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A Study of Ghanaian Kindergarten Teachers' Use of Bilingual and Translanguaging Practices

Joyce Esi Bronteng
University of South Florida, jeb7@mail.usf.edu

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by

Joyce Esi Bronteng

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Major Professor: Ilene Berson, Ph.D.
Michael Berson, Ph.D.
Sophia Han, Ph.D.
Lisa Lopez, Ph.D.

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DEDICATION

This dissertation is dedicated to the following:

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Amakye) for instilling in me the "Can Do" spirit that has brought me this far.

My lovely and understanding husband, Mr. Peter E. Tawiah-Mensah for his

immense financial, emotional and social commitment.

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Mensah, Peter Noble Tawiah-Mensah, and Lordina Emmanuella Tawiah-Mensah

not forgetting Lily Nhyiraba Cobbinah and Christina J. Walters for all the pain

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ABSTRACT

The importance of mother tongue-based bilingual medium of instruction in bilingual and multilingual classrooms has been evidenced in ample studies in different parts of the world including Ghana. However, studies on how bilingualism is carried out with respect to classroom displays in bilingual education is very scant and even none, as far as I know, in Ghana. Also, there is emerging research on teachers' translanguaging practices in other parts of the world including South Africa but research on instructional use of translanguaging is yet to be conducted in Ghana. Therefore, this study examined kindergarten teachers' bilingual practices with regard to classroom displays as well as their translanguaging practices at morning assembly in some selected schools in the Cape Coast Metropolis in the Central Region of Ghana.

The study used the Ghanaian part of a secondary data that was sponsored by the New Civics Grants from the Spencer Foundation in the USA. Joint research team from the USA and Ghana collected these data in six kindergarten classrooms in each of the two countries. Even though the initial purpose of the study was to examine how classroom wall displays connected with young children's roles as apprentice citizens, repurposing it for this study was suitable because all the classrooms photographed are public schools that use the NALAP in their ECE classrooms. However, four schools participated because they used the local languages that I can read and write.

Guided by the purpose, two research questions and two different data (photographs of classroom wall displays and video of morning assembly) were used. I used qualitative design through visual research method and Barbara Rogoff's (1990, 2003) socio-cultural theory as my

theoretical lens. The photo data was analyzed semiotically (Chandler, 2007, Semetsky, 2010, 2017) and used discourse analysis with the big "D" for the analysis of the video data (Gee, 2014, Gee & Handford, 2012).

The findings indicated that all the schools except one had bilingually labeled displays among their classroom displays (though bilingual labeling was given less attention) with the major language pair for the bilingual labeling being English and Mfantse languages. It also came out that most of the bilingually labeled displays were posted within the eye level of the students. More so, with regard to the sign type, most of the bilingually labeled displays were iconic. Regarding the teachers' translanguaging practices at morning assembly, the findings indicated that all the participating schools and teachers translanguaged during the conduct of their respective morning assembly. It was revealed that aside from using translanguaging as comprehension enhancer, it was also used as a downtoner as well as alienation tool linguistically. However, the findings showed that English only displays far dominated both the bilingual labeling and translanguaging practices of the teachers.

Based on the findings, the study recommended that ECE colleges of education in Ghana should include knowledge and skills for bilingual labeling in their pre-service preparation since the nation is a multilingual state. Also, pedagogical use of translanguaging should be included in teacher education curriculum so that teachers would be intentional about its usage in instruction delivery. In addition, higher education like University of Cape Coast (UCC) and University of Education, Winneba (UEW) which are the main trainers of teacher educators in the country need to develop curriculum for bilingual teaching with attention to effective design and use of bilingual labeling and training manuals for ECE teachers on the effective use of bilingual labeling and pedagogical use of translanguaging in Ghanaian ECE education. More so, there

should professional development on the effective use of bilingual classroom display as well as translanguaging for in-service teachers in Ghana so to promote the academic achievement of the bi/multilingual students Ghanaian schools serve.

CHAPTER ONE: INTRODUCTION

Background

Education is largely dependent on the comprehensibility of the language through which the information is transmitted (CAL, 2004; Castro, Ayankoya, & Kasprzak, 2011; UNESCO, 2004). Language plays a pivotal role in the achievement of education in that language and communication are said to be the most important factors in the teaching and learning process (ADEA, 2004; Ouane & Glanz, 2010; Shin et al., 2015). This indicates that the choice of language of instruction and language policy in schools, especially in the early years is critical for effective learning. Research findings show that the use of familiar language medium of instruction in the early childhood education (ECE) promotes early literacy acquisition because it fosters the creation of communication-rich environment (Klaas & Trudell 2011; Kraft, 2003; Ouane & Glanz, 2010; UNESCO, 2003, 2016; Vukelich, Christie, & Enz, 2012). It is also the best way of providing equitable education because it makes learners understand concepts taught which in turn help lay a solid foundation for future academic endeavors (Garcia & Kleifgen, 2010; Han 2012; Shin et al., 2015; Trudell 2016).

However, Ghana has had a checkered history regarding ECE language of instruction (LoI). Research indicates that there has been a long tussle between the use of English-only medium of instruction (EMoI) and mother tongue-based bilingual medium of instruction (MTB-BMoI) with EMoI having the higher preference (Ansah, 2014; Edu-Buandoh & Otchere 2012; Opoku-Amankwa & Brew-Hammond, 2011) since the advent of formal education (Ansah & Agyeman, 2015; Owu-Ewie, 2006). Mother tongue-based bilingual medium of instruction refers

to the use of two languages in education where the children's native language forms the foundation for initial classroom instruction and interaction especially in the early years of schooling. In Ghana, it so happens that when there is a change in government there is often a change of ECE language policy. The only ECE language policy that has survived three different successive governments is the current ECE language policy which is the National Literacy Acceleration Programme (NALAP) that was implemented in 2009/2010 academic year.

The NALAP language policy, a MTB-BMoI, was implemented to help curb the alarming early language and literacy development issues that negatively affect learners as they advance the educational ladder. The MTB-BMoI uses a language in which the learner is proficient to teach beginning literacy (reading and writing) and curricular content subjects like math, social studies etc. One or more new languages (L2, L3) are taught systematically, beginning with oral communication, so that learners can transfer literacy and knowledge from the familiar language to the learning of the new language(s). The process of transition usually begins whenever the learner is ready, depending on how much L2 or L3 he or she has acquired. In most African countries (if not all), the transition point is from one to three years after enrollment; however, very few countries have transitional point beyond three years and Ghana (NALAP) happens to be one. The NALAP requires five years before children are transitioned to the EMoI as the major school's interaction medium.

The import of the NALAP policy is to enhance young learners' comprehension of concepts taught in their early years of schooling through the use of a familiar local language for instruction whilst children are gradually exposed to the English language (MoE, 2004; Opoku-Amankwa et al., 2015; Rosekrans, Sherris, & Chatry-Komarek, 2012). The fact is that even though English is the official language in Ghana, the reality (that is found) in many ECE

classrooms is that, most of the children begin school with no or limited knowledge of the English language; therefore, the NALAP is to ease these young learners into the academic world. As a result of that, during the K-3 years of schooling, teachers use the MTB-BMoI, while the students are taught English as a subject, and teachers gradually use the English language alongside the chosen native language as the children proceed the education ladder until they get to the upper primary where the English language becomes the medium of instruction. That is, the NALAP is used in the entire lower primary (two years KG and Primary one to three) in public schools. The NALAP policy encourages the use of translanguaging, especially on the part of teachers, in their interaction processes to enhance meaning making (García, 2009; Gort & Sembiante, 2015; Ricardo, García & Reid, 2015). Translanguaging is bilinguals and multilinguals' flexible use of their linguistic resources to make meaning. García (2009) sees translanguaging as "… the act performed by bilinguals of accessing different linguistic features or various modes of what are described as autonomous languages, in order to maximize communicative potential" (p. 140). Translanguaging is also a powerful strategy to ease young dual language learners (DLLs) into the learning of the English language (Cenoz & Gorter, 2017; García, 2009; Gort & Pontier, 2013; Gort & Sembiante, 2015). Translanguaging is about comprehensibility of communication not about language itself. The use of tranlanguaging practices satisfies the other objective of the NALAP: to prepare students to be proficient in at least one Ghanaian language and the English language (EQUALL /USAID, 2010).

One legacy that the EMoI preference left for teacher preparation is its indirect influence on early childhood teacher preparation in that there was no formal bilingual instruction curriculum for the initial ECE teacher preparation until 2013 when the nation's colleges of education (initial teacher preparation) had a bilingual curriculum for the ECE teacher

preparation. Thus from 2013, ECE pre-service teachers are taught how to enact the NALAP in classrooms. Therefore, aside from the one-week national in-service training on the enactment of the NALAP done in 2010 to prepare teachers on the use of the program materials prior to the implementation, bilingual instruction has currently been embedded in ECE teacher preparation in Ghana.

Aside from research findings indicating the importance of MTB-BMoI in early literacy acquisition (Benson, 2007; Davis & Agbenyega 2012; Eriksson, 2014; Klaas & Trudell 2011; Kraft, 2003; Rosekrans et al., 2012; Shin et al., 2015; Trudell 2016), other studies have shown the important role print-rich environment plays in the education of children in the early years of schooling regarding early literacy acquisition (Garcia, 2009; Guo, Sawyer, Justice, & Kaderavek, 2013; Prosser, 2010; Roskos & Neuman, 2001; Vukelich et al., 2012). This, therefore, means that in bilingual education programs, bilingual labeling is a viable channel to enhancing learners' literacy acquisition in the languages in question. Bilingual labeling of classroom displays and quality interaction are good strategies to enhancing literacy acquisition (Guo, et al., 2013; Sawyer et al., 2016). Therefore, teachers' ability to enrich their classroom environment with bilingual labeling and interactions to enhance children's learning is a vital area that needs much research attention. However, studies that explore teachers' bilingual practices in the ECE level of education are limited. Currently, there is no such study conducted in Ghana that has explored how bilingualism is represented in ECE classroom displays and the conduct of morning assemblies. Therefore, the focus of this study was to help fill this gap in research.

The Researcher's Background

I am a Ghanaian who has lived all her life in Ghana until 2014 when I left the coast of my country for the United States of America (USA) to pursue a doctoral degree. The republic of

Ghana, situated along the Gulf of Guinea and the Atlantic Ocean, is in the West African sub-region of Africa with Accra as its capital city. Being the first country in the Sub-Saharan Africa (SSA) to gain independence from Britain in 1957, Ghana is regarded as the black star of Africa. Ghana is a unitary state with ten administrative regions (see Appendix A). These ten regions are further divided into 216 districts, municipals, and metropolitan areas. Ghana is made up of different ethnic groups including Akan, Ga-Dangme, Guan, Ewe, Mole-Dagbane, etc. (Adu Boahen, 1995; Ansah, 2014; Ghana Statistical Services 2002) of which I belong to the Akan ethnic group, precisely Nzema, a subgroup of Akan. The Akans happen to be the largest ethnic group in Ghana because it has different subgroups under it (Dolphyne, 1988). Languages under the Akan ethnic group include Asante Twi, Akuapim Twi, Akyem, Fante (Mfantse), Bono, Anyin, Chakosi, Sefwi (Sehwi), Nzema, Ahanta, Jwira-Pepesa, etc. In terms of faith or religion, there are three main religious groups: Christians, Moslems, and Traditional worshippers that are recognized in Ghana. My country is guided by the charter: One nation, One people, One destiny.

By virtue of the multilingual nature of my society, I grew up acquiring about five different languages naturally among which I pursued two (Twi and Mfantse) to master's degree. Children born in Ghana are natural bilinguals or multilinguals due to the language set up in the country. There are over 46 languages spoken in Ghana (Ansah, 2014; Dakubu & Dolphyne, 1988; Ethnologue, 2013) (see Appendix B). Therefore when children are enrolled in formal education, they become automatic dual language learners (DLLs) because aside from their L1, they have to learn English language, the official language of the nation, as that is the school's language. As a professional teacher with about 24 years of teaching experience, I hold post-secondary Teachers' Certificate 'A', Bachelor's degree in Ghanaian Language-Bilingual Teaching, Master of Philosophy in Applied Linguistics, and currently pursuing a Ph.D. in

curriculum and instruction with emphasis in Early Childhood Education and literacy as my cognate. By virtue of my teacher training, I have taught at the basic (elementary school) level, college of education level (initial teacher preparation institutions), and have been teaching at the university level at University of Cape Coast in Ghana since 2010. Throughout my teaching career, I have been a language teacher, though I taught different subjects in addition to the teaching of English and Mfantse at the basic schools. As a teacher educator in Ghana charged with preparing teachers to man the basic, especially the ECE level of the educational system, I am keen to incorporate the results of this study into the methods of teaching to help modify teacher preparation curricula to enhance bilingual instruction to promote students' achievement at the basic level which has been a major issue for my country.

In the Ghanaian traditional set-up, children learn as apprentice citizens from the experienced adults in their communities until they (children) become mature enough to function on their own. All that the society does is to prepare the children to become custodians of their culture and traditions so they could effectively pass it on to the next generation (Boakye-Boaten, 2010). In all aspects of traditional education, instruction is done in the language or languages that the learners know best, so it is not surprising that traditional education chalks success even in the contemporary Ghana. In the traditional education, children are active participants in the teaching and learning process and failures are rare. Because children are conversant with the LoI, they participate fully and responsibly and have a voice in their daily interactions with teachers (masters) parents, and peers. In Ghana, it is not surprising to see a child as young as four or five years performing household chores effectively like adults do. Most five years old can babysit their younger siblings adequately with little or no supervision (Rogoff, 2003).

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However, this active participation in the traditional education on the part of the learners is rare in formal education in Ghana. Students' low participation in formal education classrooms may be attributed to the use of unfamiliar medium of instruction as it creates language gap between the home and the school. That is, in many formal education classrooms, especially at the ECE level, most learners are passive during the teaching and learning process because they are not familiar with the medium of instruction. Due to this language barrier, most of the students do not have adequate understanding of what is taught in class, neither do they have adequate grasp of the English language to enable them ask questions nor add their voice in the classroom discourse. As the UNESCO's (2016) Global Education Monitoring Report title goes, "If You Don't Understand, How Can You Learn?" Personally, I think policy-makers need to consider this question when choosing a language for education.

There is this notion that most Ghanaian children do not understand this question that teachers usually ask in class: "Do you understand?" especially in the rural schools. To this question, children just respond "Yes Sir/Madam" without knowing its meaning. That is, when teachers are teaching and they ask this question, the whole class usually gives this positive response "Yes Sir/Madam" in unison but when the same question is asked in their L1, the response is to the contrary. There is this popular saying about the above assertion that goes like, "Do you understand? Yes Sir/Madam", "Hom tse ase a? Daabi/Ooho!"(to wit: Do you understand? No Sir/Madam!). Though this saying is used to make fun of Ghanaian village schoolers, from my own experience as a student and as a teacher in Ghana, I see this as a serious issue that must be given attention. This students' reaction is a clear example of the inappropriateness of the EMoI policy that most adults in Ghana prefer (Brock-Utne, 2007, 2010; Davis & Agbenyega, 2012; Edu-Buandoh & Otchere's 2012; Trudell, 2007, 2016; Trudell &

Piper, 2014). Such situations that most young learners find themselves in in schooling and the EMoI language preference of most Ghanaians makes Skutnabb-Kangas's (2009) assertion " children do not fail in school. School fails the children" come true in Ghanaian education system considering the prevalence of the EMoI policy.

From my own experience as well as evidence in studies (Benson, 2007; Brock-Utne, 2007, Swadener, Lundy, Habashi, & Blanchet-Cohen, 2013), the use of MTB-BMoI does not benefit only the learners, but has instructional benefits for teachers as well. As a student like many other students in Ghana, there were occasions especially during my early schooling that I did not understand fully what I was taught due to the use of EMoI. One serious thing about this situation that most young learners in Ghana find themselves in the ECE classroom is that, they are compelled to postpone the understanding of such concepts until they have enough vocabulary in the English language to enable them comprehend those concepts. This situation, often times, have negative impact on their learning which in turn impair their academic success. Sometimes, students' inability to understand concept taught in class is not as a result of its complexity but rather the unfamiliarity of the language of instruction (UNESCO, 2016).

As shown in studies, bilingualism has instructional benefits for teachers, especially non-L2 teachers who teach students with diverse linguistic background (Benson, 2007; Brock-Utne, 2007; Caffery, Coronado, & Hodge, 2016; Carroll & Mazak, 2017; Sawyer et al., 2016; Swadener et al., 2013). Though young then, I could remember times that some of my teachers had difficulty with explanation of some concepts in the English language and so they had to fall on the L1, the then forbidden language, to help them explain it well for us. As a non-native English teacher, my own teaching and that of my colleagues testify to the relevance of MTB-BMoI in teaching. There have been times that I had used the L1 as a resource to enhance my

teaching in times that I faced difficulty in using the EMoI. As evidenced in Swadener et al.'s (2013) and Brock-Utne's (2007) studies, some of the non-native English teachers who prefer the EMoI to MTB-BMoI sometimes face difficulty using only the English language to explain concepts to the understanding of students. There are times that colleagues have expressed similar sentiments regarding the use of the EMoI. These examples and experiences clearly show the importance of the MTB-BMoI in Ghana and the reason why we must all support its effective implementation.

Statement of the Problem

Early language and literacy acquisition is a precursor for students' achievements and school success. Literacy acquisition is closely connected with the language of instruction (Castro et al., 2011; CAL, 2004; Garcia & Kleifgen, 2010; Han, 2012; Vukelich et al., 2012; UNESCO, 2003). Students who do not have solid grounds in the schools language and literacy tend to struggle with academic achievement (Owu-Ewie, 2006; Spinelli, 2008; Tabors, 2008; UNESCO, 2016). These frustrations often lead such students to play truancy that tends to lead to early school dropout, an issue facing most public schools in Ghana. This situation is more serious for young learners in the early childhood years of schooling as most children begin schooling with little or no knowledge of the English language at all.

Despite the educational policies like "Universal Primary Education" program in 1952 (Akyeampong, 2009; Kuyini, 2013) which was later changed to "Free Compulsory Universal Basic Education (FCUBE) in 1987 (MOE, 2004), there are still school aged children who are out of the classroom. The FCUBE policy was implemented to ensure that every school aged child is enrolled to enable citizens obtain at least the basic literacy skills to be able to read and write (MOE, 1995). The frustrating situation young learners face in their educational journey that

sometimes lead them to abandon the classroom is evidenced in UNESCO's 2013 education statistics in Ghana (current data so far) which shows that 16.29 percent primary schoolers dropout of school. (http://data.uis.unesco.org/Index.aspx?queryid=120). UNESCO (2004) highlights the importance of MTB-BMoI in the ECE by contending that, education for all (EFA) could only be effective in multilingual nations when they (multilingual nations) ''(p)romote the use of the mother tongue in the early childhood education, early years of primary education and adult education; link personal development to the learners' cultural heritage and strengthen their self-confidence'' (p. 28). Therefore, it behooves all educational stakeholders to do all that they can to address this alarming early schooling attrition. We all, education stakeholders, need to bring our expertise and resources on board to support the appropriate implementation of the NALAP policy which has the potential to make teaching and learning comprehensible to these young learners.

The NALAP intends to promote a smooth transition of students' heritage language to the school's language to enhance students' early literacy acquisition that in turn promotes success in school. In addition, early literacy is not acquired through only formal instruction, but also from appropriate learning environments that play a vital role in young learners' literacy acquisition. As has been explained earlier, the environment, when used appropriately, could enhance children's literacy acquisition (Echevarria, Short, & Peterson, 2011; Guo et al., 2013; Roskos & Neuman, 2001; Vukelich et al., 2012). Therefore, this study investigated how the participating schools were using a bilingual approach in their classroom displays and translanguaging at morning assembly to foster kindergarteners' language and literacy acquisition.

Purpose of the Study

The purpose of the study was to examine and describe how bilingualism was represented in early childhood classroom displays and the conduct of morning assembly. The study focused on examining classroom displays and how morning assemblies are conducted regarding the use of the NALAP in some ECE classrooms in the Cape Coast Metropolis in the Central Region of Ghana. It examined and analyzed the materials displayed on walls and hanging from ceilings of the selected kindergarten classrooms and explored how bilingualism is represented. That is, it investigated the extent to which the ECE teachers represented bilingualism in their classroom display as well as teachers' use of translanguaging at morning assembly. The rationale was to look at how teachers use the environment as a viable resource to foster the implementation of the NALAP to enhance young learner's early literacy acquisition.

Research Questions

The following questions guided the study:

1. To what extent, if any, do KG teachers in the Cape Coast Metropolis represent bilingualism in their classroom displays?

2. How do KG teachers engage in translanguaging practices in the morning assembly?

Significance of the Study

The focus of the study was to look at how ECE teachers in Ghana were using their classroom settings in their enactment of MTB-BMoI to promote young children's learning. This was necessary because during the NALAP national training before its implementation, ECE teachers were educated on the importance of print-rich classroom environment on young learners' early literacy acquisition. Therefore, finding whether the participating schools were

using the other available settings to promote students' learning through the enactment of the NALAP is an important question to answer for practice. The findings of this study would be significant to both pre-service and in-service teachers. It would specifically be a resource for the Department of Basic Education (DBE) in the College of Education (CoEDU) of University of Cape Coast (UCC) informing ECE teacher educators on ECE preservice preparation. In addition, it could show other areas for the DBE's annual professional training for ECE teachers in the UCC's catchment area as part of their community service. It would also be beneficial to ECE teacher educators at the initial teacher training institutions in their pre-service teachers' preparation. More so, it could be a resource for in-service teachers' refresher courses that are conducted by headteachers, circuit supervisors and other personnel responsible for in-service training of teachers.

The findings would add to the resources of the NALAP and could inform the revamping of the program. When other education stakeholders like parents are aware of the additional health benefits of bilingualism, it could motivate them to give their full support which would help promote NALAP's full implementation. For instance, current science research show that bilingualism delays the onset of dementia and Alzheimers (Barac & Bialystok 2012; Bialystok, Craik, & Freedman, 2010; Bialystok, Craik, & Luk, 2012). That is, parents knowing that bilingualism strengthens the brains and therefore makes it capable of combating brain diseases in addition to its academic advantages would motivate them to support the full implementation and also ensure its sustenance. Also, the findings could facilitate the promotion of the protection and sustenance of students' heritage language that in turn could enhance their identity and self-confidence. That is, the protection of students' heritage has inbuilt positive self-identity and high self-confidence which are vital elements to achieving academic success and good citizenship.

Delimitation

The aim of the study was to investigate how bilingualism is represented in ECE centers in the Cape Coast Metropolis in the Central Region of Ghana. The study was delimited to the examination of the representation of bilingualism in classroom displays and morning assembly of five ECE centers and five kindergarten classrooms in the selected schools in the Cape Coast Metropolitan Area. The study explored how bilingualism is shown on kindergarten classroom wall displays and hangings as well as how morning assembly is conducted regarding the use of translanguaging.

Definition of Terms

This section presents terminologies and their respective definition as used in the study. The terms are arranged in an alphabetical order.

Additive Bilingualism - Children develop and maintain both the first and the second language in school to gain mastery in both.

Basic School – Eleven years minimum schooling envisaged to help children acquire basic literacy, numeracy and problem solving skills as well as skills for creativity and healthy living. It is made of two years Kindergarten, six years Primary School, and three years Junior High School (JHS), which ends with the Basic Education Certificate Examination (BECE).

Bilingual - A person who can speak two languages. However, it is sometimes used for multilingual (people who can speak more than two languages).

Biliterate - A person who can read and write more than one language. Most times, biliterates are usually bilinguals.

Bilingual Bootsrapping - The idea that children's development in one language can be advanced by another language.

Bilingual Medium of Instruction - The use of two languages usually the learners' first language and a second language in education for classroom instruction.

Dual Language Learners (DLLs) - Children who are learning a second language (e.g., English) either simultaneously or sequentially with their home language (L1).

Early Childhood Education - Early childhood education is a type of education offered to young children from 0-8 years.

FCUBE - Free Compulsory Universal Basic Education was introduced to ensure that all children who had attained the appropriate age for going to school were enrolled.

Foreign Language - A language that a person or a learner is not familiar with. A language that the learner has not mastered. Like English in Ghana, most official languages in African countries are foreign languages. Such languages are usually languages of their colonial masters (ex-colonial languages).

Kindergarten (KG) – A two years foundational schooling where children at age four are enrolled in schools to do preparatory studies before moving to primary grade one. KG currently forms part of the formal education system in Ghana and a mandatory part of the primary education for all children in Ghana

Language of Instruction (LoI)/Medium of Instruction (MoI) - A language that is used for teaching and learning the subject matter of the curriculum.

Mother Tongue (L1) - The language a person has learned from birth or language of the child's immediate environment. Synonyms often include: first language, home language, heritage language, native language, primary language etc. In this study, these terms would be used interchangeably.

Mother Tongue-Based Bilingual Medium of Instruction (MTB-BMoI) - The use of two languages in education where the children's native language forms the foundation for initial school/classroom instruction and interaction especially in the early years of schooling.

MOWAC - Ministry of Women and Children's Affairs was established to be responsible for women and children's issues.

Nnɔboa - A system of communal labor farming in which groups of people put their combined efforts together to assist members in the group to have bigger farm and greater harvest which hitherto could not be possible by individual effort. This is done by rotating from one member's farm to another.

Pupil Teachers - Teachers with no professional training in teaching and usually possess not more than Basic Education Certificate or Middle School Leaving Certificate.

Second language (L2) - A second language learned at school for formal educational purposes. This should not be confused with a student's second or other languages learned informally outside of school, a phenomenon common in Ghana.

Sequential Bilingualism - Children learn the basic components of their native language before they are exposed to the second language.

Simultaneous Bilingualism - Children learn two languages from birth or begin learning both sometime before three years.

Subtractive Bilingualism - Type of bilingualism where in the course of schooling the second language replaces the first language usually at the early part of primary school.

Transitional bilingual education (TBE) - Bilingual education that begins early years academic classes/instruction in the learners' L1 before they are moved to the second language (L2)

medium of instruction. With TBE, as children progress in their academic ladder, the second language becomes the only mode of instruction.

Translanguaging - Bilinguals/Multilinguals flexible use of their linguistic resources to make meaning. It is the fluidity of language use by bilinguals to make meaning beyond one or two languages.

Two-way bilingual education - Dual language programs in which two languages (one familiar and one unfamiliar) used in classes consisting as medium of instruction.

Organization of the study

This study was organized in nine chapters. Chapter One being the introductory chapter gives the background of the identified problem, the purpose, research questions and the study's significance. Chapter Two looks at the theoretical framework as well as the review of related literature including overview of ECE in Ghana, bilingual education (under which attention was given to subheads like translanguaging, models of bilingualism, benefits of bilingualism), the role of NALAP in ECE, young learners' right to heritage language, environmental influence on literacy acquisition, and ECE teacher preparation in Ghana. Chapter Three presents the methodology for the study. It describes the research design used, data source, site and participants, data collection procedure and instruments, data analysis procedure as well as ethical consideration. Chapters Four, Five, Six, and Seven report the findings of the four participated schools respectively. Chapter Eight discusses the findings of the four schools and Chapter Nine presents the implications and conclusions of the study.

Summary

This chapter presented the overview of the study. It looked at sections including the background, the researcher's background, statement of the problem, purpose of the study, and

the questions that guided the study. It also discussed the significance of the findings and the

delimitation of the study as well as the explanation of the terminologies that were used in the

study. Chapter Two provides the review of relevant literature.

CHAPTER TWO: LITERATURE REVIEW

Introduction

Research on the importance of bilingualism in education (CAL, 2004; Castro et al., 2011; Paradis et al., 2011; UNESCO, 2016) as well as the influence of print-rich environment in language and literacy learning (Echevarria et al., 2011; Guo et al., 2013; Rokos & Neuman, 2001; Vukelich et al., 2012) have been around for long. Recent studies are indicating positive effect of bilingualism on health especially on brain diseases (Bialystok, et al., 2010; Bialystok, et al., 2012). However, literature on the representation of bilingualism of classroom displays has not been given the needed attention therefore making it very difficult to get literature on this area of research. There is no study conducted in Ghana that explores how bilingualism is presented on classroom displays or other settings like the conduct of morning assembly in schools as far as I know. Therefore, literature that are related to the focus of the study would be reviewed for this study.

This chapter presents the conceptual and theoretical framework of the study as well as reviews on the following subheads: overview of early childhood education in Ghana; bilingual education under which areas like translanguaging, models of bilingualism, and benefits of bilingualism in ECE were addressed; the role of NALAP in Ghanaian ECE; young children's right to heritage language; environmental influence on literacy acquisition, and ECE preservice teacher preparation in Ghana. Figure 1 provides a visual representation of the literature review.
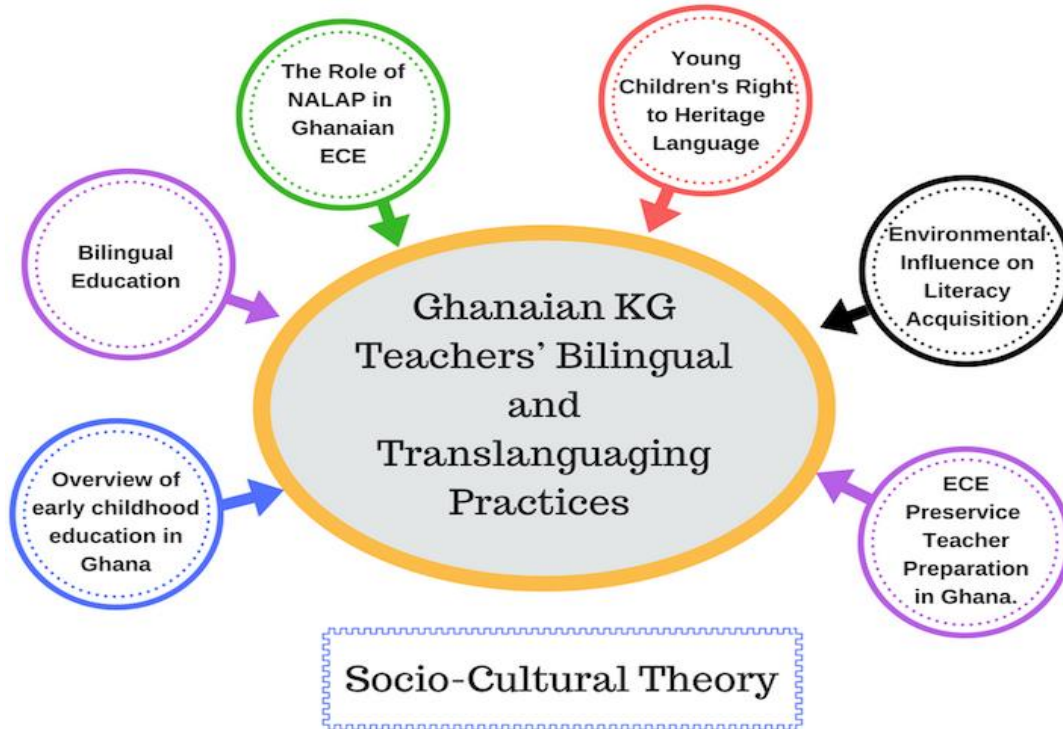
Figure 1. Visual representation of the literature review

Conceptual and Theoretical Framework

The theoretical lens through which this study was conducted was Barbara Rogoff's (1990 & 2003) socio-cultural theory. The socio-cultural theory posits that humans develop as participants in cultural communities and that a person's development is largely dependent on one's involvement in his/her community's cultural activities or events. Rogoff (2003) asserts that development can be best understood in the light of the cultural circumstances of communities of which language plays a key role to this understanding (Hammer & Rodriguez, 2012). This assertion connects with UNESCO's (2016) Global Education Monitoring report's title "If you don't understand, how can you learn?" as well as the content of the report. It follows that this theory supports bilingual education that highlights learners' heritage language especially in the early years of schooling. To Rogoff, humans are sociocultural beings and the social activity in

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any community reflects the values and beliefs of that community showing the situated nature of children's development within social, cultural, and historical context of which they cannot be separated from social interaction. It could be inferred from the socio-cultural perspective that children's development as well as education is contextually dependent in that it is the beliefs and values of the learner's socio-cultural environment that the adults around have expertise in and as such could inculcate in them (less experienced participants). This implies that classroom activities and conversations reflect the teacher's expertise as well as the instructional pedagogy and values therefore, the classroom displays could depict how the teachers are enacting the NALAP regarding labeling as well as their interaction with the students in other settings in the school. That is, the import of the socio-cultural theory connects so well with a popular adage in Mfantse that, "Ɔkɔtɔ nnwo anoma" meaning *the crab does not give birth to a bird*. The implication of this proverb is that, a person is well identified by his or her socio-cultural background because it is in this background that he/she is nurtured.

Socio-cultural theory addresses the role that the more experienced adults/teachers play in preparing the environment that fosters the development of the apprentice/student to become an active and competent participant of his or her community. This theory is built around these key concepts: Apprenticeship (newcomers/students to a group learn through participation with more experienced participants/adults in the community), Guided participation (individuals' involvement with others in a culturally organized activity/social and cultural values direct the activity of a group), and Participatory appropriation (process in which individuals, through participation, grow in knowledge and skills through his/her involvement with other members to enable him/her perform similar activity or event on his/her own when the need arises). She refers to these key terms as planes of learning.

According to Rogoff (2003), newcomers or children learn through their participation and relationship with the more experienced participants in their communities. In the course of their involvement with the other members in their community, children learn the values of their culture and through the guidance of the experienced members. This process enables children gain the requisite knowledge and the skills they need to become responsible members so they can perform similar activities or event when they are put in charge. These key concepts of the socio-cultural theory tie so well with the tenets of Ghanaian informal traditional education in that children have to go through almost the same process and become fully immersed in their community's beliefs, values, mores, etc, or in short, the culture, before they are considered full members (Boakye-Boaten, 2010; Serpell & Marfo, 2014). All adults in the child's life are expected to teach the child everything that he/she needed to know and the child is also expected to be an active participant in all activities within his/her capabilities. That is, children are guided in the activities that the community engages in and through active participation, they (children) also grow to become expert participants. As posited in the socio-cultural frame, in Ghanaian traditional education, all instructions are done in the learners' heritage language.

This theoretical lens crystalizes the inappropriateness of the use of EMoI in a non-native English speaking country like Ghana, more especially during the early years of education as regards development and learning because these are culturally situated. The reason is that the experienced participants in these communities are non-native speakers of English and so would have difficulty in passing on the society's appropriate cultural practices. This is what Swadener et al., (2013) refer to as training mediocre users of English language. The authors assert that in many non-English speaking countries, the English language is taught in a mediocre way by non-natives who sometimes face problems themselves in the cause of instruction and therefore turn

out mediocre English users. To Swadener et al. (2013), these instructional practices rob(*s*) learners of the critical thinking abilities that they would need to solve their national problems in particular and global issues as a whole. Therefore, the importance of teachers modeling the importance of the L1 in education through the enactment of the NALAP cannot be overemphasized. As indicated by the proponents of socio-cultural theory, there is the need for every society to educate its members according to its own cultural values and interest so that they (products of education) can in turn help solve the societal developmental needs. This clearly shows that socio-cultural theory is a suitable lens when dealing with studies that focus on MTB-BMoI in ECE. The MTB-BMoI has the potential in helping students become useful citizens in their specific cultural context and global community. This language of instruction policy enables citizen to grow to appreciate their heritage culture and the global culture as well (Castro et al., Carroll & Mazak, 2017; Opoku-Amankwa & Brew-Hammond, 2011; Swadener et al., 2013).

Kanyal (2014) provides a brief but comprehensive and diagrammatic (See Figure 2) explanation of Rogoff's socio-cultural theory. She shows how the planes of learning begin on a community through interpersonal to individual levels. The apprenticeship plane is at the community level in that individuals participate with more experienced others in culturally organized activities during which process the less experienced seek maturation. She contends that the guided participation descends to the interpersonal plane where different processes and systems of involvement are used to communicate and coordinate with each other. To Kanyal (2014), "'guided participation' refers to both observations as well as hands-on involvement in activities, and 'guided' refers to the direction offered by social partners, culture and social values" (p. 32). She contends that the participatory appropriation operates at the personal level "where individuals change and develop through their involvement and engagement in activities"

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(p. 33). She explains that through individual's active participation, one learns and grows in knowledge and skills that equip him/her to perform similar activity or event on his/her own. She reiterated Rogoff's (2003) assertion that 'participatory appropriation' is a process of 'becoming' rather than 'acquisition' (p. 33).

Many researchers who have quality and equity in education at heart support the import and ideals of the socio-cultural framework (Adams & Bell, 2016; Benson, 2000; Caffery et al., 2016; Kanyal, 2014; Swadener et al., 2013; UNESCO, 2016) because they acknowledge the importance of connecting learning to learners' culture of which heritage language plays a prominent role. These researchers agree with UNESCO (2016) that, learning through heritage language links personal development to the learner's cultural heritage and strengthens self-confidence. This makes the NALAP in Ghana an appropriate language policy and as such every effort should be put in place to ensure its proper implementation so that the intended benefits are realized. Language and culture are like the chicken and egg's story. That is, language is an aspect of culture, yet language is the major channel through which culture is transmitted, hence, the importance of MTB-BMoI in educational program that desires to produce products that will be useful to the society. As cited in Hammer & Rodriguez (2012), Schwartz's (1981) asserts that, "Language is part of culture so essential to the specification of human nature that it both pervades the rest of culture and is most readily taken as its controlling metonymic analogy" (31). Swadener et al. (2013) also contend that, "Culture is embedded within a language, and the loss of language entails a loss of identity and culture" (p. 161) indicating the relevance of the heritage to culture and a person's development as it is closely tied to identity.

Heritage language is a very vital component in the development of almost every aspect of human life (UNESCO, 1953). Some researchers even see it (heritage language) as the soul of a

society or a nation (Owu-Ewie, 2006; Swadener et al., 2013) and as such should be factored into education. According to Swadener et al. (2013),

> The mother tongue is likened to the "soul" of the nation. Without a mother tongue, a nation ceases to exist, and so the mother tongue has to be given its rightful place in education. Children should be taught in their mother tongue to hold on to their identity and to develop basic concepts and necessary skills for learning a second language (p. 154).

Linking this with the first two tenets of the socio-cultural frame (apprenticeship and guided participation), it could be seen that the use of MTB-BMoI in education especially at the early years is a suitable way that the more experienced people and for that matter teachers model the proper usage of heritage language and also highlight the important role it plays in both education and the society. It is also a way of enabling and encouraging learners' active participation in the teaching and learning process so they (learners) would be adequately equipped to give back to the society the knowledge and skills acquired from education which in a way is the realization of the third tenet of the socio-cultural theory: participatory appropriation.

Connecting education and for that matter teaching and learning with learners' culture/background makes education authentic and useful to learners. Rogoff (1990) contends that human development is socio-cultural in nature and that children's development are dependent on the socio-cultural environment into which they are born (Rogoff, 2003). Rogoff (1990) defines culture as "… the organized and common practices of particular communities in which children live" (p. 110). So from socio-cultural perspective, human development is driven by the context of the culture in which they are born into and that it is through participation and relationship with the more experienced participants in this culture that a person's development is

well understood. Rogoff conceptualizes human mind as socio-cultural context in which children learn and develop their cognitive and affective domains through participation. Socio-cultural theory indicates that people's understanding and meaning-making are dependent on the cultural context in which they live because their perspective of the world or understanding is done through their cultural lens. It means that students' heritage language, as indicated earlier, plays a key role in their meaning making and understanding of concepts and that if any nation wants to provide useful and quality education to its citizenry, then MTB-BMoI needs to be the best choice.

Language of instruction should not be chosen just because of its popularity but rather its relevance to the achievement of the goals of education (Castro et al., 2011; Owu-Ewie, 2006). As a country thinks about language choice in education especially at the ECE level, she (country) needs to think about the familiarity of the said language to the learners as well as its (language's) associated culture in order to enhance the achievement of the purpose of education. By so doing, it sends positive signals to the immediate stakeholders of education of the relevance of L1 so they would be encouraged to continue its usage (Caffery et al., 2016; Carroll & Mazak, 2017; Castro et al., 2011: Sawyer et al., 2016; Swadener et al., 2013). This is summarized in Castro et al's. (2011) assertion that, "Early childhood programs that offer the opportunities for and encourage the use of children's L1 as well as the L2 send parents the message that using their L1 is a desirable and beneficial activity that support their children development" (p. 84).

From the socio-cultural theoretical lens, it could be seen that any education program that does not consider the learners' background and culture in the teaching and learning process does a disservice to the learners because aside from the academic difficulty most of them may encounter, the probability that most of such learners would be alienated from their culture as well

as their society is high (Castro et al., 2011; Paradis et al., 2011; Swadener et al., 2013). This

situation is what Castro et al. (2011) refers to as "internalized oppression" (p. 6). According to

Castro et al. (2011), when people develop a negative feeling about their own people, such

individuals suffer internalized oppression. To these authors, internalized oppression usually

begins in childhood and has negative effects on the individuals as well as the entire society. The

choice of MTB-BMoI, at least, at the ECE level of education should be a priority and be

supported by all stakeholders of education. The neglect of it may make societies lose the very

essence of educating their citizens in that there would be the likelihood that most of the product

of education will have less regard for their own culture and heritage which in turn could lead to

internalized oppression. Therefore, this theory provides an appropriate lens in examining the

nature of ECE teachers' bilingual practices to promote young learners early literacy acquisition.
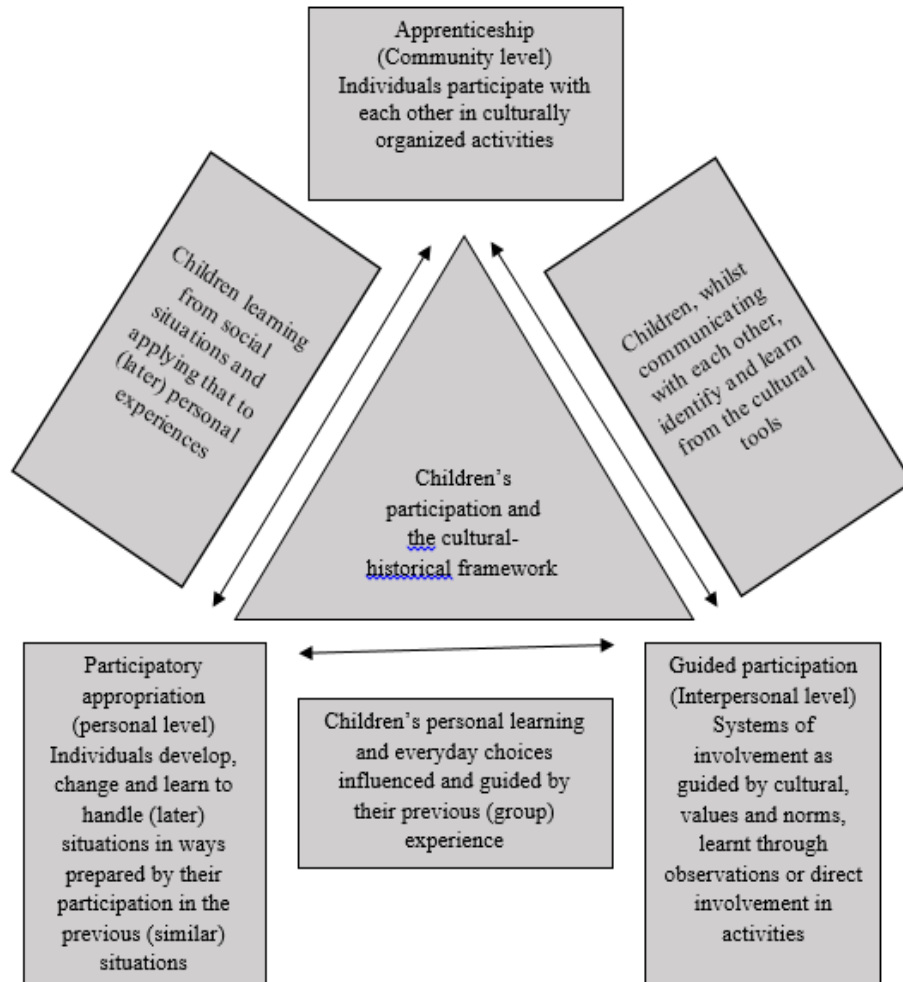
Figure 2. Kanyal's (2014, p. 32) representation of the cultural-historical perspective to children's participation

Overview of Early Childhood Education in Ghana

The republic of Ghana with Accra as its capital city, is in the West African sub-region of Africa. Ghana was the first country in the Sub-Saharan Africa (SSA) to gain independence from Britain in 1957. Ghana is built on the notion of "One nation, One people, One destiny." Though formal education is one of the important legacies inherited from our colonial masters, the country had its own means of educating its citizen even before the onset of formal education (Boadi, 1976; McWilliam & Kwamena-Po, 1975). This system of education is what is now known as

traditional or informal education. There is an indication from undocumented sources that early childhood education traces its root to the "*nnɔboa*" system (communal labor in farming). This was when during farming seasons, groups of women came together as a team to rotate in working on the individual members' farm. During these periods, one of them would take care of the children on the farm so that the others could have the time and freedom to work without the disturbance of their children. The day's caretaker would stay and entertain the children through singing, storytelling, and playing with them until the day's work was done. This system progressed into leaving the children at home with one caretaker instead of carrying them to the farm. This caretaker, aside from the daily food rations, enjoyed portions of the harvest from other women's farm during the harvest season as a form of compensation.

However, like other types of formal education systems in Ghana, the formal ECE in Ghana traces its root to colonialism, specifically, to the missionaries who came from abroad to convert the then Gold Coasters to Christianity (Morrison, 2001). According to Morrison (2002), early childhood education in Ghana dates back to 1745 when Ghana (then called Gold Coast) was under the control of the European nations. Schools were initially organized in the castles where the merchants resided so these schools were referred to as Castle Schools. The schools later included a young children section called "attached" (Morrison, 2002). The term "attached" referred to the inclusion of young learners within the ages of 3 to 5 years (p. 215). The attached, which was also known as the infant schools, formed part of what is now referred to as ECE.

The government of Ghana after independence from the British administration in 1957, continued with this formal education system but due to financial constraint, the nursery and the kindergarten (KG) levels of education were left in the hands of private individuals but were under the supervision of Ministry of Women & Children's Affairs (MOWAC) and the Social

Welfare Department (Republic of Ghana Ministry of Women & Children's Affairs, n.d.;

UNESCO International Bureau of Education, 2006). The government of Ghana has since put in

place policies including free compulsory universal basic education (FCUBE) in 1987 to ensure

that all school going age children would have access to at least formal basic education (MOE,

2004; Senadza, 2012). Another aim of the FCUBE was to help close the gap of education

inequity in Ghana. The basic education in Ghana is the education that serves children from zero

to at least fourteen years of age, even though the education of children in their first six years of

life had been in the hands of non-governmental bodies. The early childhood education in Ghana

consist of crèche (infants below two years), nursery (children between age two to four) and

kindergarten (children from age four to six) and the lower primary of the basic school from

primary class one to class three (children aged six to eight) (Nyarko & Mate-Kole, 2016).

However, in the 2009/2010 academic year, the FCUBE, was expanded to include access

to kindergarten (KG) education making KG part of the basic education system in Ghana. The

basic education is an eleven years minimum schooling envisaged to help children acquire basic

literacy, numeracy and problem solving skills as well as skills for creativity and healthy living. It

is made of two years Kindergarten, six years Primary school, and three years Junior High School

(JHS), which ends on Basic Education Certificate Examination (BECE). Although the education

of children before kindergarten is not mandatory and is mostly privately owned, these early

childhood programs provide services that expose children to early socialization and conditions

necessary for formal schooling as well as child care needs of parents for children below age four,

therefore making their services crucial to preparing children for formal education (Morrison,

2001; Nyarko & Mate-Kole, 2016). The inclusion of KG into the public school system has

brought some improvement in the early childhood education in Ghana. As indicated earlier,

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currently, KG is a requirement for entry into primary one. The KG curriculum's key focus is language and literacy instruction but includes other content areas such as numeracy, creativity, music, movement and dance, and the physical development (MOE, 2004).

One thing worth noting regarding MoI in ECE education in Ghana is that, the MTB-BMoI began in the colonial era in the mission schools. The missionaries, after reducing the local languages in their catchment areas into writing, began the bilingual medium of instruction in their schools. That is, in the mission schools, learners were taught in both their L1 and the English language. However, the government schools or public schools mostly used the EMoI and sometimes a three-year maximum bilingual MoI depending on the recommendations of the education committee that was set up in that era and the 'political will' of the government in power. Therefore, the inconsistency of the MTB-BMoI in the public ECE level of education in Ghana could be attributed to this history. The next section discusses the import of bilingual education.

Bilingual Education

Bilingual education refers to educational settings where learners are instructed in two languages, usually learners' heritage language and a second language with varying amount of time each language use depending on the bilingual model being pursued (Paradis et al., 2011; Swadener et al., 2013). This means that there are different alternative forms of bilingual education that include sequential, simultaneous, additive and subtractive bilingualism. This will be discussed in details in the sub-section titled "Models of Bilingualism." In other settings, bilingual education is seen as an English-language school system in which students with little fluency in English are taught in both their native language and the English language. Therefore, the description of bilingual education is dependent on how and where it is being offered.

In most bilingual education in developing countries like Ghana, the L2 is the target language of education because it is the language the school gives much attention to and desires for the learners (Caffery et al., 2016; Carroll & Mazak, 2017; Owu-Ewie, 2006; Taylor-Leech, 2013). In almost all African countries, the target languages of education are foreign languages that are usually the languages inherited from their respective colonial rulers (Boakye-Boaten, 2010; Brock-Utne, 2010; Swadener et al., 2013; Trudell 2007). In the Western world, for example, in the United States of America (USA), bilingual education refers to education programs that instruct minority language children or English language learners (ELLs) partially in their L1 along with the majority language of the society which is the English language (Castro et al., 2011; Tabors, 2008). Tabors (2008) presents a table that illustrates bilingual settings found in US ECE classrooms (p. 3). For quality and equity education, bilingual education is emerging as the required LoI for educational programs that serve students from diverse linguistic and cultural background.

Aside from the benefits of bilingualism which will be discussed later, extant research have shown that there is a language learning resource called bilingual bootstrapping that is derived from bilingual education (Bedore, Cooperson, & Boerger, 2012; Castro et al., 2011; Paradis et al., 2011; Gawlizek-Maiwalt & Tracy, 1996). Bilingual bootstrapping is a situation where bilingual children temporarily pool their knowledge across languages in their language learning process. This concept is similar to Cummins' (1979) linguistic interdependence concept which posits that in bilingual education, both languages (L1 and L2) bolster each other in the learner's language acquisition. The Interdependence Principle underlies translanguaging practices that will be discussed in details later in this chapter. Cummins (2000) even emphasizes the importance of L1 for bilingual learners in the learning of the L2 with the assertion that "the

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first language must not be abandoned before it is fully developed, whether the second language is introduced simultaneously or successively, early or late, in that process" (p. 25).

Another theoretical construct posited by Cummins (1979, 1981) that relates to the bilingual bootstrapping and the linguistic interdependence assumptions is what he refers to as the common underlying proficiency (CUP). The main import of the CUP is that, when a person is learning more than one language, the knowledge and abilities that he/she acquires in one language are potentially available for the development of another. These language learning constructs: bilingual bootstrapping, linguistic interdependence and the common underlying proficiency have it that, in learning two languages, each language benefits from each other to foster the acquisition. Though this cross language benefit is stronger in languages that share linguistic features, language interdependence in language learning still have positive influence on unrelated languages (Caffery et al., 2016; García & Kleifgen, 2010). Cummins (2007) further shows the importance of students' L1 in bilingual education in his assertion that, "… when students' L1 is invoked as a cognitive and linguistic resource through bilingual instructional strategies, it can function as a stepping stone to scaffold more accomplished performance in the L2" (p. 238). Sawyer et al. (2016) buttress the importance of bilingual young learners' L1 in the learning of the L2 with this assertion, "…supporting children's home languages in early childhood classrooms benefits DLLs' home-language development … which in turn lays the necessary groundwork for English acquisition" (p. 36).

One other point worth noting regarding bilingual education is the number of years the learner is allowed to master his/her L1 before the introduction of the L2. Studies show that it takes five to seven years for a person to master the necessary knowledge and skills in a language to enable him/her gain the ability to use it effectively (Castro et al., 2011; Cummins, 1979, 2000,

2007; Garcia & Kleifgen, 2010; Paradis et al., 2011). That is, a language learner would need at least five years in the learning of a new language to enable him/her be able to perform basic academic functions in that language. As previously discussed, research shows that, for a bilingual learner to be proficient user of any of the languages especially the L2 in his/her education, he/she needs to master the necessary knowledge and skills in the L1 and be effectively scaffolded into the L2.

According to Cummins (2000, 2008), language learners need both the basic interpersonal communicative skills (BICS) and the cognitive academic language proficiency (CALP) to enable them use language effectively. To Cummins, BICS refers to conversational fluency in language learning and CALP refers to students' ability to understand and express, in both oral and written modes, concepts and ideas that are relevant to succeed in school. BICS is the conversational language learners need for their everyday informal communication. Cummins term this as the contextualized language. The BICS includes paralinguistic cues and shared experiences, interests and motivations that a language speech community has. In language learning the BICS is usually acquired earlier and faster than the CALP because studies show that six-year old children can understand virtually everything that is likely to be said to her in everyday social contexts and she can use language very effectively in these contexts but will have difficulty using the same language for abstract school tasks. This indicates that more time is needed for the learning of the academic language proficiency in that some aspects of children's first language development (e.g. phonology) reach a plateau relatively early whereas other aspects (e.g. vocabulary knowledge) continue to develop throughout our lifetimes (Cummins, 2008; Garcia, 2009; Garcia & Kleifgen, 2010).

The CALP also known as academic language on the other hand is the language abilities students need to possess for school or academic tasks. Cummins (2008) opines that the notion of CALP is specific to the social context of schooling, hence the use of the term "academic". It is the mastery of the CALP that helps students in doing abstract or complex cognitive tasks that are required in education. According to Cummins (2000), CALP is "the extent to which an individual has access to and command of the oral and written academic registers of schooling" (p. 67). He refers to CALP as the decontextualized language. Similar to the import of Rogoff's (1990, 2003) socio-cultural theory, Cummins (2000) posits that both the BICS and CALP or academic language proficiency develop through social interaction from birth with people in the child's environment. However, the CALP becomes differentiated from BICS after the early stages of schooling to reflect primarily the language that children acquire in school and which they need to use effectively if they are to progress successfully through the grades. Because of the complex and abstract nature of the CALP, children need more years in the acquisition process to become efficient and competent users of a language. Garcia and Kleifgen (2010) buttress this point with the assertion that:

Learning academic language is not a neutral activity, easily divided into two modes of communication-spoken and written. Rather, as recent scholarship has shown, learning academic literacy entails more: full academic literacy requires skills that are multimodal-spoken and written modes intricately bound up with other visual, audio, and spatial semiotic systems (pp. 40-41).

In bilingual education, the knowledge of BICS and CALP are very necessary because people, even educators and policy-makers, frequently conflated conversational and academic dimensions of L2 and in the case of Ghana, English language proficiency. Most times, in school,

when learners acquire the BICS of the L2, it is assumed that they have acquired the CALP as well therefore, when such children are unable to perform academic tasks as expected, they are labeled as non-achievers. Unlike the BICS that can be acquired around the first three years of language learning, research findings show that the acquisition of the CALP takes five to seven years (Cummins, 2007; Garcia & Kleifgen, 2010). Garcia and Kleifgen contend that the acquisition of the CALP, which is needed for academic success, entails multimodal approach. Paradis et al. (2011) support this assertion with the explanation that, "… the day-to-day conversational skills can be acquired more quickly than academic language skills" (p. 169).

From the above discussion, it could be seen that the implementation of bilingual education in Ghanaian public schools dubbed NALAP is in the right direction in that Ghanaian children are bilinguals or multilingual in nature because they are born into linguistically diverse societies which give them the ability to speak more than one language. Therefore, when they are enrolled in schools, they become dual language learners (DLLs) because they have their first language (L1) and a second language, the school's language (L2), to learn. Dual language learners are children who are learning a second language (e.g., English) either simultaneously or sequentially with their home language in school (Castro et al., 2011; Paradis et al., 2011; Sawyer et al., 2016). This follows that, in Ghana, bilingual medium of instruction (BMoI) where two languages (the learners' L1 and the English language) are used for instruction is the appropriate language choice for education since the students that the schools serve are bilinguals and/or multilinguals (CAL, 2004; Cook, 2001; Ouane & Glanz, 2010; Mortimer, 2016; Shin et al., 2015). The reason is that, with the BMoI, the learners' L1 and the language of education, which is English, a foreign language, are used for the teaching and learning process in education. Nonetheless, the use of BMoI in Ghanaian public schools has faced issues with full

implementation due to lack of political will as well as support from stakeholders of education

which led to the collapse of most of such language policies in the country's education (Abdulai,

2014; Brock-Utne, 2010; Davis & Agbenyega, 2012; Owu-Ewie, 2006; Trudell, 2007, 2009).

Skutnabb-Kangas (2000, 2006, 2008) sees this LoI attitude as a serious indictment on the part of

policy-makers because denying learners access to the L1 in education is doing a disservice to

them. She sees this attitude as linguistic genocide. She regards the use of learners' L1 in

education as their linguistic rights and their rights for quality education. It is in this vein that

Tobin (2005), like many proponents of multicultural education, asserts that early childhood

practitioners, policy makers, and scholars need to give greater value to cultural beliefs and

practices that influence the lives of any group of people so that education becomes meaningful to

all stakeholders.

To Ouane and Glanz (2010), multilingualism is a normality in Africa because it

(multilingualism) is a natural phenomenon in every African country. That is, in Africa,

multilingualism is the norm everywhere and as such bilingual or multilingual medium of

instruction should also be the norm in African schools. Studies show that the use of BMoI leads

to bilingual bootstrapping where the development in one language can be advanced by another

language (Castro et al., 2011; Paradis et al., 2011; Gawlizek-Maiwalt & Tracy, 1996). This

therefore makes BMoI an obvious language of education choice for nations like Ghana in

particular and Africa as a whole due to their multilingual nature. However, as hinted early on,

Ghana has had a checkered history regarding ECE LoI. Research indicates that there has been a

long tussle between the use of English-only medium of instruction (EMoI) and mother tongue-

based bilingual medium of instruction (MTB-BMoI) with EMoI having the higher preference

(Edu-Buandoh & Otchere 2012; Opoku-Amankwa & Brew-Hammond, 2011) since the advent of

formal education (Ansah & Agyeman, 2015; Opoku-Amankwa, Edu-Buandoh, & Brew-Hammond, 2015; Owu-Ewie, 2006). It is only the NALAP policy that has survived three successive governments in the history of Ghanaian ECE language policy. Therefore, examining Ghanaian ECE teachers, who are mandated to implement the NALAP, bilingual and translanguaging practices is worth investigating in that MTB-BMoI is shown to be an appropriate language policy for bilingual or multilingual learners especially at the ECE level of education.

One thing that most Africans and for that matter Ghanaians, especially policy-makers, usually take for granted regarding appropriate language of education is that, almost all the advanced and developed countries have used only mother-tongue medium of instruction in their education, more especially at the ECE level, until the realization of the importance of bilingualism which some have currently introduced into their education system. Even that, it is the MTB-BMoI that most former monolingual societies are currently being practiced in their schools due to its relevance to comprehensibility of concepts. As will be explained in details later in this chapter, the NALAP that is currently being practiced in Ghanaian public ECE centers is the right language choice because it seeks to enhance comprehension as instruction is done mostly in the learners' L1 while the L2 is gradually introduced to them.

As stated earlier, the NALAP policy encourages teachers' use of translanguaging because one of its (NALAP) purposes is to promote learners' understanding. Translanguaging is a new term in bilingual education that views bilingualism as valuable in its own right. Recent research has shown that to ensure the implementation of effective bilingual education for bilingual and multilingual learners, translanguaging practice needs to be projected (Cenoz & Gorter, 2017; Creese & Blackledge, 2010; Gort & Sembiante, 2015; Ricardo, García, & Reid, 2015) because it

is a language practice bilinguals use to make meaning beyond one or two languages. Therefore, it could be adopted in the classroom to foster meaning making. Studies show that teachers' use of translanguaging practices in bilingual education improves learners' comprehension in the learning of the target language and enhances DLLs' L2 literacy acquisition (Creese & Blackledge, 2010; García, 2009; Gort, 2015). It is said that the success of children who learn a second language in school can be influenced by pedagogical factors, therefore, having bilingual labelling (Castro et al., 2011; Paradis et al., 2011) and using translanguaging (Creese & Blackledge, 2010; García, 2009; Gort, 2015) are some of these factors. The next section looks at translanguaging as a vital element in bilingual education and it is followed by the models of bilingualism.

Translanguaging

Translanguaging is said to be the fluidity of language use by bilinguals to make meaning beyond one or two languages (García, 2009; Gort & Pontier, 2013; Lewis, Jones, & Baker, 2012; Ricardo et al., 2015). According to Lopez, Turkan, and Guzman-Orth (2017), translanguaging refers to the flexible use of the bilingual repertoire (p. 1). To Canagarajah (2011), translanguaging is "the ability of multilingual speakers to shuttle between languages, treating the diverse languages that form their repertoire as an integrated system" (p. 401). In other words, translanguaging is the communication potential that enables bilinguals and/or multilingual to fluidly shuttle between the languages they know in order to communication comprehensibly. It is a situation where people who can speak more than one language use the languages they know as a resource to form a single language to make meaning in their interlocution depending on the situation and the interlocutors involved.

Unlike bilingualism in which the languages involved are treated as separate languages or double monolinguals (Lambert, 1974), in translanguaging, the resources of the languages in question are part of bilinguals and multilinguals repertoire and not seen as separate (Canagarajah, 2011; Cenoz & Gorter, 2017; García & Wei, 2014; Gort, 2015; Lopez et al., 2017). Also, translanguaging differs from codeswitching in that as codeswitching as the name implies refers simply to a shift or a shuttle between two languages, translanguaging refers to the construction and use of a multilingual speaker's language repertoire to form a composite language to make meaningful discourse (Cenoz, 2017; García & Wei, 2014; Lewis et al., 2012). As the former deals with the integration of the languages to form just one language, the later deals with a shift from one code or language to another. According to García and Wei (2014), codeswitching is based on the monoglossic view that bilinguals have two separate linguistic systems whereas translanguaging is the linguistic behavior of bilinguals responding not to two monolingualisms in one but to one integrated linguistic system. Thus, regarding translanguaging, languages as they reside in the minds of bilinguals are treated as a unified system that bears resources of all the languages (Gort & Sembiante, 2015; Lopez et al., 2017). This perspective does not see the various languages bilinguals use to negotiate meaning in their speech act as discrete but rather as resource for an integrated or unitary linguistic system. However, due to the purpose of this study, it did not focus on this (difference between translanguaging and codeswitching) but rather how the teachers used these two linguistic practices to foster students' comprehension of instruction. The study only showed situations where these differences show up in the findings. The reason is that both concepts are linguistics practices that bi/multilinguals exhibit to make themselves understood. According to Baker (2011), ''Translanguaging is the process of making meaning, shaping experiences, gaining understanding and knowledge through the use of two languages''

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(288).

Research shows that bilinguals' flexible use of their linguistic resources to make meaning could be a powerful pedagogical strategy for bilingual teachers in teaching DLLs especially emergent bilinguals (García, 2009; Gort & Pontier, 2013; Lopez et al., 2017), which is usually the norm in most KG classrooms in Ghana (Abdulai, 2014; Kuyini, 2013; Nyarko, & Mate-Kole, 2016). According Lewis et al. (2012), Translanguaging was originated by a Welsh educationist (Cen Williams) as an instructional pedagogy to foster bilingual students' comprehension. To Williams (2002) cited in Lewis et al., (2012), ''translanguaging entails using one language to reinforce the other in order to increase understanding and in order to augment the pupil's ability in both languages'' (p. 644). Therefore, translanguaging in bilingual education provides the opportunity for both teachers and students to use home language practices, different as they may be from that of the school, to practice the language of school in order to ease learners into the use of the appropriate form of the target language.

Lewis et al. (2012) continue to explain Williams' view on the importance of translanguaging in bilingual education as "translanguaging often uses the stronger language to develop the weaker language thus contributing towards a potentially relatively balanced development of a child's two languages". To these authors, translanguaging attempts to utilize and strengthen both languages. Therefore, the relevance of translanguaging in bilingual education cannot be overemphasized because if students cannot appropriate the language practices of academic work as their own, it will be difficult for them to develop fitting language for the academic tasks the school expects them to do. It is in this vein that García and Kleifgen (2010) assert that "… Educators who understand the power of translanguaging encourage emergent bilinguals to use their home languages to think, reflect, and extend their inner speech"

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(p. 63). According to Velasco and García (2014),

> Language accelerates the process of developing abilities for understanding and thinking. It is reasonable to believe that bilingual individuals, even emergent bilinguals, will use all their linguistic and experiential resources to achieve understanding and develop metacognitive skills and critical thinking (p. 21).

To Baker (2011), translanguaging has potential educational benefits in that it helps students make meaning and gain understandings and knowledge of concepts. Baker explains the potential educational advantages of translanguaging to include: promoting a deeper and fuller understanding of the subject matter, helping the development of the weaker language, facilitating home-school links and cooperation, and helping the integration of fluent speakers with early learners. This clearly shows that translanguaging has the potential to expand thinking and understanding. Therefore, adopting it as a pedagogical strategy enable bilinguals, especially emergent bilinguals (ECE DLLs), to incorporate the language practices of school into their own linguistic repertoire. Teachers' use of translanguaging whether planned (Pedagogical/Intentional) or unplanned (spontaneous) in bilingual/multilingual (bi/multilingual) education is relevant to students' academic achievement because it fosters understanding. According to Cenoz (2017), "pedagogical translanguaging is planned by the teacher inside the classroom and can refer to the use of different languages for input and output or to other planned strategies based on the use of students' resources from the whole linguistic repertoire. Spontaneous translanguaging refers to fluid discursive practices that can take place inside and outside the classroom "(p.194).

Studies show that translanguaging extends and deepens the thinking of bilingual students (Canagarajah, 2011; Creese & Blackledge, 2010; Gort & Sembiante, 2015; Lopez et al., 2017). The expansion of available multilingual resources for teaching opens up worlds, experiences, and

possibilities for negotiating meaning that in turn enhance the learning of the L2. Emerging research findings have evidenced the relevance of translanguaging in bilingual education. In Creese and Blackledge's (2010) study which examined how translanguaging is used to enhance meaning making for bilinguals learners at both school assembly and classroom instruction, the findings indicated that translanguaging could serve as a powerful pedagogy in bilingual education especially for young learners. Using extract from assembly and classroom data analyzed, the authors illustrated relevance of encouraging translanguaging practices in bilingual education to DLLs' learning. Some of the findings that connect with the focus of the present study include bilingual labelling, repetition, transition across languages, and ability to engage audiences through translanguaging. The importance of this article to the present study cannot be overemphasized in that the scope of the article is similar to the focus of the present study: bilingual and translanguaging practice in the classroom and assembly. However, the authors' frequent use of the term "language ecology" instead of translanguaging makes reading a bit confusing.

Similar to the the current study, Schwartz and Asli (2014) examined kindergarten teachers' bilingual pedagogy in an Arabic-Hebrew school in Israel and it came out that both the teachers and students translanguaged alongside other linguistics and non-linguistics pedagogical strategies. The authors described how both the teachers and their students use translanguaging in the context of a bilingual Arabic-Hebrew kindergarten classroom to foster understanding. Thus, among the strategies (translanguaging, gestures, translation, cognate, and double books) observed and recorded, translanguaging had the highest number of occurance followed by the use of gestures. Their findings indicated that the teachers view translanguaging as a relevant pedagogical strategy because it enables bilingual children to learn efficiently and encourages

children's interactive involvement in classroom activities. This study looked at bilingual pedagogy while the current study focused on KG teachers bilingual practices in terms of classroom displays labeling and translanguaging practices. Both studies used participants and settings with similar characteristics: kindergarten teachers in bilingual schools, hence, its relevant to the current study.

In Velasco and García's (2014) study in which they explored translanguaging and the writing of young bilingual learners, the findings indicated that translanguaing aids bilinguals in their writing process. Analyzing five written texts produced by young bilingual writers, the study indicated that translanguaging was used in the planning, drafting, and production stages of the participants' writing. The study showed that though translanguaging not being the objective of writing could be a self-regulating mechanism in which bilingual students can engage in their writing process to enable them come out with enhanced writing. Celic and Seltzer's (2011) translanguaging teacher guide that was written for the CUNY-NYSIEB project (www.cuny-nysieb.org) shows how translanguaging could be used as a strategy to teach emergent bilinguals. These authors describe how teachers can use translanguaging strategies for content-area subjects and writing instruction. They show how translanguaging pedagogies facilitate learning for bilingual students.

Lopez et al.'s (2017) extends the use of translanguaging to assessment. In their article, the authors propose principles for incorporating translanguaging practices in assessing emergent bilinguals at their initial stages of education when they arrive in the US to enable the DLLs to demonstrate what they actually know and can do. The authors contend that, "… translanguaging provides a flexible way to assess newly arrived bilingual students, and it gives them the opportunity to use complex and fluid discursive practices in content assessments to demonstrate

what they know and can do" (p. 4). They advocate that assessors of emergent bilinguals should provide opportunities for bilinguals to draw on all the resources in their linguistics repertoires. They contend that opportunities for student-to-students or student-to-teacher interactions via translanguaging enhances the comprehensibility of the assessment be it teacher-mediated (pen and paper) or computer-based. Though they acknowledged possible challenges the computer-based assessment may encounter using translanguaging, they discussed some of the ways to overcome the challenges and encouraged assessors of emergent bilingual to use translanguaging practice in assessment. Lopez et al.'s (2017) article is very useful to the current student because the principles discussed are not only relevant to assessment but could be adopted to oral and written as well as computer-based instruction.

The relevance of translanguaging in bi/multilingual education goes beyond kindergarten and/or basic schools. It has been proven to be even important in higher education especially institutions that serve bi/multilingual students (Canagarajah, 2011; Carstens, 2016). For example, in the literature review section of her paper, Carstens' (2016) asserts that the first two points (to promote a deeper and fuller understanding of the subject matter; help the development of the weaker language) of Baker's (2011) four educational advantages of translanguaging, are applicable to content-integrated academic literacy learning in higher education. She reviewed empirical studies on the relevance of translanguaging in South African higher education to support her assertion. In her study, she sought the opinions of students from different linguistic backgrounds about the use of translanguaging as a tool to facilitate concept literacy using both English and the L1, while becoming academically literate in English, it came out that translanguaging was relevant even in higher education classrooms that serve linguistically diverse students.

From the discussion above, it could be seen that translanguaging is a resource for both students and teachers serving students whose L1 is different from the school's language because of its many educational benefits. It validates multilingualism therefore, in a country like Ghana, it could be viewed as a valuable instructional asset in education rather than a problem or a temporary transitional interactional tool in early schooling. Translanguaging offers opportunities for learners to develop rich and varied communicative repertoires for use within the school to enhance learning. Due to this, more research on examining how the NALAP is being practiced regarding the use of bilingual and translanguaging practices is needed to throw light on areas that are doing well and where improvements are needed.

Models of Bilingualism

Bilingualism is the ability to communicate in two different languages; usually the person's L1 and another language (L2) different from the L1 (Castro et al., 2011; Garcia & Kleifgen, 2010; Tabors, 2008; UNESCO, 2016). As discussed early on, bilingual education is the use of two different languages for classroom instruction. Usually, educational programs that use bilingual MoI prepare their students to be bilinguals and biliterates. For instance, Castro et al. (2011) assert that, "Being bilingual involves abilities not only in speaking but also in listening, reading, and writing in two languages" (p. 81). However, there are different models of bilingual education. That is, the enactment of bilingualism in education and for that matter schools can take a variety of forms (Castro et al., 2011; Garcia, 2009; Tabors, 2008). The mode through which the children acquire or learn the languages determines the model. The model of bilingualism includes sequential, simultaneous, additive, and subtractive.

Sequential bilingualism is where young children acquire the L2 after the basis for the L1 has been established (Castro et al., 2011; Paradis et al., 2011; Tabors, 2008). This model of

bilingualism is such that before the learner is exposed to the learning of any second language, the child needs to be conversant with his/her L1. Under this model, children use their knowledge and experience in the L1 to enhance the acquisition and/or learning of the L2 (Garcia & Kleifgen, 2010; Sawyer et al. 2016). The sequence of the acquisition could be early or late. According to Castro et al. (2011), "early sequential bilingual is used to refer to young children who started to learn English between 4 and 6 years of age in an early childhood program or kindergarten classroom" (p. 82). This method of bilingual acquisition is discouraged by many bilingual researchers with the reason that children within the above age range will be exposed to the learning of the L2 before they master the basis of their L1 (Castro et al., 2011; Cummins, 1981, 2000; Garcia & Kleifgen, 2010; Owu-Ewie, 2006; Paradis et al., 2011; Swadener et al., 2013; Tabors, 2008; UNESCO, 2016). Therefore, advocates of bilingual education do not subscribe to early sequential bilingualism.

The early sequential bilingualism was the model Ghana was using until the KG was added to the formal basic education system. Even though there is insufficient literature on the efficacy of the bilingual model Ghana has been using, the few that has been done all recommend the use of at least the late sequence type (Davis & Agbenyega, 2012; Owu-Ewie, 2006). Also, both Rosekrans et al. (2012) and Owu-Ewie's (2006) studies were theoretical studies meaning there is the need for more empirical studies on this issue. The late sequence is where learners get introduced to the L2 when they have acquired adequate mastery of the L1 (Castro et al., 2011; Cummins, 2000; Paradis et al., 2011). The late sequence is preferred because studies show that it takes about seven years for a person to learn a language (Castro et al., 2011; Cummins, 1979, 1981, 2000; Garcia & Kleifgen, 2010).

The simultaneous model of bilingualism as the name implies, is where young children are exposed to two languages from birth or soon after (Castro et al., 2011; Garcia, 2009; Paradis et al., 2011; Tabors, 2008). This mode of bilingual acquisition may begin from birth or sometime before age three. According to Paradis et al. (2011), "… There is no definitive demarcation at 3 years of age, but this is the most widely used cutoff between simultaneous bilinguals and second language learners (p. 272). Studies indicate that even though the children acquire these languages side by side, there is often an initial possibility of acquiring more words in one or the other of the languages (Tabors, 2008). The simultaneous model in bilingual education is sometimes referred to as two-way or dual language bilingualism (Garcia & Kleifgen, 2010). In a two-way program, two languages (one familiar and one foreign) are both used for classroom instruction. There are two forms of this model: 90/10 and 50/50. In the 90/10 type, 90% of instruction is done in the students' L1 and 10% in the L2 at the initial stages of their education and it gradually moves to a 50:50 arrangement. That is, under this form of bilingual education, instruction are mostly done in the L1 at the early years of schooling whilst the L2 is gradually introduced until students get adequate exposure to the L2 before equal time (50/50) is alloted to each of the languages for instruction. With the 50/50 form as the name implies, 50% of instruction is done in the L1 and 50% in the L2. Thus, equal attention is given to both languages in terms of MoI.

Young children are said to be acquiring bilingualism additively when they develop and maintain both the L1 and the L2 throughout education (Paradis et al., 2011; Tabors, 2008). In the additive bilingual model, the objective is to use both the L1 and the L2 as media of instruction right through to the end of schooling. In this type, the L1 is never removed as a medium of instruction nor the time for its usage is reduced for the L2. The goal for the adoption of the additive bilingualism is to ensure a high level of proficiency in both languages. Thus, additive

bilingual language learning encourages the acquisition and development of the L1 at the same time that the learner acquires an additional language. So with the additive bilingualism, there is continuity in the use and learning of both languages and this fosters high levels of bilingual proficiency. Additive bilingual environment provides substantial support for the learner to maintain his/her L1 as he/she acquires an additional language. That is, the acquisition of the L2 is not done at the expense of the L1 (Castro et al., 2011; Paradis et al., 2011; Swadener et al., 2013; Tabors, 2008). This is the type of bilingual model many bilingual researchers advocate for bilingual and multilingual societies like Ghana because this model ensures that while the learner learns other languages he/she learns and keep his/her heritage language as well.

The subtractive bilingual model is the direct opposite of the additive. As the latter ensures the development and maintenance of both languages especially the L1, the former does so at the expense of the L1. That is, subtractive bilingual acquisition occurs when the L2 replaces the L1, which usually leads to the reduction or complete loss of children's abilities in the L1 (Castro et al., 2011; Paradis et al., 2011; Tabors, 2008). Paradis et al. (2011) assert that this model is associated with stagnation, erosion, or loss of the native language resulting from the process of L2 acquisition. Like the early sequential model, advocates of bilingual education frown on the subtractive model because its end result is similar to the English-only monolingual medium of instruction. This language learning practice leads to undermining children's self-esteem and loss of identity, the very ingredient they need to empower them to give back to their communities their quota regarding development and patriotism (Brock-Utne, 2010; Trudell, 2007, 2009). Like Ghana, most African countries that practice bilingual education use the subtractive bilingual medium where learners are completely denied the access of the L1 regarding MoI as they progress the academic ladder. This model is also known as the transitional bilingual medium of

instruction. That is, transitional bilingual MoI is a bilingual program that begins early years academic instruction in the learners' L1 before they are transitioned to the L2 medium of instruction. Under this model, as children progress in their academic ladder, the L2 takes the place of the L1 and becomes the sole mode of instruction.

Transitional bilingualism has two forms that are determined by the time the L1 is exited in the language learning process. Therefore, the exit point (early or late exit) in this subtractive model of bilingualism is also a key issue when considering its adoption. Early-exit bilingual medium of instruction is where the transition to the L2 is done after the 1st or the 2nd, maximum 3rd year of schooling. The use of this bilingual MoI does not go beyond three years after which learners are transitioned to the second language (Castro et al., 2011; Owu-Ewie, 2006; Paradis et al., 2011; Tabors, 2008). This model is usually not recommended because its objective is to establish a single target language, usually the L2, in schools. Proponents of bilingual education recommend the late exit as the appropriate mode of bilingual education when adopting the subtractive model. The late-exit model is where the transition from the L1 as a medium of instruction to the L2 is delayed to years five to six. Ghana is currently using a late-exit bilingual program because the NALAP is used for five years (two years KG and three years lower primary) before students are transitioned to the EMoI. An efficient late-exit model which maintains the mother tongue as a subject beyond five to six years can lead to additive bilingualism, given that effective first and second language pedagogy is used in the classroom in combination with adequate content area of literacy instruction.

Even though many research findings support bilingual education especially in bilingual and multilingual societies, the choice of the model must be considered when quality education is the basis for choosing bilingual education program. As discussed previously, the choice of

language of education should not be just because of the language's popularity but rather its relevance to the achievement of the goals of education (Castro et al., 2011; Owu-Ewie, 2006). Therefore, the comprehensibility of MoI to learners should be among the key criteria for language choice in education because it increases learners' participation in instruction (Benson, 2004; Brock-Utne, 2007; Caffery et al., 2016; Skutnabb-Kangas, 2000, 2008). The degree of bilingualism is shown by the choice of model. Sequential and subtractive lead to partial bilingualism and sometimes monolingualism while additive and simultaneous leads to balanced bilingualism. That notwithstanding, any of the models has some benefits over the L2-only MoI which in the case of Ghana, it is English-only MoI. This is because even the least of the models makes early schooling better and comfortable for children whose L1 is other than the L2 being used in education. All the different bilingual models have some benefits, however, as discussed above, some are more advantageous than others. Therefore researching how a MTB-BMoI is being practised in KG classrooms in Ghana is worth doing in that the findings could bring to the fore what is working and areas that need strengthening to help promote early literacy acquisition and students' success. The following section looks at the benefits of bilingualism that encompasses that of translanguaging because both concepts are closely linked and complement each other. Therefore, bilingualism would be used for all.

Benefits of Bilingualism in ECE

As shown in the earlier discussion, research evidence is increasingly showing the relevance of the use of classroom language that recognizes the learner's background and culture (Adams & Bell, 2016; Brock Utne, 2010; Caffery et al., 2016; Owu-Ewie 2006; Sawyer et al., 2016; UNESCO, 2016). Despite the importance of bilingual education indicated in research, there is a body of authors who talk about the extreme difficulty (if not impossible) with the use

of MTB-BMoI in educating children in bilingual or multilingual countries like Ghana (Fasold 1992; Gupta 1997; Le Page 1992). These authors are of the view that the use of a neutral language like L2 is the best choice of MoI in multilingual classrooms as it has unifying effect on the citizenry. They argue that bilingual education and for that matter MTB-BMoI that uses just a few L1s for classroom instruction brings about division and unfairness on the side of the children whose languages are neglected. They also contend that the best means to facilitate the learning of L2 is through total immersion or what in Ghana is referred to as the English-only. They contend that bilingual education usually fails to adequately teach the target language (which in Ghana is English) in schools. These authors are of the view that English language is best taught monolingually. The above discussion links with Caffery et al.'s (2016) assertion that, "Critics of the MTB-MLE program see the introduction of mother tongue literacy as a potential cause of linguistic fragmentation, delaying urgent developments the country needs in the new global context" (p. 574). The anti-bilingual education proponents opine that even if bilingual education needs to be used in schools, it should be the early-exit transitional so that learners would have enough time to learn the L2.

However, recent empirical studies done in multilingual societies have supported the MTB-BMoI's viability and efficacy in such societies (Brock-Utne, 2007, 2010; He, 2012; Limon & Lukanovič, 2016; Trudell, 2007 & 2009; Swadener et al., 2013; UNESCO 2016). Empirical studies show that the use of MTB-BMoI has stronger classroom participation and increase academic achievement (Benson, 2000; Brock-Utne, 2007; Caffery et al., 2016; Carroll & Mazak, 2017). For example, in Brock-Utne's (2007) study conducted in Tanzanian secondary school classroom to examine the effectiveness of students learning through a familiar language versus learning through a foreign language, it came out that even students at the secondary school level

of education learn best with L1 medium of instruction. The study showed that students comprehended lessons taught in Kiswahili (a native language in Tanzania) far better than other lessons taught in only English language and so was their participation in the teaching and learning process. This indicates that MTB-BMoI is needed in even secondary schools and beyond (Carroll & Mazak, 2017). Swadener et al.'s (2013) study conducted in South Africa converged with Brock-Utne's findings that students learn better with L1 or MTB-BMoI. As explained previously, these studies also highlighted the benefits of the use of MTB-BMoI in education and its benefit to non-native L2 teachers as it fosters their explanation of concepts to students. It was evidenced in these studies that the L1 serves as a vital linguistic resource in the instructional process when there is lack of vocabulary or when there is language barrier with the EMoI. Also, USAID's (2011) and Rosekrans et al.'s (2012) study conducted in Ghana on the NALAP indicated that there were improvement in students' language and literacy acquisition in school that were using the program. This therefore shows that the effective implementation of the NALAP is a very necessary element to enhancing early language and literacy acquisition in schools.

Cummins (2007) posits that "… when students' L1 is invoked as a cognitive and linguistic resource through bilingual instructional strategies, it can function as a stepping stone to scaffold more accomplished performance in the L2" (p. 238). This assertion links with Goldenberg's (2008) cited in (Garcia & Kleifgen, 2010) that, "…learning to read and write in the child's home language promotes reading achievement in an additional language" indicating the relevance of the L1 literacy in the learning of the English language in Ghana. Cummins (2009) further states that "bilingual instructional strategies open up the pedagogical space in ways that legitimate the intelligence, imagination, and linguistic talents of ELL students" (p. 161). For

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example, in a study conducted by Caffery et al. (2016) to examine a piloted MTB-BMoI based language policy in Timor-Leste, their findings showed the efficacy of strong learning achievement in MTB-BMoI in early years of schooling. Regarding appropriate language policy for non-native L2 speakers, the authors agree with UNESCO (2016) that learning through learners' L1 links personal development to the learners' cultural heritage and strengthen self-confidence, an element necessary to fostering academic achievement. Similarly, in Carroll & Mazak's (2017) study, it came out that L1 is a vital tool to academic success for DLLs even at the higher education level. From these studies, it is clear that bilingualism enhances academic achievement and the use of student's L1 is crucial for their long-term cognitive growth and academic achievement in the L2 (Castro et al., 2011; Garcia & Kleifgen, 2010; Owu-Ewie, 2006; Tabors, 2008). This shows that when the NALAP, is implemented properly, it would help promote strong achievement in the learning of English in Ghana.

Owu-Ewie (2006), a Ghanaian advocate of bilingual education proposed a late-exit MTB-BMoI model for Ghanaian schools (see Table 1) and provided suggested strategies that could be used to implement the said model in Ghana with supporting reasons for the extension of the transitional model Ghana was using at the time.

Table 1

The Late-Exit TBE Program Proposed by Owu-Ewie

Class	Ghanaian Language	English Language
P1-P4	All course subject	English
P5	Ghanaian language and culture, Music and Dance, and Integrated Science, Mathematics	English language, Environmental studies, P.E., Religious/ Moral Education
P6	Ghanaian language and culture, Music and Dance	English language, Environmental studies, P.E., Religious/ Moral Education, Integrated Science, Mathematics
JHS 1-3	Ghanaian language and culture, Second Ghanaian language	All Core Subjects

Source: Owu-Ewie, (2006: 81)

Also, the findings of the NALAP Formative Evaluation Report showed a very positive effect of the program on young learners' language and literacy acquisition even when the report indicated some implementation issues (USAID, 2011). Similar studies on the NALAP have consistently showed positive impact of the program on young learners' academic achievements (Erling, Adinolfi, Hultgren, Buckler, & Mukorera, 2016; Rosekrans, et al., 2012; Tackie-Ofosu, Mahama, UNESCO, 2004; Vandyck, Kumador, & Toku, 2015). As evidenced in the UNESCO's (2016) report, most African children are failing in school because of the language barrier they meet at school due to inappropriate language of education choice by policy-makers. Therefore, if there is a program like the NALAP that is yielding expected results on students' achievement, then it must be given the necessary support and research attention to vitalize its potency. Other foreign research support the assertion that familiar language use in the classroom fosters interaction or discourse as it allows children to use the funds of knowledge they bring along with them to the classroom and also promote the understanding of concepts (Spinelli, 2008; Trudell,

2016). Extant researches indicate that there are numerous advantages to bilingualism. Some of the benefits of bilingualism in education are discussed below.

Bilingual education is not only beneficial to bilingual children but also to monolinguals. Current studies indicate positive cognitive effects on bilingual children especially those who acquire the second language in the early childhood years (Barac & Bialystok, 2012; Kapa & Colombo, 2013; Kuhl, 2004; Michael-Luna, 2015). Kuhl (2004), like the other researchers in this area of research, asserts that children around three months of age could distinguish between sounds of different languages indicating that they (children) can learn more than one language easily. She refers to children at this stage in life as "citizens of the world". This supports the assertion that bilingual language development usually proceeds more smoothly when both languages are introduced early and simultaneously. Research consistently shows that bilinguals have strong and better executive functioning due to their abilities to switch between two or more languages. Bilingualism has been shown to improve the following skills such as verbal and linguistic abilities, general reasoning, concept formation, divergent thinking, and metalinguistic skills (the ability to analyze and talk about language and control language processing). One thing worth noting is that, these abilities are great indicators that foster early reading and writing development in young learners, which are prerequisite for future academic endeavor. Therefore, Ghanaians' multilingualism or linguistic diversity must be treated as an asset that must be put to use in education to promote students' academic success. From the examples discussed earlier, it could be seen that there is confirmation from research that bilingualism/multilingualism is neither a threat nor a burden, but rather an asset that could be used in education to promote academic success. However, most of the studies conducted on bilingualism as shown in previous discussions are mostly conducted in formerly monolingual societies where the monolingual

education still has its traces. Therefore, more research attention need to be given to bilingual studies in multilingual societies.

Other advantageous skill that leads to the enhancement of cognitive abilities of bilinguals is that their brains are active and flexible to enable young learners to understand mathematical concepts. Flexible brains are believed to enable its owners to solve word problems much more easily and this leads to the development of strong thinking skills (Barac, et al., 2014; Bialystok, 2001; Bialystok et al., 2012). To Bialystok (2001), bilingualism in the early years of life has attention and inhibition benefits for children's learning. Thus, Bialystok and colleagues (2012, 2014) assert that bilinguals have better inhibitory control for ignoring irrelevant perceptual information (Bialystok & Martin, 2004). According to her, bilingual preschoolers demonstrate a better control of attention by selectively directing attention to specific aspects of representation and this ability proved advantageous in problem solving tasks that required intentional focus on some information and the exclusion of other stimuli. In a nutshell, early bilingual language acquisition impact durable cognitive advantages on individuals, such as enhanced metalinguistic awareness, strengthened executive control system, and cognitive flexibility.

Current findings show that bilingualism enhances intellectual growth and increases healthy mental development. That is, there is emerging health benefit that result from bilingualism. Research findings show that bilingualism delays the onset of dementia and Alzheimer's (Barac & Bialystok 2012; Bialystok, et al., 2010; Bialystok, et al., 2012). That is, bilingualism contributes to the delay of age-related cognitive decline. According to Paradis et al. (2011), "proficient bilingualism is a mental exercise that enhances executive functions" (p. 51). These authors assert that "executive control function" include activation, selection, inhibition, and organization of information. These findings are very relevant, however, the samples for the

studies were mostly white or children from other non-white race who are residing in European communities. Therefore using samples of diverse race and location is worthwhile.

Research also shows that bilingualism fosters second language learning (Castro et al., 2011; Garcia & Kleifgen, 2010; Paradis et al., 2011; Tabors 2008). Learning to read and write in the L1 promotes reading achievement in an additional language. Empirical studies show that when children gain mastery in the L1, the skills in the L1 impact positively the learning of the L2 (Castro et al., 2011; Garcia & Kleifgen, 2010; Tabors, 2008). That is, when children develop and build a strong foundation in their L1 these skills help ease them into the learning of the second language. For example, the findings of the formative evaluation of the NALAP showed that students in the NALAP implemented schools' ability in the learning of the English language was enhanced and that students could read both the L1 and the English language at their grade level (USAID, 2011). More so, with MTB-BMoI, because instruction is done mainly in the L1 at the early years of schooling, learning of new concepts is not postponed until children become competent in the L2. This therefore helps lay solid academic foundation for future learning. As hinted earlier, effective implementation of MTB-BMoI assists learners to become bilinguals and biliterates where they acquire skills that enable them have the ability to understand, read, speak, and write more than one language. Kraft (2003) highlights this with his assertion that:

> When children master the basics of literacy in their Mother Tongue, with trained teachers and sufficient time in which to master the basics, they can and do transfer easily into a second language. They can more easily become the fluent bilingual, biliterate citizens every advanced country of the world so desperately seeks and needs (p. 9)

This MoI practice helps to protect heritage languages that Swadener et al. (2013) see as the soul of a nation and eliminates L1 attrition. Also, the risk of students not being fluent in languages (L1 & L2) will be reduced, if not eliminated.

Another major benefit of bilingualism is enhancing learners' socio-emotional development. Research shows strong relationship between socio-emotional skills and students' academic achievement (Derman-Sparks & Edwards, 2010; Garcia, 2009, Paradis et al., 2011). Strong socio-emotional skills lead to positive self-esteem and identity which are vital components to students' success (Castro et al., 2011; Garcia & Kleifgen, 2010). Bilinguals are able to cope with stressful situations and are good problem-solvers. Studies show that the bilingual/multilingual brain is nimbler, quicker, better able to deal with ambiguities, and resolve conflicts (Barac et al., 2014; Bialystok et al., 2012). The evidence in the above research show the relevance of the NALAP being practiced in that in Ghana, it would promote children's academic and social development.

In addition, the social benefits of bilingualism support children to maintain strong ties with their extended family members, their culture and the community as a whole (Castro et al., 2011; Rogoff, 2003; Swadener et al., 2013). This benefit is more meaningful to societies that believe in communal living like Ghana. When children are able to use their L1 effectively, they are more able to connect with grandparents and their relatives in their hometowns or villages who mostly are not able to use the English language during visits and special occasions like festivals. Aside from the explicit socio-emotional instruction children get from the classroom, their ability to connect with other people indirectly enhances their socio-emotional development. For example, the communal integration that comes about through children's ability to use their L1 opens avenues for them to gain insight into their culture, understand the 'whats' and 'whys' of

their culture therefore gain a sense of cultural pride and self-empowerment. Children who maintain strong ties with their extended families do not become alienated from their families and communities. This frees them from suffering internalized oppression that is associated with the use of EMoI in linguistically diverse societies (Castro et al., 2011: Tabors, 2008, Paradis et al., 2011). Internalized oppression, according to Castro et al., is a situation where students have negative feelings about their background and heritage language (p. 6). Therefore bilingualism in education in a way protects learners' identity as well as develops their sense of patriotism (Brook-Utne, 2010; Trudell, 2009). Bilingual children are also able to make new friends and create strong relationships in their second language, an important personal skill that is vital in our increasingly diverse society.

Bilingualism also bridges the language gap between the home and the school due to the use of the child's L1 as medium at the early years (Castro et al., 2011; Paradis et al., 2011; Tabors, 2008). This does not only build children's confidence but also make children feel they belong and make their transition from home to school pleasant. For example, effective bilingual education could help reduce absenteeism and truancy issues that could lead to dropout (Garcia & Kleifgen, 2010; Trudell 2009; UNESCO, 2016) therefore, increase access to education (Benson, 2004; Castro et al., 2011; Sawyer et al., 2016). Familiarity of language of instruction fosters stronger classroom participation of students (Benson, 2000; Brock-Utne, 2007; Caffery et al., 2016; Carroll & Mazak, 2017). This indicates that bilingual education could help solve the alarming early primary school attrition indicated in UNESCO education statistical report on Ghana as example was found in Caffery et al.'s (2016) study. Their study showed that aside from parental support found in the use of the MTB-BMoI program, the program improved school attendance. They contended "… it was evident that they see the pilot as a step to improve school

attendance and build better communication between teachers and parents/carers about their child's performance" (p. 572).

Bilinguals are more prepared for the global market. They have broader communicative abilities as well as greater appreciation for other languages therefore opening doors to other cultures (Eriksson, 2014; Han, 2012; UNESCO, 2016). They can reach out to more people linguistically and adjust to differences in culture more easily. Bilingual adults have more job opportunities around the world than monolingual adults and tend to earn more than their monolingual peers in linguistic dependent jobs.

Even though of the literature reviewed above, very few studies were conducted in Africa (Ansah, 2014; Brook-Utne, 2010; Trudell, 2009; Owu-Ewie, 2006) and just a few used ECE participants, their findings are relevant to this study. The benefits of bilingual education highlighted in these studies include improved academic skills (Cummins, 2000; 2008; He, 2012; Limon & Lukanovič, 2016; UNESCO, 2016); enhanced L2 learning (Caffery et al., 2016; Cummins, 2000; 2009; Garcia & Kleifgen, 2010; Paradis et al., 2011; Tabors 2008); has positive cognitive effects on learners and development of critical thinking skills (Barac & Bialystok, 2012; Kapa & Colombo, 2013; Kuhl, 2004; Michael-Luna, 2015); delayed onset of brain diseases (Barac & Bialystok 2012; Bialystok, et al., 2010; Bialystok, et al., 2012); enhanced socio-emotional development (Derman-Sparks & Edwards, 2010; Garcia, 2009, Paradis et al., 2011); stronger classroom participation (Benson, 2000; Brock-Utne, 2007; Caffery et al., 2016; Carroll & Mazak, 2017); and increased access to education (Benson, 2004; Castro et al., 2011; Sawyer et al., 2016). The review also noted the effect of bilingual education on cultural pride (Cummins, 2000; Swadener et al., 2013); increased parent participation (Brock-Utne, 2010;

Cummins, 2000; Caffery et al., 2016) as well as reducing school dropout (Caffery et al., 2016; UNESCO, 2016) and good preparation for the global market (Eriksson, 2014; Han, 2012).

From the discussion, it is clear that the ECE MoI policy Ghana is currently pursuing, if implemented well would not only have very positive impact on learners, but would also have a very positive influence on the nation as well. Like Brock-Utne (2010) and Trudell (2009) explained, appropriate bilingual education is one of the best ways of dealing with the under-development issues facing most African countries and for that matter Ghana. This is because children would acquire quality education and become patriotic as well, hence, the need to pay attention to effective implementation of bilingual MoI in schools. The next section looks at the role of NALAP in Ghanaian ECE.

Role of NALAP in Ghanaian ECE

As indicated in the previous chapter, the motivation for the NALAP was to help reduce the consistent poor performance of primary school students in the NEA and the SEA (Etsey et al., 2009; MOE, 2008; NALAP Baseline Evaluation, 2009; NEA Report, 2005) (see Table 2 for NEA result). The NEA report in 2007 was not any better. According to Etsey et al., (2009), the NEA in 2007 indicated that "…70.62 percent of P6 students performed at the minimum competency level (35% correct on the assessment) in English, the language of instruction in the upper primary grades, and only 27.69% attained the level of proficient or above (55% correct on the assessment). Performance in mathematics was even worse, with only 48.05% of P6 students reaching the minimum competency level and 14.39% attaining proficiency" (n.p).

The poor literacy foundation most Ghanaian children suffer also impacts negatively on Junior High schoolers' BECE performance. The NEA report indicated that most Ghanaian primary schoolers have very weak foundation in literacy in the English language. Studies show

that the weak literacy foundation these children face may be attributed to the persistent use of EMoI in education (Brock-Utne, 2010; Han, 2012; Opoku-Amankwa & Brew-Hammond 2011; Owu-Ewie, 2006; UNESCO, 2016).

Table 2

Percentages of Pupils Meeting Minimum Competency and Proficiency Levels

	Third Grade		Sixth Grade	
	Minimum competency	**Proficiency**	**Minimum competency**	**Proficiency**
English	50.5%	16.4%	63.9%	23.6%
Mathematics	47.2%	18.6%	42.7%	9.8%

Source: NEA 2005 Report

To address the students' poor literacy foundation, the NALAP, a MTB-BMoI, where a selected L1 is used alongside the L2 at the ECE before the switch to the EMoI in the upper classes, was adopted as the ECE MoI. The national implementation of the NALAP was done after the pilot study implementation yielded very positive results (USAID, 2011). From the USAID's (2011) report, the students who participated in the pilot programs were able to read both the L1and the L2 very well with understanding after the 3 years. So it was envisioned that the NALAP, fostering early literacy, could help young students acquire early literacy skills to help promote their academic performance. This view is consistent with exiting literature that when young learners are equipped with a good literacy foundation, they can smoothly move on with the academic pursuits as desired (Barac et al., 2014; Castro et al., 2011; Garcia, 2009; Sawyer et. al., 2016; Skutnabb-Kangas, 2000, 2006; UNESCO, 2016).

Though the NALAP is a subtractive bilingual model, precisely a late-exit transitional BMoI, its implementation in the ECE level is more advantageous than the EMoI (Garcia & Kleifgen, 2010; Paradis et al., 2011; Rosekrans et al., 2012; Tabors, 2008). With the NALAP MoI policy, familiar language and for that matter the most used language in the school's community is used for initial schooling instruction during which the students will be taught the English language (L2) and later be used alongside as the classroom media. This is to ensure that young learners are gradually and smoothly transitioned into the EMoI in the upper primary and beyond (MoE/USAID, 2010). The goal of NALAP is two-fold. First, is to use MTB-BMoI where a familiar L1 would be used for classroom interactions in the first five years of schooling (from Kindergarten to Primary 3) whilst the L2 (English language) is taught as a subject. Then from the upper primary (sixth year) level upwards, the MoI is changed to EMoI for the rest of the child's education. The second goal is to preserve the cultural heritage of the learners and this is in line with the fulfillment of the learner's fundamental linguistic right enshrined in the UNICEF convention on the rights of the child (http://www.unicef.org/crc/).

According to Castro et al. (2011), "Language is a tool for communication through which children learn from their adult/teachers about their cultural heritage and develop their sense of identity" (p. 79). To these authors, when learners feel positive about their identity it in turn enhance their pride in their culture and patriotism towards their society. Also, positive sense of identity boost self-confidence and self-esteem and these are vital ingredients for academic success. In addition, positive self-esteem and identity are antidotes for eradicating internalized oppression. Therefore, the rationale of the NALAP policy is to promote early literacy acquisition that students have been struggling with over the last two decades. The next section discusses children's right to their mother tongue or heritage language.

Young Children's Right to Heritage Language

Advocates for social justice with special attention to equity in education frown on social injustices and oppression in all forms/anything that militates against equity (Adams & Bell, 2016; Derman-Sparks & Edwards, 2010; Mortimer, 2016; Ramsey, 2014; Wright & Jaffe, 2014). To them, every child has the right to quality education and also there should be equity in the provision of education to all children. Therefore, any barrier to learning is an infringement to children's right to education. According to Donald, Lazarus and Lolwana, (2000) cited in Swadener et al. (2013), "barrier to learning is any factor, internal and/or external, that constitutes an obstacle to a learner's ability to productively benefit from schooling (p. 150). This follows that children have the right to access education that is provided in a familiar language and that education that is transmitted in unfamiliar language is a barrier to learning, therefore, an example of social injustice. This is also enshrined in the United Nations Convention on the Rights of the Child (UNCRC) convention on the right of the child (CRC) that, every child has the right to education (Wright & Jaffe, 2014) as well as be allowed to use his or her heritage language (Swadener et al., 2013).

Studies show that quality education is achieved when it is channeled through meaningful mode (Castro et al., 2011; Kanyal, 2014; Swadener et al., 2013; Trudell & Piper, 2014; UNESCO, 2016). Children who are taught in a language other their own usually battle with success in education that could lead to early primary school attrition as it is the case in Ghana. Questions that require realistic answers are: What is the "quality" in education if it is transmitted through a language that is unknown to the learners? If education is given in an unfamiliar language, what do learners make of the information that is passed on to them? How do children share the funds of knowledge they bring along to school? This indicates that irrespective of

abundance of educational facilities and resources, the language of instruction is a necessary element in achieving quality education. Advocates for children's rights, especially proponents of bilingual education, see foreign language immersion in most bilingual and multilingual societies as a way of denying the children their right to quality education (CAL, 2004; Castro et al., 2011; Derman-Sparks & Edwards, 2010; Garcia, 2009; Garcia & Kleifgen, 2010; Paradis et al., 2011; Rogoff, 2003; Trudell 2009, 2016).

Language for classroom discourse is one of the key issues in multicultural education (Derman-Sparks & Edwards, 2010; Sawyer et al., 2016; Swadener et al., 2013: Tabors, 2008). Compelling bilingual and multilingual children to become monolinguals in the name of educational language policies is a serious violation of children's rights and denial of appropriate education. This language attitude in education impacts negatively on students' academic success. Its impact is worse when such policies are implemented in ECE level of education. As posited by Swadener et al. (2013), such educational language policies compromise children's right to heritage language in most African countries. It is estimated that about 40% of the global population does not receive education in a language they speak and understand, and this issue is most prevalent in linguistically diverse societies such as Sub-Saharan Africa and Asia (UNESCO, 2016). If political leaders really want to pursue quality education for all children, then these alarming issues must be given immediate attention.

The reality in Ghana is that, most ECE classrooms serve children who have limited exposure to the English language. Therefore, most of the children who are very active at home show lower participation in school due to the unfamiliarity of the school's language thereby making most young learners become tongue-tied (Taylor, 2009) and what I have also termed linguistically paralyzed. In other words, most young children in Ghanaian ECE classrooms suffer

linguistic paralysis that makes them unable to function adequately in terms of knowledge sharing. This linguistic disability caused by the use of unfamiliar language makes it difficult for them to share the funds of knowledge they come to school with. Similar to Skutnabb-Kangas' (2008) assertion of linguistic genocide, the use of only foreign language media in education robs Ghanaians of most of their best brains because most children who cannot cope with the school's language are maimed for life in their academic pursuits.

Usually students who could not cope with the stress and frustration that L2-only medium brings along play truancy or dropout of school and this increase the early primary school attrition. It should be noted that aside from the MTB-BMoI enhancing students' academic success, it also increases parents' participation in their children's education (Brock-Utne, 2010; Caffery et al., 2016; Cummins, 2000; Swadener et al., 2013) as well as increasing attendance (García & Kleifgen, 2010; Skutnabb-Kangas, 2008). The use of unfamiliar language in school or classroom makes the classroom very uncomfortable for many children and that sometimes cause some of them to drop out. It is not surprising that UNESCO 2016 education statistics in Ghana shows that 486 343 children of primary school age are out of school. (http://data.uis.unesco.org/Index.aspx?queryid=120). Therefore, NALAP being a MTB-BMoI need to be promoted to help curb this alarming situation because bilingualism is seen to be a good antidote to absenteeism and truancy which lead to school dropout. Garcia & Kleifgen (2010) contend that, "… bilingual education programs produced fewest dropouts" (p. 48). As found in many studies, learning is easier and comprehensible when teachers use the L1 for instruction or translanguage to explain concepts that DLLs struggle with in the L2.

Research show that a strong basis in the children's L1 promotes school achievement in the L2 and is important for ensuring that children do not become alienated from their families

and communities (Castro et al., 2011; Paradis et al., 2011; Swadener et al., 2013; Tabors, 2008).

This is the reason why international bodies like the UN (UNESCO) and other non-governmental

bodies as well as bilingual experts who have children's success in education at heart advocate

bilingual education that considers the child's heritage language. Proponents of multicultural

education advocate that children, especially those in their early years of schooling, should be

instructed in a familiar language and for that matter, their heritage language. The practice does

not only ensure bilingual children's success in school, but also boost their self-confidence and

identity (Castro et al., 2011). Castro et al. assert that, "high levels of bilingual proficiency are

associated with cognitive advantage" (p. 84). The authors go on to discuss the cognitive

functioning advantages that are gained through bilingualism to include concept formation,

reasoning by analogy, and problem solving.

Studies have shown that bilingual children outperform their monolingual counterparts

when given equal access and leveling grounds (Barac et al., 2014; Bialystok, 2001; Bialystok et

al., 2012; Garcia, 2009; Owu-Ewie, 2006). Even among bilinguals, advanced bilinguals

outperformed limited bilinguals (Castro et al., 2011). According to Castro et al. (2011), early

childhood programs that offer opportunities for and encourage the development of children's

home language as well as English language send parents the message that using their home

language is a desirable and beneficial activity that supports their children's development (p. 84).

Other studies strongly support the above assertion and indicate that education programs

that discourage and dishonor learners' home language do a disservice to the students. Such

programs indirectly disregard the learners' background and compel them to become monolingual

through education (Brock-Utne, 2010; Derman-Sparks & Edwards, 2010; Paradis et al., 2011;

Swadener et al., 2013: Tabors, 2008; Trudell, 2009; Trudell & Piper, 2014). Researches have

disproved most of the child language development issues (L1 delays L2 acquisition, L1 has

negative interference on L2 learning, learning more than one language creates confusion, etc.)

that were attributed to bilingualism and have shown that they were just myths (Castro et al.,

2011; Garcia, 2009; Rosekrans et al., 2012; Trudell & Piper, 2014). From this, it is seen that the

goals of the NALAP are worth pursuing despite its partial bilingual nature because it is a

subtractive bilingual model (Castro et al., 2011; Garcia & Kleifgen, 2010; Paradis et al., 2011;

Tabors, 2008; Taylor-Leech, 2013).

One thing worthy of discussion regarding bilingual education is Africans' attitude toward

MTB-BMoI. Studies on MoI policies in Africa indicate that most Africans prefer EMoI

(Asiegbor, Fincham, Nanang, Gala, & Britwum, 2001; Brock-Utne, 2010; Edu-Buandoh &

Otchere 2012; Trudell, 2007, 2009). Studies conducted in Ghana regarding MoI confirm this

assertion (Ansah & Agyeman, 2015; Opoku-Amankwa & Brew-Hammond, 2011; Owu-Ewie,

2006). For example, in Edu-Buandoh and Otchere's (2012) research that used both junior high

and senior high school participants indicated that, most of the students see the English language

as the prestigious language so they are motivated to speak without being compelled. Most of the

participants showed disinterest in the speaking of the local languages because they did not want

to associate themselves with the stigma (unintelligence and uncivilized) that come with it. These

authors' findings were consistent with Asiegbor et al.'s (2001) study on children's rights and

equity in the classroom that revealed that the participated children had scant knowledge about

their right to learning and maintaining their heritage language. In their study, the findings

showed that most of the students had less regard for their heritage languages and showed strong

inclination to the EMoI because they see the English language as superior and a means to better

economic achievement (pp. 30-31). Similar to Edu-Buandoh and Otchere's (2012) findings, only a few students indicated the need for heritage languages in education.

Aside from this language preference attitude persistence in the history of Ghana's language of education, it showed up clearly in the findings in Brock-Utne's (2010) and Trudell's (2009) studies that Africans, especially the elites, prefer the EMoI to MTB-BMoI. The fascinating thing about this language attitude is that almost all the children African schools serve are naturally bilingual or multilingual meaning the education most natives receive is sub-standard. It showed in Brock-Utne's (2010) and Trudell's, (2009) studies that it is this attitude that make most African political leaders not have the will to support and ensure the sustenance of most of the MTB-BMoI policies in African countries. As explained earlier, this is a clear violation of the schoolers' fundamental rights to quality education and heritage language. Language and culture are interwoven and so if children are denied their heritage language their culture is equally being denied and this in turn impact negatively on their self-esteem and social identity (Adams & Bell, 2016; Castro et al., 2011; Derman-Sparks & Edwards, 2010; Mortimer, 2016; Swadener et al., 2013).

To ensure equity and quality education for all children especially in multilingual societies such as Ghana, more effort and attention should be given to bilingual education and for that matter MTB-BMoI so that education will be accessible and meaningful to all children irrespective of their linguistic background and location. Therefore, research that investigates the enactment of MTB-BMoI in multilingual society such as Ghana must be given more attention so that findings would inform areas that may need greater attention to promote educational success. Such studies do not only help to enhance students' academic success but also promote learners' fundamental rights to quality education as well as their right to heritage language (Garcia, 2009;

Swadner et al., 2013). Also, research evidence indicate the importance of a print-rich environment on children's language and literacy acquisition, therefore, studies that look into how early childhood teachers use their environment to enhance the school's medium of instruction needs to be given the needed attention, hence this study. The next section looks at literature on the effect of classroom environment on children's literacy acquisition.

Environmental Influence on Literacy Acquisition

Considerable studies indicate that emergent literacy usually gets enriched through the environment. The knowledge children acquire on reading and writing prior to formal education are mostly learned from the environment (Guo et al., 2013; Roskos & Neuman, 2001; Vukelich et al., 2012). Young learners begin to learn about reading and writing from environmental print like labels of grocery items (labels of their favorite cereal, toys, legos etc.), billboards, and the likes even before they are enrolled in school. Studies show that young children exhibit their knowledge of reading and writing early before formal schooling and their emergent writing is a tool that they (children) utilize to interact with and represent the world around them (Haustein, 2012; Vukelich et al., 2012). This role the environment plays in the lives of emerging literates is a clear indication of the environment's potential positive impact on formal educational setting when teachers become intentional about it.

Texts are constitutive of social institutions; they are traces of (inter-)actions in such institutions and they provide means of 'reading' the interests and purposes of those involved in the making of texts in an institution (Gee & Handford, 2012). Classroom displays like alphabet and word walls, pictures, children's work sample, and other materials displayed or hang in classrooms serve as a third teacher to children (Echevarria, Short, & Peterson, 2011). Studies have shown that the environment could serve as the third teacher when teachers are intentional

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about it (Prosser, 2010; Thomson, Hall, & Russell, 2007). Classroom displays with bilingual labeling and/or pictures are good strategies that aim at enhancing DLLs language and literacy acquisition (Creese & Blackledge, 2010; Guo, et al., 2013; Sawyer et al., 2016). Aside from quality classroom interaction, labeling classroom displays in the languages that are required to be used in school is a vital instructional strategy to promote DLLs L2 learning, consequently making the environment a key component in the teaching and learning process.

Studies on the influence of environmental print on young learners' literacy acquisition have mostly shown positive results (Echevarria et al., 2011; Guo et al., 2013; Roskos & Neuman, 2001). Guo et al. (2013) explain that classrooms that provide children with a high-quality structural literacy environment foster children's literacy skills. The authors describe the characteristic of literacy-rich classrooms as "settings that provide children with considerable contact with print, which occurs through the display of functional print materials" (p. 42). They explain that these displays provide children with examples of how spoken words can be represented in print thereby enhancing their phonological awareness (Roskos & Neuman, 2001; Vukelich et al., 2012). Literacy rich classroom displays include posters, signs, charts, as well as teacher and children's writing samples. These displays could be a mixture of both visual and text, visual only, or text only. Literacy-rich classrooms promote a variety of writing experiences by providing children access to different writing tools and materials. There are considerable studies that show that there are direct linkages between children's access to print and writing materials and the literacy development of children (Echevarria et al., 2011; Guo et al., 2013; Roskos & Neuman, 2001). These positive impacts the environment can have on young learners' literacy acquisition support the assertion that it can become the third teacher if used well. Though all these studies were focused on White children, the knowledge is useful to this study in that

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photos of the classroom environment was one of the variables of interest for the current study. This also shows the relevance of conducting studies of this nature in multilingual societies such as Ghana.

As hinted earlier, the classroom context informs and documents the interactions among participants (Roskos & Neuman, 2011; Thomson, et al., 2007). Learners' daily interaction (through gaze, touch, manipulation and other modes of interaction) with displays on the walls and other visible part of the class indirectly impact on their language and literacy learning (Echevarria et al., 2011; Guo et al., 2013). The environment does not only enhance young learners' literacy acquisition, but it also informs and documents the interactions among participants in the classroom (Echevarria et al., 2011; Prosser, 2010). Classroom displays also reflects the pedagogical concerns and how teachers and students feel, think and behave, which in turn reflects the classroom teacher's pedagogical beliefs (Thomson, et al., 2007). Therefore, teachers' ability to enrich these settings to enhance learning using the appropriate language(s) for labeling is a vital area that needs much research attention so that teachers would be well informed of the appropriate use of the different settings of the school to promote children's learning. Discussion of how ECE preservice teachers are prepared in Ghana, the country of focus for this study is presented in the next section.

ECE Preservice Teacher Preparation in Ghana

ECE teacher preparation in Ghana has had a checkered history that is partly attributed to the fact that it (ECE) had been in the hands of private individuals and religious bodies for a long time (Abdulai, 2014; Etsey et al., 2009; Pence, & Marfo, 2008). It was not until the inception of the millennium development goals (MDGs) and the education for all (EFA) that the government of Ghana started considering the adoption of the KG aspect of the ECE as well as the ECE

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teacher preparation. Even though the lower primary (1-3) has been part of the formal education system since its inception, the preparation of teachers who teach this level had not been given the needed attention. This has made this area of education in Ghana suffer a lack of professionally trained teachers (Abdulai, 2014; Agbenyega & Deku, 2010; MOE, 2004; Morrison, 2001; Nyarko & Mate-Kole, 2016).

Many of the ECE classrooms in Ghana, especially those in the rural and peri-urban areas, are manned by untrained teachers. These teachers are what Ghanaians referred to as "Pupil Teachers." In other words, pupil teachers are teachers with no professional training in teaching and usually possess not more than secondary school education. Such teachers are mostly holders of basic education certificate or middle school leaving certificate. Some of the pupil teachers can even be found in the ECE classrooms in some urban centers indicating the degree of professional teacher scarcity in the ECE level of education in Ghana. Until 1987 when the Ghanaian basic education changed from the elementary system to the junior high school system, many of the pupil teachers barely possessed post-secondary education (Etsey et al., 2009). As indicated earlier, this neglect could be attributed to the fact that the management and supervision of ECE has been left in the hands of the Ministry of Women and Children's Affairs (MOWAC) and Social welfare instead of the Ghana Education service (GES), the national body in charge of managing schools (Morrison, 2001: Nyarko & Mate-Kole, 2016). Schools that are fortunate to have professional teachers in the ECE classroom were teachers who had the general basic/elementary school training instead of early childhood training.

To Akyeampong (2017), even the initial teacher training for basic education (P1-JHS 3) that has received much attention still has issues with the clinical component of its preservice teacher training due to misconception about good teaching on the part of some teacher educators.

The findings of Akyeampong's study indicated that most of the participants (teacher educators) viewed child-centered approach to teaching as mainly the use of teaching learning materials in small group instruction without adequate understanding of the child-centered pedagogical principles. He concluded with a call of action to teacher education reformers in Africa to give more attention to the preparation and practice of teacher educators. This crystalizes the issues ECE teacher education faces in that if the sector that has been given attention for long is still facing pedagogical issues then what becomes of those who are made to teach at the ECE level with less knowledge and expertise in the area. This makes teacher educators who are made to teach at the ECE level even more inadequate to handle the sector irrespective of the educational reforms at the initial teacher education (Abdulai, 2014; Morrison, 2002: Nyarko & Mate-Kole, 2016).

The inception of the FCUBE education reform shed more light on the issue, therefore there was the urgent need to improve the quality of teaching and learning in the basic education in Ghana (MOE, 1995). In the quest for improvement in the basic education, especially at the ECE level, Ghana adopted the leadership for learning (LfL) model to help train headteachers so they can in turn train their teachers on the appropriate instructional practices (Malakolunthu, McBeath, & Swaffield, 2014). The LfL's five seminal principles: (1) a focus on learning; (2) an environment for learning; (3) a learning dialogue; (4) shared leadership; and (5) mutual accountability to guide the direct change process was used to train the then basic school headteachers (MacBeath & Swaffield, 2011; Malakolunthu et al., 2014). Also, the adoption of the KG to the formal primary education in Ghana brought into focus the need to reform the ECE teacher preparation in the colleges of education. This concern to train teachers with appropriate knowledge and skills to man and teach in the early childhood education centers came up in the

presidential commission's report (Anamua-Mensah, n.d.; Republic of Ghana, 2002). The commission's recommendation called for a program change for pre-service teacher preparation for early childhood education that reflects the current need.

This recommendation brought forth the separate pedagogical training for ECE preservice and basic school preservice teacher preparation in the colleges of education in Ghana. Currently, there are selected colleges of education (initial teacher preparation institutions) that have separate departments that prepare ECE preservice teachers. In all, eight (8) Colleges of Education provide early childhood education programs out of the 38 government-funded colleges of education in Ghana. These colleges of education are Our Lady of Apostles (OLA) at Cape Coast, Holy Child at Sekondi-Takoradi, Presbyterian Women's at Koforidua, St. Louis at Aburi, Seventh Day Adventist at Kumasi, Holy Spirit at Dormaa, Jasikan college of education at Jasikan, and Tumu college of education at Tumu. These initial teacher preparation institutions offer 3 years courses and award a diploma teacher certificate to its students. Although, the commission (Anamua-Mensah, n.d.; Republic of Ghana, 2002) had recommended appropriate ECE pre-service teacher preparation, it was not until 2013 that the curriculum for ECE teacher preparation at the colleges of education was developed (GES, 2015: Institute of Education, 2014). This indicates that even after the ECE had been separated from the general basic school teacher preparation, there was still no ECE curriculum for the teacher educators to use (Abdulai, 2014; Mwamwenda, 2014). This was evidenced in Mwamwenda's study that there were inadequate professional teachers teaching at the early childhood education level in Ghana.

Currently, the ECE teacher preparation has well developed curriculum that includes the training of how the NALAP should be implemented in the classroom. According to Ghana's Teacher Education Division (TED) of the GES, the mission of teacher training in Ghana is to

"provide comprehensive Teacher Education programs that would produce competent, committed, and dedicated teachers to improve the quality of teaching and learning in Ghanaian classrooms" (Akyeampong, 2003, p. 6). So the structure of the ECE curriculum to include preparation of ECE preservice teachers with the knowledge and skill for the enactment of the NALAP was in the right direction so to satisfy the above mission of TED. Therefore, the current ECE curriculum takes into account the inclusion of learners' heritage language as a means of classroom instruction as well as school discourses. All public ECE centers are mandated to use the NALAP as their MoI which is in line with children's rights to quality education and the heritage language.

Aside from the colleges of education, ECE teacher education could be attained at the universities that offer education programs through their regular programs, distance, or their sandwich programs (Summer school). Like the colleges of education, all ECE teacher preparation at the universities prepare the students on the use of the NALAP language policy. ECE teacher preparation programs at the universities offer diploma, undergraduate Bachelor's and master's degree certificates. Currently, no university in Ghana offers Ph.D. in ECE. As evidenced in Akyeampong's (2017) findings that basic education's preservice teachers' education fall short in the practical (clinical) aspect of their training, meanwhile the ECE sector have issues with both theory and practice (Morrison, 2002). This is because most teacher educators who prepare the ECE preservice teachers are themselves lacking the theoretical and practical expertise. According to Akyeampong (2017), the major aim of teacher preparation educational reforms in Ghana is to help transform the teacher-centeredness of teacher preparation to child-centeredness orientation. However, this purpose has not been fully realized even with the basic education teacher preparation agenda.

As has been discussed early on, most of the ECE teacher educators have less or no ECE training at all indicating that such ECE teacher educators prepare ECE preservice teachers who pass through their hands with little or no appropriate ECE training required by these students. Currently, there is an ongoing reform in the colleges of education in Ghana dubbed T-TEL (Transforming Teacher Education and Learning) that aims at enhancing the practicum aspect of basic and ECE preservice teachers' preparation (Akyeampong, 2017). The T-TEL is a joint effort of UKAID and GES with the goal of revamping the clinical aspects of teacher preparation in Ghana by providing professional development to teacher educators in the colleges of education and classroom teachers who mentor the preservice teachers during their one year internship to equip them with appropriate coaching skills. The underlying objective is to transform teacher education to balance content and practice in order to help turn out teachers who would deliver quality teaching to basic schoolers.

From the literature reviewed, there is clear indication that there is lack of literature on research that focus on the connection of the school's environment and the language for classroom discourse. There is scant literature available on the influence of classroom displays on children's education in Africa as a whole and Ghana in particular. As far as I know, there is no study that has looked at how ECE teachers use bilingual labeling in their classroom displays to help enhance young learners' early literacy acquisition in Ghana let alone studies on how teachers use translanguaging in their instructions. Therefore, there is the need to fill this gap since Ghana is using a bilingual medium of instruction in its ECE level of education. More Ghanaian research has to be done to determine the influence of the environment on young learners' language and literacy acquisition as well as how teachers enact the NALAP in schools to check the efficacy of the program. Such research may not only help improve children's academic success but it may

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also inform policy as to the strategies to put in place to improve quality education for its citizenry. Such studies would help establish the relevance of education that is provided in children's heritage language to promote quality education as well as children's fundamental rights to heritage language.

Summary

This chapter discussed the conceptual and theoretical framework of the study, the overview of ECE in Ghana showing its roots and how it has progressed over the period to its current state, bilingual education which included translanguaging and models of bilingualism. The chapter also looked at the benefits of bilingualism and pointed out critics' views on bilingualism as well. The role of NALAP in ECE was also discussed. Literature on young learners' right to mother language in education as well as the environmental influence on language and literacy acquisition was reviewed. More so, how ECE preservice teachers are prepared in Ghana was looked at. The relationship of the reviewed literature and the current study were addressed and some critique was done on issues found in some of the literature. The chapter showed the gap in literature that needs to be addressed connecting it to why the current study was worth undertaking. The next chapter looks at the methodology this research used to achieve its purpose.

CHAPTER THREE: METHODOLOGY

Introduction

This chapter describes the methods that were employed to achieve the purpose of the study. It discusses the research design, data source, participants and site, data collection procedure and instruments for data collection. How the data was analyzed as well as ethical consideration were also discussed. The method is based on the purpose of the study that has been developed into research questions. The objective of the study was to explore how ECE teachers practice bilingualism and translanguaging in their classroom displays and morning assembly. The goal was to examine how ECE teachers are practicing bilingualism using their environment and translanguaging to promote young learners' language and literacy acquisition to help students build solid foundation for their future academic pursuit. The following research questions guided the study: 1. To what extent, if any, do KG teachers in the Cape Coast Metropolis represent bilingualism in their classroom displays? 2. How do KG teachers engage in translanguaging practices in the morning assembly?

Design

The study used a qualitative research approach. Secondary data collected in KG classrooms in the form of photos and videos were used for the study (Grbich, 2013; Jordan, 2014; Prosser, 2010). The study adopted visual research method to analyze the photo and the video data. Visual research is concerned with the production, organization and interpretation of imagery. Prosser (2010) opines that, "image-based methodologies can inform education policy" (p. 14); hence, the appropriateness of the choice of this design. Research shows that visual

methods give insight into the everyday material culture of classrooms and aid the study of classroom interaction (Harper, 2002; Prosser, 2010; Thomson et al., 2007). Rose (2012) posits that visual methodologies are used for interpretation of visual materials and therefore, the appropriate methods for the study. Edensor (2005:16) extends this with the assertion that photographs are never merely visuals but in fact conjuncture up synaethetic and kinesthetic effects for the visual to provoke other sensory responses. He uses photographs throughout his book to evoke sensory response of readers. Gee (2014) buttresses the fact that "classroom artifacts and objects are component part of Discourse the teacher and students create" (p. 54). This justifies the relevance of using visual method in examining how NALAP, a MTB-BMoI, is being practiced in Ghanaian KG classrooms since it is the basis of classroom interaction. Regarding the relevance of the use of videos in answering research question, visual methodology researchers explain that videotapes capture more of what happens in data collection than do other forms of data collection tools, such as interviews, questionnaires, field notes, etc. Heath, Hindmarsh, and Luff (2010) support the above assertion with the explanation that video is a reliable technology that helps researchers to collect data in a more natural setting and conditions in that with video recordings, activities are recorded as they occur in everyday habitats and in natural settings like home, school, or workplace. They further explain that video data could be subjected to detailed scrutiny, repeated analysis, and an authentic source for member check or participant validation therefore, making it a reliable data source.

Also, visual researchers including the above authors show the importance of the use of photos and videos in investigating medium of instruction in education as they are vital research tools that depict classroom as well as school interaction because images are active research tools (Chandler, 2007; Gee, 2014; Kress, 2012; Prosser, 2010; Rose, 2012; Semetsky 2017).

Therefore, classroom displays, be it photo or text, contribute to understanding how ECE teachers practice the NALAP in schools. According to Gee and Handford (2012), texts are constitutive of social institutions; they are traces of (inter-)actions in such institutions and they provide means of 'reading' the interests and purposes of those involved in the making of texts in an institution. Rose (2012) summarizes this with the assertion that visual methodologies use "various kinds of images as ways of answering research questions" (p. 10).

Qualitative research design focuses on participants and their experiences with emphasis on understanding their social context (Merriam, 2009; Miles, Huberman, & Saldaña, 2014; Wolcott, 2009). Qualitative research is categorized into the interpretive and constructivist epistemological perspective, and it is intended to describe, understand, and interpret multiple realities that are context specific (Merriam, 2009), hence, its suitability for the study. In addition, qualitative research in early childhood education seeks to explore issues that directly affect children's development and this connects so well with the intent of the current study: examining how Ghanaian KG teachers use bilingualism in their classroom displays and translanguage at morning assembly to promote kindergartners' early language and literacy acquisition. Therefore using a qualitative research design through visual method for the study to examine photos and videos to achieve the target objective is worthwhile. It was envisaged that the use of visual methods would give insight to how ECE teachers practice bilingualism and translanguaging in their schools.

Data Source

As stated above, secondary data was used for the study. Research show that visual data could come from a "found data (data found on reliable database like the internet, organization's databanks etc.)"; "researcher created data (data collected by the researcher)"; "participant created

data (data collected by participants)" and "representations (art-based data like cultural inventory, photo/object, film, video, drawings, or objects relevant for research)" (Prosser, 2010; Rose, 2012; Wiles et al., 2008), hence, making this secondary data a viable data source for the study. Visual research methods, as discussed earlier, comprise a vast array of different types of approaches to visual data which include photographs, film, video, drawings, advertisements or media images, sketches, graphical representations, models created by a range of creative media. Therefore, the use of both photos and videos are relevant data sources appropriate for qualitative visual study.

The chosen secondary data were part of a larger comparative multi-case study on civic education collected from KG classrooms in Ghana and the U.S. For the purposes of the current study, only the Ghanaian data were repurposed. The focus of the original data was to examine how classroom wall displays connected with young children's roles as apprentice citizens. These data are suitable for the current study because all the classrooms photographed were public schools that are mandated to use the NALAP in their ECE classrooms. Another reason for the viability of the data for the study is that Cape Coast Metropolis is among the few places that have organized refresher in-service training courses on the NALAP for ECE teachers aside from the national training. For this study, only the photographs of the physical setting of the classrooms and a video each of morning assembly of the participating schools were used. Videos of classroom instruction and classroom curricular materials that were not displayed on the walls were excluded.

The Ghanaian data were collected from six public KG classrooms in the Cape Coast Metropolis of the Central Region of Ghana. Even though there are over 46 languages spoken in Ghana, only 11 major languages (Akuapem Twi, Asante Twi, Dagaare, Dagbani, Dangme, Ewe,

Fante, Ga, Gonja, Kasem, and Nzema) have been selected to be used alongside English language for the NALAP. That is, in all the 10 regions in Ghana, schools can select any of these languages in addition to the English for its MoI depending on its location. It is in these languages that ECE textbooks, teaching and learning materials, and other teaching resources have been prepared. Schools in Cape Coast use mainly Mfantse and English for the NALAP, however, a few schools combine Ewe and English or Asante Twi and English. For this study, only the data collected in schools that use Mfantse-English BMoI were used because that is the language I (the researcher) can read and write fluently. Therefore, video recording of the morning assembly of each of the four schools and the classroom displays of one kindergarten classroom from each of the schools were used for the study. Data from the school that used Ewe-English combination was excluded. Out of the six KG classrooms, five used the Mfantse-English combination, therefore making them qualify for the study. However, data from four classrooms, a classroom each from a school, were analyzed for the study. The reason for this is that, two classrooms were from the same school therefore only one class was chosen for the analysis, hence, reducing the number to four classrooms.

Site and Participants.

The study drew from photos from kindergarten classroom walls and hangings and video recordings of morning assembly collected from five public early childhood care and development centers out of the 66 in the Cape Coast Metropolis of the Central Region of Ghana (see Table 3). The original study aimed at examining apprenticeship and civic themes in the selected Kindergarten classrooms. The data were collected in six KG classrooms, one from each school except for one school that had two classrooms selected for the data collection. The schools were selected from the following circuits in the Cape Coast Metropolis: OLA (3) and

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Pedu/Abura (1), and These schools were purposively selected for the primary study due to proximity to enhance easy access and foster data collection within the stipulated schedule. However, the purposive sampling technique used for the original study fits the present study because all the KG lead-teachers in the selected classrooms participated in the national ECE teachers' in-service training prior to the implementation of the NALAP as well as the metropolitan NALAP training organized by the Cape Coast Metropolitan Education Office afterward.

Table 3

Cape Coast Metropolis Education Office Summary Data for Public KG as at December 2015

Circuit	Total
Cape Coast	11
Aboom	9
Bakaano	10
Pedu/Abura	12
OLA	7
Efutu	12
Total	62

Source: GES, Cape Coast (2016).

According to Patton (1990), the quality of the research sample affects the quality of the study therefore the use of purposive sampling for the selection of the sites and participants for the primary data is still suitable for the current study. This sampling technique is where researchers purposely choose participants who, in their opinion, are thought to be relevant to the research objective (Gall, Borg & Gall, 2007; Sarantakos, 1998; Tongco, 2007). Gall et al. (2007) opine that purposive sampling is appropriate when a researcher seeks to "develop a deeper understanding of the phenomena being studied" (165). Also, Tongco's (2007) explanation that purposive sampling technique is most effective when a researcher needs to study certain cultural domain with knowledgeable experts within buttresses the relevance of purposive sampling to the

current study, though a bit judgmental. Thus, a researcher selects participants that could enable her/him satisfy her/his specific needs in research.

As stated earlier, the data for the study are the Ghanaian part of the existing multi-case study data collected from KG classrooms in Ghana and the United States. Even though it is a secondary data, I am very familiar with it (data) because I was an active member in the collection of the primary data. I was among the research team that collected the Ghanaian data for the original study that examined how children's roles as apprentices are depicted in classroom displays. Also, I am familiar with the participating schools because I have been part of the facilitating team for professional development workshops organized for the schools as well as a supervisor for pre-service teachers who do their internship in the said schools since I joined the Department of Basic Education's faculty at the University of Cape Coast (UCC). The average age of the participants was about five years old. In each classroom, both boys and girls participated in the activities for the data collection. In the original data, photos of everything found including wall displays and hangings in the classrooms and videos of class instruction as well as morning assembly were collected.

However, the current study focused on just the photos of the classroom wall displays created by teachers, students, as well as commercially made photos connected to instruction, and the video recordings of the morning assembly of the selected schools. Videos of classroom instruction and other curriculum material not displayed on the walls were excluded for this study in order to make me work with manageable data to enable me complete my dissertation within the scheduled time for my study leave. The length of the videos for the morning assembly is dependent on the school's schedule, therefore, the duration varied from school to school.

Data Analysis Procedure

Semiotics and discourse analysis (DA) were adopted for the data analysis. The study used the discourse analysis with the big "D" because this type encompasses paralanguage (Gee, 2014). The big "Discourse" is appropriate for the study because the video data which is the recorded interaction of the participants may contain paralanguage like gestures and other prosodic features that could give additional meaning to speech (Gee, 2014; Kress, 2012; Zoric, Smid, & Pandzic, 2007). Both semiotics and discourse analysis are suitable analysis tools for analyzing visual and textual data (Gee, 2014; Gee & Handford, 2012). In his discussion of multimodal discourse analysis, Kress (2012) shows the connection between semiotics and DA and their suitability for analyzing visual and textual data with the assertion that,

> Texts, of whatever kind, are the result of the semiotic work of design, and of processes of composition and production. They result in ensembles composed of different modes, resting on the agentive semiotic work of the maker of such texts. … A text is (made) coherent through the use of semiotic resources that establish cohesion both internally, among the elements of the text, and externally, with elements of the environment in which texts occur (p. 36).

Also, in terms of meaning making, both methods of analysis are context dependent (Gee, 2014; Rose, 2012; Semetsky, 2017; Stockall & Davis 2011). That is, the analysis yields meanings that are situated in the context of the image or utterance (situated meaning). Situated meaning is the specific meaning words or images take in specific context of use. To Stockall and Davis (2011), "Meanings evoked by visual images require the image itself, a producer, the interpretations of an audience and the context in which it is viewed" (p. 198). Gee (2014) opines that, "Discourses are always embedded in a medley of social institutions and often involve

various 'prop' books, labs, classrooms etc." (p. 52) and he explains that classroom artifacts, objects, and activities are component parts of Discourse that the teacher and the students create. Rose (2012) also asserts that DA can be used to explore how images construct specific views of a social world, hence, making it appropriate for analyzing the data which is made up of visuals and texts.

Semiotics is the study of how humans use signs or investigates the actions of sign (Chandler, 2007; Deely, 1990; Nöth, 2010; Olteanu, 2014; Semetsky, 2010, 2017; Shank, 1995). To Chandler (2007), a sign is anything that can be used to express a meaning. According to Stockall and Davis (2011), "… everything in the world is a sign even thought. That is, all experience, thought, action, object, and humankind is a sign" (p. 198). The authors further narrow the semiotics to visual analysis and assert that visual semiotics refers to the use of and analysis of visual images and that visual semiotics examines how a visual image is used and how the negotiation of meaning evolves in a complex social process. Deely and Semetsky (2017) buttress the above assertion with the statement that, "Human experience is always marked by signs, and all thinking and living proceeds in signs" (p. 208). Chandler (2007) explains the major concepts of semiotics in the investigation of the action of signs: sign (the relational meaning of word/picture), signifier (perceivable part of the sign/ the form in which the sign appears) and the signified (understandable part of the sign/ the mental content represented by the signifier) (Deely & Semetsky, 2017; Stables & Semetsky, 2014). Therefore, using semiotics analysis for the photos of the classroom wall displays and hangings are appropriate analysis tools for the study in that it helps to bring out the meanings carried by the photos because I adopted semiotics analysis for the photo data and DA for the video data.

Signs are said to be of three kinds namely icons, index and symbol (Chandler, 2007; Semetsky 2010, 2017). A sign is said to be iconic when the signifier resembles the signified. In other words, when an icon resembles the object to which it refers then the signs are said to be iconic. For example, the drawing of a picture of a cat instead of the word "cat" is iconic. Typical examples are icons used on computers. Onomatopoeic words and metaphors are regarded as ionic sign examples found in speech. Indexical signs occur where the signifier is caused by the signified. That is, an index has a direct relationship to an object it refers to. For example, smoke could be an index of fire or dark clouds an index of impending rain, therefore smoke could signify fire and so dark cloud could also signify impending rain. Symbolic sign is where the relation between the signifier and the signified is purely conventional and culturally specific. Symbols may have no direct relationship to the object but refer to the object through traditions, rules or conventions. Words and numbers are the most common symbols we use. According to Chandler (2007),

> Signs cannot be classified in terms of the three modes without reference to the purposes of their users within particular contexts. A sign may consequently be treated as symbolic by one person, as iconic by another and as indexical by a third. Signs may also shift in mode over time" (p. 45).

Guided by this concept, the purpose of the study determined the types of signs to focus on in the analysis.

Discourse Analysis was used to analyze the language used by the teachers at the morning assembly because this type of analysis enables researchers to study language as used in context (Gee, 2014; Gee & Handford, 2012). DA is the study of language in use. As the name discourse implies, it is the analysis of language beyond just the sentence to look into the natural language

use of the conversational events by the teachers and the students, hence, its suitability for this unit of analysis. That is, DA is the study of the meanings we give to language and the actions we carry out when we use language in specific contexts. DA is sometimes defined as the study of language above the level of a sentence or the ways sentences combine to create meaning, coherence, and accomplish purposes. It covers both pragmatics (the study of contextually specific meanings of language in use) and the study of "texts" (the study of how sentences and utterances pattern together to create meaning across multiple sentences or utterances).

As stated earlier, the big "D" discourse was used due to its multimodal nature because it encompasses the analysis of speech and other paralanguage like gesture, gaze, etc. (Gee, 2014; Kress, 2012). Kress (2012) states that, "… the aim of MMDA (multimodal discourse analysis) is to elaborate tools that can provide insight into the relation of the meanings of a community and its semiotic manifestations" (p. 37). DA is concerned with various 'semiotic modalities', of which language is only one (others include visual images and body language) (Gee & Handford, 2012). The concept of multimodality has it that 'language' and for that matter speech, is just one among the many resources for making meaning. This implies that the modal resources available in context of speech or image/object as well as culture need to be seen as one coherent, integral field of resources for making meaning. It is envisaged that combining these data analysis approaches could help give deeper examination of the photos of the classroom displays and the language use in exploring how bilingualism is represented as well as how translanguaging is practiced in the participating schools.

As indicated earlier, the variables of interest were the photos of the classroom displays and the videos of morning assembly from each school. That is, the photos were the unit of analysis in that each classroom had different displays nested in their individual classrooms because each

teacher may have his/her own or different means of going about the displays. Therefore, there was variability in the nature of the displays within a teacher and between teachers hence, the semiotics data analysis being appropriate for this data. The photo analysis took into consideration the nature (wall, layout/position, proximity, type of sign, etc.) of the photos as well as the language used in the labeling (Chandler, 2007; Deely, 1990; Kress, 2012; Semetsky, 2017). According to Kress (2012), every mode plays its specific role in meaning making. Regarding the layout or positions of the displays, Chandler (2007) contends that, "There is thus a potential sequential significance in the left-hand and right-hand elements of a visual image – a sense of 'before' and 'after'" (p. 112). Citing Lakoff and Johnson (1980), he explains that aside from up and down indicating more and less respectively, photo displays have the following attributes:

- *up* is associated with goodness, virtue, happiness, consciousness, health, life, the future, high status, having control or power, and with rationality, while

- *down* is associated with badness, depravity, sickness, death, low status, being subject to control or power, and with emotion (p. 112)

He asserts that "… writing tells, image shows, colour frames and highlights; layout and font are used in part for reasons of compositional arrangements" (p. 39). He further cites (Kress & van Leeuwen 1996, 1998) and (van Leeuwen 2005) to explain the connotative meaning the layout of pictures carry with the assertion that,

> …where an image is structured along a vertical axis, the upper and lower sections represent an opposition between 'the Ideal' and 'the Real' respectively… that the lower section in pictorial layouts tends to be more 'down-to-earth', concerned with practical or factual details, while the upper part tends to be concerned with abstract or generalized possibilities (a polarization between respectively 'particular/general', 'local/global', etc.).

In many Western printed advertisements, for instance, 'the upper section tends to . . .

show us "what might be"; the lower section tends to be more informative and practical,

showing us "what is" ' … The composition of some visual images is based primarily not

on a left–right or top–bottom structure but on a dominant centre and a periphery. 'For

something to be presented as Centre means that it is presented as the nucleus of the

information on which all the other elements are in some sense subservient (p. 113).

However, for the analysis of this study, based on the purpose and research question one, I

focused more on the language for labeling and how close or distal the photos were to students'

eye level (Carroll & Mazak 2017; Chandler, 2007; Gee, 2014; Gee & Handford, 2012) because

the relevance of the displays is dependent on the students' ability to view or read it. That is, the

main essence of classroom display is to enhance students' learning therefore, if the displays are

beyond students' eye level, then the probability of students viewing or reading it to achieve the

very intent of the display would be low. Another major area that the analysis focused on was the

type of sign each photo depicted. In semiotics analysis, this aspect of the analysis is important

because meaningful signs both in speech and classroom display enhance learning more

especially in the early childhood level of education (Stockall & Davis, 2011). For instance,

iconic sign display by its nature makes the connection between the sign and its label easy for

young learners sometimes even when the students are not familiar with the language used for the

labeling.

In order to ensure systematic analysis and reporting, the analysis of the photos followed a

modified version of the order in which the photos were captured (see Appendix C for the Data

Collection Protocol) beginning from the photos on the door, left wall (clockwise) to the last wall.

Although the general layout of each wall in the classroom was captured, I used the close shot

photos on the wall for the analysis to enable me have a clearer and vivid view of the photos because aside from the layout, close shot of the classroom displays were captured. For the purposes of this study and ethical reasons, students' personal items like folders and school bags as well as students' name chart were excluded in the analysis. The following were the steps or analysis protocol used for the photo analysis per school:

1. Reviewed all the photos starting from the door to the left side of the room and moving clockwise from the first wall to the fourth wall without making notes

2. Reviewed only the door to Wall 1 (Analysis was wall-based e.g. Wall 1-immediate wall from the left) without taking notes (Was done to all the individual walls)

3. Divided Wall photos into rows/horizontal demarcation (see Figure 3)

4. Took notes on row photos based on the following:

i. Wall number

ii. Row number

iii. Language used for the labeling (if labeled)

iv. The position of the photo (e.g. top, middle/center, bottom, top left, extreme left low etc.)

v. Proximity or Distal (How close or far away was the photo to the students' seat-Students' eye level)

vi. Type of sign (icon, index, or symbol)

vii. Brief explanatory notes

In every school, I first reviewed all the photos beginning from the door in a clockwise manner from Wall 1 to Wall 4. I then reviewed the photos on wall bases and then divided the wall horizontally in three rows to simplify the analysis. I based the demarcation of the rows on

the two wooden panels that were fixed on the wall. Row "a" begins from the top wooden panel to where the wall connects to the ceiling. Row "b" is the space between the two wooden panels and Row "c" is the space after the down wooden panel as can be seen in Figure 3.

Figure 3. Example showing the demarcation of rows

I followed this step with a table having the following headings: Wall, Row, Label, Position, Proximity/Distal, Type of Sign, Notes/Explanation for the analysis photos. The wall number depicted the particular wall under analysis and so was the row. The label column determined the language that was used for the labeling of the photo under analysis (If the photo was labeled or not). The position column depicted the point/place of the wall that the photo under analysis was located. Proximity column showed whether the photo was posted within students' eye level or not, that is, if the photo is close (P) or far from the students (D). The next column showed the type of sign the photo being analyzed was. As explained earlier, including the sign type in semiotic analysis is very vital especially when dealing with young learners. For example, using iconic signs for classroom displays promote learners' understanding as the sign reflects or link so well with the actual object. The use of iconic signs for classroom display does not only enhance children's comprehension (Semetsky, 2017; Stockall & Davis, 2011) but it also fosters their

vocabulary acquisition especially when the signs/displays are labeled (Sawyer et al., 2016). This column is followed by a brief explanatory notes. Each photo went through this analysis process manually.

Guided by the research question two and multimodal discourse analysis (Gee, 2014; Kress, 2010), the analysis of the video data followed Erickson's (2006) Type I and II (Whole-to-part/Inductive and Part-to-Whole/Deductive) procedures for the video analysis (pp.183-186). However, steps that were not applicable to the purpose of this study were skipped. Therefore, five out of six steps of Type I and three out of four steps of the Type II were adopted for the video analysis. Brief description of the steps are given below:

Type I (Steps 1-4 & 6)

1. Review the entire recorded interactional event as a whole, in real time, without stopping to playback, writing the equivalent of field notes as you notice verbal and nonverbal phenomena.

2. Review the entire event again, stopping it, and if necessary, replaying it at major section boundaries, noting on a time line the occurrence of major shifts in participants and of major topics and/or listening activities. Construct a time line for the event as a whole, showing and labeling its major constituent parts, or episodes.

3. Transcribe the verbal and nonverbal listening reactions of listeners. To transcribe, replay short segments of the tape repeatedly. Attend either mainly to speech or mainly to nonverbal behavior, focusing on one party at a time in the interaction. Look at the primary partner with whom the individual you first focused on is engaged (either as speaker or as an auditor/listener). Keep replaying until you have got detailed notes on the

complimentary verbal and nonverbal behavior of all the interlocutors in the interactional occasion.

4. Replay tapes until you have enough descriptive information to answer whatever research questions you have posed. Do not try to work analytically with smaller units, shorter sequences of interactions.

6. Determine the typical or atypical of the instances transcribed and analyze in detail (pp. 183 - 185)

Type II

1. Within a single interactional event or episode, decide on certain communicative/pedagogical functions of research interest.

2. Identify instances of interest exhaustively within the event, locate every instance of a question asked by a teacher, or hesitation in answering by a student, or of the use of pointed stares or iconic gestures by a teacher to say "keep quiet," or of the volunteering of new insight by a student, or of the use of the mother tongue.

3. Tabulate the frequencies of occurrence of the phenomena of research interest.

4. By quoting or by other detailed description, show what a few of the various kinds of instances look like in actual performance (pp. 185 - 186)

Though this is a qualitative study which most times frequency seem irrelevant, the inclusion of frequency in the analysis for this study was necessary because it helped to determine how much or less the phenomena of interest was being practiced. As Erickson (2006) points this out in his procedures for analyzing video data, Type II step 3, by adding the number of times teachers translanguaged during their assembly time (which form a major part of the school day) assists to give vivid picture of the phenomenon. That is, it helps to determine how much or less

the KG teachers are into the translanguaging practice (Schwartz & Asli, 2014). According to Schwartz and Asli (2014), "the quantification in qualitative research, permits more precise examination of phenomenon occurrence and then one may use these data to draw inferences. In addition, the frequency analysis was necessary to pinpoint the teachers' regularly used versus rarely used strategies…" (p. 26)

Like the photo analysis, these steps for the video analysis assisted me to develop a table with the following columns: time, focus person, activity, transcription/translanguage, paralanguage/body language, and brief notes/translation. The time column showed the length of time that an activity of interest lasted, the focus person depicted the teacher who led the activity or whose speech/action was being analyzed, the activity as the name implies showed the particular activity during which something (speech or action) relevant to the study happened, the transcription/translanguage column depicted the transcription of the selected part of the video recording that is relevant to purpose of the study and to answering research question two. The paralanguage/body language column dealt with nonverbal and prosodic features that came along with the selected speech. Attention was given to the pitch at which talks were delivered as well as accompanied gestures. Gestures and metaphoric speech (figurative language) or song were also captured in this column because these (gestures and metaphors) are relevant in both semiotic analysis and DA as they could determine the contextual meaning of what is being said. Gestures especially iconic gestures have been found to be an important instructional tool (Cook, Mitchell, & Goldin-Meadow, 2008; McCafferty & Gale, 2008; McNeill, 1992) especially in ECE (Bosiwa & Bronteng, 2015). McNeill (1992) explaining the categories of gestures asserts that iconic gestures depict the content of speech, both objects and actions, in terms of their physical characteristics.

McNeill (1992) further explains that iconic gestures are closely linked to the semantic content of the talk and that iconic gestures may be: kinetographic, representing some bodily action, like walking fast, or pictographic, representing the actual form of an object, such as outlining the shape of an object. Bosiwa and Bronteng's (2015) study revealed that teachers' intentional use of iconic gestures in instruction enhance young learners' literacy learning. Iconic gestures are useful in such a way that they add detail to the mental image that a person is trying to convey. Therefore, paying attention to paralanguage that include gestures and metaphors in the video analysis was worthwhile. The last but not least column of the analysis table was brief notes/translation. This was used for short explanation of what happened in the said activity and the translation of the Ghanaian language part of the selected transcription.

To enhance trustworthiness, aside from the rigorous combined analysis method, I engaged critical friends to review the data analysis. Analysis of pictures of the classroom walls and hangings was used to answer research question one: 1. To what extent, if any, do KG teachers in the Cape Coast Metropolis represent bilingualism in their classroom displays? The video data was used to answer the second research question: 2. How do KG teachers engage in translanguaging practices in the morning assembly?

Ethical Considerations

The importance of ethical issues in research cannot be overemphasized. However, it is a complex issue for visual methodologist, sometimes putting them in data analysis dilemma. It is acknowledged that ethical issues in visual research is complex, especially when vulnerable participants like children are involved (BSA, 2006; Jordan, 2014; Papademas, & IVSA, 2009; Pauwels, 2008; Wiles et al., 2008). Visual methodologists including the above authors acknowledged the fact that, there are difficulties in anonymizing data in visual research

especially in the use of photographic and video data (Wiles et al., 2012). That notwithstanding, they urge researchers adopting visual methods to endeavor to adhere to ethics and give special consideration to the outcome of the study and the potential harm that the research could bring the researched and the researcher(s) (Rose, 2012). Extending this to professional integrity, BSA (2006) admonishes that, "…researchers should consider the potential risk of the dissemination of their results to themselves, the discipline and the individuals in the setting …" (p. 2) indicating the relevance of adherence to ethics in research irrespective of the approach adopted.

Guided by this ethical research principle, ethical consideration was a watchword in the conduct of this study. As advised by visual research proponents that visual researchers should adhere to the highest professional standards and accept responsibility for their work as well as strive to respect the rights, dignity, and worth of all people, the analysis of the photos and the videos were done on only my personal computer. This enabled me ensure that no other person than myself and the critical friends could view the photos as well as the videos. This also led to minimal alteration that may affect the quality of the data. Pauwels (2008) opines that, "Blurring photographs may sometimes be inadequate to keep anonymity and the aesthetic results may not be that pleasing either" (pp. 274). This view of Pauwels' regarding research ethics and photo analysis is shared by many visual research methodologists (Jordan, 2014; Papademas, & IVSA, 2009; Wiles et al., 2008; Wiles et al., 2012). To ensure anonymity and confidentiality, pseudonyms were used for the schools and teacher participants with metaphoric artwork for their characteristics especially for the presentation of findings. Most of the pseudonyms for the schools were selected from Adinkra symbols in Ghana. The choice based on the atmosphere or climate created at the morning assembly video recording or the structure and facilities in the school in question. Adinkra symbols are visual representation of concepts and

aphorism developed by the Akan people of Ghana. These symbols are mostly used in fabrics, pottery, stools, sculptures, architectural buildings, and other manual arts. They are decorative objects that carry messages conveying ancient traditional wisdom relevant to aspects of life and/or the environment. Also, regarding the classroom displays, only photos that do not have identifiable element were used.

One advantage with the use of this data regarding ethics is that, since this was a secondary data analysis, I did not have any contact with the participants. In addition, the original data were subjected to University of South Florida's (USF) IRB scrutiny to qualify to do the research. As contend by Wiles et al., (2008) that before undertaking this form of research it is advisable for the member(s) to liaise with a professionally recognized ethics board, as part of the ethical considerations, I updated my personal IRB certification by completing the course requirements for social and behavioral investigators. I also employed peer-review or critical friends' technique by asking colleague students who have expertise in visual data analysis and/or those who are literate in the Mfantse and the English language to scrutinize the data analysis to ensure credibility, trustworthiness, and appropriateness of the data.

Summary

In this chapter I described the research design for the study, data source, and the site as well as the participants for the study. It also looked at the data collection and the procedure for the data analysis. The ethical considerations for the study were also discussed. The findings derived from the data analysis are discussed in the subsequent chapters. The results were reported on school-based presentation. That is, a chapter is devoted for each school's findings.

CHAPTER FOUR-FINDINGS

Introduction

This chapter reports on the findings that were derived from the analysis of Pempamsie School (Pseudonym) data. It first presents a brief description of the setting of the school including the classroom where the data was collected before the presentation of the findings. The purpose of the study was to examine the bilingual and translanguaging practices of ECE teachers in selected schools in the Cape Coast Metropolis in the Central Region of Ghana. The study looked at how the ECE teachers practiced bilingualism in their classroom displays as well as how they translanguaged in their conduct of morning assembly to enhance students' comprehension and foster literacy acquisition which is the main import of the NALAP, the current ECE language policy in Ghana. The chapter also describes the participants' information relevant to the purpose of the study, the reporting of the findings, and ends with the summary of the chapter. The presentation of the findings is done according to the research questions. As was explained in chapter three, the analysis of the photo data was used to answer research question one: To what extent, if any, do KG teachers in the Cape Coast Metropolis represent bilingualism in their classroom displays? and the video analysis for research question two: How do KG teachers engage in translanguaging practices in the morning assembly?

Setting of Pempamsie

Pempamsie is the metaphoric name for this school. As explained early on, this metaphor best describes the characteristics of the people in this school. Pempamsie is an Adinkra symbol

(see Figure 4) that literary means preparedness/readiness and symbolically signifies unity and strength. Pempamsie symbol can also signify teamwork and these were the characteristic that the adults and students in this school portrayed. It could be seen from the video recording that there was cooperation or teamwork among teachers as well as the students.
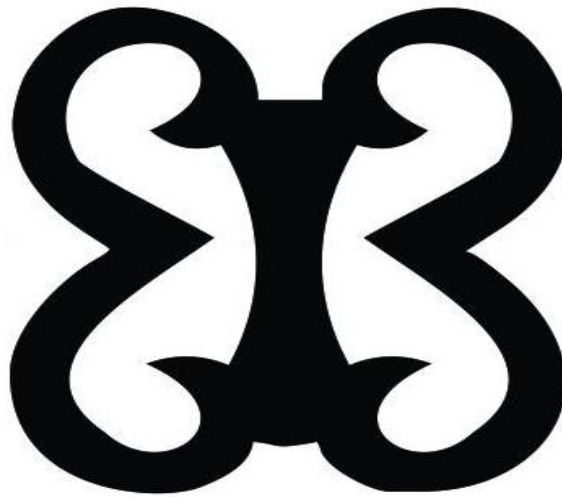
Figure 4. Pempamsie- Unity (Teamwork) & Strength

Pempamsie kindergarten is part of the ECE section of the Metropolitan Assembly (MA) Basic School located at a suburb of Cape Coast Metropolis in the Central Region of Ghana called Kwaprow within the OLA Education Circuit. The community shares boundary with the University of Cape Coast and the school is located at the northeastern part of the University, a walking distance from the College of Distance Education of the university. Though both the Primary (including the KG) and the Junior High School (JHS) are situated on the same location, they are a bit apart with a large compound in the middle that serves as a playing ground for the entire student body. The KG is located in between the Primary and the JHS blocks and it is just a walking distance from the head teacher's office that is located in the Primary school. Apart from the KG section that is enclosed with two entrances, the Primary and the JHS are on open compound and this makes people sometimes use the compound as a thoroughfare to and from the

adjoining communities and settlements. There are drawings with their respective labels on the walls of the KG block. With the exception of the playing ground, there are trees along the path to the Pempamsie KG and few on the compound with one behind the KG block. Beside the KG block is a structure that serves as the school canteen where food vendors sell food to teachers and children. There is no playing equipment on the school compound. However, the school has a large compound that the students can have free play and other kinds of games on it.

The normal day of public kindergartens in Ghana begins at 8:00 am and ends at 2:00 pm. Therefore, most schools likewise Pempamsie KG, open around 7:30 am to allow students in so they could clean the classrooms and school compound and set the place ready prior to the official school hours. As stated earlier, because Pempamsie KG has no wall with gate nor security personnel to keep an eye on the students except the teachers, students could move in and out of the compound on the blind side of the teachers. However, due to the communal living culture of Ghanaians, the food vendors and sometimes the passers-by from the community do prevent students from straying from the school compound. That notwithstanding, visitors or any persons who wished to interact with the students during official school hours ought to see the headmistress or her assistant first and introduce him or herself before their intention could be expressed.

The KG section is divided into two streams: A and B with each stream having two classrooms. That is, each stream is made up of KG 1 and 2. Like the others, the KG did not have equipment for the students' indoor and outdoor activities apart from spoilt toy car and an improvised drum. There is a plantain plant inside the KG block with old car tyres used as a fence around it. The total KG student population at the time of the research was 106 of which stream A had 62 students with 29 and 33 for KG 1 and KG 2 respectively. Stream B had 54 students made

up of 29 students in KG 1and 25 for KG 2. The adult population in the KG section of the school was 11. This comprised four Trained/Professional Teachers, three Attendants and four Preservice teachers (PSTs) who are popularly referred to as Mentees in Ghana. The trained teachers who had at least a Teachers' Certificate "A" served as the lead teachers, one to a class. The lead teachers were assisted by the attendants and the PSTs who were having their internship at the school.

The classroom from which the data used for this study was collected is located on the right when entering the KG block from the path to the headmistress's office but on the left when entered from the other entrance coming from the route towards UCC's College of Distance Education. It is at the front of this entrance that the entire KG holds their morning assembly. This classroom is the second room from both entrances. This classroom is between the other KG room of the stream and the small room that is used as the kitchen for both streams A and B. The classroom has four walls (see Figure 5) similar to the other classrooms with the exception of its door being fixed very close to the wall tagged "Wall 1" for the purposes of the primary study as well as this study because of the of the data collection protocol used (see Appendix B). The classroom has only one door fixed on wall 4 that is divided into two with each side of the door labeled bilingually (English and Mfantse). It has four large windows located on Walls 2 and 4 with meshed wire protection and it also has bilingual labeling on each window. Each of the four windows has three divisions (see Figure 4). These windows and door that give natural light are the major source of light to the room. This classroom shares its Walls 1 and 3 with the other KG classroom of its stream and the kitchen for the both KG streams (A & B) and the blackboard for the class is fixed on Wall 1. The Wall 2 of this classroom is adjacent the Junior High School

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section of the Pempamsie MA and its wall 4 is the only one that fully faces the inside of the yard of the KG block (adjacent the other KG stream).

There are posters (both manual and commercial) on all the walls of the classroom. There are hangings made of cut-out drawings of fruits and vegetables as well as decorated cut-out plastic bottles hanging from the ceiling. There are two plastic chairs for teachers located by Wall 4 and wooden chairs for the students. The seating arrangement in the classroom is rectangular in shape with few tables placed in the center. There are different learning centers located at designated places in the room and all these centers are labeled bilingually. There is a cupboard where books and other classroom teaching and learning materials are kept, placed on the corner of Wall 4. Due to the size of the room and the seating arrangement, there is enough space for free movement (free traffic flow) for both teachers and students. Though the painting in the room is old, the colorful posters brighten and enhance the beauty of the room.

Wall 1

Wall 2

Wall 3

Wall 4

Figure 5. Walls of Pempamsie KG Classroom

In Pempamsie KG, both Stream A and B hold their morning assembly together at the open space in front of the entrance towards the UCC's College of Distance Education. It is during the morning assembly that both streams come together to have their morning activities just after the morning prayers and the Patriotic recitation: the National Pledge and the National Anthem. In other words, in Pempamsie KG, Stream A and B have their morning activities together before they disperse into their respective streams and classrooms. Because their morning activity is embedded in the morning assembly, their assembly is more prolonged than schools that have separate times for these activities (assembly and morning activities).

The teachers at the KG at the time of the data collection could be described as enthusiastic, dedicated and caring in that they were all very active in the morning activities and had passion for the students' welfare and learning. They were dedicated and offered helping hands to both their colleagues and the students without being asked to. Even though there was a lead teacher (teacher on duty) for the morning activities, at a glance, you could see cooperation and teamwork among the teachers including the PSTs. But for their uniform, it would be difficult for a visitor to differentiate PSTs from the regular teachers. There was rapport between teachers and students and among teachers. The lead teacher could be said to be a team player in that, though she was the lead, she sought clarification from her colleagues on issues she was not sure of and also encouraged the other teachers including the PSTs involvement during the morning activities that is integrated into the morning assembly. The enthusiasm of the teachers affected the students and this made morning activity fun and very cordial.

Findings

As stated earlier, the findings are reported according to the research questions and the first section of the findings looks at the report of the photo analysis which was used to answer research question one. In answering research question one, the report is presented under the following subheads: Labeling Type, Proximity/Distal of the Displays, and the Types of Sign the photos depicted.

Research Question 1: To what extent, if any, do KG teachers in the Cape Coast Metropolis represent bilingualism in their classroom displays?

Labeling Type

This subhead deals with the different approaches or methods the teachers adopted in labeling their classroom displays. The information on the wall and row columns on the photo

analysis table (see Appendix D) are embedded in the presentation of the labeling type in that the photos that were analyzed were posted on the walls that were divided into rows to ease the analysis. Row "a" is the space from the top wooden panel to where the wall links to the ceiling. Row "b" is the space between the two wooden panels and Row "c" is the space after the bottom wooden panel to where the wall connects to the floor (see Figure 3 in Chapter Three). As was discussed in chapter three, the analysis focused only on the photos of the classroom wall displays created by teachers, students, and commercially made photos connected to instruction. Therefore, photos of students' folders (plastic files used for students) were excluded.

Regarding how the selected KG teachers in Pempamsie KG labeled their classroom displays, the analysis yielded three approaches. They were Bilingual labeling, English language only labeling and No Label (see examples in Figure 6). For the purposes of this study, cluster of hangings of the walls were treated as one when they have common characteristic regarding the category being analyzed (see Appendix D). Bilingual labeling referred to the labeling done in both the Mfantse and the English languages. These two languages are the languages that the NALAP permits this school to use as its MoI due to its location, therefore all instructions ought to be carried out through these media. The English language only labeling as the name implies referred to the labeling that were done in only the English language. The third category, "No Label", was for the displays that were neither labeled in Mfantse nor English or both. That is, they had no label at all on them. This type referred to photos that bore just the sign or picture without any written text in both or either of the two approved languages to be used in the school that could help students make connection with its associated name. An example each of the three categories identified for the labeling of the classroom displays of Pempamsie KG are provided in Figure 6.

Bilingual Labeled Display   English Language Labeled Display   No Label Display

Figure 6. Examples of Pempamsie KG Labeling Type

For clarity of the report presentation, Table 4 provides the summary of the method of

labeling from the Photo Analysis Table (see Appendix D).

Table 4

Summary Table of Pempamsie KG Labeling Type

	Door	Wall 1	Wall 2	Wall 3	Wall 4	Total
Bilingual	1	2	3	2	1	**9**
English Only	--	3	2	8	2	**15**
No Label	--	2	1	5	1	**9**
Total	**1**	**7**	**6**	**15**	**4**	**33**

Out of the thirty-three analyzed photos, nine were bilingually labeled including the door,

fifteen were labeled in only English language and nine were not labeled at all. This indicated

that, English language labeling was the approach the teachers used most with bilingual labeling

and display without labeling having equal attention. However, all the major places and objects

like the learning centers, doors, windows, and blackboard were legibly labeled bilingually.

Bilingual labeling was posted on the door, the only entrance to the classroom. Bilingual labeling

distribution on the walls were as follows: two on Wall 1 with one each posted on Row "b" and "c" respectively; three on Wall 2 with two posted on Row "b" and one on Row "c"; Wall 3 also had two bilingually labeled displays with both posted on Row "c" and Wall 4 had only one bilingual labeled display posted on Row "b", the only row that had classroom displays on this wall.

As stated above, English language labeling dominated the labeling style of the classroom displays. That is, almost half of the classroom displays were labeled in English language only. Out of the fifteen English only labeled displays, three were posted on Wall 1 located on Rows "b" and "c" consisting of two and one respectively. Wall 2 had two English only labeled display posted on Row "b" whilst Wall 3 had eight posted on Rows "a" and "b" with four displays on each row. Wall 4 had English only labeled display posted on Row "b" alone. The findings showed that among the walls, Wall 3 had most of the classroom wall displays. Fortunately, from the seating arrangement of the students, the position of this wall makes it easy for most of the students to view it during most of the classroom activities therefore could have the opportunity to view them during most of the instructional hours. However, unlike Wall 3, the position as well as the space on the other walls sometimes hinder free and clear viewing and therefore could deter the students from making good use of the displays posted on them. For example, some part of Wall 1 is blocked by the door and the blackboard is also located on this same wall.

Again, the two big windows of the classroom as well as the line on which students hang their folders are located on Wall 2, therefore, using up most of the space that could be used for wall displays and sometimes blocking some of the parts of the displays posted on it. For example, the folders of the students hung on the line, cover some of the items and labels of the learning centers (i.e. Home Center/Fie Ndzemba) making it difficult for students to have a full

view of the items and labels for the center (see Figure 7). Aside from obstruction, there were

some displays that had labeling issues with respect to penmanship, spelling, and inconsistency in

labeling (see Figure 7). There were few displays with spelling mistakes and others on which

some words began with upper case whilst others with lower case. For example, in Figure 7, on

the photo labeled "Spelling Mistake", *Tomatoes* and *Onions* were spelt "TOMATOS" and

"ONOINS" respectively. Mfantse word *Ndzɛmba* was spelt "Ndzemba" for the Mfantse version

of the "Home Center" Also, aside from the obstructed label there were some drawings that had

their labels on top, others beside the drawings with some under the drawn objects clustered on

the same manila card.

Inconsistent/Haphazard Labeling   Spelling Mistake Labeling   Obstructed Label

Figure 7. Examples of Pempamsie KG Displays with Labeling Issues

The last but not least category of labeling approach revealed in the findings was the No

Label type. These types of labeling were the displays that had no written text to tell what the

drawing/picture/object was. Beside the wall displays that had no label, all the wall hangings in

the classroom were not labeled. The nine wall displays that had no label on them were located as

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follows: two posted on Wall 1 with one each on Row "a" and "c" respectively, one on Wall 2

posted on Row "c", four located on Wall 3 with four and one on Rows "b" and "c" respectively

and one posted on Row "c" on Wall 4. From the findings, Row 3 had the most "No Label"

displays because out of the nine wall displays which were not labeled, five were located on Wall

3 alone. One point worth noting in this finding is that, Wall 3 that is positioned at the advantage

of the students had higher number of "No Label" displays (5) than the Bilingual Label displays

(2) (see Table 4 above).

Another point worth noting here is that, because the main focus of this part of the

findings is related to how the classroom displays were labeled, the other two subsections will

conclude with this purpose. That is, each of the subsequent two subheads will present its

connection with the labeling type.

Proximity/Distal of the Displays

Three categories were identified under the findings for the displays proximity and/or

distal. They were Proximity, Distal, and Both (proximity and distal). In the analysis, proximity

(P) was used for displays that were within the students' reach or within their eye level. Thus,

displays that were categorized as P were those that were conspicuous to the students (see Figure

8). Displays that were beyond the students' eye level were referred to as distal (D) (see Figure 8).

That is, D was a mark for displays that were inconspicuous to students. The displays that were

marked Both (which were mostly the hangings) were those clustered at a particular point with

some being close to students' eye level and others far from them. This section encompasses the

information on the column titled "Position" on the Photo Analysis Table (Appendix D) because

the import of the column's content are either conspicuous or/and inconspicuous. In a nutshell,

displays that were close and conspicuous were marked P and those that were far or

inconspicuous were marked D in the analysis process. Figure 8 presents example each of proximity and display displays respectively.

Proximity: Display close to Students   Distal: Display far from Students

Figure 8. Examples of Pempamsie KG Proximity/Distal Wall Displays

From Figure 8, it could be seen that the example of the "Proximity" display, labeling of the "Construction Center/Nhyehyɛe Bea" is posted low, close to the mat that had the wooden blocks and other materials for construction and this enhances connection of the label with the place as well as easy viewing. However, it is clear that students will have a difficulty reading the lower case English language letters of alphabet, as well as the hangings (the example for "Distal" display) in that they are located far from students' eye level.

As was done for the Labeling Type, a summary table was provided to simplify the presentation of findings.

Table 5

Summary Table of Proximity/Distal of the displays in Pempamsie KG

	Door	Wall 1	Wall 2	Wall 3	Wall 4	Total
Proximity (P)	--	2	4	7	--	**13**
Distal (D)	1	5	2	7	4	**19**
Both	--	--	--	1	--	**1**
Total	**1**	**7**	**6**	**15**	**4**	**33**

The findings indicated that most of the classroom displays in Pempamsie KG were far from the students' eye level. From Table 5, it could be seen that out of the thirty-three displays analyzed, nineteen were marked distal indicating that they were beyond the students' eye level. Thirteen of the analyzed photos were within the students' eye level with only one marked both indicating that within the cluster, some were conspicuous to the students whilst others were inconspicuous.

Of the thirteen displays that were close to the students, none was located on Wall 4. The following were the distribution of the analyzed classroom displays that were marked P: two were located on Wall 1 and both were posted on Row "c"; four were located on Wall 2 with three and one postings on Rows "b" and "c" respectively. Wall 3 had seven P displays with five posted on Row "b" and two on Row "c". Those on Row "b" were posted very close to Row "c", the bottom part of the wall.

As stated early on, nineteen displays were found to be far from students' eye level. This type of displays was found on the label of the door, the only entrance and exit point of the classroom. That is, the labels on the door were posted at the upper part of the door making the position far above the eye level of the children. As hinted earlier, cluster of hangings by each of the walls were treated as one when they have common characteristic regarding the category

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being analyzed (see Appendix D). With the distal wall displays, aside from the labels on the

door, five were located on Wall 1, two on Wall 2, seven on Wall 3, and four on Wall 4. Of the

five located on Wall 1, one was posted on Row "a" and three on Row "b". Those on Row "b"

were posted beyond the eye level of the students. Also, all the hangings on this wall were far

beyond the students' reach. The two D display located on Wall 2, one was posted on Row "b"

and the other one represent the hangings that were far beyond the eye level of the students. Out

of the seven D displays on Wall 3, four were posted on Row "a" and three on upper part of Row

"b". The hangings of Wall 3 were categorized as "Both" (see Table 5 and Appendix D) because

some of them (hangings) were within the eye level of the students whilst others were far beyond

them. Of the four D displays on Wall 4, three were posted at the upper part of Row "b" and the

one represented the hangings which were all above the eye level of the students.

As regards the connection of proximity/distal and the labeling type, the findings indicated

that out of the thirteen P displays, five were Bilingual labeled, five English labeled and four No

Label. Of the D displays, English only had nine displays out of the nineteen displays with

Bilingual and No Label having five each. However, there was one display (hangings) marked D

& P indicating that among the cluster, some were close and others were far from the students'

eye level. These findings indicate that with regard to closeness of the classroom displays,

Bilingual and English language only labeling had the same number of distribution. However, the

distribution of the D display was different with English language only having the highest number

of display and same number of displays for Bilingual and No Label. The next subsection looks at

the type of signs which will include the labeling type and proximity/distal of the displays.

Types of Signs

The findings under this subhead report on the type of sign that the individual analyzed photos depicted. In semiotics, three main types of signs namely iconic, indexical and symbolic have been identified (Chandler, 2007; Deely & Semetsky, 2017; Semetsky 2010, 2017). As explained earlier, Iconic signs are signs whereby the signifier resembles the signified (The icon resembles the object it refers to). Onomatopoeic words and metaphors are also classified as iconic signs (This aspect of the iconic is presented clearly in the report of the research question). Indexical signs are those that the signifier is caused by the signified. That is, an index has a direct relationship to an object it refers to. Last but not least is the symbolic sign where the relation between the signifier and the signified is purely conventional and culturally specific. The most commonly used symbolic signs are words and numbers.

With regard to this study, the analyzed photo identified two main types of sign: Iconic and Symbolic. However, as was seen in the presentation of the previous findings, the hangings (which was treated as one) yielded the third row termed as "Both" because some of the hangings were categorized as iconic whilst others were seen as symbolic signs. Guided by the explanation given by authorities in semiotics (Chandler, 2007; Deely & Semetsky, 2017; Semetsky 2010, 2017), signs or photos that were classified as icons were those that resembled the object that they referred to or represented and the symbolic for those that the connection between the sign and its referent were typically conventional and culturally based. Figure 9 shows examples of iconic and symbolic displays.
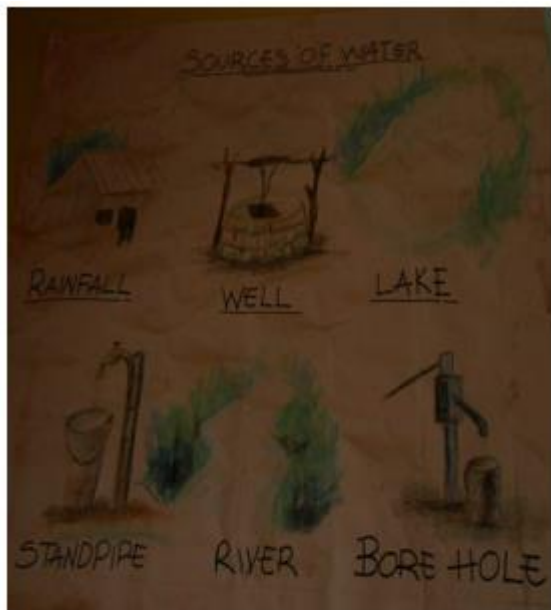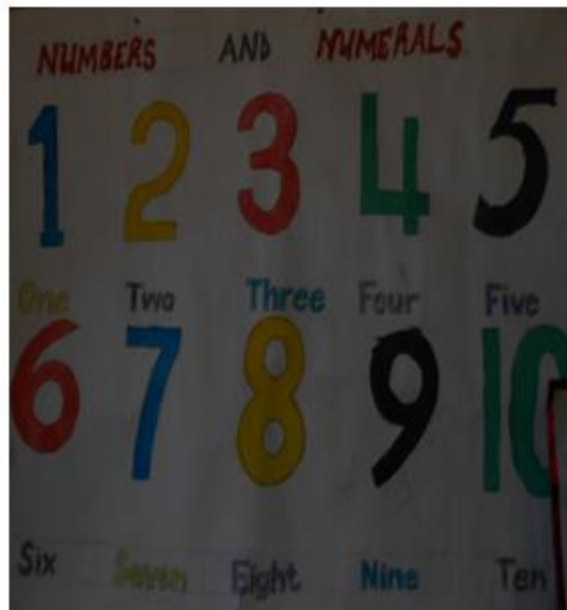
Iconic Sign   Symbolic Sign

Figure 9. Examples of Pempamsie KG Types of Sign

As was done to the two previously discussed subheads, a summary table for the types of signs derived from the Photo Analysis table (see Appendix D) was provided to ease comprehension of the findings.

Table 6

Summary Table of the Types of Sign in Pempamsie KG

	Door	Wall 1	Wall 2	Wall 3	Wall 4	Total
Iconic	1	3	3	11	1	19
Symbolic	--	4	3	3	2	12
Both	--	--	--	1	1	2
Total	1	7	6	15	4	33

From Table 6, it can be seen that out of the thirty-three analyzed photos, nineteen were classified as iconic, twelve as symbolic and two as both. The very first photo for the analysis according to the protocol used which was the door was iconic (see Appendix D). The location of the iconic displays in the Pempamsie KG's classroom were as follows: three on Wall 1 with one

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each posted on Row "b" and "c" and the remaining one representing the hanging located on this wall, three; Wall 2 also had three iconic displays with one each on Rows "b" and "c" as well as hangings; Wall 3 had eleven iconic displays with four posted on Row "a", five on Row "b", two on Row "c", and one representing the hanging on the wall; and Wall 4 had only one iconic sign posted on Row "b".

Regarding the distribution of the symbolic sign, Wall 1 had four displays with one, two, and one posted on Rows "a", "b", and "c" respectively whilst three, three, and two located on Walls 2, 3, and 4 respectively with all the displays posted on the Row "b" of the respective walls. This indicates that aside from Wall 1, which had the symbolic sign/displays posted on each of the rows of the wall, the other three walls had their symbolic displays on only the Row "b" of their respective walls. As stated early on, the two displays that were classified as both iconic and symbolic were the hangings located on Wall 3 and Wall 4. The hangings on each wall were analyzed as one, hence, making it have the Iconic/Symbolic status. One point worthy of note is the iconic signs outnumbering the symbolic ones because by their (iconic signs) nature, the students can comprehend and/or connect their labels (if they have) easily because they resemble the actual object they refer to (Chandler, 2007; Deely & Semetsky, 2017; Semetsky 2010, 2017). Also, Wall 3 having the highest number of iconic displays is worth noting because the location of this wall is to the advantage of the students. That is, the students can view most of the displays on this wall with ease due to their seating arrangement and it (Wall 3) also has less obstruction as compared to the other walls.

Linking the types of signs with the labeling type, the findings indicated that out of the nineteen iconic signs, seven had bilingual labels, seven English language only labeled and five were not labeled at all (No Label) (see Appendix D). Of the twelve symbolic displays, two were

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labeled bilingually, eight had only English language labels and two were not labeled. That is, Bilingual Labeling and No Label had equal number (two each) in terms of the labeling type with English language only having the highest number. These findings showed that whereas both bilingual labeling and English language only had equal number of labeled displays, the teachers gave preference to the English in the labeling of the symbolic signs.

With regard to Proximity and Distal of the types of signs identified in the findings, eight out of the nineteen iconic signs were close to students' eye level with eleven being far from them. Of the twelve symbolic signs, five were close whilst seven were beyond students' eye level. One of the two displays that had the Iconic/Symbolic status was distal from the students whilst the other was both proximity and distal as was seen in the report of the subhead "Proximity/Distal"

To sum up the findings on how Pempamsie KG represent bilingualism in their classroom displays, the results showed that the teachers used English language only labeling more than the bilingual labeling because out of the thirty three photos analyzed, fifteen were labeled in English only with nine each for Bilingual and those that were not labeled at all. Also, they used more iconic signs in their classroom display than the symbolic signs in that of the total number (thirty-three) of the analyzed displays, nineteen were iconic whilst twelve were symbolic with two categorized as both iconic and symbolic. However, most of the displays are posted beyond students' eye level in that out of the thirty three photos, nineteen were categorized as distal and thirteen were proximal with one classified as both distal and proximal. Findings to answer research question two is presented in the next section.

Research Question Two: How do KG teachers engage in translanguaging practices in the morning assembly?

This section presents the findings from the video data for research question two; how the KG teachers in Pempamsie KG translanguaged at their morning assembly. As discussed earlier, discourse analysis with the big "D" (Gee, 2014) was used for the analysis of this data. As was done for the presentation of the findings of the photo analysis for research question one, a summary table (Table 7) derived from the video analysis table (see Appendix E) is provided to ease the comprehension of the report. Table 7 presents the general summary of the video analysis and Table 8 provides the summary regarding translanguaging practices identified and these are presented in details in the subsequent sections. Table 7 shows the main themes identified in the analysis of the video data and the number of times each occurred. The addition of frequency of the subheads (phenomena of research interest) on the summary table was necessary because it helped to determine how much or less the phenomena of interest was practiced (Schwartz & Asli, 2014).

As Erickson (2006) points out in his procedures for analyzing video data, Type II, step 3 that, "Tabulate the frequencies of occurrence of the phenomena of research interest…" (p. 186), noting the number of the accrual phenomenon helps to give a vivid picture of what actually happened to enhance comprehension. Therefore, Table 7 presents the identified phenomena of interest to answering research question two with their respective number of occurrence within the approximate twenty minutes assembly time. However, the presentation of the report will be done under these two subheads: Translanguaging/Code Switching and Paralanguage/Body Language used. The other sub-categories identified will be embedded in the report of these main themes.

Table 7

Summary Table of Pempamsie KG Video Analysis

	Trans-language	Code-switch	Mfantse Only	English Only	Asante Twi Only	Iconic Gesture	Symbolic Gesture
Frequency	11	4	5	15	1	14	22

Regarding the languages use for the conduct of the morning assembly, the findings revealed that the teachers mainly used Mfantse and English. That is, the teachers translanguaged and codeswitched using Mfantse and English at some point in the conduct of the morning assembly with varying occurrences with English only having the highest occurrence. However, Asante Twi and Ga were meshed with English and Mfantse in some of their nursery songs (This will be presented in detail later). With regard to the paralanguage, aside from intonation and metaphor, the findings showed that the teachers used two types of gestures namely iconic and symbolic alongside speech. The subsequent sections present details of the findings under the two themes stated above.

The findings indicated, that out of the eleven Ghanaian languages that schools may select from regarding the use of the NALAP, three namely Mfantse, Asante Twi and Ga were used at the morning assembly in Pempamsie KG. The use of these languages was either in speech or in songs. The next subhead reports on Translanguaging/Code Switching that was practiced by the teachers.

Translanguaging/Codeswitching

This section reports on the findings of the KG teachers translanguaging practices identified in the video analysis. Translanguaging as explained by Canagarajah (2011) is the ability of multilingual speakers to shuttle between languages, treating the diverse languages that form their repertoire as an integrated system. As explained earlier, translanguaging differs from

codeswitching because as the latter refers to a shift between two languages, the former refers to the construction and use of a multilingual speaker's language repertoire to form a composite language to make meaningful discourse (García & Li, 2014). This difference notwithstanding, the findings regarding code switching is presented under this subhead in that they all deal with bi/multilinguals inherent linguistic practices or the teachers' use of additional language or languages in the conduct of the morning assembly. However, major attention is given to translanguaging findings.

The findings showed that all the three categories of teachers (Professional, Attendants and Preservice teachers) in Pempamsie KG translanguaged. One unique finding about the translanguaging practice in this school was that, it (translanguaging) was not done in speech alone but also in their nursery songs (see Table 8). That is, aside from speech, there were songs that had lyrics meshed in different languagues. Table 8 gives a clear picture of the number of times the teachers translanguaged, the languages involved as well as its (translanguaging) occurrence in speech and song during the morning assembly that was video recorded.

Table 8

Summary Table of Pempamsie KG Teachers' Translanguaging Practice

	English & Mfantse	Mfantse & Asante Twi	Mfantse & Ga	English, Mfantse, & Ga	Speech	Song
Frequency	10	2	1	2	11	4

Regarding translanguaging in speech, in their interaction with the students, some utterances of the teachers had the combination of the words or phrases of English language and that of Ghanaian language(s) in their construction of sentences or expression of their thoughts to make the discourse comprehensible to their interlocutors (colleague teachers and students). The findings revealed that most of the English words or phrases that were meshed with the Ghanaian

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language, mostly the Mfantse language, were simple words that most of the students (if not all) were familiar with. Below are excerpts of translanguaged utterances of the teachers:

"Look, emmpɛ dɛ itwa bi a?" (PST) [*Look, don't you want to be captured?*]

"No, suo wo nyɛnko ne nsa mu, good, begyina ha na suo ne nsa mu" (ST) [*No, hold your friend's hand, good, come and stand here and hold her hand*]

"Hom mbae circle no mu" (LT) [*Expand the circle*]

In the example above, the abbreviation in the parentheses (curved brackets) indicates the person who said it and the sentences in the square brackets are the English translation of the utterance. From the excerpts, as stated earlier, it could be seen that all the three categories of teachers, professional/trained teachers (LT), attendants (ST) and preservice teachers (PST) (see Appendix E) translanguaged. The excerpts show how the two languages (English and Mfantse) were integrated to form a composite language to enable the respective teachers deliver meaningful instruction. One observation made about the English words (look, no, good, circle) that were fused into the Mfantse language was that, they are words that are commonly used (high frequency words) in the school environment and so students are familiar with them. Some of the English words meshed into the Mfantse language are commonly used in everyday conversation in Ghana than their Mfantse version. Therefore, the students may probably be more familiar with the English version than their Mfantse equivalent (look - hwɛ, no - ooho, circle -hankra/kanko). For instance, the "hankra" or "kanko", Mfantse words for "circle" is rarely used in most contemporary conversation.

As stated early on, translanguaging was evidenced in some of the songs sang at Pempamsie KG's morning assembly. There were songs that the lyrics were made of three languages (trilingual) and others made of two languages (bilingual) (see Table 8 above). That is,

words from different languages were used as a resource to mesh into one composite song. Below are excerpts of translanguaging found in songs with their respective English translation:

Trilingual Example:

1. ABCD, EFGH, IJKL, MNOP

    Wɔresaw kpanlongo

    Kpanlongo alongo,

    Logo logo lege

    Mawo mawoe

English Translation:

    ABCD, EFGH, IJKL, MNOP,

    They are dancing Kpanlongo

    Kpanlongo, alongo,

    You go here, you come here

    I'll pick it [I'll be able to do the movement/action].

2. Mini mini obaaye?

    Obaaye kpaalɛ

    Kpakpa adza wonle kpakpa

    Okolele buna mbɛ 2×

    Kakalika hyɛ pieto

    Ntonton hyɛ abongo shoe 3×

    Shoe, shoe, shoe, shoe,

    Ntonton hyɛ abongo shoe   3×

    Eee Ntonton hyɛ abongo shoe 5×

Shoe, shoe, shoe, shoe 5×

English Translation:

What, what will you eat?

Will you eat Kpaalε (a type of Ga traditional food)

Good ones we take care of (*Good ones we share*)

Okolele (name of a person) *cover it I'm not around*

The Roach (Cockroach) *is wearing brief* (big loose pants/brief)

The Mosquito is wearing filty old fashioned shoe 3×

Shoe, shoe, shoe, shoe

The Mosquito is wearing filty old fashioned shoe   3×

Eee the Mosquito is wearing filty old fashioned shoe 5×

Shoe, shoe, shoe, shoe 5×

In both excerpts above, three languages (English, Mfantse, and Ga) were used for the composition of the songs (Canagarajah, 2011; Gort & Sembiante, 2015). In excerpt 1, the first line of the song consisted of letters of English alphabet. The second line begins with Mfantse language phrase"*Wɔresaw*" (*They are dancing*) and ends with Ga phrase "*kpanlongo*", the name of a Ga traditional dance. The rest of the lyrics in the song (lines 3-5) are in Ga language. That is, from the word "*kpanlongo*" to the last line "*Mawo mawoe*" are in Ga. As the meaning of translanguaging indicates, these languages are simultaneously used and patterned coherently to make the meaning clearer (Cenoz, 2016; Gort & Pointer 2013; Lopez et al., 2017) even to hearers who cannot speak all the three languages. For instance, in Pempamsie KG where the data was collected is located in Cape Coast where most of the inhabitants are Mfantse speakers, therefore, there is the likelihood that most of the students are Mfantse or can speak the Mfantse

language but may not be able to speak the Ga language. However, the phrase "Wɔresaw" (They are dancing) preceding "Kpanlongo" (a Ga traditional dance) could help the students understand that the "kpanlogo" is a dance.

A similar trend is seen in example (2) which is also composed in Ga, Mfantse, and English. Aside from the word "shoe" in English and "hyɛ" in Mfantse, all the lyrics are in Ga. However, the Ga word "abongo" which means 'old fashion" or "useless" and the "pieto" (traditional brief/pants) are also vocabulary in Mfantse with the same signified. In the song, "hyɛ" an Mfantse phrase was used instead of "wo" which means "is wearing" in Ga to precede "pieto" (Kakalika hyɛ pieto). As indicated early on in chapter one that Mfantse is a tone language and as such the tone at which a word or phrase is said can cause meaning change. This was evidenced in the pronunciation of the word "hyɛ" in this song because it is said with a low tone. This tone therefore makes it a gerund ("ing" form of a verb) of the verb "hyɛ" (wear) which is said with a high tone to indicate the time and context of the action. The English word "shoe" (Ntonton hyɛ abongo shoe) is used in similar manner to assist the students who are mostly Mfantse speakers to get the import of the song. Even though the students were not native English speakers, as was seen in the use of "circle" instead of "hankra" or "Kanko" in the excerpts of the translanguaging in speech, the use of the word "shoe" instead of "mpaboa/asopaatsee" in Mfantse makes meaning of the song clearer than its Mfantse version because these Mfantse vocabulary (especially the asopaatsee) are rarely used in contemporary discourse. Also, the word "mpaboa" in Mfantse is a generic term for footwear and not specific to shoe therefore the use of shoe in the song narrows the meaning to the intended signified.

These findings connect with Creese and Blackledge's (2010) and other translanguaging experts' assertion that teachers' use of translanguaging in school enhances meaning making for

bilingual and multilingual learners. As per this video, students' enthusiasm in the singing of translanguaging songs was far higher than that of the English only songs. This attitude shown by the students in the video recording connects with the advocacy of translanguaging researchers for its (translanguaging) use as pedagogy for instruction in classrooms that serve students with diverse linguistic background. As evidenced in this study, these authors assert that teachers in linguistically diverse classrooms should be intentional about the use of translanguaging as strategy in their instruction even at higher education (Creese & Blackledge 2010; Carstens, 2016; Canagarajah, 2011; García & Wei, 2014; Gort, 2015; Gort & Pontier, 2013). A similar trend is seen in the two language interwoven songs (bilingual example). Below is an excerpt of the bilingual song:

Bilingual Example:

Titilati

Tilati

Titilati

Tilati

Gong gong gong gong

Gong gong gong

Gong gong gong gong

Gong gong gong

Ebei, gong gong gong gong

Gong gong gong

Maame nyim Nyame?

Ɛhɛɛ

Paapa nyim Nyame?

Ɛhɛɛ

Sister nyim Nyame

Ɛhɛɛ

Brother nyim Nyame?

Ɛhɛɛ

Ɛneɛ kotow ma menhwɛ 4ˣ

Lafa lafa lafa lafa lafa 4ˣ

Ɛneɛ sɔre ma menhwɛ 4ˣ

Lafa lafa lafa lafa lafa 4ˣ

English Translation:

Titilati

Tilati

Titilati

Tilati

Gong gong gong gong

Gong gong gong

Gong gong gong gong

Gong gong gong

Ebei, gong gong gong gong

Gong gong gong

Mother, do you know God?

Yes

Father, do you know God?

Yes

Sister do you know God?

Yes

Brother do you know God?

Yes

Then bend for me to see 4×

Lafa lafa lafa lafa lafa

Then get up for me to see 4×

Lafa lafa lafa lafa lafa 4×

In the excerpt, "sister" and "brother" which are English language words are used in place of "nuabasia" and "nuabanyin" respectively because they are words that are common in everyday conversation than their Mfantse version. That is, the preference for using these kinship terms in English than in Mfantse discourse is higher than using the Mfantse version even among the Mfantses who could not speak English, therefore making the usage of these kinship terms in English very common. Like the usual concept of meshing, combining of language resources of bi/multilinguals into a unified system (one language) (Creese & Blackledge, 2010; García & Wei, 2014; Gort & Sembiante, 2015; Lopez et al., 2017) makes interlocution easy and comprehensible. As can be seen in the trilingual and bilingual excerpts, the teachers did not only translanguage in speech but also use translanguage nursery songs at their morning assembly instruction.

The findings also indicated that the teachers' used codeswitching at their morning assembly instruction (see Table 8 and Appendix E). As discussed earlier in chapter two that there

is a slight difference between translanguaging and codeswitching (García & Li 2014), the video analysis showed situations where the teachers switched from one code (language) to another in their discourse. Like the translanguaging, the teachers' codeswitching practice was seen in both speech and the nursery songs. For example, when they (teachers and students) were about to end the singing of the song, "Olee, olee, tralalalala" (see Appendix E, Time: 09:10-10:49), the lead teacher (who raised that song) asked another supporting teacher by her side in Mfantse to bring up a new song; "Fa fofor bra e" (Why not bring a new one). Also, aside from speech where the teachers sometimes shuttled between languages, there were songs that had English and Mfantse parts. Below are excerpts of codeswitching in speech and song:

Codeswitching – Speech

"Obiara nyɛ bi. Should be very short. Yɛrehyɛ ase. This is the last song. Iyi nye hɛn ndwom a odzi ewiei ntsi obiara nyɛ bi. Heh, Vera, obiara nyɛ bi ɛ"

Codeswitching - Songs

1. Cut the tree

   Twa

   I say cut the tree

   Twa

   I say shoot the bird

   Pooo

   I say shoot the bird

   Pooo

2. Aserewa ee

   Life bird

Aserewa ee

Life bird

Wɔbɔ no dɛn?

Confidential life

Wɔbɔ no dɛn?

Confidential life

Eee, wɔbɔ no dɛn?

Confidential life

From both the speech and song examples above, it could be seen that with codeswitching, the speakers shift from one language to another within the same discourse. In the speech example: "“Obiara nyɛ bi. Should be very short…” even though the teacher used two languages in the delivery of her thought or instruction, she shuttled between the languages and so were the songs. Also, the codeswitching excerpts present typical sentential example of codeswitching. For instance in excerpt 1, "Cut the tree” is in English and "Twa” is in Mfantse and so is "Wɔbɔ no dɛn?” (Mfantse) and "Confidential life” (English) in excerpt 2. Unlike the translanguaging in which words or phrases from different languages are simultaneously used as resources for constructing just one language (e.g. Ntonton *hyɛ* abongo *shoe*), with codeswitching, the languages are seen as two separate languages. Thus, as the former deals with the meshing of the languages to form just one language, the latter deals with a shift from one code to another. This finding supports the evidence in existing literature that there is a slight difference between translanguaging and codeswitching and bilinguals and multilinguals have the potentials to do both in their discourses (García, 2009; García & Li, 2014). That is, bi/multilinguals can

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translanguage and codeswitch freely according to the situation and their needs during interlocution.

Another assertion that was evidenced in the findings is that translanguaging and codeswitching are natural phenomena or practice with people who can speak more than one language especially in situations where the interlocutors want to make sure they are understood (Castro et al., 2011; Creese & Blackledge, 2010; García, 2009). One finding in this study that is worth noting is that bi/multilinguals do translanguaging and codeswitching in songs. This finding buttresses the evidence in existing literature that translanguaging and codeswitching are norms in bi/multilinguals' everyday life, hence, its presence in songs and recitations.

Paralanguage/Body Language Used

Carstens' (2016) assertion that "the act of 'languaging' involves that language users continually make strategic choices from all the semiotic resources at their disposal" (pp. 205-206) was evidenced in the findings of this study. That is, the findings showed that the participants in their quest to make their morning assembly instruction meaningful did not only draw on linguistic repertoire (translanguaging and codeswitching), but they also drew on other semiotic repertoire like gestures to make their instruction comprehensible to the students. Like the findings revealed in the analysis of the photo data, the video data analysis revealed that the teachers used two different types of gestures namely iconic and symbolic, alongside speech and songs. Iconic gestures are gestures that have a distinct meaning; they are the type that either reiterates or supplements information in the speech they accompany (Bosiwa & Bronteng, 2015; McNeill 1992) whilst the encoding of symbolic gestures as explained earlier is conventionally or culturally based. Iconic type of gestures is what Bosiwa and Bronteng (2015) refer to as meaningful gestures due to their nature and their instructional relevance especially in literacy

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acquisition in linguistically diverse ECE classrooms. Iconic signs or gestures resemble their referent or signified whilst symbolic cognate does so only in cultural or context specific because their meaning is usually based on convention or culture.

The findings indicated that iconic signs/gestures were shown in both action and word. As contended by Chandler (2007) that onomatopoeic words and metaphors are iconic signs in speech, the findings showed that aside from the iconic gestures used by the participating teachers, some of the songs sung at the morning assembly contained onomatopoeia (see Appendix E). Table 7 shows the occurrences of iconic gesture within the conduct of the morning assembly video data. For instance, aside from the common iconic gestures like nodding to show approval and shaking the head to show disapproval, there were some songs in which iconic gestures were used alongside the singing to depict the position, places, and/or actions of the person or animal of which the song is about. Excerpt of iconic gestures used are:

1. Raise your hands

    And put them forward

    And put them sideways

    And put them on your waist

    Turn around

    Bend, bend, bend

2. Balance the ball

    balance the ball

    I take the ball

    I look at it

    I place it here,…

I say balance the ball

Yee ee

In the video analysis, it was evident that in the singing of these songs, the gestures that went along with the singing depicted the action or position/direction being sang in the song. For example, in the singing of excerpt "1", both the teachers and students raised their hands alongside the singing of the "Raise your hands", and gestured the directions or positions that were sung in the subsequent lines like "forward", "sideways", and "turn around". They also did the action of bending down when they sang the "bend, bend, bend" to indicate the posture being sung. During the singing of the second excerpt, the teachers and the students with their "imaginary ball" as explained in Appendix E, indicated the position of the imaginary ball with gestures to reiterate the lyrics in the song. The use of Iconic gestures by the participants either reiterated or supplemented the information in the lyrics they accompanied (Bosiwa & Bronteng, 2015; McNeill 1992). Because of the nature of Iconic gestures resembling their referent or signified, they fostered the comprehension of the lyrics in the songs.

Regarding the use of iconic word (onomatopoeia), the findings showed that there were songs that contained the onomatopoeic word. Onomatopoeia are words that make sound that is associated with its referent. That is, they are words whose sound suggests the sense of its signified. Like iconic gestures, onomatopoeic words give out sounds that resemble its referent. Below are excerpts of songs that contained onomatopoeic words:

1. Cut the tree

   Twa

   I say cut the tree

   Twa

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I say shoot the bird

Pooo

I say shoot the bird

Pooo

2. Okusi, wabɔ Gyata tuo o 2×

Ɔhyɛ batakari

Okura bodua wɔ ne nsam

Okusi wabɔ Gyata tuo

Poo, poo

English Translation:

Rat, has shot the Lion

He is wearing *batakari* (Ghanaian traditional charm war dress but there are other types

that can be worn for special programs)

He is holding a flying whisk (bodua) in his hand

Rat has shot the Lion

Poo, poo

3. Mbowa nyina tsia *kudum*

Tsia *kudum*

Akyekyer nketsia bi a

Gya nsenamaa

Kweku ee

Gya nsenamaa

Kukrukuu

Gya nsenama

English Translation:

All animals walk briskly/strongly

Walk briskly

When the Tortoise walks

Just fire sparkles,

Kweku ee

Just fire sparkles

Kukrukuu

Just fire sparkles

From the excerpts above, the italized words are onomatopoeia in that the sound they make are just like the sound of their respective signified. For example, the sound of the Mfantse word "*Twa*" which means "cut" in English, sounds just like the sound made when cutting a tree. In Ghana, trees are usually felled with the machete/cutlass or the axe and the sound that comes out from using these implements for cutting tree sounds like the word "*Twa*". Similarly, the word "*Poo*" or "Pooo" used for the sound of a gunshot is just like the sound of its referent. The word "*Poo*" or "*Pooo*" was used in excerpts 1 and 2 songs with the same intention or meaning in their respective songs. The Mfantse words "*kudum*" and "*Krukrukuu*" in excerpt 3 depict the sound strong and big animals make with their footsteps and that of the feeble tortoise respectively. Therefore, as asserted by Chandler (2007) and Semetsky (2010, 2017), the characteristics of these words "Twa", "Poo", "kudum", and "Krukrukuu" categorized them under iconic signs because their sound resemble their respective signified.

Metaphor was another iconic sign that came out of the findings. These findings were identified in some of the songs. Though it may not seem metaphoric on the surface, the context of such lines and the content of such songs on the whole make them (identified metaphoric lines) metaphoric. In some of the songs that were sung, non-human objects or insects were made to have human's qualities to help create vivid imagery of the intent of the songs. For example, in the song "Mini mini obaaye…", lines like "Kakalika hyɛ pieto" (*The Roach* (Cockroach) *is wearing a brief* (big loose pants) and "Ntonton hyɛ abongo shoe" (*The Mosquito is wearing filthy old fashioned* shoe) were classified as metaphors used to show how scary and dirty the insects mentioned in the song were and could contaminate it. Considering the two lines that it followed and the context: "Kpakpa adza wonle kpakpa" (Good ones we take care of) and "Okolele buna mbɛ" (*Okolele cover it I'm not around)* suggest that "Okelele" ought to cover the food as the speaker in the song instructs or else the filthy insects (roach and mosquito) would contaminate it. Regarding the import of discourse analysis and purpose of the research, these lines were considered metaphoric instead of personification.

Also, unlike simile, where the action, physique, or look of a non-human is likened to human or vice versa in comparison, metaphor does direct comparison. In other words, as similes make explicit comparison by using words such as "like" and "as" to compare different actions or objects, metaphors make implicit in comparing the actions or objects directly as can be seen in the comparison of the appearance of the "Kakalika" (Roach) and the "Ntonton" (Mosquito) in the metaphoric songs. Similarly, the "Ɔhyɛ batakari" and "Okura bodua wɔ ne nsam" in the "Okusi oabɔ Gyata tuo" (The Rat has shot the Lion) song are metaphoric lines indicating the power of wearing the traditional charm war dress as well as the holding of the flying whisk. The content and context of the song indicate that the Rat over-powered the Lion by virtue of the Rat

wearing the traditional apparel. For example, a line like "Okura bodua wɔ ne nsam" (He is holding a flying whisk in his hands) highlights the spiritual power the Rat possesses because in Ghana, flying whisk are used by traditional priests or priestesses who usually are the spiritual leaders of a community especially in the villages. The use of these metaphors in the hygiene and war related songs created a vivid picture of the creatures and warriors respectively in the mind of the singer about the intent of the utterance, hence, metaphors being classified as iconic signs (Chandler, 2007; Semetsky, 2017).

Symbolic gesture was another type of paralanguage used by the teachers alongside speech in the conduct of the morning assembly. The findings showed that this type of gestures was more than the iconic (see Table 7). The meaning depicted by symbolic gestures are not universal, however, they are usually meaningful in the context and setting being used. The findings showed that although most of the gestures used were symbolic, the participants (teachers and students) could read the meaning and act in accordance. In other words, the symbolic gestures used in the conduct of the assembly may not be familiar to a stranger to Pempamsie KG's community, because its (symbolic gestures) meaning is conventional and culturally based, the members of the school community could interpret it with ease because it was a norm in their community. For instance, the posture for the singing and recitation of the National Anthem and the National Pledge (see Appendix E) is uncommon to a foreigner but a common phenomenon in all Ghanaian schools.

Also, the dance gestures that go along with the "Kpanlogo" dance would not be common to a non-native Ga or someone who has not been taught, but the students and teachers (though not Gas) were able to interpret it and danced along when it was raised because they had been taught and had become part of the songs for their morning activities. However, there were some

symbolic gestures that were unique to Pempamsie school's community. An example was the gesture that went along with the "Pam pam kedzi" song (Time: 10:52-13:21). The reason is that I have personally seen this song sang in different schools with entirely different gestures.

Summary of Pempamsie Kingdergarten Teachers' Bilingual and Translanguaging Practices

The findings of the photo and video data showed evidence of the presence of bilingual labeling and translanguaging practices in Pempamsie KG. With regard to how the teachers labeled their classroom displays, three types of labeling were identified: bilingual labeling, English only labeling and No labeling. Most of the displays in this classroom had their labels written in the English language only. For instance, there were displays of the letters of the English language alphabet in upper and lower cases. However, there was no display of the Mfantse letters of alphabet. Even though the English only labeling outnumbered the bilingual labeling (see Table 4), the findings showed that the major or relevant objects (e.g. door, blackboard, windows) and learning centers (e.g. home, construction, book, shopping, etc.) in the classroom had bilingual labeling. Bilingual labeling in a linguistically diverse classroom according to Sawyer et al. (2016) is one of the strategies ECE teachers could adopt to provide linguistically responsive instruction. The authors assert that having bilingual labeled displays that factor in young learners home language on classroom walls do not only enhance their literacy learning in the target language but the practice also support the development of students' heritage language.

Aside from these authors, the findings converge with the advocacy of current literacy and bilingual researchers on provision of education that factors the learners heritage language especially at the early years of schooling (Castro et al., 2011; Bialystok et al., 2012; Guo, et al.,

2013; Paradis et al., 2011; Tabors, 2008; UNESCO, 2016; Vukelich et al., 2012). They posit that teachers of dual language learners should include the students' home language in their instruction in order to make teaching and learning authentic. As research has shown that learners' home language skills promote the learning of the English language and the success of learning a second language in school can be influenced by pedagogical factors, therefore, having bilingual labelling in classroom displays needs to be promoted in such learning environment (García & Kleifgen, 2010; Swadener et al., 2013).

With respect to the English language only labeled and No Label displays, there were some displays that were iconic, therefore, the probability of students having less difficulty in figuring out the meaning is high (Chandler, 2007, Semetsky, 2017; Stockall & Davis 2011). Thus, two types of signs were identified in the classroom displays: iconic and symbolic and it came out that some of the displays labeled in only English and those that had no label on them happened to be iconic (were categorized under iconic). That is, because the signifier of iconic signs by nature resembles its signified, students may understand it and may be able to connect the label (name) or learn it with ease. This notwithstanding, having all displays labeled bilingually (especially Wall 3 that is positioned at the students' advantage and had more displays labeled in English) would have been the best considering the students' stage in education and their level of English language exposure. For example, the Wall 3 that is positioned where almost all the students could have easy view without obstruction had less number of bilingually labeled displays.

On how proximal or distal the classroom displays were from the eye level of students, it was found that most of the displays in Pempamsie KG's classrooms were distal from the students eye-level (see Table 5). For example, the lower case English letters of alphabets was posted very

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close to the ceiling of the classroom and so were the position of some displays. The findings showed that almost all the classroom hangings were far beyond the students' eye level therefore could make viewing difficult for them. For instance, all the displays on Wall 4 and that of the labels on the door, the only entrance to the room, were distal from the students. It was only Wall 3 that had a fair distribution of displays in terms of proximity and distal with both categories having the same attention (see Table 5).

Therefore, the summary of the answer to research question one is that, even though there was evidence that the KG teachers in Pempamsie KG practice bilingualism in the labeling of their classroom displays, it came out that they preferred the English only labeling to bilingual labeling. This finding link with existing studies that relate to language of instruction in African classrooms (Benson, 2000; Brock-Utne, 2010; Edu-Buandoh & Otchere, 2012; Trudell 2007, 2016; UNESCO, 2016) even at the ECE level of education (Davis & Agbenyega, 2012; Nyarko & Mate-Kole, 2016; Tackie-Ofosu et al., 2015) in Ghana. For example, in Brock-Utne, (2010), Trudell, (2007), and UNESCO's (2016) study, it came out that most Africans especially the elites prefer the English only medium of instruction to even the subtractive (transitional) bilingual medium in school. It also came to light in Davis and Agbenyega's (2012) study that both the ECE teachers and their headteachers who participated in that study preferred the English only medium in their classroom even in public schools where the use of the NALAP is mandatory.

Regarding the use of translanguaging in instruction, the findings indicated that Pempamsie's KG teachers translanguaged in their instruction delivery. The teachers' translanguaging practices were seen in both speech and songs. As indicated in existing literature that bi/multilinguals naturally translanguage in discourses in order to make their thought

comprehensible to their interlocutors (Canagarajah, 2011; García & Wei, 2014; Gort & Pontier, 2013; Ricardo et al., 2015; Lopez et al., 2017), the teachers exhibited this linguistic phenomenon in their instruction at the morning assembly. As Canagarajah (2011) explained that translanguaging is the ability of multilingual speakers to shuttle between languages and treating the diverse languages that form their repertoire as an integrated system, it was evidenced in the video that Pempamsie KG teachers translanguaged without effort. The study showed that, the teachers meshed English and Mfantse in speech easily in the conduct of the morning assembly especially during their one to one instruction to clarify concepts to students who had difficulty with the English only instruction. This finding converged with translanguaging advocates that it (translanguaging) could be used as a powerful pedagogical strategy in linguistically diverse classrooms (Canagarajah, 2011; Creese, & Blackledge, 2010) especially at the early years of schooling to enhance literacy acquisition as well as understanding of concepts (Gort, 2015; Gort & Pontier, 2013; Gort & Sembiante, 2015; Lopez et al., 2017; Pontier & Gort, 2016). As evidenced in Gort and Sembiante's (2015) study on dual language preschool teachers' languaging practices, the KG teachers in Pempamsie KG translanguaged among themselves and with the students in their quest to make themselves understood.

Translanguaging in nursery songs and recitation was also found in this study. Some of the songs used at the morning assembly had more than one language webbed into one. Some of these songs meshed English, Mfantse, Asante Twi and Ga languages in their composition. The findings buttress the point that translanguaging is a natural phenomenon with bi/multilinguals in that it manifests freely in different communicative practices of people who speak more than a language. Like the import of translanguaging, it was evident in the video that, aside from Mfantse only songs, students' enthusiasm in the singing of translanguage songs were higher than

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that of the English only songs and this could be attributed probably to the understanding

translanguaging carries along. Thus, by meshing familiar phrases/words with unfamiliar ones

with the intent of audience comprehension makes translanguage songs a better option for ECE

schools that serve students from different linguistic background and understanding. For instance,

in the singing of the National Anthem and the recitation of the National Pledge which were

English only, the students had difficulty in the pronunciation of the lyrics and words

respectively. Most of the key words (if not all) in these two important songs (compositions) in

Ghana, (which students ought to sing daily in order to imbibe patriotism in them) were

mentioned wrongly (see notes in Appendix E). That is, students could not sound out the words

correctly. This indicated that the understanding of the songs was lost entirely therefore, the

students would miss the very purpose of its implementation. However, the students were able to

sing meaningfully with correct pronunciation the translanguage songs like "ABCD…" and "Mini

mini obaaye…" that integrated three languages (English, Mfantse, and Ga).

With regard to the difference between translanguaging and codeswitching, the findings

support the assertion by García and Wei (2014) and Cenoz (2017) that there is a slight difference

between these two concepts. The findings showed a clear difference between times where the

teachers translanguaged and when they codeswitched. Thus, there were situations where the

teachers integrated phrases/words from their language repertoire to express their thoughts and

there were others where they shifted from one language to another in their instruction. Both

practices were shown in speech and songs in the conduct of morning assembly. As explained by

García and Wei (2014), though they may look similar, there is a slight difference between them

and bi/multilinguals have the potential to use both depending on the situation and the

communication needs.

Also, as explained by Chandler (2007) that onomatopoeic words are considered iconic sign, the findings showed that iconic signs/words were present in some of the songs used at the morning assembly. Some songs contained words whose sound resembled the action or sound of the signified. For instance, words like "Poo" signifying the sound of gunshot and "kudum" signifying the sound the footsteps of huge animal make were present in some of the songs. Due to the nature of these words (resembling their signified) they are classified as iconic words (Chandler, 2007; Semetsky, 2010, 2017).

Another iconic sign that the findings brought up was the use of metaphor. The findings showed that there were some songs that had metaphorical lines to help create a picture of the intent of the songs. The metaphorical attributes or characteristics of such songs made them iconic because they painted a picture of what was being said in the mind of the singer or the listener thereby making the utterance resemble the signified. As posited by discourse analysis researchers, DA with the big "D" goes beyond the sentential to the pragmatics as well as context specific meanings (which include culture and paralanguage) of utterances and/or texts (Gee, 2014; Gee & Handford, 2012; Kress, 2012). For instance, the "Kakalika hyɛ pieto" and "Ntonton hyɛ abongo shoe" in Ghanaian context clearly show that the insects are filthy and can infect anything that they come in contact with. Similarly, in the "Okusi oabɔ Gyata tuo…" song, the "Ɔhyɛ batakari" and "Okura bodua wɔ ne nsam" painted pictures that resembled the intent of the song therefore making the song metaphoric.

As Kress' (2012) assertion that different modes like gestures, context, and others add up to utterances give specific meaning of spoken or written language, aside from the speech, paralanguage such as the gestures, figurative language and prosodic features aided the findings of the video data.

With respect to the use of prosodic features, it came out that high tone/pitch was used to show disapproval or for teachers to call the attention of the students. The context of the utterance determined the meaning of the teachers' use of high tone in speech. However, on few occasions, it was used for tenses with words that have the same form. An example is how the word "hyɛ" was used in the "Mini mini obaaye…" song. That is, when the word "hyɛ" is said on a low tone, it means "wearing" whilst the same word when it is said on a high tone means "wear". Therefore, using the low tone for "hyɛ" in the songs makes it acquire the former meaning.

CHAPTER FIVE: FIHANKRA KINDERGARTEN

Introduction

This chapter presents the findings of Fihankra KG data analysis. Guided by the purpose of the study (examining the KG teachers' bilingual and translanguaging practices), the report looks at how the Fihankra KG teachers used bilingualism in their classroom displays and translanguaging in the conduct of their morning assembly. The two questions that directed the study were: (1) To what extent, if any, do KG teachers in the Cape Coast Metropolis represent bilingualism in their classroom displays? and this was answered using the photos of the classroom displays data and (2) How do KG teachers engage in translanguaging practices in the morning assembly? that was answered with the analysis of the morning assembly video data. The chapter presents the description of the school setting including participants' information that are relevant to the purpose of the study. This is followed by the findings that are presented according to the research questions and then the summary of the chapter.

Setting of Fihankra Kindergarten

Fihankra is a pseudonym given to this school. As explained in the previous chapter, Adinkra symbols were adopted for the names of the schools due to ethical reasons. The choice of this symbol is based on either the setting of the school or the characteristics of the teachers captured in the morning assembly. Therefore, the choice of the "Fihankra" symbol is based on the setting of the school. Fihankra is made up of two words "Fi" (house) and "Hankra" (Circle) that have been compounded. Fihankra in Akan literally means a fence or wall of a house (a fenced or walled house) and this adinkra symbol means safety or security (see Figure 10). This

school is pseudo-named Fihankra due to the high security measures put in place to ensure the safety of users especially the students. The school is part of a university community and therefore serve mostly children that come from elites homes.
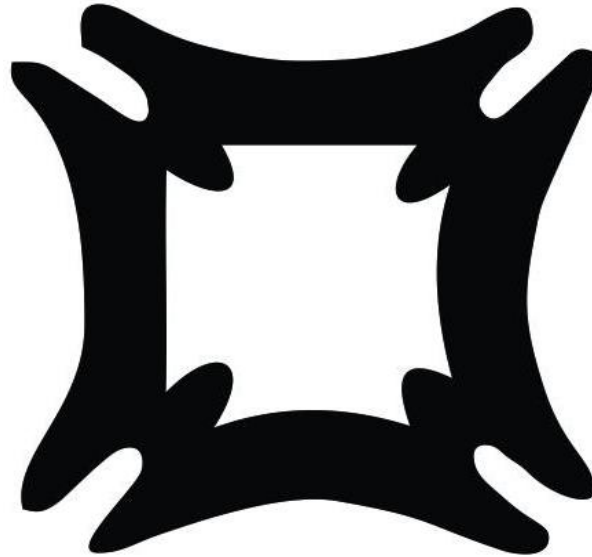
Figure 10. Fihankra- Safety & Security

Fihankra KG is located at the Southern part of the University of Cape Coast (UCC) old-site campus near the university's hospital, very close to the UCC Cafeteria. There is a staircase that leads to the school compound from the direction of the UCC Cafeteria. Thus, this staircase connects the school and the cafeteria. Aside from the uniformed security persons in the school, it is walled with a metal wire, with a main gate for entry and exit, to provide security and safety for the students and the teachers. However a visitor to the school could use other entry points from the University hospital or the primary school of the university. The school is situated directly opposite the road that leads to the UCC Primary school and the roundabout of the Old-site of the university's campus. This road separates the school from the Lecturers' village, the housing facilities that accommodate some of the lecturers of the university. Fihankra KG has three separate buildings or blocks that are located on the same compound. The main block is the one

that faces the road and there is another block behind the main school building with the third block adjacent the main school building to the right and very close to the UCC Cafeteria. Each of the three blocks that make up the school has a long verandah in front of it. There is a wooden structure with concrete base at the southern part of the main block with a sizeable space between them that is used as the assembly ground for the school. Because each of the three blocks has a raised base, they have child-friendly staircases at vantage points of the building that make it easy for the students to move from their classrooms to the assembly ground as well as the playground. The office of the Headmistress, the office for the clerical staff as well as the classroom from which the data for this study was collected are located in the main block. The offices of the Headmistress and the clerical staff are in the middle of the main building whilst the classroom that the data was collected is the first room coming from the assembly ground of the school.

Fihankra KG has a beautiful environment with a neatly arranged set of lorry tyres painted with primary colors used as decorations. Aside from the aesthetics, the tyres are arranged at certain areas of the school compound to check erosion. The school has a playground in front of the main block as well as a space behind the main block that is created by the three separate blocks where the students play. Also, the students can play at the place designated for assembly. Fihankra KG has equipment for outdoor and indoor activities. Some of the equipment for outdoor games are Slides, Climbers, Tree houses, Balance beams, Swings, Spring bouncers and Toy horses. Indoor play equipment includes legos, dolls, cards and many others.

Fihankra KG has five streams, A to E under the same administration. Each stream is made up of KG 1 and KG 2. All the five streams conduct their morning assembly together before they disperse into their respective streams and classrooms. From the Timetable (Daily Schedule), the morning assembly last for fifteen minutes, however, the recorded morning assembly used for

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this study lasted for approximately thirteen minutes. Unlike most basic schools in Ghana, the normal school day in Fihankra KG begins at 8:00 a.m. and ends at 3:00 p.m. However, students are allowed in from 7:00 a.m. because the school serves mostly children of Civil/Public Servants (white-colored job parents). The safety and security of the students in this school is assured because it has twenty-four hour security personnel aside from the secured gate that is closed at 8:00 a.m. and opened at 3:00 p.m. when the school is closed for parents to pick up their children. Visitors to the school ought to present a valid identity card, and sign the visitors' log before their intention could be implemented.

The total KG student population at the time of the research was 432 distributed among ten classrooms. The number of students in a class ranged from 40 to 44. The adult population of the school was 26. This comprised 10 Lead Teachers, 10 Attendants and 6 National Service Persons (NSPs). All the teachers in this school are professional teachers in that every teacher possesses at least a Teachers' Certificate "A" with some including the headmistress holding a Master's degree in Education. The lead teachers in this school have at least a first degree in education. The attendants are those with Teachers' Certificate "A". The NSPs are people who have completed their first degree and are serving their mandatory one-year service to the nation. Every classroom had a lead teacher and an attendant with six of the classrooms having a NSP as an additional teacher.

The classroom from which the data was collected is located on the main block that faces the road that separates the school from the Lecturers' village. It is the first classroom coming from the assembly ground or the fourth classroom from UCC Cafeteria. This classroom comes before the other KG room of the stream and the office of the clerical staff. The classroom has four walls (see Figure 11) similar to the other classrooms on the main block. This classroom has

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two doors fixed on one wall (Wall 1), however, only one door is used with the other door seemingly permanently closed. This door is located after the two windows that come after the first door. Each of the doors is divided into two with no label on any of the doors. The upper part of the first door has a fitting glass panel with two divisions whilst the second door, the unused door, has a similar glass panel with three divisions. Wall 1 has three burglar-proof louvre windows with each window having two vertical divisions. Two teachers' table with swivel chairs to each of the table is located on this wall with one just after the first door and the other at the extreme right of the wall. There is an adult plastic chair on one side of the first door.

Wall 2 of this classroom that faces the assembly ground of the school has a big whiteboard (marker board) fixed on it and one burglar-proof louvre window with two vertical divisions. The whiteboard is the main board for this class. The literacy learning center dubbed the "Language Corner" is located on this wall and Wall 3 of the room. The Wall 3 of this classroom faces the third block of the school and has four burglar-proof louvre windows with each window having two vertical divisions. This wall has a dwarf wall attached to it on which most of the learning centers (Nature Corner, Maths Corner, and Creative Arts) for the class are located. The labels for the learning centers are located on Row b of the wall. This classroom shares its Wall 4 with another KG classroom. This wall has two blackboards (smaller than the whiteboard) at the extreme ends (left and right) of the wall. There is a washroom (Restroom) and a pantry located just after the first blackboard from the left to the middle part of the wall. There is also a storeroom (place where the teaching and learning materials for the class are kept) located just after the shopping center and before the blacboard on the right side. There is a hollow part in the center of the wall, on top of the pantry and the shopping center. There are posters (both manual and commercial) on all the walls of the classroom. However, there are no

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wall hangings in this classroom. The students' seating arrangement is done circularly with a table serving six students. The size of the room and the seating style allow for enough space for free traffic flow. Figure 11 shows the four walls of the classroom from which the data for this chapter was collected.

Figure 11. Walls of Fihankra KG Classroom

The teachers at the Fihankra KG could best be described as confident and diligent. Their attitudes clearly showed that they knew their routine well and did things according to schedule. They knew their students' strengths and weaknesses and when to scaffold them. Though they have a large population, they are able to deal with the numbers. They also showed cooperative attitude and supported the lead teacher at the conduct of the morning assembly. However, their level of cooperation did not match that of Pempamsie KG where all categories of teachers were actively involved in the morning assembly activities. Some of the teachers in Fihankra did not

help much during the conduct of the morning assembly especially the NSPs, even though there were more than ten teachers at the morning assembly. This notwithstanding, it was the teachers who played the drum for the singing of the National Anthem and for the marching song. More so, the lead teacher was very enthusiastic and energetic throughout the morning assembly. The lead teacher's zealousness was admirable. The next section presents the findings derived from the analysis of the photo data.

Findings

The findings are presented according to the research questions. The first section of the findings report on the photo analysis because that was the data used to answer research question one: To what extent, if any, do KG teachers in the Cape Coast Metropolis represent bilingualism in their classroom displays? The presentation is done under the following subheads: Labeling Type, Proximity/Distal of the Displays, and the Type of Sign the photos depicted.

Research Question 1: To what extent, if any, do KG teachers in the Cape Coast Metropolis represent bilingualism in their classroom displays?

Labeling Type

This section of the findings of Fihankra KG looks at the different approaches the teachers used in labeling their classroom displays. As was done in chapter four, the photos on each wall were divided into rows during the analysis to ease the process and comprehension (see Appendix F). In Fihankra KG, the following were the row demarcation on the walls, Walls 1 to 3, Row "a" was the space from the top of the burglar-proof louvre windows to where the wall links to the ceiling. Row "b" was the space between the top to the bottom of the burglar-proof louvre windows whilst Row "c" was the space after the bottom of the window to where the wall connects to the floor (see Figure 11). For Wall 4, Row "a" was the space from the top of the

blackboards to where the wall links to the ceiling. Row "b" was the space between the top and the bottom of the blackboard on the left of the wall whilst Row "c" was the space after the bottom of the left blackboard to where the wall connects to the floor (see Figure 11). Like chapter four, the analysis of Fihankra classroom displays focused only on the photos created by teachers, students, and commercially made photos connected to instruction. Therefore, photos of students' personal belongings like school bags were excluded.

With regard to the KG teachers labeling style, the analysis came out with three approaches namely Bilingual labeling, English language only labeling and No Label. Bilingual labeling was the labeling done in two languages. The English language only labeling were the labeling done in only the English language and the No Label were for the displays that were not labeled at all. Figure 12 presents example each of the three categories of labeling type identified in Fihankra classroom displays.

| Bilingual Labeled Display | English Language Labeled Display | No Label Display |

Figure 12. Examples of Fihankra KG Labeling Type

Table 9 presents the summary of the method of labeling from the Photo Analysis Table (see Appendix F).

Table 9

Summary of Fihankra KG Labeling Type

	Wall 1	Wall 2	Wall 3	Wall 4	Total
Bilingual	--	1	--	1	**2**
English Only	31	6	7	6	**50**
No Label	10	7	25	7	**49**
Total	**41**	**14**	**32**	**14**	**101**

From Table 9, it could be seen that out of the one hundred and one analyzed photos, only two were bilingually labeled with fifty having English only labeling. Forty-nine out of the photos were not labeled at all. The findings showed that English only labeling was the preferred labeling approach in Fihankra KG. The languages used for the two bilingually labeled displays were English and French of which both are foreign to Ghanaian children including students in Fihankra KG. This finding in a way tells that the NALAP is partially practiced or not practiced at all in this school because there was no sign of display label to indicate that a Ghanaian language is used for instruction in the school. This finding converged with Davis and Agbenyega's (2012) findings that most head teachers as well as classroom teachers are not implementing the NALAP policy in the classrooms as they ought to because with the NALAP, bilingual labeling which factors a local language and English is a mandatory instructional practice for ECE teachers. The findings showed that in Fihankra, either a display is labeled in English only or is not labeled at all, not even the major learning centers in the classroom had bilingual labeling.

Regarding the distribution of the displays, the two bilingually labeled displays were located on Walls 2 and 4, Rows "b" and "a" respectively. The following were distribution of the fifty English only labeled displays: thirty one on Wall 1 with twenty posted on Row "a", nine on

"b", and two on "c" respectively; six on Wall 2 with three posted on Row "a", one on "b", and

two on Row "c"; seven on Wall 3 with three and four posted on Rows "b" and "c" respectively

and Wall 4 had six English only labeled displays with two on Row "a" and the other four on

Row "b". The findings showed that there were no English language only labeled display posted

on Wall 3 Row "a" and Wall 4 Row "c"

As pointed out earlier, English language only labeling dominated the labeling style of the

classroom displays. That is, approximately, half of the classroom displays were labeled in

English language only because out of the one hundred and one displays, fifty were labeled in

English language only. The findings showed that among the walls, Wall 1 had most of the

classroom wall displays because it had forty-one displays located on it with fourteen, thirty-two,

and fourteen on Walls 2, 3 and 4 respectively. Unfortunately, most of the displays on this wall

were labeled in only the English language with just a few having no label. That is, out of the

forty-one displays on Wall 1, thirty-one were labeled in English only and ten had no label at all.

However, Wall 3 had the highest number of No Label display. Out of the total number of the

forty-nine of the No Label displays, Wall 3 alone has twenty-five with seven each on Walls 2

and 4 and ten on Wall 1.

The findings also revealed that there were displays in this classroom that had labeling and

obstruction issues. That is, there were displays that showed inconsistency in their labeling and

those that were obstructed by other displays thereby making their full view impossible. For

example, there was inconsistency in the positions of letters of the English alphabet added to the

drawn objects on Wall 3 Row "a". That is, some of the objects had their beginning letter written

at the top left side of the object whilst others had theirs written at the right side (see Figure 13).

Also, the behavior management chart obstructed parts of the daily schedule that is referred to as

"Timetable" in Ghana and the roaster for morning assembly, making it difficult for students to have a full view of the contents of these displays. Figure 13 presents examples of displays with issues found in Fihankra KG

Inconsistent Labeling   Obstructed Displays

Figure 13. Examples of Fihankra KG Displays with Labeling Issues

The next section looks at the proximity/distal of the displays which will be followed by the type of sign identified on the displays. Due to the purpose of the study, the presentation will connect with the main themes derived from the photo analysis as was done in chapter four.

Proximity/Distal of the Displays

This section of the findings reports on how proximal or distal the displays in the classroom were to the students' eye level. The analysis of the photos regarding this focus yielded three themes: Proximity (P), Distal (D), and Both Proximity and Distal (P & D) (see Appendix F). Proximity (P) was used for displays that were conspicuous or were within the students' eye level while Distal (D) was used for displays that were inconspicuous to students or beyond their eye level. Displays that had part of it within student's eye level and part beyond them were

classified as both proximity and distal (P & D). Figure 14 provides example each of the categories described.

Proximity: Display close to Students   Distal: Display far from Students   Both Proximity & Distal

Figure 14. Examples of Fihankra KG Proximity/Distal Wall Displays

From the examples presented in Figure 14, it could be seen that the "Proximity" example is located under the whiteboard that is within the reach of the students. On the other hand, the "Distal" example is located almost at the ceiling of the classroom which is far from the students therefore could make the reading of its content difficult for students irrespective of its bright colors. Regarding the "Both" display, it could be seen that some of the drawn animals, especially those at the top of the manila card, are far from the eye level of the students whilst some of the drawings are close to the students even though they are displayed on the same card, therefore, giving such displays the "Both" characteristics. Table 10 provides a summary of the proximity/distal result derived from the photo analysis Table in Appendix F.

Table 10

Summary Table of Proximity/Distal of the displays in Fihankra KG

	Wall 1	Wall 2	Wall 3	Wall 4	Total
Proximity (P)	9	3	4	2	**18**
Distal (D)	25	7	22	8	**62**
Both	7	4	6	4	**21**
Total	**4**	**14**	**32**	**14**	**101**

Table 10 clearly shows that most of the classroom displays in Fihankra KG were distal from the students. The findings showed that more than half of the displays were distal in that out of the one hundred and one analyzed photos, sixty-two were categorized as Distal with only eighteen and twenty-one classified as Proximity and Both distal and proximity respectively. In other words, out of the total number of displays (101) only eighteen were fully close to the students' eye level therefore, making most of the beautiful and neat displays in the classroom being rendered non-effective for the intended purpose. For example, there were no displays on Wall 4 Row "c", the row that is within students' reach. The following were the distribution of the analyzed classroom displays that were marked P: nine were located on Wall 1 posted on Rows "b" and "c" with five and four displays respectively; three located on Wall 2 with all posted on Row "c". Wall 3 had four P displays all of which were located on Row "c" and Wall 4 had two P displays posted on only Row "b". From the Fihankra photo data, there was no display on Wall 4 Row "c"

Regarding the sixty-two distal wall displays, the following were their distribution: twenty-five located on Wall 1 with twenty, four and one posted on Rows "a", "b", and "c" respectively; seven on Wall 2 with all posted on Row "a"; twenty-two displays located on Wall 3 with twenty-one and one on Rows "a" and "b" respectively and eight found on Wall 4 with seven posted on Row "a" and just one posted on Row "b". It came out in the findings that, out of the

twenty-one classroom displays classified as having both proximity and distal attributes, seven were located on Wall 1, posted on Row "b" alone. Wall 2 had four P &D displays posted on only Row "b". Similarly, the six and four P & D displays located on Walls 3 and 4 were also posted on the Row "b" of their respective walls. One point worthy of notice about this finding is that, all the wall displays characterized P & D were posted on Row "b" of their respective wall (see Appendix F).

Concerning the connection of proximity/distal and the labeling type, the findings indicated that out of the eighteen P displays, thirteen were labeled in English language only and five No Label. None of the P wall displays had bilingual labeling. Of the D wall displays, one was labeled bilingually, thirty-two were labeled in only English language with twenty-nine having the No Label attribute. As indicated earlier, the bilingual labeled display was done in the French and English languages. That is, in Fihankra classroom, there was no bilingual label with a Ghanaian language and English language combination. Of the twenty-one displays with both proximity and distal characteristics, one was labeled bilingually, five with English only labeling with thirteen displays not labeled at all. These findings indicated that, with respect to labeling type of the P and D classroom displays, the distribution was between the English language only labeling and that of No Label with the former having the greater number of distribution. However, the distribution of the displays having the Both attribute, the labeling type that had the highest distribution was the No label. This shows that although there were a lot of wall displays in Fihankra KG classroom, most of the displays were labeled in English only and were far from students' eye level as well as sizeable number of displays having no label on them. This finding indicated that bilingual labeling is minimally practiced in this school. The next subsection presents the type of signs which include the labeling type and proximity/distal of the displays.

Types of Sign

This subhead reports on the findings of the types of sign identified in the analysis of Fihankra photo data. As explained in the previous chapters regarding the types of signs (Chandler, 2007; Deely & Semetsky, 2017; Semetsky 2010), three categories of signs were identified in the analysis. They were Iconic, Symbolic and Both Iconic and Symbolic. Photos that were classified as iconic were those that resembled the object that they represented and the symbolic were those that the connection between the sign and its signified were typically conventional and culturally based. Photos that exhibited the combination of the features of the two signs described above on the same manila card were classified as Both Iconic and Symbolic (Both). Figure 15 presents examples each of the three identified types of sign of Fihankra photo data.

Iconic Sign   Symbolic Sign   Both Iconic & Symbolic

Figure 15. Examples of Fihankra KG Types of Sign

From the examples above, it could be seen that the drawn fish (Iconic example) resembles its signified. As explained by semiotic researchers (Chandler, 2007; Deely &

Semetsky, 2017; Semetsky 2010, 2017), numerals are generally symbolic signs and so the symbolic example depicted the English numerals. It could be seen in the Both Iconic and Symbolic example that some of the objects on the displays (e.g. cups) are Iconic while the numeral "2" or the "pot" may not have been familiar to people who do not have them in their communities. For example, in Ghana, when you mention the word "pot" the main referent would be the drawn object above whilst people in different part of the world (e.g. America) may have different signified. For clarity and comprehension sake, a summary table derived from the Photo Analysis Table (see Appendix F) is presented below.

Table 11

Summary Table of the Types of Sign in Fihankra KG

	Wall 1	Wall 2	Wall 3	Wall 4	Total
Iconic	7	5	23	5	40
Symbolic	19	4	6	4	33
Both	15	5	3	5	28
Total	41	14	32	14	101

The content of Table 11 indicates that out of the one hundred and one analyzed photos, forty were iconic, thirty-three were symbolic and twenty-eight were classified as having both iconic and symbolic features. Regarding the locations of the Iconic display, seven were posted on Wall 1 with four and three on Rows "b" and "c" respectively. On this wall none of the iconic displays was posted on Row "a". Wall 2 had five iconic displays with three posted on Row "a" and one each on Rows "b" and "c". Wall 3 had the highest number (23) of iconic displays posted on it. The distribution of the twenty-three iconic displays on this wall were: eighteen on Row "a", two on Row "b" and three on Row "c". Wall 4 had five iconic displays with two and three posted on Rows "a" and "b" respectively.

With respect to the distribution of the thirty-three symbolic displays identified in the Fihankra classroom, Wall 1 had nineteen displays with six posted on Row "a", eleven on Row "b", and two posted on Row "c". Wall 2 had four symbolic displays with one each posted on Rows "a" and "b" and two on Row "c". Six symbolic displays were located on Wall 3 with three, one, and two posted on Rows "a", "b", and "c" respectively. Of the twenty-eight displays that had both the iconic and symbolic features, fifteen were located on Wall 1 with fourteen posted on Row "a" and only one posted on Row "b". No symbolic display was found on Row "c" of Wall 1. Wall 2 had five symbolic displays with three and two posted on Rows "a" and "b" respectively with none located on Row "c". Wall 3 had three symbolic displays with one and two posted on Rows "b" and "c" respectively. There was no symbolic display on Row "a" of Wall 3. The five symbolic displays on Wall 4 were located on Rows "a" and "b" with three and two distribution respectively. The findings of the types of sign identified in Fihankra classroom showed that the Iconic displays outnumbered the other sign type of displays. As explained in the previous chapter, this is good for the students because iconic displays by nature, are easy to comprehend therefore, it would be easier for students to connect the name, number or alphabet that accompany it than the other types especially the symbolic type (Chandler, 2007; Deely & Semetsky, 2017; Semetsky 2010, 2017.

Connecting the types of sign with the labeling type, the findings showed that out of the forty Iconic displays, only one was bilingually labeled with French and English languages. Six of the iconic displays were labeled in only English language with thirty-three not having labels at all on them (see Appendix F). This indicates that, in Fihankra KG classroom, most of the Iconic displays were not labeled. Also, out of the thirty-three Symbolic displays, only one had bilingual labeling with the same French and English language combination similar to that of the Iconic.

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Twenty-two of the symbolic displays were labeled in only the English language and ten were not labeled. These findings showed that ECE teachers at Fihankra tend to label symbolic classroom displays more than they do to the iconic ones. Of the twenty-eight displays that had both iconic and symbolic features, none of them was labeled bilingually. The distribution regarding labeling type was that, twenty-one were labeled in only English and seven had no label. These findings indicated that, the ECE teachers in this school can be said to prefer not labeling their classroom displays to labeling them bilingually not even in the two foreign languages (French and English) used in the school.

Linking the Proximity/Distal to the types of signs identified in the findings, it came out that, out of the forty Iconic displays, only five were proximal to students' eye level with nine having the both proximity and distal features. Twenty-six of the Iconic displays were distal from students indicating that more than half of the Iconic displays were far from students' eye level. Of the thirty-three Symbolic signs, eleven were proximal whilst seventeen were distal with five being both proximal and distal. The twenty-eight displays that were classified as being Both iconic and symbolic, only two were proximal with twenty being distal from the students and six being both proximal and distal. These findings showed that the location of most of the three identified types of displays were far from students' eye level in that among the three categories, distal had the highest number of displays.

In summary, the findings showed that English language is the dominant language of instruction in Fihankra KG. From the findings, it could be said that, the Mfantse language or its equivalent (local languages) that the NALAP encourages ECE teachers to combine with the English language for the implementation of the bilingual medium of instruction is rarely used in this school. Thus, among the one hundred and one displays, only two were labeled bilingually in

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their classroom displays with English only having the highest number. These findings also showed that in Fihankra KG classroom, most of the displays were posted higher than the students' eye level and therefore is not likely to serve its intended purpose. Also, the findings showed that teachers used English only language labeling more than the bilingual labeling because out of the thirty-three photos analyzed, fifteen were labeled in English only with nine each for Bilingual and those that were not labeled at all. Again, the ECE used more iconic signs in their classroom display than the symbolic signs. However, most of the Iconic displays were posted beyond students' eye level. The next section presents findings for answering research question two.

Research Question Two: How do KG teachers engage in translanguaging practices in the morning assembly?

This section reports the findings from the video analysis for answering research question two of this study. This research question focused on KG teachers' translanguaging practice at morning assembly. As was done in chapter four, discourse analysis with the big "D" (Gee, 2014) was used for the analysis of this data. As revealed in the findings of the photo analysis, the findings of the video data indicated that the main medium of instruction in Fihankra KG is the English language. As evidenced in Davis and Agbenyega's (2012) study, this finding could mean that the NALAP is either minimally practiced or not practiced at all in this school. However, the findings confirmed that translanguaging is a natural phenomenon with bi/multilinguals in that, even though the teachers used mainly the English language for the conduct of the morning assembly, they translanguaged in their conversations with their colleagues. The teachers also translanguaged in their dealings with students especially in situations where they wanted to clarify instructions to students who had difficulty following the said instruction. It also came out

that the teachers used paralanguage during the conduct of the morning assembly. As was done in chapter four, a summary table is provided to aid the presentation of the report. Table 12 provides the summary derived from the video analysis table in Appendix G. It provides the summary regarding translanguaging practices with languages used as well as the types of paralanguage used by the teachers within the approximately thirteen minutes assembly held and the number of times each phenomenon occurred. The addition of frequency of the identified themes on the summary table was to determine how much or less the phenomena of interest was practiced. The presentation of the report is done under two subheads: Translanguaging and Paralanguage/Body Language used.

Table 12

Summary Table of Fihankra KG Video Analysis

	Translanguage	Mfantse Only	English Only	Iconic Gesture	Symbolic Gesture	Both Iconic & symbolic
Frequency	10	8	22	6	28	7

As stated earlier, Table 12 shows that the main language used for the conduct of the morning assembly was the English language. For example, the teacher who led the morning assembly spoke English throughout the assembly time even though some of her colleagues spoke Mfantse among themselves and/or to the students. It was even shown in the video that the students in this school mainly spoke English among themselves, though a few sometimes used Mfantse at certain accasions (see Appendix G). In Fihankra KG, Mfantse was the only Ghanaian language used by the teachers in addition to the English language at the morning assembly. Regarding the use of paralanguage, aside from intonation, the findings showed that the teachers used two types of gestures namely iconic and symbolic alongside speech. The subsequent

sections present details of the findings under the two themes: translanguaging and the paralanguage used.

Translanguaging/Codeswitching

This section reports on the findings of Fihankra KG teachers' translanguaging practice identified in the video analysis. That is, how the teachers used the resources of their language repertoire to make themselves understood by their interlocutors and/or the students even though they used mostly the English language at the morning assembly. The study confirmed that translanguaging is a natural linguistic practice by people who speak more than one language in that the findings showed that all the three categories of teachers (Lead, Attendants and National Service teachers) in the school's KG translanguaged. All the teachers used language resources from Mfantse and English for their translanguaging. None of the teachers used the French language, the language that was used for the bilingual labeling in the classroom displays, in their translanguaging. However, in this school, the translanguaging was done only in speech. Unlike Pempamsie KG, all the songs that were sang at the morning assembly at Fihankra contained only English language lyrics. Also, there was no onomatopoeia nor metaphor used in this school. Thus, the teachers translanguaged with the normal everyday vocabulary. Below are excerpts of the translanguage utterances with their respective translation from the three categories of the teachers in Fihankra KG:

Excerpt 1

Ndɛ dze ɔbɛyɛ dɛw, mbofra yi a wɔayɛ *hyper* anapa yi. Ei, [pointing to a boy] na wɔama no welcome a? (LT 2)

[Today it will be interesting, the children who have become so *hyper* this morning. Ei, but have you *welcomed* him?]

Excerpt 2

Hwɛ hwɛ hwɛ, hwɛ *lines* no mbrɛ ɔayɛ no (ST 3)

[Look, look, look, look at how they are forming the lines]

Excerpt 3

Onnyim *words* no a? (NSP 2

[Doesn't she know the *words*?]

In the excerpt, the abbreviations in the parentheses represent the speaker and the sentences in the square brackets are the English translation of the utterance. An example each of the three categories of teachers, Lead Teacher (LT), Attendants (ST) and National Service Person (PST) (see Appendix G) is provided to show how the teachers integrated their language resources to enable them deliver meaningful instruction.

As was seen in chapter four, the English words or phrases: *hyper* (short form of hyperactive), *welcome*, *line*, and *words* that were meshed into the Mfantse language were words that the interlocutors are very familiar with. It would not be surprising for KG students in this school to understand a word like "hyper" because most of the students Fihankra KG serve come from elites homes. These English words, probably with the exception of "hyper", are high frequency words (words that are used frequently in the students' environment) for Fihankra KG students and therefore would not have difficulty with their understanding. More so, the Mfantse language version of these (begyabegya-hyper, welcome-akɔaba/akwaaba, santsen-line, nkasafua-words,) are scarcely used in the university community than their English version even with the word "*hyper*" which would be strange among many Ghanaian KG students. Therefore, the teachers' translanguaging with such English language resources would make communication or instruction more meaningful than sticking to just the Mfantse language and using such. For

instance, from the analysis, both teachers and students used the word *line* in their conversation during the morning assembly. For example, a student said, "See these people, they are not in the *line*" (Student 7) and a teacher instructed, "Hey Kay (pseudo name), go and make your *line*" (LT 2) (see Appendix G) indicating that the students are familiar with the word therefore teachers using it as a resource in Mfantse utterance would be more appropriate than the use of the Mfantse version that are rarely used in such communities. This practice is in line with translanguaging advocates that it (translanguaging) could be a powerful pedagogical strategy in teaching (Creese & Blackledge, 2010; García & Wei, 2014) especially ECE bi/multilinguals (Gort & Pontier, 2013; Gort & Sembiante, 2015; Pontier & Gort, 2016).

One unique finding in the analysis of the data of Fihankra KG was that, aside from translanguaging being a pedagogical strategy to enhance students' understanding (Creese & Blackledge, 2010; García & Wei, 2014; Gort, 2015; Gort & Pontier, 2013; Gort & Sembiante, 2015; Lopez et al., 2017), it could also be used to minimize or intensify the intent of utterances. For instance, in the first part of Excerpt 1: Ndɛ dze ɔbɛyɛ dɛw, mbofra yi a wɔayɛ *hyper* anapa yi…" the use of *hyper* instead of *begyabegya* did not only enhance the meaning of the utterance but it also lessened the negative nature of the students' behavior therefore making it look more accommodating than its Mfantse version. That is, these two words hyper (English) and begyabegya (Mfantse) have the same signifier, yet the signified that the word *begyabegya* would have created on the minds of the listeners would have intensified or magnified the negativity of the students' behaviors that morning more than the use of *hyper* in the context.

Paralanguage/Body Language Used

The findings derived from the analysis of Fihankra video data indicated that the teachers used other semiotic repertoire in addition to linguistics for their morning assembly instruction

(Carstens, 2016). Regarding prosodic features and/or intonation, the findings showed that both the teachers and the students used high pitched utterances at the initial part of the morning assembly due to unsettled nature (rowdiness) of the students (see Appendix G). However, teachers used normal speech pitch for the rest of the assembly except in the singing of the lines in the National Anthem and the marching songs where students had difficulty sounding out the words correctly. That is, in the singing of the National Anthem and the marching song, the teachers (especially the lead teacher) sang the part where students had difficulty in pronouncing the intended words correctly and louder with correct pronunciation so students could hear the correct lyrics from them.

Regarding the use of gestures, the findings revealed that the teachers used two main types of gestures alongside speech and songs in the morning assembly instruction. These were Iconic and Symbolic gestures. However, like the previous school, there was a third type dubbed Both Iconic and Symbolic because there were situations where in the same activity, teachers used both iconic and symbolic gestures (see Appendix G and Table 12). The findings showed that symbolic gestures (the conventional meaning type of gesture- its meaning is culturally or context specifically based) were used more than the iconic signs (the type that resemble their intended referent) (see Table 12). From the analysis, it came out that within the approximately thirteen minutes' morning assembly, the teachers used symbolic gesture twenty eight times whilst they used iconic gestures just six times with the both iconic and symbolic occurring seven times. For example, during the recitation of the morning prayer (The Lord's Prayer), the students stood in prayer posture that more or less had universal meaning. That is, when a person is seen in such a posture, the probability of people from different parts of the world to interpret it to mean that person is praying is very high. However, the interpretation of the posture for the recitation of the

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National Anthem and the National Pledge is specific to the people of Ghana especially in schools. Therefore, it was not surprising that, at the time of the data collection, a student who had just joined the school from United States of American had difficulty in the recitation as well as being in the right posture for the recitation of the National Pledge (see Appendix G, Time: 07:01-07:30).

The findings also indicated that there were situations in which the teachers used iconic and symbolic gestures within the same activity. Such situations (where the teachers used both iconic and symbolic gestures) happened seven times during the conduct of the morning assembly. For example, the gestures the lead teacher (LT 7) used during the singing of the "Day by day" song (see Appendix G-Time: 04:54 - 05:31) were classified as both iconic (raising her three right fingers when they were singing "…of these *three* things …"), and symbolic (moving one arm up and down). That is, the lead teacher used these two types of gestures alongside each other within the singing of the same song, therefore, making it have what is referred to as "Both Iconic and Symbolic" in this study. The next section looks at the summary of the overall findings derived from Fihankra KG data.

Summary of Fihankra Kingdergarten Teachers' Bilingual and Translanguaging Practices

From the analysis of the Fihankra data, it came out that, the teachers rarely use bilingual labeling in their classroom displays but they however, translanguaged when issuing the assembly instruction. With respect to how the teachers labeled their classroom displays, three types of labeling were identified: bilingual labeling, English only labeling and No labeling. Among the one hundred and one classroom photos analyzed, only two were labeled bilingually. Even with that, the languages used were both foreign languages, that is, French/English combination and both were distal from the students' eye level. The findings indicated that there was no

Mfanste/English combination of bilingual labeling which, according to the NALAP policy, this school ought to have used. Almost all the labeled displays in this classroom were done in only English language because out of the one hundred and one analyzed photos, fifty were labeled in only English language. Another type of labeling that was given much attention to in this school was No Label. Out of the total number (101) of the displays analyzed, forty-nine were classified as No Label. This labeling approach adopted by Fihankra teachers could indicate that NALAP, the current ECE medium of instruction in Ghana, is either minimally or not practiced at all in this school. Considering the location of this school, it could be seen that this finding converge with Brock-Utne's (2010) and Trudell's (2007, 2009) assertion that most Africans especially the elites prefer English only medium of instruction to bilingual medium in their schools. It also links with Davis and Agbenyega's (2012) study that indicated that, the headteachers and classroom teachers in the participating schools showed that they preferred the English only medium to the bilingual medium enshrined in the NALAP policy.

The findings also indicated that most of the displays were posted beyond students' eye level in that, out of the one hundred and one analyzed photos, sixty-two were classified as distal, eighteen were proximal and twenty-one were both proximal and distal (see Table 10). For example, all the English language letters of alphabet as well as the numerals and their respective number names were posted on Row "a" on the walls (see Figure 11). This indicated that, even though there were many wall displays in this classroom, their locations would probably not encourage the students to view them regularly therefore, minimizing the full usage of the intent of posting them on the walls.

With respect to the sign type, it came out that the iconic displays outnumbered the symbolic type. However, most of the iconic displays were distal from the students in that out of

the total of forty iconic wall displays, twenty-six were distal with only five being proximal to students. The rest (9) had the both iconic/symbolic attribute. The distal trend of display posting was evidenced in the sign type that was categorized as both iconic and distal. Out of the twenty eight wall displays that had this characteristic (see Appendix F), twenty of them were distal with only two and six being proximal and both proximal/distal respectively. Thus, even though most of the wall displays were iconic (signifier resembling their signified), that eased students' comprehension (Chandler, 2007, Semetsky, 2017; Stockall & Davis 2011), their distal nature of posting could hinder their potential usage as intended. This wall display practice raises a concern that links with Akyeampong's (2017) assertion that, the aim of educational reforms in Ghana should move away from the disguised teacher-centeredness teacher preparation to a total child-centeredness orientation at the teacher preparation institutions. Fortunately for Ghana, this is the very aim of the on-going teacher preparation reform promoted by T-TEL which aim at revamping the clinical aspects of teacher preparation in Ghana through the provision of professional development to teacher educators in the colleges of education and classroom teachers who serve as mentors to the preservice teachers during their one year internship to equip them with the appropriate coaching skills.

The summary of the answer to research question one is that, Fihankra KG teachers rarely use bilingual approach to their classroom displays. The findings showed that their labeling preference is between the English only labeling and not labeling their displays at all. There was no evidence of the bilingual labeling enshrined in the NALAP policy that requires ECE teachers to combine a local language (at least one Ghanaian language out of the 11 selected) with the English language for the MTB- BMoI. As stated earlier, the two bilingually labeled displays found in this classroom were in French and the English languages (both foreign). These findings

connect with findings of existing studies that the most preferred MoI in African classrooms is the English only (Benson, 2000; Brock-Utne, 2010; Edu-Buandoh & Otchere, 2012; Davis & Agbenyega, 2012; Nyarko & Mate-Kole, 2016; Tackie-Ofosu et al., 2015; Trudell 2007, 2016; UNESCO, 2016).

As regards translanguaging practices, the findings of the video data showed evidence of the presence of translanguaging practices by Fihankra KG teachers. The findings indicated that Fihankra KG teachers translanguaged in their morning assembly instruction. The teachers translanguaged using their linguistic resources in the Mfantse and the English language even though the two bilingually labeled displays found in the classroom were in French and English. The findings indicated that, the teachers meshed English and Mfantse in speech during the conduct of the morning assembly in their interaction among themselves as teachers and/or between a teacher and student(s). This finding links with the assertion of translanguaging researchers that it (Translanguaging) is a natural linguistic phenomenon of bi/multilinguals (Carstens, 2016; García & Wei, 2014; Gort & Pontier, 2013). This study confirms the existing evidence that translanguaging is natural with bi/multilinguals because despite the absence of Mfantse/English type of bilingual display in the classroom the teachers still translanguaged with these languages to make their interlocution comprehensible.

Also, some of the English words that were webbed with Mfantse in the translanguaging examples are rarely used in everyday conversations especially in most urban and elites communities like the one in which Fihankra is situated. From my personal experience as a fluent speaker of the Mfantse language, I do not remember the last time I used the word "santsen" in my conversation, therefore, it is not surprising the teachers and students at Fihankra KG were comfortable with the use of "line" (the English language version of "santsen") in their

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conversation. Aside from this, the findings showed that translanguaging could be used to highlight intention by using it as an intensifier or a downtoner. An example of this is where one of the teachers used the word "*hyper*" instead of its Mfantse version "*begyabegya*" to downtone the negativity of the students' rowdiness. As has been explained earlier, though the two words have the same signifier, their signified differed in this context (Gee & Handford, 2012; Chandler, 2007; Kress, 2012; Semetsky, 2010, 2017) because the use of the word"*hyper*" lessened the effect of the students action thereby making it look more accommodating than its Mfantse version. These findings connect with translanguaging advocates' assertion that, translanguaging could be used as a powerful instructional strategy to enhance the academic achievement of classrooms that served students of diverse linguistic backgrounds (Canagarajah, 2011; Creese, & Blackledge, 2010) especially at the ECE level to enhance literacy acquisition as well as understanding of concepts (Gort, 2015; Gort & Pontier, 2013; Gort & Sembiante, 2015; Lopez et al., 2017; Pontier & Gort, 2016).

With the use of paralanguage, the findings showed that the KG teachers at Fihankra used the usual iconic signs like nodding, pointing, clapping etc. and symbolic gestures alongside speech at the morning assembly. Unlike Pempamsie school where the iconic signs like onomatopoeia and metaphors featured, Fihankra teachers used the everyday iconic signs. However, regarding the use of prosodic features, like Pempamsie teachers, Fihankra teachers also used high pitch intonation to draw attention and to show disapproval.

CHAPTER SIX: SANKƆFA KINDERGARTEN

Introduction

Chapter six reports the findings of Sankɔfa KG data analysis. It presents the bilingual and translanguaging practices of Sankɔfa KG teachers in connection with their classroom displays and the conduct of their morning assembly. With this purpose, the questions that guided the study were: (1) To what extent, if any, do KG teachers in the Cape Coast Metropolis represent bilingualism in their classroom displays? (2) How do KG teachers engage in translanguaging practices in the morning assembly? Two different data, photos of classroom displays and video of morning assembly were collected for the study with the former (Photo data) to answer research question one and the latter (Video data) for question two. The chapter first presents the description of the school setting and participants' information that are relevant to the purpose of the study. It also reports the findings that are presented according to the research questions and then the summary of the chapter.

Setting of Sankɔfa Kindergarten

Sankɔfa is the Adinkra symbol (see Figure 16), a pseudonym, given to this school. The choice of the symbol for this school was because of their positive attitude towards the NALAP policy. In other words, Sankɔfa was chosen due to how the teachers depicted the use of the NALAP policy in their instruction especially having some of the NALAP materials displayed in the classroom (see Figure 17). Among the four schools, this is the only school that had some of the NALAP materials like big books, posters, teachers guide, etc. displayed in the classroom where both teachers and students could have easy access. Some of the NALAP books were

displayed at the Reading Center and at the storage created at Wall 4 of this classroom. Sankɔfa consists of three words: "san" (return/reach back), "kɔ" (go), and "fa" (take/get/pick). Therefore, the literal meaning of "Sankɔfa" in Akan is "go back and take". This symbol is often associated with an Akan proverb, "Sɛ wo werɛ fi na wosan kɔfa a, yennkyi" which translates in English to mean, "If you forget and return for it, it is not forbidden." The import of the proverb is that it is not wrong to go back for that (values/precepts/traditions, etc.) which you have forgotten.'
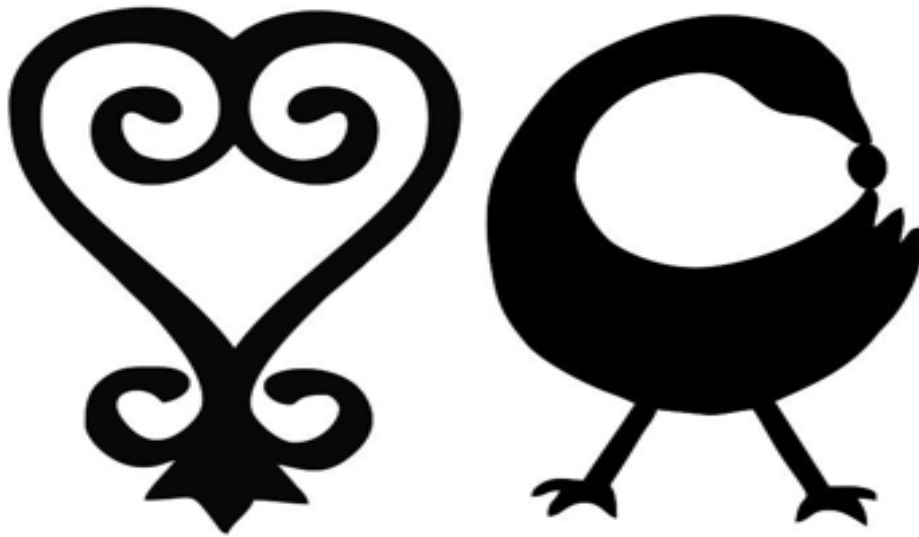
Figure 16. Sankɔfa- Go back and take it

Mfantse Big Book   Teacher's Guide   Multi-Purpose Poster
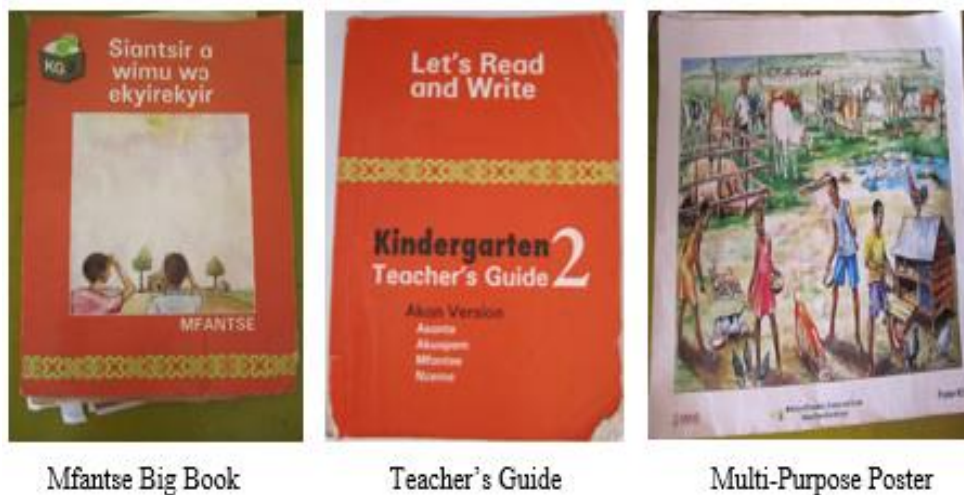
Figure 17. Examples of NALAP Materials

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Sankɔfa KG is located on the Southern part of the University of Cape Coast, inside the

Our Lady of Apostles (OLA) community. The community is directly separated from the southern

part of the university by a major trunk road from Accra to Takoradi. The university has three

main entrances along that stretch of road namely (coming from Accra) East gate, Central gate

and West gate. From the East gate through to the West gate, all share boundaries with the OLA

community. Sankɔfa KG is a walking distance coming from the Central gate of UCC. Another

route by which one can locate the Sankɔfa KG (which is actually the simpler route) is via the

beach road that is near the West gate. Coming out through the University of Cape Coast West

gate across the main Accra-Takoradi highway, one can use the road to the right along the beach

of the Atlantic Ocean leading to Bakaano (a popular suburb in the Cape Coast Metropolis).

Sankɔfa KG is a mission school and it shares the same open compound with its Primary

and Junior High school as well as the church building (a huge edifice) that the school belongs to.

Due to the unwalled nature of the school, people sometimes use the compound as a thoroughfare

to the nearby settlement as well as to the church. More so, domestic animals sometimes stray to

the compound. The KG section is a new structure that was under construction at the time of the

data collection. There was a dwarf wall around the school that appeared the school would be

walled to separate it from having direct contact from the OLA community. Even though the KG

is on the same compound with the other buildings, it also had a dwarf wall indicating it would be

further fenced from the main compound to maximize the security of the students. Sankɔfa KG is

located directly behind the Primary and Junior High School section of the school. The building is

an L-shaped block consisting of three classrooms, two of which are in a row followed by a

verandah separating the classroom from the toilet facilities with the third classroom being a turn

giving the structure an L-shape form. In front of each classroom door has a bilingual inscription

(door/abɔw). On the wall between the first two classrooms/windows is a green padded board where notices are posted for perusal of staff and other stakeholders. Also, on the wall in front of the building are boldly written letters of the English alphabets. There was no playing equipment on the school compound at the time of the data collection. Also, there is a playing ground for the KG section which doubles as assembly ground. However, there is a large compound between the KG section and the church building where the students can have free play. Both KG 1 and 2 have the outside circle time in the open space in front of the church.

The official day of Sankɔfa KG begins at 8:00 am and ends at 2:00 pm. Sankɔfa KG, like most schools in Ghana, opens around 7:30 am to allow students in so they could help clean the classrooms and school compound and set the place ready prior to the official school hours. As stated earlier, because Sankɔfa KG is located within the community, students could move in and out of the compound on the blind side of the teachers. However, parents and other community members prevent students from straying from the school compound. Like all schools in Ghana, any persons who wished to interact with the students during official school hours ought to see the headmistress or her assistant first and introduce him or herself and get the permission.

Sankɔfa is a single stream school made up of KG 1 and KG 2. Because the KG section of Sankɔfa is new, it had low population at the time of the data collection. The total KG student population at the time of the research was 50 with 24 and 26 for KG 1 and KG 2 respectively. The adult population in the KG school was 8. This comprised two Trained Teachers, two Attendants and four Preservice teachers (PSTs). Each class had one trained teacher who served as the lead teacher, one attendant and two PSTs. Because it was a single stream school, both classes held their morning assembly together during which one teacher led and the rest supported. However, there was no attendant at the assembly that was recorded for this study.

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That is, the teachers present in the recorded morning assembly were the lead teachers and the PSTs.

The classroom from which the data was collected is the first classroom on the two classrooms on the row. The classroom has four walls (see Figure 18) similar to the other classrooms. Though the classroom had two doors fixed on Wall 4, only one door that was labeled bilingually (English and Mfantse) was used. Apart from the doors and the seven large windows that give it natural light, the classroom had access to electricity from the national grid. That is, the classroom has two wooden doors with glass panel fixed on top of each door and four large burglar-proof louvre windows located on Walls 2 and three on Wall 4. Each of the seven windows had three divisions (see Figure 18). The Wall 2 of this classroom is adjacent some buildings in the OLA community and wall 4 facing the assembly ground, adjacent the primary school. Walls 1 and 3 have no windows on them. The Walls 1 of this classroom faces the church whilst it shared its Wall 3 with the classroom that is next to it.

There are manual posters on all the walls of the classroom. There are hangings made of cut-out drawings of fruits, vegetables, animals, etc. as well as decorated cut-out plastic bottles on a line fixed to the windows. There are two teachers' tables with one wooden and two plastic chairs by Wall 1. One of these tables had the class register (book) and plastic baskets containing teaching and learning materials and wooden chairs for the students. Different learning centers are located at designated places in the room and all these centers are labeled bilingually. There is a cupboard as well as a table and a big empty carton where books and other classroom teaching and learning materials are kept located on Wall 4. The seating arrangement in the classroom is circular in shape with few chairs placed around each table. Due to the size of the room and the student population, there is enough space for free movement for both teachers and students with

the exception of some wall hangings that are so low that they could cause obstruction. The room

is painted pink and light yellow. Figure 18 presents the walls of Sankɔfa classroom.

Wall 1

Wall 2

Wall 3

Wall 4

Figure 18. Walls of Sankɔfa KG Classroom

The teachers at the Sankɔfa KG were cordial and caring. They were very free with the

students and even with the research team. The teachers, even the PSTs, handled the students in

an admirably motherly manner. For instance, during the morning assembly, teachers, precisely

PSTs, collected students' (those who came late) school bags to enable the students join the

assembly right away without asking the reasons for their lateness. Also, they accommodated the

students' rowdy nature at the assembly ground without hesitation. Even though the conduct of

the morning assembly was led by one lead teacher, all the teachers strongly supported her

especially getting the students calm and organized.

<center>**Findings**</center>

This section reports on the findings derived from the photo analysis used to answer research question one. As was done in the previously discussed schools (Chapters Four and Five), the presentation of the report is done under these subheads: Labeling Type, Proximity/Distal of the Displays, and the Type of Sign the photos depicted.

Research Question 1: To what extent, if any, do KG teachers in the Cape Coast Metropolis represent bilingualism in their classroom displays?

Labeling Type

This section of the findings looked at the different approaches Sankɔfa KG teachers used in labeling their classroom displays. Like the previous schools, the photos on each wall were divided into rows. Although there was no wall display on Row "a" of any of the walls in Sankɔfa classroom, the demarcation on the walls followed the same format (Appendix H). The space from the top of the burglar-proof louvre windows to where the wall linked to the ceiling was designated for Row "a". Row "b" was the space between the top to the bottom of the burglar-proof louvre windows while Row "c" was the space after the bottom of the window to where the wall connected to the floor (see Figure 18). Although, there were no windows on Walls 1 and 3, it followed a similar demarcation. As was done with the previous schools, the analysis of Sankɔfa classroom displays focused only on the photos created by teachers, students, and other teaching and learning related photos.

The three themes that emerged from the Sankɔfa KG teachers' labeling style were Bilingual labeling, English language only labeling and No Labeling. Bilingual labeling was the labeling done in two languages: English and Mfantse. The English language only labeling were the labeling done in only the English language and the No Label were for the displays that were

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not labeled at all. Figure 19 presents example each of the three categories of labeling type

identified in Sankɔfa classroom displays.

Bilingual Labeled Display   English Language Labeled Display   No Label Display

Figure 19. Examples of Sankɔfa KG Labeling Type

The summary of the method of labeling derived from the Photo Analysis Table on

Appendix H is presented in Table 13.

Table 13

Summary Table of Sankɔfa KG Labeling Type

	Wall 1	Wall 2	Wall 3	Wall 4	Total
Bilingual	--	3	1	3	**7**
English Only	1	7	3	--	**11**
No Label	3	4	6	6	**19**
Total	**4**	**14**	**10**	**9**	**37**

The findings showed that in Sankɔfa KG classroom, displays that were not labeled at all

outnumbered those that were labeled in English language only and the bilingually labeled ones.

Out of the thirty-seven semiotically analyzed photos, nineteen had no label on them, eleven were

labeled in only English language and seven were bilingually labeled. These findings indicated

that Sankɔfa KG teachers preferred classroom displays that are not labeled to the other two types: English language only and bilingual labeling. However, looking at the total number of the analyzed displays and the number of displays that were labeled bilingually, it could be said that the level at which Sankɔfa KG teachers practiced the NALAP (though partially) was higher than the other schools because the number distribution of the labeling type is pretty fair compared with even the previously presented schools (Chapters Four and Five). In other words, the findings of the labeling approaches adopted by Sankɔfa KG teachers showed that they were adhering to the NALAP policy more than that of the other schools.

With regard to the distribution of the labeling type of the displays on the classroom walls, out of the seven bilingually labeled displays, three were located on Wall 2 with all of them posted on Row "c", one on Wall 3 posted on Row "c", and three on Wall 4 with one and two posted on Rows "b" and "c" respectively. There was no bilingually labeled display posted on Wall 1. The eleven English only labeled displays were distributed as follows: one on Wall 1 posted on Row "b", seven located on Wall 2 with five and two posted on Rows "b" and "c" respectively, and three located on Wall 3, all posted on Row "c". None of the English language only labeled displays was posted on Wall 4. The findings showed that every wall in this classroom had displays without label (the labeling type that had the highest number of the distribution). The following was the distribution of the nineteen displays without label: three located on Wall 1 with one each on Rows "b" and "c" with one representing the wall hangings on this wall. As discussed previously, wall hangings are treated as one because of their similar characteristics. Wall 2 had four located on it with three posted on Row "b" and one representing the wall hangings. Walls 3 and 4 had six No Label displays posted on each with Wall 3 having all posted on its Row "c". Wall 4 had 3 displays each on Rows "b" and "c" respectively.

Like the previous schools, the findings revealed displays that had obstruction issues. The analysis showed displays that were obstructed by other displays/hangings thereby making it difficult for students to have full view of the content. Another obstruction issue identified in the findings was the low nature of some hangings. That is, some hangings were so low that they could cause obstruction to the users (teachers and students). For example, some of the hangings on Wall 4 were so low that it covers part of children's face when sitting on the table under such hangings. Figure 20 presents examples of displays with obstruction issues found in Sankɔfa KG

Obstructed Display   Display that can Obstuct Students

Figure 20. Example of Sankɔfa KG Display with Issues

The next section looks at the proximity/distal of the displays. This report will connected with the main themes derived from the photo analysis on the labeling type as was done with previous schools.

Proximity/Distal of the Displays

The proximal/distal section reports on how close or far the displays in the classroom were to the students' eye level. Like the other schools, three themes namely Proximity (P), Distal (D), and Both Proximity and Distal (P & D) were identified (see Appendix H). Displays that were

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close and conspicuous to the students were categorized as Proximity (P) and those that were far

and inconspicuous to students were categorized as Distal (D). Displays categorized as both

Proximal and distal (P & D) were those that had part of it within student's eye level and part

beyond them. Example each of the three categories is presented in Figure 21.

Proximity Display   Distal Display   Both Proximity & Distal

Figure 21. Examples of Sankɔfa KG Proximity/Distal Displays

The examples in Figure 21 show that the "Proximity" example is displayed a little below

the upper boundary of the pink painting with the label of the center and the items within

students' reach. However, the "Distal" example is located above the pink painting which is

above students' eye level. Although there were no displays on Row "a" of each wall, most of the

displays that were posted beyond the pink painting were far from the students' easy view. With

the "Both Proximity and Distal" example, it could be seen that part of it is in the pink painting

with some part on the yellow painting making it possess the both proximal and distal

characteristic.

The summary of the proximity/distal result derived from the Photo Analysis Table in

Appendix H is presented in Table 14.

Table 14

Summary Table of Proximity/Distal of the displays in Sankɔfa KG

	Wall 1	Wall 2	Wall 3	Wall 4	Total
Proximity (P)	1	5	6	4	**16**
Distal (D)	1	3	3	--	**7**
Both	2	6	1	5	**14**
Total	**4**	**14**	**10**	**9**	**37**

From Table 14, it could be seen that most of the classroom displays in Sankɔfa KG are proximal to the students therefore students would not have difficulty viewing displays. Out of the thirty-seven analyzed displays, sixteen were in proximity to the students' eye level. This finding could stem from the fact that there was no display posted on the Row "a" of any of the walls indicated earlier in this classroom. The next category of display that the Sankɔfa teachers gave much attention to was those that had both proximal and distal attribute in that fourteen out of the thirty-seven displays had this characteristics. In this classroom, only seven displays were distal from the students' eye level.

Regarding the distribution of the sixteen proximity displays, one located on Wall 1, five on Wall 2, six on Wall 3 and 4 on Wall 4 with all posted on Row "c" of their respective walls. With the seven distal displays, one was located on Wall 1, three each on Walls 2 and 3 all of which were posted on Row "b" of their respective walls. There was not distal display on Wall 4 in this classroom. As regards the distribution of the fourteen both proximity/distal displays, two were located on Wall 1 with one each posted on Rows "b" and "c", six were located on Wall 2 with all posted on Row "b", the one on Wall 3 represented the hangings by the wall, and five on Wall 4 with four located on Row "b" and the remaining one representing the wall hangings. Almost all the wall hangings, by their nature (some being close and others far) had the both proximity/distal attributes because they were treated as one due to their similar characteristic.

With regard to the linkage of the proximity/distal and the labeling type, the findings revealed that out of the sixteen P displays, six had bilingual label, two had English language only label and eight had No Label. One finding worth notice here is that, bilingual labeling was given much attention in the P display and this is in line with the focus of the NALAP. This finding supports the assertion that Sankɔfa KG teachers' level of the NALAP practice is higher than the previous schools discussed in this study. Out of the seven D wall displays, six had English language only labeling, and one had No Label. None of the distal displays was labeled bilingually. Of the fourteen displays with both proximity/distal characteristics, two were labeled bilingually, two in English only label but ten displays were not labeled at all. These findings indicated that, with respect to labeling type of the P and D classroom displays, the No Label had the highest distribution (10) with Bilingual and English language only having equal distribution (two each). The next section presents the types of signs that the analyzed photos depicted.

Types of Sign

This section presents the findings of the types of sign identified in the Sankɔfa photo data analysis. Similar to the findings in the previous schools regarding the types of signs, three types of signs were identified in the analysis. They were Iconic, Symbolic and Both Iconic and Symbolic. Photos that were categorized as iconic were those that resembled the object that they represented and the symbolic were those that the connection between the sign and its signified were typically conventional and culturally based. Photos that had both iconic and symbolic characteristics or features of the two signs described above were categorized as Both Iconic and Symbolic (Both). Figure 22 presents example each of the three identified types of sign of Sankɔfa photo data.

Iconic Sign   Symbolic Sign   Both Iconic & Symbolic Sign

Figure 22. Examples of Sankɔfa KG Types of Sign

From the examples above, it could be seen that the cockerel (Iconic example) resembles its signified. As explained by semiotic researchers (Chandler, 2007; Deely & Semetsky, 2017; Semetsky 2010, 2017) that with respect to symbolic signs, the relation between the signifier and the signified purely conventional and culturally specific, the objects, especially, the numeral and its number name on the symbolic example are conventional. For example, the number name "six" is specific to English language users in that if such word is given to a non-English speaker, it would not be meaningful or have the same signified. It could be seen in the Both Iconic and Symbolic example that some of the objects on the displays (e.g. plantain, leaf, etc) are Iconic while no specific signified can be given to some of the cut-out papers. A summary table derived from the Photo Analysis Table (see Appendix H) is presented in Table 15.

Table 15

Summary Table of the Types of Sign in Sankɔfa KG

	Wall 1	Wall 2	Wall 3	Wall 4	Total
Iconic	1	7	4	4	**16**
Symbolic	2	4	3	2	**11**
Both	1	3	3	3	**10**
Total	**4**	**14**	**10**	**9**	**37**

The content of Table 15 indicates that out of the thirty-seven analyzed photos, sixteen were iconic, eleven were symbolic and ten were classified as having both iconic and symbolic features. The findings showed that among the sign type of the display, iconic sign had the most number of distribution indicating that Sankɔfa KG teachers preferred the display of iconic signs to other type. This is good for the students because iconic sign is the type that is easy to comprehend (Chandler, 2007; Deely & Semetsky, 2017; Semetsky 2010, 2017). These findings indicated that, the ECE teachers in this school could be said to prefer bilingual labeling of iconic display to the other types. With regard to the locations of the Iconic display, one was located on Wall 1 posted on Row "c". Wall 2 had seven iconic displays with three posted on Row "b" and four on Row "c". Wall 3 had four with one and three posted on Rows "b" and "c" respectively. Wall 4 also had four iconic displays with three and one posted on Rows "b" and "c" respectively.

Regarding the distribution of the eleven symbolic displays identified in the Sankɔfa classroom, Wall 1 had two symbolic displays posted on Row "b", four located on Wall 2 while three and one were posted on Rows "b" and "c" respectively. Wall 3 had three symbolic displays with two and one posted on Rows "b" and "c". Wall 4 had two with both posted on Row "c". This finding showed that Wall 2 had the most symbolic displays. With respect to the distribution of the displays that had both iconic and symbolic characteristics, Wall 1 had one which represented the hangings on this wall. Wall 2 had four with two and one posted on Rows "b" and "c" respectively while the remaining one represents the hangings. Wall 3 had three symbolic displays with two posted on Row "2" and one representing the wall hangings and Wall 4 had three posted on Rows "b" and "c" respectively.

Linking the types of sign with the labeling type, the findings showed that out of the sixteen iconic displays, five were bilingually labeled in English and Mfantse languages, the languages recommended by the NALAP policy. Two of the iconic displays were labeled in only English language with nine not having labels at all on them (see Appendix H). This indicates that, in Sankɔfa KG classroom, most of the iconic displays were not labeled. Of the eleven symbolic displays, only one had bilingual labeling. Seven of the symbolic displays were labeled in only the English language and three were not labeled at all. Unlike the iconic sign (which the No Label outnumbered the other types), English language only labeled displays outnumbered the other labeling types. These findings showed that the KG teachers at Sankɔfa tend to label symbolic classroom displays in English more than bilingual labeling. Of the ten displays that had both iconic and symbolic features, three were labeled bilingually, two in English language only and six were not labeled.

Connecting the Proximity/Distal to the types of signs identified in the findings, it was revealed that, of the sixteen iconic displays, eight were close to students' eye level with only one being far from the students and seven being both proximal and distal. This indicates that most of the iconic displays were closer to students therefore the possibility of students having academic benefits from this type of display could be high. Out of the eleven symbolic displays, four were proximal whilst six were distal with only one being both proximal and distal. Regarding the ten displays that were classified as being both iconic and symbolic, four of them were proximal with six being both proximal/distal. None of the both proximity/distal displays in this classroom was distal. These findings showed that the location of most of the three identified types of displays were in proximity (students' eye level) in that among the three categories, proximity had the highest number of displays.

To sum up the findings on how Sankɔfa KG represented bilingualism in their classroom displays, it came out that even though the display without label had the highest number of displays followed by the English only type, they gave attention to the bilingual labeling as well. The findings indicated that all the learning centers in the classroom were bilingually labeled. This showed that the teachers were adhering to the recommendations made by the NALAP policy. Also, they used more iconic signs in their classroom display than the symbolic signs in that of the total number (thirty-six) of the analyzed displays, sixteen were iconic whilst eleven were symbolic with ten classified as both iconic and symbolic. More so, most of the displays were located within students' eye level in that out of the thirty seven photos, sixteen were categorized as being in proximity to the students' eye level with seven being distal and fourteen classified as both distal and proximity. The next sections presents the findings for research question two.

Research Question Two: How do KG teachers engage in translanguaging practices in the morning assembly?

This section presents the findings derived from the analysis of the Sankɔfa KG video data for research question two; How do KG teachers engage in translanguaging practices in the morning assembly? As was done with the previous schools, discourse analysis with the big "D" (Gee, 2014) was used for the analysis of this data and a summary table (Table 16) is provided for the presentation of the report. That is, Table 16 presents the summary of the video analysis derived from the Video Analysis Table in Appendix I provides the main themes identified in the analysis and the number and their respective occurrences within the approximately thirteen minutes assembly time. However, the presentation of the report will be done under these two

subheads: Translanguaging/Codeswitching and Paralanguage/Body Language used. The other sub-categories identified will be embedded in the report of these main themes.

Table 16

Summary Table of Sankɔfa KG Video Analysis

	Trans-language	Code-switch	Mfantse Only	English Only	Asante Twi Only	Iconic Gesture	Symbolic Gesture	Both Iconic & Symbolic
Frequency	17	8	12	13	1	10	29	9

The findings clearly indicated that the KG teachers translanguaged at their morning assembly. It came out that three languages namely Mfantse, English and Asante Twi, were used in the conduct of the recorded morning assembly. However, the Asante Twi occurred only once in the early part of the morning assembly when the students were being organized to form their lines. The major linguistic resources the teachers used for their translanguaging and codeswitching were from the Mfantse and English languages. The findings indicated, that out of the eleven Ghanaian languages that schools may select from regarding the use of the NALAP, Sankɔfa KG teachers used three at their morning assembly. From Table 16 (see also Appendix I), it could be seen that during the conduct of the morning assembly, the teachers used different media of instruction regarding language use with varying frequencies with translanguaging having the highest occurrence. With regard to the paralanguage, aside from intonation the findings showed that the teachers used two types of gestures namely iconic and symbolic with a combination of both types alongside speech. The subsequent sections present details of the findings under the two themes stated above. It first looks at Translanguaging/Codeswitching that was practiced by the teachers before reporting on the paralanguage/body language.

Translanguaging/Codeswitching

This section presents the findings of the KG teachers' translanguaging practices identified in the video analysis. It looks at how the teachers used their language repertoire to make their instruction comprehensible to the students. The findings showed that during the conduct of the morning assembly, Sankɔfa KG teachers used both translanguaging and code switching. Even though there is a slight difference between translanguaging and code switching (García & Wei, 2014), both will be discussed under this section as was done in the Pempamsie report because both are inherent linguistic practices by bi/multilinguals. However, major attention is given to translanguaging findings.

The findings showed that the category of teachers present at the recorded morning assembly (Professional teachers and Preservice teachers) in Sankɔfa KG translanguaged. That is, aside from the Mfantse only and English only utterances, the teachers integrated their linguistic resources in these languages into one at some point in time in the conduct of the morning assembly to make themselves understood by the students. Table 16 gives a clear picture of the number of times the teachers translanguaged and codeswitched during the morning assembly that was video recorded. Unlike Pempamsie KG, where translanguaging was present in songs, in Sankɔfa KG, all the translanguaging and codeswitching occurred only in speech and sourced from English and Mfantse. However, of the teachers' linguistics practices exhibited at the morning assembly, translanguaging occurred most with seventeen occurrences followed by English language with only thirteen occurrences. Mfantse only occurred twelve times with codeswitching occurring eight times and Asante Twi occurring only once. This finding indicated that Sankɔfa KG teachers were not only keen with bilingual displays but also integrated the local

language spoken in the community in which the school is situated with the English to foster comprehension of instruction.

Similar to the findings of the previously discussed schools, Sankɔfa KG's findings showed that most of the English words or phrases that were meshed with the Mfantse language were simple words that almost all the students were familiar with. Below are excerpts of the translanguage utterances with their respective translation from the categories of Sankɔfa teachers who were present at the morning assembly:

Excerpt 1

Hɛɛ wompush, go back a bit… Wɔnkɔ ekyir kakra and then form two lines.

Wonyim mbrɛ yesi yɛ assembly. (LT 1)

[Huh, you should push, go back a bit…Go back a little and then form two lines. You know how we do assembly]

Excerpt 2

Wo belt wɔ hen? Ma menhwɛ (PST)

[Where is your belt? Let me see]

As was indicated in the reports of the previous schools, in the excerpts, the abbreviations in the parentheses represent the speaker and the sentences in the square brackets are the English translation of the utterance. An example each of the two categories of teachers who were present at the assembly, Lead Teacher (LT) and Preservice Teacher (PST) (see Appendix I) is provided to show how the teachers integrated their language resources to enable them deliver meaningful instruction. From the excerpts, it could be seen that the English words "push", "assembly" and "belt" were webbed with Mfantse words to form composite sentences in their respective utterances. These words though in English language are everyday vocabulary in the school

community therefore, not strange to the students. Students' responses to these utterances clearly indicated that they were familiar with them therefore a good option than their Mfantse versions (pia-push, nhyiamu-assembly, abɔyamu-belt). For instance, all the teachers and the students used "assembly" and "line" instead of "nhyiamu" and "santsen" in their utterances and these show that they were all (even the students) familiar with these English words (see Appendix I). As was evidenced in the previous schools' report, the Mfantse versions of most of these words are not common like the English versions used in the said utterances hence translanguaging a good instructional method to ease bi/multilinguals especially ECE students into early literacy acquisition (Creese & Blackledge, 2010; Gort & Sembiante, 2015).

One observation made from the findings of this school's data was the use of what I refer to as "Translanguage blending" with reason being that words from different languages have been put together to form just a word. Blending is a word formation process where parts of two or more words (in the same language) are combined to form a new word. From the excerpts, in the first part of Excerpt 1, "wompush" (You should push) is made up of Mfantse and English language hence making it a product of blending. The teacher using the word "wompush" aside from shortening the utterance in either of the languages (Mfantse: Wompin nkɔ ekyir- English: You should push), made it easy for students to understand what she meant. This finding showed that translanguaging words from different languages could be blended to ease instruction as well as comprehension.

The findings also indicated that Sankɔfa KG teachers used codeswitching at their morning assembly instruction (see Table 16 and Appendix I). Similar to Pempamsie KG teachers, Sankɔfa teachers, especially the lead teacher who led the assembly codeswitched to make what was said in English only be understood by the students. That is, most of the English

only utterances were said in Mfantse as well to clarify the instructions to students. As was discussed earlier (García & Wei, 2014) and shown examples in Chapter Four (Pempamsie) that there is a slight difference between translanguaging and code-switching the video analysis showed situations where the teachers switched from one code (language) to another in their discourse. Like the translanguaging, the teachers codeswitched in only speech. In this school, English or Mfantse songs had their respective language lyrics only. However, the codeswitching was mostly done by the teacher who led the morning assembly. To differentiate the excerpts below from what will be discussed after this, the current excerpt will be dubbed "Regular Codeswitching". Excerpts of the Regular codeswitching by Sankɔfa KG teachers are:

Regular Codeswitching Examples

1. Look, your lines are crooked. *Hɔn lines no wɔakyea*, your lines are crooked…

[Look, your lines are crooked. *Your lines are crooked*, your lines are crooked]

2. It's ok, put your hands down! Hands down! *Hom mfa hom nsa ngu famu*

   [It's ok, put your hands down! Hands down! *Put your hands down*]

3. *Yɛaka a, asɛm kor a dabiara yɛka,* you should comport yourselves ɛ

[*We have said this over and over, one thing we always say*, you should comport yourselves then]

In the excerpts, the Mfantse language with their respective translations is in italics. As explained earlier, in excerpts 1 and 2, it could be seen that utterances said in English language are codeswitched in Mfantse to clarify what was said in English to foster instruction and enhance comprehension. The findings showed that codeswitch was used to translate what is said in English into Mfantse so students could have complete comprehension of the instruction and this practice was common in the teachers (especially LT 1) instructional method (see Appendix I).

The teachers' way of using codeswitching does not only enhance students' understanding but also fosters their (students) L2 learning because they get more exposure in the English language (Hammer & Rodriguez, 2012; Vukelich et al., 2012). Among the schools used in this study, Sankɔfa KG teachers used codeswitching more in this way. From the findings, it could be said that, the teachers used codeswitching in this manner for comprehension and emphasis purposes.

Another unique finding about Sankɔfa KG teachers' use of codeswitching in the conduct of the morning assembly was using it (codeswitching) to hide what they (teachers) did not want the non-Mfantse speakers among the research team to hear. This is because, aside from the US research team members, even some of the Ghanaian members of the research team could not speak the Mfantse language. That is, the teachers used codeswitching as an alienation tool to preserve intention that they do not want to go public. During the conduct of the morning assembly, there were occasions where in the instruction delivery by the lead teacher (LT 1), some part of the discourse which she (LT 1) did not want the research team to understand were said in only Mfantse before switching to say the rest in English whilst the English part is later said in Mfantse so students can understand. In other words, teachers used codeswitch as an instructional tool to keep parts of utterances that they wanted to remain private in one language (Mfantse) and switched to the other language (Englsh) for the rest of the instruction. Excerpts showing Sankɔfa KG teachers' use of codeswitching for alienation purpose are:

Codeswitching-Alienation Examples:

1. Ndɛ yɛwɔ ahɔho wɔ hɛn mu ntsi wɔma yendzi hɛnho nyi ɛ

    Oye, hands down! It's ok, thank you. Hands down!

    [*Today we have visitors in our midst so let us comport ourselves*

    It's ok, hands down! It's ok, thank you Hands down]

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2. Drum no wɔmmbɔ no yie. Aborɔfo no wɔnntse. Ɔwɔdɛ wɔbɔ no yie,

   wɔbɔ ma wɔtse.

   [You are not playing the drum well. The White people are not hearing you. You

   have to play it well. You have to play for them to hear]

From the examples, it could be seen that whenever the teachers want to say something that they do not want the research team to understand, especially the US partners, they (teachers) changed the code to Mfantse and then switch back to the English language to continue their instruction. For example, when the teachers realized that the students' excitement was becoming rowdy, the lead teacher codeswitched "Ndɛ yɛwɔ ahɔho wɔ hɛn mu ntsi wɔma yendzi hɛnho nyi ɛ" (Today we have visitors in our midst so let us comport ourselves) to caution the students to behave well. A similar thing was done when the teachers wanted the students to sing their (students') part of the call and response song "Ansa ma me damba" (Time: 08:07-08:49) (see Appendix I). Even though none of the statements said in Mfantse about was demeaning, Sankɔfa KG teachers used this linguistic practice (codeswitching) to enable them keep those parts of their utterances private. That is, they used codeswitching to alienate the research team who could not speak the Mfantse language.

Paralanguage/Body Language Used

Like the previous schools, the findings of the Sankɔfa video data showed that the KG teachers used paralanguage like voice variations and gestures alongside speech in their morning assembly instruction. Though the students were not many, because of their overwhelming excitement, the teachers used high and low pitched utterances at certain situations as attention getters and for emphasis. For example, in the recitation of the National Anthem and the National Pledge, the teachers used high pitch tone to say theirs louder so students could learn from them.

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This practice (teachers singing or reciting louder than the students) was evident in almost all English only songs and recitations. However, in the recitation of the morning prayers which was done in only Mfantse language, the students sounded out the words correctly and audibly. The lead teacher used tone variation strategy during the singing of the action verb song "I want to see you jumping" (see Appendix I - Time: 9:26- 10:42). Some of the action verbs were said louder and some were said on a low tone to get students engaged throughout the song.

 With regard to the use of gestures, like the other schools, the finding came out with three types: Iconic, Symbolic, and Both Iconic and Symbolic. The findings indicated that Sankɔfa KG teachers used these gestures with varied occurences. In the approximately thirteen minutes morning assembly session, the findings showed that, iconic gesture occurred ten times, symbolic gesture occurred twenty-nine times, and both iconic and symbolic occurred nine times (see Table 16). This indicated that Sankɔfa KG teachers used symbolic gesture more than the other types.

 Concerning iconic gesture, the findings showed that it occurred in both action and words. With regard to action iconic gestures, the teachers used nodding and shaking of heads to indicate approval and disapproval respectively. Pointing was also used to show direction, place and/or the person being talked about. More so, some of the songs required actions like walking, dancing, jumping, etc. and a typical example of such songs was the "I want to see you jumping" song in which students performed the action the teacher request the students do. That is, in singing this song, the singers perform the action verb that is mentioned. Regarding word iconic sign, onomatopoeic words and metaphors, according to semiotic researchers are classified as iconic signs (Chandler, 2007; Semetsky, 2010). The findings in the Sankɔfa KG video showed that one of the songs used in the morning assembly activities contained onomatopoeic words (see Appendix I-Time: 08:07-08:49).

Excerpt of songs in which iconic were gestures used are:

1. LT 1: I want to see you jumping

   All: I am jumping

   LT 1: I want to see you jumping

   All: I am jumping

   LT 1: I want to see you *clapping*

   All: I am *clapping*

   LT 1: I want to see you *jumping*

   All: I am *jumping*

   LT 1: I want to see you *walking*

   All: I am *walking*

   LT 1: I want to see you *walking*

   All: I am *walking*

   LT 1: I want to see you *marching*

   All: I am *marching*

   LT 1: I want to see you *marching*

   All: I am *matching*

   LT 1: I want to see you *dancing*

   All: I am *dancing*

   LT 1: I want to see you *dancing*

   All: I am *dancing*

   LT 1: I want to see you *writing*

   All: I am *writing*

LT 1: I want to see you *drawing*

All: I am *drawing*

LT 1: I want to see you *standing*

All: I am *standing*

2. LT 1: Ansa maa me damba (two pesewas/cents)

   All: *Gong gong, gong gong, gong, gong, gong* (sound of s drum)

   LT 1: Memfa nkɔtɔ dɔkon.

   All: *Gong gong, gong gong, gong, gong, gong*

   LT 1: Mammfa annkɔtɔ dɔkon

   All: *Gong gong, gong gong, gong, gong, gong*

   LT 1: Medze akɔtɔ dondo (A type of drum placed under the armpit when being

      played)

   All: *Gong gong, gong gong, gong, gong, gong*

   LT 1: Ndɛ dze Ansa eku me

   All: *Gong gong, gong gong, gong, gong, gong*

   LT 1: Ndɛ dze Ansa eku me

   All: *Gong gong, gong gong, gong, gong, gong*

English Translation

   LT 1: Ansa gave me damba

   All: *Gong gong, gong gong, gong, gong, gong*

   LT 1: That I should go and buy kenkey (One of Ghanaian staple foods)

   All: *Gong gong, gong gong, gong, gong, gong*

LT 1: I didn't use it to buy kenkey

All: *Gong gong, gong gong, gong, gong, gong*

LT: I used it to buy dondo (A type of drum played under the armpit)

All: *Gong gong, gong gong, gong, gong, gong*

LT1: Today, Ansa has killed me

All: *Gong gong, gong gong, gong, gong, gong*

LT1: Today, Ansa has killed me

All: *Gong gong, gong gong, gong, gong, gong*

From the excerpts above, the italized words in example 1. are action verb that the signifier could have the same or similar signified in different parts of the world. That is, the possibility of people giving the right interpretation to these actions irrespective of where it is being acted is high, hence making such gestures iconic because the signifier resemble the signified (Chandler, 2007; Semetsky, 2010, 2017). In example 2, the students' response to the teacher, "*Gong gong, gong gong, gong, gong, gong*" are onomatopoeia because the sound they make are just like the sound that comes out when the drum "dondo" is beaten. For example 2, aside from the onomatopoeic nature of the word "gong", the actions that come along with the singing of that phrase is iconic. That is, because the "dondo" is an armpit drum, the singers depicted actions that indicated they are playing imaginary drum under their armpit.

With the use of symbolic gesture, the findings showed that this type of gestures occurred more than the iconic (see Table 13). Because the meaning of symbolic gesture is based on the specific culture or context, the symbolic gestures used mostly had specific meaning to the people within the Sankɔfa school community with the exception of the posture for the National Anthem and National Pledge that were meaningful to the Ghanaian research team. For instance, the

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gestures that went along with the singing of the variation of the "Auntie Paulina" (see Appendix I- Time: 08:49- 09:25) was different from when a similar version of it was sang at Pempamsie KG morning assembly (Appendix E-Time: 14:16-15:11). The different gestures that went along the singing of this song (Auntie Paulina) at different schools located in the same school district within the country confirms that the meaning of symbolic signs or gesture are conventional and that they are based on specific culture and context (Chandler, 2007; Deely & Semetsky, 2017; Stables & Semetsky, 2014; Semetsky, 2010).

Summary of Sankɔfa Kingdergarten Teachers' Bilingual and Translanguaging Practices

The findings of Sankɔfa KG data revealed that the teachers do practice bilingual labeling and translanguaging in their instruction. Regarding labeling type, like the previously discussed schools, three types of labeling were identified: bilingual labeling, English only labeling and No labeling. Even though most of their displays had no label, the difference between the English only labeled displays and that of the bilingually labeled was not much. The findings showed that out of the thirty-seven analyzed displays, nineteen had no label, eleven labeled in English and seven labeled bilingually. As recommended by literacy and bilingual experts that bilingual labeling in a linguistically diverse classrooms fosters DLLs, especially, young learners' literacy learning (Guo, et al., 2013; Paradis et al., 2011; Saywer et al., 2016; Vukelich et al, 2012), the Sankɔfa KG teachers at least, legibly labeled all the learning centers in the classroom bilingually. For example, Sawyer et al. (2016) assert that having bilingual labeled displays that factor in young learners' home language on classroom walls do not only enhance their literacy learning in the target language but the practice also supports the development of students' heritage language. Like Pempamsie KG teachers, the teachers in this school showed signs of practicing the NALAP policy, though partially. Research evidence show that bilingual labeling is among the best

practices that ECE teachers in a linguistically diverse classroom could use to provide linguistically responsive instruction (Castro et al., 2011; Bialystok et al., 2012; Tabors, 2008; UNESCO, 2016). Such instructional practices do not only assist DLLs develop both their home and school languages (Garcia, 2009: Garcia & Kleifgen, 2010) but also learn to appreciate their home language (Swadener et al., 2013).

Regarding proximity/distal of the classroom displays, the findings showed that most of the displays in this classroom were in proximity to the students' eye level. As discussed earlier, none of the four walls in this classroom had display on its Row "a", the row that shares boundary with the ceiling of the building. For example, the farthest wall display in Sankɔfa KG classroom was not posted on top of the windows. That is, out of the thirty-seven analyzed displays, only seven were distal to the students' eye level. Therefore, making most of them proximal to them (students). Even some of the wall hangings were so close to students that part of their face was blocked by the displays (see Figure 20). One point worth noting here is that, out of the sixteen proximal displays, six had bilingual labeling, two labeled in English only and eight without label.

Like the attention given to the proximity/distal, the findings showed that among the sign types, iconic displays had the highest number (sixteen) with eleven being symbolic and ten having both iconic and symbolic features. This indicates that some of the displays with English only labels and those without labels are iconic therefore, could foster comprehension. As explained by semiotic experts, iconic signs are easy to comprehend (Chandler, 2007, Semetsky, 2017; Stockall & Davis 2011) even with young learners. Another benefit students could derive from the iconic displays is that, of the total of sixteen, five had bilingual labeling therefore, could give the students opportunity to learn information about such displays in both the English and Mfantse languages.

To sum up the finding in relation to answering research question one is to say that though it came out that the Sankɔfa KG teachers practiced bilingualism in their classroom displays, they were not adhering completely to the tenets of the NALAP. The findings showed that the NALAP implementation of the ECE current language polilcy is not fully implemented. These findings also confirmed the existing evidence that Africans and for that matter Ghanaians prefer the English only medium of instruction (Brock-Utne, 2010; Edu-Buandoh & Otchere, 2012; Trudell 2007, 2016; UNESCO, 2016).

With respect to answering the research question two that focuses on the use of translanguaging at the morning assembly's instruction, the findings showed that Sankɔfa KG teachers translunguaged. All the two categories of teachers (Trained and PSTs) present at the morning assembly drew on their linguistic resources in the English and Mfantse languages to form a composite language in their quest to make themselves understood by their students. Even though these languages were individually spoken at certain situations, the use of the integrated one (translanguaging) was very useful especially easing comprehension for the students (Creese & Blackledge, 2010; Gort & Sembiante, 2015; Lopez et al., 2017). For example, teachers even used what I call "Translanguage blending" (blending words from different languages e.g. "wompush") in their utterances to make their instruction explicable to students (Canagarajah, 2011; García & Wei, 2014; Ricardo et al., 2015). These findings link with translanguaging advocates that it (translanguaging) could be used as a powerful pedagogical strategy in linguistically diverse classrooms (Canagarajah, 2011; Creese, & Blackledge, 2010) more especially at the ECE level of education to promote early literacy acquisition (Gort, 2015; Gort & Pontier, 2013; Gort & Sembiante, 2015; Lopez et al., 2017; Pontier & Gort, 2016). Like the

previously discussed schools, these findings also buttress the point that translanguaging is a natural phenomenon with bi/multilinguals.

Again, Sankɔfa KG teachers used codeswitching in the conduct of the morning assembly in addition to the translanguaging. These linguistic practices the teachers exhibited converged with García and Wei (2014) and Cenoz's (2017) assertion that there is a difference between these two bi/multilingual concepts. The findings showed that there were situations where the teachers integrated phrases/words from their language repertoire to express their thoughts and there were other situations where they shifted from one language to another in their instruction. Unlike Pempamsie that these practices were shown in speech and songs, Sankɔfa KG teachers showed theirs only in speech. As explained by García and Wei (2014), though translanguaging and codeswitching may look similar, there is a slight difference between them and bi/multilinguals have the potential to use both depending on the situation and the communication needs. Examples of these linguistics practices exhibited by the teachers have been explained earlier especially with how the teachers used codeswitching to alienate the non-Mfantse speakers.

Also, as explained by Chandler (2007) that onomatopoeic words are considered iconic sign, the findings showed that iconic signs/words were present in some of the songs used at the morning assembly. Some songs contained words whose sound resembled the action or sound of the signified. For instance, words like "Poo" signifying the sound of gunshot and "kudum" signifying the sound the footsteps of a huge animal were present in some of the songs. Due to the nature of these words (resembling their signified) they are classified as iconic words (Chandler, 2007; Semetsky, 2010, 2017).

In addition, the findings of Sankɔfa KG data showed that paralanguage like gesture and prosodic features like high and low pitches were used in their instruction delivery. According to

Kress (2012), modes like gestures, context, intonations and others combined with utterances give specific meaning to spoken or written language and so were their use at Sankɔfa KG morning assembly. For example, the gestures that went along with the singing of the "Ansa maa me damba" song clearly showed that the "dondo" is an armpit drum. In a nutshell, the findings of Sankɔfa KG photo and video data indicated that the teachers practice bilingualism in labeling their classroom displays, though, not to all displays, and translanguage in their morning assembly on certain occasions.

CHAPTER SEVEN: FUNTUMFUNAFU KINDERGARTEN

Introduction

Chapter seven presents the findings of Funtumfunafu KG data analysis. It reports on the bilingual and translanguaging practices of Funtumfunafu KG teachers in connection with their classroom displays and the conduct of their morning assembly. Guided by the purpose, the following questions directed the study: (1) To what extent, if any, do KG teachers in the Cape Coast Metropolis represent bilingualism in their classroom displays? (2) How do KG teachers engage in translanguaging practices in the morning assembly? With these two questions, different data (photos of classroom displays and video of morning assembly) were collected. The Photo data was used to answer research question one and the Video data for research question two. The report presents the description of the school setting and participants' information that are relevant to the purpose of the study as well as the reports of the findings and then the summary of the chapter. The findings are presented according to the research questions.

Setting of Funtumfunafu Metropolitan Assembly Kindergarten

The Adinkra symbol that was used as a pseudonym for this school is Funtumfunafu. Funtumfunafu symbol is a siamese twin crocodiles joined to each other at the stomach (see Figure 23). This symbol is used to signify oneness irrespective of cultural differences or the need for unity when there is the same destiny or aim. That is to say that, the Funtumfunafu symbol indicates that people of similar or the same focus need to be united in order to foster the achievement of their goal. There is an adage in Ghana (in Asante Twi language) about this symbol that goes like, "Funtumfunafu dɛnkyɛmfunafu, wɔn afuru bɔm, nso wɔredidi a na

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wɔreko" which translates in the English language as, "Funtumfunafu crocodile-mixing- stomach, they share one stomach and yet they fight over food" to show the essence of unity among people with the same goal irrespective of whatsoever differences they may have. As has been done with the previous schools, the reason for the choice of Funtumfunafu symbol for this school was the fact that the block on which the kindergarten (Stream A) is situated houses another KG of the other stream (B) yet each stream organizes its own assembly separately. This is not to say that the KG teachers in the schools are not on good terms. The choice is solely based on the fact that the two streams share the same block and follow almost the same daily schedule yet organize their morning assemblies separately.
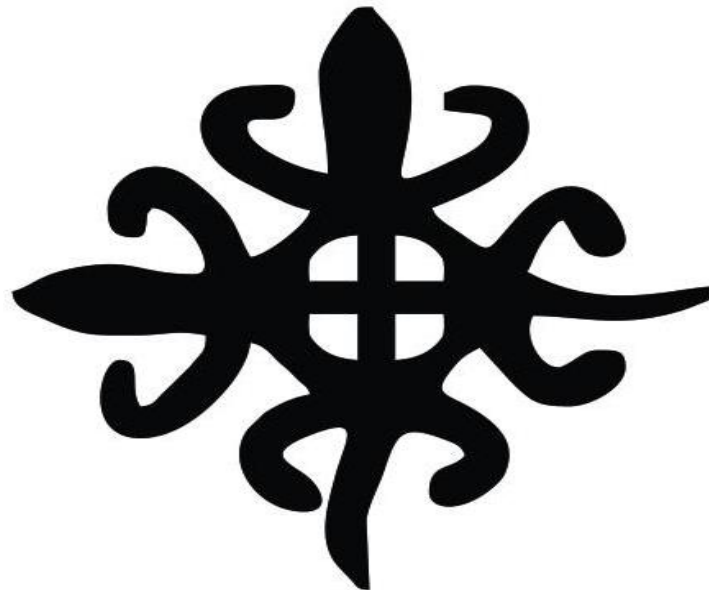
Figure 23. Funtumfunafu- Need for Unity Irrespective of Differences

Funtumfunafu Kindergarten is located in a suburb of Cape Coast called Pedu in the Central Region of Ghana. The location of the school is about three hundred meters away from the main Cape Coast-Takoradi trunk road. The school is close to the Central Regional Fire Service Station located nearby the Cape Coast-Accra trunk road. Funtumfunafu KG is a

Metropolitan Assembly kindergarten situated on an open compound along the Pedu-Abura road and it shares the same compound with the two MA Basic Schools (A & B). Funtumfunafu MA Basic A and B as well as their respective kindergarten are under separate administration (Headteachers) but are situated on the same open compound. However, both KG classrooms of the two Streams (A & B) are located on the same block and share the same facilities like Washroom (Restroom) and Assembly ground.

From the direction of the Pedu-Abura road, the kindergarten block is located behind the Stream A's Primary block and adjacent Stream B's Primary block. There is an open space in front of the KG and part of this open space is used for assembly ground for the KG students and the rest is for playground where the entire basic school student body can have free play. There were not many outdoor playing equipment in the school even at the KG block. The only outdoor playing equipment Funtumfunafu KG had were a "see-saw" and colored tyres that students sometimes roll on the open space. At the extreme end (North) of this open space was a shed that housed food vendors who sold to teachers and the entire student body of both Stream A and B. Behind the KG block was the concrete urinal that served the entire school and after the urinal is a bushy area that separated the school from the Pedu community southward.

The KG block as well as the Primary and Junior High School have no walls to provide security and safety for the students and the teachers. Therefore, like the many unwalled schools located in a community, people sometimes used the compound as a thoroughfare to and from adjoining settlements. However, the food vendors and the adults in the houses close to the school assist the teachers to prevent students especially the kindergarteners from straying from the school compound. Also, visitors to the school need permission from the headmistress before they could implement their intention. Like many public schools in Ghana, the official school hours of

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Funtumfunafu KG begins at 8:00 a.m. and ends at 2:00 p.m. However, students are allowed to the compound from about 7:30 a.m. to help clean the classrooms and set the school ready prior the official time.

The KG block has four classrooms, two to each stream. The total population of the school is seventy-two (72): sixty-four (64) students and eight (8) teachers. With the student population, stream A had thirty made up of Fifteen (15) each for KG 1 and KG 2 children and Stream B had Twenty Two (22) students for KG 1 and Twelve (12) for KG 2. Among the teachers were four trained teachers and four attendants with one trained teacher and one attendant to a class. All the KG trained teachers in this school had Teachers' Certificate "A" with one pursuing a degree program at the University of Cape Coast through the Distance Education Program.

The second classroom of the KG block was where the data for this chapter was collected. This rectangular shaped classroom (similar to the other classrooms) has four walls (see Figure 25). The classroom has two doors and four windows with meshed wire protection fixed on Walls 2 and 4. A door and two windows are fixed on each of these two walls. However, only the door on Wall 4 was labeled in only Mfantse language. Walls 1 and 3 have no windows on them. Both doors of the classroom are used by both teachers and students. The door on Wall 2 faces the back of the classroom whilst that on Wall 4 faces the front (the open space) of the building. Aside from the doors and the windows that give natural light to the room, the classroom is also connected to the national electricity grid. This classroom shares its Wall 1 with the third classroom on the KG block and its Wall 3 faces the Primary block of Stream B. The Wall 2 of this classroom faces the school's concrete urinal and Junior High School of Stream A whilst Wall 3 faces the Primary block of Stream A and the open space on which the assembly ground is located.

There are manual and commercially made posters on all the walls of the classroom. In addition, there are well labeled hangings made of cut-out drawings of fruits, vegetables, animals, cars, etc. hanging on a line fixed to the windows (see Figure 24). Unlike the previously discussed schools where the wall hangings were treated as one because of similar characteristics (No labels), all the hangings in Funtumfunafu KG are legibly labeled. Due to this characteristic of the hangings, they were included in the analysis. Figure 24 presents examples of the labeled wall hangings in Funtumfunafu KG classroom.

Figure 24. Funtumfunafu KG Labeled Wall Hangings

There are no learning centers found in this classroom. On the corner that links Walls 1 and 4 is a teacher's table and chair. There is a long blackboard fixed on Wall 1 and three child-sized chairs placed under the board. There are numerals 1-10 written as well as the acronym "NALAP" on the wall on top of the blackboard. At the corner that connects Wall 1 and Wall 2 is a wooden corner shelf on which are teaching and learning materials. Aside from the door and two windows on Wall 2, there are posters located on this wall. At the upper part (Row "a") of

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Wall 2 are the upper case with their respective lower case English language letters of alphabet written directly on the wall. From the first to the second window on Wall 2 are stringed labeled hangings. Aside from the child-sized table and chairs placed on the lower part of this wall, there is an empty wooden shelf located in the corner that connects Walls 2 and 3. There are displays located on all the Rows of Wall 3. On the extreme right of Wall 3 and part of Wall 4 is an inbuilt cupboard in which teaching and learning materials are kept. Some of the teaching and learning materials are also kept on top of the inbuilt cupboard. There is no window on Wall 3. There are two windows and a door on Wall 4. Aside from displays posted on this wall, there is another teacher's table and chair (bigger than the one on Wall 1) placed by Wall 4.

The seating arrangement in the classroom is done in rows. The tables in this classroom have trapezium shape, however, the chairs are just like the regular KG students' chairs found in many schools in Ghana. Each table has two chairs and on the tables are the names of its users. Due to the size of the room and the student population, there is ample space for free traffic for both teachers and students. However, the painting of this classroom is old and the floor has potholes that need patching. Figure 25 presents the walls of Funtumfunafu KG classroom.

Figure 25. Walls of Funtumfunafu KG Classroom

Funtumfunafu KG teachers could best be described as organized and cordial and these attributes were best seen in the lead teacher during the conduct of the morning assembly. Unlike the other schools that spent much time in getting the students ready for the assembly, the lead teacher at Funtumfunafu KG spent less than five minutes to organize the students and conduct the main activities like prayers, singing of the patriotic recitation (National Anthem), and marching song required at every morning assembly in Ghanaian public schools. That is, with the support of the other teachers, the lead-teacher at Funtumfunafu Metropolitan Assembly Kindergarten organized and led the morning assembly with the shortest duration. Regarding the cordiality attribute, it was seen that even though the two KG Streams (A & B) conducted their morning assembly separately, there was cordial relationship among the teachers. For instance, in

the morning assembly, the teachers of the other stream made friendly gestures to their colleagues

who were conducting their morning assembly which received equally friendly responses. Also,

there was cooperation among the four teachers who were at the assembly ground. The next

section presents the findings derived from the analysis of the photo and video data

<div align="center">**Findings**</div>

As usual, the findings are presented according to the research questions. The first section

presents the photo analysis findings because that was the data used to answer research question

one: To what extent, if any, do KG teachers in the Cape Coast Metropolis represent bilingualism

in their classroom displays? and it is followed by the findings from the video analysis that was

used to answer research question two: How do KG teachers engage in translanguaging practices

in the morning assembly? The presentation of the first section of the findings is done under the

following subheads: Labeling Type, Proximity/Distal of the Displays, and the Types of Signs the

photos depicted.

Research Question 1: To what extent, if any, do KG teachers in the Cape Coast Metropolis
represent bilingualism in their classroom displays?

Labeling Type

This first section of Funtumfunafu Metropolitan Assembly KG's findings presents the

different approaches the teachers used in labeling their classroom displays. The photos on each

wall were divided into rows during the analysis to ensure systematicity of the process (see

Appendix J). The demarcation of rows on Funtumfunafu KG classroom walls were as follows:

Row "a" on Wall 1 was the space from the top of the blackboard to where the wall linked the

roof of the building. Row "b" was the space between the top to the bottom of the blackboard, and

Row "c" was the space from the bottom of the blackboard to where the wall connects to the floor

(see Figure 25). For Walls 2 and 4, Row "a" was the space from the top of the windows to where the wall links with the roof. Row "b" was the space between the top and the bottom of the windows on the wall, and Row "c" was the space from the bottom of the windows to where the wall connected to the floor (see Figure 25). For Wall 3, Row "a" was the space from the top wooden panel to the top of the wall, Row "b" was the space between the top wooden panel and the bottom one, and Row "c" was the space from the bottom panel to where the wall linked with the floor. As was done with the other schools, the analysis of Funtumfunafu KG classroom displays focused only on the photos created by teachers, students, and commercially made photos connected to instruction. Therefore, photos of students' personal belongings like school bags were excluded.

Regarding the KG teachers labeling style, the analysis came out with three approaches. Unlike the previous schools' themes, the three themes revealed in the analysis of this school's data were English language only labeling, Mfantse language only labeling and No Label. There was no bilingual labeling found in the data of Funtumfunafu KG displays. Even though there was one display posted at the extreme right on Row "b" of Wall 2 that had the days of the week written in both English and Mfantse, the title of the display was done in only the English language, therefore, the labeling was classified as "English language only" type. The findings revealed that even though the two languages (Mfantse and English) stipulated in the NALAP policy for this school due to their location were present in the classroom, they were used separately in the labeling of their displays. The English language only or Mfantse language only were the labeling done in only the respective languages and the No Label were for the displays that were not labeled at all. Figure 26 presents example each of the three categories of labeling type identified in Funtumfunafu KG classroom displays.

Mfantse Lang. Labeled Display   English Lang. Labeled Display   No Label Display
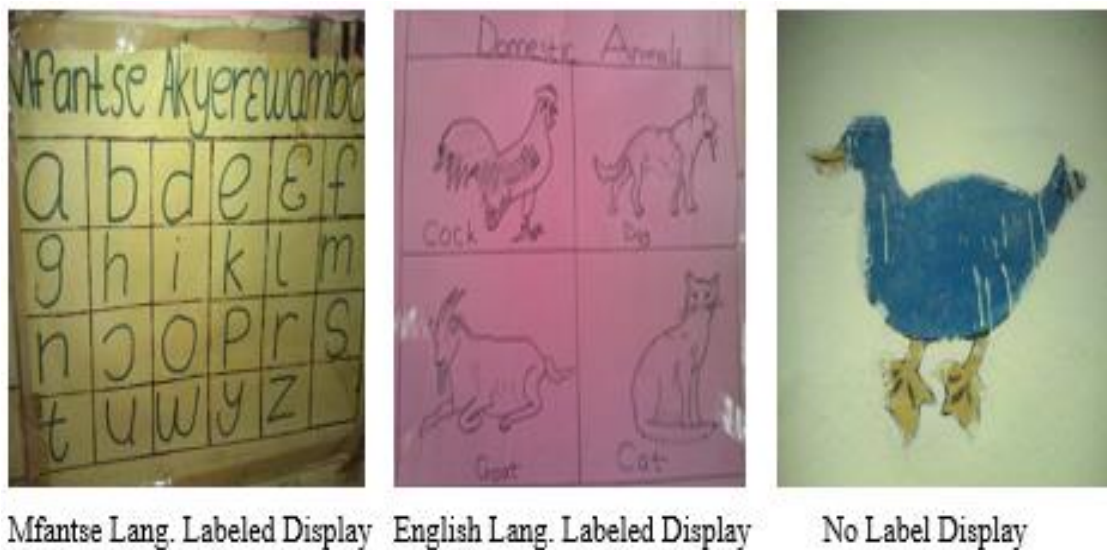
Figure 26. Examples of Funtumfunafu KG Labeling Type

Table 17 presents the summary of the method of labeling derived from the Photo

Analysis Table on Appendix J.

Table 17

Summary Table of Funtumfunafu KG Labeling Type

	Wall 1	Wall 2	Wall 3	Wall 4	Total
Mfantse Only	1	--	1	1	**3**
English Only	3	30	10	23	**66**
No Label	3	4	2	5	**14**
Total	**7**	**34**	**13**	**29**	**83**

From Table 17, it could be seen that out of the eighty-three semiotically analyzed photos,

none was labeled bilingually. The findings came out that sixty-six of the photos were labeled in

English language only, fourteen were not labeled at all with only three labeled in only Mfantse

language. This clearly indicated that English language only labeling dominated the labeling

approach of the classroom displays because the findings showed that more than three-quarters of

the displays (sixty-six out of eighty-three) were labeled in only English language. The findings

showed that English only labeling was the preferred labeling method adopted by Funtumfunafu

KG teachers. This finding links with Davis and Agbenyega's (2012) study that indicated that both headteachers and classroom teachers in Ghana, specifically in Cape Coast, were partially implementing the NALAP policy in their schools due to their English language only MoI preference. That is, among the schools used in this study, it is only this school that had no bilingually labeled display in its classroom.

With respect to the distribution of the displays, the three Mfantse language only labeled displays were located on Walls 1, 3, and 4 with one each posted on Rows "a", "a", and "b" on their respective walls. The sixty-six English only labeled displays were distributed as follows: three located on Wall 1 with all posted on Row "a"; thirty displays located on Wall 2 with twenty-one posted on Row "a" and the rest on "b"; ten located on Wall 3 with eight and two posted on Rows "b" and "c" respectively; and Wall 4 had twenty-three displays with nineteen posted on Row "a" and the other four on Row "b". The findings showed that, on all the four walls in the classroom, English language only labeled display were located on each of them. It also came out that among the walls, Wall 1 had least English language only classroom wall displays (three out of eighty-three). However, most of the English language only displays were located on Row "a" of the walls. Regarding the distribution of the fourteen No Label displays, three were located on Wall 1 with two and one posted on Rows "b" and "c" respectively, four on Wall 2 with one and three posted on Rows "a" and "b" respectively, two on Wall 3 with one each posted on Rows "a" and "c", and five located on Wall 4 with one and four posted on Rows "a" and "b" respectively.

Similar to the previously discussed schools, the findings revealed that there were displays in this classroom that had labeling and obstruction issues. The findings came out with displays that had spelling mistake labels, inconsistent labeling, and those that were obstructed by other

displays thereby making their full view difficult (see Figure 27). Examples of the misspelt labels on displays were "Antelop" instead of "Antelope" on Wall 4 hangings (English Language only e.g.) and "Akyerɛwamba" instead of "Akyerɛwmba" posted on Row "b" of Wall 3 (Mfantse e.g.). In addition, there were inconsistencies in the posting of labels on displays. For example, the label posted on the cut-out wall hanging fish and maize (Wall 2 hangings) were turned upside down whilst most of the labels on other displays were positioned correctly. Displays with obstruction issues were present in both the wall displays and hangings and both situations can be seen in Figure 27 that provides examples of displays with labeling issues.

Spelling Mistake Labeling   Inconsistent Labeling   Obstructed Label

Figure 27. Examples of Funtumfunafu KG Displays with Labeling Issues

From the second and third examples in Figure 27, it could be seen the fish display has obstructed part of displays behind it and so is the cut-out bear posted on the wooden frame blocking part of the content of the days of the week written in both English and Mfantse languages with English only title. The next section presents the proximity/distal of the displays of Funtumfunafu KG and it is followed by the type of sign identified on the displays. As was

done with all the schools used in this study, due to the purpose of the study, the presentation will connect with the main themes derived from the photo analysis.

Proximity/Distal of the Displays

This section of the findings presents the proximal or distal of the displays in the classroom to the students' eye level. Like the other schools, the findings with respect to proximity/distal came out with three themes namely Proximity (P- Conspicuous displays), Distal (D- Inconspicuous displays), and Both Proximity and Distal (P & D- Displays with Conspicuous and Inconspicuous attributes) (see Appendix J). The meanings of these themes with regard to this study remain the same. Example of each category is provided in Figure 28.

Proximity Display   Distal Display   Both Proximity & Distal

Figure 28. Examples of Funtumfunafu KG Proximity/Distal Wall Displays

From Figure 28, it could be seen that the first example, "Proximity Display" is located under the bottom panel on the wall and within students' eye level whilst the second example "Distal Display" which are wall hangings located almost at the top part of the window were distal from the students' eye level therefore could make the reading labels difficult for students

irrespective of font size and brightness of the colors. As regards the "Both Proximity & Distal" display, it could be seen that the upper part of the commercially made alphabet chart is beyond the students' eye level whilst the lower part of the display is within their reach.

The summary of the proximity/distal findings derived from the photo analysis Table in Appendix J is provided in Table 18.

Table 18

Summary Table of Proximity/Distal of the displays in Funtumfunafu KG

	Wall 1	Wall 2	Wall 3	Wall 4	Total
Proximity (P)	1	3	6	4	**14**
Distal (D)	5	29	6	22	**62**
Both (P & D)	1	2	1	3	**7**
Total	**7**	**34**	**13**	**29**	**83**

Table 18 shows that most of the classroom displays in Funtumfunafu KG were distal from the students. It can be seen that almost three-quarters of the displays were distal to the students' eye level. Of the eighty-three analyzed displays, sixty-two were classified as Distal with only fourteen and seven classified as Proximity and Both proximity and distal respectively. That is, out of the total number of displays, only fourteen were fully in proximity to the students' eye level.

The following were the distribution of the analyzed classroom displays that were proximal to the students' eye level: of the fourteen P displays, one was located on Rows "c" of Wall 1, three on Wall 2 with all posted on Row "b", six located on Wall 3 with three each posted on Rows "b" and "c" respectively, and four on Wall 4 all posted on Row "b". The findings indicated that displays posted at the lower part of Row "b" were close to students' eye level, hence, the presence of Row "b" in proximal displays. The distribution of the sixty-two distal displays were as follows: five on Wall 1 with four and one posted on Rows "a" and "b"

respectively; twenty-nine located on Wall 2 with one and twenty-eight posted on Rows "a" and "b" respectively, six on Wall 3 with one and five posted on Rows "a" and "b" respectively, and twenty-two had four D displays located on Wall 4 with one posted on Row "a"and twenty-one on Row "b". One point worth noting about the distribution of the distal displays is that, most of them were labeled hangings located on Walls 2 and 4. As has been explained earlier, because these wall hangings in this school were individually labeled to make them distinctive, they were included in the analysis. Regarding the distribution of the seven displays that had the proximity/distal (P & D) attributes, one was located on Wall 1 on its Row "b", two on Wall 2 posted on Row "b", one on Wall 3 also posted on Row "b" and three on Wall 4 with one and two posted on Rows "a" and "b" respectively. The findings indicated that apart from one P & D displays posted on Row "a" of Wall 4, all the others were posted on Row "b" of their respective walls (see Appendix J).

Relating the proximity/distal and the labeling type of Funtumfunafu KG displays, the findings showed that out of the fourteen P displays, ten were labeled in English language and four had no label at all. None of the P wall displays was labeled in only Mfantse language. Of the sixty-two D wall displays, fifty-five were labeled in only English language, two in only Mfantse language and the other five were No Label. Of the seven displays with both proximity and distal attributes, one each was labeled in only English and Mfantse languages respectively and the rest (five) had no label. The overall findings with respect to relationship between the labeling type and the P and D of the classroom displays indicated that English language only labeling method was the Funtumfunafu KG teachers preference followed by No Label with Mfantse language only having the least attention. The next section reports on the types of sign the analyzed photos depicted.

Types of Sign

This part of the report presents the findings of the types of sign identified in the Funtumfunafu KG photo data analysis. Unlike the label type that the themes identified under this school diferred slightly from the previous school, the themes derived from the types of sign analysis were similar to the findings in the previous schools. That is, the sign type identified in the Funtumfunafu KG analysis were Iconic, Symbolic and Both Iconic and Symbolic with the same descriptions as the previously analyzed schools, therefore the description was not repeated here. Figure 29 presents example each of the three identified types of sign of Funtumfunafu KG photo data.

Iconic Sign   Symbolic Sign   Both Iconic & Symbolic

Figure 29. Examples of Funtumfunafu KG Types of Sign

From the Figure 29, it could be seen that the umbrella (Iconic example) resembles its signified. As explained in previous chapters, the relationship between the signifier and the signified of a symbolic sign is purely conventional and culturally specific. Also, semiotic researchers (Chandler, 2007; Deely & Semetsky, 2017; Semetsky, 2017) indicate that letters of

the alphabet and numerals are common examples of symbolic signs therefore the symbolic example in Figure 29 is a typical example of symbolic sign. Regarding the Both Iconic and Symbolic example, it could be seen that some of the food crops on the displays (e.g. plantain, cassava, etc) are Iconic while others, specifically the one labeled rice, is difficult to determine. That is, the usual signified for the signifier "rice" is the grain and not the plant. Therefore, using the plant for the food crop "rice" makes it symbolic. A summary table derived from the Photo Analysis Table (see Appendix J) is presented in Table 19.

Table 19

Summary Table of the Types of Sign in Funtumfunafu KG

	Wall 1	Wall 2	Wall 3	Wall 4	Total
Iconic	1	27	3	23	54
Symbolic	5	6	6	5	22
Both	1	1	4	1	7
Total	7	34	13	29	83

The summary on Table 19 shows that out of the eighty-three analyzed photos, fifty-four were iconic, twenty were symbolic and only seven were classified as having both iconic and symbolic attributes. The findings showed that among the sign type of the display, iconic sign had the highest number indicating that Funtumfunafu KG teachers preferred iconic signs display to other types. This classroom display practice of the teachers is good for the students because iconic signs by nature are easy to comprehend (Chandler, 2007; Deely & Semetsky, 2017; Semetsky 2010, 2017), therefore, having more of them in classrooms that serve young DLLs is advantageous to the students.

With regard to the locations of the Iconic displays, one was located on Wall 1 posted on Row "b". Twenty-seven of the iconic displays were located on Wall 2 with eighteen and nine posted on Rows "a" and "b" respectively. Wall 3 had three with one and two posted on Rows "a"

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and "b" respectively. Twenty-three were located on Wall 4 with eighteen and five posted on Rows "a" and "b" respectively. These findings indicated that of the fifty-four iconic displays, none was posted on Row "c" of any the walls. The location distribution was between Rows "a" and "b".

Regarding the distribution of the twenty-two symbolic displays identified in the Funtumfunafu KG classroom, five were located on Wall 1 with four and one posted on Rows "a" and "b" respectively, six located on Wall 2 with four posted on Row "a" and two posted on Row "c". Wall 3 also had six symbolic displays on it with five posted on Row "a" and only one posted on Row "c". Wall 4 had five symbolic displays with one posted on Row "a" and four posted on Row "b". These findings showed that with the exception of Wall 3 that had one of symbolic displays posted on its Row "c", the distribution of the symbolic display with respect to location was between Row "a" and "b". With regard to the distribution of the seven both iconic and symbolic displays, one each was located on Walls 1 and 2 posted on Rows "c" and "b"respectively, Wall 3 had four with two each posted on Rows "b" and "c" and Wall 4 also had just one posted on its Row "b". These findings indicated that apart from Wall 3 that had four displays with two posted on its Row "c", the rest of the both iconic and symbolic displays in Funtumfunafu KG classroom were posted on Row "b" of their respective walls.

Associating the types of sign with the labeling type, the findings showed that out of the fifty-four iconic displays, forty-two were labeled in only English language, two in only Mfantse languages and ten had no label on them. This finding buttresses the point that the KG teachers at Funtumfunafu school preferred English language only labeling to the other types. Out of the twenty-two symbolic displays, eighteen were labeled in only the English language, only one labeled in the Mfantse language and three were not labeled at all. Like the iconic sign, English

language only labeled displays outnumbered the other labeling types and so was the both iconic and symbolic type. Of the seven displays with both iconic and symbolic characteristics, six were labeled in English only and one with no label. None of these displays was labeled in Mfantse language. These findings indicated that even though the NALAP is boldly displayed in the classroom, the teachers do not fully adhere to the precepts of the NALAP policy because most of their displays were labeled in only the English language.

Linking the Proximity/Distal to the types of signs identified in the findings, it came out that, out of the fifty-four iconic displays, five were proximal to students' eye level, forty-three were distal from the students and six had the both proximal/distal attribute. This finding indicated that even though most of the displays in this classroom were iconic, their location were distal from the students. This indicated even though iconic sign are easy to interpret, most of them were far from the students therefore limiting the potential of their usability by the students and this could reduce their academic benefits. Regarding the location of the twenty-two symbolic displays, six were proximal whilst fifteen were distal with only one being both proximal and distal. With respect to the seven displays that were classified as being both iconic and symbolic, three were proximal and four were distal. There was none that was classified as being both proximal/distal. These findings showed with respect to the location of the sign types of the displays, most of them were distal from the students' eye level.

In summary, the findings indicated that Funtumfunafu KG teachers do not practice bilingualism in their classroom displays. Unlike the other schools where there were signs of bilingualism in terms of classroom display, in Funtumfunafu KG photo data, there was no display captioned or labeled bilingually. Even though there was the presence of English and Mfantse language in the label, these languages were treated separately in the labeling. For

instance, the single display (days of the week) that had names of the week in both languages was captioned in only the English language. It also came out that English language only labeling type had the highest number of displays indicating the teachers' preference. These findings showed that the NALAP policy is either minimally practiced or not practiced at all in this school despite the fact that the acronym NALAP is boldly displayed on top of the blackboard in the classroom. Also, most of the displays in this classroom were located beyond the students' eye level in that out of the eighty-three photos, sixty-two were categorized as being distal to the students fourteen and seven being proximal and both distal and proximity respectively. In addition, the findings showed that the teachers at Funtumfunafu KG used more iconic signs in their classroom displays than the symbolic signs in that out of the total number (eighty-three) of the analyzed displays, fifty-four were iconic whilst twenty two were symbolic with only seven having the both iconic and symbolic characteristics. The next sections presents the findings for research question two.

Research Question Two: How do KG teachers engage in translanguaging practices in the morning assembly?

This section reports on the findings from the video analysis for answering research question two of this study. The focus of this research question was on KG teachers' translanguaging practice at morning assembly. As usual, discourse analysis with the big "D" (Gee, 2014) was used to analyze the video data. Unlike the findings of the photo analysis where there was no sign of bilingual labeling among the classroom displays, the findings of the video data showed evidence of Funtumfunafu KG teachers translanguaging at their morning assembly, though the frequency was not much. That is, the teachers translanguaged at certain times in the conduct of the morning assembly. The findings confirmed that translanguaging is a natural phenomenon with bi/multilinguals (Carstens, 2016; García & Wei, 2014) in that, even though the

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teachers used mainly the English language in the conduct of the four minutes twenty seconds

duration morning assembly, they did use few translanguaging utterances. Also, findings showed

that within this short assembly time, Funtumfunafu KG teachers codeswitched as well. It also

came out that the teachers used paralanguage during the conduct of the morning assembly. Table

20 provides the summary derived from the video analysis table in Appendix K. The presentation

of the report is done under two subheads: Translanguaging and Paralanguage/Body Language

used.

Table 20

Summary Table of Funtumfunafu KG Video Analysis

	Trans-language	Code-switch	Mfantse Only	Asante Twi Only	English Only	Iconic Gesture	Symbolic Gesture	Both Iconic & symbolic
Frequency	2	2	2	1	9	1	5	8

Table 19 presents the main language Funtumfunafu KG teachers used to conduct the

morning assembly as well as the paralanguage that went along with their speech. However, the

frequency of the language usage buttressed the point that Funtumfunafu KG teachers preferred

English language usage to other linguistic practices because they used more English than the

other languages. That is, apart from the English language that occurred nine times and Asante

Twi occurring only once, all other linguistic practices (translanguage, codeswitch, and Mfantse

only) occurred twice during the morning assembly period. Table 19 also indicated that two local

languages (Mfantse and Asante Twi) out of the eleven NALAP selected languages (local

languages prescribed by the NALAP that public schools can choose from depending on their

location in addition to English) were used during the morning assembly. With respect to the use

of paralanguage, aside from intonation, the findings showed that the teachers used three types of

gestures namely iconic, symbolic and both iconic and symbolic alongside speech. The

subsequent sections present details of the findings under these themes: translanguaging and the paralanguage used.

Translanguaging/Codeswitching

This section presents the findings of Funtumfunafu KG teachers' translanguaging practice identified in the video analysis. It looks at how the teachers used the resources of their language repertoire to make themselves understood by the students even though they used mostly the English language at the morning assembly. As was stated earlier, the findings confirmed that translanguaging is a natural linguistic practice by people who speak more than one language (García & Wei, 2014). Unlike the other schools where all the categories of teachers translanguaged, at Funtumfunafu KG, only the lead teacher at the morning assembly translanguaged twice within the four minutes twenty seconds duration of the assembly. Both tranlanguaging occurred in speech. However, as regards codeswitching, both trained teachers (the two LTs) indulged in it once during the assembly time with the supporting teachers using only the Mfantse language with the students. Also, all the songs used during the morning assembly had only English language lyrics. In addition, there was no onomatopoeia or metaphor used in this school. That is, the lead teacher translanguaged with the normal everyday vocabulary. Both utterances (see Appendix K) are provided below to illustrate how she integrated their language resources in the delivery of her instruction.

LT 1's Translanguage Utterances

1. Wɔmma hɛn *marching song*

   [You should give us a *marching song*]

2. Ɔdze ne *strength* nyina o

   [She used all the *strength* in her]

In the excerpt, the sentences in the square brackets are the English translation of the utterance. The phrases in italics are the English language vocabularies that were meshed with the Mfantse language. As was common with the other schools, in the teachers' translanguage practices, words that are familiar to the students are usually used. For instance, the "marching song" used in the first example is a phrase the students hear every morning of their school day. It is a phrase that is used every day at assembly therefore the students are very familiar with this English phrase than its Mfantse version "nsrabɔ ndwom" which currently is very rare in everyday Mfantse conversation. However, the students may not be familiar with the word "strength", which in Mfantse language is "ahoɔdzen", so the speaker turned to the direction of the teachers when saying it. That is, looking at the context and when the word "*strength"* was used, it could be seen in the video that the intended audience were the teachers and not the students therefore, the word was not strange to them (teachers). These findings connected with translanguage researchers' assertion that translanguaging is linguistic practice of bi/multilinguals to make themselves understood by their interlocutors (Carstens, 2016; García & Wei, 2014; Ricardo et al., 2015). The lead teacher's use of "marching song" (nsrabɔ ndwom) and strength (ahoɔdzen) in the same context but to different audiences illustrate this assertion.

The findings also indicated that Funtumfunafu KG teachers used codeswitching at their morning assembly instruction. With regard to the codeswitching, both trained teachers codeswitched as opposed to the translanguaging that was done by only the lead teacher at the morning assembly. These teachers codeswitched to make what was said in English only be understood by the students. That is, they translated what was said in English into Mfantse as well as to clarify the instructions to the students. Similar to the translanguaging, the teachers codeswitched in only speech. Below are the codeswitched utterances made by the teachers:

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1. Attention! *Wongyina yie* (LT 1)

   [Attention! *You should stand upright*]

2. *Hɛɛ, wɔmfa ha*. Pass here (LT 2)

   [*Hey, pass here*. Pass here]

In the excerpts, the Mfantse language with their respective translations is in italics. Also, the abbreviations in the parentheses represent the speaker and the sentences in the square brackets are the English translation of the utterances (see Appendix K). As explained early on, in excerpts 1 and 2, it could be seen that the utterances said in English language were codeswitched in Mfantse to clarify what was said in English to enhance comprehension. Even though codeswitching did not occur much in this school, the findings showed that codeswitching was used to translate what was said in English into Mfantse so students could have complete comprehension of the instruction. As had been explained in the previous chapters, teachers of DLLs' use of codeswitching does not only enhance students' understanding but also fosters their (students) L2 learning because they expose students to the English language (Hammer & Rodriguez, 2012; Vukelich et al., 2012). In this school the findings showed that codeswitching was used for comprehension purposes. The next section looks at the paralanguage used by Funtumfunafu KG teachers.

Paralanguage/Body Language Used

The findings of Funtumfunafu KG video data indicated that the teachers used other semiotic repertoire in addition to linguistics for their morning assembly instruction (Carstens, 2016). Regarding prosodic features and/or intonation, the findings showed that the teachers especially the lead teacher used varied pitch in their speech, however, normal speech pitch was

used more often. The high pitch was used mainly during the singing of the morning prayers song and the National Anthem.

Regarding the use of gestures, similar to other schools, the findings came out with three themes: Iconic, Symbolic, and Both Iconic and Symbolic (see Table 19 and Appendix K). From the analysis, it came out that within the approximately four and half minutes' morning assembly, the teachers used symbolic gesture twenty five times, both iconic and symbolic gestures eight times whilst iconic gestures occurred just once. For example, there was no recitation of the morning prayer (The Lord's Prayer) so all students would solely be in prayer posture and not indulge in other activities that could call for the use of iconic gesture. The few morning activities done at Funtumfunafu KG assembly were those that go along with symbolic or both iconic and symbolic gestures. For example, the posture the students were require to be in during the singing of the National Anthem is peculiar to Ghanaian schools only, therefore, it goes with symbolic gesture.

The findings also indicated that there were situations in which both teachers and students used iconic and symbolic gestures within the same activity. Such situations (where both iconic and symbolic gestures were used) dominated the use of gestures in that it occurred eight times during the conduct of the morning assembly. For example, in the singing of the very first song of the morning, moving around (walking) by the teachers, prayer posture by some of the students, as well as other symbolic body movement by the students all occurred in the same activity, therefore, giving the gestures that went along with this activity the both iconic and symbolic characteristic (see Appendix K- Time: 00:00- 01:22). As has been explained earlier, among the schools, Funtumfunafu KG held the shortest assembly so just few activities were done.

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Summary of Funtumfunafu Kingdergarten Teachers' Bilingual and Translanguaging

Practices

The findings that came out of the analysis of Funtumfunafu KG data clearly indicated that the teachers rarely practiced or did not practice bilingual labeling in their classroom displays at all. However, translanguaging and codeswitching were used at few occasions at the morning assembly instruction. Regarding how the teachers labeled their classroom displays, the three types of labeling that were identified were English language only labeling, Mfantse language only labeling and No labeling. There was no bilingually labeled display in this classroom. The only display that had both English and Mfantse language names of the days of the week was titled in only the English language therefore disqualified it from being bilingually labeled display.

Almost all the labeled displays in this classroom were done in only English language because among the eighty-three classroom photos analyzed, sixty-six were labeled in only English language, fourteen had no label on them while only three were labeled in only the Mfantse language. This classroom display labeling practice clearly indicated that Funtumfunafu KG teachers rarely adhered to the NALAP principles despite the fact that the acronym (NALAP) was boldly displayed on the top wall of their blackboard because out of the eighty-three analyzed photos, sixty-six were labeled in only English language. This finding is not surprising because most studies done in Ghana concerning language of instruction have yielded similar results (Edu-Buandoh & Otchere, 2012; Davis & Agbenyega, 2012; Nyarko & Mate-Kole, 2016; Opoku-Amankwa & Brew-Hammond, 2011; Tackie-Ofosu et al., 2015). For instance, in Edu-Buandoh and Otchere's (2012) study, it came out that most students themselves preferred the English only medium of instruction irrespective of the difficulty they sometimes faced with comprehension

because of the prestige the English language has in the country. The few that showed preference for the bilingual medium indicated that they are compelled to go for the English only because of the stigma attached to the speaking of the local languages. This notwithstanding, among the schools that participated in this study, it was only Funtumfunafu KG that had the Mfantse language letters of alphabet (see Figure 26 (Mfantse Lang. only example)).

Considering the location of this school, one would think the NALAP would be practiced more in that most of the students the school served come from illiterate and semi-literate homes where the English language is sparingly used. This finding buttresses Brock-Utne's (2010) and Trudell's (2007, 2009) assertion that most Africans prefer English only medium of instruction to bilingual medium in their schools. It also links with Davis and Agbenyega's (2012) study in which it was revealed that the headteachers and classroom teachers in the participated schools showed preference to the English only medium to the bilingual medium enshrined in the NALAP policy.

With respect to the location of the displays, the findings indicated that most of the displays were posted beyond students' eye level in that, out of the eighty-three photos analyzed, sixty-two were classified as distal, fourteen were proximal and seven were both proximal and distal (see Table 17). This indicated that, even though there were enough wall displays in this classroom, their locations would probably not encourage the students to view them regularly therefore, reducing the potential of its full usage. Classroom display in ECE classrooms are very good resources for promoting young learners' early literacy acquisition (Guo et al., 2013; Hammer & Rodriguez, 2012; Vukelich et al., 2012), however, attention must be given to their location in relation to the learners' eye level in that if they posted beyond the students' eye level, the possibility of losing the intent of posting them would be high.

As regards the sign type, it came out that the iconic displays outnumbered the symbolic and both iconic and symbolic type. That is, fifty-four out of the eighty-three displays had iconic sign with twenty-two and seven for symbolic and both iconic and symbolic respectively. This classroom display approach adopted by Funtumfunafu KG teachers was advantageous to the students in that the nature of iconic sign made them easy to understand (Chandler, 2007; Deely & Semetsky, 2017; Semetsky 2010, 2017). Therefore, iconic signs outnumbering the other types in an ECE classroom that serves linguistically diverse students is one of the best practices to serving young DLLs like Funtumfunatu students. Therefore, the findings indicated that most of the iconic displays were distal from the students because of the total of fifty-four iconic wall displays, forty-three were distal with only five being proximal to students and six being both distal and proximal. Thus, even though most of the wall displays were iconic (signifier resembling their signified), that eased students' comprehension (Chandler, 2007, Semetsky, 2017; Stockall & Davis 2011), their distal nature in relation to posting could hinder their potential usage as intended.

To sum up the findings to answering research question one, it came out that Funtumfunafu KG teachers do not use bilingual approach to labeling their classroom displays. Their labeling preference was between the English only labeling and No Label. Even though they had posted the acronym "NALAP" in the classroom, there was no evidence of the bilingual labeling that the NALAP policy was required be ECE teachers to implement.

As regards translanguaging practices, the findings showed evidence of its presence at Funtumfunafu KG even though the frequency was low. That is, the findings indicated that Funtumfunafu KG teachers translanguaged and codeswitched a few times in their morning assembly instruction delivery. Regarding translanguaging, it was only the teacher who led the

morning assembly who translanguaged using her linguistic resources in the Mfantse and the English language to make her instruction comprehensible to students. However, regarding codeswitching, both trained teachers (the two LTs) practiced it sparingly during the conduct of the morning assembly.

With the meshing of the English language phrase "marching song" with the Mfantse when instructing the students and then using the word "strength" speaking with her colleagues illustrated the relevance of translanguaging. It is in this vein that translanguaging researchers advocate in its pedagogical usage in classrooms that serve students with diverse linguistic background (Canagarajah, 2011; Carstens, 2016; Creese & Blackledge, 2010; García & Wei, 2014; Lopez et al., 2017). Honestly, I (who hold a first degree in the Mfantse language) did not even know the Mfantse phrase for "marching song" until I made inquiries about it from different language experts in Ghana during the writing of this dissertation before getting the Mfantse version of "marching song" (nsrabɔ ndwom). This attest to the fact that translanguaging could be used educationally as instructional strategy to promote students' academic achievement (Canagarajah, 2011; Creese & Blackledge, 2010; Lopez et al., 2017) especially ECE bi/multilinguals (Gort & Pontier, 2013; Gort & Sembiante, 2015; Pontier & Gort, 2016). For instance, in situation where students are familiar with the foreign vocabulary more than the local one about the concept under study, translanguaging could serve as a powerful strategy to adopt to foster students' understanding like the use of the phrase "Marching song" in the example. Regarding the use of paralanguage, the findings showed that Funtumfunafu KG teachers used the iconic gesture sparingly as against the symbolic gestures and both iconic and symbolic gestures. The findings showed that iconic gesture was used only once within the approximately four and half minutes of the morning assembly.

In summary, it could be said that Funtumfunafu KG teachers sparingly practiced translanguaging in the conduct of their morning assembly but did not practice bilingualism in the labeling of their classroom displays.

CHAPTER EIGHT: DISCUSSIONS

Introduction

Chapter eight presents the discussions of the findings from the four participating schools. The purpose of the study was to examine the bilingual and translanguaging practices of the KG teachers in some selected schools in the Cape Coast Metropolitan Assembly. The relevance of the study was to explore how the teachers were using these linguistic practices to foster literacy acquisition of the bi/multlingual students these schools served. Guided by the purpose of the study, this chapter focuses on the discussions of the bilingually labeled displays as well as the translanguaging practices exhibited by the teachers. It presents ways by which the ECE teachers presented their bilingual classroom displays as well as the different ways by which translanguaging was practiced during morning assembly. It also presents the similarities and differences that came up from the findings. The discussions begin with the ways bilingual classroom displays were presented; different uses of translanguaging by the teachers; similarities and differences among the participating schools and ends with the summary of the chapter.

Ways Bilingual Classroom Displays Were Presented

This section discusses different approaches the teachers adopted in their bilingual classroom displays. Due to the purpose of the study, attention was given to the following: languages involved, locations and type of sign that was mostly used. This is not to say that the other findings were not relevant; the reason was to tie the discussions to the main focus of the study: how the participating teachers practiced bilingual labeling in their classroom displays and

translanguaging at their morning assembly, however, this sections focused only on the bilingual labeling practices.

The findings indicated that among the labeling type, bilingually labeled display was the least labeling practice employed by the teachers who participated in the study. In all the schools, bilingual labeling had the minimum number of classroom displays despite the directive from the current ECE language policy NALAP. That is, out of the total two hundred and fifty four (254) classroom displays for the four schools (Pempamsie - 33; Fihankra - 101, Sankɔfa - 37, and Funtumfunafu - 83), only eighteen were labeled bilingually (see Table 21). This indicated that even though the findings showed that all the participating schools except one practiced bilingual labeling in their classroom displays, the attention given to bilingual labeling of classrooms displays was woefully inadequate. Connecting this finding with Prosser's (2010) assertion that classroom displays could inform the interaction pattern in classrooms, it could be said that ECE teachers are not practicing the NALAP policy efficiently as they are required to do. Also, this labeling approach exhibited by these ECE teachers supports Davis and Agbenyaga's (2012) findings that headteachers as well as classrooms teachers are not in full support of the mother tongue-based bilingual medium of instruction stipulated in the NALAP policy. Table 21 presents the summary table of the bilingually labeled displays of the participating schools with their number and the locations as displayed in their respective schools.

Table 21

Summary Table of Bilingually Labeled Displays for All the Schools

	Wall 1	Wall 2	Wall 3	Wall 4	Total
Pempamsie	3	3	2	1	**9**
Fihankra	--	1	--	1	**2**
Sankɔfa	--	3	1	3	**7**
Funtumfunafu	--	--	--	--	**--**
Total	**3**	**7**	**3**	**5**	**18**

Table 21 crystalizes the inadequate nature of bilingually labeled displays in the participating schools' classroom. This labeling practice by the teachers is in contrast with the appropriate practice of bilingualism in classrooms that serve young DLLs (Castro et al., 2011; García, 2009; Guo, et al., 2013; Paradis et al., 2011; Sawyer et al., 2016; Vukelich et al., 2012). According to Sawyer et al., (2016), bilingual labeling in young DDLs' classroom promotes their early literacy acquisition especially their vocabulary acquistion. This finding clearly shows that Ghanaian ECE teachers especially the teachers in the participating schools need adequate training on the import of bilingualism in education.

It also came out from the findings from the schools that three languages: English, Mfantse, and French were the languages used for the bilingual labeling. This indicated that two pairs of bilingual labeling: English/Mfantse and English/French were found in the results of the participating schools. Among the four schools, two schools practiced the Mfantse/English type of bilingual labeling and one school practiced the English/French type with one school not engaging in bilingual classroom display at all. However, in schools that practiced the English/Mfantse bilingual classroom display labeling style, bilingual labeling was found on all the major places like the learning centers and objects like doors and blackboards in the classroom. This labeling practice by these two schools were in line with the recommendation by bilingual education researchers as well as anti-bias education advocates to teachers who serve students with diverse linguistic background (Castro et al., 2011; Derman-Sparks & Edwards, 2010; Garcia, 2009; Guo et al., 2013; Paradis et al., 2011; Sawyer et al., 2016; Spinelli, 2008). As indicated earlier, this bilingual labeling practice in DLLs' classrooms foster their vocabulary acquisition. On the other hand, in the classroom where the teachers practiced English/French

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bilingual labeling style, none of the centers or the major objects was labeled bilingually. Prosser's (2010) assertion that classroom displays inform the classroom interaction pattern that exist in the classroom was evidenced in this study in that the school that practiced the English/Mfantse labeling style used mostly the same language pair in their translanguaging practice at the conduct of heir morning assembly (This will be discussed in detailed in the next section).

With respect to the location of the bilingually labeled displays in the classroom, the findings indicated that most of such displays were posted within the eye level of the students. For instance, in the school that practiced the English/Mfantse pair of bilingualism, most of their bilingually labeled displays were posted on either Row "b" or "c" on their respective walls. This indicated that even though the bilingually labeled displays were not as many as the other labeling types, especially the English only type, they were posted within locations that the teachers could possibly make students maximize their usage. This location characteristic of the English/Mfantse labeled displays was also not present in the English/French labeled displays. In short, it could be said that most of the English/Mfantse bilingual labeled displays were in proximity to students' eye level than the English/French type.

Regarding the sign type of the bilingually labeled displays, the findings showed that more attention was given to the iconic displays (see Table 22). That is, in all the schools, iconic displays outnumbered the other types. This approach to designing classroom displays in classrooms that serve young DLLs is in the right direction because iconic signs or displays are easy for students to comprehend (Chandler, 2007; Stockall & Davis, 2011). The reason is that there is resemblance between the signifier and the signified for iconic sign (Chandler, 2007;

Semetsky, 2010, 2017). Table 22 provides the summary of the sign type of the bilingually labeled displays found in all the four schools.

Table 22

Summary Table of the Sign Type of Bilingually Labeled Displays for All the Schools

	Iconic	Symbolic	Both Iconic & symbolic	Total
Pempamsie	7	2	--	**9**
Fihankra	1	1	--	**2**
Sankɔfa	5	1	1	**7**
Funtumfunafu	--	--	--	**--**
Total	**13**	**4**	**1**	**18**

From Table 22, it could be seen that the two schools (Pempamsie and Sankɔfa) that practiced the English/Mfantse bilingual labeling in their displays, had more iconic displays labeled bilingually than the school (Fihankra) that had English/French bilingually labeled display. This finding indicated that even though the bilingually labeled classroom displays were not many, thirteen out of the eighteen were iconic and four were symbolic with only one having the iconic/symbolic characteristics. Though few, this finding is beneficial to the students these classrooms serve in that aside from iconic displays having the highest number, it has earlier been discussed that most of the bilingually labeled displays were within the eye level of the students. Such classroom displays design foster young DLLs early literacy acquisition (Chandler, 2007; Guo et al., 2013; Semetsky, 2010, 2017; Stockall & Davis, 2011). Therefore, these classroom displays design practices need to be encouraged and be promoted.

Different Uses of Translanguaging By The Teachers

As was explained in chapter two that the focus of this study was mainly on the teachers' translanguaging practices (even though there is a slight difference between translanguaging and

codeswitching) (Cenoz, 2017; García & Wei, 2014; Lewis et al., 2012), so was the focus of this section. Therefore, these concepts were treated as one (translanguage/codeswitching). This section discusses how the participating teachers used translanguaging and codeswitching in their morning assembly instruction delivery.

The findings across the schools indicated that all the teachers translanguaged in the conduct of their morning assembly including teachers in the school that did not practice bilingual labeling in their classroom displays and as well held the shortest morning assembly in this study (see Table 23). In addition, the findings showed that the languages used for the translanguaging were Ghanaian languages (Mfantse, Asante Twi, and Ga) and the English language. None of the teachers used any other foreign language aside from the English language in their translanguaging. Even the school that used the English/French pair of bilingual labeling used local languages and English resources in their translanguaging. Tabel 23 presents the summary of the translanguaging practices for all the participating schools.

Table 23

Summary Table of Translanguaging Practices for All the Schools

	Translanguage	Codeswitch	Mfantse Only	English Only
Pempamsie	11	4	5	15
Fihankra	10	--	8	22
Sankɔfa	17	8	12	13
Funtumfunafu	2	2	2	9
Total	**40**	**14**	**27**	**59**

Table 23 clearly shows that unlike codeswitching, translanguaging occurred at the conduct of the morning assembly of all the school with Funtumfunafu having the least occurence. The participating teachers' attitude toward translanguaging/codeswitching confirm the existing assertion that these linguistic practices are natural with bi/multilinguals (García &

Wei, 2014; Lewis, Jones, & Baker, 2012) because even in the school that bilingual display labeling was absent, translanguaging/codeswitching was present, even though it did not occur often. This finding linked with García's (2009) assertion that translanguaging is prevalent in bilingual classrooms that have bilingual teachers even when the teachers tried to suppress this natural phenomena with them. She opines that translanguaging is increasingly prevalent in many bilingual classrooms and that "Despite curricular arrangements that separate languages, the most prevalent bilingual practice in the bilingual education classrooms is that of translanguaging" (p. 304)

With respect to the ways in which translanguaging/codeswitching was used in the participating schools, the findings revealed that the teachers used it in four ways: as comprehension enhancer, for laying emphasis, as intensifier or downtoner, and for alienation. The findings showed that in all the schools translanguaging/codeswitching was used to enhance students' comprehension. That is, even in the school that had the shortest morning assembly time and the teachers did not practice bilingual labeling at all, they translanguaged/codeswitched using the English and Mfantse language resource and so was the school that used the English/French type of bilingual labeling. In all the schools, the teachers translanguaged/codeswitched in situations where they wanted the students to have complete understanding of what was being said or have students' full participation of the activity in question.

Also, translanguaging/codeswitching was used to lay emphasis on what was being said. In all the participating schools, even in the school with shortest assembly time, teachers used translanguaging to highlight and foster the instructions given. That is, they meshed resources from their language repertoire that were usually common to the students (especially those

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selected from the English language) to make themselves understood by their students. A typical example of this was the use of "marching song" and "line" instead of "nsrabɔ ndwom" and "santsen" respectively. As Lewis et al. (2012) explained that translanguaging entails using one language to reinforce the other in order to increase students' understanding, the teachers employed this linguistic practice to ensure their instructions have been fully understood by the students by highlighting the sensitive part via translanguaging/codeswitching.

In addition, translanguaging/codeswitching was used as intensifier/downtoner. Even though this was not present in all the schools, it is worthy of notice as it could enhance the pedagogical usage that advocates of bilingualism are promoting. That is, in one of the schools, translanguaging was used as a downtoner to lessen the intensity of the action being talked about. This was a creative as well as a tactful way of using this linguistic phenomenon in that its usage assisted the teacher, the listener as well as the students to alleviate the associated stress or tension that otherwise could have been brought on the interlocutors in the context. An example of this is the use of the English word "hyper" (short form of "hyperactive") instead of the Mfantse word "begyabegya" as a downtoner in describing students' misbehavior prior to the conduct of one of the schools' morning assembly. Personally, this was revealing to me because as a bilingual teacher and learner, I have not noticed or experienced the educational use of translanguaging in this way until this research. Therefore, as ECE pre-service is currently being given attention to and the T-TEL's program (boosting the clinical aspect of pre-service teaching) is ongoing, such findings could be included in the training activities (Akyeampong, 2017).

One other way that translanguaging/codeswitching was important in this study was the use of it to alienate the non-Mfantse speakers in the context. This finding was also not common in all the school, yet it was worth stating. The findings showed that in one of the schools, the lead

teacher used translanguaging/codeswitching to keep some of her utterances private from some of the research team members who were present. That is, the lead teacher used English language in most of her instruction, however, in situations where she did not want the non-Mfantse research team members in the context to know what she was telling the students, she used translanguage/codeswitch expressions hence, the alienation usage of these linguistic phenomena. This language practice of the teachers enhanced their morning assembly instruction especially, regarding behavior management without the "outsiders'" (Rogoff, 2003) knowledge. The next section looks at the similarities of findings among the schools that participated in this study.

Similarities Among The Participating Schools' Findings

The cross analysis of the findings indicated the presence and/or at least a sign of bilingual display in the participating schools. In all the schools including the school that did not have bilingually labeled display at all among its classroom displays, there was evidence of a display that had content written in two different languages. For instance, in the school that had no bilingually labeled display, there was one display that had the days of the week written in both English and Mfantse languages, even though this display was disqualified for bilingual labeling because the display was titled in English language only. This practice of the participating teachers indicated that there is the possibility that when they are given professional development training regarding classroom labeling relating it to its relevance to DDLs early literacy acquisition, they may adhere to it or it may have a greater impact on their literacy instruction.

It also came to light that all the teachers who participated translanguaged/codeswitched during the conduct of their morning assembly even in schools that were not keen on using bilingual labeling in their classroom displays. That is, all the participating teachers used their resources from their language repertoire in their instruction at certain stages at their respective

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morning assembly to make themselves understood by their listeners. As Baker (2011) rightly puts it, ''Translanguaging is the process of making meaning, shaping experiences, gaining understanding and knowledge through the use of two languages'' (p. 288). Lewis et al. (2012) also assert that translanguaging attempts to utilize and strengthen both languages with the major aim of boosting understanding. This finding in the study confirmed these assertions in that the teachers' use of these bi/multilinguals linguistic practices enhanced students' understanding of their instruction. Therefore, as I have already explained in the previous section, all the participating teachers used translanguaging/codeswitching as comprehension enhancer.

Another similarity among the findings of the participating school teachers was their (teachers) use of the local language spoken in the communities where the respective schools are situated. The findings showed that in all the schools, all the categories of teachers present at the morning assembly used the Mfantse language that is spoken in the Cape Coast Metropolis either alone or in translanguaging/codeswitching during the conduct of the morning assembly. This therefore indicated that there was a sign of the NALAP policy being practiced, at least, partially in the schools. None of the schools exhibited an English only medium of instruction as was happening prior to the national implementation of the NALAP. That is, in all the schools, there was evidence of the Mfantse language, either spoken alone, or meshed with the English language, at the conduct of the recorded morning assembly. This linguistic practice by the teachers linked with García's (2009) assertion that translanguaging is surreptitiously present in most bilingual classrooms and advocates for its proper recognition in education or schools that serve students with diverse linguistic background than shying away from it as she eloquently puts it:

It is important for bilingual educators and bilingual students to recognize the importance

and value of translanguaging practices. Too often bilingual students who translanguage

suffer linguistic shame because they have been burdened with monoglossic ideologies

that value only monolingualism ... And too often bilingual teachers hide their natural

translanguaging practices from administrators and others because they have been taught

to believe that only monolingual ways of speaking are ''good'' and valuable. Yet, they

know that to teach effectively in bilingual classrooms, they must translanguage (P. 308)

As was explained in chapter one that from the history of language policy in Ghana, it is only

NALAP that has lasted longest among the various early childhood educational policies

introduced in Ghana and has survived three different administrative governments. Even though it

has not yet seen its full implementation, the bilingual and translanguaging practices put up by the

participating teachers could attest to this fact. The teachers' linguistic practices in a way could

also be said to confirm the prospect of the NALAP policy that Rosekrans et al. (2012) envisaged

and captured in the abstract of their study. This is how they put it:

After years of policy shifts, including the intermittent use of mother tongue in early

childhood schooling to facilitate English language and literacy instruction, prospects for a

bold move towards multilingual education have emerged from a coalescence of forces

inside and outside of Ghanaian education policy circles (p. 593).

From the findings of the study, it could be said that the NALAP has come to stay even though it

is yet to see its full implementation in schools. The next section presents areas where the schools

differed in the findings.

Differences Among The Participation Schools' Findings

The cross analysis of the findings showed that there were differences among the participating schools in the following areas: duration of the assembly, language for the bilingual labeling, assembly activities, attention to major places/objects in the classroom relative to labeling, and how translanguaging/codeswitching was used. Following the purpose of the study, this section reports on the differences that relate to display labeling before it discusses that of the translanguaging/codeswitching practices. That is, the discussion followed the pattern of the research questions.

One of the display labeling differences that came up among the schools' findings was the language pair for the bilingual labeling. The findings showed that among the three schools that had bilingually labeled displays in their classroom, two schools (Pempamsie and Sankɔfa) used English/Mfantse pair while one school (Fihankra) use English/French pair. That is, it was established that all the bilingually labeled displays in Pempasie and Sankɔfa KG were labeled in the English and Mfantse languages that the NALAP required them to do due to their location. On the other hand, few bilingually labeled displays found in Fihankra KG were labeled in English and French languages that are both foreign languages in Ghana. This finding showed that although there were bilingually labeled displays in this school their language pair was not in conformity to the precepts of the NALAP. Even though the NALAP allows for the study of additional languages (whether foreign or local), the first two (English language plus any one of the eleven selected Ghanaian languages) are required. Therefore, it could be said that, among the four schools that participated in this study, it was Pempamsie and Sankɔfa KG that followed the precepts of the NALAP regarding the language for labeling classroom displays.

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Also, the schools differed in the attention they gave to the major places or objects in the classroom regarding bilingual labeling. The findings showed that only Pempamsie and Sankɔfa KG bilingually labeled all the learning centers in their respective classrooms. However, it was only Pempamsie that labeled major objects like the doors, windows, and the blackboard. In Sankɔfa, only the entrance door was labeled bilingually. For the other two schools, none of the major places or objects was labeled bilingually. For instance, Fihankra had more learning centers than all the schools, yet all the centers were labeled in English language only, not even the French language that is studied in this school. Also, in Funtumfunafo KG, the wall and one of the doors were labeled in Mfantse language only. This indicates that whilst two schools (Pempamsie and Sankɔfa) paid attention to bilingual labeling for the major places and objects in their classrooms, the other two schools (Fihankra and Funtumfunafu) stuck to monolingual labeling.

In addition, the duration of the morning assembly varied among the schools. That is, all the schools used different time duration for the conduct of their respective morning assembly. The findings showed that Pempamsie used 20:25 minutes for the conduct of its morning assembly, Fihankra 12:54, Sankɔfa used 12:51 minutes, and Funtumfunafu 4:20 minutes. It can be seen that it was only two schools that nearly used the same time to conduct their morning assembly, however, the activities done within these times varied. All these schools' kindergarten start their day at 8:00 a.m. and all begin their day's activity with the morning assembly, however, they used different duration for their assembly.

As hinted in the previous paragraph, the assembly activities varied among the participating schools. That is, aside from the morning prayers and the patriotic songs and recitals, the added activities were different. Even with the morning prayers, the findings indicated that it was done in two different languages: English and Mfantse. The findings showed that Pempamsie

and Fihankra KG recited the usual "The Lord's Prayer" in the English language while Sankɔfa recited a prayer in the Mfantse language with Funtumfunafo not saying any prayer at all at the morning assembly. Also, with the recitation of the national patriotic songs, Pempamsie, Fihankra, and Sankɔfa sang the National Anthem and recited the National Pledge, while Funtumfuanafu sang just the National Anthem without reciting the National Pledge. More so, while Pempamsie did a lot of literacy activities in the form of nursery rhymes and songs in the English and local languages (Mfantse, Asante Twi, and Ga) at morning assembly, Sankɔfa did inspection on personal hygiene before engaging in few literacy activities by singing few rhymes and songs in only English and Mfantse languages with Fihankra and Funtumfunafu not indulging in any literacy activity. These two schools: Fihankra and Funtumfunafu did just the core assembly activities in English only (Prayers, recitation of patriotic songs and marching) and retired into their respective classrooms.

Another difference that came up among the schools with respect to translanguaging practices was how it was used during the conduct of the morning assembly. The findings showed that aside from all the schools using translanguaging/codeswitching as comprehension enhancer, the additional usage varied from one school to another. Apart from Funtumfunafu teachers who used translanguaging/codeswitching to foster their students' understanding, each of the three other schools had additional unique way of using these linguistic phenomena at their respective assembly. For instance, while Pempamsie used translanguaging/codeswitching in both speech and songs, Fihankra used it as a downtoner with Sankɔfa using it to alienate strangers in the context. These varied use of translanguaging support translanguaging advocates' assertion that it is a powerful pedagogical strategy that could be used in bi/multilingual classrooms to promote students' academic achievements (Canagarajah, 2011; Cenoz, 2017; Baker, 2001; Creese &

Blackledge, 2010; García & Wei, 2014; Gort & Sembiante, 2015; Lewis et al., 2012; Lopez et al., 2017). Also, the translanguaging evidence in this study attests to the fact that it (translanguaging) tends to utilize and strengthen the languages in question to maximize understanding and achievement therefore very relevant in bilingual education (García, 2009; García & Kleifgen 2010; Lewis et al., 2012).

Summary

In a nutshell, this chapter discussed the cross analysis of the findings on how the participating teachers went about their bilingual labeling of their classroom displays and various uses of translanguaging in the enactment of their morning assembly. It also looked at the commonalities and differences of the teachers' bilingual and translanguaging practices. The next chapter looks at the educational implications of study.

CHAPTER NINE: IMPLICATIONS AND CONCLUSION

Introduction

This concluding chapter of the study presents the implications of the study for early childhood pre-service and in-service training, the insight gained in the study, suggestions for future research and the conclusion.

The findings of the study have indicated that the participating teachers translanguaged and almost all of them practiced bilingual labeling in their classroom displays though with least attention. That is, even the school that did not have any display captioned bilingually showed evidence of bilingualism in one of its displays (Days of the week written in both English and Mfantse). This evidence supports García's (2009) assertion that translanguaging is a natural phenomenon with bi/multilinguals. This linguistic practice, whether intentional or not, exhibited by the teachers in their instruction, and its positive influence on the students relative to comprehension attest to the fact that, bilingual labeling as well as tranlanguaging in bilingual education are effective and appropriate practice that enhance DLLs' academic achievement (Cenoz, 2017; García, 2009; Gort, 2015; Ricardo et al., 2015; Sawyer et al., 2016; Vukelich et al., 2012) especially at the early years of schooling (Gort & Pontier, 2013; Gort & Sembiante, 2015).

As García and Kleifgen (2010) rightly put it that educators who understand the power of translanguaging encourage it usage in the classroom especially encouraging emergent bilinguals to use their heritage languages to maximize their academic potentials, these two powerful linguistic tools must be given recognition and prominence in bilingual education. As have been

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discussed earlier, there are ample studies that have shown that bi/multilingual students are best educated when their heritage language is used as instructional resource for their education (Benson, 2010; Brock-Utne, 2010; Owu-Ewie, 2006; Rosekrans et al., 2012; Swadener et al., 2013; Trudell, 2009; UNESCO, 2016) more especially in the early part of their education (Davis & Agbenyega 2012; Kraft, 2003).

Bilingual education, which bilingual experts advocate for students in bi/multilingual countries like Ghana, could thrive when bilingual approach to labeling and translanguaging are intentionally integrated into their pedagogical strategies. Many language experts like García, Bialystok, Skutnabb-Kangas, Taylor, just to mention a few, with research evidence have proof of the worth of learners' heritage language in educational success. These authors have passionately indicated the inherent damage caused by the use of only foreign language as a medium of instruction in bi/multilingual classrooms and have even likened the denial of learners' heritage in education to suicide and/or genocide (Skutnabb-Kangas, 2000, 2008; Taylor, 2009). Therefore, as evidenced in this study, there is the need for classrooms that serve bi/multilingual to be intentional about bilingual labeling and translanguaging that factors students' heritage language into their pedagogical practices.

The discussion of early childhood pre-service preparation in Ghana in chapters one and two clearly show that the ECE section of pre-service education was not given appropriate attention until 2013 when ECE curriculum was developed and separated from the regular Basic Teacher Education that produces teachers to handle the Upper Primary to the Junior High Schools in the country (Abdulai, 2014; Akyeampong, 2017; GES, 2015: Institute of Education, 2014; Nyarko & Mate-Kole, 2016). Even that, it is only five out of the thirty-eight initial teacher education institutions (Colleges of Education) that have ECE departments for ECE pre-service

training. The findings of this study connect with Akyeampong's (2017) assertion (very current study on teacher education in Ghana) that indicated that the clinical aspect (Practice aspect) of teacher education in Ghana still needs more attention.

Fortunately for Ghana, there is an ongoing teacher education reform championed by T-TELL that is purposed to strengthening the clinical aspect of teacher preparation in the nation. The focus of T-TEL is to close the gap between theory and practice that has persisted in the colleges of education in Ghana by strengthening the mentor-mentee relationship in the area of appropriate classroom practices. This organization has also put structures in place to foster regular school visits (supervision) by teacher educators to schools where their pre-service teachers intern so to monitor the progress of students and to offer assistance where and when needed. However, there is no indication that special attention is given to ECE teacher educators nor pre-service teachers and their mentor-teachers on the field with respect to effective use of bilingual labeling and translanguaging as part of their instructional pedagogy. Therefore, the findings of this study is very relevant to teacher education in Ghana especially the ongoing teacher education reforms that has the clinical aspect of teacher preparation as its focus in that it has indicated an important area of practice where immediate attention is needed. The next section looks at the implications of the findings of this study to early childhood pre-service teacher preparation and in-service training to teachers who are already on the teaching field.

Implications for Early Childhood Pre-service and In-Service Education

The findings of the study could be used to inform policy regarding early childhood teacher preparation as well as professional development of ECE teachers in the classrooms. The findings indicated the relevance of teachers being intentional about bilingual labeling as well as translanguaging in schools that serve bi/multilinguals and for that matter Ghanaian ECE

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classrooms. The findings showed that there is the need to train teachers on the necessary languages to use for the bilingual labeling, how ECE teachers should go about their bilingually labeled displays in terms of location, age appropriateness of the choice of sign type as well as effective ways to use wall hangings.

The major implication of this study is on the training of ECE teachers on the pedagogical use of translanguaging and how to be intentional about it. Therefore implications of the findings to ECE pre-service teacher preparation and that of in-service training of teachers regarding the importance of bilingual labeling of classroom displays and pedagogical relevance of translanguaging are discussed below. The training issues discussed below should be manned by Ghana Education Service (GES) of the Ministry of Education through the Colleges of Education as well as its training officers, teacher education institutions like University of Cape Coast (UCC), University of Education, Winneba (UEW) and Non-Governmental organizations like T-TEL (the one manning the undergoing reforms), UNESCO, USAID, UKAID and their likes who have interest in the provision of quality education.

There was clear evidence that due to the NALAP as well as the linguistic diversity that is prevalent in Ghanaian classroom, ECE teachers (both pre-service and in-service) should be trained on the language pair they need to pay attention to when labeling their classroom displays. As enshrined in the NALAP policy that schools ought to use the dominant Ghanaian language in the school's location in addition to the English language for ECE medium of instruction, teachers need training and professional development that would equip them with the knowledge of the relevance of mother tongue in the education of bi/multilinguals as well as the skills to put them into practice. It is the adequate training on these concepts that would enable teachers attach importance to its implementation in the classrooms. With adequate knowledge and skills on

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bilingualism and its implementation, there is the possibility that teachers would abide by the right language pair for the bilingual medium of instruction in terms of oral and written instructions (Labeling of displays). For instance, aside from bilingually labeled display having the minimum number regarding the labeling type, one of the participating schools, used English/French pair for its bilingually labeled displays even though this school is located in Mfantse language dominated community, therefore making its bilingual labeling contrary to the NALAP policy. As Prosser (2010) posits that classroom displays determine the interactional pattern in the classroom, there is the possibility that this school does not adhere to the NALAP's precepts, though it serves linguistically diverse students. Therefore, there is the need for both ECE pre-service and in-service teachers to be equipped with these knowledge and skills regarding the appropriate implementation of bilingualism in classrooms.

Ghanaian ECE teachers need formal education on the pedagogical use of translanguaging and how to be intentional about it. Emerging studies show that translanguaging is a powerful and an effective comprehension enhancer in classrooms that serve students with diverse linguistic background (Baker, 2011; Creese & Blackledge, 2010; García, 2009; Gort & Pontier, 2013; Gort & Sembiante, 2015; Lopez et al., 2017) even in higher education (Canagarajah, 2011; Carstens, 2016; Lewis et al., 2012). According to García, (2011), "Translanguaging is not only a way to ''scaffold'' instruction, to make sense of learning and language; rather, translanguaging is part of the metadiscursive regimes that students in the twenty-first century must perform ..." (p. 147). One other relevance of educational use of translanguaging is that, it is not dependent on the status (prestige or not) of the languages. All that it does is to select resources from languages that could help promote comprehension of what is being said especially concerning understanding of concept by students. Therefore, as a teacher educator at UCC's Department of Basic Education

(DBE), aside from sharing the findings of this study and educating my colleagues at UCC-DBE on the urgent need to embed pedagogical use of bilingualism and translanguaging into their courses, I am going to include this concept into the courses I teach, especially the core courses for both ECE and Basic Education students in my department: Ghanaian Language as Medium of Instruction and Methods of Teaching Language and Literacy. These courses are appropriate platforms to infuse the findings of this study into my teaching because they (courses) provide the knowledge and skills on appropriate teaching practices that factor learners' cultural background into preservices teachers' training. As a teacher educator, I am going to model these practices in my own teaching so that preservice teachers would have empirical examples on the practical use of these linguistic concepts. By so doing, I would authentically link theory to practice that may not only be beneficial to my students but could also serve as a learning ground for my colleagues as well. These practices connect with Rogoff's (2003) explanation on how people's cultural practices relate their ways of thinking, reasoning, and problem solving in that appropriate implementation of bilingual education provides education that factors and respects learners' background of among which language is key.

Other courses offered at my department (UCC-DBE) that I would advocate for the embedment of the pedagogical use of bilingualism and translanguaging include Family, Schools and Community Partnership in ECE and the Methodology courses like Methods of Teaching English, Numeracy, Science, etc. These courses especially the former, inculcate in students knowledge of inter-agency collaboration and how the child, family, institutions and cultural and community spaces which the child inhabits contribute to learning and development. It addresses how concepts of childhood frame children's participation in different cultural communities and early childhood educational settings as well as issues of environmental and social justice affecting

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children and their communities at local, regional, and global levels. The focus of this course ties with Rogoff's (2003) socio-cultural theory that posits that, "… people develop as participants in cultural communities" (p. 3) and that "Their development can be understood in the light of cultural practices and circumstances of their communities" (p. 4). Therefore, embedding these linguistic concepts that are natural with Ghanaian students by virtue of their being bi/multilinguals would not only be in the right direction but also enhance the provision of authentic education to Ghanaian children (García, 2009; Owu-Ewie, 2006; Swadener et al., 2013). Embedding the pedagogical use of bilingualism and translanguaging in such courses would not only equip preservice teachers with the appropriate knowledge and skills for working with families and communities in which they are posted to but also prepare them to be advocates of these linguistic concepts. This local modification of teacher preparation at UCC-DBE could have wider cascading effects on the implementation of NALAP by our products. Training teachers to use translanguaging educationally would not only assist students academically but also bridge the gap among the languages that are present in the classroom in question. Therefore equipping ECE teachers with the knowledge and skills on the educational use of translanguaging in a multilingual nation like Ghana is a necessary service that teacher education institutions like UCC as well as educational officers in charge of in-service training need to offer their products.

Another implication of the study is for UCC and UEW, the two main university that prepare teacher educators in Ghana, to collaborate with the GES and interested NGOs to develop curriculum for effective use of bilingual labeling and pedagogical use of translanguaging in Ghanaian ECE education. For example, a committee from the above stated bodies could design bilingual and translanguaging training manual and teachers' guide similar to CUNY-NYSIEB project's translanguaging teacher guide (Celic & Seltzer, 2011) to serve as practical working

tools for both education officers in charge of teachers' professional development training and ECE classroom teachers respectively. These materials would enhance and propel the various training issues. Also, these materials would be beneficial to UCC-DBE regarding their annual in-service training that is organized for the teachers in their catchment areas. More so, such materials would benefit organization like T-TEL and other NGOs who are interested in the clinical aspect of teacher preparation.

In addition, there is the need for ECE teachers to be trained on how to go about their bilingually labeled displays since they serve more purposes to Ghanaian ECE students (especially those in the rural areas) than the English only labeled displays. Such trainings should include effective ways to use wall hangings in the classrooms. The findings showed that some of the bilingually labeled displays were displayed within students' eye level. However, most of the displays in the other labeling type (English only, Mfantse only, and No Label) were posted beyond students' eye level. Therefore, ECE teachers need training on effective display posting so that classroom displays could perform their literacy enhancement role they play in the efficient use of the classroom environment (Guo et al., 2013; Prosser, 2010; Roskos & Neuman, 2001; Vukelich et al., 2012). Regarding the effective use of wall hangings, the findings showed that all the schools had issues with how they positioned their wall hangings. Most of the hangings were either too high (of which most schools did) or too low making them potential obstructers or impediments. Also, none of the schools labeled its wall hangings with the exception of one school; even that the labeling were done in only the English language and all were posted far from the students' eye level. This adds to the fact that Ghanaian ECE teachers and for that matter Cape Coast Metropolis ECE teachers need urgent training on bilingual labeling as well as appropriate posting of displays in ECE classrooms. Displays labeling and posting are issues of

concern in the ECE classroom because environmental prints play an important role in young learners' literacy acquisition, hence, the relevance of such trainings.

Furthermore, ECE teachers need education on age appropriate sign type that could be more effective in ECE classrooms that serve DLLs. ECE teachers need to know the types of signs and their relevance to young students' literacy acquisition so that they would know the appropriate ones to choose for the appropriate activities or instruction. As was explained in this study, the use of iconic sign in classroom displays is very relevant to literacy acquisition especially on vocabulary acquisition of young learners and for that matter DLLs who are learning two languages at the same time (Stockall & Davis, 2011). It (Iconic) is the type of sign that the signifier resembles its signified (Chandler, 2007; Semetsky, 2010, 2017). When more iconic signs are used for classroom displays in ECE classrooms students would comprehend the contents with ease which in turn could enhance their early literacy acquisition which is one of the major needs in Ghanaian ECE education. Therefore, ECE teachers need this knowledge and skills regarding sign type on classroom displays so they make the right choices when working on their displays in order to promote the academic achievement of the students.

More so, there is the need for Bilingual Education and Early Childhood Education advocates (including myself and my department) to educate the general public on the importance of translanguaging in educating the twenty first century bi/multilingual students through organization of sensitization programs as well as using local community meetings, church pulpits and electronic media. Some of these channels would give us the opportunities to have direct contact with the stakeholders of education like parents and create platforms for clarification and answering of bothering questions. This is another area that my department (UCC-DBE) needs to include in its community service. As posited by Brock-Utne (2010) and Trudell, (2007, 2009) of

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the negative attitudes of African elites towards mother tongue-based bilingual education, my experiences show that the university community itself needs adequate education on the use of these linguistic concepts in education, therefore UCC-DBE could begin our bilingual and translanguaging advocacy sensitization programs in its community before extending it to neighboring communities and other parts of the Metropolis as well as the entire nation. It is hoped that if this education is done well enough to convince the elites to understand the relevance of these linguistic concepts in students' academic success and they buy into it, they supporting it would encourage other people in the communities to accept it and this in turn could help tremendeously in the full implementation of the NALAP in Ghanaian public ECE centers.

Insight Gained

My quest for examining Ghanaian ECE teachers' bilingualism in classroom displays and translanguaging practices has exposed me to more issues regarding bilingualism and translanguaging in Ghanaian schools than I had envisaged. It has laid bare other areas that need immediate attention as well as agenda for my department (DBE of UCC) for our annual in-service training for our catchment area teachers. Honestly, I have gained a lot of insight as a teacher educator and as a researcher from the findings that came out in this study. Some of these areas include the need for more iconic signs in Ghanaian ECE classrooms, the need to encourage both teachers' and students' use of translanguaging in schools, and the need to have Ghanaian language versions for the national patriotic songs.

During the analysis of the classroom displays, I realized the need for teacher educators to include the knowledge about sign type in their training of teachers with respect to designing classroom displays for young learners. Honestly, it is an area that I have not touched throughout my years of being a teacher educator. The findings of this study made me learn the importance of

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this aspect of classroom display (types of signs) as a student and the importance of inculcating this knowledge especially the use of more iconic signs on classroom displays into teachers who teach young learners. The study of signs regarding classroom displays is very rare especially in Ghanaian teacher education because throughout my whole schooling, this area had not been touched except one course (Visual Research Method) I read in my doctoral program that I had the knowledge of types of signs. Even that, I did not connect it to the designing of classroom displays. The questions that kept ringing in my head throughout the study were: Does it have to take me this length of education to realize the importance of iconic signs for ECE classroom displays? If no, then: At what stage in teacher preparation should students be taught this knowledge and skills? Therefore, this has become one of my priorities in teaching on my return to my home country.

As is being advocated by bilingual and translanguaging researchers, the findings of this study have highlighted the need to encourage both teachers and students on the use of translanguaging in schools. My study's findings supported the existing literature that translanguaging is a powerful pedagogical strategy to enhancing academic achievements of bi/multilinguals. In the study, it became clear that aside from teachers being comfortable in using it (translanguaging), it boosted students' enthusiasm in addition to enhancing their understanding. In schools where the teachers used more translanguaging, students' participation in the activities was higher than where more English only activities were engaged in. For example, in Pempamsie where teachers used translanguaging songs, the students were more enthusiastic and could perform the actions better in the translanguaging songs than the English only songs. These actions of the students clearly explain that educational use of translanguaging should be encouraged in multilingual nation like Ghana. With the support of the findings in this

study and I being a teacher educator back home, if nothing at all, I can start something in my own small way. However, I have the plans to educate my colleagues so we could modify our ECE curriculum. This study has also opened avenues for translanguaging research in Ghana in that there would be the need to conduct study to include interviews to find out whether the teachers were intentional about the use of translanguaging in their instruction or it was just a spontaneous action taken by virtue of their being bilinguals. More so, areas like replicating this study, examining the different uses of translanguaging in Ghanaian classrooms, investigating teachers' and/or parents' attitudes about educational use of translanguaging and many others are open to research.

Another insight gained, though pathetic, was the need for Ghanaian language versions of the national patriotic songs. Actually, I know most students could not sing out the words of the two national patriotic songs (the National Anthem and the National Pledge) correctly, but I was saddened when all the students in the four schools that participated in the study (including one that serve students from mostly literate homes) could not sound out the words in the National Anthem correctly. My concern was that if students cannot sound out the words (then it is automatic that they would not understand it) how would they put into practice what the nation expects from them? I was worried because apart from wasting students' time every morning, the import and objectives of these would be far from being achieved because the understanding is not there.

Suggestions for Future Research

The importance of mother tongue-based bilingual medium of instruction (MT-BMoI) especially in ECE in Ghana cannot be overemphasized. Currently, there is just a handful of

research in this area, therefore more research need to be conducted on issues relating how the MT-BMoI is faring in Ghanaian classrooms.

Also, more studies need to be conducted on ECE teachers' bilingual and translanguaging practices since this study is the first of its kind. Such research could separate the two linguistics practices treated together in this study. Again, research that include interviewing (teachers and students) on the effects of bilingual classroom labeling and/or translanguaging in Ghanaian ECE education need to be given attention.

In addition, there is the need to research on Ghanaian teachers' attitudes toward bilingual classroom display and/or translanguaging as an instructional strategy. Such studies would bring to light whether teachers are compelled to indulge in this bilingual pedagogy or do so on their own volition; the findings could inform the curriculum of teacher education institution in Ghana.

More so, there is the need to research on the factors affecting the full implementation of the NALAP in Ghanaian schools. The reason is that, even though the current ECE language policy, NALAP (that prescribes MT-BMoI in ECE) has survived three different governments, it has not seen its full implementation yet. Therefore, more research is needed in this area so that stakeholders in education would know the areas to tackle for the NALAP to have its full implementation in school in order to provide quality education to the nations' citizenry.

Conclusion

This study examined Ghanaian KG teachers' bilingual practices regarding the labeling of classroom displays as well as their translanguaging practices in the conduct of their morning assembly. Using secondary data, I adopted qualitative design through visual research method for the design of the study and examination of the photo and video data used. With two research questions: 1. To what extent, if any, do KG teachers in the Cape Coast Metropolis represent

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bilingualism in their classroom displays? and 2. How do KG teachers engage in translanguaging practices in the morning assembly? I used semiotic analysis to analyze photo data and discourse analysis with the big "D" for the video data. The study was framed through Rogoff's (1990, 2003) socio-cultural lens.

The findings from the study showed evidence of bilingual classroom labeling practice even though it was the least labeling approach the participating teachers adopted. The findings also revealed that most of the schools do not label their wall hangings and even those who labeled them did it in English language only. Another finding was that most ECE teachers post their wall displays above the eye level of the students and this makes it difficult for the students to have better view of them. However, the study identified some labeling issues in all the schools ranging from wrong spelling through inconsistencies in labeling to obstructed labels. All these findings informed further areas that ECE teachers (both pre-service and in-service) training need to focus on regarding the practice aspect of their preparation as well as professional development training.

The findings of the teachers' translanguaging practices also indicated that it (translanguaging) was used by all the participating teachers. This confirmed the findings in existing literature that indicate that translanguage is a linguistic phenomenon that is natural with bi/multilinguals that has the potential to make positive educational impact. The findings showed different uses of translanguaging aside its use as comprehension enhancer. However, the teachers were not interviewed to ascertain whether they were intentional about their use of translanguaging in their morning assembly instruction or it was spontaneously used by virtue of their being bi/multilinguals. Therefore, aside from this, the study being the first of its kind in Ghana opened more avenues for further research in bilingualism with special attention to

classroom displays and educational use of translanguaging. The findings also have highlighted the training needs for ECE pre-service and in-service teachers with respect to the oral and written bilingual linguistic practices that need to be present in classrooms that serve students with diverse linguistic background.

The findings of this study and the insights I gained showed that for the NALAP to realize its full implementation, all stakeholders of education especially teacher educators (of which I am included) have to do more on the clinical aspect of pre-service training regarding bilingual education. It is by so doing that we can provide the education that we all desire for the children of Ghana who are naturally bi/multilinguals. This issue needs immediate action therefore individual teacher educators, education training officers as well as NGOs interested in the provision of quality education need to start doing something about it now. I therefore conclude this study with a quote from Garcia and Kleifgen's (2010) "Educators who understand the power of translanguaging encourage emergent bilinguals to use their home languages to think, reflect, and extend their inner speech" (p. 63) and hope that all Ghanaian stakeholders of education would give ears to the following lines of Dr. Ephraim Amu's patriotic song titled *Asɛm yi di ka*:

Asɛm yi di ka, edi ka

Hena bɛka?

Me ara o, me ara,

Ennyɛ obiara o me ara

Adwuma yi di yɛ, edi yɛ

Hena bɛyɛ,

Me ara o, me ara,

Ennyɛ obiara o me ara.

English Translation:

This issue needs to be said, it really need to be said,

Who will say it?

It's I; yes it's me;

It's no one else but me

This work needs to be done; it really needs to be done,

Who will do it?

It's I; yes it's me;

It's no one else but me.

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APPENDICES

Appendix A: Map of Ghana Showing the Administrative Regions
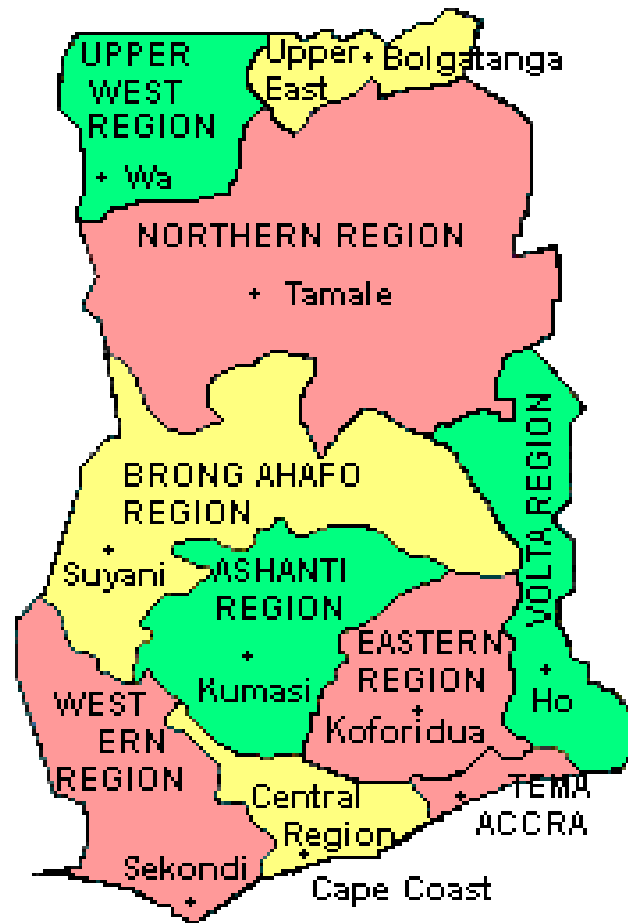
Source: Bosu (2010, p. 3)

Appendix B: Map Showing Languages in Ghana

The language map of Ghana
(Source: Ethnologue 2013)

Appendix C: Methodology for Field Data Collection

I. *Classroom Settings*

A. *Before entering the classroom:*

1. Take a picture of the classroom door

2. Take notes describing what the door looks like

3. Make note of the class's school name

4. Note date and time the researchers entered the class.

B. *Upon entering the classroom, focus on the walls:*

1. Starting from the left side of the room and moving clockwise, take general pictures of full walls first.

2. Go back to each wall starting from the left again to take close up pictures of each item hung on any of the walls, including calendars, signs, boards, rules, recognition boards, interactive boards, maps, permission passes, etc.

3. Repeat this process for each wall going in the clockwise direction making sure every item is captured on camera.

C. *Focus on Setup of the Desks/Tables/Chairs/Benches*

1. Starting from the front of the classroom and going towards the back, take field notes on the arrangement of the desks/chairs.

2. Take an overall photo of the classroom from the front of the room.

3. Take a full classroom photo from the back of the room.

4. If the desks are scattered, use a broad angle shot to capture the desk arrangements; if the desks are clustered in groups, however, a closer shot of each group is recommended.

D. *Focus on functional stations (i.e., open centers for interactive discussions, reading corner, mini library, learning center)*

1. Take a photo of each section of the classroom that serves a specific function.

2. Take field notes alongside the pictures in order to record any observations that might be relevant for later analysis.

II. *Classroom Curricular Materials*

A. *Take close up shots of the following:*

1. maps and globes

2. rules of the classrooms

3. technology tools

4. time lines

5. calendar

6. student work (may opt to scan instead)

7. charts

B. *Use hand scanners to scan the following resources or a few pages of it such as first page, the content page, and/or a chapter of it. Record citation of the document, when relevant.*

1. teacher's guide

2. text books

3. children's books

4. lesson plans

5. other reading sources

6. student work

C. *Take notes about the curricular materials' locations, their conditions, and any significant*

information related to documents for later analysis

III. ***National/ State Standards***

    A. *Collect national and state standards for subsequent analysis.*

Appendix D: Pempamsie KG Photo Analysis Table

Wall	Row	Label	Position	Proximity/ Distal	Type of Sign	Notes/Explanation
Door		Bilingual	Top center	D	Iconic	Both doors labelled in both English and Mfantse at the top middle when entering. The labelling is about students' eye level
Wall 1	1a	No label	Top center	D	Symbolic	Lower case English letters of alphabet at the top center of the wall
	1b	English	Extreme Middle Left	D	Symbolic	Daily schedule (Time Table) at the extreme middle left side of the wall/blackboard above students' eye level and a bit hidden
		Bilingual	Little above the Middle	D	Iconic	Blackboard labeled in both English and Mfantse on the same cut-out manila card. Legible writing, though a bit afar
	1c	English	Extreme Middle Left	D	Symbolic	Commercial upper case English letters of alphabet at the extreme left lower side of the wall. Though low, it is almost hidden behind the left door
		English	Bottom Left	P	Symbolic	Manila Card designed for attendance posted at the bottom of the wall within student's reach where students present place their names in their column
		Bilingual	Bottom Right	P	Iconic	Book center labelled in both languages on the same card within students' eye level
	Hangings	No label	Left to Right	D	Iconic	Drawn fruit paper cut-out hanged from the ceiling (beyond students' reach) from left to right.
Wall 2	2a	No Wall Display	--	--	--	--
	2b	Bilingual	Middle Left	D	Iconic	Window on the left of the wall labeled in both English and Mfantse on separate cut-out manila cards with legible writings posted a little above the center of the window
		English	Center	P	Symbolic	Classroom rules written legibly on a manila card posted in between the left and right windows. It is within students' eye level
		Bilingual	Right	P	Symbolic	Window on the right of the wall labeled in both English and Mfantse on separate cut-out manila cards with legible writings posted on the middle row at the center of the window. It is within students' eye level
		English	Right	P	Symbolic	A commercial photo of a cartoon with a staking board for cocktail fruit drink advertisement posted on the middle row at the edge of the right window (clockwise). It is within students' eye level
	2c	--	--	--	--	Plastic folders for student's portfolio hanged within students' reach on a line from the left to the right end of the wall.
		Bilingual	Right	P	Iconic	Home center labelled in English and Mfantse on the same cut-out manila card posted on the middle row within students' eye level
	Hangings	No Label	Left to Right	D	Iconic	Drawn fruit paper cut-out and decorated cut-out plastic bottles hanged from the ceiling (beyond students' reach) from left to right.
Wall 3	3a	English	Top Left	D	Iconic	Locally based drawn sources of water posted at the extreme top left of the wall far above students' eye level
		English	Top Center	D	Iconic	Locally based drawn vegetables posted at the top middle of the wall far above students' eye level
		English	Top Center	D	Iconic	Locally based drawn things used at school (e.g. table, chair, school uniform, chalk, etc.) posted at the top middle of the wall far above students' eye level. Legible labelling,

						however, the letter "c" both upper and lower cases in the writings look like the upper case 'G'
		English	Top Right	D	Iconic	Locally based drawn things used at home (e.g. stool, cooking pot, bucket, comb, etc.) posted at the top right of the wall far above students' eye level. The issue with the writing of the letter "c" is found in these labelling too. Also, there is inconsistency in the labelling (Some items are labelled on top and others at the bottom)
		No Label	Extreme Left	D	Iconic	Paper cut-out vegetables and fish posted on the middle row at the extreme left side
		English	Left	D	Symbolic	Legible written numbers and numerals posted at the left side of the middle row
		No Label	Center	P	Iconic	Collage tree posted on the middle row at the center of the wall without label
		No Label	Center	P	Iconic	Different items drawn on the same manila card (human, leaf, books, shoes, vegetables, etc.) without labels
	3b	English	Center	P	Iconic	Drawn domestic animals with their babies posted on the middle row at the center of the wall. Inconsistency in labelling e.g. some labels are on top of the object whilst others are at the bottom and some labels begin with upper case whilst others begin with lower case
	3b	English	Center	P	Iconic	Different empty boxes of toothpastes with their names boldly printed on their respective boxes posted on the middle row of the wall
		English	Right	P	Symbolic	Drawn shapes on a manila card with English labels posted on the middle row at the right side of the wall
		No Label	Extreme Right	D	Symbolic	Drawn measuring-like containers without labels posted on the middle row at the right side of the wall
		Bilingual	Left	P	Iconic	Shopping center labelled in English and Mfantse on the same cut-out manila card posted on the bottom row within students' eye level
	3c	Bilingual	Right	P	Iconic	Construction center labelled in English and Mfantse on the same cut-out manila card posted on the bottom row within students' eye level
	Hangings	No Label	Left to Right	D & P	Iconic & Symbolic	Drawn fruit paper cut-out (iconic) and decorated cut-out plastic bottles (Symbolic) hanged from the ceiling from left to right. The paper fruit cut-out are beyond students' reach whilst some of the plastic bottle cut-out are within students' reach.
Wall 4	4a	No wall display on this row				
	4b	English	Extreme Left	D	Symbolic	A cupboard for storage of books and other teaching and learning materials placed at the extreme left of the wall with a commercial photo of a cartoon with a staking board for cocktail fruit drink advertisement posted on it.
		English	Left	D	Iconic	A chart showing how Flu can be prevented with clear visuals and legible print
		Bilingual	Center	D	Symbolic	Window in the middle of the wall labeled in both English and Mfantse on separate cut-out manila cards with legible writings posted at the center of the window. It is beyond students' eye level
	4c	No wall display on this row				
	Hangings	No Label	Left to Right	D	Iconic & Symbolic	Drawn vegetable paper cut-out (Iconic), decorated cut-out plastic bottles (Symbolic), and other cut-out shapes (Symbolic) hanged from the ceiling from left to right. The paper

						vegetable cut-out and the other shapes are beyond students' reach whilst some of the plastic bottle cut-out are within students' reach

Key
Double Dash (--): Not Labelled/Applicable
P: Proximity (Conspicuous)
D: Distal   (Inconspicuous)
1a: Top
1b: Center
1c: Low

Note: The a, b, and c denote row (top, middle, and low respectively) and the number attached to it represent the wall being analyzed

Appendix E: Pempamsie KG Video Analysis Table

Time	Focus Person	Activity/ Language	Transcription/ Translanguage	Paralanguage/ Body Language	Notes/Translation
00:00- 00:33	LT 1	Prayer English	Our Father who art in heaven Hallowed be thy name Thy kingdom come They will be done on earth As it is in heaven Give us this day our daily bread And forgive us our trespasses As we forgive those who trespass against us And lead us not into temptation But deliver us from evil For thine is the kingdom The power and the glory Forever and ever Amen	A bit raised tone Iconic Gesture	Teachers assist students to be in a straight line for the morning assembly. The Lead teacher raises her voice a bit to draw students attention as she mentions the Lord's Prayer and the students close their eyes in a prayer mood as they recite the Lord's Prayer. During the recitation, the students could not sound out the words in the prayer well, even though the teachers sounded theirs clearly well. Most of their students' pronunciation were not close to the intended words.
00:33- 00:37	LT 1	Greetings English	**Teacher**: Good morning school **Students**: Good morning, Teachers and friends	Symbolic Gesture	Teacher greets students and students respond to the greeting with the girls putting one hand in the other and bending down a slightly whilst the boys be in a salute posture as they greet. Students could sound out the words in the greetings though it (greetings) is said in the English language
00:37- 00:38	PST 1	Greetings English & Mfantse	Look, *emmpɛ dɛ itwa bi a*?	Normal speech tone/pitch Iconic Gesture Symbolic Gesture	Preservice teacher tells a student [by her side] alongside gesture to look forward and urges him to participate in the greetings with a question whilst pointing to the lead teacher in front. Student enthusiastically participates in the greetings **Translation:** Look, don't you want to be captured?
00:37- 01:04	LT 1	The National Anthem English & Mfantse	Circle ei yɛbɛyɛ eyi bi a, *yɛbɔtow* National Anthem. **Lead Teacher**: God bless our homeland Ghana **All**: God bless our homeland Ghana And make our nation great and strong Bold to defend forever The cause of Freedom and of Right Fill our hearts with true humility Make us cherish fearless honesty And help us to resist oppressor's rule With all our will and might for evermore	Low tone/pitch Symbolic Gesture	Lead teacher in [front of the students] is about to tell the students to form a circle then remembers to alert the students sing the National Anthem and gestures to ask her colleagues standing behind the students for confirmation All the teachers at the back nod in approval. The LT leads the students to sing the National Anthem. She gives the tune and students sing the anthem **Translation:** God bless, *ei, we are coming to sing the* National Anthem. Though the teachers' sing out the words in the song clearly and audible, most (if not all) of the students' pronunciation were not clear and some were close to the lyrics in the anthem.
00:41- 00:42	LT 1	The National Anthem	(LT 1 instructs a student during the singing of the anthem) *Fa wo nsa gu wo ho*	Normal speech tone/pitch	Lead teacher 1 walks to a student, gestures the appropriate posture and tells him to put his hands by his sides

		Mfantse		Symbolic Gesture	**Translation:** *Put your hands by your sides*
00:42-00:43	ST 1	The National Anthem Mfantse	(ST 1 instructs students who were not in the right posture during the singing of the anthem) *Obiara mfa ne nsa ngu no ho*	Low tone/pitch Iconic Gesture	Supporting teacher 1 walks to students who are not paying attention [Stands by their line] and instructs and gestures the appropriate posture, waits and nods with smiles for approval when the students employ right posture. **Translation:** *Everybody should put the hands by their sides*
00:43-00:46	PST 2	The National Anthem English & Mfantse	(PST 2 instructs a students during the singing of the anthem) Yes, *hɛɛ…, obiara mfa ne nsa ngu no ho..Kwesi, Kwesi*	High friendly tone/pitch Iconic Gesture	Preservice teacher 2 says "Yes" alongside nod to show approval for students with the right posture and instructs others alongside gestures to put their hands by their sides [A little away from those she instructed] **Translation:** Yes, *you, everyone should put their hands by their sides* [She mentions a boy's name to draw his attention to the instruction] Kwesi, Kwesi
01:01-01:04	PST 1	The National Anthem Mfantse	(PST 1 instructs a student during the singing of the anthem) *Fa wo nsa gu wo ho*	High tone/pitch Iconic Gesture	Preservice teacher 1 tells a student to put his hands by his side and gestures the appropriate posture **Translation:** *Put your hands by your side*
01:41-01:42	LT 1	The National Pledge English	**Lead Teacher**: The Pledge **All**: I promise on my honour To be faithful and loyal to Ghana my motherland I pledge myself to the service of Ghana With all my strength and with all my heart I promise to hold in high esteem Our heritage won for us Through the blood and toil of our fathers And I pledge myself in all things To uphold and defend the good name of Ghana So help me God	Normal speech tone/ pitch Symbolic Gesture	Lead teacher raises right hand waves it up while turning and puts it on her chest to signal the posture for the recitation of the National Pledge. She leads the recitation of the National Pledge. Like the National Anthem, even though the teachers' recitation was audible and the words are heard clearly, most (if not all) of the students' pronunciation were not clear with most of the words pronounced in the recitation not close to the actual pronunciation of the intended words.
01:48-01:49	PST1	The National Pledge Mfantse	(PST1 instructs a student during the singing of the anthem) *Fa to wo ho*	Low tone/pitch Iconic Gesture	Preservice teacher tells a student to put his left hand by his side, stares and nods to show approval of the student's posture during the recitation of the Pledge **Translation:** *Put it by your side*
01:54-01:57	LT 1	The National Pledge English		Symbolic Gesture	Lead teacher gestures by waving her left hand (while the right hand remains on her chest) downward to alert the students to slow down the recitation of the Pledge
02:27-02:28	ST1	Circle formation English & Mfantse	(ST 1 instructs students during the circle formation) No, *suo wo nyɛnko ne nsa mu,* good, *begyina ha na suo ne nsa mu*	High friendly tone/pitch Symbolic Gesture	Supporting teacher 1 directs students [close to her] to hold hands in making the circle. She gestures to show the place that the students should stand. Students are enthusiastic and excited running around with friends to form a circle for the morning activities prior to classroom instruction

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					Translation: No, *hold your friend's hand,* good, *come and stand here and hold her hand.*
02:38-03:38	LT 1	Song English, Mfantse, & Ga	ABCD, EFGH, IJKL, MNOP *Wɔresaw kpanlongo Kpanlongo alongo,* *Logo logo lege* M*awo mawoe*	High friendly tone/pitch Symbolic Gesture (Dance)	Lead teacher, with smiles and enthusiasm, [in the middle of the circle] raises ABCD song with English, Mfantse, and Ga lyrics (Trilingual song). Students and teachers in a large circle happily join in with dance, making Kpanlongo gestures. *Kpanlongo* is a traditional dance of the Ga ethnic group in Ghana. **Translation:** ABCD, EFGH, IJKL, MNOP, T*hey are dancing Kpanlongo Kpanlongo, alongo,* *You go here, you come here (Zig-zag dancing))* *I'll pick it* [I'll be able to do the movement/action]. [The song is repeated] This is the first song for the morning activity aside the required singing and recitation of the National Anthem and The National Pledge
03:38-04:05	ST 2	Song English & Mfantse	**Call**: Cut the tree **Response**: Twa **Call**: I say cut the tree 2ˣ **Response**: Twa 2ˣ **Call**: I say shoot the bird **Response**: Pooo **Call**: I say shoot the bird 2ˣ **Response**: Pooo 2ˣ	High friendly tone/pitch Iconic Gesture	Supporting teacher 2 raises a call and response type of song just when the song 1 ended with iconic gestures where both teachers and students gesture the action of tree cutting and shooting while singing. The teacher says the action alongside iconic gestures in English and the students use onomatopoetic words alongside gestures to say the action in Mfantse **Translation:** **Teacher**: Cut the tree **Students**:Cut **Teacher**: I say cut the tree **Response**: Cut **Teache**r: Shoot the bird **Students**: Pooo **Teacher**: I say shoot the bird **Students**: Pooo]
04:05-04:48	ST 2	Song Asante Twi	**Call**: Dabi mekɔ wuram, **Response**: Kehinka **Call**: Mekɔ hu saman, **Response**: Kehinka **Call**: Saman nketenkete **Response**: Kehinka **Call**: Na mesuro oo **Response**: Kehinka **Call**: Na mesuro papa **Response**: Kehinka **Call**: ɔpomaa ne tuo **Response**: Kehinka **Call**: Meso mepomaa metuo **Response**: Kehinka **Call**: ɔde hwɛɛ me so **Response**: Kehinka **Call**: Meso mede hwɛɛ ne so **Response**: Kehinka **Call**: Ate ka, ate ka 10ˣ **Response**: Ate pooo 10ˣ	High and Low friendly tone/pitch Dance and Iconic Gesture	Supporting teacher 2 followed with another call and response song in the Asante Twi language. Both teachers and students sing alongside iconic gestures and dancing to depict the meaning of the song. **Translation:** **Teacher**: One day I went to the forest **Students**: Kehinka (Nonsense word) **Teacher**: I saw a ghost **Students**: Kehinka **Teacher**: A little ghost **Students**: Kehinka **Teacher**: I was afraid **Students**: Kehinka **Teacher**: I was seriously afraid **Students**: Kehinka **Teacher**: S/he clocked her/his gun **Students**: Kehinka **Teacher**: I also clocked my gun **Students**: Kehinka **Teacher**: S/he pointed (the gun) at me

					Students: Kehinka **Teacher**: I also pointed (my gun) at her/him **Students**: Kehinka
04:48-04:50		Circle Expansion English	Circle circle, Open open	High tone Symbolic Gesture	Lead teacher says "circle, circle" alongside gestures to alert students to space out to make enough space in the center and students respond "Open, open"
04:50-05:20	LT 1 & ST 2	Song English	Bambam bambaliya Bambam bambaliya (*ST 2 cut in with a different song*) **ST 2**: Super J **Response: J** **ST 2**: Super J **Response: J** (*Wonka no kɛse*) **ST 2:** Super E **Response:** E **ST 2:** Super S **Response:** S **ST 2:** Super U **Response:** U **ST 2:** Super S **Response**: S **ST 2:** And what is that? 5× **Response:** JESUS 5×	High friendly pitch Symbolic Gesture	Lead teacher raises a song in an unfamiliar language of which just a few students could sing with her and the Supporting teacher 2 cut in with an English language song. It was also a call and response song that is used to spell Jesus and it is sang alongside jumping and dancing. **Translation:** LT: Bambam bambaliya Bambam bambaliya **ST 2:** Super J **Students:** J **ST 2:** Super J **Students:** J **ST 2**: *Say it louder* **ST 2:** Super E **Students:** E **ST 2:** Super S **Students:** S **ST 2:** Super U **Students:** U **ST 2:** Super S **Students**: S **ST 2**: And what is that? **Students:** JESUS
05:21 05:54	ST 3	Recitation English	Raise your hands And put them forward And put them sideways And put them on your waist Turn around Bend, bend, bend	Normal tone Iconic Gesture	Supporting Teacher 3 cut in with an English positional word song. Both teachers and students sing with iconic gestures the position words they were singing.
05:54-06:45	LT 1	Recitation English & Mfantse	Balance the ball, Balance the ball 4× Obiara nyɛ bi I take the ball, I look at it, I place it here,… I say balance the ball Students: Yee ee	High friendly pitch Iconic Gesture	LT raises another action recitation in which the students repeat the lines the teacher calls out with their respective iconic gestures to depict where the "imaginary" ball should be placed. During the recitation, the LT used Mfantse to ask all the children to participate. **Translation:** Balance the ball Balance the ball I take the ball I look at it I put it here, [gesture to put the imaginary ball on the feet, chest, on the head, etc] *You should all participate*. I say balance the ball Sudents: Yee ee
06:45-05:52	LT 1	Circle Expansion English & Mfantse	Circle circle, Open open	Symbolic Gesture	LT says circle slogan and the students respond to alert students spread out to expand the circle to make enough space in the center. She uses English for the first part of her utterance and then

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			Hom mbae circle *no mu*		translanguage to buttress what she meant. **Translation:** Expand the circle
05:52-07:33		Continuation of the "Balance the Ball" Recitation English	Balance the ball, balance the ball 4× I take the ball, I look at it, I place it here,… I say balance the ball 5× Students: Yee ee	High friendly pitch Iconic Gesture	LT repeats the "Balance the ball" song showing different positions of placing the ball. **Translation:** Balance the ball Balance the ball I take the ball I look at it, I put it here, [gesture to put the imaginary ball on the shoulder, on the stomach, on the waist [LT laughs heartily and continues], I place it here [on the knee, feet, etc]
07:33-08:25	ST 2	Song Ga, Mfantse, & English	Mini mini obaaye? Obaaye kpaalɛ 2× Kpakpa adza wonle kpakpa Okolele buna mbɛ 2× Kakalika hyɛ pieto Ntonton hyɛ abongo shoe 3× Shoe, shoe, shoe, shoe Ntonton hyɛ abongo shoe 3× Eee Ntonton hyɛ abongo shoe 5× Shoe, shoe, shoe, shoe 5×	Symbolic Gesture Metaphor	Supporting teacher 2 raises a trilingual song (Ga, Mfantse, & English language) which was sang amidst dancing and jumping. **Translation:** What, what will you eat? Will you eat Kpaalɛ (a type of Ga traditional food) Good ones we share (Good ones we take care of) Okolele (name of a person) cover it I'm not around The Roach (Cockroach) is wearing brief (traditional brief/pants) The Mosquito is wearing filthy old fashioned shoes Shoe, shoe, shoe, shoe, The Mosquito is wearing filthy old fashioned shoes Eee, the Mosquito is wearing old fashioned shoe Shoe, shoe, shoe, shoe This is a metaphoric song depicting unhealthy/filthy nature of the roach and mosquito and how they can infect uncovered food.

08:25-08:59		Song
		
		Mfantse
			Call: Mbowa nyina tsia kudum
			Response: Tsia kudum
			Call: Akyekyer nketsia bi a
			Response: Kyaa nsanaa
			        Kweku ee
			        Kyaa nsanaa
			        Kukrukuu 5×
					Supporting teacher 2 raises another call and response song in Mfantse language. This song shows the difference between the way the tortoise walk and that of other animals. Both the teachers and students excitedly sing the song with accompanying gestures.
					
					Translation:
					 Teacher: All animals walk briskly/strongly (**kudum** *is an onomatopoeic word signifying the sound the footsteps make*)
					Students: Walk briskly
					Teacher: When the Tortoise walks
					Students: It walks slowly, Kweku ee (**Kweku** *is a name given to male born on Tuesday*),
					Walks slowly,
					Kukrukuu (*onomatopoeic word signifying the sound the tortoise makes when walking*)
					Walks slowly

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08:59-09:10		Circle formation English	Circle circle Open open	Symbolic Gesture	LT told students to form a big circle for the students to space out to make enough space in the center
09:10-10:49	LT 2	Song English & Mfantse	Olee olee tralalalala Olee olee tralalalala Parts of my body tralalalala What can the eyes do? They can see they can see What can the fingers do? They can write, they can write What can the nose do? They can smell, they can smell What can the mouth do? They can talk, they can talk What can the legs do? They can walk, they can walk Olee olee tralalalala Olee olee tralalalala Parts of my body, tralalalala Olee olee tralalalala Olee olee tralalalala Parts of my body, tralalalala What can the fingers do? They can write, they can write What can the hands do? They can clap, they can clap What can the nose do? They can smell, they can smell What can the eyes do? They can see, they can see What can the legs do? They can walk, they can walk What can the head do? They can learn, they can learn Olee olee tralalalala Olee olee tralalalala Parts of my body, tralalalala Olee olee tralalalala Fa fofor bra e Olee olee tralalalala Parts of my body, tralalalala	High and Low friendly pitch Iconic Gesture	Supporting teacher 4 raises a song on body parts and their uses song. Both teachers and students sing along with iconic gestures to show specific part of the body and the main thing it is used for. For example, when the teacher asks the question, "What can the eyes do?" she touches her eyes and the students also touch their eyes when they respond, "They can see, they can see." Though the song is in English, the opening part is neither English nor Ghanaian language (Nonsense words) At the second round of the song, Supporting teacher 4 tells Supporting teacher 2 in Mfantse to bring new song (Why not bring a new one- Fa fofor bra e)
10:49-10:52	LT 1	Circle formation English	Circle circle Open open	Symbolic Gesture	LT tells students to form a big circle for the students to space out to make enough space in the center
10:52-13:21	LT 2	Song English	1. My name, my name, my name Pampam kedzi My name is Comfort Pampam kedzi I am five years old now Pampam kedzi,kedzi kedzi Kedzi kedzi kedzi Pampam kedzi 2. My name, my name, my name Pampam kedzi My name is Erica Pampam kedzi I am six years old now Pampam kedzi,kedzi kedzi Kedzi kedzi kedzi Pampam kedzi 3. My name, my name, my name Pampam kedzi My name is Desmond Pampam kedzi I am five years old now Pampam kedzi,kedzi kedzi	High and Low friendly pitch Symbolic Gesture Teacher touches/pats students [a sign to alert students that it is their turn to be in the center of the circle]	Supporting teacher 4 raises another English song that makes the lead singer give a short description of self which is usually referred to as "Myself" in Ghana. In the song, the student/teacher who comes in the center of the circle mentions his/her name and age and also does free style dance during the singing of "Pampam kedzi". For students who cannot do the description in English, one of the teachers does the description for them [See the transcription # 6 & 8]

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			Kedzi kedzi kedzi Pampam kedzi 4. My name, my name, my name Pampam kedzi My name is Viviana Pampam kedzi I am five years old now Pampam kedzi,kedzi kedzi Kedzi kedzi kedzi Pampam kedzi 5. My name, my name, my name Pampam kedzi My name is Emma Pampam kedzi I am five years old now Pampam kedzi,kedzi kedzi Kedzi kedzi kedzi Pampam kedzi 6. His name, his name, his name Pampam kedzi His name is Robert Pampam kedzi He is five years old now Pampam kedzi,kedzi kedzi Kedzi kedzi kedzi Pampam kedzi [Who is coming?] 7. My name, my name, my name Pampam kedzi My name is Gloria Pampam kedzi I am four years old now Pampam kedzi,kedzi kedzi Kedzi kedzi kedzi Pampam kedzi [Obiara ntow bi. Eko a nna abo woara wo dzin- Everybody should sing. When you go to the center, mention your own name] 7. His name, his name, his name Pampam kedzi His name is Sefa Pampam kedzi He is four years old now Pampam kedzi,kedzi kedzi Kedzi kedzi kedzi Pampam kedzi		
13:21- 13:41	ST 2	Song English	Michael Jackson Do your action Kum cha cha kum cha cha Kum cha cha kum cha cha	Symbolic Gesture	Supporting teacher 2 runs to the center of the circle and raises a song about Michael Jackson of which students and teachers try to mimic Michael Jackson's dance
13:21- 14:16	ST 2	Song English & Mfantse	**ST2**: Aserewa ee [small but beautiful bird] **All**: Life bird **ST2**: Aserewa ee **All**: Life bird **ST2**: Wɔbɔ no dɛn? **All**: Confidential life **ST2**: Wɔbɔ no dɛn? **All**: Confidential life	Symbolic Geture	Supporting teacher 2 brings a new song about a small but beautiful bird called Aserewa in Mfantse. As they sing, both teachers and students walk in a stylish way to show how confident the bird (people) walk. **Translation:**

			ST2: Eee, wɔbɔ no dɛn? **All**: Confidential life		**ST2**: Aserewa ee, **All**: Life bird **ST2**: How is it done? **All**: Confidential life **ST2**: How is it done? **All**: Confidential life **ST2**: Eee, how is done? **All**: Confidential life)
14:16-15:11	PST 3	Song English	Auntie Paulina Gmaa Has a little baby 2× Gmaa A duck walking Kyɛkyɛkyɛ A duckie walking 4× A frog in the middle Stay in the middle	Normal tone Symbolic Gesture	Preservice teacher 3 comes in with a call and response song. Both teachers and students sing and mimic duck walking. But when it gets to "A frog in the middle", they all try to converge in the middle
15:11-16:38	PST3	Song English & Mfantse	Titilati Tilati Titilati Tilati Gong gong gong gong Gong gong gong Gong gong gong gong Gong gong gong Ebei, gong gong gong gong Gong gong gong Maame nyim Nyame Ɛhɛɛ Paapa nyim Nyame? Ɛhɛɛ Sister nyim Nyame? Ɛhɛɛ Brother nyim Nyame? Ɛhɛɛ Ɛneɛ kotow ma menhwɛ 4× lafa lafa lafa lafa lafa Ɛneɛ s&ree ma menhwɛ 4× lafa lafa lafa lafa lafa Titilati Tilati Titilati Tilati Gong gong gong gong Gong gong gong Gong gong gong gong Gong gong gong Ebei, gong gong gong gong Gong gong gong Mercy nyim Nyame Ɛhɛɛ Esther nyim Nyame? Ɛhɛɛ Emma nyim Nyame? Gloria nyim Nyame" Ɛhɛɛ Kukua nyim Nyame? Ɛhɛɛ Ɛneɛ kotow ma menhwɛ 4× lafa lafa lafa lafa lafa Ɛneɛ sɔre ma menhwɛ 4× lafa lafa lafa lafa lafa Viviana kotow ma menhwɛ Esther kotow manhwɛ ɛ Desmond kotow manhwɛ ɛ Ɛneɛ sɔree ma menhwɛ	High and Low friendly pitch Clapping Iconic Gesture	Preservice teacher 3 follows with another song nonsense words opening with a high tone to draw students attention as most of them became distracted and also gesture by spreading her hand to alert students to spread out/open the circle. When singing the "Gong gong gong gong Gong gong gong", they gesture as if they are playing the gong gong [a traditional musical instrument-a drum] **Translation:** Titilati Tilati Titilati Tilati Gong gong gong gong Gong gong gong Gong gong gong gong Gong gong gong Ebei, gong gong gong gong Gong gong gong Mother, do you know God? Yes Father, do you know God? Yes Sister do you know God? Yes Brother do you know God? Yes Then bend for me to see [They all hold their waist and bend down with the rhythm] lafa lafa lafa lafa lafa Then get up for me to see [With their hands on their waist, they get up with the rhythm] lafa lafa lafa lafa lafa They repeat the song and PST 3 replaces students names with the kinship terms used in the previous one. Supporting Teacher 4 calls alongside beckoning to some students standing idle to join the activity. (Hey come, come, hom mbɛyɛ bi)

16:38-16:45	PST 3	Song English	I want, I want I want Portia a I want Portia to come and dance with me Chocho loncho oo loncho Chaa lancha aa, Choo loncho oo To come and dance with me	Symbolic Gesture (Bumps)	Preservice teacher 3 adds another song. During the singing whoever's name is mentioned moves to the middle of the circle and dances a dance called "Bumps" in Ghana with the teacher. The dance bumps is where two people dance and at a point within the dance they bump their buttocks together. The first video ends with this song.
00:00-00:24	LT 1	Continua-tion of the " I want" Song English	I want, I want I want Sister a I want Sister to come and dance with me Chocho loncho oo loncho Chaa lancha aa, Choo loncho oo To come and dance with me		The second video continues with the "I want song" with the lead teacher in the middle of the circle which looks more converged.
00:24-00:25	LT 1	Circle Expansion English	Circle circle Open open	Symbolic Gesture	As the teachers say the "circle circle" and the students respond "open open" the teachers gesture with their hands to alert the students to spread out the circle
00:25-02:10	LT 1	Song English	Bambam bambaliya Bambam bambaliya Bambam bambaliya Have you seen your friend? Shake shake shaky your body Shake shake shaky your body Shake shake shaky your body Have you seen your friend?	Fast rate singing Symbolic Gesture Clapping	The song is sung alongside clapping. As they sing the song, the focus person goes round and stops at the end of the song "Have you seen your friend?" S/he wriggles her/his waist with the person by whom s/he has reached when the "Have you seen your friend" was sang. After that the chosen friend also goes round and makes a choice in the same manner. The Lead teacher goes round with the students but the choice is made by the focus student. Supporting teacher 4 takes over and does the rounds with the students and then PST 4 follows.
02:10-02:11	LT 2	Circle Expansion English	Cirle circle Open open	Symbolic Gesture	Supporting teacher 4 say the "circle circle" and gestures with her hands to alert the students to spread out the circle
02:11-03:21	LT 2	Song Mfantse & English	Mowe akokɔ ɔ Mowe akokɔ ɔ (Obiara nyɛ bi. Should be very short. Yɛrehyɛ ase. This is the last song. Iyi nye hɛn ndwom a odzi ewiei ntsi obiara nyɛ bi. Heh, Vera, obiara nyɛ bi ɛ) Mowe akokɔ ɔ Mowe akokɔ ɔ (Obiara ntow bi ɛ) Mempɛ ne bebiara Mepɛ akokɔ tsir Mowe akokɔ Mempɛ ne bebiara Mepe akokɔ kɔn Mowe akokɔ Mempɛ ne bebiara Mepɛ akokɔ nsa Mowe akokɔ Mempɛ ne bebiara Mepɛ akokɔ bo Mowe akokɔ Mempɛ ne bebiara Mepɛ akokɔ nan Mowe akokɔ	Iconic Gesture Clapping	Supporting teacher 4 follows with another song about the chicken. During the singing both teachers and students either touch or raise the body part mentioned in the song. **Translation:** I will eat chicken I will eat chicken (Everyone should sing. Should be very short. We are starting afresh. This is the last song. This is our last song so everyone should participate. Heh, Mercy, Vera, everybody should participate) I will eat chicken I will eat chicken I don't want any part I want the head I don't want any part I want the neck I don't want any part I want the hands (wings) I don't want any part

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			Mempɛ ne bebiara Mepɛ akokɔ serɛ Mowe akokɔ Mempɛ ne bebiara Mepɛ akokɔ tun Mempɛ ne bebiara Mepɛ akokɔ nan		I want the chest (breast) I don't want any part I want the legs I don't want any part I want the thigh I don't want any part I want the buttocks I don't want any part I want the legs
03:21-03-33	LT 2	Song Asante Twi	Dɔkɔdɔkɔ wokɔ hen? Chai chai chai Dɔkɔdɔkɔ wokɔ hen? Chai chai chai Oo Dɔkɔdɔkɔ wokɔ hen? Chai chai chai Oo Dɔkɔdɔkɔ wokɔ hen Chai chai chai	Symbolic Gesture	Both teachers and students sing alongside mimicking duck walk. **Translation:** Duck where are you going? Chai chai chai (Nonsense words) Duck where are you going? Chai chai chai Oo Duck where are you going? Chai chai chai Oo Duck where are you going? Chai chai chai
03:33-03:40	LT 1	Song Asante Twi & Mfantse	Okusi, oabɔ Gyata tuo o 2ˣ ɔhyɛ batakari (Yɛrekɔ dan mu. Hom nnantsew bɔkɔɔ) Okura bodua w ne nsam Okusi oabɔ Gyata Poo, poo	Symbolic & Iconic Gestures Metaphor	This is the song that was used to disperse the students into their respective classrooms. **Translation:** Rat, has shot the Lion He is wearing batakari (Ghanaian traditional charm war dress but there are other types that can be worn for special programs) (We are going to our classrooms. Walk slowly) He is holding a flying whisk (bodua) in his hand Rat has shot the Lion Poo, poo This is a metaphoric song depicting the (He was able of shoot the lion) strength of the rat by virtue of wearing "charmed war dress."

Key
Lead Teacher: - LT
Supporting Teacher:- ST
Preservice Teacher:- PST
Square Brackets: - Description of interlocution space/paralanguage/gesture
Parentheses/Round/Curve Brackets: -
Italic words: - Mfantse version of the discourse and their respective translation

Note: The numbers by the Lead (LT), Supporting (ST) and the Preservice (PST) teachers were assigned according to when they first joined the activities or translanguaged

Appendix F: Fihankra Photo Analysis Table

Wall	Row	Label	Position	Proximity/ Distal	Type of Sign	Notes/Explanation
Wall 1	1a	English	Top Extreme Left (The description drawings are arranged from left to right)	D	Iconic & Symbolic	A drawn tomato with the numeral "1" and its corresponding number name (one) written under it on the same manila card. However, the drawn object (tomato) was not labeled therefore, making the display have iconic and symbolic features. This feature was present in all the numerals and numbers displayed so it will not be repeated in the notes of similar subsequent displays. The analysis of the displays is from left to the right of the wall.
		English	Top left	D	Iconic & Symbolic	Two drawn butterflies with the numeral "2" and its corresponding number name (two) written under it on the same manila card. Drawn objects not labeled.
		English	Top Left	D	Symbolic	Three drawn banana/halfmoon like objects with the numeral "3" and its corresponding number name (three) written under it on the same manila card. Drawn objects not labeled. It is difficult to tell the exact object they are.
		English	Top Left	D	Iconic & Symbolic	Four drawn chairs with the numeral "4" and its corresponding number name (four) written under it on the same manila card. Drawn objects not labeled.
		English	Top Center	D	Iconic & Symbolic	Five drawn oranges with the numeral "5" and its corresponding number name (five) written under it on the same manila card. Drawn objects not labeled.
		English	Top Center	D	Symbolic	Six drawn fruitlike objects with the numeral "6" and its corresponding number name (six) written under it on the same manila card. Drawn objects not labeled and it is difficult to tell the kind of fruit they are.
Wall 1	1a	English	Top Center	D	Iconic & Symbolic	Seven drawn fishes with the numeral "7" and its corresponding number name (seven) written under it on the same manila card. Drawn objects not labeled.
		English	Top Center	D	Iconic & Symbolic	Eight drawn flowers with the numeral "8" and its corresponding number name (eight) written under it on the same manila card. Drawn objects not labeled.
Wall 1		English	Top Center	D	Symbolic	Nine drawn fruitlike objects with the numeral "9" and its corresponding number name (nine) written under it on the same manila card. Drawn objects not labeled and difficult to tell the kind of fruit they are.
		English	Top Center	D	Symbolic	Ten drawn heartlike objects with the numeral "10" and its corresponding number name (ten) written under it on the same manila card.

					Drawn objects not labeled and it is difficult to tell the kind of object they are. There are no displays on the right side of this wall.
		English	Top Extreme Left	D	Iconic & Symbolic	Eleven cut-out pictures of girls with different postures posted on a manila card with the numeral "11" and its corresponding number name (eleven) written under the pictures. This display is posted under the "numeral 1" display
		English	Top Left	D	Symbolic	Twelve stickers of cartoon mickey mouse different shapes posted on a manila card with the numeral "12" and its corresponding number name (twelve) written under the stickers. The pictures on the stickers are not clear therefore making it difficult to identify them. This display is posted under the "numeral 2" display
		English	Top Left	D	Iconic & Symbolic	Thirteen drawn hearts of different colors, sizes, and designs posted on a manila card with the numeral "13" and its corresponding number name (thirteen) written under the objects. This display is posted under the "numeral 3" display
		English	Top Center	D	Iconic & Symbolic	Fourteen cut-out pictures of boys with different posture posted on a manila card with the numeral "14" and its corresponding number name (fourteen) written under the pictures. This display is posted under the "numeral 4" display
		English	Top Center	D	Iconic & Symbolic	Fifteen girls' dresses of different colors and styles posted on a manila card with the numeral "15" with its corresponding number name (fifteen) written under the drawn objects. This display sits under the "numeral 5" display
		English	Top Center	D	Iconic & Symbolic	Sixteen drawn hearts of different colors, sizes, and designs posted on a manila card with the numeral "16" and its corresponding number name (sixteen) written under the drawn hearts. This display is posted under the "numeral 6" display
		English	Top Center	D	Iconic & Symbolic	Seventeen stickers of girls dresses of different colors, sizes, and designs posted on a manila card with the numeral "17" and its corresponding number name (seventeen) written under the sticker dresses. This display is posted under the "numeral 7" display
		English	Top Center	D	Iconic & Symbolic	Eighteen stickers of girls of different heights having different postures posted on a manila card with the numeral "18" and its corresponding number name (eighteen) written under the stickers. This display is posted under the "numeral 8" display
		English	Top Center	D	Symbolic	Nineteen cartoonlike cat stickers of different sizes and postures posted on a manila card with the numeral "19" and its corresponding number name (nineteen) written under the stickers. This display is posted under the "numeral 19" display
						Twenty cut-out hearts of different colors, sizes, and designs posted on a

			Language	Position	Distance	Sign Type	Description
			English	Top Center	D	Iconic & Symbolic	manila card with the numeral "20" and its corresponding number name (twenty) written under the drawn hearts. This display is posted under the "numeral 10" display. No display on the right side of this row.
	1b		No Label	Left Center	D & P	Iconic	The first door of the classroom. The upper part of one of the doors is distal whilst the lower part is within the eye level of students, therefore, making it both distal and proximal. The upper part of the door has a fitting glass panel with two divisions
			No Label	Left Center	D & P	Iconic	Burglar-proof louvre window with two vertical divisions.
			English	Middle Center	D	Symbolic	Class schedule for the term
			English	Middle Center	D	Symbolic	Schedule for morning worship with topics to be treated. This display is obstructed by a handwritten behavior chart
			English	Middle Center	D	Symbolic	Behavior chart bearing the word "Outstanding" with two pegs (each has a student's name on it) hooked on it.
			English	Middle Center	P	Symbolic	Morning devotion Duty Roster for the conduct of morning assembly. This display is also obstructed by a behavior chart.
			English	Middle Center	P	Symbolic	A behavior chart (Great Job!) with 39 pegs on it.
			English	Middle Center	P	Symbolic	List of names and addresses of parents of the students' in the classroom. The display is obstructed by a behavior chart.
			English	Middle Center	P	Symbolic	Behavior chart (Try Harder!) with no peg on it. All the behavior modification words are artistically hand written and connected to each other with blue chords
			No Label	Middle Center	D & P	Iconic	Second burglar-proof louvre window with two vertical divisions and a display posted at middle lower part. The upper part of the window is distal but the lower part is close to students' eye level, therefore, making it both distal and proximal. Window not labeled
			English	Middle Center	P	Symbolic	Commercially made display depicting personal hygiene.
			No Label	Middle Center	D&P	Iconic & Symbolic	The second door of the classroom with another display posted on it. Like the first door, the upper part of the door is distal whilst the lower part is within the eye level of students, therefore, making it both distal and proximal. The upper part of the door has a fitting glass panel with two divisions and the door seemed permanently locked.
			English	Middle Center	D	Symbolic	Upper case letters of English alphabet written in different colors posted at the upper part of the second door.
			No Label	Middle Center (a little toward the right)	D & P	Symbolic	Cut-out shapes of different size arranged vertically with at least one (Triangle) within the eye level of students.
			No Label	Middle Right	D & P	Symbolic	Cut-out shapes of different sizes arranged vertically with at least one (Kite) within the eye level of students.

		No Label	Middle Right	D & P	Iconic	The third window of the class with same features of the previously described ones.
		English	Middle Extreme Right	D	Iconic	A commercially made display titled "Let's Stay Healthy" with four divisions, each showing personal hygiene good practices
	1c	No Label	Bottom Left	P	Iconic	Lower part of the first door with a plastic chair leaning on it.
		No label	Bottom Left but towards to Center	P	Iconic	Wooden desk with books arranged neatly on it located on this wall (Wall 1). There is a swivel chair behind the desk.
		English	Bottom Center	P	Symbolic	Behavior chart (Oh No! Stop!) having no peg on it.
		No Label	Bottom Right	P	Symbolic	Wall fitted shelf with two divisions for keeping students' school bags
Wall 2	2a	English	Top Left	D	Symbolic	A labeled display showing drawn examples (beans, agushie, soya bean) of plant sources of protein
		English	Top Left	D	Iconic & Symbolic	Labeled display showing drawn examples of animal sources of protein. Some drawing resemble their signified whilst others do not, hence, the iconic and symbolic attributes.
		English	Top Center	D	Iconic	A wall display showing types of houses.
		No Label	Top Center	D	Iconic	A drawn clock face with cut-out clock hands
		No Label	Top Right	D	Iconic	Multi-color drawings of male and female apparel (dresses, shirts, pants/trousers, skirt, etc) on the same manila card. None of the drawings is labeled.
		No Label	Top Right	D	Iconic & Symbolic	A poster depicting a boy and a girl having a dialogue in French language.
		No Label	Top Right	D	Iconic & Symbolic	Drawings of different types of fruit posted on the same manila card with their respective names written under them.
	2b	No Label	Left to Center	D & P	Iconic & Symbolic	Whiteboard with writings, drawings, and a poster. The left part to the center of the board has underlined topic "Keeping the Environment Clean" with drawings of insects, rodents, and reptiles found in a dirty environment and a poster showing human practices that pollute the environment as well as written out points on the effects of dirty environment. The remaining part of the board towards the right side of the wall has the date in English and French language with a border-lined poem-like piece under the date
		No Label	Middle Center to Right	D & P	Iconic Gesture	A burglar-proof louvre window with two vertical divisions and a display posted vertically at the top of the window. This is the only window on wall 2. The upper part of the window is distal but the lower part is close to students' eye level, therefore, making it both distal and proximal. The window is not labeled
	2b	Bilingual (English and French)	Middle Center	D & P	Symbolic Gesture	The days of the week written in French on cut-out manila cards in different colors. However, the caption is written in the English language.

		English	Middle Right	D & P	Symbolic& Iconic Gestures	Language Learning Center labeled "Language corner" with the following posted on the wall: a two letter words chart , a drawn pot with its label under it, and a list of Bible quotations on two separate sheets of paper. Among the displays posted on this area, only the "pot" is iconic.
	2c	English	Bottom Left to Center	P	Symbolic	Upper case English letters of alphabet written on a small wooden board fixed under the big white board. The letters are written in black and red colors.
		No Label	Bottom Center	P	Symbolic	Numerals 1-20, written in red color, on a small wooden board fixed under the big white board.
		English	Bottom Right	P	Iconic	Books arranged in paper boxes on a table and part of the dwarf/baby wall. These are part of the items in the "Language Corner" Items for all the learning centers in this classroom sit on the dwarf/baby wall at their respective designated places. Therefore, these descriptions will not be repeated in the subsequent ones.
Wall 3	3a	No Label	Top Extreme Left	D	Iconic	Drawn cut-out aeroplane with the lower case "a" written at the top right corner of the object posted at the extreme top left of the wall far above students' eye level
		No Label	Top Left	D	Iconic	Drawn cut-out bicycle with the lower case "b" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Left	D	Symbolic	Drawn cut-out object (difficult to identify) with the lower case "c" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Left	D	Iconic	Drawn cut-out donkey with the lower case "d" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Left	D	Iconic	Drawn cut-out elephant with the lower case "e" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Left	D	Iconic	Drawn cut-out fork with the lower case "f" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Center	D	Iconic	Drawn cut-out giraffe with the lower case "g" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Center	D	Iconic	Drawn cut-out hut with the lower case "h" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Center	D	Iconic	Drawn cut-out ice cream (cone) with the lower case "i" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Center	D	Iconic	Drawn cut-out jug with the lower case "j" written at the bottom left corner of the object posted at the top left of the wall far above students' eye level

		No Label	Top Center	D	Symbolic	Drawn cut-out kite-like object with the lower case "k" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Center	D	Iconic	Drawn cut-out lion with the lower case "l" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Center	D	Iconic	Drawn cut-out monkey with the upper case "M" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Center	D	Iconic	Drawn cut-out nail with the lower case "n" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Center	D	Iconic	Drawn cut-out locally made swiss oven with the lower case "o" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Center	D	Iconic	Drawn cut-out pineapple with the lower case "p" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Right	D	Symbolic	Drawn cut-out circle divided into four with one shaded portion (indicating quarter) with the lower case "q" written at the top right corner of the object posted at the top left of the wall above students' eye level
		No Label	Top Right	D	Iconic	Drawn cut-out rake (implement) with the lower case "r" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Right	D	Iconic	Drawn cut-out spoon with the lower case "s" written at the top right corner of the object posted at the top left of the wall above students' eye level
		No Label	Top Right	D	Iconic	Drawn cut-out table with the lower case "t" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Right	D	Iconic	Drawn cut-out umbrella with the lower case "u" written at the top right corner of the object posted at the top left of the wall far above students' eye level
	3b	No Label	Middle Left	D & P	Iconic	A burglar proof louvre window with two vertical divisions. This is the first window on Wall 3. The upper part of the window is distal whilst the lower part is close to students' eye level, therefore, making it both distal and proximal. The window is not labeled. All the windows on this wall have the same features so this description would not be repeated for the subsequent windows.
		English	Right	D & P	Iconic & Symbolic	A learning center captioned "Nature Corner" with the drawings of domestic and wild animals on a long rectangular white board displayed vertically between window 1 & 2 on the wall. The writings of the labeling as well as the drawn animals are in different colors. The upper part of the display is distal whilst the lower part is

						proximal. None of the animals is labeled.
		No Label	Middle Center	D & P	Iconic	The second burglar proof louvre window with two vertical divisions on this wall.
		English	Middle Center	D & P	Symbolic	A learning center captioned "maths Corner." A manila card titled "Our Numerals" with written numerals and text is displayed vertically under it. The writings of the labeling as well as the numerals are in different colors. The upper part of the display is distal whilst the lower part is proximal.
		No Label	Middle Center	D & P	Iconic	The third burglar proof louvre window on this wall.
		English	Middle Right	D	Symbolic	The label of a learning center is captioned "" Creative Arts Corner". The writings are in different colors
		No Label	Middle Right	D & P	Iconic	The fourth burglar proof louvre window on this wall (Wall 3).
	3c	English	Bottom Left	P	Iconic	Part of the "Language Corner" items (Books in paper boxes)
		English	Bottom Left	P	Iconic & Symbolic	Items under the "Nature Corner" Example: plant in a pot, different types of soils in small containers, roots of tree, etc
		English	Bottom Center	P	Symbolic	Items under the "maths Corner" Example: Legos, plastic shapes, measuring cans, boxes of counting materials, boxes of mathematics materials, etc.
		English	Bottom Right	P	Iconic & Symbolic	Items under the "Creative Arts Corner" Example: Poster colors, color pencils, brushes of different sizes, empty containers, boxes containing drawing materials like white papers, crayons, erasers etc.
Wall 4	4a	No Label	Top Left	D	Symbolic	Drawn cut-out xylophone with the lower case "x" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Left	D	Symbolic	Drawn cut-out yam with the lower case "y" written at the top right corner of the object posted at the top left of the wall far above students' eye level
		No Label	Top Left	D	Iconic	Drawn cut-out zebra with the lower case "z" written at the top right corner of the object posted at the top left of the wall far above students' eye level. There is no display on the Center of this wall
		Bilingual (French & English)	Top Left	D	Iconic	A Bilingually labeled drawing showing the basic parts of the body. Both the title and the parts are labeled in French and English languages.
		No Label	Top Right	D	Iconic & Symbolic	A manila card with five divisions with the numeral "1" written at the center. Each division has one drawing. On the left of the numeral "1" are two drawn women one on upper column of the other. On the right of the numeral are

		Language	Position	D/P	Mode	Description
						drawings of a man and a woman with the man on the upper column
		English	Top Right	D	Iconic & Symbolic	A manila card with five divisions with the numeral "2" and its number name written at the center. Each division has two drawings. On the left of the numeral "2" are two drawn avocados and mugs with the avocados on the top column of the mugs. On the right of the numeral are drawings of two oranges and two pots with the oranges on the top column.
		English	Top Right	D	Iconic & Symbolic	A manila card with numerals "3" and "2" and their respective number names written under them. On the right side of the numeral "3" are three drawn cups and three drawn locally made pots. The numeral "2" also has two drawn green plantain and two drawn fruit-like objects on its right side.
	4b	No Label	Middle Left	D & P	Symbolic	A blackboard fixed on the wall with a dialogue text titled "Read Me" written on it. The upper part of the board is distal whilst the lower part is proximal to the students
		English	Middle to Bottom	D & P	Iconic	The door of the washroom (Restroom) for the class. The door is labeled in English language on the top
		No Label	Middle Center	P	Iconic	Door to the small room used as the pantry for the class. It has a low ceramic sink for washing.
		No Label	Middle to Bottom	D & P		Shopping center without label with assorted empty containers of grocery items neatly arranged on a wooden shelf with four horizontal divisions. The upper of the shelf is distal whilst the lower part is proximal to the students
		English	Middle to Bottom	D & P	Iconic & Symbolic	The door to the storeroom for the class. The door is labeled in English. There are plastic chairs, paper boxes, and other teaching and learning materials in the room.
		English	Middle Right	D	Iconic	A drawn pot with English label on the top of the object
		English	Middle to Bottom	P		A blackboard fixed on the right side of the wall with text titled "Read Me" written on it. The position of the board is proximal to the students. However, part of the board is covered by the door.
	4c	No display on this part of the wall except the lower part of the shelf for the shopping center and blackboard fixed on the right side of the wall				

Key
Double Dash (--): Not Labelled/Applicable
P: Proximity (Conspicuous)
D: Distal   (Inconspicuous)
1a: Top
1b: Center
1c: Low

Note: The a, b, and c denote row (top, middle, and low respectively) and the number attached to it represent the wall being analyzed

Appendix G: Fihankra Assembly Video Analysis Table

Time	Focus Person	Activity/ Language	Transcription/ Translanguage	Paralanguage/ Body Language	Explanation/Translation
00:00-04:54	Students & Teachers	Getting ready for assembly English & Mfantse	**Student 1**: Hee hee hey, let's go **Student 2**: Hey Jasper, go to catch your thing **Student 3**: Fi hɔ **Student 4**: Wɔyɛ ahɛn **Student 5**: Abiba, where are standing? **LT 1**: No shouting, it's ok **Student 5**: Alidu, merekɔ (morokɔ) assembly **Student 6**: Hey stand in your class **Student 7**: See these people, they are not in the line **Student 8**: I can take it **Student 6**: Esther look, look [pointing to a group of students] **LT 2**: [Claps to call a student and her friends] Hey Kay (pseudo name), go and make your line **Student 9**: Let's go **LT 3**: Ndɛ wɔbɛma yɛnnye hɛn line **ST 2**: Abi, you are the one that they will look up to or… **NSP 1**: [Signal to a colleague teacher and then points to one student], can you take him to your side? **NSP 2**: See, [beckoning some students] be in the line **Student 10**: Open the line **ST 1**: [Tells colleagues] Ei, na ebɛnadze so nye yi? **LT 4**: Hee, wɔammbɛhyɛ line no mu a, wohohu **LT 3**: [Talks to a student standing idle] Hurry and join the line **LT 2**: Ndɛ dze ɔbɛyɛ dɛw, mbofra yi a wɔayɛ *hyper* anapa yi. Ei, [pointing to a boy] na wɔama no welcome a? **ST 2**: Aha, woso bɛma no welcome (giggles and bends to touch a student to gesture to her to straighten her line) **LT 3**: Wɔwoo no wɔ America [pointing to a boy who was finding it difficult to be in the line] nna wɔdze no aba Ghana. (About four teacher giggle) **LT 5**: Arrange your lines ɛ, [talks to students by her side and holds the hands of some students to show them how to straighten their line] arrange them nicely. **LT 5**: Yeah, it's nice, it's beautiful **LT 3**: [Holds the hand of a boy with smiles and showed him the right place to stand in the line] Gyina ha **ST 2**: Open your lines **LT 1**: Ɔno na nna mereka no **NSP 2**: Ei, na ɔbaa no dɛn na anapa yi wɔayɛ dei yi? **LT 5**: Yes, close your eyes, you don't have to open your eyes when we are praying.	Mostly high pitched utterances Iconic & Symbolic Gesture Symbolic Gesture Symbolic Gesture Symbolic Gesture Symbolic Gesture Iconic Gesture Iconic Gesture Iconic & Symbolic Gesture Symbolic Gesture Symbolic Gesture Iconic & Symbolic Gesture Symbolic Gesture Symbolic Gesture Symbolic Gesture Symbolic Gesture Iconic Gesture Symbolic Gesture	Both teachers and students, getting ready for the morning assembly, walk to the assembly ground of the school. As all the teachers walk to the place, some students also walk whilst others excitedly run or hop to the assembly ground. Most students use gestures alongside talking, e.g. beckoning, touching, holding hands, putting hand around a friend's neck, etc. Though a little rowdy at the beginning, teachers went round to get students organized with talks and gestures, though, a little hectic. It took the teacher about five minutes to get the students organized for the conduct of the morning assembly. A lot of conversations (e.g. teacher-teacher, teacher-student(s), and student-student)) go on at the same time so only the audible ones were captured for the analysis. **Translation:** **Student 3**: Leave here **Student 5**: Alidu (A boy's name), I'm going to assembly **LT 3**: Today, they will not allow us to make our lines(Today, we will have difficulty with our line making) **ST 1**: Ei, What is this? **LT 4**: Hey, if you don't join the line, you will see **LT 2**: Today it will be interesting, the children who have become so *hyper* this morning. Ei, but have you *welcomed* him? **ST 2**: Aha, you should also come and welcome him **LT 3**: He was born in America and has been brought to Ghana.

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			ST 3: Hwɛ hwɛ hwɛ, hwɛ lines no mbrɛ ɔayɛ no (pointing to the students who are in crooked line). **Student**: [Touches LT 5] Shouldn't I open my eyes? **LT 5**: Ɛhɛɛ, you don't have to open your eyes **NSP 2**: Open the lines (Gestures by spreading both hands) **LT 6**: Hmm, iyi na nna mereka no anapa yi o [Turning to the teachers behind her] **NSP 2**: They will be fine….(not audible) [open her hands and do a short dance movement with smiles. The teachers behind her laugh] **LT 7**: Close your eyes [Moves in front of the students from one end of the line towards the other and claps alongside her speech "close your eyes"] **LT 5**: [Points to the teacher in front of the students] Close your eyes and listen **NSP 2**: Holds a boy's shoulders to show the students in front of her to her right to form a straight line **LT 7**: Close your eyes. Eyes close **LT 4**: Eye close o, hey, don't shake your head	Iconic Gesture Symbolic Gesture Symbolic Gesture Iconic Gesture Symbolic Gesture Symbolic Gesture Iconic Gesture Iconic Gesture Symbolic Gesture Symbolic Gesture Symbolic Gesture Iconic & Symbolic Gesture Symbolic Gesture	**LT 3**: Stand here **LT 1**: He is the one I was referring to **NSP 2**: Ei, What is happening this morning that the children are behaving this way? **LT 5**: Look, look, look, look at how they are forming the lines **LT 5**: Yes, you don't have to open your eyes **LT 6**: Hmm, this is what I was talking about this morning Both teachers and students used high pitched utterances for the first five minutes of the assembly time due to the rowdiness of the students.

				Symbolic Gesture	
				Symbolic Gesture	
				Iconic Gesture	
				Symbolic Gesture	
04:54-05:31	LT 7	Song English	**LT 7**: Day by day, sing! **All**: Day by day Dear Lord, of these three things I pray To see you more clearly Love you more dearly Follow you more nearly Day by day	Iconic & Symbolic Gesture	LT 7 (the teacher who led the conduct of the morning assembly) gives the tune for the "Day by day" song and all the students and teachers sing the song. LT 7 moves from one place to another in front of the students' lines, some teachers in the midst of students with others standing beside the lines and the rest standing behind the students to monitor them. Most of the students were in prayer posture but there were few who were not. Though, most of the students had their eyes closed, LT 7 aside from making the prayer recitation sign (Put two palms together and raise it on your face) makes iconic gesture during the singing (e.g. shows three fingers when the "of these three things" line of the song alongside symbolic gesture (moving one arm up and down at during the siinging). The other teachers assist students to be in a straight line during the singing.
05:31-06:10	LT 7	Prayer English	**LT 7**: The Lord's Prayer **Students**: Our Father who art in heaven Hallowed be thy name Thy kingdom come They will be done on earth As it is in heaven Give us this day our daily bread And forgive us our trespasses As we forgive those who trespass against us And lead us not into temptation But deliver us from evil For thine is the kingdom The power and the glory Forever and ever Amen	A bit raised tone Iconic Gesture	LT 7 says "The Lord's Prayer" and the students recite it. The students sounded out most of the words in the prayer clearly, however, the recitation was not orderly done because some students rushed theirs (recitation) whilst others did it at the normal recitation pace. LT 7 raises her recitation a bit to draw the students who were rushing theirs to go by the normal pace. As she does that, she moves toward the area that the rushed recitation is mostly being done. The rest of the teachers assist in the same manner.
06:10-06:20	LT 7	Prayer Ending English	**LT 7**: May the Lord be with you **All**: And also with you Amen!	Students end their response with a little raised tone Symbolic Gesture	LT 7 says the usual prayer ending phrase (Prayer ending marker) and both the teachers and the students respond.

06:20-06:24	NSP 2	Mfantse	Hee, kɔ w'ekyir	Symbolic Gesture	National service person 2 tells a students who was trying to lean on his friend to step back in Mfantse **Translation:** Hey, go back
06:24-07:01	LT 7	National Pledge English	Put your hand on your chest **LT 7**: The Pledge **All**: I promise on my honour To be faithful and loyal to Ghana my motherland I pledge myself to the service of Ghana With all my strength and with all my heart I promise to hold in high esteem Our heritage won for us Through the blood and toil of our fathers And I pledge myself in all things To uphold and defend the good name of Ghana So help me God	Symbolic Gesture	LT 7 raises right hand waves it up while turning and puts it on her chest to signal the posture for the recitation of the National Pledge. The teachers raised their voice during the recitation so the students could hear the words. Like Lord's Prayer, the students pronounced most of the words clearly and correctly.
07:01-07:30	LT 8 & NSP 2		**LT 8**: National Pledge yi hmm, ɔkyerɛ dɛ ɔsor ne words, children of Ghana, but ɔfit in. ɔnye hɔn wie pɛ. Iyi (She points to the student she talking about and the teachers behind the lines giggles), eka dɛ ɔno nko nka a, obɛyɛ asɛm (NSP 2 cuts in) **NSP 2**: Onnyim words no a? **LT 8**: But onye no kɔ so	Symbolic & Iconic Gestures	As students get ready with their posture for the National Anthem, LT 8 moves from the stair case of the block in front of the assembly ground towards the back of the line whilst commenting on a behavior of a student (She points to the student who was having difficulty in being in the right posture as well as the recitation). NSP 2 cuts in and LT 8 continues with her explanation. She gestures alongside speech to show the synchronization of the student's recitation with the others even though her words are different. **Translation:** **LT 8:** This National Pledge, Hmm, it is like she has different words, children of Ghana, but it fits in. She exactly ends with them. This one, if you ask her to recite it alone, it will be terrible. **NSP 2**: Doesn't she know the words? **LT 8**: But hers synchronizes with the others too
07:30-08:17	LT 7	The National Anthem English	**LT 7**: Stand attention, put your hands by your side. (Pause)Your right hand on your chest God bless our homeland Ghana, ready go! **All**: God bless our homeland Ghana And make our nation great and strong Bold to defend forever The cause of Freedom and of Right	Symbolic Gesture	LT 7 instructs students to stand attention and put their hands by their sides before giving the tune for the National Anthem. She modeled the posture for the singing of the National Anthem and most of the students heeded whilst the teachers assist students who have difficulty with the activity

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			Fill our hearts with true humility Make us cherish fearless honesty And help us to resist oppressor's rule With all our will and might for evermore		to be in the right posture. Both the teachers and students sing with some teachers drumming to give the tempo/rhythm of the song. LT 7 signals the students who tried to rush the song to slow down and they did. Unlike the Lord's Prayer and the National Pledge, the students could not sound out some lyrics of the song well (e.g. true humility, cherish, fearless honesty, resist oppressor's rule) even though the teachers pronounce theirs clearly and audibly. The teachers used high pitched voice in singing the lines which the students have difficulty in pronouncing the words correctly.
08:17-08:26	LT 7	Greetings English	**LT 7**: Good morning school **Students**: Good morning Mrs. Neb (Pseudo name), good morning teachers and friends	Symbolic Gesture Normal speech tone/pitch	LT 7 spread her raised hand and greets students and students respond to the greeting with the girls putting one hand in the other and bending down slightly whilst the boys be in a salute posture as they greet. Students could sound out the words in the greetings though it (greetings) is said in the English language
08:27-08:34	LT 7	Morning Pleasantries English	**LT 7**: How are you all? **Students**: We are fine, thank you and you? **LT 7**: I'm also fine, thank you	Symbolic Gesture	LT 7 and the students exchange pleasantries whilst the rest of the teachers continue to help the students to be orderly.
08:34-08:47	NSP 2	Getting Students to order Mfantse	**NSP 2**: Wonntsena fakor. Eka dɛ wonngyina fakor a wonngyina, fakor abai! (places her hands on a boy's head)	Symbolic Gesture	There was an excitement shouts from some of the students and NSP 2 goes to them and tells them to keep quiet. The place becomes a bit noisy. NSP 2 seems a bit frustrated with students' behavior. She complains to LT 4 with a disturbed facial expression whilst helping the students in front of her to be in a straight line. **Translation:** They don't sit at one place. When you tell them to stand at one place, they don't, abai! (An example of interjection denoting frustration)
08:47-12:54	LT 7	Matching song English	**LT 7**: The birds on the tree top, ready sing! **All:** The birds on the tree top Sing their song They fill the earth with music All day long The flowers in the garden Praise Him too So why shouldn't I Why shouldn't I Praise Him too	Iconic & Symbolic	LT 7 gives the tune for the matching song as she moves from one place to another in front of the students and some of the students join in giving the tune. Some of the teachers played drums to give the tempo and the rhythm for the matching whilst others continue to assist the students to be line. Some of

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					the teachers too clap to intensify the rhythm.
					Students mark time for a while before matching into their respective classrooms in an orderly manner. LT 7 gives the signal to the class that has to match into their classroom and the one that has to follow. She (LT 7) also claps alongside singing and tells students who are not singing to join in the singing. The class teachers match behind their class to keep an eye on them to their classroom.
					Because all the five streams hold their morning assembly together before they disperse into their respective streams and classrooms, this song lasted for almost five minutes. Some lyrics of this song too were not clear. Students could not sing some lines in the song clearly and correctly. The teachers used high pitch voice in singing the lines that the students have difficulty in pronouncing the words correctly and the LT 7 moves to students who could not sound out the words clear and says hers louder so students can learn from her.

Key
Lead Teacher: - LT
Supporting Teacher:- ST
National Service Persons:- NSP (People who has just completed their bachelor degree and doing their mandatory one year service to the nation which is usually called "*National Service*")
Square Brackets: - Description of interlocution space/paralanguage/gesture
Parentheses/Round/Curve Brackets: -
Italic words: - Mfantse version of the discourse and their respective translation

Note: The numbers by the Lead (LT), Supporting (ST) and the National Service Persons (NSP) teachers as well as the students were assigned according to when they first joined the activities or translanguaged

Appendix H: Sankɔfa Photo Analysis Table

Wall	Row	Label	Position	Proximity/ Distal	Type of Sign	Notes/Explanation
Wall 1	1a	--	--	--	--	There is no wall display on Row "a" of each of the walls in this classroom so this description will not be repeated in the analysis of the subsequent walls
	1b	English	Middle Left	P & D	Symbolic	Classroom rules written legibly on a manila card posted on the left side of Wall 1 on Row "b" and "c". The middle to the bottom part of the paper is within students' eye level whilst the upper part is beyond them
		No Label	Middle Left	D	Symbolic	Students' duty roster posted just after the "Classroom Rules" to the left of the wall.
	1c	No Label		P	Iconic	A wooden chair covered with a hard paper on which three plastic bowls (one in another and the other one by the) containing small plastic drinking cups are located
	Hangings	No Label	Middle Left to Right	P &D	Iconic & Symbolic	Cut-out paper drawings of different objects (e.g. fish, leaf, insects, fruits, vegetables, etc) hanged on a line with the ends fixed to the ceiling. The hangings are from left to right and are beyond students' reach.
Wall 2	1b	No Label	Middle Left	P & D	Iconic	First burglar-proof louvre window with two vertical divisions and a display posted at middle to the lower part. The upper part of the window is distal but the lower part is close to students' eye level, therefore, making it both distal and proximal. Window not labeled
		English	Middle Left	P & D	Iconic & Symbolic	Manila Card designed for attendance posted at the middle of the burglar-proof louvre window with the lower part within students' reach and the upper part beyond their reach. The manila card has paper pockets designed in columns with drawn fruits that serve as the identification for the students who have their names under that column.
		English	Middle Left	D	Symbolic	Daily schedule written on a manila card located on the space between the first and the second burglar-proof louvre windows on this wall. However, the display is obstructed by the wall hangings making it difficult to have a full view of its content.
		English	Middle Left	P & D	Iconic & Symbolic	A manila card displaying the finger painting of the students in the classroom. The names of the students are written under their respective fingers painted. Most of the part of this display is viewable by students. However, the upper part is a bit far from students' eye level.
		No Label	Middle Center	P & D	Iconic	The second burglar-proof louvre window (with two vertical divisions) found on this wall. None of the windows in this classroom is labeled so this description will be repeated
		No Label	Middle Center	P & D	Iconic	The third burglar-proof louvre window (with two vertical divisions) on this wall
		English	Middle Right	D	Symbolic	Five human stick figures (known in Ghanaian parlance as "Telaate") with the number name and numeral "5" written under the objects posted a little beyond students' eye level. This display is also obstructed by the wall hangings of this wall therefore making its full view difficult
		English	Middle Right	D	Symbolic	Six stick figures (Telaates) with the number name and numeral "6" written under the objects posted a little beyond students' eye level. This display is obstructed by the wall hangings
						The forth burglar-proof louvre window (with two vertical divisions) on this wall.
	2c	English	Bottom Left	P	Symbolic	The lower part of the attendance pocket display. This part is so low that the students can place their name tags into their respective pocket without difficulty

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Wall	Row	Language	Position	P/D	Mode	Description
		English	Bottom Left	P	Iconic	The lower part of the finger print display. This part could easily be viewed by the students.
		Bilingual	Bottom Center	P	Iconic & Symbolic	Creative center labelled in both Mfantse and English languages with the materials positioned within the reach of the students. The materials are arranged on a table with the name of the center posted on the wall. The table is covered with a neat and colored oil cloth. *All the tables in this classroom are covered with neat and bright colored oil cloth so this description will not be repeated in the rest of the tables.*
		Bilingual	Bottom Center	P	Iconic	Shopping Center labelled in both languages with assorted empty containers of grocery items arranged neatly on a table by the wall. The label and items are within students' reach
		Bilingual	Bottom Extreme Right	P	Iconic	Book center labelled in both languages with some books arranged on a table located at the extreme right side of the wall. However, the English language version of the label for this center is posted on Wall 3, the wall next to Wall 2 (There is *a fluffy cloth (rag) with some books on it, spread on the floor of the next wall that serves as a reading center for the students.There is a books box by this rag. This is part of Wall 3 so it will be repeated when describing the displays on Wall 3 Row "c")*
	Hangings	No Label	Left to Right	P & D	Iconic & Symbolic	Cut-out paper drawings of different objects (e.g. fruits, vegetables, tree, etc) hanged on a line from one of the windows on Wall 2 to the last window (window 4) on the wall. The wall has four big windows. Some of the hangings are far from the students' reach whilst others are close to them
Wall 3	3b	English	Middle Left	D	Symbolic	Seven stick figures (See Wall 2 Row "b") with the number (Seven) name and numeral "7" written under the objects posted a little beyond students' eye level. This display is obstructed by the wall hangings
		English	Middle Left	D	Symbolic	Eight stick figures with the number name (Eight) and numeral "8" written under the objects posted just after the display with a seven stick figures objects. The display located a little beyond students' eye level. This display is obstructed by the wall hangings
		English	Middle Center	D	Iconic	A manila with drawn columnized parts of the body posted at the somewhat center of the row above students' eye level. The name of each part is written under their respective drawings
	3c	No Label	Left to Right	P	Symbolic	Students' portfolios in plastic files hanged on a line from the left side of the wall to its right side
		Bilingual	Bottom Left	P	Iconic and Symbolic	A fluffy cloth (rag) with some books on it, spread on the floor that serves as a reading center for the students. It is by the "Book Center" .There is a books box by the rag.
		No Label	Bottom Center	P	Iconic	A mobile whiteboard placed at the center of this wall (though movable) with date written on it. This is the only board in this classroom
		No Label	Bottom Right	P	Iconic	A collage of fish in a wooden frame located at the right side of the all. The display has no label
		No Label	Bottom Right	P	Iconic & Symbolic	A collage of a village scene (hut/hovel and woman seemingly working at her compound) without label placed just after the fish collage
		No Label	Bottom Right	P	Iconic	A collage of a cockerel without label placed after the collage of a village scene
	Hanging	No Label	Left to Right	P & D	Iconic & Symbolic	Cut-out paper drawings of different objects (e.g. fruits, trees, vegetables, shapes, etc) hanged on a line from one end of the wall to the other.
Wall 4	4b	No Label	Middle Left to Bottom	P & D	Iconic	One of the doors of this classroom. The upper part of the door is distal whilst the lower part is within the eye level of students, therefore, making it both distal and proximal. The upper part of the door has a fitting glass

					panel with two divisions. This door seemed permanently locked.
		No Label	Middle to Bottom Center	P & D	Iconic	Two burglar-proof louvre windows with two vertical divisions located at the center of this wall separated by cemented part of the building. The upper part of the windows is distal whilst the lower part is close to students' eye level. None of the windows is not labeled
		No Label	Middle to Bottom Right	P & D	Iconic & Symbolic	An old wooden cupboard with three divisions for storing books and other teaching and learning materials.
		Bilingual	Middle to Bottom Extreme Right	P & D	Iconic	Another door of the classroom bilingually labelled. It has the same features as the first one. This is the main entrance and exit point to the classroom
	4c	Bilingual	Left Bottom	P	Iconic	Home Center stationed just after the locked door with empty boxes of home appliances and other things commonly found in the home. The things are arranged nicely on a child-size table with the label of the center legibly written in both English and Mfantse. The label of the center is posted on top of it
		Bilingual	Bottom Center	P	Symbolic	Block Center dubbed "Construction Center" labeled bilingually (English & Mfantse). There is a mat with wooden blocks of different shapes and sizes displayed on it.
		No Label	Bottom Center	P	Iconic & Symbolic	Two child-size tables placed under the middle windows. One of the tables has Voltic (mineral water) empty carton boxes and plastic bucket and basket used for storing teaching and learning materials. The plastic bucket and one of the Voltic empty carton boxes are under the table with the plastic basket and two Voltic empty boxes on the table. There are NALAP teaching and learning materials (Big Books and Posters on top of the basket and boxes on the table. The other table has students' school bags and lunch boxes on it.
		No Label	Bottom Center	P	Symbolic	Big brown empty carton box containing teaching and learning materials placed under the second window on this wall
	Hangings	No Label	Left to Right	P & D	Iconic & Symbolic	Cut-out paper drawings of different objects (e.g. fruits, vegetables, shapes, etc) hanged on a line from the locked door to the second window close to the door that is in use. There are hangings hanged diagonally from Wall 2 to Wall 4 on which some hangings are so close to the students that they may sometimes cause obstructions. However, some hangings are beyond students' eye level.

Key
Double Dash (--): Not Labelled/Applicable
P: Proximity (Conspicuous)
D: Distal   (Inconspicuous)
1a: Top
1b: Middle
1c: Bottom

Note: The a, b, and c denote row (top, middle, and bottom respectively) and the number attached to it represent the wall being analyzed

Appendix I: Sankɔfa Video Analysis Table

Time	Focus Person	Activity/ Language	Transcription/ Translanguage	Paralanguage/ Body Language	Explanation/Translation
00:00-00:32	LT 1	Getting ready for assembly English English & Mfantse English & Mfantse English	Heh wompush, go back a bit. Ei, KG1 hurry up! Go back, go back a bit (she holds some of the students and directs them as to what to do) Wɔnkɔ ekyir kakra and then form two lines. Wonyim mbrɛ yesi yɛ assembly. Girls in front and then boys behind. Wɔnkɔ ekyir! Adams (Pseudo name), bra ha (she holds the student's hand and brings her in front of the line) Heh, stop it, stop it. Ato (Pseudo name), stop that,	Iconic & Symbolic Gesture A slightly raised pitch Symbolic Gesture Iconic Gesture	Both teachers and students getting ready for the morning assembly descend the stairs in front of the KG classroom block to the assembly ground. The assembly ground is an open space in front **of** the classroom block and the canteen block for the KG students. This block is adjacent the classroom block giving the KG building an "L" shape. LT 1, the teacher who leads the morning assembly, talks to students to get to the assembly grounds and get organized as she descends the stairs with some of the students to go back a bit to form their lines with both iconic and symbolic gestures. Another LT joins in assisting the students to form their lines properly **Translation:** Heh, you should push. Go back a little and then form two lines You know how we do assembly Go back! Adams, come here! Though the students were not many because they were excited that morning, they were a bit difficult to control. However, all the teachers assisted the teacher who led the assembly to get them organized. This description will not be repeated. Just a hint will be given.
00: 34-00:36	LT 2	Line Formation Mfantse	Wɔnyɛ no ebien	Symbolic	The second LT holds students and show them how to form their two lines while she tells students in Mfantse to be in two lines. Pre-service teachers begin to assist in getting the students ready for the morning assembly. LT 1 moves from the front of the students towards the back to organize the boys who were a bit rowdy **Translati.on:** Make it two (Form two lines)
00:36-00:39	LT 1	Line Formation English & Mfantse	(LT1 mentions a girl's name) Davina! And then form two lines Wongyae!	Symbolic Gesture	LT 1 moves towards the back of the line as she stands in the middle of the students' line to get them organized and form their lines. **Translation:** You should stop!
00:39-00:41	LT 2	Mfantse	Heh, Maame Esi, woso begyina ha (Pointing to the front of the line) Begyina n'enyim	Iconic Gesture	LT 2 begins to arrange the students (girls) in front to be in a straight line. She mentions a girl's name and brings her to join the line **Translation:** Heh, Maame Esi, you should also stand here. Come and stand in front of her
00: 41 00:58	LT 1	English & Mfantse	Tallest behind, if you are tall, go back Eyɛ tsentsen a nna ekɔ ekyir, tsiatsiaba kɔ enyim (beckons a girl) Bra ha (Mentions a boy's name) Kofi, (points to where the boy should stand) bɛhyɛ ha (Mentions a name) Gill, (points to where the boy should stand) bɛhyɛ ha	Iconic Gesture	As LT 1 moves towards the front, LT 2 and some of the PSTs move toward the back, all assisting to get the students organized. **Translation:** If you are tall, go back; if you are short come forward. Come here, Kofi, come and stand here! Gill, come and stand here!

Time	Speaker	Activity/Language	Utterance	Gesture Type	Description
00:58-01:04	LT1	English & Mfantse	(Nods) Ahaa, straighten up your lines Stretch your arms Twe wo nsam' (nsa mu) Twem' (Twe mu) (Tells a student by her side in a low tone) Gyae!	Iconic Gesture	The teachers look a bit satisfied. LT 1 moves **to** towards the front of the lines as she nods alongside speech. The other LT stands at the back with the PSTs by the sides of the lines. The students' lines look better. They are in four lines. **Translation:** Stretch your arms Stretch your arms Stop!
01:04-01:06	LT 2	Line Formation Asante Twi	(Giggles and turn to PSTs) Animguasefo nkɔla paa, mo.	Symbolic & Iconic High but friendly pitch	LT 2 moves towards students who are not paying attention and talks to them jokingly **Translation:** You are really shameless children, you**!**
01:06-01:10	LT 1	Line Formation English & Mfantse	Stretch your arms! Arms forward stretch Annha, annha, annha, yɛretwem yɛmma do	Iconic & Symbolic	LT 1, in front of the line tells students to stretch their arms to touch the persons in front of them (she says this by stretching her own two arms to indicate the expected posture). Some students raise their hands and LT 1 shakes her head to show disapproval alongside speech. **Translation:** No, no, no, we are stretching not raising
01:10-01:13	PST 1	Line Formation Mfantse	Hɛɛ, wongyaa rɔɔf no, wongyae! Wɔmfa hom nsa nto famu	Symbolic	PST 1 facing the students who raised their arms warmly caution the students to stop the misbehavior (She talks with a broad smile) **Translation:** Heh, stop the misbehavior (Rough), stop Put your hands down**!**
01:13-01:15	LT 1	English	Arms forward stretch		Students stretch their arms to touch the shoulders of the persons in front of them. Their lines look a bit straight. LT 2 remains at the back of the lines with LT 1 in front and the PSTs by the sides of the lines.
01:15-01:20	PST 2	English & Mfantse	Look, (Pointing to the line in front of her) ha reyɛ yie kakra	Iconic & Symbolic	PST 2 points to LT 2 to show her that the line in front of her is becoming better **Translation:** Look, this place is becoming a little better.
01:20-01:34	LT 1	English & Mfantse	(Moves through the lines) Look, your lines are crooked. Hɔn lines no wɔakyea, your lines are crooked Ei (Mentions LT 1's name) Janet (pseudo-name) yɛnhye ase. Put your hands down	Symbolic and Iconic	Moves from the front and walks between the lines using her hands to make space in the middle of the lines alongside speech. Alerts LT 2 about the start of the morning assembly and she (LT 2) nods for approval **Translation:** Yours lines are crooked Ei Janet, let's begin
01:34-02-08	LT 1	English Exercise prior to morning prayer	Hands up (she stretches the saying of the "up") Down! Up! Down Up! Down! (She pauses and the students says "sideways" in unison) Ok (Nods), Sideways! 3× Down! 3× Up! 2× Down! 2× It's ok (giggles and nods), it's ok. Put your hands down	Iconic Gesture	LT 1 raises her arm and brings them down as she tells the students to raise their hands up and down. They do this three times. LT 1 pauses for a while and students say "Sideway" alongside stretching their arms sideways. LT 1 smiles with nods and says "sideways" for the students to do its corresponding posture. After repeating the "Up" and "Down" twice, she giggles and nods alongside speech to signal to students that it is enough. She uses these different postures to get the students ready for the morning assembly. **Translation:** Everyone should look at my face, you should all look at me Heh, Davina, we have got visitors here so behave well

			Your hands by your side And then, hey, look here, Obiara nhwɛ m'enyim, obiara hwɛ m'enyim Hɛɛ, Davina, yenya ahɔho wɔ ha ntsi wondzi hɔnho nyi. You have to behave well		
02:08-02:11	LT 2	Mfantse	Na hɔnara wonnyim a?	Symbolic	LT2 cuts in with a bit of frustration in her tone and as she talks to the other teachers about the students' behavior **Translation:** But don't they know?
02:11-02:16	LT 1	Mfantse & English	Yɛka a, asɛm kor a dabiara yɛka, you should comport yourselves ɛ Hɛɛ, KG 2! (Turning to KG 2 lines) You should comport yourselves (smiles and turn to the other teachers) Brɔfo akɛse aba ha	Symbolic	LT 1 also comments on students' about the students' behavior. She turns and with a smile comment of the word "comport" that she used indicating that it may be a bit difficult word for the students to understand. All the teachers smile back **Translation:** We have said this over and over, one thing we always say, you should comport yourselves Big English are at work (Big English are present here)
02:16-02:20	LT 2	Line Formation Mfantse	Hɛɛ, begyina ha	Symbolic	LT 2 holds a boy and brings him to stand at the appropriate place **Translation**: Heh, come and stand here
02:20-02: 30	LT 1	Line Formation Mfantse & English	Nyew, ɔyɛ few papaapa. Ndɛ yɛwɔ ahɔho wɔ hɛn mu ntsi wɔma yendzi hɛnho nyi ɛ Oye, hands down! (some students raise their hands) It's ok, thank you Hands down!	Symbolic	A student comments on the beauty of LT1's phone when LT 2 was talking and LT 1 acknowledges her and continues her instruction. LT 1 *says* appreciates students who raised their hands after the "Hands down" and tells them it's ok to let them discontinue that activity. **Translation:** Yes, it is very beautiful Today we have visitors in our midst so let us comport ourselves It's ok, hands down!
02:30-02:33	LT 2	English & Mfantse	It's ok, put your hands down! Hands down! Hom mfa hom nsa ngu famu	High pitch Symbolic	LT 2 tells students to put their hands down from behind the line. **Translation:** Put your hands down
02:33-02:41	LT1	English & Mfantse	Hands down, put your hands by your side, dei, dei (shows the right posture) Look at me, dei (A students cuts in with the tune of the National Anthem but LT stops her) Gyae, Gyae!	Iconic	LT 1 puts her hands by her side as she tells students to do so. All the PSTs stand on the right to support the modeling of the right posture to the students. LT 1 reinforces the right posture. A student cuts in with the tune of the National Anthem and LT 1 calmly tells her to stop **Translation:** This way, this way Look at me, this way Stop, stop!
02:41-03:10	LT 1	English Prayer Song	**LT 1**: Father lead me day by day Ready, sing! **All:** Father lead me day by day Ever in thine own sweet way	Symbolic	LT 1 gives a tune to a prayer song and leads the students to sing. As they sing, LT 1 and the other teachers continue to help to bring the students to order. The teachers, especially LT 1, sings louder than the students with clear and correct pronunciation of the lyrics as students could not pronounce all the words correctly

			Teach me to be pure and true Show me what I ought to do Amen!		
03:10-03:33	LT 1	Prayer Song	**LT 1**: God make my life a little light Ready, sing! **All**: God make my life a little light Within the world to glow A little flaming burneth bright Wherever I may go	Symbolic Gesture	LT 1 raises another prayer song and leads the students to sing in a similar manner like the first song.
03:33-03:50	LT 1	English Preparation for the morning prayer	**LT 1**: We are praying **All**: We are praying We are praying Close your eyes Close your eyes Put your hands together Put your hands Together Say your prayers Say your prayers	Iconic Gesture	LT 1 begins the prayer preparation songs and all the students join to sing the song with a prayer posture
03:50-04:16	LT 1	Mfantse Prayer	**LT 1**: Ao, Ewuradze Jesus **All**: Ao Ewuradze Jesus Meda wo ase dɛ, Ahwɛ modo Anafua yi nyina Na anapa yi so Ama m'enyan, Na ehyira me Hyira me na na m'egya Monuanom na m'akyerɛkyerɛfo nyinara Onye ayarfo a Hɔn werɛ ahow Boa me ma mentsew m'enyim Na menyɛ m'edwuma akoma pa mu Na menyɛ dɛ ɔwo Amen!	Iconic Gesture	LT 1 begins the Mfantse prayer and the students and the other teachers join in. However, with the Mfantse prayer, the students could sound out the words clearly and correctly. **Translation:** O, Lord Jesus I thank you That you have watched over me Throughout the night You have given me life And you have blessed me Bless my mother and my father My siblings and my all teachers And patients at the hospitals And those who are sad Help me to have a cheerful face (right attitude) And do my work whole-heartedly And let me be like you Amen!
04:16 04:20	LT 1	Prayer Ending English	**LT 1**: May the Lord be with you **All**: And be with our spirit Amen!	Symbolic Gesture	LT 1 says the usual prayer ending phrase (Prayer ending marker) and both the teachers and the students respond.
04:20-04:23	LT 2	Mfantse	Ei, ndɛ so bio a? Hɛɛ	Symbolic	LT 2 makes a comment as a reminder of students' previous behavior whilst looking at the direction of students who were misbehaving **Translation:** Ei, today too? Heh
04:23-04:25	LT 1	English Prayer Ending	LT 1: Eyes your open	Symbolic & Iconic	LT 1 instructs the students to open their eyes and most of them opened eyes with just a few having their eyes closed
04:25-04:33	LT 1	English & Mfantse	LT 1: Attention! Obiara ngyina yie, ngyina straight	Symbolic	LT 1 instructs students to stand in attention and she does the posture herself too. The rest of the teachers assist the students to be in the right

		Preparation for the Patriotic Recitals	Obiara ngyina yie (Talks to some students at the back) Gyae, gyae, hom beenu, hom aba bio	Slightly raised pitch	posture. LT 1 directs her attention to two boys at the back of the line and cautions them to be of good behavior **Translation:** Everyone should stand well (appropriately). Stand straight You should all stand well Stop, stop, the two of you, you've come again**!**
04:33-05:30	LT1	English National Anthem English English & Mfantse	**LT 1**: God bless our homeland Ghana Ready, sing! **All:** God bless our homeland Ghana And make our nation great and strong Bold to defend forever The cause of Freedom and of Right Fill our hearts with true humility Make us cherish fearless honesty And help us to resist oppressor's rule With all our will and might for evermore **LT 1**: We're not playing Yɛrenndzi agor wɔ ha ntsi when you're singing the national anthem, take your time (Mentions a boy's name) Adams, don't run with it, wɔdze rutu mbirika too much	Symbolic Gesture	LT 1 gives the tune for the National Anthem. She models the posture for the singing of the National Anthem and most of the students heed whilst the teachers assist students who have difficulty with the activity to be in the right posture. Both the teachers and students. LT 1 tells students who were rushing the song to slow down during the singing. She keeps telling students to take their time with the singing and also be serious with it because they are not playing. However, the students could not sound out most of the lyrics of the song well especially the latter part of the song despite the fact that the teacher sounded their lyrics louder, correctly and clearly. **Translation:** We are not playing here so when… Adams don't run with it, you are running with it too much
05:30-06:06	LT 1	English National Pledge	LT 1: The Pledge **All**: I promise on my honour To be faithful and loyal to Ghana my motherland I pledge myself to the service of Ghana With all my strength and with all my heart I promise to hold in high esteem Our heritage won for us Through the blood and toil of our fathers And I pledge myself in all things To uphold and defend the good name of Ghana So help me God	Symbolic Gesture	LT 1 raises right hand**,** waves it and puts it on her chest to signal the posture for the recitation of the National Pledge. She leads the recitation of the National Pledge. Like the National Anthem, even though the teachers' recitation was audible and the words are heard clearly, most (if not all) of the students' pronunciation were not clear with most of the words pronounced in the recitation not close to the actual pronunciation of the intended words.
06:06-06: 24	LT 1	English Morning Activities English & Mfantse	LT 1: OK, Hello All: Hi LT 1: Hello All: Hi LT 1: Ka kyerɛ wo nyɛnko dɛ: You are special All: You are special LT 1: Hwɛ wo nyɛnko n'enyim na ka kyerɛ no dɛ: You are special All: You are special LT 1: Na wo so ka kyerɛ woho dɛ: I am special All: I am special		LT 1 uses attention-getter slogan to get students ready for the morning activities. The other teachers go round to assist the students. Students excitedly respond to LT's instructions with smiles all over their faces **Translation:** LT 1: Tell your friend that: You are special LT 1: Look into your friend's face and tell him/her: You are special LT 1: Then tell yourself that: I am special

			LT1: I am special All: I am special		
06:24-06:39	LT 1	Morning Assembly Activities Mfantse & English	LT 1: Ndeda woananom na wɔkɔr chapel (some students start talking and LT 1 cuts in)? LT 1: Oye, ndeda hɔn a wɔkɔr chapel no wɔmma hɔn nsa do. Oye, gyae, oye, ɔwo a ekɔree no… oye wɔmfa hɔn nsa ngu hɔ Oye, wɔaye adze	Symbolic	LT 1 asks a question about those (students) who went to church the previous day and place. Students begin to show rowdiness so she (LT1) clarifies her instruction by asking student who went to church to raise their hands and some did. Due to the rowdiness, she ends the question by acknowledgement and commendation **Translation:** LT 1: How many of you went to church (Chapel) yesterday? Right, (Oye has multiple meanings e.g. good, right, it's ok, etc.) those who went to church yesterday should raise up their hands It's ok, stop, right, those who went … it's ok, put your hands down. We have all done well
06:39-07:08	LT 1	Mfantse & English	LT 1: Ndɛ, yɛrebɛyɛ inspection. Hɔn a hɔn awerɛwba, hɔn fingernails efuw no, yɛbɛyɛ inspect fingernails, na onye handkerchief, nna wo chemise. Hɔn a wohyɛ singlet, yɛreba abɔhwɛ ne nyinara. (Teachers begins the inspection) LT 1: Menhwɛ, hɔn nsa awerɛwba efuw no, Ei, (mentions a girl's name) Marian, Marian, emmbubu w'awerɛwba, Oh, ebei, Marian, morobɔbor wo		After the announcement of the inspection, all the teachers including LT1 begin the personal hygiene inspection. **Translation:** LT 1: We are coming to have inspection today. Those whose fingernails are grown, we will inspect fingernails, and handkerchief, and chemise. Those who wear singlet, we are coming to inspect all. LT 1: Let me see, your grown fingernails, ei, Marian, you did not cut your fingernails, oh why, I will beat you
07:08-07:13	PST 2	Inspection Mfantse	Ebei, (speaking to students who are rushing to her side) hom ngyae, wongyina hɔara		PST 2 tells students who are rushing to her side to be at where they are **Translation**: Why, stop it. Stand here!
07:13-07:15	PST 1	Mfantse Inspection	(Pointing to a boy) Morohwɛ w'awerɛwba	Iconic	PST 1 points to a boy who is less concern about the inspection to let her see his fingernails **Translation:** I am inspecting your fingernails
07:15-07:18	LT 1	Mfantse Inspection	(Speaks to a student) Ntwom na woegu wo nsa yi a?	Symbolic	LT 1 asks a girl with a skin rash of a type **Translation**: Is it "ntwom" (a type of skin rash) on your hands?
07:18-07:22	PST 3	Mfantse Inspection	Oye, ɔnodze ma onhyɛ hɔ, oye ae!	Symbolic Gesture	PST 3 tries to resist a student who wanted to remove her Knickers/underwear to show her brief to her **Translation**: It's ok, that one, let it be there. Right, ok
07:22-07:27	LT 1	English & Mfantse	Chemise, wo belt no, bɔ no yie. (Turns to the specific student)Wo belt no bɔ no yie	Symbolic Gesture	During the inspection, LT goes to the students who have converged around the PSTs at the back and asks a girl to show her chemise by just mentioning the word "Chemise". She notices that the girl is not wearing belt on her uniform and so she questions her about it. The inspection continues **Translation:** Chemise. Your belt; wear it well. Wear your belt well

07:27-07:32	PST 4	Mfantse	Wo belt wɔ hen? Ma menhwɛ	Symbolic Gesture Normal speech tone	PST 4 also notices another student without belt and she questions her **Translation:** Where is your belt? Let me see
07:32-07:37	PST 1	English & Mfantse	Good! (With broad smile) oye, aye adze	Symbolic Gesture Slightly high pitch	Teachers continue with the inspection and PST 1 commends a student who is neatly dressed with her nails nicely cut. **Translation:** Good! good, you've done well
07:37-08:07	LT 1	Mfantse & English Inspection	Mese wo chemise! Helloo! All: Hii LT 1: Hello All: Hi LT 1: Hɔn a wɔnnhyɛ chemise no, (a student cuts in to tell the teacher she is wearing chemise), Student: Madam, mehyɛ chemise LT 1: Hmm oye, chemise, ehyɛ chemise a? (A student tell LT 1 that her mother did not give her chemise) Student: Me maame amma me chemise LT 1: Ok, tell your mother to buy you one. Ma wo maame ntɔ bi mma wo. Helloo, All: Hii LT 1: (Asks a student) Ehyɛ chemise a? Student: Me chemise no ayew LT 1: Oh, ma wɔntɔ fofor mma wo. (Turns to another) oh, oh, wo so nhyɛ chemise. Oh ndɛ yɛannyɛ adze. Wonyim dɛ ndɛ yɛ Monday, inspection, ɔwɔdɛ wɔhyɛ chemise na singlet; bebiree nnhyɛ (some students interrupt) Oye, oye, its ok, oye, its ok, oye, oye! Thank you! Helloo! All: Hii! LT 1: Helloo! All: Hii		Teachers continue the inspection but students become a little rowdy. LT 1 uses the attention-getter slogan (Hello-Hi) to calm students. Some students interrupt teachers' instructions during the inspection. **Translation:** LT 1: Those who are not wearing chemise Student: Madam, I'm wearing chemise LT 1: Hmm, it's ok, chemise; are you wearing chemise? Student: My mother did not give me chemise LT 1: Ok, let your mother to buy one for you He LT 1: Are you wearing chemise? Student: My chemise is missing LT 1: Oh, let them buy a new one for you. Oh, oh, you are also not wearing chemise. Today, you did not do well at all. You know today is a Monday, inspection, you have to wear chemise and singlet to school. Most of you did not have it. It's ok, it's ok (*It's ok*), it's ok, (*it's ok*) it's ok, it's ok.
08:07-08:49	LT 1	Assembly Activity Mfantse & English	LT 1:Ansa ma me damba All: Gong gong, gong gong, gong, gong, gong LT 1: Drum no wɔmmbɔ no yie. Aborɔfo no wɔnntse. ɔwɔdɛ wɔbɔ no yie, wɔbɔ ma wɔtse. (She begins the song) LT 1: Ansa ma me damba (money-coin) All: Gong gong, gong gong, gong, gong, gong LT 1: Memfa nkɔtɔ dɔkon. All: Gong gong, gong gong, gong, gong, gong LT 1: Mammfa annkɔtɔ dɔkon	Symbolic & Iconic	LT 1 raises a call and response song just after the students' response and all of them join the singing. **Translation:** LT 1: Ansa (Male name) gave me damba (two pesewas) All: Gong gong, gong gong, gong, gong, gong LT 1: You are not playing the drum well. The White people (Referring to the US Research Team) are not hearing you. You have to play it well. You have to play for them to hear. LT 1: Ansa gave me damba All: Gong gong, gong gong, gong, gong, gong LT 1: That I should go and buy kenkey (One of Ghanaian staple foods) All: Gong gong, gong gong, gong, gong, gong LT 1: I didn't use it to buy kenkey

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			All: Gong gong, gong gong, gong, gong, gong LT 1: Medze akɔtɔ dondo All: Gong gong, gong gong, gong, gong, gong LT 1: Ndɛ dze Ansa eku me All: Gong gong, gong gong, gong, gong, gong LT 1: Ndɛ dze Ansa eku me All: Gong gong, gong gong, gong, gong, gong		All: Gong gong, gong gong, gong, gong, gong LT: I used it to buy dondo (A type of drum played under the armpit) All: Gong gong, gong gong, gong, gong, gong LT1: Today, Ansa has killed me All: Gong gong, gong gong, gong, gong, gong LT1: Today, Ansa has killed me All: Gong gong, gong gong, gong, gong, gong
08:49 09:25	LT 1	Mfantse	LT 1: Auntie Paulina All: Paulina LT 1: Auntie Paulina All: Paulina LT 1: Put in pepper All: Pepper LT 1: A duck's walking All: Kyɛkyɛkyɛ LT 1: A turkey's walking All: Kyɛkyɛkyɛ LT 1: Frog in the middle All: Jump, jump LT 1: Frog in the middle All: Jump, jump LT1: On your number posi All: Posi, posi, position LT1: On your number posi All: Posi, posi, position LT 1: Right about turn All: Posi, posi, position LT 1: Left about turn All: Posi, posi, position LT 1: Left about turn All: Posi, posi, position LT1: On your number posi All: Posi, posi, position LT1: On your number posi All: Posi, posi, position	Symbolic	LT 1 brings another call and response song. Both teachers and students sing with actions, however, their gestures are symbolic. Parts of this song requires students to turn to the direction (right, left) mention in the song
09:25- 09:26	LT 1	Mfantse	Mbowatsia, yɛreba oo Mbowatsia, yɛreba oo Mbowatsia, mbowatsia, Mbowatsia, mbowatsia Mbowatsia, yɛreba oo (The song is repeated)	Symbolic Gesture	LT 1 raises Mfantse song about dwarfs. Both teachers and students bend down during the singing to depict the height of dwarfs. **Translation:** Dwarfs, we're coming oo Dwarfs, we're coming oo Dwarfs, dwarfs, dwarfs, dwarfs, Dwarfs, we're coming oo
09:26- 10:42	LT 1	English	LT 1: I want to see you jumping All: I am jumping LT 1: I want to see you jumping All: I am jumping LT 1: I want to see you clapping All: I am clapping LT 1: I want to see you jumping All: I am jumping LT 1: I want to see you walking All: I am walking LT 1: I want to see you walking	Symbolic Gesture	LT 1 brings an English action verb song. Students do the action mentioned in the song during the singing (jumping, clapping, dancing, etc.). The lead teacher says most of the action verb in a normal pitch as well as pace with exception of "drawing" and "standing" which were said with a low pitch and a slow pace.

			All: I am walking LT 1: I want to see you matching All: I am matching LT 1: I want to see you matching All: I am matching LT 1: I want to see you dancing All: I am dancing LT 1: I want to see you dancing All: I am dancing LT 1: I want to see you writing All: I am writing LT 1: I want to see you writing All: I am writing LT 1: I want to see you drawing All: I am drawing LT 1: I want to see you drawing All: I am drawing LT 1: I want to see you standing All: I am standing (most students squat instead of standing) LT 1: Standing! No, no, no, stand. Yegyina hɔ. Yengyina hɔ LT 1: I want to see you standing All: I am standing	Low pitch Low pitch with slow pace	**Translation:** We are standing You should stand
10:42-11:42	LT 1	English & Mfantse Ending Morning Assembly Activities	**LT 1**: Ok, straighten up your lines. We are going to our classrooms. (Tells some students who were still excited) Ok, form your lines well. We are going to our classrooms, eh Wɔatsentsen hɔn apɔw mu, Wɔatsentsen hɔn apɔw mu, ntsi ndɛ yɛkɔ a, yɛrekɔ circle eh, yɛrekɔ Circle Time eh (brings attention getter slogan) **LT 1**: Watch me **All**: Watch me closely **LT 1**: Watch me **All**: Watch me closely LT 1: Yɛbɔkɔ circle, yɛkɔ circle a, obiara ndzi noho nyi, (LT 2 cuts in) LT 2: Obiara nyɛ foo ntsie LT1: Obiara ndzi noho nyi, medzi kan aka akyerɛ hom dɛ yenya ahɔho wɔ ha, ntsi sɛ yɛkɔ circle a ayɛ a wɔmma yendzi hɛnho nyi yɛnkyerɛ ahɔho no dɛ ehɛn Sankɔfa KG dze yɛyɛ adze eh. Wɔbɛkyɛ hɛn adze, sɛ idzi woho nyi a nna wɔkyɛ wo adze, woehu a? So comport yourselves, eh Mese dɛn? All: Comport yourselves	Iconic & Symbolic	LT 1, with the help of the other teachers, assists students to be in their lines. She tells students the next activity after the morning assembly **Translation:** We've exercised our bodies, we've exercised our bodies, so today, when we go, we will be going for circle, huh, we will go for Circle Time (Students become a little rowdy) **Translation:** LT 1: We will go to circle, when we go to circle, everyone should comport him/herself. LT 2: Everyone should keep quiet LT 1: Everyone should comport him/herself. I have already told you that we have got visitors here, so when we go to circle, let us comport ourselves before our visitors that we Sankɔfa KG are respectful, huh. They will give us gift and you know it is when you behave well that you get a gift. Have you seen? LT 1:What did I say? All: Comport yourselves LT1: Let us behave well, nhmm, no one should hit a friend, or no one should say "someone has prickled me", eh

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			LT 1: Wɔmma yendzi hɛnho nyi nhmm, mma obiara nkɔbɔ ne nyɛnko, nna iyi atsem' eh, ɛhɛɛ		
11:42-12:51		Marching	Hello! All: Hi! Wɔmma hɛn ndwom ɛ **LT 1:** O we can play Students: O we can play (LT 2 and 1 caution students) LT 2: Madam bɛma tune ansaana. LT1: Oye, take your time. Wonsie abotar, merema tune ansaana, eh, ok LT 1: O we can play, with the song, by the left, mark time! All: O we can play On the big big drum This is the way we do it, Gong, gong on the big big drum And that is the way we do it. LT 1: (Calls and signal one class to march into their classroom) KG 1! Ayɛ a wɔmmarch nkɔ classroom (shouts) Don't run, don't run, (Tells the class in front of her) Idur ha march		LT 1 asks students to give a marching song, however, she gives a tune of one marching song herself students join in the singing so both LT 2 and 1 caution students. LT 1 gives the tune again and all the people at the assembly ground join in the singing. LT 1 claps to give the rhythm of the song to guide the marching. Students march into their classroom according to their classes and their respective teachers follow them **Translation:** You should march into your classrooms When you get there, march
		English & Mfantse			

Key
Lead Teacher: - LT
Supporting Teacher:- ST
Preservice Teacher:- PST
Square Brackets: - Description of interlocution space/paralanguage/gesture
Parentheses/Round/Curve Brackets: -
Italic words: - Mfantse version of the discourse and their respective translation

Note: The numbers by the Lead (LT), Supporting (ST) and the Preservice (PST) teachers were assigned according to when they first translanguaged in the activities

Appendix J: Futumfunafu Photo Analysis Table

Wall	Row	Label	Position	Proximity/Distal	Type of Sign	Notes/Explanation
Wall 1	1a	English	Top Left	D	Symbolic	Numerals 1-3 written on the upper part of the wall. The writings of the numerals are very faint which makes it difficult to read.
		English	Top Middle	D	Symbolic	Numerals 4-7 faintly written on the upper part of the wall with letters N, A, L, L, A, P written on cut-out (each letter on a separate paper) paper posted beneath the numerals. The cut-out letters seem to be the acronyms of the current ECE language policy for public schools in Ghana (National Literacy Acceleration Programme-NALAP) spelt with an additional "L"
		Mfantse	Top Middle	D	Symbolic	The label of the wall "ban" (wall) written on a cut-out paper posted in between the numeral "5" and "6" that are written on top of the seemingly acronym "NALAP"
		English	Top Right	D	Symbolic	Numerals 8-10 faintly written on the upper part of the wall.
	1b	No Label	Middle Left to Right	P & D	Iconic	Long concrete infixed blackboard with no positioned from the left side of the wall to the right of the wall. There are writings on the left and right sides of the board. There is no displays on this Row ("b") of the wall aside from the board.
		No Label	--	D	Symbolic	Wooden mini-shelf located at the corner of Walls 1 & 2. There are plastic bottles and other teaching and learning materials kept on it.
	1c	No Label	Bottom Center	P	Iconic & Symbolic	Four child-sized chairs placed on the center part of the wall with dusters and three containers used to keep the chalk. There are no displays posted on the Row ("c") of the wall aside from the chairs
	2a	No Label	Top Left to Right	D	Symbolic	English upper and lower case letters of alphabet written from the left side of the wall to the right side. Each upper case has its corresponding lower case written beside it.
	2b	English	Extreme Middle Left	D	Iconic	Display with the title "Things in the Home" with drawn kitchen/home wares (fork, coal pot, saucepan, knife, bowl, and cup) posted at the extreme left side of this wall
		No Label	Middle Left	D	Iconic	The second wooden door of the classroom which faces the concrete urinal and the Junior High School of its stream
		English	Middle Left	D	Iconic	A manila card with the title "Kinds of Animals" posted just after the upper right part of the door. The card has four divisions with each part containing one drawn animals (monkey, frog, elephant, and parrot)
		English	Middle Left	P	Iconic	Drawn natural sources of light (sun, stars, and moon) with title "Natural Lights" posted directly under the "Kinds of Animals" display. Each of them is labeled
		No Label	Middle Center	P & D	Iconic	The first wooden window with protective wire mesh on this wall with some labeled wall hangings at the upper part of the window. The window has two vertical divisions. The window is not labeled.
		English	Middle Center	D	Iconic	Display with the title "The family" depicting nuclear family posted at the immediate right of the window
		English	Middle Center	P	Iconic	Display titled "Artificial Lights" with the drawings of candle, flashlight, bulb, lantern, and traditional lantern referred in Ghanaian parlance "Bobo." This display is posted under the "The Family" display.
Wall 2		English	Middle Center	D	Symbolic	A drawn flower titled "Flower" posted after the "The Family" display.

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		English	Middle Center	P	Iconic	Drawn fruits (orange, apple, mango, avocado, pineapple, and banana) titled "Kinds of Fruits"
		No Label	Middle Right	D & P	Iconic	The second window (similar to the first) on this wall. There are labeled wall hangings across the window.
		English	Middle Right	D	Iconic & Symbolic	A commercially made display showing a boy and labeled parts of the body (Titled: Parts pf the Body) posted at the right side of the wall.
		English	Extreme Middle Right	D	Symbolic	Days of the week written in both English and Mfantse posted at the extreme right of the wall. This display is obstructed by another display posted on wooden frame leaning on the "Days of the week" display.
	2c	--	--	--	--	There was no display on this row of the wall.
	Hangings	English	Top Left to Right of Second Window	D	Iconic	Drawn paper cut-out of apple with its label posted on it.
		English	"	D	Iconic	Drawn paper cut-out hat with its label posted on it.
		English	"	D	Iconic	Drawn paper cut-out fish with its label posted on it.
		English	"	D	Iconic	Drawn paper cut-out goose with its ducklings with the label "duck" posted on it
		English	"	D	Iconic	Drawn paper cut-out house with its label posted on it. However, part of it is covered by another display
		English	"	D	Iconic	Drawn paper cut-out fish with its label posted on it. However, part of it covers the paper cut-out house. In addition, the label "fish" is turned upside down.
		English	"	D	Iconic	Drawn paper cut-out mango with its label posted on it.
		English	"	D	Symbolic	Drawn paper cut-out rainy weather with the label "rain" posted on it.
		English	"	D	Iconic	Drawn paper cut-out car with its label posted on it.
		English	"	D	Symbolic	Drawn paper cut-out aeroplane with the label "helicopter" posted on it.
		English	"	D	Iconic	Drawn paper cut-out cat with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out orange with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out cow with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out dog with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out leaf with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out tree with its label posted on it
		English	"	D	Symbolic	Drawn paper cut-out fruit-like object with the label "Pawpaw" posted on it
		English	"	D	Iconic	Drawn paper cut-out cup with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out maize with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out cockerel with the label "cock" posted on it
		English	"	D	Iconic	Drawn paper cut-out car with its label posted on it
Wall 3	3a	No Label	Top Left to Right	D	Iconic	Drawings of ducks (In pairs, facing each other) from the top left to the right of Row "a" of this wall.
	3b	English	Middle Extreme Left	D	Iconic & Symbolic	Display titled "Food Crops" with food crops (cassava, yam, cocoyam, plantain, rice, and corn) posted at the extreme middle part of the wall.
		English	Middle Left	D	Symbolic	Display titled "Using Shapes to Draw" with different shapes (triangle, circle, rectangle, and square) used to draw a person
		English	Middle Center	D	Iconic & Symbolic	Displays titled "Things in the Bedroom" showing drawings of the main items found in a bedroom
		English	Middle Center	P	Symbolic	English language letters of alphabet written on a manila card posted directly under the "Things in the Bedroom".
		English	Middle Center	D	Iconic	Drawn domestic animals (cock, dog, goat, and cat) on a manila card with four divisions.
		Mfantse	Middle Center	D	Iconic	Letters of the Mfantse alphabet titled, "Mfantse Akyerɛwamba" written on a manila card posted under the domestic animals display
		English	Middle Center	P	Symbolic	Display of drawn basic shapes (circle, triangle, rectangle, square) in different colors posted by the Mfantse letters of the alphabet. This is also under the domestic animals'

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						display. Each shape type has the same color i.e. Circles-Red, Triangles-Green, Rectangles-Yellow, Squares- Blue
		English	Middle Right	P	Symbolic	Letters of the English alphabet written on a manila card posted on the same row with the drawn shapes on the right side of the wall
		English	Middle Right to Bottom	P & D	Symbolic	Built-in concrete cupboard with two doors for keeping teaching and learning materials fixed at the right side of Wall 3. There is a commercially made letters of the English language alphabet posted on left door of the cupboard that is labeled in English.
	3c	English	Bottom Left	P	Iconic & Symbolic	Drawn vegetables (cucumber, green pepper, carrot, cabbage) posted at the bottom left of Wall 3. Some of the drawings depict the intended object whilst others do not.
		No Label	Bottom Center	P	Symbolic	Written alphabet chart with their respective three-letter words beginning with the sound of the letter written under it.
		English	Bottom Center	P	Iconic & Symbolic	Display titled "Letter Sound" with drawn objects posted on Row "c" at the bottom left of this wall. Each object has a three-letter word beginning with the sound of the object written under their respective objects.
Wall 4	4a	No Label	Top Left to Right	D	Iconic	Drawings of same color and shape vehicles (In pairs, facing each other) from the top left to the right of Row "a" of Wall 4.
	4b	No Label	Middle Extreme Left	D & P	Iconic	One of the two wooden windows with protective wire mesh fixed at the extreme middle left side of the wall.
		English	Middle Center	D	Symbolic	Numerals 1-30 chart posted at the center of the middle row, just of the left window on this wall.
		English	Middle Center	P	Symbolic	Display titled "Taking Care of the body waste/fluids" showing a woman sitting on a water closet and a man covering his nose and mouth with a handkerchief posted under the numeral chart
		English	Middle Center	D	Iconic & Symbolic	Display titled "Vegetables" showing vegetables common in Ghana (okro, tomato, onion, nkontomire, garden egg, pepper) posted at the just after the numeral chart
		No Label	Middle Center	P & D	Iconic	The second wooden window on this wall with wall hangings across it
		English	Middle Center	D	Symbolic	Display titled "Shapes" with the four basic shapes having different colors (Circles-Red, Triangles-Blue, Rectangles-Green, Squares-Orange) posted after the second window on Wall 4.
		No Label	Middle Center	P	Iconic	Teacher's table with a chair placed on this side of the wall
		Mfantse	Middle Center to Bottom	D & P	Iconic	Wooden door, wider than the one on Wall 2, fixed from middle part of the wall to the bottom of it. It has Mfantse label "abow" posted on the upper part of the door
		English	Middle Right	P	Symbolic	Daily schedule of the class posted at the middle right side of the wall just after the door.
		No Label	Middle Right to Bottom	P	Iconic	A second teacher's table and chair, smaller than the first one, placed at this side of the wall
	4c	--	--	--	--	There was no display on the Row "c" of this wall
	Hangings	English	Top Left to Right of Second Window	D		Drawn paper cut-out church building with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out of half-moon with the label "moon" posted on it
		English	"	D	Iconic	Drawn paper cut-out of abook with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out chair with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out umbrella with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out cup with its label posted on it
		English	"	D	Symbolic	Drawn paper cut-out fruit-like object labeled "Pawpaw" posted on it
		English	"	D	Iconic	Drawn paper cut-out hammer with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out ladle with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out sheep with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out pan with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out duck with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out star with its label posted on it

		English	"	D	Iconic	Drawn paper cut-out mouse with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out knife with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out axe with its label posted on it
		English	"	D	Iconic	Drawn paper cut-out antelope with its label posted on it. However, the spelling of label was incorrect. It was written "Antelop" instead of "Antelope"
		English	"	D	Iconic	Drawn paper cut-out key with its label posted on it

Key

Double Dash (--): Not Labelled/Applicable

Quotation Marks ("): Same/Repeat

P: Proximity (Conspicuous)

D: Distal   (Inconspicuous)

1a: Top

1b: Center

1c: Low

Note: The a, b, and c denote row (top, middle, and low respectively) and the number attached to it represent the wall being analyzed

Appendix K: Funtumfunafu Assembly Video Analysis Table

Time	Focus Person	Activity/ Language	Transcription/ Translanguage	Paralanguage/ Body Language	Explanation/Translation
00:00-01:22	LT 1	Prayer Song English	**LT 1**: When I look at the mountain Look at the valley Look at the sea Oh my God, you are Lord 2ˣ (LT 1 repeats the tune) Ready, go! **All**: When I look at the mountain Look at the valley Look at the sea Oh my God, you are Lord You are Lord, you are Lord, you are Lord 2ˣ When I look at the mountain Look at the valley Look at the sea Oh my God, you are Lord	Slightly High Pitch Iconic & Symbolic Gesture	Lead Teacher (the one that leads the morning assembly) gives the tune to the morning prayer song and repeats it before the rest of the teachers and the students sing along. The students stand in a prayer posture. The teachers sing louder with correct pronunciation of the lyrics during the singing. However, the students could not pronounce the lyrics correctly and were not audible. While the two lead teachers stand in front of the students' line, the LT that was leading the conduct of the morning assembly moves to the back of the line, however, she returns to the front of the line before the song was ended. The supporting teachers also move among the students to help straighten up their lines and/or be in a proper prayer posture
01:22-01:26	ST 1	Instruction Asante Twi	**ST 1**: Hɛɛ, ɛdeɛn na wo yɛ no? Ɛnnyɛ saa	Symbolic Gesture Low Pitch	During the singing, supporting teacher 1 moves to a student in front of the line, touches her and cautions her to stop her misbehavior. The three other teachers including the lead teacher also move around the students' line as they sing the prayer song to ensure students put up proper behavior **Translation:** Hey, What are you doing? Don't do that
01:26-01:50	All	Prayer song English	(singing continues) **All**: You are Lord, you are Lord, you are Lord 2ˣ When I look at the mountain Look at the valley Look at the sea Oh my God, you are Lord 2ˣ	Iconic & Symbolic Gesture	Both students and teachers continue with the singing of the prayer song
01:50-01:52	ST 2	Instruction Mfantse	**ST 2**: Agnes, (pseudo-name) Hwɛ yie!	Symbolic Gesture Slightly High Pitch	LT 2 instructs a girl who fidgeting to be careful **Translation:** Agnes, be careful!
01:52-01:58	LT 1	Prayer Ending English	**LT 1**: May the Lord be with you **All**: And also with you Amen! LT 1: Eyes open	Iconic & Symbolic Gesture Normal Pitch	After the prayer ending recitation, LT 1 instructs the students to open their eyes
01:58-02:01	LT 1	Preparation for the National Patriotic Recitation	**LT 1**: Attention! Wongyina yie	Symbolic Gesture High Pitch	LT 1 instructs the students to be in appropriate posture for the singing of the National Anthem with the word "Attention!" The other teachers assist students to be in the right posture

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		English & Mfantse			**Translation:** You should stand upright
02:01-02:55		National Anthem English	**LT 1**: God bless our homeland Ghana **All**: God bless our homeland Ghana And make our nation great and strong Bold to defend forever The cause of Freedom and of Right Fill our hearts with true humility Make us cherish fearless honesty And help us to resist oppressor's rule With all our will and might for evermore	Symbolic Gesture	LT 1 gives the tune of the National Anthem. Both teachers and students sing, though some of the students in front of the line did not sing. However, like the prayer song, students could not pronounce the lyrics of the National Anthem though the teachers sing theirs louder and clearer with correct pronunciation
02:54-03:12	LT 1	Greetings English	**LT 1**: Good morning school **All:** Good morning teachers and friends (LT1 shakes head and repeats) **LT 1**: Good morning school **All:** Good morning teachers and friends **LT 1**: How are you **All**: We are fine thank you and you? **LT 1**: I am also fine, thank you	Iconic & Symbolic Gesture	LT 1 greets the students and they (students) respond. LT 1 shakes her head to show her disapproval and repeats the greetings and students respond with the same greeting response phrase.
03:12-03:24	LT 1	Marching song English & Mfantse English	(LT 1 pauses briefly) **LT 1**: Give us a marching song Wɔmma hɛn marching song **Student**: Who made the ark? (LT 1 repeats) **LT 1**: Who made the ark?	Iconic & Symbolic Gesture	LT 1 asks students to give a marching song, a student enthusiastically raises her hand, LT 1 gives her a nod and she gives the tune of her choice of the marching song. **Translation:** You should give us a *marching song*
03:24-03:48	LT 1	Marching song Mfantse & English	(Giggles from both students and students) **LT 1**: Ɔdze ne strength nyina o (she continues) **LT 1**: Ready, go! **All**: Who made the ark? Father Noah, Noah, Who made the ark? Father Noah made the ark 4ˣ	Iconic & Symbolic Low Pitch	Both teachers including LT1 and students giggles briefly as a result of the how the student gave the tune to the marching song before singing the song. LT 2 claps to give the rhythm to the song to order the matching. Students march into their classroom by the signal from LT 1 Unlike the prayer song and the National Anthem which students had difficulty with the pronunciation of the lyrics, the students clearly and audibly sounded out the words in the matching song. **Translation:** She used all the strength in her
03:48-03:51	LT 2	Instruction during the marching Mfantse & English	**LT 2**: Hɛɛ wɔmfa ha Pass here	Iconic Gesture	LT 2 tells a class that was marching into their classroom the specific route to use by pointing. **Translation**: Hey, pass here
03:51-03:55	All	Marching English	**All**: Who made the ark? Father Noah, Noah, Who made the ark? Father Noah made the ark	Iconic & Symbolic	Both teachers and students continue the marching song while one of the classes match towards their classroom

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03:55-03:56	LT 1	Instruction during the marching	**LT 1**: (Talks to a particular student) Hɛɛ, hyɛ wo mpaboa no yie	Symbolic Gesture	LT 1 instructs a student's whose shoes was not properly hooked to hook it properly
		Mfantse			**Translation:** Hey, wear your shoes well
03:56-04:20	All	Marching	**All**: Who made the ark? Father Noah, Noah, Who made the ark? Father Noah made the ark 5×	Iconic & Symbolic	Both teachers and students continue the marching song until both classes entered their respective classrooms.
		English			

Key
Lead Teacher: - LT
Supporting Teacher:- ST
Square Brackets: - Description of interlocution space/paralanguage/gesture
Parentheses/Round/Curve Brackets: -
Italic words: - Mfantse version of the discourse and their respective translation

Note: The numbers by the Lead (LT) and Supporting (ST) were assigned according to when they first joined the activities or translanguage
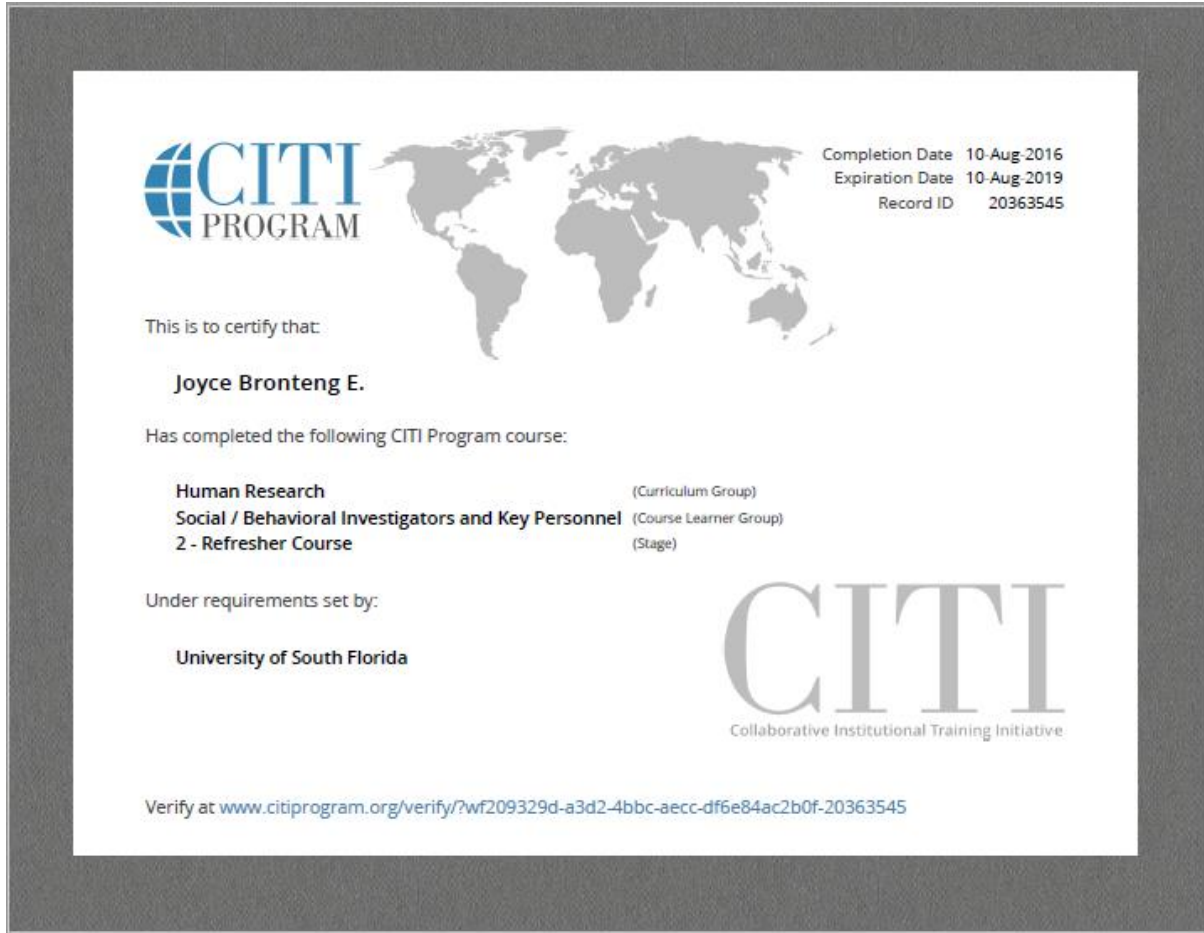
Appendix L: Dissertation Timeline

Table 24

Dissertation Timeline

Task	Date
Completion of Qualifying Exam	June 2017
Admission to Candidacy	July 2017
Completion of Coursework	July 2017
Submission of Proposal to Committee	August 2017
Proposal Pre-Defense Committee Meeting	September 2017
Proposal Defense	November 2017
Data Analysis	November 2017-January 2017
Submission of Complete Draft of Dissertation to Committee	March 2018
Dissertation Pre-Defense Committee Meeting	April 2018
Dissertation Final Defense	April 2018
Final Copy of Dissertation Completed	TBA
UMI Registration	TBA
Graduation	August 2018

Appendix M: IRB Certificate

CITI IRB Refresher Course Completion Certificate

CITI PROGRAM

Completion Date 10-Aug-2016
Expiration Date 10-Aug-2019
Record ID 20363545

This is to certify that:

Joyce Bronteng E.

Has completed the following CITI Program course:

Human Research (Curriculum Group)
Social / Behavioral Investigators and Key Personnel (Course Learner Group)
2 - Refresher Course (Stage)

Under requirements set by:

University of South Florida

CITI
Collaborative Institutional Training Initiative

Verify at www.citiprogram.org/verify/?wf209329d-a3d2-4bbc-aecc-df6e84ac2b0f-20363545

ABOUT THE AUTHOR

Joyce Esi Bronteng was born at Sekondi-Takoradi, a twin-city in the Western Region of Ghana. Her flair for teaching was spotted as early as her primary school years when she would dedicate time during breaktime to explain concepts that her classmates had difficult in. This teaching forte was highlighted when one of her elementary school teachers told her that she would be a good teacher in the future and she made her unofficial "teaching assistant" in her (teacher's) class. Joyce would do everything in her power to ensure that most of her friends were at the same pace with her academically by having group study either at school or in the evenings at home.

However, this teaching dream nearly eluded her when her parents chose a secretariat related program for her high school education which landed her a revenue collection job after high school. Her flair for teaching radiated in the performance of her job so she was advised to enroll in an initial teacher training college, now college of education. She enrolled in a teacher training college in 1991 and obtained a post-secondary teachers' certificate "A" that made her a professional teacher in 1993. She taught in the primary and junior high school for eight years after which she pursued her Bachelor's degree in bilingual education majoring in the teaching of the Mfantse language. She was among the few students selected on merit to pursue Master of Philosophy (M.Phil.) in Applied Linguistics in her instutition just after her first degree. She was a teaching assistant during her master's program.

She was appointment as a lecturer in the University of Cape Coast in 2010 to teach language related courses and early childhood courses. She enrolled at the University of South Florida in 2014 to pursue doctoral studies in early childhood education and she again served as a graduate assistant where she taught literacy related courses.