Linguistics of Ghanaian Language: A Platform to Embed Formal Education in Culture

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ABSTRACT

This study examined the linguistic landscape of Ghana as a rich and diverse, reflecting the country's cultural heritage and its linguistic complexity. This explored the significance of incorporating Ghanaian languages into the formal education system as a means to preserve and promote cultural identity while enhancing educational outcomes. Ghana is a multilingual nation with over 80 languages spoken across various regions. However, English has traditionally been the dominant language of instruction in formal education, often overshadowing indigenous languages. This approach has had unintended consequences, leading to a disconnection between students' cultural backgrounds and the education system. This investigation took into consideration descriptive design. The approach adapted for the investigation was qualitative. One hundred (100) participants were involved in this investigation. Purposive sampling was its technique. Interview, observation and focus group discussion were the data collection instruments to elicit significant information to support the analysis. The investigation revealed that it enhances the academic performance of students. It was identified that it fosters a sense of inclusivity and promotes equity in education, as it reduces language barriers that marginalized communities may face. The theory that buttressed the investigation was Vygotsky (1930) sociocultural theory. This theory emphasizes the role of social interaction and cultural context in children's cognitive development

Keywords: Culture, Formal education, Ghanaian language, Language documentation, Language preservation, Language revitalization, Linguistics

PUBLIC INTEREST STATEMENT

Language and culture are deeply intertwined aspects of society, with language serving as a crucial vehicle for cultural expression and preservation. However, many scholars have misconception about the correlation of the two by calling one home culture and the other school culture. In Ghana, a country rich in diverse cultural heritage, the linguistic landscape presents a unique opportunity to embed formal education in the vibrant tapestry of its indigenous languages. This highlights the significance of linguistics in Ghanaian languages as a platform to foster a stronger connection between formal education and cultural heritage, ultimately benefiting individuals, communities, and the nation as a whole.

INTRODUCTION

Language is not only a medium of communication but also a significant aspect of cultural identity. In the case of Ghana, a country known for its rich cultural heritage and linguistic diversity, the study of Ghanaian languages and their role in formal education becomes crucial. This article aims to explore the linguistics of Ghanaian languages as a platform for embedding formal education in Ghanaian culture. Ghana, located in West Africa, is home to over 80 indigenous languages belonging to various language families such as Akan, Gur, Mande, and Kwa, among others. While English is the official language, the recognition and

preservation of Ghanaian languages play a vital role in maintaining cultural diversity and heritage. Linguistics, as a field of study, examines the structure, history, and usage of languages. Delving into the linguistics of Ghanaian languages, educators and policymakers can leverage this knowledge to create a more inclusive and culturally relevant educational system. Embedding formal education in Ghanaian culture involves incorporating local languages into the curriculum, enabling students to connect with their heritage while acquiring knowledge.

The linguistics of Ghanaian languages offer insights into various linguistic phenomena, such as phonetics, phonology, morphology, syntax, and semantics. Understanding these aspects provides a foundation for language teaching and learning, as well as the development of appropriate pedagogical approaches. One of the key benefits of integrating Ghanaian languages into formal education is the promotion of cultural identity and pride. When students are exposed to their native languages in the classroom, it enhances their sense of belonging and fosters a positive attitude towards their cultural heritage. This integration helps combat language shift and language loss, which are prevalent challenges in many multilingual societies. Studying the linguistics of Ghanaian languages can facilitate effective language acquisition strategies. The unique features and structures of Ghanaian languages, educators can design instructional materials and methods that align with the students' linguistic backgrounds. This approach enhances language proficiency and overall academic performance. Incorporating Ghanaian languages in formal education encourages intergenerational language transmission. When children learn their native languages in school, they become language ambassadors within their families, fostering language vitality and preservation. This process helps bridge the gap between generations, strengthening familial and community ties.

The linguistics of Ghanaian languages can contribute to the development of language technology and computational linguistics. Analyzing the linguistic characteristics of Ghanaian languages aids in the creation of language resources, such as dictionaries, grammatical tools, and speech recognition systems. These resources facilitate technology-driven educational initiatives, such as computer-assisted language learning (CALL), which can further enhance formal education in Ghanaian culture. The linguistics of Ghanaian languages serves as a platform to embed formal education in Ghanaian culture. Incorporating native languages into the educational system, Ghana can promote cultural diversity, preserve linguistic heritage, and create a more inclusive and relevant learning environment. This integration not only enhances language proficiency but also fosters a sense of cultural identity and pride among students. The study of Ghanaian language linguistics has broader implications, including the development of language technology and computational linguistics.

Integrating Ghanaian languages into the formal education system can provide a platform to bridge this gap and create a more inclusive educational environment. By embedding the study of Ghanaian languages into the curriculum, students gain a deeper understanding of their cultural heritage, fostering a sense of pride and identity. This approach encourages intergenerational transmission of language, helping to preserve and revitalize endangered languages. Beyond cultural preservation, incorporating Ghanaian languages into formal education has several cognitive and academic benefits. Studies have shown that learning in one's mother tongue can enhance comprehension, critical thinking, and overall academic performance. Students who are taught in their native languages demonstrate improved cognitive skills, self-esteem, and better engagement with the curriculum.

Incorporating the linguistics of Ghanaian languages into formal education also promotes linguistic diversity and societal cohesion. It encourages linguistic tolerance and respect among different language communities within Ghana, fostering a sense of unity and national pride. However, implementing such a linguistic transformation requires careful planning and commitment from various stakeholders. Teacher training programs should emphasize bilingual education strategies and equip educators with the necessary skills to teach in both English and Ghanaian languages effectively. Collaborative efforts between educational

institutions, communities, and policymakers are crucial to develop appropriate curriculum materials, textbooks, and resources that reflect Ghanaian languages' linguistic richness. The integration of Ghanaian languages into the formal education system offers an opportunity to embed culture into education, fostering cultural pride, enhancing cognitive development, and promoting linguistic diversity. By recognizing the linguistic heritage of Ghana, students can thrive academically while embracing their cultural identity, leading to a more inclusive and culturally enriched educational experience.

Ghana boasts a rich tapestry of linguistic diversity, with over 80 languages spoken throughout the country. Each language encapsulates unique historical narratives, customs, and ways of life, providing a window into the rich cultural heritage of Ghanaian communities. However, with the dominance of the English language in formal education, there is a risk of marginalizing indigenous languages and diluting cultural identity. Incorporating linguistics of Ghanaian languages into formal education, we can revitalize and celebrate the linguistic diversity, ensuring the preservation of cultural identity for future generations. Integrating the linguistics of Ghanaian languages into formal education can have a profound impact on educational outcomes. Research has shown that students perform better academically when education is delivered in their mother tongue or a language, they are familiar with. Embracing Ghanaian languages, we can create a more inclusive and culturally responsive educational environment. Students will feel a sense of belonging and connection, leading to improved engagement, retention, and overall educational achievement. Moreover, linguistic studies can enrich language-related skills such as critical thinking, communication, and intercultural understanding, preparing students to thrive in a globalized world.

Linguistic diversity is an invaluable asset, fostering social cohesion, promoting empathy, and nurturing a sense of pride among individuals and communities. By placing emphasis on the linguistics of Ghanaian languages, we promote a society that values and celebrates this diversity. Encouraging the learning and use of indigenous languages contributes to a more inclusive and equitable society, where linguistic and cultural differences are embraced, leading to greater understanding, respect, and social harmony. Many Ghanaian languages face the threat of extinction, as they are increasingly marginalized and underrepresented. Incorporating linguistics of Ghanaian languages into formal education, we take a proactive step towards preserving endangered languages. Through increased awareness, documentation, and revitalization efforts, ensure the survival and continuity of these invaluable linguistic treasures. Preserving endangered languages is not only crucial for cultural heritage but also for maintaining biodiversity in the realm of human expression. Embracing the linguistics of Ghanaian languages as a platform to embed formal education in culture holds immense promise for Ghana's future. Preserving cultural identity, enhancing educational outcomes, promoting linguistic diversity, and preserving endangered languages, we build a stronger, more inclusive society that cherishes its heritage. It is essential for policymakers, educators, and communities to recognize the transformative power of linguistic studies in formal education and work collaboratively towards a future where Ghanaian languages and cultures thrive, contributing to the holistic development of individuals and the nation at large.

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Vygotsky (1930) Sociocultural theory emphasizes the role of social interaction and cultural context in children's cognitive development. According to this theory, learning occurs through a process called "zone of proximal development" (ZPD), which refers to the difference between what a child can do independently and what they can achieve with guidance and support from more knowledgeable individuals. This theory suggests that play provides a platform for children to engage in social interactions and construct meaning through their interactions with peers and adults. Similarly, Agyekum (2012) provides an in-depth analysis of the structure of the Akan language spoken in Ghana. It covers various aspects of Akan grammar, syntax, and phonology, offering valuable insights into the linguistic features of the language.

In the same vein, Bodomo (1997) explores the structure of the Dagaare language spoken in northern Ghana.

It examines the phonological, morphological, and syntactic aspects of the language, providing a detailed analysis and description of its linguistic features. Appiah-Amponsah (1993) supported the assertion by focuses on the phonological aspects of the Akan language. It examines the sound system, tonal patterns, and phonological processes of Akan, contributing to the understanding of its phonetic and phonological structure

In creating direct link Chomsky (1957) said revolutionized linguistics by introducing transformational generative grammar and the concept of deep structure and surface structure in language. Ferdinand de Saussure (1916) laid the foundation for modern structural linguistics and introduced the concept of the linguistic sign, signifier, and signified. Saussure emphasized that language should be studied as a structured system rather than merely a collection of individual words or sentences. He introduced the concept of langue, which refers to the underlying system of a particular language shared by its speakers. Additionally, he proposed the notion of the linguistic sign, which consists of a signifier (the physical or auditory form of a word or symbol) and a signified (the concept or meaning associated with the signifier). He emphasized the arbitrary nature of the sign, asserting that the connection between the signifier and signified is conventional rather than inherent. He distinguished between synchronic and diachronic approaches to language study. Synchrony focuses on the structure of a language at a given point in time, while diachrony examines language change over time. Saussure argued that synchronic analysis is more fundamental because it provides insights into the underlying system of language. He recognized that language is not an isolated phenomenon but deeply intertwined with social and cultural factors. He highlighted the importance of understanding language in relation to its social context and the conventions shared by a speech community. Similarly, Ameka & Dakubu (2000) focuses on the serial verb constructions found in the Likpe language, spoken in Ghana. It examines the structure and meaning of these constructions, contributing to the understanding of Likpe grammar and syntax.

Labov (1966). Pointed that, by demonstrating how language variation can be correlated with social factors such as class and ethnicity. Labov studied the pronunciation of certain phonological features in American English, such as the pronunciation of the postvocalic /r/ sound in words like "car" and "card." He found that the presence or absence of this sound varied systematically depending on the social class of the speaker. Similarly, his research demonstrated that linguistic variation is not random but is instead patterned according to social factors. He argued that speakers from higher social classes tend to exhibit more prestigious speech patterns, while lower-class speakers often deviate from these norms. He found that the local residents, who were mostly fishermen, exhibited a unique linguistic feature: the centralization of the diphthong /ay/ (as in "ride"). This feature was attributed to the islanders' desire to assert their distinctiveness from tourists and affluent summer residents. Labov also introduced the concept of style shifting, which refers to the phenomenon of individuals altering their speech patterns depending on the social context. He observed that individuals tend to use a more formal and prestigious style of speech in formal settings or when interacting with higher-status individuals, while adopting a more casual and vernacular style in informal situations. He emphasized the use of quantitative methods to analyze linguistic data. He introduced the notion of linguistic variables, which are specific linguistic features or elements that vary across speakers or social groups. These variables can be analyzed statistically to determine the correlations between language variation and social factors.

In the view of Jakobson (1960) the relationship between linguistics and literary studies, proposing the theory of six functions of language (referential, poetic, emotive, conative, phatic, and metalingual). He introduces his renowned theory of language functions, which identifies six fundamental functions of language: referential, emotive, conative, poetic, phatic, and metalinguistic. These functions serve different purposes in communication, with the poetic function being of particular interest in the study of literature. Jakobson argues that poetry highlights the form, sound, rhythm, and imagery of language, activating the poetic function and creating a distinctive mode of communication. He explores how poetic language deviates from every day or "ordinary" language. He discusses various linguistic devices employed in poetry, such as

metaphor, metonymy, rhyme, alliteration, and wordplay, which contribute to the aesthetic and artistic dimensions of poetic texts. Additionally, he emphasizes the importance of sound patterns in poetry. He discusses phonetic features like rhythm, meter, and the musicality of language, highlighting how these elements contribute to the overall effect and meaning of a poem. Jakobson promotes an interdisciplinary approach that combines linguistics and literary studies. He argues that the study of poetic language requires insights from both fields to fully comprehend its unique characteristics and functions. He finally, acknowledges the social and cultural dimensions of language, emphasizing that language is not only a system of signs but also a product of a specific linguistic community. He explores how language use reflects cultural values, historical contexts, and social structures.

In another environment, Lakoff (1980) delves into the cognitive aspects of language and metaphor, arguing that metaphors play a central role in shaping our understanding of the world. He explores the pervasive role of metaphors in human thought and language, arguing that metaphors are not merely rhetorical devices but fundamental conceptual structures that shape our understanding of the world. The authors contend that metaphors are not just figures of speech but are actually cognitive tools that allow us to make sense of abstract concepts by mapping them onto more concrete and embodied experiences. Additionally, his book introduces the concept of "conceptual metaphor," which refers to the understanding of one concept in terms of another. For instance, we often talk about time in terms of money ("spending time," "saving time") or argue using war-related metaphors ("attack their position," "defend my point"). Lakoff and Johnson argue that these metaphorical mappings structure our understanding of time and argumentation, respectively, and influence our behavior and reasoning.

Similarly, Tannen (1990) explores gender differences in communication styles and the impact of these differences on interpersonal relationships. Tannen is a linguist and communication scholar who has conducted extensive research on gender and language. In her book, she draws on her research and personal interviews to present various examples and anecdotes that illustrate the contrasting conversational styles employed by men and women. She argues that men and women have different communication goals and strategies, which are shaped by their socialization and cultural expectations. She suggests that men often use language to establish and maintain dominance, while women tend to prioritize connection and seek consensus. She introduces the concept of "rapport talk" and "report talk." Rapport talk refers to the conversational style predominantly used by women, characterized by a focus on building relationships, expressing empathy, and seeking emotional support. In contrast, report talk refers to the conversational style typically employed by men, emphasizing the exchange of information, asserting status, and problem-solving. She examines various communication patterns that can lead to misunderstandings between men and women. Tannen highlights how men often engage in competitive and hierarchical conversation, seeking to preserve independence and avoid vulnerability. Women, on the other hand, tend to use conversation as a means of creating intimacy and fostering connections. Freire (1968) criticizes traditional education systems and proposes a liberatory approach to education that empowers the oppressed and marginalized. It emphasizes dialogue, critical thinking, and the transformation of oppressive social structures.

Pinker (1994). In his view popularized the idea that language is an innate human ability and provided insights into the biological basis of language acquisition. He suggests that language is not primarily a cultural invention but rather an instinctual ability that humans are born with. He argues that language is a natural and inherent part of human cognition, shaped by evolution. Additionally, Pinker introduces the concept of "universal grammar," which refers to the innate linguistic structures and principles that are common to all languages. According to Pinker, this shared underlying structure allows children to learn language rapidly and effortlessly. He discusses the process of language acquisition in children and presents evidence to support the idea that children have an innate ability to acquire language. He emphasizes the importance of exposure to language during critical periods of development and highlights the role of parents and caregivers in facilitating language learning. Pinker explores the principles of grammar and syntax,

arguing that they are not arbitrary but rather shaped by cognitive and computational constraints. He discusses linguistic universals, such as word order patterns and grammatical categories, and how they reflect our cognitive biases. Pinker addresses the relationship between language and thought, challenging the notion that language determines our thinking. He suggests that language and thought are separate but interconnected cognitive processes, with language serving as a tool for expressing and manipulating thoughts. Osam (1990) supported the assertion by explores the phonological systems of two related languages spoken in Ghana, Gã and Dangme. It compares the sound patterns and phonetic features of these languages, shedding light on their similarities and differences.

Similarly, Searle (1969) presents a theory of speech acts, emphasizing the pragmatic aspects of language and how utterances can perform actions in addition to conveying meaning. Searle introduces the notion of speech acts, which are the basic units of language used to perform actions. He argues that when we speak, we are not only conveying information but also performing actions such as making promises, giving orders, apologizing, etc. Speech acts can be categorized into three main types: locutionary acts (the act of uttering words), illocutionary acts (the intended force or meaning behind the words), and perlocutionary acts (the effects of the speech act on the listener). He emphasizes the importance of intentionality in speech acts. The meaning of an utterance is not solely determined by the words used but also by the speaker's intention to perform a specific speech act. Understanding the illocutionary force behind an utterance is crucial for successful communication. He proposes a framework called the "speech act theory" to analyze and understand different types of speech acts. He identifies several categories of illocutionary acts, including assertive (making statements about the world), directives (giving commands or requests), commissive (making commitments), expressive (expressing attitudes or emotions), and declaratives (changing the world through speech, such as pronouncing someone married or guilty). Searle emphasizes that speech acts and language use are deeply embedded in the social context. The meaning and effectiveness of speech acts are shaped by social norms, conventions, and shared understanding. Searle introduces the concept of "institutional facts" to explain how certain speech acts, like the act of promising or marrying, create new social realities. Anangfio & Osam (2000) provides an overview of the linguistic study of Akan, one of the major languages in Ghana. It covers topics such as phonetics, phonology, morphology, syntax, and sociolinguistics, offering a comprehensive introduction to the language

Dewey (1916) highlights the importance of education in fostering active, participatory citizens in a democratic society. He advocates for experiential learning, student-centered education, and the integration of school and society. Piaget (1923) explores the cognitive development of children, focusing on language and thought processes. It introduces his theory of cognitive stages, emphasizing the importance of active exploration and interaction with the environment in learning. Similarly, Vygotsky (1934) delves into the relationship between thought and language, emphasizing the sociocultural context of learning. He introduces the concept of the Zone of Proximal Development (ZPD), highlighting the role of social interaction and scaffolding in cognitive development. Howard (1983) proposes a theory of multiple intelligences, challenging the traditional view of a single intelligence measure. He identifies various forms of intelligence and suggests that education should cater to diverse intellectual strengths and learning styles.

METHODOLOGY

The research design adapted for the study was descriptive. It was a type of investigation 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. Purposive sampling was used to reach the participants. Tutors and students were used to gather the information needed for the study. Since the topic under discussion the category of the people will be able to provide the needed information, hence the sampling technique. In all one hundred (100) respondents were observed and interviewed in St. Louis college of education. The one hundred was used as respondents because Ghanaian Language was elective and does not need entire

students and tutors for the study. The study was seeking to align the formal education with culture as linguistics was integral part of culture. Close attention was paid to all participants during the interview all the fifty (50) tutor and fifty (50) students were under went through semi structured interview and were observation to monitor the Linguistics of Ghanaian Language: A platform to embed formal education in Culture. The tools used for data collection in this study were interview and observation. The interview and the observation were conducted during the delivery of educational content in the St. Louis College of Education between the 12th day of January, 2023 to 30th March, 2023 permission was sought and granted by the principals in the above-mentioned college. Ethical consideration was adhered to.

Table 1. Sample Size

Gender	Number
Male	70
Female	30
Total	100

Table 2. Distribution of sample by colleges and age bracket

College	Number of respondents	Age bracket
St. Louis College of Education (Tutors)	50	38- 52yrs
St. Louis College of Education (Students)	50	20- 32yrs
Total	100	–
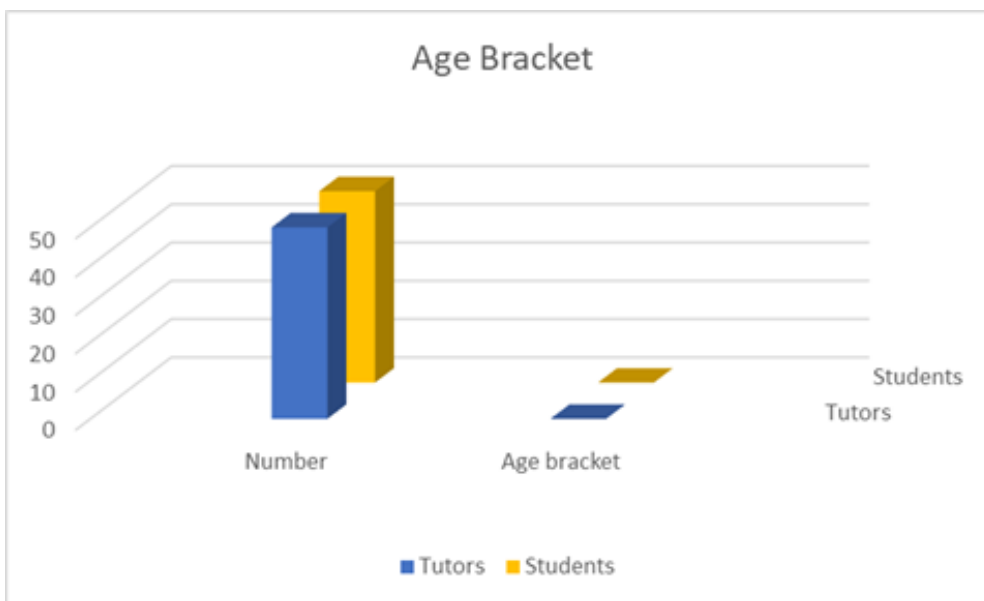
DISCUSSION / ANALYSIS

Ghana is a country rich in cultural diversity, with over 80 distinct ethnic groups, each possessing its unique language. The linguistic landscape of Ghana presents an opportunity to explore the integration of formal education with the rich cultural heritage of the nation. This discussion aims to shed light on the significance of linguistics in Ghanaian languages as a platform to embed formal education in culture. Examining the role of linguistics in education, the preservation of cultural identity, and the benefits of incorporating local languages into formal education, this discussion highlights the potential for Ghanaian languages to serve as a powerful tool for holistic education. Language is an essential aspect of any culture as it serves as a

medium through which values, beliefs, traditions, and historical narratives are transmitted across generations. Embedding formal education in Ghanaian languages, the cultural identity of different ethnic groups can be preserved and celebrated. Language provides a sense of belonging, fostering pride in one's heritage and fostering a deeper understanding of cultural practices. This approach allows for the intergenerational transfer of indigenous knowledge, ensuring the preservation of traditional wisdom, and maintaining cultural diversity.

Linguistics plays a pivotal role in education by facilitating effective communication and comprehension. Understanding the linguistic structures of Ghanaian languages, educators can tailor teaching methodologies to the specific needs of students, resulting in enhanced learning outcomes. Linguistic analysis allows for the identification of unique features of local languages, enabling the development of teaching materials that are culturally relevant and engaging. This approach promotes inclusive education, as it recognizes and values the linguistic diversity present within the Ghanaian educational landscape. Incorporating Ghanaian languages into formal education brings numerous benefits. It enhances the academic performance of students. Children learn best when instruction is provided in their mother tongue, as it facilitates better understanding and cognitive development. Using local languages as a medium of instruction, students can grasp complex concepts more easily, leading to improved educational outcomes. Incorporating local languages fosters a sense of inclusivity and promotes equity in education, as it reduces language barriers that marginalized communities may face. It strengthens community ties and engenders a sense of pride in one's linguistic and cultural heritage.

Implementing the integration of Ghanaian languages into formal education is not without challenges. Limited teaching materials, the need for teacher training, and standardization of curricula are some of the obstacles that must be overcome. Careful consideration must be given to the balance between local languages and the broader national language, English, to ensure students are equipped with the necessary skills knowledge for national and international communication. To address these challenges, collaboration between linguistic experts, educators, policymakers, and community stakeholders is crucial. Teacher training programs should be developed to equip educators with the knowledge and skills required to effectively teach in local languages. Investment in the production of culturally relevant teaching materials and the development of standardized curricula will be essential.

The linguistic landscape of Ghana is rich and diverse, comprising numerous indigenous languages. Exploring the linguistics of Ghanaian languages not only provides insights into their unique structures and features but also offers a valuable platform for incorporating formal education into the country's cultural fabric. This analysis aims to highlight the significance of studying Ghanaian languages from a linguistic perspective and how it can serve as a means to embed formal education within the local cultural context for publication Ghanaian languages are an essential part of the country's cultural heritage. Studying the linguistics of these languages, researchers and educators can document and preserve the unique linguistic features, vocabulary, and grammatical structures that define the diverse ethnic groups in Ghana. This linguistic preservation contributes to the broader goal of safeguarding Ghana's cultural identity, ensuring that future generations have access to their linguistic roots. Examining the linguistics of Ghanaian languages, educators can develop effective strategies for teaching and learning these languages. Linguistic analysis provides insights into the phonetics, phonology, morphology, syntax, and semantics of Ghanaian languages, enabling the creation of tailored language curricula and instructional materials. This approach promotes a deeper understanding of the linguistic structures and cultural nuances embedded within Ghanaian languages, ultimately improving language education and proficiency levels.

Integrating formal education with Ghanaian languages fosters cultural integration and inclusivity. Incorporating the linguistic elements of Ghanaian languages into the curriculum, formal education can become more relatable and meaningful for students. This integration allows students to connect with their cultural heritage, promoting a sense of pride and belonging. It helps break down linguistic and cultural

barriers, encouraging cross-cultural understanding and appreciation among Ghana's diverse population. Publishing in the linguistics of Ghanaian languages contributes to the broader academic discourse on African languages and cultures. Sharing linguistic findings and educational practices through publications not only enhances the visibility of Ghanaian languages but also enables knowledge exchange with scholars, and educators globally. This dissemination of information can inspire further collaborations, and the development of innovative approaches to formal education within cultural contexts.

Studying the linguistics of Ghanaian languages also plays a crucial role in language revitalization efforts. Many indigenous languages in Ghana face the risk of extinction due to globalization, urbanization, and the dominance of major languages. Highlighting the linguistic richness and cultural significance of Ghanaian languages through formal education and publication, efforts can be made to revitalize and promote their usage. This revitalization process empowers local communities and helps preserve linguistic diversity. The analysis emphasizes the importance of the linguistics of Ghanaian languages as a platform to embed formal education within the cultural context. Understanding and integrating linguistic elements into education, Ghana can strengthen its cultural identity, promote language revitalization, and foster cross-cultural understanding. Publishing research on Ghanaian language linguistics enhances academic discourse, facilitates knowledge exchange, and inspires innovative approaches to education. Ultimately, this interdisciplinary approach paves the way for a more inclusive and culturally responsive educational system in Ghana.

FINDINGS

The investigation suggests that incorporating indigenous languages as a medium of instruction in formal education can positively impact students' engagement and learning outcomes, the potential benefits of using Ghanaian languages in teaching various subjects, including mathematics, science, and social studies. The study highlighted the importance of preserving and promoting Ghanaian languages to ensure cultural continuity and identity. It discusses the challenges faced in language preservation efforts and proposes strategies for revitalization and integration into the education system. The findings provided insights for educational policymakers and curriculum developers to design inclusive policies that recognize the value of indigenous languages in education. It recommends strategies for integrating Ghanaian languages into formal education systems while ensuring standards of proficiency in both local and global languages. This study demonstrates that the linguistic aspects of Ghanaian languages present a valuable platform for embedding formal education in culture. Recognizing and integrating indigenous languages into the education system, Ghana can foster cultural sensitivity, enhance student engagement, and promote the preservation of its linguistic and cultural heritage. The findings call for collaborative efforts among stakeholders to develop policies and practices that harness the potential of Ghanaian languages in shaping an inclusive and culturally responsive education system.

CONCLUSION

The linguistics of Ghanaian languages provide a valuable platform for embedding formal education in culture, offering opportunities for publication and dissemination. The linguistic diversity of Ghana, with over 80 languages spoken across various ethnic groups, presents a rich resource for promoting cultural preservation, identity, and inclusivity within the education system. Integrating Ghanaian languages into formal education, students can develop a deeper understanding and appreciation of their cultural heritage. Language is a fundamental aspect of culture, and by incorporating Ghanaian languages into the curriculum, educational institutions can foster a sense of pride and belonging among students. This integration can also help bridge the gap between traditional knowledge systems and modern education, creating a more holistic and inclusive learning environment. The study of Ghanaian linguistics opens up avenues for research and publication. Linguists, educators, and researchers can explore various aspects of Ghanaian languages, such

as phonetics, morphology, syntax, and sociolinguistics. Through their studies, they can contribute to the documentation, preservation, and revitalization of endangered languages while generating valuable insights into the unique linguistic features and structures of Ghanaian languages. This research work will be insightful to Ghanaian Language tutors in particular and scholars in linguistics in general to reflect on the challenges associated with the use of technological tools in delivery a lesson in language.

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