Denomination? _____
- 1.6c Church/Mosque attendance: Dly sev/wk 1x/wk 2x/mth 1x/mth 4-6x/yr 1x/yr
- 1.7. Where were you born? _____ 1.8. Where did you grow up? _____
- 1.9. Where do you live now? _____
- 1.10 Did you ever live in the F language area for more than 1 year? Y N
- 1.11. Testee's mother tongue? A F _____
- 1.12. Father's mother tongue? A F _____
- 1.13. Mother's mother tongue? A F _____
- 1.14. Language use between parents? A F _____
- 1.15. Spouse(s)'s mother tongue(s)? A F _____
- 1.16. Language use of testee at home? A F _____
- If Awutu, additional use of Fante? Y N
 Language used most often A F

II. After the Fante Narrative

- 2.1. How did you understand the story?
 all / most / a bit / very little / nothing
- 2.2. Would the people in this village understand the story?
 MY: Y N / MO: Y N / FY: Y N / FO: Y N

III. After the Fante Scripture Portions

Specify to which version the testee listened.

NV / OV

3.1. How did you understand the story?

all / most / a bit / very little / nothing

3.2. Would the people in this village understand the story?

MY: Y N / MO: Y N / FY: Y N / FO: Y N

3.3. Do you travel to Fante speaking areas?

Y N

Where? _____

How often? _____

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

Duration of stay? _____

3.4. Do you speak Fante?

Y N

If YES: Which do you speak best?

A F

If NO: Do you understand Fante?

Y N

3.5. Where did you learn Fante? Home School Other: _____

3.6. Do you always understand jokes in Fante?

Y N

3.7. Do you listen to radio broadcasting in Fante?

Y N

Do you listen every day?

Y N

If NO: How often do you listen? _____

Do you always understand everything?

Y N

3.8. Do you ever watch any Fante programs on TV?

Y N

What do you watch? _____

Do you always understand everything?

Y N

3.9. What language do you use to:

Dream

A F

Count money

A F

Write letters to Awutu friends

A F

Settle arguments with Awutu speakers: A F Fante speakers:

A F

Speak with Fante speakers

A F

3.10. Do you speak Fante every day?

Y N

3.11. Can you read Fante? Y N What? _____

Can you write Fante? Y N What? _____

Appendix K. Individual Questionnaire

(rev 6/95, after the Cameroonian version)

Date: / /95 Place: _____ Researcher: _____

Abbreviations: A=Awutu/Efutu/Senya, F=Fante, G=Ga, 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 reg lg in school? Lg: ___ Yrs: _____
- 1.6a Religion: _____ 1.6b Denomination? _____
- 1.6c Church/Mosque attendance: Dly sev/wk 1x/wk 2x/mth 1x/mth 4-6x/yr 1x/yr
- 1.7. Where were you born? _____ 1.8. Where did you grow up? _____
- 1.9. Where do you live now? _____
- 1.10 Did you ever live in the F language area for more than 1 year? Y N
- 1.11. Testee's mother tongue? A F _____
- 1.12. Father's mother tongue? A F _____
- 1.13. Mother's mother tongue? A F _____
- 1.14. Language Use between parents? A F _____
- 1.15. Spouse(s)'s mother tongue(s)? A F _____
- 1.16. Language use of testee at home? A F _____
- If Awutu, additional use of Fante? Y N
Language used most often A F

II. Multilingualism

- 2.1. Do you travel to F speaking areas? Y N
- Where? _____
- How often? _____
(>1x/wk, 1x/wk, 2x/mth, 1x/mth, 4-6x/yr, 1x/yr)
- Duration of stay? _____
- 2.2a Do you speak F? Y N
If YES: Which do you speak better? A F

- 2.2b Do you understand F? Y N
 If YES: Which do you understand better? A F
- 2.3a Do you speak G? Y N
 If YES: Which do you speak better? A G / A F
- 2.3b Do you understand G? Y N
- 2.4. Where did you learn Fante? Home School Other: _____
- 2.5. Do you always understand jokes in Fante? Y N
- 2.6. Do you listen to radio broadcasting in Fante? Y N
 Do you listen every day? Y N
 If NO: How often do you listen? _____
 Do you always understand everything? Y N
- 2.7. Do you ever watch any Fante programs on TV? Y N
 What do you watch? _____
 Do you always understand everything? Y N
- 2.8. What language do you use to:
 Dream A F
 Count money A F
 Write letters to Awutu friends A F
 Settle arguments with A F
 Speak with Fante speakers A F
- 2.9. Do you speak Fante every day? Y N

III. Language Usage

- 3.1. Which language do you use the most often Which one do they speak with you?
- | | | | | |
|----------------------|-----|-------|-----|-------|
| with your father? | A F | _____ | A F | _____ |
| with your mother? | A F | _____ | A F | _____ |
| with your spouse? | A F | _____ | A F | _____ |
| with your children? | A F | _____ | A F | _____ |
| with your A friends? | A F | _____ | A F | _____ |
| with your F friends? | A F | _____ | A F | _____ |
| with your neighbors? | A F | _____ | A F | _____ |
| with the elders? | A F | _____ | A F | _____ |
| at work / field? | A F | _____ | A F | _____ |
| for singing? | A F | _____ | A F | _____ |
- 3.2. Do you have children? Y N
 Do they go to school? Y N
 Do they speak F? Y N
 Did they speak it before they reached school-age? Y N
 If YES: Where did they learn it? Home School Other: _____
- 3.3. Before they start school, can a child understand F speakers? Y N

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

IV. Language Attitudes

- 4.1. When a young person prefers speaking F to A at home,
are the parents happy about it? Y N
Why? _____
- 4.2. Do the young people speak A 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? A F
Why? _____

V. Literacy

- 5.1. Can you read Fante? Y N What? _____
Can you write Fante? Y N What? _____
- 5.2. Have you ever registered for a F literacy class? Y N
- 5.3. Do you know any A speakers who write A? Y N
- 5.4. Have you ever tried to write A? Y N
- 5.5. Do you think it would be good for the
A people if they could read and write A? Y N
Why? _____
- 5.6. If there were A 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 L. Comprehension Test: Raw Scores

I. Fante Narrative: RTT Scores

	SUBJ#	#CORR	#TOT	%
MY - AHN	13	10.5	12	88%
	21	10.5	12	88%
	22	11	12	92%
MY - KWA	50	10	12	83%
	52	9	12	75%
	53	10	11	91%
	54	10	12	83%
MY - OBR	58	11.5	12	96%
	37	12	12	100%
	44	10	12	83%
MY - OKW	46	11	12	92%
	2	11	12	92%
	9	10	11	91%
MY - PET	25	10.5	11	95%
	33	8.25	12	69%
	36	11	12	92%
FY - AHN	16	10	11	91%
	17	8.5	12	71%
	24	9	12	75%
FY - KWA	49	11	12	92%
	57	11	12	92%
FY - OBR	38	12	12	100%
	39	10	12	83%
	43	9	12	75%
FY - OKW	3	5	12	42%
	6	11	12	92%
	7	10	11	91%
	8	9.5	12	79%
FY - PET	29	11.5	12	96%
	30	11	12	92%
	31	11.5	12	96%
MO - AHN	15	10	11	91%
	18	10.5	12	88%
	20	10.5	12	88%
MO - KWA	56	10	12	83%
	60	10	12	83%
MO - OBR	40	9.5	11	86%
	42	10	12	83%
	48	10.5	12	88%
MO - OKW	1	10	12	83%
	10	9.5	12	79%
	11	11	12	92%
MO - PET	26	11	12	92%
	27	11.5	12	96%
	35	9.5	12	79%

FO - AHN	14	10.5	12	88%
	19	9	12	75%
	23	8	12	67%
FO - KWA	51	12	12	100%
	55	12	12	100%
	59	10	12	83%
FO - OBR	41	11	12	92%
	45	8.5	12	71%
	47	8	11	73%
FO - OKW	4	9	11	82%
	5	10	12	83%
	12	10.5	12	88%
FO - PET	28	11	12	92%
	32	10.5	12	88%
	34	9.5	12	79%

Abbreviations:

OKW=Okwabena, AHN=Ahentia, PET=Petuduase, OBR=Obrachire, KWA=Kwaman

SUBJ#=Subject Number, NV=New Version, OV=Old Version

#CORR=Number of correct answers, #TOT=Number of total possible correct answers

II. Fante Scripture Portions: Comprehension Test Results

A. New Version

	SUBJ#	#CORR	#TOT	%
MY - AHN	21	9.75	10	98%
	22	9.25	10	93%
MY - KWA	50	9.5	10	95%
	52	7.75	10	78%
	53	6.75	10	68%
	54	9.5	10	95%
MY - OKW	2	6.75	10	68%
	9	8.25	10	83%
FY - AHN	17	6.75	10	68%
	24	9.75	10	98%
FY - KWA	49	8.25	10	83%
FY - OBR	38	9.75	10	98%
	39	9.5	10	95%
FY - OKW	7	7.75	10	78%
	8	7.25	10	73%
MO - AHN	18	10	10	100%
	20	9.75	10	98%
MO - KWA	60	9.75	10	98%
MO - OBR	40	7.75	10	78%
	42	7.75	10	78%
	48	9.25	10	93%
MO - OKW	10	7.75	10	78%
	11	8	10	80%
FO - AHN	19	9.75	10	98%
	23	8	10	80%
FO - KWA	51	7	10	70%
	59	9.5	10	95%
FO - OBR	41	9.75	10	98%
FO - OKW	5	9	10	90%
	12	9	10	90%

B. Old Version

	SUBJ#	#CORR	#TOT	%
MY - AHN	13	9.25	10	93%
MY - KWA	58	9.75	10	98%
MY - OBR	37	9.25	10	93%
	44	9	10	90%
	46	9.5	10	95%
MY - PET	25	8	10	80%
	33	4.25	10	43%
	36	9.25	10	93%
FY - AHN	16	9.25	10	93%
FY - KWA	57	9	10	90%
FY - OBR	43	7.5	10	78%
FY - OKW	3	8	10	80%
	6	8.75	10	88%
FY - PET	29	8.75	10	88%
	30	8.75	10	88%
	31	9.25	10	93%
MO - AHN	15	9.25	10	93%
MO - KWA	56	9	10	90%
MO - OKW	1	7.75	10	78%
MO - PET	26	8.75	10	88%
	27	9	10	90%
	35	9.5	10	95%
FO - AHN	14	9.5	10	95%
FO - KWA	55	9	10	90%
FO - OBR	45	9.25	10	93%
	47	9.5	10	95%
FO - OKW	4	8.75	10	88%
FO - PET	28	9	10	90%
	32	9	10	90%
	34	6.75	10	68%

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