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20. The use of the local language during political rallies patterned in a way similar to the Ewe ability claimed of Table 3.5. Tafi claimed a complete use of Ewe (100%) while Buem (at 31%) claimed a major dependence on its own language.

21. The highest residence ratio of Ewe per 100 local-language speakers was in Logba, where the Ewes outnumbered the local people 1.24 to 1. "In-town" residence figures show, however, that not even 20 Ewes per 100 local people reside in the average Logba town. Nearly all resident Ewes live in farm cottages (or villages) outside the towns of these ten language communities.

22. Integration residence figures show that Buem and Santrokofi have as few as one Ewe-speaking person per 100 local residents living in a "mixed" living pattern in their town sites.

5.6 Conclusions from Questionnaire Results

It was clear from the results in this third section that the local languages are actively used and that each language community feels like a viable entity. Ewe does have a place, however, in the language activities of most of the communities and is readily acknowledged by most individuals as a language which they can speak with proficiency.

The residence patterns of our study show that few of the communities have any extensive contact with Ewe speakers on a day-to-day basis. Of the northern language communities (where Ewe scores were low), only Bowiri and Nkonya mentioned a mixed living pattern with Ewes among them. The southern communities seem to have developed a rather stable situation with Ewe used in certain activities and the local language used in others. More likely than not, this situation will persist unless integration patterns change and a factor such as intermarriage (not really focused on in this survey) becomes more prevalent.

Another question which might have proved helpful in evaluating the language use attitudes in this area would be, "What language(s) would you like to know better?" Though I doubt it would have given us any further insight into the relationship between the local language and Ewe, it may have given us an idea about people's preferences for languages of wider communication, say among Ewe, Twi, English, and French.

6. IMPLICATIONS: WHAT DOES THIS SURVEY TELL US?

Hopefully the information from this study will be clear enough to answer questions that officials and executives have about the sociolinguistic picture in this portion of the Volta Region.

Some of the relevant facts that stand out about each language community, and which give a cohesive view of the people in their present position with regard to their use of Ewe, are presented below in alphabetical order.

4.1 Correlating Factors

Akpafu/Lolobi: Group averages show relatively low Ewe comprehension (66%). The men, however, in the 31 to 50 year age group demonstrated full fluency with an average of 94%. Ewe is used in all of the public functions mentioned except the performance of customary rites. It is also used on a daily basis by individuals. Though relatively few Ewes live among the, the factors mentioned above and the community's close proximity to Hohoeo (the major commercial center) suggest that Akpafu and Lolobi people will attain full bilingualism with Ewe in their lifetime.
Avatime: Like Akpafu/Lolobi, Avatime group averages are low in Ewe comprehension (61%). Their male averages do not, however, rise to full fluency (75 - 100%) in the 31 - 50 age range. There are extremely few resident Ewes among the mountain towns of this language community. Commercially, Avatimes seem more oriented to the northern language community areas, preferring English to an Ewe counting system. It does not seem likely that Ewe comprehension will increase among the Avatimes in the future; but because of its popular use during most public functions, Ewe use will probably not decrease either.

Bowiri: Group averages in Ewe comprehension for the Bowiri are the same as that of Avatime (61%). Male averages in the 31 - 50 age range are higher than in Avatime at 81%. Ewe resident populations are high in the Bowiri area. Bowiri claims also state that the two language populations are living in a mixed pattern. This plus the fact that Ewe is used during all public events except Bowiri customs suggests that Ewe comprehension should increase in the future among the Bowiris.

Buem: Of the ten language communities, Buem registered the lowest Ewe comprehension score with a 40% average. Their claims for Ewe ability (also the lowest at 56%) were nearly equaled by their claims for English ability. The local language is dominant in nearly all public functions, this being facilitated by the fact that so few Ewes live among the Buems in their town centers. Frequency claims here limit the average use of Ewe to "Once a Week", the lowest of the ten groups. Though many of the people claimed to travel, this does not seem to be a big factor in helping the Buems achieve a high level of bilingualism. The Buem reported the greatest amount of support for a local language literature program.

Likpe: The second highest group average for Ewe comprehension was recorded by the Likpe people at 75%. Men in the 31 - 50 age range, at 83%, were topped by the women of that same age range as well as the men of the next range (51 and upwards). (Though it was not reported in Table 2.2, these senior men - 12 of them - averaged 100%). Ewe is also used at every public function except the performance of local customs. There is some indication that English is rising in its popularity among the youth even surpassing Ewe claims among the males 21 - 30 years old (Table 3.2). "School" is the main environment in which most Likpes claimed to have learned Ewe.

Logba: The highest Ewe comprehension scores were posted by Logba (87%). Male scores in the 31 - 50 age range reached 99%. 91% of those tested claimed to speak Ewe "Very Well". Public functions (except customary rites) are all carried out in Ewe, and at least half (50%) of the people felt Ewe was replacing their mother tongue. The number of Ewes who share Logba land now outnumber the Logba and are possibly the main reason Logbas speak Ewe so well.

Nkonya: Nkonya had the third lowest Ewe comprehension score at 48%. Their highest ability claims were in Twi at 63%. The local language dominates most public functions with translations into Twi and Ewe for the fair number of non-local-language speakers who live among them. The second largest positive response to a local-language literature program came from the Nkonya people with 98%.

Nyangbo: The Nyangbo group averaged 72% in Ewe comprehension with males in the 31 - 50 age range going up to 87%. They, along with the Logbas, claimed to learn Ewe mainly in the market environment. Ewe dominates the "Externally Introduced" public activities, and the number of resident Ewes are relatively high compared to the other language communities (28 per 100 local people). The level of bilingualism appears quite steady among the Nyangbo.
Santrokofi: Ewe scores for Santrokofi were low (47%). Males in the 31 - 50 age range scored the surprising low of 50%. Ewe ability claims were higher at 77% as was the frequency with which they claimed to use it ("Once a Day"), but the number of Ewes resident among the Santrokofi people seem to bear out the actual comprehension scores. Only 5 Ewes per 100 Local people are resident on Santrokoki land (the lowest of all the communities). Santrokofi also reported the highest opinion that Ewe is replacing the Santrokofi language. Perhaps the small number of towns (3) and the close proximity to Hohoe (3 miles) contribute to this feeling. Further studies concerning the number of people who have moved to surrounding Ewe centers and those who remain would help verify whether this sample was representative or not of the abilities of the Santrokofi people.

Tafi: The third highest group averages on the Ewe Comprehension Test were recorded by Tafi at 75%. Their claims in Ewe ability were much higher at 97%, as were the number of people who claimed "Very Good" speaking ability in it (92%). Tafi led the language communities in claims for their frequency of Ewe use with an average response of "Several Times a Day". The Tafis do not, however, feel that Ewe is replacing their language. They led all of the language communities with a negative response of 95% to this question. "In-town" residence figures show that the numerous Ewes living on Tafi land (58 per 100 Tafis) live primarily in separate farm settlements, leaving the tafis full freedom to use their own language for local Tafi affairs. The use of Ewe has become accepted for "Externally Introduced Activities", and the data suggests that Ewe is satisfactorily used as the language of literature (Tafi gave the lowest positive response to the question of support for a local language literature program).

4.2 Conclusions

I have tried to cover as much as possible in this survey; the results could be taken much further in their analysis, yielding a more complete picture. The fact is that these language communities are in contact with Ewes and each other. The natural result will be change. As each of these various communities continue on their road toward bi- (even multi-) lingualism we all hope that the road will be one of comfortable adjustment. I trust care will be taken by those in authority to afford these people every opportunity to grow in their knowledge of other languages and yet to retain their own heritage.