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Alexandra Uzoaku Esimaje[1]
Benson Idahosa University, Nigeria

Obiageli Nnamani
Enugu State University of Science and Technology, Nigeria

Attitude of present-day educated Nigerians to Nigerian English

Abstract

This paper investigates the social attitude of present-day educated Nigerians to Nigerian English (NE) in order to ascertain whether or not the variety suffers discrimination. The paper adopts two methods: a social survey method and a verbal guise method. A questionnaire with a Likert scale is used to measure the attitude of 1029 subjects towards NE. All the participants were drawn from Departments of English Studies of 15 universities in Nigeria and comprise 500 postgraduate students, 400 final year undergraduate students, and 129 lecturers. The results show a tendency for educated Nigerians to prefer British English (BE) to Nigerian English while they dissociate themselves from American English (AME). The evaluation of attitudes returned the highest acceptance rating of 71.05% for BE to prove that it is highly rated and preferred above NE which has a 36.07% acceptance and AE with a 15.63% acceptance. In order to verify these results, 50 of the 500 postgraduate students were subjected to a verbal guise to determine the extent to which their self reports matched their actual attitudes. The results of this indirect assessment showed positive scores for all three varieties, however, in the descending order of: BE; 178 out of 248 (71.77%), NE; 167 out of 250 (66.08%) and AME; 128 out of 247 (51.82%). Therefore, all three varieties are accepted although BE and NE are valued more than AME which does not enjoy a comparable level of acceptance. Interestingly, therefore, the results of the indirect assessment do not conform to those of the direct assessments and lead to the conclusion that Nigerian English has indeed gained acceptance amongst its educated speakers.

Keywords: Nigerian English, language attitude, discrimination, and language politics

Introduction

The dispersion of English in many countries of the world has led to the globalizing status of the language and concurrently resulted in the emergence of many of its varieties (Crystal, 2003; Svartvik & Leech, 2006). As a result, the global linguistics community is grappling with the consequences of this unprecedented phenomenon. In the academic sphere, substantial research effort has been expended on the definition, description and evaluation of the non-native 'Englishes' on the one hand and considerations of what the expansion of English portends for the English

[1] Correspondence concerning this article should be addressed to Alexandra Uzoaku Esimaje, Benson Idahosa University: alexandra.esimaje@live.com

language itself and for its owners on the other hand (Crystal, 1988; Kachru, 1985). Among the world Englishes is the variety used in Nigeria for educational and official purposes, called Nigerian English. Nigerian English (NE) is the indigenized variety of British English (BE) transferred to the country by virtue of its colonial experience, and the form of English spoken and written by the educated class in Nigeria. The status of the non-native Englishes vis-à-vis the native English has also attracted research attention and continues to do so. In the world Englishes context, it has been observed (e.g. Jowitt, 2013) that the new varieties of English seem to suffer discrimination and that there is preference for the native form. This is the area of interest of this paper. While it is not deniable that the English spoken and written in Nigeria is unique in many respects and that it qualifies as a variety in its own right, the use of the expression 'Nigerian English' to describe its usage is viewed as substandard by some educated Nigerians. Consequently, the label 'NE' seems to provoke feelings of inferiority among its educated users unlike BE. This paper seeks to provide empirical evidence for this claim.

Conceptual backgrounds

Politics of language

Politics is concerned with power: the power to make decisions, to control resources, to control other people's behaviour, and to control their values. Language has the power to influence the thoughts, behaviours and actions of its users. The politics of language refers to ideologically-governed attitudes that influence decisions about the choice of language or language variety. In Nigeria, as elsewhere, language decisions entail political decisions such that a language is promoted not because it is better than others but rather because it is connected with power which can be social, economic, political, or all of them. This is how a minority language can become an official language. Language politics relates also to the concept of language loyalty, which can be defined as a strong preference for using a minority language (Szecsy, 2008). As Szecsy notes, loyalty to one's language is generally portrayed by a desire to retain an identity that is articulated through the use of that language, to adhere to cultural practices associated with that language and to maintain it by using it in order to keep it alive. This is an important ideology for language preservation and growth. The exploration of language ideologies reveals the connections between beliefs about language and the larger social, political, economic and cultural systems they are a part of, and illustrate how these beliefs are informed by and rooted in such systems. As Kachru (1986, p. 144 in Awonusi, 1994) confirms, "language and power go together". He elucidates this stance with American English owing to the power and superiority which America has acquired in the areas of science, technology, commerce, military affairs, and politics. He surmises that American English now provides 'an example of linguistic pride and what may be termed a conscious effort toward establishing language identity'. Can non – native speakers of English replicate the effort of America? This is a case of attitude.

Nigerian English

According to Kachru's (1985, 1986) classification of world Englishes, English is spoken in three circles. The inner circle is 'norm-providing'. This means that English language functions as norms in these countries. The outer circle is 'norm-developing'. The expanding circle is 'norm-dependent', because it relies on the standards set by native speakers in the inner circle. Nigeria belongs to the outer circle countries. In the outer circle countries, English is typically not the first language, but serves as a useful lingua franca between ethnic and language groups. Although there are conflicting statistics on the exact number of speakers of English in Nigeria today, according to a recent statistics by Ethnologue (2015), 53.34% of Nigerians speak some English, this amounts to 79.000.000 people. While 4.000.000 speak it as a first language, 75.000.000 speak it as a second language (L2). This number far surpasses the number of speakers of the language in the whole of the United Kingdom, which is put at 59.600.000. But even if this figure is lower, as Adegbite (2010) argues, Nigeria still tops the list of 63 countries where there are substantial second language users of English with its estimated 43 million L2 speakers. Schmied (1991, p. 27) however cautions that African nations are primarily "afrophone": only an educated minority speaks and uses English. Nonetheless, as Adegbite notes (2010) this leading position makes Nigeria central to the study of World Englishes and subsequently the onus is on Nigerian scholars to study the status, forms and functions of the variety, particularly in the context of Nigeria's national development objective and of global economic, cultural and technological advances (Akere, 2009). The significance of the Nigerian population of English speakers among West African countries is highlighted by Görlach (1984), who notes that "the future of English in West Africa will more or less be decided by what forms and functions it will take in this state [Nigeria], whose population and economic power surpasses those of all neighbouring coastal states taken together" (p. 39). And Kachru (1995) puts this even more succinctly when he contends: "The West Africans have over a period of time given English a Nigerian identity. Nigerian English therefore occupies a prime position among the world Englishes" (p. vi).

From the definition and characterization of Nigerian English (NE, henceforth) to the description of its different uses and forms in social contexts, to the stage of its codification, scholars in Nigeria have engaged in extensive research on this variety of English since the suggestion by Walsh in 1967 that the English used in Nigeria is a promising variety of English. However, the problem of its acceptance seems to remain.

Acceptance of NE

Jowitt (2013) presents the NE debate and controversy quite succinctly. First, he points out the definitional confusion attending the term NE. On the one hand, it denotes the totality of uses of English in Nigeria. On the other hand, it refers to linguistic forms that impart distinctiveness to English as used in Nigeria. Either of these views has generated oppositions and debates from many Nigerians including teachers of English. As Jowitt puts it, there are the 'accepters' and 'rejecters'.

Both positions, he notes correlates to a considerable extent with the descriptive approach and prescriptive approach to language respectively. The accepters see NE as a sociolinguistic phenomenon in which description of language varieties is a common practice the world over and argue that description precedes prescription. The rejecters base their objection on prescriptive and pedagogical concerns and regard all NE usages as evidence of faulty learning of English while upholding a standard which they regard as identical to the exoglossic standard of usage of Britain. This situation is not peculiarly Nigerian. In other areas where the new Englishes have made more progress in their development and establishment, the stigma remains. In India, for instance, Pingali (2009) notes that the term 'Indian English' is not one that all Indians are comfortable with and that over the years it has acquired the connotation of 'bad English'. Rubdy (2001) reports the launch in Singapore of the Speak Good English Movement (SGEM), its official sponsors denouncing 'Singlish' (Singaporean English) as 'English corrupted by Singaporeans'. In the case of Nigeria, Jowitt captures the paradox of the Nigerian elite or scholar thus: as a scholar, one affirms that NE exists and that all its sub varieties deserve to be described. Simultaneously, as a teacher, one upholds and promotes the only kind of standard, an exoglossic one, which is impracticable to teach. But as Jowitt notes, there is a convergence in the concerns of the two groups. The rejecters acknowledge peculiar usages in Nigeria and the accepters recognize the importance of setting a standard (different from BE) and border between sheer errors and acceptable usages in NE. But setting this standard has proved daunting since the inception of the concept of NE over 45 years ago. Jowitt equally believes that progress in the actual study of NE has been very slow or rather fitful. Earlier studies such as Ajani (2007) echo this point that NE does not yet have full acceptance among Nigerians, although the reasons advanced have been mostly non-linguistic in nature. He notes however that not minding the arguments of purists, more and more people are beginning to recognize and to have a positive attitude towards NE, although it may still take a while before it receives wide acceptance among the general populace. But, earlier Bamgbose (1995) had argued that most language teachers and specialists within Nigeria, agree that the Nigerian standard, which enjoys maximal social acceptability within the country, and which is internationally intelligible should be the variant taught in schools. It will be interesting to see to what extent the present study bears out these existing claims in the literature. This study will capture the current state of attitude to Nigerian English, which is a variety of English that has become wide spread and needs to be examined and harnessed to solve some of the linguistic concerns of Nigeria.

Language attitude

Attitude is a way of thinking about something or somebody or behaving towards something or somebody. Ihemere (2006, pp. 194–195) emphasizes two theoretical approaches to the study of attitudes: the *behaviourist* approach and the *mentalist* approach; to the behaviourists attitudes are to be found simply in the responses people make to social situations but to the mentalists, attitudes are viewed as an

internal, mental state, which may give rise to certain forms of behaviour. He described attitude as an intervening variable between a stimulus affecting a person and that person's response. As Veetil (2013) citing Gardner (1985 in Padwick, 2010, p. 16) says, attitude includes cognitive, affective and conative components and consists, in broad terms, of an underlying psychological predisposition to act or to influence behaviour in a certain way. Attitude is thus linked to a person's values and beliefs and promotes or discourages the choices made in all realms of activity. Moreover, Crystal (1992) defined language attitudes as the feelings people have about their own language or the languages of others. Attitudes are therefore crucial for the growth, restoration or death of languages. As Crismore (1996) affirms, positive language attitude contributes to the acceptance and growth of language variations in a speech community and it improves literacy levels. To build an ideological attitude or base for any language, the nation is instrumental. Kachru (1982, p. 66) echoes this point when he notes that the first enemy of the New Englishes is the nation states in which these Englishes are used and the second enemy is the native speaker. The second enemy, if at all it still exists, is a lesser problem. These two perceptions project two major classifications of attitudes towards the new Englishes. A major point in the debate about the new Englishes is the issue of standards or not. While Quirk (1985, 1990) calls for a unitary standard for English around the world, Kachru (1985, pp. 92, 96) insists on regions and nations developing individual standards according to the tastes and dictates of their societies. Norrish (1997, p. 3) calls for a re-thinking of the view that anything aside from Standard English is unacceptable English and advocates for a tolerant approach which incorporates aspects of nativised English. He further calls for a policy to guide teachers on which variety of English to use in teaching.

Studies on language attitudes

A substantial amount of research (empirical and non empirical) has been done on language attitudes, and particularly attitudes towards the new Englishes both by native speakers and non native speakers. Anchimbe and Anchimbe (2005) observe that English was introduced into a contact situation with several other languages, and this contact now constitutes the basic landmark for the description of postcolonial English varieties as poor, less educated, degenerate approximations of the native. They note that the very many appellations coined for the varieties of English that took root after the colonial adventure of Britain is ample proof of the divergent nature of attitudes towards them. Similar arguments have been advanced by Ngefac and Bami (2005) who investigated the case of Cameroon English (CamE) and found that CamE continues to be treated with an attitude of rejection and indignation. They conclude that language planners and decision makers who insist on Standard British English (SBE) norms are under the strong influence of what Bokamba (in Ngefac & Bami, 2005, p. np) calls a "ukolonia" tendency, that is, colonial indoctrination [leading to the belief] that "everything that has an African orientation, including indigenized English and African languages, is inferior, and that the African Dream must necessarily be rooted in Western constructs to be meaningful" (np).

In an empirical study of attitudes to Pakistani English, Parveen (2013, p. 660) also found that the positive attitude to British English among Pakistanis is due to the fact that the issue of standard is very much related to the issues of prestige, status, recognition and respect. He explains that students prefer to learn and use Standard [British] English since they feel others will respect them less if they would use Pakistani English. Although Pakistani students think that a Standard English accent is important for foreign relations and success opportunities, in the case of Cameroon, the CamE accent is promoted for general communication, while an Inner Circle English accent is to be the target in the classroom. Interestingly, as Veetil (2013) found, the attitudes towards English in general and varieties in particular are changing. In reference to Padwick (2010, pp. 24–26) he concludes that the majority of educated Indian speakers of English prefer to use their own unique variety. Padwick's research undertaken in 2009 also shows that the acceptance of Indian English among the Indians is increasing over time. This is evident in the policy statement which indicates that "Indian English can be considered a distinct variety with an identity and status of its own and should serve as a model in teaching learning situation (NSF 2005, NCERT, as cited in Padwick, (2010, pp. 27–28). In this paper, we examine how present-day educated elites in Nigeria feel about Nigerian English; how they behave toward it and what they believe about it, to determine the current level of acceptance of the variety by its users.

Instruments for measuring language attitude

Many different instruments have been used to measure language attitudes. Grondelaers and van Hout (2010) argue that the inclusion of speech-related scales in a speech Evaluation (S.E) experiment does not affect the nature and the structure of the attitudes elicited so that there's no methodological impediment to including them in an S.E research. Similarly, Zahn and Hoper (1985) recommend the use of the Speech Evaluation Instrument (SEI) to researchers as a way to make findings of various studies comparable. There is also the socio-metric procedure of measuring language attitudes which Agrawai and Thakar (2014) describe as a situation where members of a group report about their attitudes towards one another. Socio metrics are used when researchers desire a picture of the patterns within a group. Members of a group can be asked questions like 'Who in your group fits the description of YT' where Y is the attitude position being studied. Mckenzie (2010, p. 51) notes that a strategy employed in order to overcome the style-authenticity problem associated with the verbal guise technique in MGT studies is to record spontaneous speech of different speakers and to select the speakers very carefully for comparable voice qualities. A recent suggestion has been to make use of commercially available DVDs where speech is translated into multiple languages as speech stimulus for verbal-guise studies investigating informants' attitudes towards different languages. He further notes that the tendency of a majority of language studies has been to presume that respondents who listen to and evaluate stimuli speech are able to accurately and consistently identify the varieties in question as society or regionally localized forms. There have however been recent calls to include a dialect recognition

item in questionnaires where participants are presented with voice samples and subsequently asked to rate them.

Ihemere (2006) remarks that in order to control the content of the language samples used in a matched guise, the same passages should be read by each speaker of each language. Citing Fasold (1984), he further asserts that this introduces one variable as it controls another. Another problem associated with the matched guise test is that when the same speaker is used to read the same passage, speakers may be judged as performers of reading, not on the basis of the language variety they are using. To address this problem, he suggests that speakers should have similar educational background.

Mckenzie (2010, p. 52) equally notes that there are problems inherent with the direct and indirect methods of investigating language attitudes and that over reliance on only one method can lead to skewed results and misleading conclusions. He recommends that researchers should design studies which encompass several techniques of language attitude measurement. El–Dash and Busnardo (2001, pp. 61–62), cited in Mckenzie, believe that despite the usefulness of the matched-guise technique in identifying population subgroups in attitude studies, it must be complemented by direct methods of data collection which should involve either written responses or oral interviews. However, as Obiols (2002) observes, what makes the indirect methodology preferable is that the use of questionnaires, particularly those that offer written responses to "open" questions, involves deciding rationally. To avoid this distortion, more indirect methods have been sought, bearing in mind the affective component of language attitudes which are very often irrational and involve many prejudices.

Some people regard Likert scales as the most commonly used measurement scale in language attitude, for instance Redinger (2010). But, he also concedes that they produce ordinal data and therefore constitute a simplistic measurement tool for complex psychological concepts such as attitudes.

Research problem

The concern of this paper is with the attitudes of Nigeria elites to Nigerian English (NE). In Asia, for instance, teachers contribute to the devaluation of non-native English by their insistence that students obtain good grades in TOEFL or IELTS in order to continue education in their own Asian country (Veettil, 2013). Likewise residents of Singapore urged the authorities to regulate the use of Singapore English lest Singaporean children should be exposed to *bad English* (Rubdy, 2001). In the case of Nigeria, some academics who research Nigerian English, define it and even attempt to codify it, regard the variety as non-standard English (see Jowitt, 2013). The argument, as presented by Surakat (2010, p. 104), is that learners have better control of English when the input and model is Standard English (that is British English rather than Nigerian English). But, as Owolabi (2012) rightly counter argues, the assessment of NE should be endonormative rather than exonormative.

Empirical evidence (Ajani, 2007; Bamgbose, 1995; Padwick, 2010) in the literature seems to suggest a paradigm shift in attitudes to new Englishes, from

negative to positive given especially the cases of India and to some extent, Cameroon. An empirical evaluation of the attitude of present-day educated Nigerians to Nigerian English is therefore needed to ascertain whether or not the attitude to this variety has changed and to present a current assessment of this variety of English.

Method

Participants

The study used 1029 participants. All the participants were drawn from English/literature and Linguistics departments of 15 universities in Nigeria and comprised 500 postgraduate students (350 females and 150 males); 400 final year undergraduate students (300 females and 100 males); and 129 lecturers (70 females and 59 males). All respondents were selected based on their fields of study and level of education which is university level education in English and linguistics studies. This was necessary because of the specialist nature of the subject. Consequently, in order to ensure the validity of the responses, only those knowledgeable about the subject and who occupy positions of significant power relative to the subject were used.

Data

Two instruments of questionnaires and testing, which were validated by experts in the field of measurement and evaluation, were used to collect data for this study. First, a 12-item Likert scale questionnaire was designed to measure the respondents' attitudes (feelings and beliefs) to Nigerian English. Respondents were asked to indicate their level of agreement with a given statement by marking the corresponding box that best expresses their opinion/view. A scale ranging from "Strongly Disagree" to "Strongly Agree" with "Neutral" in the middle was used. We combined the responses from the series of statements (12) to create an attitudinal measurement scale. However, related responses were also further summed to create a score for a group of statements. In cases where no response was returned for particular questions, the total number of no responses was discounted from the total responses/scores so as not to bias the results. Second, a verbal guise test was used as an indirect measure of the respondents' attitudes so as to verify the results of the questionnaire. The results arising from the analyses of both data are presented and discussed in turn in the following sections.

Results 1: Analysis of self reports

A frequency analysis of the questionnaire responses was carried out to determine the strength of the attitudes of the respondents. The 12 statements (appendix 1) were categorized into the three attitudes of negative, neutral and positive. These analyses showed that British English had the highest total positive score of 2891, followed by Nigerian English which returned a total positive score of 1462 while American English had a total positive score of 631. It also revealed negative scores of 221 for BE, 1930 for NE, 2794 for AE, and then neutral scores of 730, 662, and 614 respectively. For clarity, we did the summative analyses of these

results (appendix 2) followed by the percentage ratings of the results as summarised in Table 1 and shown graphically in Figure 1.

Table 1. Percentage analyses of attitudes ratings per variety

Variety		% Positive	% Negative	% Neutral	% Total
1	British English	71.05	17.94	11.01	100
2	Nigerian English	36.07	47.06	16.33	100
3	American English	15.63	69.17	15.20	100

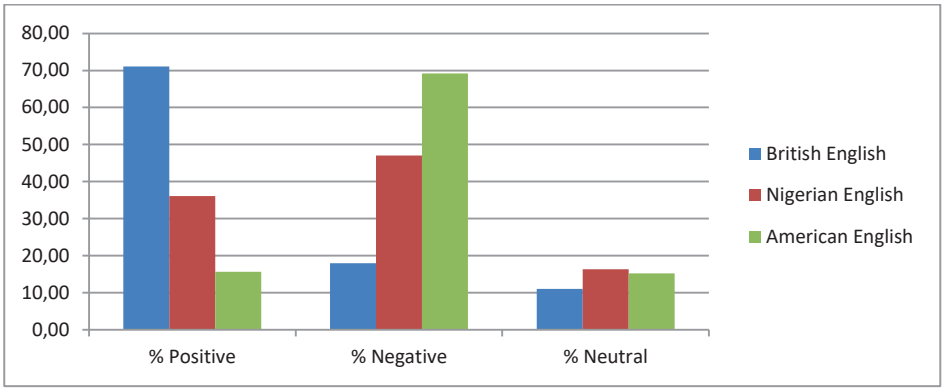


Figure 1. Percentage Analysis of Attitude ratings

Discussion

The results show that educated Nigerians believe they use, and prefer to be associated with, British English over Nigerian English while they disregard American English. The percentage acceptance rating for the varieties show that BE has 71.05% acceptance over and above 36.07% for NE and 15.63% for AE, in descending order. A clear distinction is seen between speaking and writing (Fig. 2). Respondents suggest that they use two varieties: one for speaking and another for writing (as scores for speaking and writing whether BE, NE or AE indicate). Interestingly, while evaluations for speaking NE and AE returned scores higher than those for writing them, the score for writing BE far exceeded the score for speaking it. This implies that the people believe they speak NE and AE more than they write them but write BE more than to they speak it although they would like to equally speak BE. This is reflected by the high score of 758 for the desire to speak BE in contrast to the low scores of 280 for NE and 179 for AE. The immediate impression is that educated Nigerians believe they speak and write British English more than they do Nigerian English. But also of important note is that a good number of them are even uncertain of what variety they speak, write or even love to use as the 'neutral' column suggests. Therefore, while the 'neutral' level removes uncertainty from the result, it raises a question on its own, as to whether some respondents can

truly and in reality distinguish the varieties of English in Nigeria and if indeed any uniform variety of English exists.

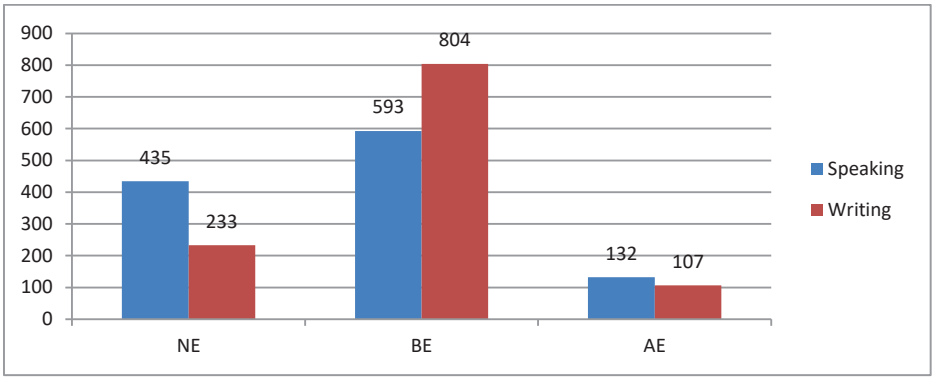


Figure 2. Variations in speaking and writing styles

Results 2: Analysis of verbal guise results

In order to verify the above results, 50 of the 500 postgraduate students were subjected to a verbal guise to determine the extent to which their self reports matched their actual attitudes. The results of this test are shown in Table 2 and subsequently compared to those of the self reports (Table 3) and then examined to enable a more accurate conclusion.

Table 2. Verbal Guise Attitude scores

Attitude to BE			
Positive	**Neutral**	**Negative**	**Total**
178	64	6	248
Attitude to NE			
167	68	15	250
Attitude to AME			
128	59	60	247

These results show that all three varieties of English have varying degrees of acceptance although BE clearly manifests the highest acceptance while AME demonstrates the least. What is striking is the fact the result contradicts the conclusion of the direct assessment (questionnaire) in that it demonstrates that NE is not disregarded nor discriminated in practice. This conclusion is evident in the comparison of the two results shown in Table 3 following.

Table 3. Comparison of Attitudes rating: Questionnaire versus Verbal Guise Results

Variety	British English				Nigerian English				American English			
Attitude	Positive	Neutral	Negative	Total	Positive	Neutral	Negative	Total	Positive	Neutral	Negative	Total
Self Reports	114	15	20	149	27	39	76	142	16	30	101	147
Verbal Guise	178	64	6	248	167	68	15	250	128	59	60	247

Conclusion

As the results of the direct assessment of speaker attitudes to Nigerian English show, English users in Nigeria prefer to be identified with the British variety of English rather than the Nigerian variety. However, the indirect assessment produced contrary results which show appreciable acceptance of Nigerian English. Therefore, self-reports did not match the actual attitudes of the respondents. A number of reasons could have accounted for this, especially the prestige of British English and the non establishment of Nigerian English.

Nonetheless, like empirical evidence proves in the cases of India (Veetil, 2013; Padwick, 2010) and Cameroon (Ngefac & Bami, 2005), attitude to Nigerian English is changing positively. The variety has gained high acceptability and, in practice, is very widely used and valued. However, because it is not very well defined and established, its users are unable to identify it and therefore believe in theory that they use BE instead. Therefore the high self evaluation scores for BE could be due to the high level of awareness of the variety other than rejection of NE. There is, therefore, need to codify the Nigerian variety of English to enable its full recognition and acceptance.

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Address:

Alexandra Esimaje
Benson Idahosa University
PMB 1100
University Way
Off Upper Adesuwa Road, GRA
Benin City, Edo State
Nigeria

Obiageli Nnamani
Enugu State University of Science and Technology
Use of English Unit
General Studies Division
Agbani, Enugu State
Nigeria

Appendix 1

Total number of Responses to the 12 statements (SD = strongly disagree, D = disagree, N = neutral, A = agree, SA = strongly agree)

	Statements	SD	D	N	A	SA	Total
1	I Speak British English	75	172	174	365	228	1014
2	I Write British English	36	76	112	494	310	1028
3	I Speak American English	241	447	193	97	35	1013
4	I Write American English	274	468	163	84	23	1012
5	I Speak Nigerian English	128	224	224	306	129	1011
6	I Write Nigerian English	237	362	176	167	66	1008
7	I love to speak British English	55	128	70	355	403	1011
8	I love to speak American English	233	458	134	120	59	1004
9	I love to speak Nigerian English	203	369	154	164	116	1006
10	I want NE to be taught in school and used officially	172	235	108	287	227	1029
11	I want BE to be taught in school and used officially	55	133	92	370	366	1016
12	I want AE to be taught in school and used officially	278	395	124	135	78	1010

Appendix 2

Summative scale analyses of attitude ratings and Percentage analyses for BE, NE & AE

Statements	Levels of Response					Total Respondents
	SD	D	U	A	SA	
British English						
I Speak British English	75	172	174	365	228	1014
I Write British English	36	76	112	494	310	1028
I love to speak British English	55	128	70	355	403	1011
I want BE to be taught in Nigerian schools and used officially	55	133	92	370	366	1016
Total Responses	221	509	448	1584	1307	(4069)
Percentage	5.43	12.51	11.01	38.93	32.12	
Percentage summary	**17.94**		**11.01**	**71.05**		

Nigerian English						
I Speak Nigerian English	128	224	224	306	129	1011
I Write Nigerian English	237	362	176	167	66	1008
I love to speak Nigerian English	203	369	154	164	116	1006
I want NE to be taught in Nigerian schools and used officially	172	235	108	287	227	1029

Total Responses	740	1190	662	924	538	(4054)
Percentage	18.25	29.35	16.33	22.80	13.27	
Percentage summary	**47.6**		**16.33**	**36.07**		

American English						
I Speak American English	241	447	193	97	35	1013
I Write American English	274	468	163	84	23	1012
I love to speak American English	233	458	134	120	59	1004
I want AE to be taught in Nigerian schools and used officially	278	395	124	135	78	1010
Total Responses	1026	1768	614	436	195	(4039)
Percentage	25.40	43.77	15.20	10.80	4.83	
Percentage summary	**69.17**		**15.20**	**15.63**		