

**Sociolinguistics and English Language Education  
in Nigerian Higher Institutions**

**By  
Idowu, Olubunmi**

PAPER PRESENTED AT THE

3<sup>RD</sup> SCHOOL OF EDUCATION AND HUMANITIES INTERNATIONAL CONFERENCE  
ON THE FUTURE OF HIGHER EDUCATION IN AFRICA  
HELD AT BABCOCK UNIVERSITY  
AUGUST 24-26, 2015

## ABSTRACT

The primary purpose for teaching any language is to improve the communicative competence of learners. Thus, over the years, several researches on English language education, especially have been carried out to investigate the various ways of enhancing the spoken as well as the written forms of the language used by students across the globe. Previous researches border on the challenges and prospects of teaching and learning English in different contexts; as well as the teaching methods that can enhance the level of communicative competence of learners. Thus, sociolinguistics which studies the relationships between the social and linguistic variables of a communicative event has contributed immensely to language education. However, the outcomes of such studies still reveal a high level of deficiency and incompetence in the English used by graduate and undergraduate students of English in the various tertiary institutions in Africa. This is evident in the high level of dissatisfaction of lecturers with the use of English language by students in Nigerian tertiary institutions for both written and spoken expressions, which are plagued with slangs and pidgin forms. In view of the fact that Nigeria is a multi lingual speech community; and that there is a mutual relationship between language use and the context within which the language is learnt and used, this paper examines the roles of context in language learning. Consequently, this paper discovers sociolinguistically relevant approaches to the teaching of English in Nigerian higher institutions in order to enable learners attain better levels of proficiency in English. It is expected that this study will provide a template for enhancing English language education in other African nations.

## INTRODUCTION

In every human society, language is an important tool for social interaction. In the process of communicating, language is a means of expressing and transmitting the cultural and social values of the interlocutors to one another. Thus, any instance of language use is an integrated and wholistic activity with different aspects of linguistic elements and social variations involved. This is due to the fact that language use by man reflects and is also determined by various social, economic, political and religious characteristics of his society. As a result, there can be different forms of language use as there are functions because languages vary according to their social functions. For example, the functions of language in the classroom constitute a special form of language use in any country or social context. This form/ variety of language use is the educational variety, and is the focus of this paper. The use of English language for various purposes in the different sectors of Nigeria has made it to acquire some indigenous flavour that marks it out as a distinct variety different from the native speaker's

variety. Although the study of language varieties has enriched linguistics generally and sociolinguistics specifically, the continuous development and use of these flavours at different linguistic levels of the language have impeded the use of the standard form of the language and prospered a high level of the substandard usage.

## LANGUAGE AND CONTEXT

A close look at studies in language variation can lead us to conclude that a man's speech is a form of his social identity because in many respects, a man is what he says. In other words, a man's speech can make him belong to a particular speech community or social class. For instance, a man's social class as reflected through his use of language can be predicted by his occupation, level of education, ethnic background, gender, religious affiliation, and a number of other social parameters of language use. The varieties of language use, based on these social variables are called social dialects (Yule 2002:240). In recent studies of language variation, these social dialects are usually the outcomes of carefully documented details of the social backgrounds of speakers of a language. The variables are responsible for the uniqueness of every group of people and as such, foreground the various existing cultures. This implies that people's languages vary and differ correspondingly as their cultures, and that language can be considered as "a system of rule sharing" (Longe 1995:19). Thus, using a language is a process of "sharing the rules of that language, as well as the customs' ", and it is the conformity to these rules that makes a language contextually appropriate or not, and a language user to be communicatively competent, or otherwise.

Consequently, there are mutual relationships between the linguistic components (language) and the environmental components (context) of a speech event. In an attempt to explain these relationships between language and the interpretation of social reality or culture, Edward Sapir (1929) (as quoted by Longe 1995) emphasizes that “the fact of the matter is that the real world is to a large extent unconsciously built on the language habits of the group”. This emphasis was re-echoed and further developed by Sapir’s student, Benjamin Lee Whorf, who formulated what was later known as the ‘Sapir-Whorfian hypothesis’. This hypothesis claims that language differences can lead to or, result from cultural differences. He further explains that our “worlds” are different, and so are the different “labels” attached. In the light of these claims and conclusions, Longe (1995:22) further asserts that,

Language as an organization is therefore a socially sanctioned representation of the external world which otherwise is a total chaos beyond human control...provides security...leads to survival...in turn leads to the desire for cooperation.. .made possible through sharing in some rule systems...the essence of communication.

This agrees with the idea of Sapir (1957) as quoted by Unoh (1994) thus,

Language is said to be a perfectly homogenous medium for handling all references and meanings that a given culture is capable of displaying in terms of the dependence of language functions on the cultural features within which it operates (quoted by Unoh ((1994:117).

Therefore, in view of the popular definition of culture as ‘a way of life’ which Olaosun (2003:193) refers to as “the unique thought pattern, world view, attitude, norms, beliefs and value systems of a people”, it is apparent that language is a significant means of perceiving and interpreting the culture of a group of people. Also, it is an aspect of culture that aids in concretizing thoughts by exploring, discovering, extending and recording the experiences in a cultural setting(Akindele and Adegbite 1999:6).

Moreover, in studying the various cultures of the world, Yule (2002:246) corroborates Sapir's claim by observing that man is truly the embodiment of culture and that culture is in turn, the "socially acquired knowledge" that can directly influence man's perception of the world as reflected in his language use. In other words, it can be concluded emphatically that language and culture are inseparable. Consequently, no language can ever exist in a vacuum; it is always contextualized because every instance of language use is situated in a particular socio-cultural situation. This aspect of language then brings to focus, the relationship between language and society or culture of its speakers.

Furthermore, in investigating these relationships, it is evident that language is culturally transmitted. It is a learned behaviour like culture. Nobody is born with the knowledge of any particular language from infancy but rather, with the ability to learn a language which is also an integral part of a culture (Akindele and Adegbite 1999:2). For instance in Nigeria, where the English language is very important for participating in several activities ranging from formal to informal; as evident in the informal speeches of most Nigerian speakers of English, there are instances of code switching from English to indigenous languages and vice versa, and code mixing of various indigenous languages with the English languages which reveal the different ethnic backgrounds of the language users. Such instances can be considered as acts of linguistic or cultural loyalty which are exhibited by Nigerian speakers of English, to their indigenous languages and cultures. They also reflect the inseparable nature of language and culture which are intricately interwoven and the consequent interference of the speakers' mother tongues on their use of the English language as a second language. This brief look at the relationship between language and culture establishes that the cultural backgrounds of learners, as well as the context of learning a foreign language or second language (such as the learning of English in

Nigeria), can impact the level of communicative competence attained by learners. Therefore, the outcomes of the impact of the Nigerian context on the learning and ultimately, the use of English will be discussed in this paper, after discussing the act of teaching for the purpose of learning, as well as role of context on a learning exercise.

## The Art of Teaching and Learning a Language

Learning generally is the process of adding and linking new information to existing knowledge. It is a process of integrating one's old knowledge with a new one which involves the selection of activities (out of the myriads of activities taking place around), giving particular attention to selected portions of these activities and lastly, using tools for solving difficulties that may arise from communication. Thus, learning a language is an active process that involves thinking to construct and reconstruct ideas about the language being used, while communication is going on. In other words, language education is a means to an end, rather than being an end in itself.

As an integrative process, language learning can be a means of enhancing/ improving students' thinking and concept development. For instance, while students are reading or speaking, they are also projecting and managing meanings and their co- participants' reactions, or even imagining the writer's or other speaker's purposes and intentions. Almost simultaneously, they are also looking out for resolutions to possible conflicts or difficulties of communication that may arise. Consequently, thinking and learning cannot be separated from language education, and so is language and culture interconnected. Obviously, the cognitive processes involved in language learning can also be applied to other learning activities.

ROLE OF ENVIRONMENT IN LANGUAGE LEARNING

Some linguistic scholars such as Noam Chomsky and other traditional grammarians are of the opinion that language is innate. This opinion makes such linguists assume that the innate component in language requires that only a minimal linguistic input is needed to enhance a child's capabilities to learn a language. However, this assumption merely renders the definition of a language as a set of rules and principles that generate an infinite set of sentences. Whereas, if language is considered as a social phenomenon; a means of social interaction or a means of constructing social realities (the preoccupations of sociolinguistics), a child will not only learn the rules and principles of a language s/he wishes to learn, but also learn how to connect and relate the forms of the language with their various functions which may be semantic, pragmatic, or social in nature. Consequently, a consideration of the context in terms of the social values and functions of language use will enable learners to learn better, and communicate in that language more competently.

Prior to the discussion of the consequences of learning the English Language in a multilingual nation such as Nigeria, it is important to look at the widespread use of the English language in view of its global importance generally and specifically in Nigeria.

## **Global Status of English Language**

Today, the English language is fast becoming a global language in terms of the widespread use. Apart from a substantial portion of the population of Britain, the United States of America, Australia, Canada, Jamaica, Barbados, South Africa, Ghana, Trinidad, New Zealand, the Bahamas, and a small portion of India's population whose first language is English, millions of the populations of African, Asian continents use English as their second language for commercial, political, economical, religious, judicial purposes. For these purposes, English is

used officially in Botswana, Gambia, Ghana, Lesotho, Liberia, Malawi, Namibia, Nigeria, Sierra Leone, Swaziland, Tanzania, and Zambia; and semi-officially in some places like Singapore and the Philippines. Also, for successful inter-cultural communication to take place amongst interlocutors of different backgrounds, culture, and language currently, English has become a common standard language (or a *koine* in the words of Milwards & Hayes 2012:342) .

Although it was once predicted by some linguistic experts that English will soon lose its global popularity, it has remained the language of the United Nations (UN), European Union (EU), and NATO. It is the global language of technology and communication (ICT), and scholarly publications especially in the Sciences. The popularity of English films, in the 20<sup>th</sup> century prior to the current love for the Indian, Chinese, Philippines, and Korean films , movies and songs has enhanced the travels of English all over the world. The subscription for the CNN Cable Network, which is only English- speaking, in about 200 countries of the world has established as well as sustained the subscribers' contacts with the English language. Recently, the migration of most people from all over the world especially Africa to the US and the British Isles (including Ireland) for vacation and educational purposes, and the search for greener pastures has contributed to more of these contacts to the extent that the younger generations who are being born and bred there by the migrant parents do not only become English in language and culture but also lose the Africaness in almost every sense of the word.

Moreover, this popular and prestigious status of English is not due to any intrinsic attribute of the language but as favoured by certain historical factors. It all began with the establishment of the British Empire in the eighteenth and nineteenth centuries when she attempted to colonize different parts of the world. The English language automatically became the language of administration and the language of the elites for religious and commercial

activities which took place almost at the same time that the political activity of colonizing many African states occurred. Incidentally, even during the period when the colonized states began to gain independence one after another, the United States was growing to become the world's political, economic and military superpower. Thus, English has retained this undisputed global position because of the national, international functions it performs in politics, trade, sports and has thereby provided connections and opportunities to high technology in the media education, science and diplomacy. As a result, the language has also been taught as a first language, second language or foreign language in different parts of the world.

Since the introduction of English into the Nigerian context, it has been adapted to the Nigerian environment to serve various social, political, economic religious and educational functions. Due to the use of about four hundred different languages in Nigeria, English has functioned as the lingua franca that is capable of uniting the diverse linguistic and the resulting highly diversified multicultural speech community of Nigeria. Significantly in the educational sector, it has remained the unrivalled medium of instruction at all levels, especially in any and every Nigerian institution of higher learning. As Nigeria's second language, English has some educational utility value which has contributed to the importance of the language in Nigeria. In fact, no candidate can be admitted for studies in any of these institutions, according to the admission guidelines of NUC (National Universities Commission which is the Nigerian central body for controlling and regulating the activities of higher education nationwide), without having obtained the minimum credit grade of C6 (the lowest credit pass grade) in English at the high school level. In view of the fact that English is not the mother tongue of Nigerians, and that the different ways the language is used are reflections of the speakers' varied and multi cultural

backgrounds, there are unique sociolinguistic features of the English language as used in Nigeria. Some of these linguistic characteristics will be discussed later in this paper.

### ***Consequences of Learning English in the Nigerian Social context***

The consequences of learning English language in Nigeria range from codemixing, codeswitching, pidgins, slang, borrowing and interference. These consequences will be discussed in view of the general inherent problems of learning English in a non-native multilingual speech community and the resulting characteristics of the English usage in such a setting; Africa generally and Nigeria specifically. The inherent challenges include, lack of natural connection between speech sounds and alphabets in English, flexibility and multiplicity of polysemous words, inconsistency in syntactic and general word formation rules, ineffective teaching methodologies, lack of harmony between the planning and execution of language education policies, limited qualified teachers, limited informal setting to practice classroom knowledge, to mention a few. The resulting characteristics of the typical Nigerian/ African variety of English can be discussed phonologically in terms of the syllable structure, stress patterns, intonation and length of vowels; grammatically with respect to lexical transfer, redundancies, omission of function words, unusual word order in adjectival phrases, and semantic extension, among others; as well as lexically and discourse wise, with emphasis on their features that reflect Nigerianism/ Africanism (Akindele and Adegbite 1999: 63).

Based on these challenges of English language education within a multilingual setting and the identifying features of the resulting varieties such as the Nigerian variety of English, we will now proceed to apparent consequences of learning English in higher institutions within such

a context. The discussion will be carried out in such a way that, for every consequence of multilingualism, the implication for effective English language education will be highlighted. The major consequences range from codeswitching, codemixing, multilingualism multiculturalism, interference, and borrowing.

Codeswitching refers to the act of alternating between two or more different languages or dialects while communicating. The different languages can be used interchangeably. Oftentimes, the language user begins with one language, transits into another or others and ends with another. This is a very common feature of the Nigerian variety of English which occurs for solidarity, gaining a favour or, excluding others from the discussion. For example, on a popular reality show titled, *I love Nigeria*, one of the participants was asked to give reasons why he loves Nigeria. He answered thus,

( a ) I love Nigeria because there are many Igbo people there. *Igbo kwenu.*

In another instance, it is not strange for an educated Hausa lady to buy tomatoes in an Onitsha market in the eastern part of Nigeria and ask for discount thus,

(b)I want to buy five hundred naira worth of tomatoes. *Yem Jaara joo,*

**OR**

(c ) *Biko, can I have some jaara.*

In another instance,

(d) *Sebi,* your head of department is a young man.

The highlighted words in a-c above are from the three popular languages in Nigeria namely, Hausa, Igbo and Yoruba. In the Hausa language, *Jaara* in (b) and (c) is a word for the 'extra item(s)' that a buyer receives for whatever he buys as a sign of goodwill or rather as discounts sometimes; while *Igbokwenu*, *yem* and *biko* are 'greetings', 'give me' and 'please' respectively in the Igbo language. The Yoruba words, *joo* and *sebi* in b and c respectively mean 'please' and 'isn't' (it). Thus, the nature of codeswitching here is such that the statement begins with English and ends with Igbo in (a) and with a combination of Igbo, Hausa and Yoruba words in (b) while in (c), it begins with Igbo and ends with Hausa, and begins with the Yoruba question tag in (d).

The implication of this for language learning at the higher education level within such a multilingual setting is that students may never find the English equivalents of some of these indigenous words such as *eba* (cassava meal), *garri* (cassava flakes), *agbada* (a traditional robe for men). These words are already some forms of lingua franca in Nigeria, because they are used freely across the country in spite of the speaker's cultural background. In addition, the concept of *jaara* is only relevant within the Nigerian context or African context, as against the western context where prices are fixed and the best that buyers can get is a discount, and nothing more. Whereas in Nigeria, a buyer may get a discount and still ask for the seller's goodwill in form of *jaara*. Therefore, an Igbo or Yoruba person may feel that *Jaara* in Hausa is foreign and can be used along with and within English expressions. The consequence of this can be highly defective for a Nigerian who needs to communicate with a non-Nigerian interlocutor, in English.

### ***Codemixing***

Another relevant consequence of multilingualism is codemixing. Unlike codeswitching which occurs in a speech event or an instance of communication, codemixing occurs within a single utterance. For example, a common utterance by Igbos,

(e) ***'I mean yen'***, which literally translates to 'You mean it' and by Yorubas can be rendered as,  
f) ***'se o mean e.***

In (e) and (f) above, the only English word in each of the expressions is *mean*. All other words in (e) and (f) are in the Igbo and Yoruba languages respectively. The grammatical structure of these expressions is declarative but made to function as interrogatives. Therefore, it is obvious that an Igbo or Yoruba learner of English will sometimes, if not always, express interrogatives in English using the declarative vernacular structure. As above, he can ask a question by saying,

***You mean it?***

when he actually intends saying,

***Do you mean it?***, which is the correct interrogative English structure rather than the declarative structure.

Other examples are:

(g) You are coming from home? **instead of**, Are you coming from home?

(i) Our exam is tomorrow? **instead of**, is our exam tomorrow?

Other examples of codemixing are:

(i) I had my eighth child yesterday. *With that o pari.*

(ii) The involvement of *omo onile* can inflate the price of the landed property.

At this point, it is important to note due to the popularity of various forms of mixing and switching of codes in almost all instances of communication (formal and informal) within a

typical multilingual nation such as in the Nigerian context, the use of pidgins of different combinations of languages, slangs and borrowing is very rampant.

Common examples include the following:

(j) Yawa don burst o!

OR

(k) Yawa don sele!

OR

(l) Wahala dey o.

OR

(m) Palava don come            meaning,        'There is trouble here'.

(*yawa* in Hausa, *wahala* in Yoruba and *Palava* in Nigeria pidgin means trouble; while *sele* means 'happen').

(n) How you dey.            meaning,        'How are you?'

(o) I go hostel go crash.    meaning,        'I went to the hostel to sleep'

(p) me wan chao.            meaning,        'I want to eat'.

(q) se u get chao.            meaning        'Do you have food?'

(*chao* therefore means 'to eat' in (p) and 'food' in (q) )

Despite the fact that the English expressions above are sociolinguistically relevant to the Nigerian context where they are used, majority of them are not intelligible to non- Nigerian speakers of English. For some native and other non – native speakers of English outside the Nigerian sociocultural context, such expressions are considered linguistically deficient, and sometimes they reflect some level of illiteracy (even as university graduates or professors).

Amongst Nigerian undergraduates, the use of pidgins is very common and is even considered as a more prestigious status marker than the standard form. Rather than being role models in the use of the standard form of English, as the educated class of the society, many of them rather strive to use pidgins and slangs of mixed codes for all forms of communication especially, phatic communication, in order to have a social sense of belonging. Unfortunately, the pidgin and the mixed codes forms of language use are not guided by any set of rules to make them acceptable standard forms of English language. Evidences abound in the example given earlier.

## **INTERFERENCE**

Consequently, the use of English by most Nigerians reflects various forms of interference at different linguistic levels. It is observed that most Nigerian speakers of English cannot adequately manage issues of concord (subject/ verb agreement in clauses); appropriate grammatical and semantic structures; interference at the phonetic, lexical, grammatical and discourse levels, use of prepositions and correct spellings. Common examples of utterances that reflect these characteristics are:

‘You said?’ **instead of** ‘Pardon me?’

‘My brothers/kinsmen are in support’, **instead of** ‘Members of my community are in support’

‘They are calling you’ **instead of** ‘Mummy / the teacher is calling you’.

‘There is go slow on the express’, **instead of** ‘there is a traffic jam on the highway’.

‘Let me see you’ **instead of** ‘when shall I see you’/ ‘I will like to see you’

‘I want to register’ **instead of**, I would like to register.

‘I want to pay the money for my school fees’ **instead of** ‘I want to pay my fees today’.

‘True to God’ **instead of** ‘honestly (speaking)’.

‘On / off the light’ **instead of** ‘Switch on /switch off the light.’

‘The paper fell down from the table,’ **instead of**, ‘The paper fell off the table.’

‘Water has gone?’ **instead of** ‘the tap is not running’.

‘My friend has a sugar daddy/ an *aristo*’ (from Aristotle), **instead of** ‘My friend has an old male lover’.

‘You must be enjoying yourself’ **instead of**, ‘You must be enjoying the food/ party /movie’.

‘Tomorrow is my introduction/engagement’, **instead of** ‘My traditional wedding is tomorrow’.

‘I got the job through long-leg,’ **instead of**

‘Here is my father/ brother in the Lord’, **instead of** ‘Here is my Pastor/ fellow Christian’.

‘My madam has come’, **instead of** ‘My wife/ female boss has arrived.’

A: ‘Thanks for last week’ **instead of** ‘Thank you for helping me last week’.

B: ‘Don’t mention’ **instead of** ‘You are welcome’.

‘I am coming’ **instead of** ‘I will be right back’ or ‘I am on my way’.

Moreover, the interference can be particularly evident at the phonic level in terms of wrong placement of stress (sis**T**er instead of **S**ister), different syllabic structure, lack of consonant clusters (mekaniki,telifison, fidio) and the replacement of some speech sounds in English with those of the indigenous languages (‘t’ or ‘d’ for ‘th’ in pronunciation). These are usually due to the absence of such sounds or structures in the phonic system of the indigenous languages, or the tonal nature of the indigenous languages, while English is stress- timed and intonational. In addition, the habitual mixing and switching of codes make language users in such multilingual contexts insensitive to the deficiency and incompetence that are typical of most African varieties

of English from multilingual settings such as Nigeria. Also, they are nonchalant about acquiring the standard and more internationally intelligible forms of English.

## **RECOMMENDATIONS**

Based on the outcomes and the implications of learning and using English in a multilingual society such as Nigeria, it is apparent that when foreign languages are learnt in the first language settings or taught by native speakers, the learners are likely to be more competent. From a personal experience, the speakers of English in many parts of Asia that the researcher has come in contact with (physically and in movies) speak better and are more conscious in writing. It has also been discovered that most of the Nigerians who go for tertiary education (undergraduate, graduate studies) in Britain are more conscious and apparently more competent of their use of English upon their return to Nigeria. Therefore, this study proposes that that the learning of English at the higher educational level should be accompanied with a year-abroad program which will involve travelling to Britain or America for a school session, during their four-year programme. Alternately, the students can be made to go for well- organized educational and interactive vacations during the three to four months' holiday after their second and third years in the University. Presently, this is the practice in the teaching of French in Nigerian universities and it has improved the proficiency level of French graduates to a large extent. It is expected that if any of these programmes is well supervised for academic purposes rather than for social get-together activities, it will adequately replace the ineffective language laboratory activities in a non- native speaking environments, which is the current practice. It is expected that the linguistic participation of learners in real-life communicative events within the context of native speakers will foster the linguistic as well as the sociolinguistic competence of Nigerian speakers of English and ultimately, their international intelligibility levels. It is expected that, such an

opportunity will improve English language education that will produce more competent multilingual/ multicultural users of the language, to replace the present production of multilingual/multicultural, bookish code mixers.

In addition to the suggestion of enriching the teaching of English language in Nigerian tertiary institutions with a year- abroad programme, this study advises that the language classes should be restricted to a maximum of thirty students (although the ideal size is twenty-five students). Consequently, the challenge of managing hundreds of students in such classes, as typical of most Nigerian tertiary institutions presently, will be eradicated because the interactions between teachers and students and even amongst students will be more effective. More frequent exercises can be given as assignments and class practices, and the feedback from the teachers can be more regular. Although this may involve the employment of adequate number of qualified teachers who can handle numerous small groups of language classes, the achievement of this will enhance students' participation and encourage their opportunities for correcting their errors as the need arises.

## **REFERENCES**

- Akindele, Femi and Adegbite, Wale (1999). *The Sociology and Politics of English in Nigeria: An Introduction*. Ile Ife: Obafemi Awolowo University Press.
- Bamgbose, A. (1991). *Language and the Nation*. Edinburgh: Edinburgh University Press.
- Bamgbose, A. et. Al. (1993) "Standard Nigerian English: Issues and Identification" in Kachuru, B. (ed): *The Other Issue: English Across Cultures*. Urbana: University of Illinois Press.
- Bamgbose, A. et. al. (eds) (1995) *New Englishes: A West African Perspective*. Ibadan: Musuro Publishers and Booksellers.

- Bamgbose, Ayo (1995) "English in the Nigerian Environment" in Bamgbose, et.al.(eds.) (1995) *New Englishes: A West African Perspective*. Ibadan: Mosuro Publishers and Booksellers.Pp 9- 26.
- Coulmas, Florian (ed.) (1998). *The Handbook of Sociolinguistics*. Maryland :Blackwell .
- Fromkin, Victoria, Robert, Rodman, Hyams, Nina (2011) *An Introduction to Language. Ninth Edition. International Edition*. Canada: Wardsworth Cengage Learning
- Halliday, M.A.K. (1978) *Language as Social Semiotics. The Social Interpretation of Language and Meaning*, London: Edward Arnold.
- Longe, V. U. (1995) *Studies in the Varieties of Language*. Benin City: Headmark Publishers.
- Milward, C.M. and Hayes, Mary. *ABiography of the English Language. Third Edition, International Edition*. U.S.A.: Wardsworth Cengage Learning.
- Onwuchekwa, Phoebe (2010) *Test of Orals: The Practice of Spoken English. Revised Edition*. Onitsha: Africana- First Publishers .
- Unoh S.O. (1994) "Psycholinguistic perspective on learning English as a Second Language" in Asein, S.O. and Adesanoye (eds) *Language and Polity : Essays on and Society in Africa*. Ibadan; Sam Bookman. Pp. 112-131.
- Wardhaugh, Ronald (2013). *An Introduction to Sociolinguistics. Sixth Edition*. Oxford: Blackwell Publishing.
- Yule, George (2002): *The Study of language* UK: Cambridge University Press.