

The Interference of English Language on Spellings and Pronunciations of Some Family Names (FN) in Twi Language in GhanaAdu David Tuffour^[1], Isaac Oduro^[2], Samuel Frimpong^[1], Peter Fosu^[3]^[1]Department of Languages Ghanaian Languages,
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Abstract. This paper examined the interference of English Language on the Spellings and pronunciation of some Twi Family Names (FN). The purpose was to investigate and establish the conditions and the challenges of spellings and the pronunciations of Twi Family Names (FN) and point out the effects of the problems on the Twi speakers. The study resorted to using both primary and secondary data. Other authorities' work on language interference was reviewed and was addressed in relation to the problems of English on the learning of Twi whether they are in line with the phonological processes. The investigation identified the effects of interference of English language on the learning of Twi Family Name (FN). The theory that influenced this investigation was nativist theory by Noam Chomsky. One of the most important and fascinating aspects of human development is language acquisition. It is a belief that the second language affects first language acquisition, and that (L2) can interfere with the learning of (L1). The analysis has proven that the interference of English Language on spelling and pronunciation of Twi Family Names (FN) is real and needs to be examined carefully to maintain Asante Twi as a mother tongue (MT).

Keywords: Acquisition, Communicate, Dialect, Interference, Language, Twi

Public Interest

The formulation and implementation of a language policy of education in countries has become a sense of worry and should be given prominence to a language which is meaningful and understood by learners especially at the lower level of education. This means the language used in education should be the L1 / mother tongue, a language familiar to the child, but many African countries including Ghana violate the use of the L1/ mother tongue in education and this calls for attention. In fact, linguists and educators acknowledge that the use of children's L2 in education at the lower level has immense repercussion on their success in education. The use of children's L1/ mother tongue to start without interference and even maintaining it in education is seen to be emotionally and academically beneficial. But contrary to this, is what is being practice in many countries in Africa and hence, wrong spellings and unacceptable pronunciations.

Introduction

An unfamiliar language L2 in education at the initial stages has negative effects on the success of education. When children start school with L2, they find themselves in an environment that is different from their home. Because of this, English Language L2 proactively interferes the learning of the L1 in this context Twi. Twi is a dialect of the Akan Language spoken in the Southern, Central, Western and Eastern parts of Ghana by several millions of people. There are about eighteen million and above people who speak the Twi as their first language mainly originated from Ashanti, Bono East, Ahafo, Bono, parts of Eastern, parts of Central and Western regions of Ghana according to the 2012 population census

provisional figures of 2020 population and Housing census had it that 47% of Ghanaians speak Akan as their mother tongue language. There are also about 17 to 18 million Ghanaians who use Twi as either their first or second language. The Asante Twi is used for many purposes in Ghana. For instance, Musicians who want their music to enjoy high patronage compose their music in Asante Twi. The film industry in Ghana also relies heavily on Twi language when preparing as they target Twi speakers as their major customers. The film makers believe that making any film in Ghana apart from it being in Twi or English will not have reasonable market or patronage. Besides, the numerous radio stations and Television stations in Ghana currently do not want to commit commercial suicide by broadcasting or making movies in a language that will not showcase in the form of advertising their stations and the products on the platform.

Besides, Ghanaian politicians use Twi for their political campaigns even at places like Northern and Southern parts of the country where preferably Twi is not the native language of the people. What is more, the use of Twi is paramount and more advanced in areas like hospitals, judiciary and religious activities. In this regard, their family names should not be left out in the studies. It is undisputable fact that life would have been miserable in these areas as far as communication is concerned if Twi language is not mutually intelligible with the other languages. This also brings to attention that Twi language being indispensable in the life of the people of Ghana in general and Akans in particular. The Twi language dominates our art and culture not because the Twi speaking people are forcing their language on others but they have the number and dominance in commerce to expand the influence of their language. Language is a powerful tool used to express thought and ideas. English language on the other hand, is the primary language of majority of the people in the United Kingdom, the United States, Canada, and what have you. It is also official or semi official language in many countries with colonial past such as India, Pakistan, Nigeria, Ghana, South Africa just to mention but a few. English is taught as a foreign language and used as the language of technology and diplomacy (Comrie, 2008).

The English language is now serving as L2 among most ethnic groups in Ghana. Due to its use in commerce, politics, sports and film industry, it has gained a lot of popularity in Ghana. It is used everywhere in Ghana for other purposes such as academic journals and internet. Many people, who never meet as native speakers, communicate with one another through English. In Ghana, English is the medium of instruction in schools. It starts from basic four to the highest level of education. Apart from being the medium of instruction, it is also studied as a subject in schools. Notwithstanding the uses of English Language in Ghana, its rapid growth is causing danger to the Twi Language. Most Ghanaians, even amongst the illiterates are using a kind of English which is described as broken English. This development suggests that most Ghanaians are struggling to be the original owners of the English language at the expense of their own God-given mother tongue. According to Mackey (1965), some complex social and psychological influence such as home, community, school, radio, television, cinema, and motives can influence language learning. Ghana has been an independent nation for over sixty years, therefore one would assume that the colonial pressure that made English such an important linguistic tool in classroom delivery in Ghanaian society in the past was no longer present. However, despite the significant number of years that have passed since Ghana's 'colonial masters' left the language they imposed on this country has ever remained as such. It has become the national language and continued to have a deep impact on its society.

In Ghana, one cannot assume a political position such as Member of Parliament, Municipal / District Chief Executive or a Minister if such a figure cannot speak the English Language. Even in some traditional areas, one's fluency in English Language is considered before such a person can assume the throne as a chief. Spelling of Ghanaian names is dancing to the tune of English meanwhile, family names have particular representation. Names of our towns and villages have shifted from their traditional spelling and pronunciation to English. It

is the realization of the above facts that underpins this paper. That is to investigate how Twi is influenced by the use of English Language with particular reference to Twi family names. Language plays a key role towards the achievement of educational objectives. This denotes that, if the language of education is not meaningful to learners, the objectives of education will not be achieved no matter how the other variables are well executed.

Review of Related Literature

Theoretical Framework (Nativist Theory)

Linguists have for a very long time debated how and why we are able to learn a language. In some ways, this is sort of a chicken and egg kind of scenario: are we born with the ability to communicate with language, or do we learn it after we're born? (Chomsky, 1956). Guided by these burning questions about why children are so adapt at learning a language, Noam Chomsky developed what is called the nativist perspective. According to Chomsky, (1956) infants have an innate ability to learn language. From a very early age, we are able to understand the basics of language. For instance, Chomsky, (1956) argued that, children are able to understand the appropriate order of words from a young age. Instead of saying "Juice I want," children know and can say "I want juice!" He noted that this is similar across languages. Children are able to do this even before they have developed much of a vocabulary. This theory is adopted in support of this investigation that, right sounds needed to be applied to ascertain good and orderly arrangement of a word which Twi Family Names (FN) are inclusive. This is an important point for Chomsky because it underscores his theory that children are able to understand the structure and rules even before they know many words. (Chomsky, 1956). This theory has enough proof to investigate into the interference of English Language in the learning of Twi Language in Ghana.

Empirical Review

The language which is acquired during early childhood starting before the age of about 3 years is first language (Sinha, Banerjee, Sinha, & Shastri, 2009). First language has different names such as, mother tongue, native language and primary language (Sinha et al., 2009). A second language acquisition is needed for education, employment and other purposes, and it is typically an official or societal language (e.g. English). "The only way a learner can start to communicate in a second language is the time a learner begins to assume word-for-word translation equivalence or it is thought that every L1 word has one translation in L2 by the learners" (Blum-Kulka & Levenston, as cited in Bhela, 1999, p. 30). When learners of second language want to write or speak in the target language, they tend to rely on their first language structures. If the structures are different, then a lot of errors occur in L1. Thus, this indicates an interference of first language on second language (Decherts & Dllis, as cited in Bhela, 1999, p. 22). Interference is the errors that can be traced back to the first language, while the learners use the second language (Lott, as cited in Bhela, 1999, p. 22). Interference is viewed as some kind of influence that emanate from differences and similarities in both the target and any other language which have been acquired earlier on.

The Nature of Interference

Language interference is one of the major problems in teaching and learning. The phenomenon sometimes hinders the learners from performing better in the target language. Myles (2002) defines interference as the influence resulting from similarities and differences between the target language and any other language that has been previously acquired.

In the same way, Stern (1983) argues that an ideal native speaker is a person with subconscious knowledge of rules, creativity of language use, a range of language skills, the ability to take hold of meaning intuitively and to communicate within various social settings, and is able to tell whether a structure produced is acceptable or not.

Another area of interference is the addition and subtraction of sounds of some Akan naming system as a result of western education and foreign religion. These interferences are of great importance to researchers. These have brought about innovations in the structure and system of Akan names. Some nationalistic members however, would maintain their traditional names without taking any Christian or Islamic names during baptism or at school even upon their sensitive to their culture there is still wrong sounds arrangement.

In Ghana, most Akan names are spelt with the English alphabet and sounds, such names include; Acheampong instead of Akyamp]n, Mensah instead of Mensa, Adjei instead of Agyei, Arthur instead of Atta, Quarcoo instead of Kweku, Otchere instead of }kyere, Crentsil instead of Kwenstir (Agyekum, 2006). This is even less problematic, for people still pronounce the names correctly and people can easily know whom they are referring to. In Akan, there are no consonant clusters like [ch, dj, rth, and tch]. Again [g] and [h] do not end any word in Akan, and there is no [q] in the Akan alphabet. (Agyekum, 2006)

Causes of Interference

Most of the Ghanaian cultural practices such as puberty rites, games, war songs, appellations are facing out and that cause eventual language death. The interference brings about language shift. To guard against further shift, the community can add new functions to the language to strengthen its position. Writing/ Written literature in African languages and especially in those languages that do not as yet have such literature raises their prestige in society thereby enhancing the language's vitality.

Anderson (2006) states that when "a certain vocabulary is not available to a speaker in the first language," he or she switches to the second language during a dialogue. Anderson (2006, p. 38) suggests that certain phrases would sound better in the L2 than in the L1 and this usually triggers code-switching.

Mayberry (2007) says that, the determining factor in the success of acquisition of L1 and L2 as the stage of L1 acquisition. Lord (2008) also posits that acquisition of L2 can have effect on L1. Batibo (2005) lists demographic superiority, socio-economic attraction, political dominance and cultural forces among the causes of language shift in Africa. He laments on the way English, the language of our colonial masters, has exerted a lot of pressure on all the local languages to the extent that a lot of children born to Ghanaians speak English only at home.

Kerryn (2018) gives seven reasons for teachers to welcome home languages in education

1. When we welcome home languages, we acknowledge that multilingualism is a global norm
2. Learners learn more when they are able to use home languages
3. Teachers can learn from learners
4. Making space for only one language sends a message that 'there is no space here for you'. But when children feel their home language is respected, they are more willing to participate in the classroom.
5. Using home languages can provide insight into other cultures
6. Seeing and hearing home languages can make school a safer place
7. Writing and speaking in home languages strengthens connections between school and home.

This interaction has shown to develop attitudes and behaviours such as sharing, helping and respecting other people's perspectives (Coelho, 2012). Working collaboratively on

learning tasks is rather important in a multicultural class where students of diverse backgrounds learn how to create a dialogue, solve a problem together and value each other's culture.

Probably, in every discussion on social cohesion, the importance of education is raised as one of its most significant boosters. In the same vein, language is essential for education; and language does not only serve as a means of communication, it reveals affiliations to a certain group and could, therefore, work to unite or divide groups (Coleman, 2015).

One has to appreciate a language to be dead when no one speaks it any more. It may continue to have existence in a recorded form, of course – traditionally in writing, more recently as part of a sound or video archive but unless it has fluent speakers, one would not talk of it as a 'living language'. And speakers cannot demonstrate their fluency if they have no one to talk to, the language is effectively dead when there is only one speaker left.

Haugen (1972) suggests that it is fruitful to focus on relationships among languages in both sociological and psychological ways. When investigating a language in social context, Haugen remarks, one should attend to its interaction with other languages in the minds of bi- and multilingual speakers and to its interaction with the society in which it functions as a medium of communication (p. 325). Gordon (2005) states that "for a variety of reasons, speakers of some languages are motivated to stop using their language and to use another. Some parents in Ghana use only English language with their children. Eventually, there may be no speakers who use the language as their first or primary language and frequently the language ceases to be used altogether and the language becomes extinct - existing perhaps, only on recordings or written records and transcriptions."

The negative impact of English Language on Asante Twi

The interference of English language is one of the major problems in the teaching and learning of languages in schools. The interference makes it difficult for learners to perform creditably in the target Language. In Ghana for example, English is the second language for almost all the language learners. The learners who study their mother tongue find it difficult to avoid the interference of English when speaking and writing. It is unfortunate to note that most Ghanaians shun the use of their own mother tongue for English Language. Sometimes, a student's poor performance in English and other subjects is attributed to his/her constant use of the indigenous language (Andoh-Kumi, 1997). Many people report forgetting words or phrases from their native language when they learn a second language. The Local explored this linguistic phenomenon, known as first-language attrition. In the globalized world -the world as a community- learning a foreign language is an ordinary and unexceptional activity. Some native speakers look down upon their own language as such they continue to speak the substandard local language. With this, the native language can begin to feel somewhat rusty. This phenomenon, known as first-language attrition, leaves you searching around to find words that you have known for decades and often used. As Anchimbe (2006) notes, native speakers themselves are speakers of non-standard dialects of their languages.

Measures to minimize the influence

Bamgbose (2000: 17) gives measures that can be instituted to empower a language. These include a charter of linguistic human rights, appropriate legislation, language development, the adoption of second language norms, use of language in education, provision of incentives to users, and expansion of domains of use.

According to Mey (1993: 132), "through the use of words I make the word fit my language and change the world in accordance with my directions as given through the use of language." The language of the people is therefore the exit valve through which their beliefs and thoughts cognition and experiences are articulated. The limit of one's language is therefore the limit of his world, and man is at the mercy of his language (see Farb, 1993: 168)

There are a number of measures which have to be taken in order to revitalize an endangered language. These measures include an all-inclusive language policy, a sub-autonomous federal policy, instituting viable literacy programmes for all languages, and the enhancement of positive attitudes towards the respective community languages. There is the need to bring the interference under control so that we can maintain and promote our culture. As Farb (1993: 168) puts it, the limit of one's language is therefore the limit of his world, and man is at the mercy of his language (see Farb, 1993: 168).

Boadi (1994) and Ando-Kumi (1999) promote a policy that would ensure that English and Ghanaian Language are properly taught at the basic level and should be supported by a "comprehensive data-based investigation and experiments to determine the educational advantages in using Ghanaian languages and or English as a medium of school instruction at the different levels of schooling." The NALAP, launched in 2009 and currently in operation in schools, is one of the numerous attempts by the government of Ghana to resolve the country's literacy and numeracy crisis highlighted in a number of studies (Hartwell 2010; Leherr 2009). It is noted that implementation faced various challenges including delay in the distribution of the TLMs and the presence of a large number of untrained (pupil) teachers in the system (Hartwell, 2010; Leherr, 2009).

The value of the indigenous languages as well as English in our lives is indisputable; therefore, both mediums of communication should be given the necessary attention across the educational system and in the overall developmental agenda of the nation (Boadi, 1994; Andoh-Kumi, 1997; Yankah, 2006). Boadi (1994: 57) claims that encouragement of the development of Pidgin English into an "institutionalized" variety that will serve as a regional serves a function which none of the standard educated European languages or any of the indigenous languages does. It bridges the linguistic communication gap between the educated elite and the ordinary person." If Boadi's proposal is accepted in Ghana, then most of the indigenous languages would go through a lot of challenges. Both Boadi (1994) and Andoh-Kumi (1997) advocate a policy that would ensure that both English and the child's mother tongue or a Ghanaian L1 are properly taught at the basic level; and this should be backed by a "comprehensive data-based investigation and experiments to determine the educational advantages in using Ghanaian languages and or English as a medium of instruction at the different levels of schooling." (Andoh-Kumi, 1997: 122). The call by Dakubu (1995) and Yankah (2006) for an emphasis on bilingualism in both English and the mother tongue is legitimate. In our view, the current policy though bearing the marks of a retrogressive reversal to pre-independence exclusivist language policy of the colonial masters, represents the inevitable corollary.

Jager (2001), on the other hand, uses the term 'the intercultural speaker' as the writer of this paper he suggests the alternative term 'ideal language user' to define any language learner who has more creativity of language use, uses language functions more skillfully, shows more proficiency in language use, and is more capable of expressing his/her thought via language, no matter which community s/he belongs.

Methodology

The research design that was adopted for the study was survey. It was a type of descriptive research which specifies the nature of a given phenomenon. It determines and reports how things look like. Besides, it recognizes the natural setting as the direct source of data and the students, teachers, political leaders, chiefs and other stakeholders were the purposive sampling respondents. The approach of the study was qualitative by nature. In all, two hundred (200) respondents were observed and interviewed. The breakdown of the above social status group were: eighty (80) students, forty (40) teachers, thirty (30) politicians, twenty (20) chiefs and thirty (30) stakeholders.

Research Site

The data was collected in the Bono East Region of Ghana in a town called Atebubu a, predominantly farming community in the Atebubu Amantin Municipal. Provisional figures of 2020 population and Housing census had it that 47% of Ghanaians speak Akan as their mother tongue language. Ghanaians living in the above mentioned district. In as much as the populace were farmers, other sectors for instance politics, education, health and their culture placed at outstanding position. The site was suitable for the investigation based on the location of the Municipal as a center in the Bono East Region. The study was therefore carried out at both public and private places. Close attention was paid to all respondents during the interview to monitor the effect of the language in question.

Instruments for the Data Collection

The suitable instruments for the elicited significant information for the analysis were observation, listening and interview. In each of these driving instruments, operation ethical consent was taken into consideration. The purpose of using interview and the other tools was to obtain information by actually talking to the respondents or subjects. Semi – structured interview was selected among others for the study. Seliger and Shohamy (1989) explain this type of instrument as specific and defined questions determined beforehand but at the same time, it allows some elaborations in the questions.

Some of the data for the investigation

<i>Boateng</i>	<i>Tuffour</i>
<i>Owusuaah</i>	<i>Koffour</i>
<i>Agyemang</i>	<i>Obour</i>
<i>Serwaah</i>	<i>Kontor</i>
<i>Duah</i>	<i>Addai</i>
<i>Kyeremeh</i>	<i>Obeng</i>
<i>Agyapomaah</i>	<i>Forson</i>
<i>Acheampong</i>	<i>Crentsil</i>
<i>Mensah</i>	<i>Otchere</i>
<i>Adjei</i>	<i>Ouarcooe</i>
<i>Arthur</i>	<i>Quame</i>
<i>Frimpong</i>	<i>Bronteng</i>

Data Analysis

Two hundred participants were used as interviewees to elicit significant information. They were put into groups, and in each, group members gave their opinions to each interview question. A day later, two hundred questionnaires were distributed to respondents at public places such as churches, mosques, political forums and schools on the interference of English on spelling and pronunciation of some Twi Family Names (FN). The questionnaires were answered and was given back in few days later. The answered questionnaires were later transcribed and the significant information needed was used for the analysis.

Table 1. Sample size

Gender	Number of respondents
Males	100
Females	100
Total	200

Table 2. Distribution of sample by age group

Age	Number of respondents
Students (11-25yrs)	80
Teachers (25- 45yrs)	40
Politicians (64 - 90yrs)	30
Chiefs & Queens (45-80yrs)	20
Stakeholders (35-55yrs)	30
Total	200

The data were collected in different settings with the help of agencies such as education sectors that is schools, traditional setting, political agencies, and ordinary people. The questions were categorized under different areas based on proficiency, and attitudes towards the interference of English Language on spelling and pronunciation of some Twi Family Names (FN) in Atebubu Municipality.

Proficiency in both Languages

Table 3. Age

Age	Number of respondents	Percentage (%)
Students (11- 25)	(80) 70	(100) 85.5
Teachers (25- 45)	(40) 30	(100)75
Politicians (64 - 90)	(30) 30	(100) 100
Chief & Queens (45-85)	(20) 10	(100) 50
Stakeholders (35-55)	(30) 20	(100)66.7
Total	(200)160	(100) 80

Table (3) above shows that out of the total number of 200 respondents that represent the social status and the age groups of the people in Atebubu Municipality, 80% were proficient in both English and the mother tongue (Twi), and this was encouraging.

Table 4. Those who see Akan names that end in (h) as English interference

(h) ending names is interference of English	Number of respondents	Percentage (%)
Yes	167	83.5
No	33	16. 5
Total	200	100

From the above table, it was clear that out of the 200 respondents 167 representing 83.5% responded “Yes” and 33 representing 16.5% responded “No” to whether they accept (h) ending personal names as interference of English language or not.

Table 5. Those who see Akan names that end in (g) as English interference

(g) ending names is interference of English	Number of respondents	Percentage (%)
Yes	190	95
No	10	05
Total	200	100

From the above table, it was clear that out of the 200 respondents, 190 representing 95% responded “Yes” and 10 representing 05% responded “No” to whether they accept (g) ending Family Names as interference of English language or not. The feature under discussion makes the spelling and pronunciation by Twi speaker extremely difficult.

The most dangerous concept identified was this interfaced interference which brings about language shift where people abandon their native language in favour of English Language and in another environment intra-national language shift where people abandon their indigenous or native languages in favour of another Ghanaian Language that is attaining a lingua franca status. In this regard, accepting this morphological elements through the interference may gradually bring about disowning our language as in Owusuaah, Serwaah instead of Owusuaa and S[[waa.

Interference based on English orthography on some Akan names. Here, Akan names are spelt with the English alphabet and sounds, such names include:

<i>Acheampong</i>	instead of <i>Akyamp]</i> n
<i>Mensah</i>	instead of <i>Mensa</i>
<i>Adjei</i>	instead of <i>Agyei</i>
<i>Arthur</i>	instead of <i>Atta</i>
<i>Quarcooe</i>	instead of <i>Kwaku</i>
<i>Otchere</i>	instead of <i>}kyere</i>

This is even less problematic, for people still pronounce the names correctly and people can easily know whom they are referring to. Agyekum (2006) sees the above phenomenon of interference as less problematic. On the contrary, this paper holds a different view altogether as far as typology of a particular language is concerned. The paper sees this development as a recipe for making the writing and pronunciation of some Twi words difficult in the over all learning of the language. In Akan, there are no consonant clusters like [ch, dj, rth, and tch]. Again, [g] and [h] do not end any word in Akan, and there is no [q] in the Akan alphabet. English orthography here, Akan names are spelt with the English alphabet and sounds, such names include; //Acheampong instead of Akyamp]n//, //Agyapong instead of Agyap]n//, //Sarpong instead of Sap]n//, //Oppong instead of }p]n//, //Frimpong instead of Frem]n//, //Mensah instead of Mensa//, //Adjei instead of Agyei//, //Arthur instead of` Atta//, //Quarcooe instead of` Kwaku//, //Otchere instead of }kyere//, //Osei instead of }s[e//, //Opanin instead of }panin//. Another area of concern was some of the traditional names derived by the interference of English sounds.

The interference has distorted the meaning of the names as well as diverted their pronunciation and their spelling. //Obeng instead of }ben//, //Boateng instead of Boaten//, //Bronteng instead of Br]nten //, //Koffour instead of Kofo]//, //Tuffour instead of Tufo]//, //Serwaa instead of S[[waa//, //Agyapomaah instead of Agyap]maa//, //Kyeremeh instead of Kyer[m]//, //Addai instead of Ad[//, // Quame instead of Kwame//. Here, deletion as, a phonological process has taken place.

In Twi it is impossible to see consonant clusters concept without adjacent vowel, but //pp//, // ff//, //dd// found in the following Twi Family Names (FN): Oppong, Koffour, Tuffour and Addai are all interference of L2 on the L1. But //gy// in Agyapong is a digraph and for that matter permissible in Twi language structure. It is therefore, a grounded fact that the L2 the interferes L1 in spelling and pronunciation. This study raises concerns against this interference strongly as it has negative repercussions on one’s linguistic outlook. Twi language speakers will begin to appreciate their Family Names (FN) better when their spellings and pronunciations are in line with Twi language parameters.

Conclusion

This paper has examined the interference effects of English language on Twi in terms of spelling and pronunciation of Some Twi Family Names (FN). It was identified among other things that the orthography and pronunciation have direct effect on every aspect of every language structure. Due to linguistic independence associated with languages, the earlier this interference is checked the better for Twi language. To ensure balance, there should be underlying principle to empower the mother tongue (Twi). This should include Linguistic Human Rights (LHR), appropriate laws to regulate and regularize the system. The paper affirmed that language of a group of people is a mechanism through which their entire life depends. Their thoughts and ideas are expressed through their language. It was much disturbing therefore, that English language interferes Twi in the operation box. For Twi speakers to stand tall linguistically and appreciate their culture, there should be policy that will guide against such unhealthy interferences for Twi language to be independent of English language interferences.

Policy Implication

The policy implication is that, much as we admit there exists linguistics interdependence to some extent, it is equally important to adhere strictly to linguistics typological differences and linguistics repertoire of a particular language community as well. In this regard, teachers and the learners of the language must fundamentally observe both spelling and pronunciation rules to forestall complete linguistic independence and total cultural emancipation as far as Twi language writing is concerned. To this end, educators of the language must guard against all forms of these linguistics detractors considered as “foreign creeping writing compromise” which more or less has the tendency to interfere with the Twi language negatively.

Conflict of Interest

The authors declare that there is no conflict of interest regarding the publication of this paper.

Level of Contribution

Adu David Tuffour and Isaac Oduro were responsible for the Introduction and the Analysis.

Peter Fosu, Samuel Frimpong and Adu David Tuffour were responsible for the Abstract, Methodology, Public Interest and Theoretical Framework.

Samuel Frimpong and Isaac Oduro worked on the Literature Review.

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