



LeidenASA workshop: **Language as a socio-cultural tool for sustainable human development**

TUESDAY, 1 MAY

Room	Room 5A41 Pieter de la Courtgebouw / Faculty of Social Sciences / Wassenaarseweg 52 / 2333 AK Leiden	
9.00-9.15	Tea and coffee	
9.15-9.30	Chair, LeidenASA	Opening and Welcome
09.30-10.15	Felix K. Ameka	Introduction and setting the scene
10.15-11.00	Bert van Pinxteren	Language, culture and development - a look at some of the intricacies
11.00-11.15	Coffee break	
11.15-12.00	James Essegbey	"Speak my English". Language of communication in and out of the classroom
12.00-12.45	Timothy Mac Hadjah	Receiving justice, education and healthcare in your own language: the case with deaf people in Ghana
12.45-14.00	Lunch break	
14.00-14.45	Mercy Akrofi Ansah & Mercy Adzo Klugah	Language use in healthcare delivery: A focus on Cuban doctors in the Volta Regional Hospital, Ho
14.45-15.30	Mercy Akrofi Ansah & Mercy Adzo Klugah	Language use in healthcare delivery: A Focus on expatriate medical officers in some selected hospitals in Accra, Ghana

WEDNESDAY, 2 MAY

Room	Room 1A15 Pieter de la Courtgebouw / Faculty of Social Sciences / Wassenaarseweg 52 / 2333 AK Leiden	
9.00- 9.30	Tea and coffee	
09.30- 11.00	Akosua Darkwah and Dzodzi Tsikata	"Changing Conceptions of Work and Language of Work: An Inquiry."
11.00- 11.15	Coffee break	
11.15- 12.00	Tanja Hendriks	Talking about Decent Work? Informal Workers and Collective Action in Makola's 31st December market in Accra
12.00- 12.45	Froukje Krijtenburg	Defining 'Universal financial inclusion' in context: SDG and World Bank perspectives
12.45- 14.00	Lunch break	
14.00- 14.45	Sabine Luning and Mark Westmoreland	Playing with Words: Visualising goldminers working underground in Ghana
14.45- 15.30	Froukje Krijtenburg	How can a case study of Kamba 'resource exchange' vocabulary contribute to the realisation of SDGs' 'universal financial inclusion'?

THURSDAY, 3 MAY

Room Room 1A37
Pieter de la Courtgebouw / Faculty of Social Sciences /
Wassenaarseweg 52 / 2333 AK Leiden

Theme Peoples du Golfe du Benin

9.00- 9.30 Tea and coffee

09.30- 10.15 Enoch Aboh Microvariation in Gbe

10.15- 11.00 P. Dodzi Kpoglu The external possessive construction in Tɔŋɔ́gbe and its implications for Ewe comparative syntax

11.00- 11.15 Coffee break

11.15- 12.00 Mercy Adzo Klugah Landscape Terms of the Asogli Ewe (Ghana)

12.00- 12.45 Felix K. Ameka Borrowing Verb Phrases across the Volta

12.45- 14.00 Lunch break

Room Room 5A41
Pieter de la Courtgebouw / Faculty of Social Sciences /
Wassenaarseweg 52 / 2333 AK Leiden

14.00- 14.45 James Essegbey Gbe in contact with GTM languages: consequences for Tutrugbu (Nyagbo)

14.45- 15.30 Enoch Aboh and James Essegbey Gbe in the Trans-Atlantic Sprachbund

FRIDAY, 4 MAY

Room	Room 3A06 Pieter de la Courtgebouw / Faculty of Social Sciences / Wassenaarseweg 52 / 2333 AK Leiden	
9.00- 9.30	Tea and coffee	
09.30- 10.15	Antonin Azoti	Policy vs. practice: Language use in education in Bago (Togo)
10.15- 11.00	Emmanuel Kumi	TBA
11.00- 11.15	Coffee break	
11.15- 12.45	Discussion	
12.45- 14.00	Lunch break	

Workshop: Language as a socio-cultural tool for sustainable human development

May1-4, 2018, Leiden University

Some Abstracts

Language, culture and development - a look at some of the intricacies.

Bert van Pinxteren,
Student at Leiden University

Sustainable development has to build on what people already know and understand. Thus, it has to be rooted in people's cultures and languages. Because cultures and languages are different, there is not one path to sustainable development - there must be several. But how can policy be sensitive to linguistic and cultural similarities and differences? How can we talk about diversity in a productive way, seeing it as a resource rather than as a problem?

Often, linguistic groups and ethnic or cultural groups are seen as one and the same thing, using a shorthand approach that is essentially Eurocentric in its origins. But to what extent does that hold true for Africa and for Ghana and the Gulf of Bénin? Are language and culture always identical, or are they different and overlapping? How can we explore that? This talk will compare and contrast the work of authors from and on the region (Ake, Asiwaju, MacLean, Miles, Nugent, Prah and others) with preliminary results of new quantitative research based on the World Values and Afrobarometer surveys, using insights from the field of cross-cultural psychology. This research suggests that in some ways, the situation may be less complex than often thought - but in other ways, it is more complex. In any case, it is different from the received wisdom that goes back to colonial times.

The talk will end on an upbeat note, showing the scope for agency - language *can* be used as a tool for sustainable human development.

Receiving Justice, Education and Healthcare in Your Own Language: The Case with Deaf People in Ghana

Timothy Mac Hadjah
LUCL, Leiden University

Ghanaian Sign Language (GSL), which is the de facto national sign language (SL) for the Deaf people in Ghana, has a crucial role for their existence, dignity and development in the Ghanaian society. However, it seems, despite the fact that Deaf people constitute a cultural and linguistic minority in Ghana, the importance of GSL for the Deaf community has been grossly overlooked for many years, for instance regarding research and government policy. This paper is a literature review, attempting to highlight some of the inadequacies in our judicial system, healthcare, employment opportunities and education system, in relation to GSL and the Deaf people in Ghana. The hypothesis which this paper presents is that the unstandardized nature of GSL serves as a contributing factor to some of the challenges faced by the Deaf

minority in Ghana. Therefore, this paper concludes by recommending the standardization of GSL for official domains and the establishment of a professional SL interpreters training institute in Ghana.

Language Use in Healthcare Delivery: A focus on Cuban doctors in the Volta Regional Hospital, Ho.

Mercy Akrofi Ansah & Mercy Adzo Klugah
Institute of African Studies, University of Ghana, Legon

Effective communication in healthcare or otherwise has direct consequences on accurate medical diagnoses, doctor-patient satisfaction, patients' attitude towards medication and ultimate patient health outcome (Bowen, 2015). Most national and international policies (UN Sustainable Development Goals; AU Agenda 2063; Ghana 40-year Development Plan) acknowledge the importance of quality healthcare for sustainable development. However, none of these policies tend to recognize language as an important tool for achieving this end. Research shows that linguistic and cultural variations are leading causes of inequalities in access to and use of healthcare services within multilingual settings (Uiters, Devillé, Foets & Groenewegen, 2006). Ghana is a multilingual country with about 79 languages. This linguistic heterogeneity poses communication problems in all aspects of life, including healthcare. For over twenty years the health sector in Ghana has relied on Cuban doctors to augment manpower needs of medical services. Given that the linguistic and cultural backgrounds of these Cuban doctors are different from those of their patients; one wonders how they are able to communicate with their patients. In this paper, therefore, we investigate the communication challenges that Cuban doctors encounter while interacting with their Ghanaian patients in Ho, the Volta Regional Capital. We also aim to find out the strategies they employ to overcome those barriers. Data collected using interviews, observation and questionnaires were analyzed by content. Initial results indicate that Cuban doctors who are posted to Ho and its environs depend on their medical colleagues, non-medical staff, and patients' relatives for interpretation during consultation. In addition, communication between patients and the doctors is often governed by traditional norms that are observed in the community, such as unqualified respect and submission to authority. Quality healthcare can be achieved if these challenges are addressed.

Language Use in Healthcare Delivery: A Focus on Expatriate Medical Officers in Some Selected Hospitals in Accra, Ghana

Mercy Akrofi Ansah & Mercy Adzo Klugah
Institute of African Studies, University of Ghana, Legon

The significance of language in quality healthcare delivery cannot be overemphasised. Since the 1980s, healthcare and communication researchers have highlighted the primacy of communication in healthcare within multilingual settings. Yet, important international policies such as the SDG (3) and agenda 2063 underline healthcare as an important factor in sustainable human development to the neglect of language as a critical tool for achieving this end. Ghana is a multilingual country with about 79 languages. This language diversity poses communication challenges in healthcare as suggested in the works of Anane

(2015), and Antwi, Kyei and Quarcoopome (2014). This research concentrates on communication challenges between expatriate physicians/medical officers and Ghanaian patients. For over twenty years now, the health sector in Ghana has augmented its manpower needs with expatriate doctors, principally from Cuba and China. Considering that the language background of these expatriate doctors is foreign, yet, they are posted to various areas of the country, one wonders how they communicate effectively with their patients to make accurate diagnoses and reduce inequalities in access to quality healthcare. Using interviews, observation and questionnaires, this research investigates the communication strategies expatriate doctors use to overcome language barriers that occur in their interaction with Ghanaian patients. Four hospitals in Accra were selected for investigation of the issue. Research participants included expatriate doctors, nurses, patients and patients' relatives. The data were analysed by content. The study showed that the expatriate doctors encountered communication barriers during consultation. In order to overcome this challenge, they employed the following strategies among others: consulting other medical colleagues, using professional interpreters, using gestures, pictures, electronic dictionaries, and writing. It is envisaged that when these difficulties are overcome medical care involving expatriate medical officers will be improved.

Changing Conceptions of Work and Language of Work in Ghana: An Inquiry

Akosua Darkwah & Dzodzi Tsikata

Department of Sociology & Institute of African Studies, University of Ghana, Legon

Work is important in shaping identity and status in many societies and Ghana is no exception. This central function of work is reflected in the language of work in Ghana where work is distinguished by status and identity markers; occupational/professional features; terms and conditions and where it is performed. There is a profusion of terms that depict these differences. In everyday life, people are called by their professions, either attached to their names or on its own, while in popular culture, work features highly in proverbs, songs and dances; and also in rites of passage and national rituals.

The world of work is experiencing many transitions characterised by an increase in precarity, informality and unemployment. The ILO's decent work agenda and the SDG 5 are two notable efforts to address these challenges and changes in the world of work. We expect therefore that the growing informalisation and precariousness of work will be reflected in changes in the language of work. There is little exploration of the nature of the changes in the language of work and we are interested in contributing to building a body of knowledge about this.

Using past anthropological and historical studies, we will begin to explore how conceptions of work were reflected in contestations between colonial authorities and local communities, and how resolutions established new cultures of work. We will also explore how our own work in the last decade which consists of two major studies a) an examination of the conditions of work of three generations of women; and b) a study of the changing conditions of women's work in the banking and domestic sectors shed light on this question of changing conceptions of work and the language of work.

Talking about Decent Work? Informal Workers and Collective Action in Makola's 31st December market in Accra

Tanja Hendriks
African Studies Centre Leiden

Sustainable Development Goal number 8 deals with 'decent work and economic growth'. One of the aims under this heading is to "promote development-oriented policies that support productive activities, decent job creation, entrepreneurship, creativity and innovation, and encourage the formalization and growth of micro-, small- and medium-sized enterprises, including through access to financial services". This assumed link between 'decent work' and formalization is also evident in the increased international support for trade unions that aim to organize informal workers to defend their rights. This presentation explores the case of donor-led trade union interventions in Makola's 31st December market in Accra, Ghana.

Ghana has a long history of trade and this makes for well-developed and culturally embedded local institutions that have organized and represented the (informal) workers active in markets. A prominent example is the market queens, who (cl)aim to oversee, protect and promote markets vis-a-vis the public and the (municipal) government. In addition, smaller market organizations, such as commodity associations, provide informal social security to their members. Yet the existence of these structures and their potential when it comes to attaining "decent work" for all, are not easily recognized by (inter)national trade unions and donors. This means that trade union interventions and outreaches aimed at ameliorating the plight of informal workers tend to bypass and antagonize these existing formations, fuelling competition and division in the already fragmented and inherently competitive market space.

Based on 2 months of ethnographic fieldwork in the context of a 2.5 year-long research project on strategic actors in inclusive development, this presentation draws attention to informal workers' empirical realities in Accra. Through a discussion of informal workers' activities and strategies it will be argued that bypassing culturally embedded groups in interventions aimed at improving working conditions through increasing collective action is problematic and counterproductive.

Defining 'Universal financial inclusion' in context: SDG and World Bank perspectives

Froukje Krijtenburg
African Studies Centre Leiden

With the adoption of the sixteen SDGs in 2015, the World Bank 'universal financial inclusion' agenda (initiated by the G20 in 2010) became unobtrusively integrated in the UN development ambitions for the next 15 years. In seven out of the sixteen SDGs direct or indirect reference is made to finance as an instrument for sustainable development, which makes finance an important element in achieving the SDGs. Since the World Bank and the UN have considerably diverging primary stakeholders (roughly financial and societal institutions respectively) and objectives, the SDG understanding of 'universal financial inclusion' is not likely to be the same as the World Bank's. In this talk we tease out the SDG conceptualisation of 'universal financial inclusion' and reflect on its origin in the global institutional world of finance -and the World Bank in particular- to throw into relief SDG's perspective on 'universal financial inclusion'.

How can a case study of Kamba ‘resource exchange’ vocabulary contribute to the realisation of SDGs’ ‘universal financial inclusion’?

Froukje Krijtenburg
African Studies Centre Leiden

To make ‘universal financial inclusion’ equitable, inclusive, effective and efficient we cannot ignore the crucial role of language-culture. Yet how can answers from language-cultural research inform the realisation of SDGs?

It is a question that has not been addressed much. This talk intends to make a start answering the question. It presents an instance of language cultural research relating to the theme of universal financial inclusion, with the aim of generating a lively discussion among participants and rendering new insights on the contribution that language cultural insights can make to achieving SDGs.

The presentation is based on an anthropological-linguistic study of the vocabulary of informal ‘borrowing’/ ‘lending’ and ‘saving’. It focuses specifically on key terms that include Kamba central values in the domain of resource exchange and Kamba society more generally.

The external possessive construction in Tɔ̀nùgbe and its implications for Ewe comparative syntax

Promise Dodzi Kpoglu
STL, Université de Lille & LUCL, Leiden University

Ever since Ameka (1991), adnominal possessive constructions of Ewe expressing part-whole relations have featured prominently in discussions on the motivations of adnominal possessive constructions. Indeed, the incongruous distribution of body-parts terms as compared to other relational nouns have posed a challenge to received hypotheses on the motivations for adnominal possessive constructions (Cf. Hyman et al 1970, Haspelmath 1999, 2008). This paper seeks to push the discussion on part-whole relations in Ewe further by investigating its expression in clausal constructions i.e. external possessive construction (Cf. Payne & Barshi 1999). I fall on the external possessive construction of Tɔ̀nùgbe (one of the dialects of the Ewe language) which is illustrated by the construction below.

Kofi gbà nkú né Amá

Kofi break:AOR eye DAT Ama
‘Kofi has broken Ama’s eye’ (i.e. Kofi has rendered Ama blind)

I first of all present the construction in Tɔ̀nùgbe, and show that the part is expressed in a syntactic unit that is different from the whole. Thus, although semantically, the relation can be stated as X’s Y, the body-part terms occur as arguments of the verb. Then, in support of Ameka (1991), I shall demonstrate that in these constructions, the possessee, viz. body-part terms, are construed as independent of the possessor, i.e. they are entities that independently undergo events. I shall show however, that the grammatical features that Ameka (1995) evokes as evidence for the independent conceptualization of the possessee, do not hold in Tɔ̀nùgbe. The argument I put forward subsequently is that, the failure of

possesseees in the Tɔ̀nɔ̀gbe construction to demonstrate the relevant grammatical features is indicative of it having different formal features from the comparable construction in other dialects. The features define the form of the construction that is paired with the semantics of external possession. Finally, I discuss what the implications of this consideration are on studies concerning the external possessive construction across Ewe dialects.

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Landscape terms of the Asogli Ewe (Ghana)

Mercy Adzo Klugah

Institute of African Studies, University of Ghana, Legon

There are cross-cultural variations in how people conceptualize, relate and categorize landscape features (Burenhult & Levinson, 2008; Mark, Turk, Burenhult, & Stea, 2011). Previous studies have shown that interdisciplinary studies of landscape terms and place naming practices reveal a people's traditional knowledge about the environment and the systems that have sustained it over the years. This presentation, which happens to be a part of the research for my PhD thesis, explains landscape terminologies among the Asogli, an independent traditional Ewe state in the Volta Region of Ghana. The data were collected through free listing and in-depth interviews from the four communities that constitute the Asogli state. Free listing generated several names for landforms found in Asogli landscape. Through in-depth interviews, participants were able to semantically categorize the landforms. For example, an elevated surface may be one of several things – *tó* “mountain”, *tógbè* “plateau”, *tógbèkà* “mountain range”, *tókpì* “a tall, but not long mountain”. These are categories of mountains as distinct from *èkɔ́* “hill” and *èkpó* “mound”, which are elevations that are not considered mountainous. This information is supplemented by participant observation as an insider of the community. A linguistic analysis of the landscape terms and an examination of their use in placenames reveal their cultural importance for the Asogli.

