Revitalizing minority languages using music: Three South-Guan languages of Ghana in focus

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Abstract
Several interdisciplinary researchers have been interested in the relationship between language and music thus producing several works in quest of this interdisciplinary connection. This study, on the other hand, attempted to examine how music may be utilized to reinvigorate the understudied minority languages. It focuses on three South Guan languages: Leteh, Kyerepong and Efutu. Studies done in this area have observed that in notable respects, language and music are systematically comparable. For instance, the two are similarly constructed of functional and meaningful units; both possess phonemic and morphemic properties. Furthermore, the phonemic and morphemic units/properties are used to produce utterances by rules of sequencing and re-combination. This study draws on the Affective Filter Hypothesis (Krashen, 1982) which emphasizes the importance of positive emotions in language acquisition. Language surveys were conducted in Winneba, Larteh and Adukrom where the three languages are spoken. The study concludes that the principle behind the use of songs in teaching a second language can be extended to the teaching/ learning of less-studied languages/minority languages and ultimately, their revitalization.

Keywords: Efutu, Guan, Kyerepon, language maintenance, Leteh, music

Public Interest Statement

The relationship between language and music has been a subject of interest to a number of interdisciplinary scholars. This study, therefore, sought to investigate ways in which music can be used to revitalize less-studied or minority languages. It focuses on three South Guan languages: Leteh, Kyerepong and Efutu.

1. Introduction

This paper is based on a study that investigated the use of music in the maintenance of three South Guan languages of Ghana: Leteh, Kyerepon and Efutu. Lewis (2009) sub-classifies Guan (Kwa, Niger-Congo) into two language clusters: North Guan and South Guan. The languages under discussion belong to the South Guan group. Table 1 illustrates the genetic affiliation of the three languages and their linguistic relationship.

Table 1 Genetic affiliation of Leteh, Kyerepon, Efutu

Niger-Congo	South Guan	North Guan	
Atlantic-Congo	Efutu (Ghana)	Chumburung	(Ghana)
Volta-Congo	Kyerepon (Ghana)	Dompo	Ghana)
Kwa	Gua (Ghana)	Dwang	(Ghana)
Nyo	Leteh (Larteh) Ghana)	Foodo	(Benin)
Potou-Tano		Gikyode	(Ghana)
Tano		Ginyanga	(Togo)
Guan (South Guan & North Guan)		Gonja	(Ghana)
		Kplang	(Ghana)
		Krache	(Ghana)
		Nawuri	(Ghana)
		Nchumbulu	(Ghana)
		Nkonya	(Ghana)

1.1 Efutu

Efutu is spoken in Winneba, a coastal town in the central region of Ghana, and some other surrounding villages. Efutu is considered by Ethnologue as a dialect of Awutu, along with Awutu and Senya. Thus, the language name is Awutu, with three dialects, namely Awutu, Efutu and Senya (Eberhard, Gary & Fennig 2019). Awutu is classified as a South-Guan language belonging to the Kwa branch of the Niger-Congo family of languages (Eberhard, Gary & Fennig 2019). The total population of the Awutu-Efutu-Senya area is estimated at 129,000 according to a 2013 survey (Eberhard, Gary & Fennig 2019). However, figures for the individual dialects, (Awutu, Efutu and Senya are not obtainable. Speakers call their language Simpa, but outsiders call it Efutu. All documents, formal or informal, use the name Efutu (sometimes spelt Effutu). Speakers explain that the term 'Efutu' which is an Akan expression with the meaning 'mixed up', is used by outsiders because they perceive the language as containing vocabulary from other languages.

Of all the dialects, the Efutu variety could be described as being threatened. Although Winneba is the main town identified with the Efutu variety, a close observation reveals that only a fraction of the Winneba population actually speaks the language. The dominant

language in Winneba is the Fante dialect of Akan, which happens to be geographically adjacent to Efutu, and is also spoken as a second language by the Efutu speakers. Welmers (1973: 11) long ago predicted the likelihood of Fante replacing Efutu. A more recent study by Abaka (2006) points out that it is possible for one to live in Winneba for a year or more without hearing anybody speak Efutu if one does not go to the fishing area. Fishing is the main occupation of the Efutu speakers. In schools and official gatherings, Fante is used as the medium of communication.

1.2 Kyerepon

Kyerepon is spoken in seven towns: Abiriw, Dawu, Awukugua, Adukrom, Apirede, Abonse and Aseseɛso, in the Eastern Region of Ghana. Similar to Efutu, it has no official orthography; existing scripts in Kyerepon have therefore been written using the Akuapem Twi orthography. It is difficult to arrive at an estimated number of Kyerepon speakers; statistical figures (2010 Ghana Population and Housing Census) only reflect the total number of people resident in the towns, which include non-speakers of the language. Kyerepon speakers are bilingual speakers, Akuapem Twi and Kyerepon. In schools, churches and other official gatherings, the language of instruction and communication is Akuapem Twi; Kyerepon is only a domestic language. There is a radio station, Eastern FM, which hosts a weekly programme in Kyerepon. In some churches, for example, the Presbyterian Church at Abiriw, the Bible is read in Akuapem Twi and translated into Kyerepon afterwards. Notwithstanding, all hymns are written and sung in Akuapem Twi. There are however reports that in some Pentecostal churches, Kyerepon songs are sung; some of the songs are translations from Akuapem Twi.

1.3 Leteh

The language, Leteh, is synonymous to the name of the town where the language is spoken. However, in the literature and among non-speakers, both the language and the town are known as Larteh. Leteh speakers are bilingual; Leteh as the first language, and Akuapem Twi, an Akan dialect as the second language. Stewart (1972, p. 83) reports that 'Except in the case of Gonja, it seems that most speakers of Guan languages speak a second language as a lingua franca...'. The use of Akan (Akuapem Twi) as a second language by Leteh speakers may be explained by geographical factors, first and foremost, and secondly by the effects of national educational policies. Larteh is isolated from other Guan-speaking groups and surrounded predominantly by Akuapem Twi speaking towns. Secondly, the use of Akuapem Twi as the medium of instruction in the first three years of basic education in Larteh and surrounding towns puts the responsibility of learning Akuapem Twi on speakers of Leteh (Andoh- Kumi 1999). Leteh is unwritten and does not possess an official orthography. The few existing literature on the language have therefore been written using the Akuapem Twi orthography which is what the speakers are familiar with, and also the language for public communication. Leteh is mostly used in the homes, among the speakers and also as a means of communication at traditional gatherings like funerals, festivals, marriage and child naming ceremonies. In the churches, the Bible is read in Akuapem Twi; hymns and songs are also sung in Akuapem Twi. It is therefore considered as a domestic language only. Brokensha (1966) sums up the status of Leteh in the following words:

> Three languages are in common use in Larteh; Guan, Twi and English. Guan is generally the domestic language. At school, children learn English and they also have lessons in what is called 'vernacular', which is in fact Twi, for Guan is not taught at any school. Twi to some extent occupies the position of a prestige

language (p. xvii).

A review of the profiles of the three languages suggests that each of them has unofficial standing. The three languages could be undergoing language shift, a gradual replacement of a language by another as the main vehicle for communication, in the whole community (Myers-Scotton 2002). The language policy of Ghana for all formal sectors of national life does not support the use of any of the three languages in official domains. Against each one of the three languages is a competing Ghanaian language which has the potential of replacing the minority language; each of the languages is therefore vulnerable. The competing languages are Akuapem Twi in the case of Leteh and Kyerepon, and Fante for Efutu. In the respective language communities, the competing languages serve as the primary means of communication and socialization. The burden of this paper therefore is to promote music as a tool for conserving Leteh, Kyerepon and Efutu. The rest of the paper is structured as follows: the vitality of the three languages in light of the UNESCO 9 factors for language vitality assessment; a review of strategies for maintaining languages; the prospect of using music as a tool for language conservation; theoretical framework; methodology; results and discussion; conclusion with recommendations.

1.4 Research Objectives

The relationship between language and music has been a subject of interest to a number of interdisciplinary scholars. This study, therefore, sought to investigate ways in which music can be used to revitalize less-studied or minority languages. It focuses on three South Guan languages: Leteh, Kyerepong and Efutu. Specifically, the study was guided by the following objectives:

    i.   To assess the vitality status of Leteh, Kyerepong and Efutu
    ii.   To find out whether songs are sung in the three languages
    iii.   To assess the use of songs in the three languages in revitalizing Leteh, Kyerepong and Efutu.

2.0 The vitality of Leteh, Kyerepon and Efutu in light of the UNESCO 9 factors for assessing language vitality

The UNESCO 9 factors for assessing language vitality (Brenzinger et al. 2003) are used to assess the vitality of the three languages in light of their profiles presented in the prior sub-sections. The 9 factors are as follows:

    i. Intergenerational language transmission
    ii. Absolute number of speakers
    iii. Proportion of speakers within the total population
    iv. Trends in existing language domains
    v. Response to new domains and media
    vi. Materials for language education and literacy
    vii. Governmental and institutional language policies including official status and use
    viii. Community members' attitudes toward their own language
    ix. Amount and quality of documentation

It was observed in the homes that although the elderly, especially grandparents spoke the language to children, among the children, the three languages are not spoken at home. If

children are not speaking the language among themselves, then one wonders if it will be transmitted to their children in future. It is next to impossible to arrive at absolute number of speakers for each language. Numbers available from the 2010 Ghana Population and Housing Census represent total population which also includes migrants who are unlikely to be speakers of the languages in question. Similarly, there are no documented figures of speakers within the total population. However, it may be estimated that given that the speech communities are peri-urban, eight out of every ten people could be speakers of their indigenous language. A language survey conducted indicates that the languages are used in unofficial domains only; in schools and churches, Akuapem Twi is used as a lingua franca.

Although there seems to be a proliferation of FM stations in Ghana which use Ghanaian languages, especially Akan, there is only one radio station, Eastern FM, which hosts a programme in Kyerepon once every week.

There is no material for language education and literacy in any of the three languages. However, there are materials on the languages in the form of theses and dissertations. The language-in-education policy of Ghana, since independence in 1957, has been in a state of flux, emphasizing and de-emphasizing Ghanaian languages (Owu-Ewie 2006; Owu-Ewie & Eshun 2019). Currently, the policy in education seeks to promote indigenous languages for teaching only at the basic level. The government of Ghana has selected eleven languages out of about 75 languages which are used as languages of instruction in the first three years of Basic education, thereafter, the languages are only taught as school subjects whilst English is used as language of instruction; obviously, the three languages in question are outside of this bracket.

It is however encouraging that results from a survey conducted on speakers' attitude to their language were positive. During our interviews with school children at the Dawu Presby Primary School for instance, the children seemed elated when they were asked to sing in Kyerepon. The observation was buttressed by their teachers who commented that whenever the school children sang in Kyerepon they did so with enthusiasm. A similar observation was made during a survey at Winneba, among Efutu speakers. On the whole, one would safely conclude that speakers of the three languages display a positive attitude toward their language.

Aspects of the grammar of the three languages have been described in the form of theses and dissertations. With regard to documentation, it is only Efutu which has been adequately documented. In light of the UNESCO 9 factors for assessing language vitality, the three languages may be described as vulnerable, hence the need for their revitalization.

3.0 Language revitalization strategies

Literature on language revitalization strategies abounds (Mclvor 2009; Blair et al. 2002; Penfield et al. 2008; Kirkness 2002; Hinton 2018) among others. The literature discusses paths of language revitalization with illustrations or projects that have utilized some of the methods and their success rates or otherwise. The overriding goal of language revitalization, however, is to create new speakers of the language(s) in question, thus ensuring a continuous production of speakers, people who will perpetrate the use of the language in question (Hinton 2018). Hinton (2018) discusses methods such as immersion schools; language nests; family language revitalization and master-apprentice programmes which fall under broader strategies that border on child learning; adult learning and language modernization. She however cautions that the methods are interdependent.

3.1 Immersion schools

At the immersion school, the objective is to promote bilingualism; the learners are expected to acquire a second language (L2) in addition to theirs (L1). In order to achieve the objective, the two languages may be used to teach subjects such as Mathematics, Science and Social Studies, allowing the children to grasp the second language. The context is a formal school. Although at the Basic level of education in Ghana, there is somewhat an application of the concept of bilingualism in teaching, the aim is not language conservation, but for better academic achievement. The introduction of immersion schools to maintain the three languages in question will have policy implications; for example, the languages must possess official orthographies, and be accorded official recognition before they can be used for classroom instruction.

3.2 Language nests

This is also an immersion-based approach to language revitalization, using the traditional language as the vehicle for interaction and instruction (King 2001; Te Kohanga Reo 2004). The approach originated in New Zealand in 1982 as part of the efforts to revitalize the Māori language. The aim is to promote intergenerational language transference; consequently, it revolves around early childhood education and care, based on a specific language; the target age group being 0-6 years. Under the Language Nests' approach, older speakers of the language take part in early childhood education with a view to improving intergenerational language transference. The strategy was replicated in Hawaii, and also in Australia where the government in August 2009, undertook to promote language nests as part of its national indigenous languages policy. Such an initiative will certainly need the commitment of the central government and the willingness of community members to cooperate. In Ghana, if the government recognizes the importance of indigenous languages, then this can be done. As inferred from survey responses, a positive attitude of speakers of the three languages could provide a sure platform for such an initiative. Consequently, when policy makers have also embraced the significance of such an initiative then state-community collaboration would yield the desired results. The Language Nest Programme is attested as one of the most successful language revitalization models in the world (Kirkness 1998; McClutchie Mita 2007).

3.3 Family language revitalization

Yet another strategy is one that utilizes the family as an agent of intergenerational language transference. A number of studies conducted on the role of the family in minority language maintenance have been done within the framework of Family Language Policy (henceforth, FLP). The FLP is 'a deliberate attempt at practicing a particular language use pattern and particular literacy practices within home domains and among family members' (Curdt-Christiansen 2009, p. 352). Family language practices are the patterns of language choice and preferences within a family and in different contexts. Language management in the home may not necessarily be put into a formal document, but it could be parents' decision on which language to be used with the children. In some cases, parents could introduce a scheme of rewards for using the target language or punishment for doing the contrary (Fishman 1991; Spolsky 2004; 2007). Parents in a particular home for instance may decide that if a child needed something, the request must be made in a particular language in order to have the request granted. Learning and teaching techniques which parents adopt include modeling, rehearsing, elicitation and word games (Pauwels 2005). The success of the strategy is largely hinged on the parents' role in controlling the linguistic patterns of their wards in the

home environment. In this way, the family serves as an invaluable tool in the preservation of vulnerable languages and cultural heritages. The use of adult language speakers in the family for language transmission can be encouraged in the three language communities. However, given the informal nature of the strategy, it will be difficult to assess its success. Perhaps, traditional authorities who are passionate about their languages could encourage family heads to implement the initiative. If such a model would be implemented, it could be boosted by introducing songs and story-telling in the three indigenous languages.

3.4 Master-apprentice programmes

The programme entails the learning of the minority language with help from community elders who are fluent in the language in question. Fluent native speakers and young adults are paired to learn their language of heritage, typically in the form of a summer programme. Young learners learn to develop conversational proficiency. It is designed to be a one-on-one relationship between the 'master' (fluent speaker) and the 'apprentice' (language learner). Advocates for indigenous California language survival (AICLS) designed the master-apprentice programme for native speakers of California languages (Hinton 2013). The aim is to produce speakers, thus there is emphasis on listening and speaking. The programme as outlined requires full community participation. This paper advocates that to enhance such a programme in the language communities of the three languages, songs in the languages can be used to learn pronunciation or articulation, and also basic facts about the language.

3.5 Modernization of endangered languages

Another way to conserve a vulnerable language is to create new vocabulary for current and contemporary concepts thereby attracting the younger generation to use the language. It also involves reconstructing the grammar and developing writing systems of the language in question (Hinton 2018). When this is done, it becomes easier to be used for communicating or expressing oneself. Consequently, the number of speakers will increase and the domains of usage will also increase.

If Leteh, Kyerepon and Efutu must be revived, then there is the need for their modernization. Language experts in academia need to take up projects that will help to modernize the languages. Examples of such projects are the production of word lists and dictionaries and reference grammars. In addition, concrete measures must be taken to disseminate the outcome of such initiatives. Research students must also be encouraged to take up projects that involve strategies of language revitalization of the three languages under discussion.

In addition to the preceding strategies that have been reviewed, other methods that are noteworthy are Blair et al. (2002) and Penfield et al. (2018) which recommend documentation and preservation which involves the creation of dictionaries; recording of speech by adult speakers; creation and work on orthography towards the revitalization of indigenous minority languages. The creation of curriculum that would entail the use of the endangered language is also suggested by Kirkness (2002). Such an attempt will only be useful if it will encourage the speaking of the language, but if the said language is only featured in the curriculum as a subject, then the purpose would be defeated. Furthermore, Smith & Peak (2004) and Suina (2004) propose the training of indigenous language teachers who will take up the teaching of the language. The drawback with the proposition is similar to that related to curriculum changes in that the approach does not necessarily create new speakers of the language, because the language is only taught as a school subject.

In every revitalization effort, the role of government is critical. Kirkness (2002) therefore

argues for policy development and political advocacy. The government must recognize the import of such an initiative, and be willing to support it in terms of policy development and implementation, and also be willing to do advocacy for the venture. We may want to conclude this section by putting forward opinions on methods that have been tried and tested, and found to be effective. There are reports on the efficacy of the indigenous-immersion method. Hermes (2007, p. 58) testifies that 'The indigenous-immersion method is quickly being recognized as one of the most effective tools for restoring indigenous languages'. Similarly, McCarty (2003, p. 148) supports this direction stating: Language immersion "… is increasingly the pedagogy of choice among indigenous communities seeking to produce a new generation of fluent native speakers. All those testimonies, notwithstanding, the strategies applied are somewhat hinged on the status of the language in question (UNESCO 2003; Hinton 2018).

In this paper, we advocate the use of music as a standalone strategy or as Hinton (2018), suggests in combination with other methods for language maintenance. In the case of Leteh, Kyerepon and Efutu, the researchers advocate the use of songs in the languages in schools, churches and at traditional public gatherings. This may not be necessarily done in specialized schools, but in the regular schools found in the speech communities. This will promote intergenerational transference. In Ghana, and indeed in many African societies, music features in every phase of life; as it is usually expressed, from the cradle to one's grave. At every stage of an individual's life, there are songs that are fitting. This is therefore a quick and easy way to learn vocabulary that pertains to phases of life: birth, naming, adolescence and puberty; marriage and death.

4.0 Using music for language conservation

The properties of music and resultant functions render it useful as a tool for language maintenance. Music or songs in vulnerable languages may be used in schools and other public gatherings or combined with other strategies of language revitalization. The usefulness of music in second language learning and teaching has been documented (Botarri & Evans 1982; Jalongo & Bromly 1984; McCarthy 1985). Lynch (2005) outlines the advantages in using songs in the language teaching and learning endeavor. In the first place, most composers utilize authentic and natural language as lyrics. Songs that are composed in a vulnerable language would therefore contain the language in its unadulterated form; this will enable learners to learn the authentic form of the language which would go a long way to preserve the language. When language learners are introduced to songs in the target language, it affords opportunity to learn new vocabulary, idioms and expressions. Songs are part of everyday life. They are therefore easy to obtain; the teacher will therefore not encounter challenges in obtaining them. Due to the easy availability of songs, the language teacher can make a good selection based on the interest of learners, which would motivate the learners to sing. Although acquisition of grammar is not the aim of the teacher in the language preservation venture, the right use of language is important. The learners will develop speaking and listening skills as they sing along with the teacher. In this way, the learners learn pronunciation.

It is noteworthy that musical and language processing occur in the same area of the brain (Medina 1993). There is therefore a cognitive connection between the two enterprises which support their interdependence. Džanić & Pejić (2016) emphasize the importance of songs in language learning. According to them, they are invaluable linguistic, pedagogical, cultural and entertaining tools, and can be applied to teach the various linguistic aspects of a language: phonetics, phonology, syntax and semantics. The melody and rhythm of songs afford easy recall; more so its repetitive nature. Thus, the learners are able to retain new

vocabulary easily. Music creates a natural and anxiety-free environment. This property of music ties in well with the framework of the study: Krashen's Affective Filter Hypothesis (1982).

5.0 Theoretical framework

The study draws on the tenets of Krashen's Affective Filter Theory (1982) and their applicability to language revitalization strategies. It is a theoretical construct in the 2nd language acquisition that attempts to explain the emotional variables associated with the success or failure of second language learning or acquisition. In this paper, the tenets of the theory are used to support the proposal to use music as an integral tool in revitalizing or reviving the minority languages in question. The application of Krashen's Affective Filter theory to language learning is summarized in the following words of Lightbrown & Spada (1993, p. 23):

> '… a learner who is tense, angry, anxious, or bored will screen out input, making it unavailable for acquisition. Thus depending on the learner's state of mind or disposition, the filter limits what is noticed and what is acquired. The filter will be up or operating when the learner is stressed, self-conscious or unmotivated. It will be down when the learner is relaxed or motivated. Learner's emotional state can act as a filter that impedes or blocks input necessary for language acquisition'.

According to Krashen's Affective Filter Theory (1982), motivation, self-confidence and anxiety affect language learning. Learners who are highly motivated, and also possess self confidence and a good self-image tend to do better. Personal low anxiety appears to be advantageous to 2nd language learning. The success of any learning experience, especially that of language is hinged on the strength or level of the affective filter; the classroom must therefore be devoid of tension and anxiety. Research has shown that songs in the classroom produce self-confidence and lower the learner's anxiety; create a relaxed classroom atmosphere thus enabling learners to acquire language more easily. The contrary also holds, and so learners who are less motivated and have low self esteem and a high level of anxiety connote a high affective filter, and form a mental block. The teacher must therefore aim to reduce the learner's negative feeling and create a relaxed atmosphere that will aid learning. The benefits of songs in the 2nd language learning classroom can be harnessed in language revitalization programmes or strategies.

We suggest that singing can lower the affective filter which the learner needs. The use of songs in the three languages will enable children to learn the three minority languages. As an integral component of revitalization strategies, music will relax language learners, create the congenial environment, and also help learners to learn new vocabulary, pronunciation and basic facts of the languages through songs. In this paper, we recommend the use of songs in language maintenance endeavors, for example, immersion classes.

Common songs sung in schools may be translated into the three languages. Speakers who have the talent need to be encouraged to compose songs in the minority languages for their maintenance. In Africa, as already mentioned and in other cultures, songs are sung everywhere and at every stage in life, from the cradle to the grave. At childbirth, puberty, marriage and funeral ceremonies, songs play central roles. If our aim is to increase the number of speakers, and to get children to use the language, then music is a potential medium.

6.0 Research Designs and Methods

The study employed face-to-face interviews and observation to gather data. The study areas were Larteh, Winneba, Abiriw, Awukugua, Dawu and Adukrom. Visits to the language communities were made to conduct interviews with speakers of the languages. School teachers of three Basic schools in the communities were also interviewed to know children's preferences of songs during school gatherings. Songs that exist in the languages were recorded. Observation sessions included interactions with school children during school worship where songs were audio recorded. We also observed children's response to songs in their indigenous languages. The recordings were subsequently transcribed verbatim. A man who had composed songs in Leteh submitted a CD of his compositions. During the interview, speakers' perception about songs sung in the three languages: Leteh, Kyerepon and Efutu was explored. In addition, there were questions that sought to examine speakers' attitude towards their language. School children and teachers were interviewed in English whereas Atakora and Obiri Labi were interviewed in the Akuapem Twi dialect.

7.0 Findings and Discussion

In this section, we reproduce excerpts of interviews we held with research participants on the essence of music in their respective languages.

Table 1 Background and profile of the research participants

Name	Status/Occupation	Location
Atakora	Music composer	Larteh-Akuapem
Obiri Labi/Donkor	Eastern FM radio presenter	Koforidua
Anonymous	Teacher, Basic School	Abiriw Presby Primary 'A' School
Anonymous	Teacher, Basic School	Larteh Methodist Primary School
Anonymous	Teacher, Basic School	Winneba A.M.E.Zion 'D'Basic School
School children I	Basic School pupils	Dawu Presby Primary School
School children II	Basic School pupils	Larteh Methodist Primary School

Excerpt 1

Interview with Atakora, Leteh song composer

(Mr. Atakora is a music composer who has produced three albums in Leteh. He was interviewed to know the availability of Leteh songs and the prospects of composing songs in Leteh).

Res.:   Researcher
Comp.:   Composer

Res.: When did you start writing songs in Leteh?
Comp.: Since 2005
Res.: How many songs have you composed?
Comp.: I have 3 albums with 4 tracks on each.
Res.: Where are your songs sung?

Comp.: At funerals mostly.

Res.: what challenges have you encountered in your efforts?

Comp.: It is financial. I am a farmer; my income cannot support my music composition.

Res.: what motivates you to write the songs?

Comp.: Leteh speakers love my songs. Also, I think that if we have songs in Leteh, the speakers cannot forget the language easily.

Res.: what can we do to promote this industry?

Comp.: I think that financial support is what we need.

    If we can also translate Akan songs into Leteh, that will be good.

Excerpt 2

Res.: Researcher

Pres.: Presenter

Interview with host of Kyerepon radio programme at Eastern FM station

Res.: Please we would like to know how common Kyerepon songs are. Do you play any of such songs on your programme?

Pres.: They are not very common; they are only a handful.

Res.: If there were, do you think they would be patronized.

Pres. Yes, Kyerepon speakers really love to hear and sing in their language.

    We need to encourage the few composers to write Kyerepon songs.

Excerpt 3

Res.: Researcher

Tr. : Teacher

Interview with teacher at Dawu Presby Primary School.

Res.: Please I would like to know the type of language(s) in which the pupils sing?

Tr.: The pupils sing English songs and Akan songs.

Res.: Do they sing any songs in Kyerepon?

Tr.: They sing Kyerepon songs during school worship.

Res.: How do they respond to songs in Kyerepon?

Tr.: They really enjoy those songs; they seem very excited.

Res.: Are those songs gospel songs?

Tr.: They are originally Akan gospel songs which have been translated into Kyerepon.

    Some of those songs are sung at the Church of Pentecost in town.

(Teacher invites a child to sing a song in Kyerepon).

English Translation of song:

For what you have done for me

Thank you

For what you have done for me

Thank you

For what you have done for me

Thank you, thank you, thank you

Excerpt 4

Interview with pupils of Larteh Anglican Primary School

Res.: Do you know any songs in Leteh?
　　　Would you like to sing any?
Pupils: (pupils sing a song in Leteh).

Excerpt 5
Interview with Efutu speaker in Winneba
Res. Researcher
Sp.: Speaker

Res.: Do you have any songs in Efutu
Sp.: Yes, a few of them
Res.: When and where do you usually sing them?
Sp.:　Most of the songs are sung at the beach by fishermen
　　　They are sung when they are working at the beach.
Res.: Can you sing any of them?
Sp.: Not the fishermen's song, but I know another song.
Res.: Which one? Who sings that one?
Sp.: It is popular with the people here. It is usually played at our local FM station.
Res.: Can you sing?
　　　(He sings).

The responses to the interviews suggest that there are not many songs in all the three Guan languages. This state of affairs may be attributed to the fact that the languages do not possess official orthographies. The three languages are only used in domestic domains. With respect to Leteh, (extract 1), recorded and known songs are few. However, the feedback from the composer suggests that speakers of the language enjoy the few available ones. According to him, the songs evoke deep sentiments when they are sung at traditional gatherings. If children are taught songs in Leteh, they will be motivated to speak the language. If Leteh songs are taught and sung at immersion schools, it will create a congenial atmosphere for learning the language, and pronunciation, vocabulary and many aspects of the language can be learnt. If musicians were encouraged to compose songs in the three languages, they will serve as useful vehicles for reviving the languages. Songs used at play; patriotic or national songs can be composed or existing ones could be translated into the three languages. Similarly, songs in Kyerepon are few. Our interview with the programme host (extract 2) demonstrates that the existing ones are only sung in Pentecostal churches in the town. During school worship, pupils sing these songs. The songs are also sung during occasions like marriages.

Songs in Efutu are almost non-existent. It is reported that the songs the fisher folk sing at the seashore are all in Fante. If music is an efficient tool for language learning as research shows, then Efutu speakers who are song composers must be encouraged to write songs in Efutu. Songs specifically for children must be encouraged to be sung at regular schools and immersion schools. In Ghana, there are common songs which school children sing, Apart from the National Anthem sung in Akan, there other patriotic songs which are sung in Akan: Akuapem Twi and Fante in the respective speech communities. If such songs were translated into the three languages, it will help a great deal in revitalization efforts.

8.　　Conclusion
The study was carried out to investigate the effectiveness of music as a tool for minority language revitalization. It was based on the premise that language and music share salient

features, consequently the properties of music make it an effective tool for learning various aspects of language. The study appealed to the tenets of Krashen's Affective Filter Theory (1982) which emphasizes the importance of affective dimensions in language learning. The properties and functions of music render it capable of creating the environment which Krashen recommends for successful language learning. The study however revealed that songs in the three minority languages, Leteh, Kyerepon and Efutu are scarce. However, the few existing ones evoke nostalgic feelings and a deep sense of identity within speakers of those languages. The study advocates that music in the three languages need to feature prominently in revitalization programmes especially, the immersion schools. The paper also recommends that speakers of the language who can compose songs must be encouraged to write songs in their languages. The songs could be play songs, folk songs and songs that contain basic facts or vocabulary in the languages. The role of traditional leaders is critical in this enterprise. Also, common songs that are sung in Basic schools for instance could be translated into the three languages for pupils to sing at school. It is believed that such efforts through music and songs can go a long way to revitalize minority languages and also to sustain the interest of speakers in the three languages.

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