

**THE ROLE OF NIGERIAN PIDGIN ENGLISH: A CASE STUDY
OF ARMY DAY SECONDARY SCHOOL, SOKOTO.**

BY

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APPROVAL PAGE

This research work has been carefully supervised and approved as meeting the requirement of the Department of Modern European Languages and Linguistics in the Faculty of Arts and Islamic studies, Usmanu Danfodiyo University Sokoto for the Award of B.A Degree in English language.

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DEDICATION

All Praise be to Almighty Allah, the Creator and Sustainer of heaven and earth, whose infinite mercy made this work a successful one. I dedicate this work to the beloved Messenger of Allah, may the peace and blessings of Allah be upon him. And to my Guardian Angels, Alh. Basheer A. Hari and his Queen Haj. Fatima Basheer A. Hari. Also to Aunty Zainab (Rip) and Dr. Mairo Hassan.

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ABSTRACT

The Nigerian Pidgin English is a type of English used and understood by so many people in Nigeria regardless of ethnic, cultural, and socio-economic background. Even though some people now use it in social communication, pidgin English is not only used in places like market local community and so on, but also Nigerian secondary and tertiary institutions' students now use pidgin English to communicate with each other. The continued use of Pidgin English in Nigeria made the number of interest of its speakers to continue to expand and this encouraged the growth of Nigerian pidgin. Therefore, this project attempts to study the role of Nigerian Pidgin English especially in Army Day Secondary School, Sokoto.

CHAPTER ONE

1.0 INTRODUCTION

Nigeria is a country with a background of about four hundred indigenous languages, but there are three major languages – Hausa, Igbo and Yoruba existing in three major zones of North, East and South respectively. Despite this fact, Nigerian pidgin is used in different parts of the country and it has become a common language for many. It is spoken mainly in the Southern and Eastern states like Rivers, Lagos, Delta, Edo and Cross Rivers. Merchese and Schknaal (1990) stated after a major evaluation in the Delta area of Nigeria that: “... in areas around Warri and Sapele, Nigeria pidgin is more of creole.” Creole is a mixture of European language with a local language and is spoken as a first language.

It is being viewed by some scholars as a variety of English, while others see it as a distinct language. A look at the structure of Nigerian pidgin

(NP) shows that it has structures and patterns of behaviours of its own. At its initial stage, NP was being considered as the language of those who could not speak good English, and also for those who use it for fun in social gatherings, but the educated and uneducated equally use the language. It is therefore clear that Pidgin English is not only widely used by students in Nigerian secondary schools during their conversations with the educated and uneducated public. It has become a fascinating medium of casual communication among students themselves. Fisherman (1997) asserts that “no language considered inferior is aptly illogical. This is because, where two or more speech communities come in contact, a lingua franca or common language of communication emerges. He further points out that it is the social situation use popularly known as context that affects the morpho-syntactic pattern of a language. Since pidginization, according to Hymes (1971:84) is a complex process of sociolinguistics, we shall now see the use of Nigerian Pidgin English among students of Army Day Secondary School, Sokoto State.

1.1 Background to the Study

Pidgin English is a language which was developed in a situation where speakers of different languages have a need to communicate but do not share a common or specific language. It is generally learned as a second language and used for communication among people who speak different languages.

Language is the most creative and unlimited instrument for communication and it helps us to understand and communicate with people of the same and different backgrounds. Having said this, we can agree that pidgin is a language of its own and not just a supplementary tongue as some people consider, since it serves as an instrument of social communication, especially in a multilingual environment as in Army Day Secondary School.

According to Linton (1982), he stated that “the culture of a society is the way of life of its people, the collection of ideas and habits which they

learn, share and transmit from generation to generation.” These cultures, ideas and habits can only be transmitted from generation to generation through language. In linguistics, every language is considered adequate to represent the communicative needs of its people and as such should not be made to suffer any biases.

Nigerian Pidgin English has brought the people of Nigeria together despite their differences in culture and language by creating a local culture and language for itself which blends ideas from different cultures.

1.2 Statement of the Problem

As an undergraduate student of Usmanu Danfodiyo University, I have observed that students use pidgin English in different situations as a means of communication. It is very interesting to note that what actually started as an “emergency language” between the white merchants who later turned traders has now become an elitist language in all areas of Nigeria spoken among the Nigerian students especially in secondary

school. This research therefore, intends to examine the use of Pidgin English as well as examine the reason why Pidgin English is popular among the Nigerian students in secondary schools based on sociolinguistic principle.

1.3 Significance of the Study

This study is important because it can go a long way to finding out if the use of Nigerian Pidgin English can lead to positive or negative outcome with regard to academic performance of students in Army Day Secondary School, Sokoto.

This work will no doubt contribute to increased knowledge especially in the use of Pidgin English in secondary schools as it will highlight some issues in educational planning. It will be a guide for the educational stakeholders in planning for effective educational system.

1.4 Aim and Objectives of the Study

The thrust of this work is largely sociolinguistics and it has the following objectives:

- a. To show the role of Nigerian pidgin in secondary schools, using Army Day Secondary School, Sokoto.
- b. To assess the extent of its popularity and the communicative situation within which it is used.
- c. To show who uses pidgin and for what purpose.

1.5 Justification

A lot of work and research have been conducted on pidgin as a mode of communication in Nigeria. However, its role in secondary school is worth investigating.

This work will attempt to reveal the fact that the Nigerian Pidgin English which was initially used as a medium of communication by a particular

group of people and for specific purpose has gradually progressed and developed a diverse role.

1.6 Scope and Limitation of the Study

This research work will examine the role of Pidgin English in secondary schools. It focuses mainly on students of Army Day Secondary School, Army Barrack Sokoto. With the view of providing detailed information on how pidgin functions as a medium of communication in secondary schools.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

The issues of pidgin English, its uses, growth and advantages in Nigeria, have been under discussion by different scholars, but not many have examined the role of Nigerian Pidgin English in Secondary Schools. The findings of earlier researchers are however of great benefit to this work. This chapter will therefore be looking at related Literature on Pidgin. The review touches on definitions, the uses, functions and the nature of Nigerian Pidgin.

2.1 Definitions of Pidgin

Attempts have been made by different authors and linguists to come up with the definition of Pidgin. Authors, such as Decamp (1971), have been interested in the number of languages needed to produce a true Pidgin. In that stride, Decamp (1971:22) defines that any two languages

in contact can result in ‘interlingual improvisation’ but the development of a true Pidgin requires more than two languages in contact. Whinnom (1971) says: “a Pidgin crops up from a situation involving a target language and two or more substrate languages, but the socially superior target language is usually inaccessible to the substrate speakers”.

It is true as stated that the development of a true Pidgin requires more than two languages in contact. A pidgin language consists of a base language, which continues to be modified by other languages termed as substrates. These substrates vary from place to place. In the Nigerian situation for instance in Lagos, the major substrate would be Yoruba, while in Sokoto, it would be Hausa.

It is important to note that the socially superior target language is now accessible to more substrate speakers because of the influence of formal education. Some substrate speakers are now educated, so they have access to the target language, English.

This reflects the fact that people can be compelled to communicate even if they speak different languages. They do this by coming up with a compromise language, which may not be from any of the languages belonging to any individuals. Although, Pidgin is not only used among people who do not share a common language but is also used among friends (for instance in Army Day Secondary Schools), who share a common goal. Decamp (1977:3) asserts that “There is no agreement on the group of languages called Pidgin and creoles. Linguists all agree that there is such a group, that it includes many languages and large numbers of speakers and that Pidgin-Creole has now become an important field within linguistics.” Todd (1984) opines that “Linguists who over emphasize the birth of a Pidgin in a governed situation overlook the fact that many Pidgins have evolved in non-colonial situations.” This is true because, prior to colonialism, various people of different languages have had contacts through trade, military confrontations or various social contacts. All these meetings required communication which means that

irrespective of their language disparity, they still communicated somewhat effectively.

Still on communication, Crystal (1988:22) see Pidgin as “A language which has been striped-off everything but bare essentials necessary for communication”. One can infer from this definition that pidgin; unlike English Language is a more simplified means of communication. This is so as implied above, syntactic or grammatical details are much less when compared with a language like English. But like Gani-Ikilama (1992:33) comments, “those that stress the makeshift character of Pidgins ignore the fact that they can develop to a considerable degree of stability and complexity”.

2.2 The Use of Nigerian Pidgin English

The use of Nigerian Pidgin English has become a common phenomenon to the people in various walks of life, ranging from the University community to the Secondary Schools and the laymen generally. Its usage

cut across people of different linguistic backgrounds, social status and ages. According to Adekunle (1972:198), “It is the language most frequently used as a means of inter-ethnic communication at shopping centers, informal discussions, in offices and in linguistically heterogeneous cities”.

2.2.1 In Homes

The use of Nigerian Pidgins in the home is largely attributed to inter-tribal marriages, which seem to be more common now than before. This applies especially in situations where the couples are illiterates. Indigenous languages are hardly spoken. Pidgin English becomes the dominant language spoken by the parents and their children, although there are cases where by the children may learn one of their parent’s languages later on. Also, they may on the other hand learn languages from their neighbours if they come in contact.

The presences of domestic servants in the home or even some relatives who speak Pidgin in the home of literates also enhance the use of Nigerian Pidgin English in homes. In areas like Port Harcourt, Sapele, Warri, and so on, where Nigerian Pidgin is predominant, it is the language of many homes; even in the homes of School Teachers.

2.2.2 Educational Institutions

Nigerian Pidgin today can be heard at every level of education, from Primary to Tertiary institutions, despite the restriction in its use. Adetugbo (1970) comments that; “Even among the highly educated Teachers of English language there is often recourse to Pidgin English as the vehicle of informal education”.

This is largely true even though it is not applicable to all Teachers. Though Nigerian Pidgin English is not restricted officially in the school system, pupils still use it when they are on break, because they already know how to speak it before coming to school. And those who cannot

speaking it can learn it within few weeks of starting school. Akinluyi (1977:40) opines that; “break time at school is one of those times that children look forward to; they mix up with other children, play, and express themselves freely. This is the time when the ‘forbidden’ Pidgin is heard everywhere in the school”.

2.2.3 Mass Media

Nigerian Pidgin, the lingua franca of intercultural communication in multi ethnic Nigeria, has no official recognition as an official language but it has penetrated the print and electronic media. Alabi (1999:83) says; “it appears that many Nigerian novelists, playwrights, advertising agents, trade unionists, and even politicians realized and have begun to exploit the great potentialities of the language as a medium of mass communication. For instance, the various broadcasting organs in Nigeria have in recent years done much to make Pidgin English popular by allowing its use in advertisements and comedies”.

This is true, the mass media use Nigerian Pidgin to pass messages across to people. The media, radio, newspapers and television, do a lot of programs in Pidgin. Some cartoonists and columnists also use Nigerian Pidgin in some Nigerian Newspapers. Such programs like; village Head master, the National Television Program, ‘Waka-about’ a weekly column in one of the national dailies, ‘Lagos Week-End’, which cut across the nation for over a decade. ‘Oga Driver’ is a Federal Road Safety Corps program on Kaduna F.M. This indicates that Nigerian Pidgin is used greatly in Mass Media.

2.2.4 Trade

Traders prefer using Nigerian Pidgin rather than using the form of Standard English during conversation or in business transactions, due to its simplicity. For example, the market women, bus drivers, mechanics that are not educated can all communicate effectively, using Nigerian Pidgin. Sawyer (1983:3) observes that; “without Nigerian Pidgin English, trade and development, and all commercial activities between

many people would have been greatly retarded”. This is true because the most common place where people speak Pidgin English is in the market.

2.2.5 Pidgin Among Workers

The use of Nigerian Pidgin among workers is increasingly becoming popular. The fact that it is not attached to any ethnic group makes it a very important tool during informal conversation in offices. Akinluyi (1977:45) cited Kisob who said; “Pidgin English is the workers’ language in west Africa’s industrial towns where labor is drawn from various tribal groups. It is therefore an industrial language of great economic importance, an indispensable raw material in any scheme of industrialization. Nigerian Pidgin, because of its use in diverse circumstances and business places, employs technical language, as in the examples given below:

ENGLISH	TECHNICAL USE	UNMARKED PIDGIN
Am tired	I don tire	Me don tire
Don't waste time	No delay	No waste time
We own it	Na we get am	Na we own am
What do you sell	Wetin u dey sell	Wetin una dey sell
I don't have time	I no get time	Me no get am for time

2.2.6 POLITICS AND GOVERNANCE

The government use Nigerian Pidgin as a very important tool in passing out information to the people, regarding the activities of the government, the relationship between the citizens, government and politics generally. According to Okai (1998:17) "Political parties switch from Standard English to Nigerian Pidgin and sometimes vernacular in their campaigns, depending on the audience they are addressing". This is largely true. Most politicians these days use Nigerian Pidgin to communicate to the people during manifesto and campaign rallies.

2.2.7 IN LITERARY WORKS

The literary field is not left out in the use of Nigerian Pidgin, as it creates very good entertainment and is educative when used in Prose, Poetry, and Plays.

Nasiru (1984:8) opines that; “A man with a message is a man in search of an audience and the dramatist who means to perform an important function in the society has to find a language that is easily accessible to his audience”, Nigerian Pidgin performs that function admirably. Most dramatists, authors and so on, use Nigerian Pidgin to pass a message across to the people about what concerns their community. It is also an attempt to bring color in to their works. Alibi (1999:87) also comments on “the way Achebe, the popular Nigerian novelist has used Pidgin fluently in some of his novels”, apart from Chinua Achebe, other writers like Soyinka, Ekwensi amongst many others have also used Nigerian Pidgin successfully in some of their novels.

2.3 THE GROWTH OF NIGERIAN PIDGIN

The growth of Nigerian Pidgin from a rudimentary speech from which was strongly aided by gesture to an elaborated form is examined in some details by Elugbe and Omamor (1991). At first, it was used between the visiting English and their Nigerian hosts. Later, the Nigerians who had no common language of their own, began to use this form among themselves. This has the effect of stabilizing and expanding experiences of its Nigerian users. The continued use of the English in Nigeria made the number and interest of its speakers to continue to expand, and this encourages the growth of Nigerian Pidgin. This development was a logical consequence of two factors. In the first place, the English recognized that they could not do business in a language since they could keep records, which they considered inferior and was unintelligible to English speakers newly arrived Britain. Nigerian Pidgin was thus relegated to situations involving only Nigerians, or the English and those Nigerians who could not speak or understand standard variety of

English. So important did this variety become that its possession became a passport to a good position in society, with its social and material benefits. The growth of English in Nigeria did not remove the usefulness of Nigerian Pidgin. Not everyone had access to a school and the process of acquiring English was decidedly longer and more tedious than that of ‘picking up’ Nigerian Pidgin. It remains a hallmark of Nigerian Pidgin that its speakers use it with a lot of freedom and creativity. In the days of the colonial government, the missionaries were very influential and they used that influence to ensure that activities leading to the development of Nigerian languages were not banned. Adopting a mother-tongue approach in evangelism, they believed that the gospel was best delivered to potential converts in the language they understood best. Thus, they doubled as missionaries and linguists, studying the local languages, committing them to writing and attempting to translate the Bible, or parts of it, into these languages. These were also colonial administrators who doubled as civil servants and linguists. Thus, the colonial government

had to grant some recognition to the ‘vernaculars’ as the indigenous languages were called, the recognition of the local languages did not extend to Nigerian Pidgin. Even those who helped to sustain it by speaking it refused to recognize it, a situation that exists even today. One meets highly placed government officials who speak Nigerian Pidgin but do not believe it should be allocated a role in the language policy in Nigeria. It is therefore obvious that Nigeria Pidgin has survived and flourished by generally being readily useful and handy, thus filling a veritable communication vacuum in Nigeria.

2.4 THE BENEFITS OF NIGERIA PIDGIN

Nigeria pidgin has major benefits which are not exploited in language planning in Nigeria. Since the search for unity is a primary concern of government, one would have thought that Nigerian Pidgin would be brought into the planning process. It is a major asset, for example, it shares with English the unique feature of being the only ethnically neutral Language in Nigeria.

Another advantage of Nigeria Pidgin is that it serves as a National Language. As Elugbe (1999:10) points out, a language may be national by being it spoken all over the country, being it indigenous and being declared 'National'. Nigerian Pidgin is National because it meets two of these requirements:

- 1) It is indigenous to Nigeria because it originated, is sustained and is expanding here in Nigeria.
- 2) It is geographically spread all over Nigeria and spoken by Nigerians of different ethnic origins.

It should be added that Standard English meets only the condition of being spoken all over Nigeria. Infact, only Hausa, Igbo and Yoruba, which are the major indigenous languages, meet all three criteria in the definition of 'national' in Nigeria. In education, Nigeria has a mother-tongue policy which requires that every child be taught in a mother-tongue medium at the pre-primary level and during the first three years

of primary schools. The policy also states that where the mother tongue should be used as the language of the immediate community {LIC}, that is, the dominant language of the community which the child already speaks is recommended. There are areas in Nigeria where Nigerian Pidgin has acquired the mother tongue status and there are many Nigerians for whom it is as much a first language as the mother tongue {because they speak it with the same facility as they speak their different mother tongue, such that they are bilingual in their mother tongues and Nigerian Pidgin}. It therefore follows that Nigerian Pidgin can be used in teaching many Nigerians where many local languages would have been required. This would remove the psychological shock which pupils experience when they leave home and find a new language which they do not speak and understand well. It is also a matter of common sense that a child (or anybody of that matter) learns better when taught in a language he understands very well. Therefore, our language policy ought logically to lead to the development of Nigerian Pidgin for use as official

medium for teaching in our schools. Recognition and development of Nigerian Pidgin would also greatly reduce the cost of implementing the language provisions of our educational policy because the LIC option is basically a cost and time saving device and because Nigerian Pidgin is a dominant language in many communities across many states. This was the thinking of the national commission for mass literacy, adult and Non-formal Education in 1992 when it set out to produce literacy materials in Nigerian Pidgin. Unfortunately, the project has since been suspended. Nigerian Pidgin as a veritable tool of interaction serves as a 'bridge' between the mother tongue and Standard Nigerian English (NSE). According to Faraclas (1990), 'Nigerian Pidgin has most of the linguistics features of {NSE} and those that typify many other Nigerian languages. Therefore, as long as Nigerian Pidgin is not accorded the place it deserves in Nigerian education, an invaluable tool for the teaching of English will continue to lie wasted and unused'. Faraclas concludes by recommending that 'official recognition should be

extended to Nigerian Pidgin as a major Nigerian language'. Such a step would make Nigerian Pidgin fully national in all the three senses of the terms, as mentioned above. The creativity of Nigerian Pidgin which has been mentioned is probably linked to the relative ease with which it is acquired or learned. A simple comparison shows what the difference is between learning Standard English and learning Nigerian Pidgin: Nigerian Pidgin English 'Rait'-Write, 'I de rait'- I am writing. The invariable form of Nigeria Pidgin, 'rait' contrasts sharply with the parsing of 'write' in English.

In addition, Nigerian Pidgin is made easier by the fact that its lexicon can and does take words not only from English but also from other Nigerian languages. This means that speakers resort to words in their own languages where they think that the Nigerian Pidgin form should be strengthened. Elugbe and Omamor (1991) suggest that such creativity is reflected in the ease with which songs are composed and sung in Nigerian Pidgin. One should now add that songs written song composed

require a certain relaxed and assured ease with a language. Therefore, Nigerian Pidgin speakers are always very much at ease with it. This creativity also reflects in a popular comedy show called ‘Night of Laughter’ where the entire program is done in Nigeria Pidgin English. The modern information technology (Mobile Phone) on seeing the ease and creativity in Nigerian Pidgin has created software in Pidgin for its teeming population of clients. To be sincere, prompt customer care information service are better and are more understandable in Nigerian Pidgin than in Standard English. People from Warri, Sapele, Kwale, Benin-city, Ibusa among others are famous for their excellent ability to communicate eloquently in the language. Interestingly even the country leaders, clergy men and women, justice, judges, professors, the educated and non-educated understand and fully communicate in Pidgin English. The language is fast growing and the idea once held that the language is a language of the illiterates is fast eroding and gradually getting replaced as the unique language of Nigerian as even national team footballers of

the country use the language as means of communication on the pitch.

At least Nigeria now has a name in Pidgin English which is “Naija”.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 INTRODUCTION

This chapter presents the research procedure. The researcher provides the detail of the method of research used in collecting data for the study which also include the instrument used. It defines clearly the target population for the research, the data gathering, instrument used for research, the procedure for data collection and also the data analysis technique.

3.1 POPULATION OF THE STUDY

The population of this study is the entire students of Army Day Secondary School, Sokoto. However, the sample of one hundred (100) respondents were randomly selected from different categories of students that make up the secondary school. Fifty (50) students were selected randomly from JSS I to JSS and another fifty (50) were selected from SS1 to SS3.

3.2 SAMPLING TECHNIQUE

The procedure for this research is a random sampling which involves the selection of some given elements in a population, which serves as a representative of the whole.

3.3 TOOLS OF DATA COLLECTION

The main tool to be used in gathering the data is the questionnaire. The questionnaire contains twelve (11) questions designed to extract information on the use of Nigerian Pidgin English. The data to be obtained from the questionnaire will be analyzed through the percentage method $\left\{ \frac{N}{n} \times 100 \right\}$. Numbers of respondents over total number of students that responded multiply by hundred over one, stated in tabular form.

3.4 METHOD OF DATA COLLECTION

The questionnaires were distributed to the respondents from Army Day Secondary School Sokoto. One hundred (100) questionnaires were distributed and retrieved after it has been filled by the respondents.

3.5 METHOD OF DATA PRESENTATION\ANALYSIS

The data obtained through the questionnaire were converted into quantitative data by the number of respondents who responded to a particular question or item to generate a frequency data. After the frequency data is generated, it will be analyzed in simple percentage.

3.6 JUSTIFICATION FOR CHOOSING THE METHOD

The questionnaire is used because it is a sociolinguistic oriented study, people play a vital role and it is important to show how they feel about Nigerian Pidgin, especially in a secondary school environment.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This chapter deals with the summary of the view of the respondents on the research topic, “The Role of Nigerian Pidgin English, Case Study: Army Day Secondary School.” The information contained in this chapter are details of data collected through the use of questionnaire. The questionnaire contains two sections, namely Section A and Section B. Section A showed the demographic characteristics of the respondents while section B contains the questions raised to achieve the objectives of the research.

The data collected are analyzed and tabulated below.

4.2 Data Presentation and Analysis

Section A: Demographic Characteristics of the Respondents

Table 1: Sex of Respondents

Sex	Frequency	Percentage
Male	51	51%
Female	49	49%
Total	100	100%

The above table shows that out of 100% respondents 52% were males while 48% were females.

Table 2: Category of respondents

	Male	Female	Total	Percentage
J.S1 -J.S 3	26	24	50	50%
S.S 1 – S.S 3	26	24	50	50%
Total	52	48	100	100%

The above table below shows the total number of respondents that were selected in this project to serve as a representative of the whole.

SECTION B

Question 1: Do you speak Nigerian Pidgin English?

Response	Frequency	Percentage
Yes	85	85%
No	15	15%
Total	100	100%

One can deduce from the above response that 85% as majority of the people that responded speak or use Nigerian Pidgin.

Question 2: Do you use Nigerian Pidgin English inside the class\school premises?

Response	Frequency	Percentage
Yes	70	70%
No	30	30%
Total	100	100%

In the table above, 70% of the respondents speak Nigerian Pidgin English in class and school premises, while the remaining 30% do not.

Question 4: Are you fluent in Nigerian Pidgin English?

Response	Frequency	Percentage
Yes	45	45%
No	55	55%
Total	100	100%

Here, it shows that 45% of the students are fluent in Nigerian Pidgin English, while 55% as the majority are not fluent.

Question 5: Is Nigerian Pidgin English spoken in your school?

Response	Frequency	Percentage
Yes	87	87%
No	13	13%
Total	100	100%

We can see from the above response, almost all the respondents agree that Nigerian Pidgin English is spoken in their school.

Question 6: Has Nigerian Pidgin English taken over Standard English in your school?

Response	Frequency	Percentage
Yes	43	43%
No	57	57%
Total	100	100%

This table above shows that 57% of the respondents which is the majority believe that Nigerian Pidgin has not taken over their Standard English.

Question 7: Should Nigerian Pidgin English be taught in your school?

Response	Frequency	Percentage
Yes	37	37%
No	63	63%
Total	100	100%

We can see from the above response, majority as 63% of the respondents feel that Nigerian Pidgin English should not be taught in their school.

Question 8: Do you think the use of Nigerian Pidgin English has any positive effect on the student's academic performance?

Response	Frequency	Percentage
Yes	56	56%
No	44	44%
Total	100	100%

In this table above 56% respondents depicted that the use of Nigerian Pidgin English has positive effect on the student's academic performance.

Question 9: Which is the language commonly used by students for communication?

Response	Frequency	Percentage
Standard English	30	30%
Pidgin English	70	70%
Total	100	100%

The above table shows that Nigerian Pidgin is commonly used by the students for communication, while few as 30% among them use Standard English for communication.

Question 10: Between Nigerian Pidgin and Standard English, which one do you understand more?

Response	Frequency	Percentage
Standard English	32	32%
Pidgin English	68	68%
Total	100	100

The response above shows that the Nigerian pidgin English is more understood among secondary school student than Standard English.

Question 11: Do you think that Nigerian Pidgin English should be adopted as the Nigeria’s National Language

Response	Frequency	Percentage
Yes	26	26%
No	74	74%
Total	100	100%

The figures above shows that most individuals are of the opinion that Nigerian Pidgin should not be adopted as Nigerian National Language.

4.3 Summary of Analysis

At the end of this research we can see from the result of the questionnaire already collected, analyzed and interpreted, it is clear that the role of Nigerian Pidgin English plays a vital role among students of secondary schools specifically Army day secondary school, It is also

clear in the response above that Nigerian Pidgin English is more understood among the student of Army day secondary school, unlike the standard English.

Some of the respondent proved that the students of Army Day Secondary School, Sokoto commonly use Nigerian Pidgin English for their communication while only few among them use the Standard English

Lastly, according to most of the respondents, the use of Nigerian Pidgin English has created some positive effect on the students' academic performance.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

This work centered on the role of Nigerian Pidgin English and how it plays a role in the language use among students of secondary schools, specifically in Army Day Secondary School Sokoto where the research was conducted.

The chapter one of the research is the introductory part that contains the statement of the research problem, significance of the study, aim and objectives and justification. Chapter two is the review of related literature to the topic of this research. It contained the definitions, use, growth, benefits and the roles of Nigerian pidgin.

Chapter three showed the methodology adopted for the research. It contained the population of the study, sampling techniques, tools of

data collection, method of data presentation/analysis and justification for choosing the method.

The results of data obtained from the questionnaires administered to the students of Army Day Secondary School Sokoto were analysed in Chapter Four of this project. The chapter composed of two sections – Section A and Section B, while Section A showed the demographic characteristics of the respondents and Section B contains the major questions of the research directed at achieving the aims and objectives of the whole project.

5.2 Conclusion

Pidgin English is a language which is spoken by majority of the students of Army Day Secondary School, Sokoto. But, Standard English is the language that is used in the school as the language of instruction and is the language that is accepted by the school. The students believe that Pidgin English has positive effects in their academic performance

and it is the language that they use mostly when communicating with their fellow students. Thus, they prefer the language more than Standard English. However, they are of the opinion that Nigerian Pidgin English should not be adopted as the Nigeria National Language.

5.3 Recommendations

- i. The curriculum planners and stakeholders of education should try to come up with a curriculum that will incorporate teaching of Nigerian Pidgin English in Secondary Schools since the language is being understood more than English.
- ii. Since the students use the Nigerian Pidgin English, therefore it is advised that the use of the language should to some extent be allowed in the school while teaching some topics like Mathematics that students often perform poorly in it.

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APPENDIX

QUESTIONNAIRE

Introduction

I am an undergraduate student of MELL Department, faculty of Arts and Islamic Studies, Usmanu Danfodiyo University Sokoto. Am here by conducting a research on the role of Nigerian Pidgin English on students of Army Day Secondary School Sokoto as my case study.

I am requesting you to answer the under listed questions by ticking within the box, your chosen answer. All information given would be treated with highest confidence.

Thanks for your co-operation.

Questions

Question 1:

Gender: Male () Female ()

Question 2:

Do you speak Nigerian Pidgin English?

Yes () No ()

Question 3:

Do you use Nigerian Pidgin English Inside classes/ School premises?

Yes () No ()

Question 4:

Are you fluent in speaking Nigerian Pidgin English?

Yes () No ()

Question 5:

Is Nigerian Pidgin English spoken in your School?

Yes () No ()

Question 6:

Has Nigerian Pidgin English taken over Standard English in your school?

Yes () No ()

Question 7:

Should Nigerian Pidgin English be taught in your school?

Yes () No ()

Question 8:

Do you think the use of Nigerian Pidgin English has any positive effect on the student's academic performance?

Yes () No ()

Question 9:

Which is the language commonly used by students for communication?

Yes () No ()

Question 10:

Between Nigerian Pidgin and Standard English, which one do you understand more?

Yes () No ()

Question 11:

Yes () No ()

Do you think that Nigerian Pidgin English should be adopted as Nigerian National Language?