THE USE OF SLANGS AMONGST STUDENTS OF TAI SOLARIN COLLEGE OF EDUCATION, OMU-IJEBU, OGUN-STATE.

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CERTIFICATION

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DEDICATION

This project is dedicated to God Almighty for His infinite mercies over me throughout the course of this research and my stay in the college.

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This project will not be completed if I do not acknowledge those who made it a success. I appreciate my parents Mr. and Mrs. Adebambo for their financial and spiritual supports throughout the course of this program. I pray your efforts shall yield a positive outcome and you shall sit back in good health and sound mind to eat the fruits of your labour. In Jesus Name. I am also indebted to my supervisor, Mrs. Odeneye Adesola, R. for her critical inputs for the success of this project. I pray you succeed in all your endeavor In Jesus Name. I shall not forget all the other Lecturers in the department of English for their intellectual contributions to my academics I pray you and all yours that it shall be well with you In Jesus Name. I am also grateful to my siblings for their words of encouragement and supports through the course of this program. God will support you too. In Jesus Name. All my friends both at home and in the college are appreciated. I pray we shall all meet at the top. In Jesus Name. Amen !

ABSTRACT

This study investigated the use of slang by students of Tai Solarin College of Education, Omu - Ijebu, Ogun State. It also examined how the uses of slang affect the students' formal English language. The study made used of only school of languages students in the department of English. The population of the study shall consist of one hundred and twenty five students (125) shall be purposively selected from the college that is, twenty five students from each of the five schools in the college. The research instrument used was questionnaire which was developed and distributed to selected students in order to gather information on the research topic.

TASCE as a community possesses its own unique and elaborate lexicon which is fully intelligible only to the users within the community. These unique set of lexical vocabulary thus serve to achieve group identify. It was concluded that only through systematic and persistence practice that students can internalize both slang and formal English, and will be able to use each to communicate inappropriate setting without any interference in formal or informal setting.

Keywords: Slang, Tasce, Lexical, interference.

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INTRODUCITON

1.0 BACKGROUND TO THE STUDY

Language is the instrument for socialization that exists in all human societies and culture. Thus, it is by means of language that one generation passes unto the next its myths, laws, customs and beliefs. As a social force, language serves both to strengthen the links that build the members of the same group and to differentiate between members of one group from another. Many cultures has social dialects as well as regional dialects which make it possible to tell from a person's speech not only where he comes from but what social class he belongs too.

Language is therefore one major factor that distinguishes between human and non-humans. Indeed there is no race or ethnic group that does not possess and or use language otherwise such a group will not be qualified to be called a human race or community. This then is the first recognized nature of language: That is, it essentially human. It is an exclusively human phenomenon that has form, which can be disturbed in terms of the units of sounds (*phonemes), morphemes, word, phrases, sentence and paragraph or discourse Akindele and Adegbite(1999).

The Oxford Advance Learners Dictionary (Sixth edition) defines language as a way of expressing ideas and feelings using movements, symbols and sound, while The Encyclopedia Britannica, (Vol. 23) says language as the interaction with verbal and non-verbal behaviour in social situations which serve to clarify and reinforce the various roles and relationships important in a particular culture. Language is a system of arbitrary or conventional written and vocal symbols in which two people of the same speech community communicate Akinbode (1998) Language is meaningful. Each word in a language expresses a meaningful idea or concept about something

(e.g. camera or hanger), action (run or rotate), abstractions (justice or fun), quality (red or beautiful), and so on. The purpose of language is to express all these meanings to others, so we have no choice but to learn a conventional word for each. According to Halliday (1991) Language perform three major functions, the interpersonal, textual and ideational function. Language is a system that goes beyond the individual perception of it. It is a social activity in which the thoughts of one mind are conveyed to another. To achieve this social end, each speaker must understand not only the sounds, words and sentences of his language, but also certain principles of conversation. Language is referential shows how to use language to describe the world of real things and events. Saying 'shoe' to make reference to 'a shoe' and saying 'dog' to refer to 'a dog' etc.Without Language, communication might not exist, because Language aids communication process which could be through speaking, writing, gesture (body Language) e.t.c. Oyewo (2000;157) defines communication as ``the process of transmitting, receiving and acting upon message/information, thought, ideas, attitude and feelings through naturally agreed understandable/determined coded/symbols``. This definition contain keywords like "transmitting", "receiving", "acting", "upon" and "codes/symbols". All these point to the "source", "receiver", "response" and "Language" respectively. If communication is a process, this process is actually used to "inform", "entertain", "instruct" and persuade in a given communicative encounter.

Slang is a type of language consisting of words and phrases that are regarded as very informal, and more common in speech than writing, and are typically restricted to a particular context or group of people.it normally refers to particular words and meaning but can include longer expressions and idioms.Slang is vocabulary that is used between people who belong to the same social group and who know each other well. It is an informal language. In the language of slang

therefore, especially among undergraduate students of Tia Solarin College of Education, Omu-Ijebu,Ogun-State.

Language and Society

The notion of language as a social agent was introduced by Dell Hymes in his attempt to establish the relationship between language and society. He explored the type of function assigned to various speech at different social levels within the community. The study of language and society is known as sociolinguistics while the study of society is called sociology. Sociology of language deals specifically with issues like language and culture. It also looks at all forms of interactions which go on within a society, and the steps, procedures and characteristics of such interaction Bernstein (1990).

Sociolinguistics on the other hand can be explained as the relationship which exists between a language or languages and the culture and tradition as well as the politics of a particular community (Akindele, 2003). It assigns functions to language existing in various communities. Such functions may suggest that a language be used as a mother tongue, another as a second language, another as foreign language etc. It may also suggest that some other language(s) should be used as official, lingua-franca, un-official / informal and yet others as regional languages. In addition, sociolinguistics examines the interaction between the use of language and the social organizational bahaviour. In essence, focus is on the entire topic related to the social organization of language behaviour. It provides answers to questions such as who speak what language, to whom, when become selectively different in the same community. For instance, it explains why a speaker addresses a semi-literate audience in pidgin, an elitist group in impeccable English, and of the same clique or peer in slang or the likes etc. It is worthy of note here that the two concepts

(sociology of lanague and sociolinguistics) though used interchangeably; they describe one phenomenon "the relationship between language and society".

Language and Culture

The issue of language and culture arose and out of an attempt to explain the relation between and the interpretation of social reality. Sapir (1929) explores this relationship in his discussions of the interrelations between language, culture and personality. According to him language does not as a matter of fart stand apart from or run parallel to direct experience but completely interpenetrates it. He goes further to argue that language is a guide to social reality. He opines that it is an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely and incidental means of solving specific problems of communication. The observation of Sapir above was further extended and developed by his student, Benjamin Lee Whorf, into what later became the Sapir-Whorfian hypothesis. Whorf (1956) claims that language conditions our world view and that different speakers view the world along the different lines laid down by their respective languages. The import of this is that language difference engenders cultural difference. That is, humans live in different worlds because of the different languages they have. In all these, we can infer that a society is reflected in language as seen above. Social change can produce a corresponding linguistic change for example. The change in social (status structure of men and women in the late 20th century results correspondingly in some changes in language structure.

Speech Community

The term speech community corresponds to a language or linguistic community. It refers to a community of speaker whose experience and pattern of behavior are reflected in one language. It

can be defined also as a social group which may be either monolingual or multilingual, held together by frequency of social interaction patterns and set-off from the surrounding areas by weaknesses in the lines of communication (Gumperz,1968). Such communities may consist of small groups bound together by face contact by face to face contact or may cover large portions/regions.The boundaries of non speech communities cannot be sharply drawn although there is always a recognizable line of separation delineating each linguistic system as a means of expressing a unique culture. Also, the linguistic behaviours of members of a speech community are never uniform. Variation in the language levels phonological, syntactic levels- do abound. By implication, speech varieties employed within a speech community form a system because they are related to a shred set of social norms. Hence, they can be classified according to their usages, their relationship and origin between speech and social action that they reflect.

In some speech communities, the verbal markers of social distinction tend to be curtailed to structurally meaningful features of phonology syntax and lexicon. For instance, in Hausa English, there are peculiar features of pronunciation of grammar and lexis in English.

1.2   Statement of the Problem

In recent years Scholars have developed interest in the study of slang due to its prominences among youth especially in campuses. Therefore, Studies on various aspect of sociolinguistics have been examined. For instance, slang as a means of exclusion from in-group communication of selected undergraduates of the Ahmadu Bello University, Zaria was studied by Abah and Nguemo (2016). The findings also showed that, those who were mostly excluded from the in-group communication of the subjects of this study through the use of coded slang words were lecturers, invigilators and female students. The paper concludes that, slang as used by the subjects of the

study is not just a symbol of identity, but a potent tool that empowers them to either open the door to "outsiders" to partake of their communication or shut it against them through the use of special slang words.

Odogwu, C.N. (2018) engaged in Sociolinguistic analysis of slangy expressions in Nigerian pidgin. The paper ended on the note that every speaker poses a variety of slangy expressions and tends to choose among them in accordance with the social situation that calls for their use and that these expressions are fully intelligible to the speakers. while Chinomso,P.D and Lovina, I.M (2012) investigate the slangy expressions in Federal University Technology Owerri, Nigeria. The aim of this work was to investigate the uniqueness of slang, the creativity therein and its use as a language of communication among the students of Federal University of Technology Owerri, Nigeria. The results show that the students used different slangy expressions and terms as means of communication. Also, the slang types differed from those used in other institutions and their coinage reflected. This study therefore, aim to study the use of slang by students of Tia Solarin College of Education, OmuIjebu, Ogun State.

1.3 OBJECTIVES OF THE STUDY

The aim of this study is to examine the use of slang amongst students of Tai Solarin College of Education Omu-Ijebu. While the objectives are:

1.   the types of slangs used

2.   the meaning of the slangs

3.   the context at which they are used.

1.4 SIGNIFICANCE OF THE STUDY

This study will be of benefit to students and language users in general because it will expose them to the types and meanings of slangs used amongst Nigerian students. it is hoped that this research will prove basis for the understanding of slang as a form of language, and how the society and the prevalent in that society thus influences language use in that community.

1.5   SCOPE OF THE STUDY

This research is based on undergraduate students of Tai Solarin College of Education Omu-Ijebu, Ogun State, Nigeria. The population of the study shall consist of one hundred and twenty five students (125) shall be purposively selected from the college that is, twenty five students from each of the five schools in the college. Questionnaire shall be distributed randomly among one hundred and twenty five undergraduate in the colleges.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 LANGUAGE

Language is the principal means used by humans to communicate with another. It is that function which most clearly distinguished between beasts and humans. Bloomfield (1933) asserts that humans are utterly distinct from the other animals because all humans have a unique language. Language is characterized by a set of vocal sounds which can be decoded. These are produced by human organs (speech lips, tonge, larynx) etc. the vocal sounds produced by the vocal organs are used in various systematic and rule governed combinations.

According to Akindele andAdegbite (1999), language is a human phenomenon that has form which can be described in termed of the united of found (phonemes), words, morphemes, phrases, sentences and paragraph or discourse. Form here refers to the means by which sounds are connected with meaning in language. Human language is unique in the dense that it has own structure; its own system of organizing its component units into meaningful patterns. In other words, there are rules governing the organization of sentences such as rules as rules of tense and concord. There are also the rules for organizing paragraph.

Language is also characterized by a set of arbitrary symbols, that is, there is no one to one correspondence between the object and symbols which stand for it. The meaning attached to any object in other human society is purely arbitrary. For instance, an object is referred to as "a book" in English. It is also called "iwe" in Yoruba language users know more than how to put words together into meaningful and grammatical sentences. The also know which words refer to which things, senses, and events in the world. Each word in English language expresses a meaningful idea (or accepts). The purpose for language therefore is to express all of the meaning so we have

no choice but to learn a conventional word for each. But people talk in sentences rather than just one word at a time. This is because the grammatical patterns that we discussed in the previous sections also contribute to its meaning for example, the words 'dogs, cats, bite' express very different meaningful thoughts depending on how they are put together, 'dogs bite cats, or cats bite dog.' According to Banjo (1971), human language is conventional.

This means that symbols acquire meaning by convention or unwritten agreement within a speech community. There is no inherent or obvious relationship between a symbol' key' and what it stand for. It is simply that English society agrees that such an object be called 'key'. The same agreement makes the Hausa, for instance to call the same object 'makulli'. Language is culturally transmitted. It is an integral part of culture, a reflection of many features of a given culture. Like culture itself, it is learned behavior which can be facilitated or enhanced through direct or indirect context and acculturation. Language is not innate. That implies that, no human being is born with a language but every living being has an innate tendency to acquiring a language through the language acquisition device (LAD) (Chomsky, 1965). It is also a productive or creative phenomenon. This implies that, out of a limited number of speech sounds or letter of the alphabet produced in a language, a limited number of speech sounds or letters of the alphabet produced in a language, a limitless number of sentences, paragraphs and utterances can be generated. This is unlike the humming of bees and the roaring o lions which is fixed. Every human language is subjected to natural processes of change.

In summary, language can be described as a system of sounds or vocal symbols by which human beings communicate their experience. It is specific to man. In order to establish social relationships, language is used. It is situated within a socio-cultural setting or community. Language therefore is a means of expressing a society's tradition and culture. Language is

connected to culture in three major ways. First, it is an aspect of culture secondly; it is an instrument of socialisation. It helps to concretize though and also to explore, discover, extend and record the experiences in a culture. Lastly, language expresses culture. It is the only way in which the social experiences and value of a group of people are perceived and understood. According to Sapir (1929), this relationship (between language and culture) goes on to show that language is a guide to social reality. He opines that the real world is to a large extent unconsciously built up on the language habits of a group. Thus, human beings live in different worlds because of the different languages. The worlds in which different societies occupy are distinct but connected through a common language shared by each.

From the above, a society is reflected in a given language. For example, the change in social (status) structure or men and women in the late 20th century results correspondingly in some changes in language structure.

2.2   SOCIOLINGUISTICS

Sociolinguistics is the existing relationship between language and the society. Culture and tradition of a people in a community are part of the society that relate with language. Fasold (2011), it is a discipline which assigns functions to various language which exist in a community, and such functions may suggest that a language be used as a mother tongue, another as second language and yet another as a foreign language or other ethnic codes. Akindele (1987) added that it may also suggest some other languages be used as official, natural, lingua-franca and or regional language as the case may be. It is also suggested that slang, which is a derivative from the pure form of language (acceptable form) also falls into this place. We will see later the place of all these languages especially slang, and how it affects the overall spoken and written

languages of a people. Bell (1976), sociolinguistics assigns functions to various languages existing in a community, functions of which may suggest that a language be used by who (e.g. the young, adults, students, illiterates), for what purposes (e.g. in education, for every day conversation) etc. In addition, it gives an indebt examination of the interaction between language use and the social organizational behaviours. For examples, every society has its own attitude to dialects and other forms of language in vogue. In Nigeria for instance, certain language are characterized as major while other are tagged minor. Similarly, some categorized as natural / official, while some are regarded as regional. Some are also regarded as unofficial languages as we have pidgin, while others such as slang is regarded as party or sex language or other wise called fun language. The attitude of the society to each of these languages determines the function assigned to them. Thus the English language for instance in Nigeria is considered as a national language of some sort while Hausa, Igbo and Yoruba are considered as other genres of national languages. It also determines what language is second or foreign.

Sociolinguistics describes the general pattern of language use within monolingual speech communities so as to show the systematic nature of the alternations between one variety and the other among individuals who share the same repertoire of language varieties. In monolingual speech communities the linguistic repertoire of particular social class verities, education and occupational varieties etc. for instance, within the Igbo-English speech communities, distinction has to be made between administrators, teachers and uneducated market woman. Austin (1962) and Searle (1969) in their study of 'Speech Functions' (Speech Acts), it was argued that language use entails knowledge of the language. The goal here is to know that knowledge comprises not only of what is grammatically correct but of what is socially appropriate and/or acceptable. Searle in particular is most critical of existing language competence. His underlying assumption is

clearly stated thus: "speaking a language is performing speech acts, and why these acts are in general made possible, they are performed in accordance with certain rules and specific to a particular speech community" (Searle, 1969: 27).

In other words, what one says and how he says it, no matter the situation, depends upon the nature of that situation, the social role being played at the time, one's status vis-à-vis that of the person address, one's attitude towards him, and so on, language interacts with non-verbal behaviour in social situations and seems to clarify and re-enforce the various roles and relationships important in a particular culture. Formality or informality of the situation, power and solidarity relationships between the participants, differences of sex, age, occupation, socio-economic class, and educational background etc are among those that have been discussed ini relation to various languages. Terms such as style and register as well as other varieties are employed by many linguists to refer to the socially relevant dimensions of phonological, grammatical, and lexical variations within one language.

2.3 SLANGS

The American Journal of sociolinguistics (2000-2008) traced the origin of slang to the old French Phrase 'sale langue' which means 'dirty language'. Slang can grow out of mere familiarity with things described. For example, among wine connoisseurs, cabernet sauvignon might be know as 'Cab Sav', Chardonnays as "Chard" and so on. This means that Naming the different wines requires less effort especially from people outside the region in which the lexicon is based. It also serves as a shared code among connoisseurs.

Slang sometimes grow more and more common until it become mainstream, acceptable language while at other times, it may fall into disuse. A typical example here is the phrase 'testing

language' (test or char speak) etc. This slang has its root on the internet based communication which is widely used in instant messaging on the internet (AOL speak) and mobiles phones (SMS language). According to Obiechina (2010) in a study of Varieties Differentiation in English Usage, he traced the origin of slang to the slave trade and becomes known as 'Creole'. An explanation for its development is that it arises when a language becomes the native language of new generations of children. One way in language in which this can come about is when a man and woman who speak different language marry. Both know a pidgin. IT then becomes the shared home language and become the children's mother tongue. A setting which this has happened occurred, during the bleak days of slavery, when efforts were made to separate African slaves with their native languages in other to forestall insurrections. Bandouin (1992) in his study of slang and its development; he said slang is a universal fact of culture as all of it passes though the same development cycles. It constitutes closed, secret language of a social group. The range of social group and of their language is very wide. From priests to thieves and to students, as this study specifies is very wide. From priests to thieves and to students, as this study specifies. The characteristic of their slang are different just as the social functions of the group are different. But the inner structure of their language is similar. Thus slag words are often known only within a clique or in-group.

Youth slang has attracted most attention from linguist and culturelogist lately. Burke (2000) in a study of American Teens and the Language they posses note that they (American teens) and most growing-ups in their never ending mission to keep their teachers, parents and friends guessing and confused routinely use opposite speak; taking common definition of every day words and spinning them around 360 degrees. Therefore "bad" means really good; and "the bomb" means "something of great or immense value or importance' etc. Slang is a term that means words of

phases that are quite unanimous to the characteristic a atmosphere of a place but strikingly different from the standard lexicon in area of its use and style.

So far we could see that deriving a common definition of slang is difficult. However, in order to limit the scope of the present work and to keep its content as much of a piece as possible, this study tow the tradition establishment over the years by W.D. Whitney and a host of other lexicographers whose which works is capture in Miller (2001). According to Miller (2001), slang is an informal, non-standard, non-technical vocabulary composed chiefly of synonyms for conversation. According to the British Encyclopedia, it is defined as an informal way of making an expression to describe an object or condition. The American dictionary of slang added that it is a non-formal vocabulary that is used for conversation among a particular group of individuals in a particular place. Mathews (1997) in his study of College Slang, opines that slang is a collection of vocabulary specific to example a particular generation of young speakers as well as in ordinary usage. It is often imaginative, vivid and ingenious in its construction so much that it has been called the plain man's poetry. It therefore attracts those who for reasons of personality or social identity wish to be linguistically different; to be one of the gang. Whether the gangs in question are soldiers, pop starts, actors, student, etc.

John and Henley (2008) in a study of Regional Accents said that slang is sometimes regional. It is used in a particular territory and for a particular activity. They opined that slag is specific to non-standard words for sex and alcohol. In their study of Words and its Usage; Non-Standard Speech, Allan and Bridge (2000) view slang as a vocabulary for genitalia and or copulation that has no parallel elsewhere in the English lexicon. Bethany, K.D. and Jonathan Lighter (1998) in a survey of college slang in Australia said that an expression should be considered true slang if it meets at least two of the following criteria; If it lowers temporarily the dignity of formal or serious speech

or writing. In other words, it is likely to be seen as a glaring misused of register. If its use implies that the user is familiar with whatever is referred to, or with a group of people that are familiar with it and use the term. If it is a taboo term in ordinary discourse with people of a higher social status or greater responsibility.If it replaces a well known conventional synonym which is done primarily to avoid discomfort etc. Thus, a slang term could call some one from China and Canada a "Chinadian" or someone based abroad a "Yankee". It is also common place too to find such slang term 'Naija' for Nigeria, 'area father' for some one who is a man of the people, 'FM' as in the Fm stereo as one who talks a lot, etc.

2.4   FORMATION OF SLANG

Typically, slang is humorous, ribald or shocking. It follows the rules of any other language. It does not have its specific grammar (except for some purely grammatically means). This specificity of slag is expressed in pronunciation and in intonation, the lexicon, word formation, and in some specially employed rhetorical devices used to construct statements.

The most productive elements in slag are suffixes. Word formation therefore creates a typical rhythmical design of a word, especially in compliance with some models such as the iambic model etc. The range of word formation is very wide. These include periodical abbreviations, adverbs formed from names etc.

It is necessary to stress that images are created I the slag culture only on a verbal level. Gestures also play an important role. Slang shows a clear tendency to the creation of oxymoron and euphemisms.

2.4.1 FEATURES OF SLANG

Most slang teams are simply old words that are given additional new meanings. Because of this, slang can be distinguished on the basis of its of its formal or grammatical (syntactic) features.

There is occasional infixing, for example unfuckling-believable, absogoddamlutely etc. From a historical point of view, slang is eccentric. It is this eccentricity, combine with the fact that they are used almost exclusively by tenagers that makes them slang. Odd pronunciation is another feature of slang. A few words owe their existence to deliberate, Jocular miss-pronunciation e.g any hoo (any how), antomobobble (automobile), garbazh (garbage), au reservoir (au revior) etc. Taken all together, such jocular pronunciation goes to make up an almost imperceptible fraction of the slang lexicon.The difference in tone is central. As we have seen above, a slang term has the potential to rise to complete respectability. It is however an exaggeration to claim that today's slang is tomorrow's Standard English.

Slang eliminates distractions. As noted by Paul (1993) in his study of Standard Language, he explains that non-standard forms of language exists because autonomous speech is ideal for technical and abstract communication of immediate and emotionally laden content between intimates. By eliminating distractions and most eccentricities, it makes possible the efficient communication of ideas among in-groups or cliques of users slang (Miller and Swift (ed) 2001). According to Eric Patridge (1894-1974) in his study of College Slang, he said "the chief use of slang is to show that you are one of the gang. Also it is designed to make speech more casual and playful, and it may not always be suitable for polite company".

General slang diffuses through a group of people, and it may spread across and entire region. This is how it spread to our university campuses, where it developed to a complex sort. From here, as

students leave, they take it to all the places they went. In his argument, he distinguished as much as 15 different reasons why people indulge in slang. These include:

*   For the fun of it

*   To be different

*   To be picturesque

*   To be wasting

*   As an exercise in wit or ingenuity

*   To escape from clichés

*   To enrich the language

*   To add concreteness to speech

*   To reduce seriousness

*   To be colloquial

*   For ease of social interaction

*   To induce intimacy

*   To show that one belongs

*   To exclude others from one's discussion

*   To be secretive.

The use of slang also suggests something about the slangster's orientation to the interlocutor. This implies that the other person identifies fully with the speaker's attitudes.

Slang is casual spoken language which differs from other speech. Some linguists thing of slang as the sprinkles of colour in a language since it is unique, unusual and sometimes starting. As a general rule slang is not used in formal spoken language or in writing unless the speaker is

attempting to achieve a deliberate effect. Some slang terms however make the jump from slang to acceptable/common usage, as in the case with 'ok' etc.

Ademola – Adeoye (2000) in his study of Language, Gender and Identity among undergraduates in the Enlgish Department of the University of Lagos claimed that a handful of slang words and expressions originated form indigenous Nigerian languages like Hausa, Ibo, Yoruba and pidgin. For example:

Slang Term	Originating Language	Meaning
Gbeborun	Yoruba	Gossip
Yanga	Igbo	to show off
Wahala	Hausa	trouble
Lepa	Yoruba	a slim person
Opeke	Yoruba	beautiful lady
Shine ya eye	Pidgin	be smart / vigilant
Shakara	Yoruba	to show off
Orobo	Yoruba	a fat person etc

In his analysis, he identified some differences in slang expressions as used by males and females. This implies that, makes and females refer to things and events in a slightly different way. Examples:

Expression	Female Slang	Male Slang
Really pretty girl	cuttie, Chico	Opeke, she is bam
	Bad girl, correct nose	sweet chocolate

Relax / take it easy   pam, chill, perch, mellow   Cool temper, maintain

cool down

A mother of one child after one   tokumbo, fairly use

However, majority or slang expressions except a few are used by both sexes. Similarly therefore, the following are a handful of popular slang words and or expressions as used in Nigerian universities specifically TASCE. A more comprehensive list will be included in the appendices.

Slang Expression	Meaning
Body sweet me	I'm excited; excitement
Carry go	go on with what you are doing
Nice-up	to go ease oneself.
Lighthouse family	a smoking clique
Aristo	an older male who prefers younger females for intimate relationship
Sugar Mummy	an older woman who prefers younger boys for intimate relationship
Bazz	To smoke
Bail	to sneak away
Old School	old fashioned
How far? Watz up?	Any news? Or how are you doing?
Stab Lectures	Miss Lectures

I no send	I don't care
The flow; the koko	the talk of the moment
Zap	move away quickly (especially in case of emergency / unrest)
Chill, cool down	take it easy
The koko	the real thing
Nothing dey happen	I'm ok; I'm doing fine
Headlights	a lady's boobs
Veggies	vegetables
Garrium / german stones	garri
Shades	sun glasses
Walking stick/handbag	a girl who I always in the company of his boy friend or other boys
Wassup	What is going on; how do you do
Chimney	Chain smoker
Map	to steal
50cl	a fat person (usually a girl)
Kolo	Crazy
The bomb	the best thing or the reigning thing.
Browse	to woo a girl; the act of.Etc

The impression one gets form this is that most male and female undergraduates give alternative names to members of the opposite sex, mostly to make fun of them. In spite of the reasons for given these names, one can not but wonder at what these names, one can

not but wonder at what these names connote. For example-tomato, honey, pancake, obe (soup), zobo (a local drink) sweet chocolate, etc are alternative names for females. These are names of food items or consumables all of which tend to dehumanize the female the female person (Swift, 2000). There are also others that reduce females to nothing but sex objects-boobs, cowbell, figure-eight etc

Conversely, females give to their male colleagues alternative names which are mostluy complimentary and sometimes eulogize male sexuality, e.g. hunk, lover boy, stud, Mr. Universe, fine boy, etc. They also give them names of their most loved foreign and local stars Michael Jordan, Shaggy, Alariwo, Tommy, etc. This is not to understate some deeming alternative names too, not intended to be rude though but because they want to belong (Mackinnon, 2003). The questions of sexism and differences in language use is a question of the power relations between the sexes. This power struggle will be part of the context of all utterances under patriarchy (Adebayo, 1999 &1985).

McComick, and saporta, (1990) in a study of the Ecology of Language consequence of language contact with English and other African languages (pp 212). They said that language and dialects and other coinages (slang inclusive) do not exist in a vacuum. It is a well established fact that when or more languages come into contact, they influence each other. The predominant culture and society in which these languages thrive in no small measure influence the language use too. Thus, because English was the language was the language of government and business in pre-independent Nigeria, borrowing from it by indigenous languages was one major factor that enhanced slang evolution. Major Characteristics of borrowing is the integration of the borrowed term into

the linguistic structure of the receiving language. The most umportantnativisation process involves phonology. When faced with a foreign sound that does not exist in the language of a particular people, the most natural thing to do is to substitute it with the most similar language sound (intuitive or otherwise)

Slang conforms to and mostly takes the consonant vowel (cv) syllabic structure. This means the most slang expressions have consonants at the initial part of a word, which is then followed by a verb. For example

Slang	Syllabic Structure	Meaning
Chimney	cv [tsi:mni]	a chain smoker
Pupsi	cv [p^psi]	father, dad
Chacha	cv [tsats]	brand new
Veggies	cv [vegi:z]	vegetable
Mellow	cv [melou]	relax, etc

There are a handful of slang expressions too that the syllabic structure (vc) i.e. the vowel preceding the consonant. Typical examples include:

Slang expression	syllabic structure	meaning
Aristo	vc [aeristo]	an older man who prefers Younger girls
Orobo	vc [rob]	a fat person
Opeke	vc	a slim beautiful girl. Etc.

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Metaphor has the potential to push the boundaries of human thought and experience. He held that metaphors are conceptual and provide a number of linguistic communities with structures for perceiving and understanding the word. Metaphor name one thing in another domain, calling likeness or analogy between things that are fundamentally different. Thus, in English, the data storage capacity of a computer is called "memory", because of its resemblance to the human faculty, while list alternative directives in a computer programme is referred to as a "menu" because the listing and choice of features are similar to the method of selecting food and drinks in restaurants. Similarity the obvious set of metaphoric words applies to the linkage of animal characteristics to human ones. A typical example is the Transfer of a name of an animal to a person in slang e.g. 'dog' means prostitute. In slang therefore, the term 'dog' as used metaphorically connotes a debased personality namely one whose behavior is akin to that of a dog especially as it relates to matters of sexuality, or eating habits, etc (Haugen). With all these factors stated above as the basis of our literature review, it bothers on youth culture and the influence of the said culture to what they indulge in, language inclusive.

Tulloch (1991) held that youth culture is influenced more by the language of their environment. Knowles and Elliot (1997) added that youth culture also regularly adopts a number of adverbs that are used to emphasize or intensify an adjective. They held that one of the largest sets of words associated with youth culture relates to the different styles of music listened to by young people. Terms noted here include gangster, handbag, hip-hop, new wave, zouk, thrash metal etc. Associating words relating to partying and dancing include – body popping, break – dancing, stage – diving, warehouse party, etc. after this youngster may just 'spazz out' (lose physical and or emotional control), especially if they are 'loved up' (intoxicated by the drug ecstasy or its equivalent). Words here are mostly ephemeral and they disappear with that generation's

progression to full adulthood. That is why we say that slang barely lives long enough to be included in a dictionary. Modern speech has taken traditional folklores, genres, etc especially of youth and scholarly speech. This include a parade of mini-dialogues, proverbs, comical riddles, invectives (e.g. teasing phrases), comical threats etc. many elements of speech are borrowed from literature, films and cartoons, etc.

Traditional idioms are also included consequently, and it changes youth speech especially in the area of phonetics. Thus modern youth and or university slang are and found to correspond to such slang status described earlier, generally slang as a cultural and linguistic system moves in its development from a closed to an open, and primitive stages where formation of new words begins. In summary, we have come to see that slang begins as a group-specific term which tends primarily to foster a sense of collective belonging in a group. In addition it can provide a way to talk about questionable or illegal activities without being obvious. It is designed to make speech more casual and playful. Most terms are related to human sexually. It is also short-lived, rarely existing long enough to make it into the dictionary.

Generally, it though a group of people, then spread over an entire region. Undergraduate, for example, often develop complex slang terms with slang from different regions diffusing into a university campus. Also as they leave the campus, they carry it to other young people in various part of the country and the world. It is worthy of mention here that learning how to use slang can be very difficult because the terms are often nonsensical and difficult to comprehend.

However, if this is done to fit into classes of people (clique), then you have to be careful not to employ its usage in all spheres of the society (language - wise). For as long as research has shown, slang is unofficial. By this implication among others, we should be careful in the use of

slang. We have other varieties of speech to choose from and to use in specific situations, places and or times.

2.4   EMPIRICAL STUDY

The university campus is microcosm of Nigerian society because its highly complex and multilingual. It would be recalled that the enlarged post-independent influx of students to higher institutions has made it a fair representation of the Nigerian population.In formal and informal settings, one finds out that the Nigerian languages and the English language functions slide beside Pidgin/Broken English, pure English (The Queen's variety), and slang (inter language) operates as the local spoken codes. So, students – undergraduates are often at a loss on the language to use, where and for what purpose. Thus, issues like standard (British) English, standard (Nigerian) English, Pidgin English, or other codes such as slang etc are often confusing.

Abah and Nguemo (2016), carryout a research on Slang as a means of exclusion from in-group communication of selected undergraduates of the Ahmadu Bello University, Zaria.

This paper examines the use of slang as a means of excluding those outside the social circle(s) of selected undergraduates of the Ahmadu Bello University, Zaria from their in-group communication. The paper begins by looking at how users of language manipulate it to meet their communication needs leading to the evolution of several varieties which apart from meeting these needs, also become a form of identity for such users. Thereafter, the paper examines English slang as one of such varieties from its initially restricted use to its prevalence among Nigerian undergraduates in general and those of the Ahmadu Bello University, Zaria in particular while also appraising its various definitions put forward by some linguists. In addition, the paper discusses its methodology especially the three research instruments (involving questionnaires,

spontaneous interviews and non-participatory observation) used for data collection from randomly selected undergraduates of the institution across four faculties namely: Faculty of Arts, Education, Engineering and Social Sciences. Drawing from the data obtained through the aforementioned instruments and its subsequent analysis, the paper discusses the findings which proved that slang is a veritable tool among the target population who do not only use it as a powerful means of communication and identity enhancement but also, as a way of shutting out those whom they do not want to be part of their in-group communication. The findings also showed that, those who were mostly excluded from the in-group communication of the subjects of this study through the use of coded slang words were lecturers, invigilators and female students. The paper concludes that, slang as used by the subjects of the study is not just a symbol of identity, but a potent tool that empowers them to either open the door to „outsiders" to partake of their communication or shut it against them through the use of special slang words.

Odogwu, (2018) examines the sociolinguistic analysis of slangy expressions in Nigerian pidgin. This paper undertakes a sociolinguistic analysis of slangy expressions in Nigerian Pidgin. The corpus for this study was gotten systematically through participant observation of conversational discourses in everyday contexts amongst Nigerians living in the Warri-Ughelli-Sapele axes of Delta State. These linguistic data were then recorded and transcribed to aid analysis. The study adopted the Referential theory of Richards and Ogden (1923) in the analysis of data using the descriptive research methodology. These set of data were from conversations in football viewing centres, bukas (roadside food vendors), motor-parks, university campuses, and the market. Slangy expressions as used by presenters on private radio stations and lyrics of popular Nigerian songs were also analysed descriptively. A total of thirty-three (33) slangy expressions were analysed contextually and referentially. The paper ended on the note that every speaker poses a variety of

slangy expressions and tends to choose among them in accordance with the social situation that calls for their use and that these expressions are fully intelligible to the speakers. Nigerian pidgin slangy expressions are a product of social force and the creative use of language by Nigerians in order to satisfy their communication needs. Meanwhile,Chinomso, P andLovina, M (2012) examine Language of communication among University students in Federal University ofTechnology Owerri, Nigeria.This work investigate the uniqueness of slang, the creativity therein and its use as a language of communication among the students of Federal University of Technology Owerri, Nigeria. Oral interviews and informal interactions were used to elicit information from 3000 students who gave consent and were randomly selected from a pool of students after the objective of the study was explained. Key Person Interview (KPI) was used to verify/supplement the information obtained from the oral and informal interactions. The results show that the students used different slangy expressions and termsas means of communication. Also, the slang types differed from those used in other institutions and their coinage reflected creativity among students and was sex-dependent with usage more among males than females. The study revealed that slangy expression was used as an effective medium of communication to enhance group identity and solidarity among students of the Federal University of Technology Owerri.

From the above reviewed studies, one will notice that none of the researches reviewed investigated use of slangs amongst Tai Solarin College of Education, Omu-Ijebu students. Many of the studies researched on the use of slangs in other universities campuses in Nigeria. This research project therefore, set out to fill this knowledge gap.

CHAPTER THREE

RESEARCH METHYODOLOGY

3.1   RESEARCH DESIGN

This study investigates the sociolinguistics of undergraduate slang in Tai Solarin College of Education Omu- Ijebu, Ogun State, Nigeria. The study aims at finding out on slang use in the campus, whether or not the society the students-undergraduates find themselves enhance their use of this lexicon. We well also investigate the very many factors responsible for the use of slang and its overall implication to their spoken English

Thus the survey type of descriptive research design is being used. The design also concerns itself with the relationship that exits, the practice that prevails and the point of view of attitudes being felt by the many users of slang.

3.2   POPULATION OF STUDY

A total of one hundred and twenty-five (125) undergraduates were randomly selected from the five schools that makeup Tai Solarin College of Education Omu-Ijebu.

3.3   SAMPLE AND SAMPLING TECHNIQUE

A sample of 25 students each was randomly drawn from each of the five schools that makeup the colleges namely: school of Languages, sciences, Art and Social, Vocational Training, and school of Education. Hence, a total one hundred and twenty five (125) respondents were drawn.

3.4   INSTRUMENT FOR DATA COLLECTION

Questionnaires were used for this study. There were personally prepared and well structured in such a way as to elicit responses from respondents. It is divided into sections.

Section A: Deals with the respondent's perception of slang

Section B: Deals with the identification of common slang as used for every activity students indulge in and out of classes.

Section C: is on the distinction between slang and other languages- English, Pidgin, mother (native) tongue etc, and suggestions on when and where to use it. The aim is to describe these languages so that none is confused or taken for the other.

3.5   VALIDATION OF INSTRUMENT

The facts and content validity of the questionnaire were attested to by my supervisor. The drafting of the questionnaire used here-in is the influence of her guide and critical suggestions.

3.6   METHOD OF DATA COLLECTION

The questionnaires were personally distributed to samples respondent after a brief introduction of the aim of the study. Most respondents completed the questionnaires given them and were returned accordingly.

3.7   METHOD OF DATA ANALYSIS

Descriptive and statistics were used in the analysis. Tables and simple percentages were used to draw the relevant inferences and conclusion based on the data.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION OF FINDINGS

4.1   DATA PRESENTATION, ANALYSIS AND INTERPRETATION

A total of 125 questionnaires were prepared and distributed. Out of this number nine was not returned while four others were returned unfilled. Thirteen respondents claim they never used slang, thirty four others said they used it occasionally while 65 said they used it often and very often respectively.

Table 1: Slang Usage

Slang Usage	Percentage
Never	13%
Occasionally	34%
Often / Very Often	64%
Total no of Respondents	112%

The respondents gave various reasons for offering lasting slang.

Table II: Reasons for Slang Usage

Reason for slang Usage

	Reason for Slang Usage	Percentage
A	Used when (he) hears something strange	13%
B	Used to express emotions such as anger, excitant, shock	34%

	surprise, frustration etc	
C	Used for the fun of it	64%
D	Used in other to be accepted or belong	112%
E	Used	

From the tableabove , it is obvious that students have various reasons for using slang. The commonest is to belong or be accepted as one of the gang. 28% of its users claim to use merely for the fun it, while 16% use it to express emotional feelings, etc .some 5% also claim to use it for no just reason at all.

The respondents also claim to have acquired these slang words and expressions from various sources –friends, television / radio,foreign and indigenous films / novels, magazines , parents ,brothers ,/sisters , elders etc.

Table III: sources of acquisition of slang words / expressions.

Sources of acquisition of slang .	Respondents
Friends	53%
Novels ,T.V ,Magazines	30%
Films (foreign / indigenous)	14%
Family members and elders	07%
Can't remember where	08%
Total no. of respondents	112%

From the table above, it is seen that friends are the chief sources of acquisition of slang. The information media seem to be the next major sources of acquiring slang words / expression. This is not surprising as most T.V. stations in Nigeria are renowned for showing foreign movies / films which often promote violence and obscenity .Even the locally produced films /videos have started towing the same line.

The table below avails us the opportunity to see various reasons why respondents chose to refer to themselves differently. 45% claim they use alternate names for the opposite sex mainly for the fun of it .only 10% gave no reasons at all for using alternative names

Tables IV: Reasons for Using Alternative Names

	Reasons for Using Alternative Names	Respondents
A	Because it is fashionable	15%
B	They use it to poke fun at the opposite sex	45%
C	Because they call each other names , either intended to dehumanized ,hurt ,or make mockery	15%
D	To eugolized language especially of sex ,crimeetc .	10%
E	For no reasons at all	10 %
	Total responses obtained	112%

Some of the names given by male respondents as alternative to female names are as follows :

Babe, aristress , chick, tomato, lepa (slim girl), Orobo (fat girl), pussy, jezebel, honey, panake, thing, obe (soup), zobo (a local drink), baby, figure-eight, cream, aje (witch), bitch etc.

Alternative to male names are:

Hunk, bloke, dude, aristo, notorious, guy, big boy, chief, big daddy, lover boy, honey, homey, shaggy, rookie, niggie, bastard, scrub, prince charming, my paddy, Mr. Universe, the koko master, bros, mu guy, player, fire boy, Michael Jordan, G.S.M. (God Sent Man), hands' (short from of handsome), chewing gum, etc.

The impression one gets from the foregoing is that most male and female undergraduates give alternative names to members of the opposite sex mostly to make fun of them than for any other reason as stated above. Closely following this larger percentage is that they use such names to describe a person's conduct or his/her physical body features. We can see this evident in the use of such names as: 'lepa' (slim person), orobo (fat person) 'iroko" (tall person), etc. which describes one's physical status.

Slang words and expressions such as 'aristress' (a woman, usually older, who prefers younger men for intimate relationshio), 'prince charming' (a youngman who is so very fond/generous), sugar mummy (an older lady who is very elegant and enjoys the company of youngsters either for exploitation or carnal knowledge etc) go a long way to showing us the conducts of this people mentioned.

Also, because each of the opposite sex calls each other names, the create names for themselves. For instance, the males call the females especially to dehumanize, hurt or make mockery and not

necessarily as an insult in the following slang words and expressions: tomato, pussy, jezebel, aje (witch), bitch, etc.

This slang is embarrassing and dehumanizing. Some of them reduce the woman species to an edible food as in 'tomatoes' 'ice-cream', 'obe' (soup) etc.

Females too call their male folks 'bastard', 'scrub' 'shewing gum', player etc. not primarily because they enjoy calling them so but that they are called names by males.

4.2   DISCUSSION OF FINDING

The most common slang words and expressions uttered by the respondents (male/female) consist of single words or phrases conveying different levels of intensity e.g.

Bitch! Hell! Fuck! Fuck up! Heavens! Etc

Apart from these expressions in English, there are also a few in some indigenous Nigerian Languages:Egbesu! Allah! Olorun! Chineke! Ogun! Amadioha! Owoicho-Ada! Wah Lai talai, etc.Intrestingly, these slang expressionsin vernacular deal with names of deities (god) or of the Almighty God in the various languages and or of any one that holds a scared place in the belief system of each respondent's community. For instance "Allah" (Hausa), "Olorun" (Yoruba), "Chineke" (Igbo, "Owoicho-Ada" (Idoma).

In Table I for instance, slang is used quite often than not, while in Table II we held that it is used mainly in order to belong to an in group (clique). There are also other reasons given for its usage. Reasons such as for the fun of it, to express emotion, for ease of communication, among others.

Contrary to expectation, none of these utterances (whether of a positive or negative kind) is peculiar to any sex. One strongly suspects that the use of slang words and expression or lack of its is more related to social class and religion than it is to gender. This account for why in Table 1, 13% claim they never used slag, while in the Table II, 5% of the respondents claim they use it but for no reason all. In Table III, 8% claim they don't know where and how they acquire this lexicon. This could be true because many young undergraduates come from parents who have minimum level of education, exposure or are religious. Quite a number too are both educated and religious. Therefore, slang will be a taboo in their homes. Some of the respondents who do not use slag at all claim to do so because of their faith which forbids them to use slang as most of its words and expressions has an immoral connotation. It contains expressions that have a lot to do with sex, crime, alcohol, mockery, etc.

In spite of the seemingly innocuous reasons for giving alternative names to members of the opposite sex, it is observed in Table IV and some of these names reduce ad or dehumanize the opposite sex. For instance, the alternative names for females – tomato, pancake, ice-cream etc. are food items or consumables all of which tend to dehumanize the female gender. There are others too that reduce females to mere objects-cowbell, figure eight, boobs, etc. this slang too portrays females as sex objects. The worst of them all – "thing" portray the girl child, lady or woman as having no more importance than an acquired property

Conversely too, females give their make colleagues alternative names which unlike the former are mostly complimentary and sometimes eulogize male sexuality e.g. Hunk, lover-boy, stud, Mr. Universe, big bros, etc.

They also give them names of their most revered local and international stars – Alariwo, Shaggy, Michael Jordan etc. the no-so-complimentary ones aren't nearly as demeaning as the alternative given them. A typical example is 'bastard' among others.

May respondents refer to their opposite sex by those some what demeaning alterative names not because they want to be rude but because they are friends to those who utter this slang. So, they would not want to be left out. Hence to belong, you have to use the lingo. About being referred to as-babe, chick, cream, pancakeetc (for females). This may be due to what is known as "Gender socialization".

Gender socialization is a process through which women come to identify themselves as seal beings; as subordinates, as beings that exist for men. It is also a process through which women internalize a male image of their sexuality as their identity as women it also goes through the same process for males. Females call them – bastards, scrubs niggies, etc. Through the same process of incorporation (Gender socialization), males embraced hose slang and often go not offended. Female often alter these words/expression out of rage, revenge, etc or when intended to make an effect.

This study have therefore come to realize that these occur (That is the giving and calling of alternative names to opposite sex) because of the nature of our Nigerian environment. Male respondents in this study have used several demeaning references for females than females for males. It is there free inferred that these may be one of the ways and or alternatives with which they know how to use well since our immediate Nigerian society is a patriarchal one. Men tend to

have more power and usually wield it over women. The question of sexism and difference in language use etc is a question of the power relations between the sexes. This power tussle will be part of the context of all utterances especially under patriarchy. Nigerian in a typical example TASCE,

4.3   IMPLICATION OF FINDINGS

The usage of slang by students-undergraduates exposes them to linguistic variants in Nigeria. Instead of concentrating on the sole usage of the acceptable utterance used for general endeavours, he distracts himself in the usage of this lexicon. As such segregation or alienation, crime, sex, alcoholism etc goes on the increase.

The use of slang enhances segregation. It is a lexicon used by a group of people. As our investigation revealed in Table II, it is used mainly in order to belong (be accepted among an in-group/clique). Thus, any other person who hears this sort of language and wants to belong to the clique makes conscious effort to use it. If one is unable to use it, be sees him/herself alienated from the group.

In all these words and expressions, one would not understand except the commonest ones such as "was sup", "shine ya eyes". "the flow" etc. As such one is at a loss if two people or a group of users are speaking in this way. Most of these words mentioned above too are related to either sex, crime, alcoholism or the likes. The implication of this form of language to learning and a learned society is that the words/expressions influence the learning activities of the individual and the society at large. This is because of the nature of English Language. English is not our mother tongue. Therefore it requires a regular effort to be proficient in its usage. This system provides

and inexhaustible framework for the expression of thought as well as for taking actions relating to such words, expressions and meanings.

This study therefore recommends that TASCE students should be aware that it is a form of language that is restricted to an in-group. It is not acceptable in all manner of communication and in all places. For example it cannot be used formally in education, politicos, religion, etc. Therefore, efforts should be geared towards using the generally accepted language / lexicon (English, so that together with what is obtainable else where, we will be able to communicate appropriately and without boundaries as is the goal of every form of human language.

4.4   CONCLUSION

The word is rapidly changing. The languages of the world have to change functionally and structurally to reflect these changes which may be political, social, economic educational and technological. The place of slang as our study held is in informal atmospheres. It is used by a selected group and for a given situation. IT is neither used for politics, education, religion, etc. but for an unofficial communication among a clique. We should not make excuses for using slang in formal communications. We should only make conscious efforts to (if necessary) use slang and limit it to where it belongs – the situation, place, age, etc. In that way, we will attain the status of knowing what we are doing and doing it appropriately.We should also note that, for a sub-variety of language to be widely accepted among the people, there are conditions it has to fulfill.First, the issue of intelligibility. The variety must be intelligible ramifications to the users of the language. Indeed, there should be some agreement as to the function it will perform. For example, the local varieties – Hausa, Igbo and Yoruba will be used at home, and sometimes for semi-formal activities. A times too, these dialects are used for educational and administrative purposes byt

restricted to the region where it is spoken and understood. In this respect also, the function assigned to slang as used herein must be agreeable to al of its users.

Closely related to this is the issue of grammar. This is important especially as every Nigerian strive to use and or master the English language. The grammar of a standard variety of English conforms to that of the entire world and by implication stays close to other national dialects of the language. Most of the lexical items will have to follow the standard rules of formation of English words. The segmental, stress and intonation patterns of the Standard English phonological system have to be followed to a reasonable extent in order to achieve intelligibility. Therefore, in the use of slang, if it fulfills this recommendation, it should be accepted as mainstream language. But if not, it should maintain the status of an informal language restricted to a particular situation, place, age and the likes.

Conclusion, it is essential that Nigerians themselves should examine their aptitudes to language use. These may include English vis-à-vis the indigenous languages and other codes, slang inclusive.

CHAPTER FIVE

SUMMARY, CONCLUSION, RECOMMENDAITON / SUGGESTION

5.1   SUMMARY

This study attempted to investigate the sociolinguistic analysis of slang; a case study of undergraduates in Tai Solarin College of Education (TASCE), Omu-Ijebu, Ogun State, Nigeria. Attempts were made to finding out what slang is, who use it, for what purpose and its source. Also, we attempted a look at its effect on language development / use and possible remedies.

The following research questions were stated and tested using descriptive statistics:

   i.   Who uses slang?

   ii.   Reasons for its usage?

   iii.   Sources of acquisition of slang words / expressions

   iv.   The type of slang convenient / preferred for use by males and females.

The results showed that slang adversely affects language development. Development is a target desirable for every nation. It is the realization that language can help enhance the development of various spheres of life of a nation that is embarked upon. The goal of every language is that it fosters development. Development here is perceived in terms of political, socio-economic, educational, technological / scientific, literary and linguistic developments. Considering the language situation in Nigeria (about 400 languages in existence), there is every likelihood to view multilingualism as a negative feature for development. Yet, it can be a blessing if the rich cultural resources of diverse linguistic groups are pooled together and utilized for development. While TASCE and Nigeria is a society of uncoordinated multilingualism, it could be a community and

nation of coordinated societal bilingualism whereby informal language varieties – pidgin, slang, etc. stand on one hand, indigenous languages stand on the other, while English stand on the third hand.

In this study, it was also found out that people use slang often than they realized.. Among the many responses obtained about possible reasons for its usage, it was gathered that slang is mostly used in order to belong or be accepted among a group. Another reason given is for the mere fun derived from using this type of lexicon. About its source, our study revealed that it is acquired mostly from friends/peers, then television and radios, novels, movies, elders etc (in that order). Finally, males and females chose to refer to their opposite sex using alternative names, it was shown that this is done not with the intention to hurt, demean or dehumanize. It is merely for innocuous reasons. Our investigation thus revealed that this is because of the society we live in. Men wield it over women. This belief also reared its head in the use of language and or in giving their opposite sex (females) a rather dehumanizing alternative name.

5.2   CONCLUSION

Slang is a term that means words or phrases that are unanimous to the character and atmosphere of a place but strikingly different from the standard (official / acceptable) lexicon in areas of its usage. In the course of this study, it was inferred that much of the languages a child is exposed to occurs mainly at school and on the mass media. Consequently, learners end up learning and using bookish and stilted English of which slangs is a typical example.

The process of learning a language is arduous especially for the Nigerian. He is constantly exposed to one form of language or the other. Also, there is no smooth transition from the home

to the school. The learner is expected to learn the language which is new to him/her, and at the same time learn other subjects in it. Hence, he is expected to learn things in a language he does not yet understand. He thus ends up memorizing both the language and content of subjects without learning the means of understand the expressing himself clearly in English.

From the foregoing, it can be concluded that slang thus affects the overall use and mastery of language and learning. Language development can also be affected by the learner's pre-disposition and attitude towards learning. While they may be comments on one hand, they may be pressure from the learner's family to achieve a higher proficiency in language use. As the pressure mounts, he finds alternative succor with his friends. These friends may be bound together by an identity- 'language'. And because he wants to belong, he has no choice than to use the language en-vogue among the clique. This adversely affects his/her overall language development.

5.3   RECOMMENDATIONS

In view of the findings in this study, the following recommendations were made.

Parents should have qualitative time for their children. They should pay attention to their children's language acquisition and uses. A child who is stimulated towards using a language as a primary means of communication has a greater motivation for learning it. He has little or no privilege to form/join cliques, consequent of which he./she may be introduced to slang or other informal language varieties. Learning to use slang can be time consuming, this time can be used for profitable learning. Research has shown that slang is unofficial and therefore, not intelligible outside the confine of its usage. By this implication among others, we should beware of slang and

use the Standard English which mastery will have positive impact on academic advancement both within Nigeria and internationally.

This study could be enlarging to cover the wider society so that generalizations could be made more confidently. This will help to establish need for a conducive language environment in our societies. Therefore, research can also be conducted to ascertain the efficacy of educating parents through seminars and symposia organized by both linguists and sociologists on valuable ways the home (the microcosm of the larger society0 can foster the right linguistic virtues to their wards.

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QUESTIONNAIRE ON SLANG USAGE.

NAME OF RESPONDENT:_____

LEVEL:_____

DEPT/FACULTY:_____

INTRODUCTION

Within a society or culture, people regularly associate with each other because they have some characteristics or interests in common, hence may be bound by certain vocabulary. This vocabulary then becomes a badge of membership of the subculture. You learn and use the appropriate words to prove that you are a member and in order to associate with other members. Such sub-culture can found for examples, as this study specifies among Undergraduate students.

This questionnaire therefore is to investigate some of these unique slangs as used in the different spheres of life on the campus.

I regret all inconveniences these might cause you.

SECTION A

1.   What do you think slang is used for?_____
2.   Is it limited to a particular group of people? Yes (   ) No (   )
3.   When do people usually use slang?_____
4.   Do slang portray your intensions?   Yes (   ) No (   )
5.   Can you use slang in all manner of communication? Yes (   ) No (   )
6.   Please, give reasons (if any) _____
7.   Is (are) there any peculiarity (-ies) in its use among different groups? Yes   No
8.   Do you feel relaxed when using slang among your peers? Yes   No
9.   Please, give reasons (if any)_____
10.   Is there any importance attached to the slang used on campus? Yes
11.   Do you think people will respect those who use slang often? Yes

12.   Please, give reasons (if any)_____

13.   Do you think the same slang used on a campus (TASUED,for examples) is acceptable elsewhere? Yes (   ) No (   )

SECTION B

14.   As an undergraduate(in TASUED),what are the commonest slang in campus?

	Slang	**Meaning**
E.g	lem	to eat
(a)		
(b)		
(c)		
(d)		

15.   Please list any FOUR(4) slang words or groups of words that you use in doing the following:

(I)   In describing a boring class

       (a)   (c)

       (b)   (d)

(II)   When in trouble

       (a)   (c)
       (b)   (d)

(III) In describing a girl

(a)   (c)

(b)   (d)

(IV)   In doing sports

(a)   (c)

(b)   (d)

SECTION C

16.   How would you describe?

(a) A girl who is beautiful _____

(b) A drunkard _____   (c)   A   chain smoker _____   (d)   A   flirt _____   (e)   A   gorgeously   dressed   guy _____ & girl _____1

17.   In which words or group of words would you:

(a) Tell your parents / guardians that you need some money _____

_____

(b)Request a favour e.g. food from a fellow student _____

_____

(c) Tell your friend that you are fine_____

(d) Tell your friend who is likely to be hurt to run under cover _____

_____

(e) When a boy woes a girl _____

18.   When and for what purpose would you use the following languages in

the university campus?

(I)   Standard English (British)

_____

_____

(II)   Pidgin English

_____

_____

(III)   First Language (Mother Tongue)

_____

_____

(iv)   Slang

_____

_____

Thanks